

الدَّهْرُ (M, K; [in the T *الدَّهْرُ*];) all of which phrases are the same in meaning; (K;) [i. e. *I will not do it, and I will not come to him,* (or *لا افعله* may here mean the same as *افعله*) *during the endless space of all future times, or time; or the like; or for ever and ever; eis aióna τῶν αἰώνων; in seculum seculorum; in omne ævum;*] the last word in every case being a corroborative. (MF.)—Also, [for *أهد*, and (applied to a fem. n.) *ذات أهد*] *Lasting: or everlasting.* (S, A, K.) So in the saying, *الدُّنْيَا أمدٌ والآخرة أهد* [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And *الأهد* signifies [The Everlasting; i. e. God; because He alone is *الباقي الأبدى* *The Enduring without end or cessation* for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] *The Ancient without beginning.* (K.)—Also *Offspring that is a year old.* (K.)

أهد *Unsocial, unsociable, unfamiliar, or shy; like a wild animal; applied to a man, and to a young camel: (S, L:) and *أهد*, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy, or wild.* (K.) [See also *أهد*.]—See also *أهد*, in four places.*

أهد: see *أهد*.—This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except *إهد* and *نخ* and *خطب*, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced *نخ* and *خطب*, (K,) [see *إهد*], and *أهد* and *أهد*, (L,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds, or brings forth, plentifully; (S, K;) and *أهد* and *أهد* (Abou-Málik, TA) and *أهد*, (Abou-Málik, K,) applied to a she-camel, signify the same: (Abou-Málik, K, TA:) and *أهد* (Lth, ISh, L) and *أهد*, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:) and *الإهدان* the female slave and the mare. (K, TA.) In the following saying,*

لَنْ يُفْلِحَ الْجَدُّ التَّكْدُ إِلَّا بِجَدِّ ذِي الْإِهْدِ
فِي كُلِّ مَا عَامَرْتَدُ

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take *ذِي* in the sense of *هذه*, save with the fortune of this female slave,) who every year (ما being redundant) brings forth,] *الإهد* means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children;

for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, *لَنْ يَبْلُغَ الْجَدُّ التَّكْدُ إِلَّا الْأِهْدُ*, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth.* (M, L: [in the latter of which is added, *فِي كُلِّ عَامَرْتَدُ* in every year bringing forth.]

أهد: see *أهد*.
أهد: see *أهد*.

أهد: see *أهد*, last sentence but one.

أهدية [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See *أهديات* a term applied to

Sayings of which the following is an ex.: لا آتاك إلا آتاك (M in art. *صوف* [q. v.]; &c.)

أهد: see *أهد*.

أهد: see *أهد*, in three places.

أهد *Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And *أهد* [pl. of *أهد*] Birds that remain in a country constantly, winter and summer; (T, L;) contr. of *قواطع*. (A, L.)—For the phrases *أهد* and *أهد* and *أهد*, see *أهد*.—A wild animal; (M, L, Mṣb;) that shuns, and takes fright at, mankind, &c.: (L, Mṣb:) fem. with *ة*: pl. [properly fem.] *أهد*: (M, Mgh, L,) and [masc. and fem.] *أهد*: (M, L:) and *أهد* is syn. with *أهد*; (M;) as also *أهد*. (A.) Wild animals are called *أهد* (S, M, L, K) and *أهد* (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (Aḡ, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (Aḡ, M, L.)*

[See also *أهد*.] [Hence,] *قيد الأهد* + *The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle.* (Mṣb.) [See also art. *قيد*.] [Hence also the saying,] *النعم أهد فقيدوها بالشكر* [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

أهد fem. of *أهد*, q. v.—Also, [as a subst.,] + *A deed, (Ḥar p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Ḥar,) by reason of its extraordinary nature, and its grievousness: (Ḥar:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ḥam p. 627:) pl. *أهد*. (K.) You say, *جاء فلان بأهد* Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2. — *A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. *أهد*, signifying expressions of subtle meanings; so called because remote from perspicuity. (Mṣb.)—The pl. also signifies *Strange, unusual, unfamiliar, or extraordinary, rhymes, or***

*verses, or poems; syn. *شوارد من القوافي*, (S,) or *قواف شرود*. (K.) El-Farezdaq says,*

لَنْ تُدْرِكُوا كَرَمِي بِلُؤْمِ أَبِيكُمْ
وَأَوَابِدِي بِتَنَحُّلِ الْأَشْعَارِ

[Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See *أهد*.]

أهد [Made, or rendered, perpetual]. You say, *وقف أرضه وقفًا مؤبدًا* He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited. (T.)—Also, with *ة*, A she-camel that is wild, and intractable, or unmanageable; syn. *وحشية معتاصّة*. (K.)

أهد: see *أهد*.

أبر

1. *أبر الكلب*, (S, K,) aor. - and *أبر*, (K,) inf. n. *أبر*, (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, *أبر الشاة* he gave the sheep, or goat, to eat, a needle in its fodder: for you say,] *أبرت الشاة* the sheep, or goat, ate a needle in the fodder. (A.)—*أبرته* *The scorpion stung him with the extremity of its tail.* (S, M, A, K.)—*أبره* † *He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAḡr, T, A, K;) and annoyed him, or hurt him. (IAḡr, T, A.)*—*أبر*, (T, S, A, Mṣb, K,) aor. - and *أبر*, inf. n. *أبر* (M, Mṣb, K) and *أبار* and *أبارة* (M, K,) He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see *ألقح*); (T, S, A, Mṣb;) as also *أبر*, (S, A,) inf. n. *أبر*: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Mṣb:) and the former (S, M, A, K) and *أبر*, (M, A, K,) he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Ḥn, M.) You say also, *أبرت النخلة*, and *أبرت*, and *أبرت*, *The palm-tree was fecundated.* (Abou-'Amr Ibn-El-'Alà, L.)—*أبر*, aor. - , *He, (a man, TA,) or it, was, or became, in a good or right or proper state.* (T, K.)

2: see 1, in three places.

5. *أبر* It (a palm-tree, A and Mṣb, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Mṣb:) it became fecundated of itself. (S.)

8. *أبر* [written with the disjunctive alif *أبر*] He asked him to fecundate, or to dress, or put into a good or right or proper state, his palm-trees, or his seed-produce. (T, S, M, *K.)—See also *أبر*.

أبرة A needle; (T, Mṣb;) an iron *مسلة*: (M,