

year has become excusable]. (S, O.) You say also, **أَعَذَّرْتُ عِنْدَ السُّلْطَانِ** I got excuse of the Sultan [or ruling power]. (TA.)—And He manifested an excuse: (K, TA:) in which sense, **عَذْرٌ** is said to be its inf. n., as well as **إِعْذَارٌ**; but the former is correctly a simple subst. (TA.) And He pleaded that by which he should be excused. (TA.) [See also 8.]—He did that by which he should be excused. (TA.)—He did that in which he should be excused: hence the saying of Zuheyr,

• **سَتَمْنَعُكُمْ أَرْمَاحُنَا أَوْ سَنَعِذِرُ** •

[Our spears shall prevent you, or shall defend you,] or we will do that in which we shall be excused. (S, O: but in the latter, **وَتَمْنَعُكُمْ**.)—And He exceeded the usual bounds, (A, Mgh, O,) or went to the utmost point, (TA,) in excuse, (A, Mgh, O, TA,) i. e. in being excused. (A.) So in the saying **أَعَذَّرَ مَنْ أُنذِرَ** [He exceeds the usual bounds in rendering himself excused who warns]. (A, Mgh, O. [See also above, third sentence.]) And it is said in a trad., **لَعَدَّ أَعَذَّرَ اللَّهُ إِلَى مَنْ** [app. meaning Verily God hath freed himself from the imputation of injustice to an extraordinary degree, or to the utmost point, to him who hath attained sixty years of age:] i. e. He hath left him no plea for excuse [for his sins], since He hath granted him respite for all this length of time and he hath not excused himself. (TA. [As **اعذر** is here followed by **إِلَى**, I do not think that this explanation is meant to show that the **ل** has a privative effect, and that the verb signifies “he deprived of excuse.”])—[Hence,] He exerted himself, acted vigorously, took extraordinary pains, or exceeded the usual bounds, [so as to render himself excused,] (S, O, Mgh, K, TA,) **فِي الْأَمْرِ** in the affair; (S, O, Mgh;) as, for instance, in eating, in relation to which it occurs in a trad., wherein one is enjoined to do so when eating with others, [app. meaning with guests and with a host,] such having been the custom of the Prophet; for, when he ate with others, he was the last in eating. (TA.) [Hence also,] **أَعَذَّرْتُ إِلَيْكَ** I took extraordinary pains, or exceeded the usual bounds, in exhortation and precept to thee. (TA.)—And He was remiss, wanting, deficient, or defective; he fell short, or did less than was incumbent on him; feigning (**يُرِي** [in the CK, erroneously, **يُرِي**]) that he was doing the contrary: as though the verb bore two contrary significations. (K.) [See also 2.]—Also **I. q. أَنْصَفَ**: (O, K:) you say, **أَنْصَفْنِي مِنْ هَذَا** i. e. **أَنْصَفْنِي مِنْهُ** [Give thou me, or obtain for me, my right, or due, from this person]: and hence the saying of the Prophet to Aboo-Bekr, respecting 'Aisheh, **أَعَذِّرْنِي مِنْهَا إِنْ** [Obtain thou for me my right, or due, from her if I discipline her, or chastise her]: (O:) or this means undertake thou to excuse me [for my conduct to her &c.]: (TA:) and the Arabs say, **أَعَذَّرَ فُلَانٌ مِنْ نَفْسِهِ** [Such a one became bound to render an excuse for his conduct to himself; (see **عَذِيرٌ**);] meaning such a one was destroyed by himself. (Yoo, TA.)—As signifying He circumcised: see 1, latter half. It is said in a trad.,

كُنَّا إِعْذَارَ يَوْمٍ وَاحِدٍ, meaning We were circumcised in one day. (TA.)—Also † He made a feast on the occasion of a circumcision, (AZ, Mgh, K, TA,) **لِلْقَوْمِ** for the people, or party: (K:) he prepared such a feast: from the same verb signifying “he circumcised.” (TA.) [See also 2: and see **إِعْذَارٌ** as a subst.]—**اعذر الفرس** and **اللجائم**: see 1, latter half, in five places.—And **أَعَذَّرَ عَنِّي بَعِيرَكَ**: see 2, near the end.—**أَعَذَّرَ عَلَيَّ نَصِيْبَكَ** (O.)—**اعذر في ظهره** He beat him (O, K) with whips (O) so as to make a mark, or marks, upon his back. (O, K.) And **ضْرِبَهُ حَتَّى أَعَذَّرَ مِنْتَهُ** He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger. (TA.) And **ضْرِبَ فَأَعَذَّرَ** (S, O, K,) in the Tahdheed of IKḫḫ, (TA,) He (a man) was beaten so that he was at the point of death. (S, O, K, TA.) And **أَعَذَّرَ مِنْتَهُ** He had wounds inflicted upon him so that fear was excited for him in consequence thereof. (O.) And **أَعَذَّرَ بِهِ** He, or it, left a scar upon him. (O, TA.)—And **أَعَذَّرْتُ الدَّارَ** and **فِي الدَّارِ** I made a mark, or marks, in, or upon, the house, or dwelling. (O.)—**اعذر** also signifies He (a man, TA) voided his ordure. (O, K.)—And **اعذرت الدار** The house, or dwelling, had in it much **عَذْرَةٌ** [or human ordure]. (S, O.)

