

desert: thus expl. by El-Kānānee to Fr. (O.)

— And [hence] **أَمْرٌ عَبِيدٌ** *The desert, or waterless desert*, (Fr, O, K,) *that is vacant, or desolate*: (K:) or *the land that is vacant, or desolate*: (El-Kānānee, Fr, O:) or *the land that the rain has missed*. (O, K.) And sometimes it is used as meaning † *Great calamity*: (TA:) it is said in a prov., **وَقَعُوا فِي أَمْرٍ عَبِيدٍ تَصَايَحُ حَيَاتَهَا** [for **تَتَصَايَحُ**, lit. *They became, or found themselves, in the desert, &c., of which the serpents were hissing, one at another*], meaning † [they fell] into a great calamity. (Meyd, TA.)

**عِبَادَةٌ** (S, IKtt, A, IATH, L, K) and **عِبُودِيَّةٌ** and **عِبُودَةٌ** (IKtt, K) and **عِبْدِيَّةٌ** (Fr, K) and **مُعْبَدٌ** and **مُعْبَدَةٌ** (L) [all said by some to be inf. ns., except the fourth,] *Religious service, worship, adoration, or devotion*; (L;) *obedience*: (S, IKtt, A, K:) *obedience with humility or submissiveness*; *humble, or submissive, obedience*: (IATH, L:) or **عِبَادَةٌ** signifies the *Doing what God approves*: and **عِبُودَةٌ**, the *approving what God does*: and the primary signification of **عِبُودِيَّةٌ** is *humility, and submissiveness*: (S, A, O:) **عِبَادَةٌ** is rendered only to God, or a false god, or the Devil. (TA.)

**عِبُودَةٌ**: see the next preceding paragraph, in two places: — and see **عِبُودِيَّةٌ**.

**العَبِيدَةُ** *The [portion, or appertenance, of the stomach, of a ruminant, called]* **فَحْتٌ** (O, K, TA,) also called **حَفْتُ** [q. v.]. (TA.)

**عِبُودِيَّةٌ** *The state, or condition, of a slave; slavery; servitude*; (S, O, L, Mgh;) as also **عِبُودَةٌ** (S, O, L) and **عِبْدِيَّةٌ** (O, Mgh) and **تَعْبِيدَةٌ**. (L.) — See also **عِبَادَةٌ**, in two places.

**عِبَادٌ**: see **عَبْدٌ**, last quarter.

**عِبَادِيْدٌ** and **عِبَائِيْدٌ**, each a pl. having no sing., *Parties of people* (S, O, K) *going in every direction*: (S, O:) and *horsemen going in every direction*. (K.) One says, **صَارَ الْقَوْمُ عِبَادِيْدٌ** and **عِبَائِيْدٌ** *The people became divided into parties going in every direction*. (S, O.) And **ذَهَبُوا عِبَادِيْدٌ** and **عِبَائِيْدٌ** *They went away in parties in every direction*. (TA.) — Also (both words, K, or the latter [only], TA,) *Far-extending roads*: (K:) or *diverse and far-extending roads*: said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.) — Also (or the former [only], TA) *Hills such as are called* **إِكَامٌ** or **أَكَامٌ** [pls. of **أَكَمَةٌ**]. (K, TA.) — And one says, **مَرَّ رَاكِبًا عِبَادِيْدَهُ** *He passed, or went away, riding upon the extremities of his buttocks*. (O, K.)

**عِبَادِيْدِيٌّ** (S, O) and **عِبَائِيْدِيٌّ** (O, TA) rel. ns. from **عِبَادِيْدٌ** (S, O) and **عِبَائِيْدٌ** (O, TA) thus formed because the said ns. have no sings., (Sb, S, O, TA,) *Of, or relating to, parties of people going in every direction*. (S, O.)

**عَابِدٌ** *A server, a worshipper, or an adorer, of God*: (L:) *an obeyer of God with humility, or submissiveness*: (L, Mgh:) [*a devotee*:] *a unitarian*: (L:) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c.: (Mgh:) pl. **عَبَادٌ** and **عَبْدَةٌ** (L, Mgh) and **عَبْدٌ** and **عَبْدٌ**, all of which are also pls. of **عَبْدٌ** [q. v.]: (L:) [and quasi-pl. n. **عَبْدٌ** (like as **خَدَمٌ** is of **خَادِمٌ**), accord. to a reading of a phrase in the Kur v. 65, as expl. by some.] — And *A servant*: a meaning said to be tropical. (TA.) — See also **عَبْدٌ**, in two places.

