

coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)

عَادَةٌ *A custom, manner, habit, or wont*; syn. **دَابٌّ**, and **وَتِيرَةٌ**, (MA,) or **دَيْدَنْ**: (K:) so called because one returns to it time after time: it respects more especially actions; and **عَرَفٌ**, sayings; as in indicated in the *Telweeh* &c.; or, accord. to some, **عَرَفٌ** and **عَادَةٌ** are syn.: (MF, TA:) and accord. to El-Mufaddal, [**عِيدٌ** signifies the same as **عَادَةٌ**; for he says that] **عَادِنِي عِيدِي** means **عَادَتِي** [i. e. *My habit returned to me*: but see the next preceding paragraph, first sentence]: (L, TA:) the pl. of **عَادَةٌ** is **عَادَاتٌ** (S, O, Mṣb) and **عَادٍ**, (S, O, Mṣb, K,) or rather this is a coll. gen. n., (TA,) and **عِيدٌ**, (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for **عِيدٌ**, like **جَوْجٌ**, a pl. of **حَاجَةٌ**,] and **عَوَائِدٌ**, (Mṣb, TA,) like as **حَوَائِجٌ** is pl. of **حَاجَةٌ**; but, accord. to Z and others, this last is pl. of **عَائِدَةٌ**, not of **عَادَةٌ**. (TA.)

عَوْدَةٌ: see **عَوْدٌ**, first three sentences.

عَادِيٌّ *An old, or ancient, thing*: (S, A, Mgh,* O, Mṣb,* K:) as though so called in relation to the [ancient and extinct] tribe of 'Ad (عاد). (S, A, O, Mṣb.) One says **عَادِيٌّ عَادِيٌّ** *Old, or ancient, ruins*. (Mgh.) And **بَيْتٌ عَادِيٌّ** *An old, or ancient, well*: (O:) or a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to [the tribe of] 'Ad. (Mṣb.) And **بِنَاءٌ عَادِيٌّ** *A firm, or strong, building, the origin of which is referred to [the tribe of] 'Ad*. (Mṣb.) And **أَرْضٌ عَادِيٌّ** *Land possessed from ancient times*. (Mṣb.) And **مُلْكٌ عَادِيٌّ** *Dominion of old, or ancient, origin*. (Mṣb.) And **مَجْدٌ عَادِيٌّ** *Old, or ancient, glory*. (A.) [See also **عَوْدٌ**.]

عِيدِيَّةٌ an appellation given to *Certain excellent she-camels*; (S, O, K;) so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named **عِيدٌ**: (O, K:) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn-Heidán: (Ibn-El-Kelbee, O, K:) or in relation to 'Ad Ibn-'Ad: or 'Adee Ibn-'Ad: (K:) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El-'Ámiree: (O, K:) Az says that he knew not the origin of their name. (L.) — And accord. to Sh, [A female lamb;] the female of the **بُرْقَانٌ** [pl. of **بُرْقٌ**]; the male of which is called **خُرُوفٌ** until he is shorn: but this was unknown to Az. (L.)

عِيدَانٌ *Tall palm-trees*: (Aḡ, S, O, K:) or the tallest of palm-trees: (K in art. **عِيدٌ**;) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from

top to bottom: (Aḡn, M, TA in art. **عِيدٌ**;) or i. q. **رَقْلَةٌ** [q. v.]: (AO, TA in art. **عِيدٌ**;) [a coll. gen. n.]: n. un. with **ة**: (S, O, K:) which Aḡ explains as applied to a hard, old tree, having roots penetrating to the water: and he says, **ومنه هيمنان وعيلان**: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. **عِيدٌ**: (K in art. **عِيدٌ**;) or it may belong to the present art., or to art. **عَدَنٌ** [q. v.]. (Az, S, O.) The Prophet had a bowl [made of the wood] of an **عِيدَانَةٌ**, (K, TA,) or, accord. to some, it is preferably written with **كسر** [i. e. **عِيدَانَةٌ**], (TA,) in which he voided his urine. (K, TA.)

عُدٌّ فَإِنَّ لَكَ عُنْدَنَا عَوَادًا حَسَنًا — **عَوَادٌ** (S, O, K,) as also **عَوَادًا** and **عَوَادًا**, (O, K,) these two only, not the first, mentioned by Fr, (O,) means [Return thou, and thou shalt have with us] what thou wilt like: (S, O, K:) or kind treatment. (TA.)

نَزَالٌ عَوَادٌ, [an imperative verbal noun,] like **نَزَالٌ** (S, O) and **تَرَكَ**, (S,) means *Return thou*; syn. **عُدٌّ**. (S, O, K.)

عَيْدٌ dim. of **عِيدٌ**, q. v. (TA.)

عَوَادَةٌ: see **عَوْدٌ**, first and second sentences. — Also, (S, O, K,) and if you elide the **ة** you say **عَوَادٌ**, like **لَبَاطٌ** and **قَضَامٌ**, (Az, TA,) [in the O **عَوَادَةٌ** and **عَوَادَةٌ** with **دamm**, (but the former is probably a mistranscription,)] *Food brought again after its having been once eaten of*: (S, O:) or *food brought again for a particular man after a party has finished eating*. (A, K.)

عَوَادٌ *A player upon the عود [or lute]*: (K:) or one who makes, (**يَتَخَذُ**) the stringed **عَوْدٌ** [or lute]; (O;) or a maker (**مَتَّخِذٌ**) of **عِيدَانٌ** [or lutes]. (TA.) [Fem. with **ة**.]