5. **تَعَذَّرَ**: see 8, in three places.—Also He went backwards; drew back; remained behind; or held back: (K:) or he held back, or withheld himself, for a cause rendering him excused. (TA voce **تَعَذَّرَ**, q. v.)—And He fled. (K.) You say, **تَعَذَّرُوا عَلَيْهِ** They fled from him, and abstained from aiding, or assisting, him, or held back from him. (O.)—And He resisted, and was difficult: it is said in a trad., [respecting Moḥammad,] **كَانَ يَتَعَذَّرُ فِي مَرَضِهِ** He used to resist, and be difficult, in his malady. (TA.)—And **تَعَذَّرَ الْأَمْرُ** (O, K, TA) The affair was not direct in its tendency; (K, TA;) i. e. (TA) it was, or became, difficult: one says, **تَعَذَّرَ عَلَيْهِ الْأَمْرُ** The affair was, or became, difficult to him. (O, Mgh, TA.) [And The affair was, or became, impracticable, or impossible.]—**تَعَذَّرَ الرَّسْمُ** The رسم [i. e. trace, or relic, of an abode, or of a place of sojourning, &c.,] became effaced; (S, O, K;) as also **اعذر**: (S, O, K:) or became altered and effaced: and **اعذرت المنازل** the places of alighting, or abode, had their traces, or remains, effaced. (TA.)—And **تَعَذَّرَ** (from **العذرة**, S, O) He, or it, became defiled, or besmeared, (S, O, K,) with **عَذْرَةٌ** [or human ordure]. (K.)

8. **اعذر**, (S, O, Mgh, &c.,) inf. n. **اعْتَذَارٌ**, (S, O, TA,) and [quasi-inf. ns.] **عَذْرَةٌ** and **مَعْذِرَةٌ**; (TA;) and for **اعذر** one says also **اعذر**, aor. **يَعْذِرُ**, inf. n. **إِعْذَارٌ**; and it is allowable to say

اعذر, aor. **يَعْذِرُ**; but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to **اعْتَذَرَ**, then to **اعْذَرَ**, then to **اعْدَرَ**; and in the latter case, to **اعْتَدَرَ**, then to **اعْتَدَرَ**, then to **اعْدَرَ**, and then to **اعْدَرَ**]; He excused himself; he adduced, or urged, an excuse, or a plea, for himself; (Fr, S, O, TA;) as also **تَعَذَّرَ**. (S, O, K.) [See **عَذْرٌ**.] You say, **اعذر إلى** [He excused himself to me;] he begged me to accept his excuse; (Mgh;) and AZ says, I have heard two Arabs of the desert, one of the tribe of Temeem and one of the tribe of Keys, say, **إِلَى تَعَذَّرْتُ** [إلى **اعْتَذَرْتُ** in the sense of **اعْتَذَرْتُ** [i. e. I excused myself to the man]. (TA.) And **اعذر من ذنبه** (S, O, TA) and **تَعَذَّرَ** (TA) [He excused himself, or urged an excuse, for his crime, sin, or misdeed: or] he asserted himself to be clear of his crime, sin, or misdeed. (TA.) And **اعذر عن فعله** [من فعله] He showed, or manifested, his excuse for his deed. (Mgh.) [It is said that] the primary meaning of **الإعذار** is The cutting a man off from the object of his want, and from that to which he clings in his heart. (TA.) [Hence, perhaps, one says **اعذر** meaning He excused himself for not complying with a claim, or request.]—See also 4, in two places, near the beginning.—Also He did not adduce an excuse. (Fr, TA.) [Thus it has two contr. significations. See also 2.]—Also He complained, (O, Mgh, K,) **مِنْهُ** of him, or it. (Mgh.)—And **اعذرت المياه** The waters stopped, ceased, or became cut off. (O, K.)—See also 5, last sentence but one, in two places.—And **اعذر العمامة** He made the turban to have two portions [its two ends] hanging down behind. (O, K.)—And **الإعذار** signifies also The act of devirginating. (S, O. [See **عَذْرَةٌ**].)

10. **استعذر من فلان** He asked, or desired, to be excused if he should lay violent hands upon such a one [or requite him for an evil action]; he said, **مَنْ عَذِيرِي مِنْ فُلَانٍ**. (A, TA.) It is said in a trad. of the Prophet, **اسْتَعَذَّرَ أَبُو بَكْرٍ مِنْ عَائِشَةَ** i. e. He said to Aboo-Bekr, Undertake thou to excuse me for my conduct to 'Aisheh if I discipline her, or chastise her. (O, TA.)—And one says to him who has neglected the giving information of a thing, (A, TA,) or to him who reproves thee for a thing before giving thee any command, or order, or injunction, respecting it, (O, TA,) **وَاللَّهِ مَا اسْتَعَذَّرْتُ إِلَيْكَ وَلَا اسْتَنْذَرْتُ** By God, thou didst not offer to me excuse, nor didst thou offer warning. (A, O, TA.)

عَذْرَةٌ (Mgh, K) and **عَذْرٌ** (Mgh) and **عَذْرَةٌ** (S, O, K) and **عَذْرِي** (S, Mgh) and **مَعْذِرَةٌ** (S, O, Mgh, K) and **مَعْذِرَةٌ** and **مَعْذِرَةٌ** (K) [all as simple substs., but all except the third and the last mentioned also as inf. ns.,] An excuse; an apology; a plea whereby one excuses himself [or another]: accord. to the B, **عَذْرٌ** [as a subst. from **اعْتَذَرَ** or from **اعْدَرَ**] is of three kinds;