**تَعْبِيدَةٌ**: see **عِبُودِيَّةٌ**.

**مُعْبَدٌ**: see **عِبَادَةٌ**: — and see also **مُعْبَدٌ**.

**مِعْبَدٌ** *A shovel, or spade, of iron*; syn. **مِنْحَاةٌ**: (K:) pl. **مِعَابِدٌ**. (TA.)

**مُعْبَدَةٌ**, and the pl. **مِعَابِدٌ**: see **عَبْدٌ**, last quarter: — and for the former see also **عِبَادَةٌ**.

**مُعْبَدٌ**, applied to a camel, *Rendered submissive, or tractable; broken, or trained*; syn. **مُذَلَّلٌ**: (A, L:) or *anointed with tar*, (S, O, K,) and *rendered submissive, or tractable*: (S, O:) or *whose whole skin is anointed with tar*: (Sh:) or *mangy, or scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar*: or *rendered submissive by the mange, or scab*: or *affected with the mange, or scab*; or *with incurable mange or scab*. (L. [And, applied to a camel, it has other meanings, which see in what follows.]) [And hence, app.,] **سَفِينَةٌ مُعْبَدَةٌ** *A ship, or boat, tarred*: (AO, S, O, L, K:) or *smeared with fat, or oil*. (AO, L.) — Applied to a road, *Beaten*; syn. **مُذَلَّلٌ**: (S, A, O, K;) *trodden*: (Az, TA;) or *travelled by many passengers going to and fro*: (TA:) and syn. with **مُذَلَّلٌ** as applied to other things also. (K.) — And [hence] *A wooden pin, peg, or stake*. (Az, O, K, TA. [In the CK, **الْوَتْدُ** is erroneously put for **الْوَتْدُ**].) So in the following verse of Ibn-Mukbil:

وَصَمَّتُ أَرْسَانَ الْجِبَادِ مُعْبَدًا  
إِذَا مَا ضَرَبْنَا رَأْسَهُ لَا يَرْتَجُ

[And I made a wooden peg to be a guarantee for the ropes of the coursers: when we beat its head, it did not nabble]. (Az, O, TA.) — Also *Honoured, or treated with honour*, (L, K,) and *served*; applied to a camel. (L.) Thus it has two contr. significations. (K.) — And *A camel left unriden*. (O, L.) — And, applied to a stallion [camel], *Excited by lust, or by vehement lust*. (O, K.) — Also, applied to a country, or tract of land, *In which is no footprint, or track, nor any sign of the way, nor water*: (O, K:) you say **بَلَدٌ مُعْبَدٌ**. (O.)

**مُعْبُودِيٌّ** and **مُعْبُودِيَّةٌ**: see **عَبْدٌ**, last quarter.

**مُعْبَدٌ** [and **مُعْبَدٌ**] *A place appropriated to religious services or exercises, or acts of devotion*. (TA.)

عبر

1. **عَبَّرَ**, aor. **عَبَّرَ**, (S, Mgh, O, Mgh, K,) inf. n. **عَبْرٌ** and **عَبْرٌ**, [the latter of which is the more common,] (S, O, Mgh, K,) *He crossed it, went across it, or passed over it*, (Mgh, Mgh, K,) *from one side thereof to the other*; (Mgh, K;) namely, a river, (S, Mgh, O, Mgh, K,\*) and a valley, (K, TA,) &c. (S, Mgh.) — [Hence,] **عَبَّرَ بِهِ** *the way*: see 2. — **عَبَّرَ السَّبِيلَ**, (Mgh, K,) aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (TA,) *He travelled, or passed along, the way, or road*; (Mgh, K,\*) as though he cut it, or furrowed it. (K,\*) **تَكَرَّرَ**. — And hence, (TA,) **عَبَّرَ**, (aor. as above, S,) † *He died*: (S, O, Mgh, K:) as though he travelled the road of life: or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA.) A poet says,

