

he attains to manhood: the servant of a man in paradise is a **وليد** always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one *born in servitude*: (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called **وليدة** even if aged: (L:) pl. (of the masc., S, L) **وَلَدَانٌ** (S, L, K) and **وَلَدَةٌ**; (L;) and (of the fem., S, L) **وَلَدَاتٌ**. (S, L, K) — See also **مَوْلَدٌ** — **أُمُّ الْوَالِدِ** *The domestic hen.*

(K.) — **هُمُ فِي أَمْرِ لَا يُنَادَى وَوَلِيدُهُ** (S, L, K\*) [They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to]: a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or Aḡ, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a **وليد** put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a **وليد** put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — One also says, **فِي الْأَرْضِ عُشْبٌ لَا يُنَادَى وَوَلِيدُهُ** [In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and **جَاءُوا بِطَعَامٍ وَوَلِيدُهُ** [They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) — Muzarrid Eth-Thaalebee says,

- \* تَبَّرَاتٌ مِنْ شَمْرِ الرِّجَالِ بِتَوْبَةٍ
- \* إِلَى اللَّهِ مَنِّي لَا يُنَادَى وَوَلِيدُهَا

[I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISk, L)

**وَلِيدَةٌ**: see **وَلِيدٌ**.

**وَلُودِيَّةٌ**, (IAḡ, L, K,) an inf. n. which has no verb, (Th, L,) and **وَلُودِيَّةٌ** (K) and **وَلِيدِيَّةٌ**, which, accord. to Th, is the original form, and **وَلَادَةٌ**, (L,) *Infancy*: (IAḡ, L, K:) *boyhood*; *girl-*

*hood*: the state of a **وَلِيدٌ** or **وَلِيدَةٌ**. (L.) Ex. **فَعَلَّ ذَلِكَ فِي وُلُودِيَّتِهِ**, and **وُلُودِيَّتِهِ**, *He did that in his infancy*: (El-Baḡair:) and **فِي وُلُودِيَّتِهِ** when he was a **وليد**. (L.) — **وَلُودِيَّةٌ** (L, K) and **وَلُودِيَّةٌ** (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness, (L, K,) and in knowledge of affairs*: (L:) *illiterateness*. (L.)

† **صُحْبَةٌ فُلَانٍ وَوَلَادَةٌ لِلْخَبِيرِ** [The society of such a one is very productive of good.] (A.)

**وَالِدَةٌ** and **وَالِدٌ**, (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child or young one, or children or young*; and *bringing forth*. (Th, M, L.) — Also **وَالِدٌ** A father: (S, L, Mḡb:) and a mother; (L;) as also **وَالِدَةٌ**; (S, L, Mḡb;) [which latter is the more common in this sense:] pl. of the former, **وَالِدُونَ**; and of the latter, **وَالِدَاتٌ**: (Mḡb:) the dual **وَالِدَانِ** signifies the *two parents; the father and mother*. (S, L, Mḡb.) — **شَاةٌ وَوَالِدٌ** A pregnant ewe or goat; (ISk, S, A, L, Mḡb, K;\*) as also **وَالِدَةٌ** and **وَلُودٌ**: (L, K:) pl. **وَلَدٌ**, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or **وَلَدٌ**, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — Also, *A prolific ewe or goat; that breeds, or brings forth, plentifully*; (Nh, L;) [as also **وَلُودٌ**: see S, K, art. **أَبَدٌ**: see also an ex. of **وَلُودٌ**, applied to a woman, voce **أَسْوَأُ**]. — **مِنْ شَرِّ وَاوَالِدٍ وَمَا وَوَلَدٌ**, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten*], is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Baḡair.)

**مَوْلَدٌ** The place of birth (T, S, M, A, Mḡb) of a man. (S, L, &c.) — See also **مَيْلَادٌ**.

**مَوْلِدٌ** [A woman, and] a ewe or she-goat, (L,) *about to bring forth*: (L, K;\*) pl. **مَوَالِدٌ** and **مَوَالِيدٌ**. (L, K.)

**مَيْلَادٌ** The time of birth (T, S, M, A, L, Mḡb, K) of a man; (S, L, &c. ;) as also **مَوْلِدٌ**, (T, M, A, L, Mḡb, K,) and **لِدَةٌ**: (K:) but this last is mentioned only in the K, and requires proof. (TA.) — [See also 1, of which it is app. an inf. n.]

**مَوْلُودٌ**: see **وَلِيدٌ**.

**عَرَبِيَّةٌ مَوْلَدَةٌ**, (S, L, Mḡb,) and **رَجُلٌ مَوْلَدٌ**, (S, L,) A man, and an Arab female, not of mere

*Arabian extraction*: (S, L, Mḡb:) or **مَوْلَدٌ** (L) and its fem. **مَوْلَدَةٌ** (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) *born among the Arabs*; (M, L, K;) as also **وَلِيدٌ** (M, L) and **وَلِيدَةٌ**: (M, L, K:) or a boy, or slave-boy, and a girl, or slave-girl, *who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner*: (A, L:) or the latter, **مَوْلَدَةٌ**, signifies one *born in a country in [and of] which is only her father or her mother*: (ISh, L:) or one *born at thine own abode, or home*; (ISh, T, S, in art. **تَلَدٌ**;) like **تِلَادٌ**: (S, art. **تَلَدٌ**;) or *born in the territory of the Muslims*. (Mgh, art. **تَلَدٌ**) — **شَاعِرٌ مَوْلَدٌ** † [A post-classical poet;] a poet of the last of the four classes; of the class next after the **إِسْلَامِيُونَ**; also called **مُحَدَّثٌ**: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islamees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Moḡammad, (see Mz, 44th نوع) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds is not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See **شَاهِدٌ**)] Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Ḥasan (surnamed Aboo-Nuwas) Ḥabeeb, El-Boḡturee, Ibn-Er-Roomee, Ibn-El-Moḡatezz, and El-Mutanebbee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo-'Amr Ibn-El-'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdaq and Jereer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islamees. (Mz, 49th نوع.) — **كَلَامٌ مَوْلَدٌ**! [Post-classical,] or innovated, or modern, or modernized, language; (L;) language which is not of the original dialect of the Arabs; (A;) language which is not genuine Arabic. (Mḡb.) And simply **مَوْلَدٌ** † [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the **مَصْنُوعٌ** is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i.e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to