عَائِدٌ *A visiter of one who is sick*: (Mṣb, TA:) thus it more commonly and especially means: but it also signifies any visiter of another, who comes time after time: (TA:) pl. **عَوَادٌ** (Mṣb, K) and **عَوْدٌ**, (K,) or [rather] **عَوَادٌ** and **عَوَادٌ** signify the same, like **زَوْرٌ** and **زَوَارٌ**, (Fr, O, TA,) but **عَوْدٌ** is a quasi-pl. n. like as **صَاحِبٌ** is of **صَاحِبٌ**: (TA:) the fem. is **عَائِدَةٌ**, of which the pl. is **عَوْدٌ**, (Az, Mṣb, TA,) incorrectly said in the K to be a pl. of **عَائِدٌ**; and **عَوَائِدٌ** also is a pl. of the fem. (TA.)

عَائِدَةٌ fem. of **عَائِدٌ** [q. v.]. (Az, Mṣb, TA.) — **عَائِدَةُ الْكَلَامِ**: see 4. — **عَائِدَةٌ** also signifies *Favour, kindness, pity, compassion, or mercy*: (S, O, K:) a favour, a benefit, an act of beneficence or kindness: a gratuity, or free gift: (K:) and [a return, i. e.] advantage, profit, or utility; or a cause, or means, thereof: (S, O, K:) a subst. from **عَادٌ بِمَعْرُوفٍ**: (Mṣb:) pl. **عَوَائِدٌ**. (A.) One says, **فُلَانٌ ذُو صَفْحٍ وَعَائِدَةٌ** *Such a one is a person of forgiving disposition, and of favour, kindness, or pity*. (S, A, O.) And **إِنَّهُ لَكَثِيرٌ عَوَائِدٌ عَلَى قَوْمِهِ** [Verily he is one who confers,

or bestows, many favours, or benefits, upon his people]. (A.)

هَذَا الشَّيْءُ أَعْوَدٌ عَلَيْكَ مِنْ كَذَا means *This thing is more remunerative, advantageous, or profitable, to thee than such a thing*: (S, O, K:*) or more easy, or convenient, to thee. (A,* TA.)

مَعَادٌ, signifying *Return*, is originally **مَعْوَدٌ**. (IAth, TA.) See **عَوْدٌ**, first and third sentences. — Also *A place to which a person, or thing, returns: a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition*: syn. **مَرْجِعٌ**: and **مَصِيرٌ**. (S, A, O, K.) — [Hence,] **المَعَادُ** signifies [particularly] *The ultimate state of existence, in the world to come*; syn. **الْآخِرَةُ**; (M, K, TA;) [and] so **مَعَادُ الْخَلْقِ**: (S, O:) *the place to which one comes on the day of resurrection*. (TA.) And *Paradise*. (K.) And *Mekkeh*: (O, K:) the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O.) **لِرَادِّكَ إِلَى مَعَادٍ**, in the *Kur* [xxviii. 85], is expl. as meaning *will assuredly return thee, or restore thee, to Mekkeh*: (O, K:) or **مَعَادٍ** here means *Paradise*: (K:) or *thy fixed place in Paradise*: (I'Ab, TA:) or *the place of thy birth*: (Fr, TA:) or *thy home and town*: (Th, TA:) or *thy usual state in which thou wast born: or thy original condition among the sons of Hāshim*: or, accord. to most of the expositors, the words mean *will assuredly raise thee from the dead*. (TA.) — And *The pilgrimage*. (K.) — And **مَعَادٌ** (Lth, TA) and **مَعَادَةٌ** (Lth, A, TA) *A place of wailing for a dead person*: (Lth, A, TA:) so called because people return to it time after time: (Lth,* A:) pl. **مَعَاوِدٌ**. (A.) [Hence,] one says, **لَأَلِ قُلَانٍ مَعَادَةٌ**, meaning *An affliction has happened to the family of such a one, the people coming to them in the places of wailing for the dead, or in other places, and the women talking of him*. (Lth, TA.)

مَعْوَدٌ and **مَعْوُودٌ**, (K,) the latter anomalous, (TA,) *A sick person visited*. (K.)

مُعِيدٌ *A stallion-camel that has covered repeatedly*; (S, M, O, K;) and *that does not require assistance in his doing so*. (Sh, O.) — And hence, (Sh, O,) applied to a man *Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing*. (O, K,*) One says, **فُلَانٌ مُعِيدٌ لِهَذَا الْأَمْرِ**, meaning *Such a one is able to do this thing*: (S, O, Mṣb, K:*) because accustomed, or habituated, to it. (Mṣb.) — And hence, (O,) or because he returns to his prey time after time, (TA,) *The lion*, (O, K, TA.) — **المُعِيدُ المَبْدِيُّ** applied to God: — and **مُعِيدٌ مَبْدِيٌّ** applied to a man, and to a horse: see art. **بَدَأَ**. — **مُعِيدٌ** also signifies *A road travelled and trodden time after time*. (TA.) [See also **عَوْدٌ**.]

مَعَادَةٌ: see **مَعَادٌ**, last two sentences.

مَعَاوِدٌ *Persevering*; (Lth, A, K;) applied to a man. (Lth, A.) — *A courageous man*; (S, O,