فَإِنْ نَعْبُرُ فَإِنَّ لَنَا لَهَا  
وَإِنْ نَعْبُرُ فَتَحْنُ عَلَى نَذُورِ

i. e. † *So if we die, there are others like to us; and if we remain alive, we are waiting for that which must necessarily come to pass, as though we were bound by vows to meet it*. (S, O.) — And **عَبَّرَتِ السَّحَابُ**, aor. as above, inf. n. **عَبْرٌ**, *The clouds travelled, or passed along, quickly*. (TA.) — **عَبَّرَ الرَّؤْيَا**: see 2, in two places. — And [hence, perhaps,] **عَبَّرَتِ الطَّيْرُ**, aor. **عَبَّرَ**, and **عَبَّرَ**, (O, K,) inf. n. **عَبْرٌ**, (TA,) i. q. **زَجَرَتْهَا** [I augured from the flight, or alighting-places, or cries, &c., of the birds; or I made the birds to fly away in order that I might augur from their flight, &c.]. (O, K.) — And **عَبَّرَ الْكِتَابَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (As, S, A, O, K,\*) *He meditated upon, endeavouring to understand it, or he considered, examined, or studied*, (As, S, O, K,) or *he read mentally*, (A,) *the book, or writing, not raising his voice in doing so*, (As, S, A, O, K,) i. e. in reading it. (K.) And you say, **بَعْضُ بَعْضٍ** *اعتَبَّرَ*, meaning **عَبَّرَ** [i. e. *He considered and compared one part of the book, or writing, with another part, in order to understand it*]. (TA.) — And **عَبَّرَ الْمَتَاعَ**, and **الدَّرَاهِمَ**, (K, TA,) aor. **عَبَّرَ**, inf. n. **عَبْرٌ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were*. (K, TA.) And you say, **أَعْتَبَرْتُ الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا**, meaning **عَبَّرْتُهَا**, i. e. *I tried, or examined, the dirhems, and found them to be a thousand*. (Mgh.) — See also 8, second sentence. — **عَبَّرَ**, with kesr, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (S;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and **استَعْبَرَ**; (A, O, K;) *He shed tears; his eyes, or eye, watered*. (S, A, K, TA.) And **عَبَّرَتْ عَيْنُهُ** *His eye shed tears, or watered*; (S, O;) as also **استَعْبَرَتْ**. (S.) — And **عَبَّرَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (AZ, T, O,\*) L, TA;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but see above;] *He grieved, or mourned; was sorrowful, sad, or unhappy*. (AZ, T, O, L, K, TA.)

• **عَبَّرَ**, aor. **عَبَّرَ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were*. (K, TA.) And you say, **أَعْتَبَرْتُ الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا**, meaning **عَبَّرْتُهَا**, i. e. *I tried, or examined, the dirhems, and found them to be a thousand*. (Mgh.) — See also 8, second sentence. — **عَبَّرَ**, with kesr, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (S;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and **استَعْبَرَ**; (A, O, K;) *He shed tears; his eyes, or eye, watered*. (S, A, K, TA.) And **عَبَّرَتْ عَيْنُهُ** *His eye shed tears, or watered*; (S, O;) as also **استَعْبَرَتْ**. (S.) — And **عَبَّرَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (AZ, T, O,\*) L, TA;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but see above;] *He grieved, or mourned; was sorrowful, sad, or unhappy*. (AZ, T, O, L, K, TA.)

• **عَبَّرَ**, aor. **عَبَّرَ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were*. (K, TA.) And you say, **أَعْتَبَرْتُ الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا**, meaning **عَبَّرْتُهَا**, i. e. *I tried, or examined, the dirhems, and found them to be a thousand*. (Mgh.) — See also 8, second sentence. — **عَبَّرَ**, with kesr, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (S;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and **استَعْبَرَ**; (A, O, K;) *He shed tears; his eyes, or eye, watered*. (S, A, K, TA.) And **عَبَّرَتْ عَيْنُهُ** *His eye shed tears, or watered*; (S, O;) as also **استَعْبَرَتْ**. (S.) — And **عَبَّرَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (AZ, T, O,\*) L, TA;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but see above;] *He grieved, or mourned; was sorrowful, sad, or unhappy*. (AZ, T, O, L, K, TA.)