

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,

• سَتَمَعْنَكُمْ أَرْمَاحُنَا أَوْ سَنَعْدِرُ •

[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, *وَتَمَعْنَكُمْ*.)—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 أُنْذِرُ* [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., *لَقَدْ أَعَذَّرَ اللَّهُ إِلَيَّ مِنْ بَلَّغِ مِنَ الْعَمْرِ سِتِينَ سَنَةً* [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 *إِلَيَّ*, 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, Mṣb, K, TA,) *في الأمر*; (S, O, Mṣb;) 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 إِيَّاكَ* 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, *أُعْذِرْنِي 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, *أُعْذِرْنِي مِنْهَا إِنْ أَدْبَتَهَا* [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, Mṣb, 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 *اللجام*: see 1, latter half, in five places.—

—And *اعذر عني بعبرك*: see 2, near the end.—*اعذر علي نصيبك* *Make a mark upon thy share*.

(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 *ضربه حتى أعذر منه* *He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger*. (TA.) And *ضرب فأعذر* (S, O, K.)

in the Tahdheed of IKtt *فأعذر* (TA,) *He (a man) was beaten so that he was at the point of death*.

(S, O, K, TA.) And *أعذر منه* *He had wounds inflicted upon him so that fear was excited for him in consequence thereof*. (O.) And *أعذر به* *He, or it, left a scar upon him*. (O, TA.)—And *أعذرت الدار* and *في الدار* *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 عذرة [or human ordure]*. (S, O.)

5. *تعذر*: 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, *تعذروا عليه* *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,] *كان يتعذر في مرضه* *He used to resist, and be difficult, in his malady*. (TA.)—

—And *تعذر الأمر* (O, K, TA) *The affair was not direct in its tendency*; (K, TA;) i. e. (TA) *it was, or became, difficult*: one says, *تعذر عليه الأمر* *The affair was, or became, difficult to him*. (O, Mṣb, TA.) [And *The affair was, or became, impracticable, or impossible*.]

—*تعذر الرسم* *The رسم [i. e. trace, or relic, of an abode, or of a place of sojourning, &c.] became effaced*; (S, O, K;) as also *اعندر*: (S, O, K:) or *became altered and effaced*: and *اعتذرت المنازل* *the places of alighting, or abode, had their traces, or remains, effaced*. (TA.)—And *تعذر* (from *العذرة*, S, O) *He, or it, became defiled, or besmeared*, (S, O, K,) with *عذرة [or human ordure]*. (K.)

8. *اعندر* (S, O, Mṣb, &c.) inf. n. *اعندار* (S, O, TA,) and [quasi-inf. ns.] *عذرة* and *معذرة*; (TA;) and for *اعندر* one says also *اعذر*, aor. *يعذر*, inf. n. *اعذار*; and it is allowable to say

*اعذر*, aor. *يعذر*; but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to *اعندر*, then to *اعذّر*, then to *اعذر*; and in the latter case, to *اعندر*, then to *اعندر*, then to *اعذّر*, then to *اعذر*, and then to *اعذر*]; *He excused himself; he adduced, or urged, an excuse, or a plea, for himself*; (Fr, S, O, TA;) as also *تعذر*. (S, O, K.) [See *عذر*.] You say, *اعندر إني* [He excused himself to me;] *he begged me to accept his excuse*; (Mṣb;) 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, *إني تعذرت* *I excused myself to the man*. (TA.)

—And *اعندر من ذنبيه* (S, O, TA) and *تعذر* (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 *اعندر* *اعندر* [or *من فعله*] *He showed, or manifested, his excuse for his deed*. (Mṣb.) [It is said that] the primary meaning of *الاعذار* 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 *اعندر* 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, Mṣb, K,) *منه* of him, or it. (Mṣb.)—

—And *اعتذرت المياه* *The waters stopped, ceased, or became cut off*. (O, K.)—See also 5, last sentence but one, in two places.—And *اعندر* *اعندر* *He made the turban to have two portions [its two ends] hanging down behind*. (O, K.)—

—And *الاعذار* signifies also *The act of devirginating*. (S, O. [See *عذرة*.])

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, من عذيري من فلان*. (A, TA.) It is said in a trad. of the Prophet, *من عذري من بكر من عائشة* 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 اسْتَعَذَرْتُ إِلَيَّ وَلَا اسْتَنْذَرْتُ* *By God, thou didst not offer to me excuse, nor didst thou offer warning*. (A, O, TA.)

—*عذرة* (Mṣb, K) and *عذري* (Mṣb) and *معذرة* (S, O, K) and *عذري* (S, Mṣb) and *معذرة* (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, *عذر* [as a subst. from *اعندر* or from *اعذر*] is of three kinds;

*عذرة* (Mṣb, K) and *عذري* (Mṣb) and *معذرة* (S, O, K) and *عذري* (S, Mṣb) and *معذرة* (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, *عذر* [as a subst. from *اعندر* or from *اعذر*] is of three kinds;