

أَدَبٌ, (S, M, K,) or, accord. to some, أَدَبٌ, (TA,) *Wonderful*; or a wonderful thing; syn. عَجَبٌ; (S, M, K;) as also أَدْبَةٌ [used in the latter sense]. (K.) You say, جَاءَ فُلَانٌ بِأَمْرِ إِدْبٍ. (Aḡ, T.)* *Such a one did a wonderful thing.* (Aḡ, T.)*

See also أَدَبٌ, last sentence.

إِدْبٌ: see أَدَبٌ, in two places.

أَدَبٌ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies *Discipline of the mind; and good qualities and attributes of the mind or soul*: (Mṣb:) or every praiseworthy discipline by which a man is trained in any excellence: (AZ, Mgh, Mṣb:) [good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments:] i. q. ظَرْفٌ [as meaning excellence, or elegance, of mind; manners, address, and speech]: and a good manner of taking or receiving [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or good qualities and attributes of the mind or soul, and the doing of generous or honourable actions: (El-Jawáleeke:) or the practice of what is praiseworthy both in words and actions: or the holding, or keeping, to those things which are approved, or deemed good: or the honouring of those who are above one, and being gentle, courteous, or civil, to those who are below one: (Towsheeh:) or a faculty which preserves him in whom it exists from what would disgrace him: (MF:) it is of two kinds, أَدَبُ النَّفْسِ [which embraces all the significations explained above], and أَدَبُ الدَّرْسِ [which signifies the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple: see "Haji Khalife Lexicon," Vol. I. p. 212]: (S, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good أَدَبٌ and bad أَدَبٌ:] the pl. is آدَابٌ [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputer, and the orator, and the poet, and the scribe; &c.]. (Msb.)

عِلْمُ الْأَدَبِ signifies [The science of philology; or] the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing; ("Haji Khalife Lexicon," Vol. I. p. 215;) [and so, simply, الأَدَبُ: which is also used to signify polite literature: but in this sense, and likewise] as applied to the sciences relating to the Arabic language, [or the philological sciences, which are also termed أَدَبٌ] الأَدَبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawáleeke.) أَدَبُ الْبَحْرِ, (A, K,) or أَدَبٌ الْبَحْرِ, (T, L,) † *The abundance of the water of the sea.* (T, A, L, K.)

أَدْبَةٌ: see مَادِبَةٌ: and see also أَدَبٌ.

أَدَبٌ *Of, or relating to, what is termed أَدَبٌ*

or الأَدَبِ. Hence, الْعُلُومُ الْأَدَبِيَّةُ: see أَدَبٌ, last sentence but one.]

أَدَبٌ *Characterized by what is termed أَدَبٌ* [or good discipline of the mind and manners, &c.; i. e. well-disciplined, well-educated, well-bred, or well-mannered; polite; instructed in polite accomplishments, or an elegant scholar; &c.]: (T, S, M, Mgh, K:) pl. أَدْبَةٌ. (M, K.) — See also مَوْدَبٌ.

أَدَبٌ [originally أَأَدَبٌ, *More, or most, characterized by what is termed أَدَبٌ*; i. e. better, or best, disciplined, educated, bred, or mannered; more, or most, polite; &c.]. You say, هُوَ مِنْ أَدَبٍ. (A.) *He is of the best disciplined, &c., of men.* (A.)

أَدِبٌ *One who invites people to a repast, or banquet*: (T, S, Mṣb:) pl. أَدْبَةٌ. (TA.)

مَادِبَةٌ: see what next follows, in two places.

مَادِبَةٌ *A repast, or banquet, to which guests are invited*; (A'Obeyd, T, S, M, Mgh, Mṣb, K;) or made on account of a wedding: (M, K:) as also مَادِبَةٌ, (S, M, Mṣb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَادِبَةٌ, (IJ,) and أَدْبَةٌ: (M, K:) pl. مَادِبٌ. (S.) In a trad., the Qur-án is called مَادِبَةُ اللَّهِ فِي الْأَرْضِ, or مَادِبَةٌ; and A'Obeyd says that, if we read مَادِبَةٌ, the meaning is, *God's repast which He has made in the earth, and to which He has invited mankind*; but if we read مَادِبَةٌ, this word is of the measure مَفْعَلَةٌ from الأَدَبِ, [and the meaning is, a means which God has prepared in the earth for men's learning good discipline of the mind, &c.]; it being a noun similar to مَكْتَرَةٌ and مَكْتَرَةٌ &c.:] El-Aḡmar, however, makes both words synonymous. (T, M, TA.)

مَادِبَةٌ: see what next precedes.

أَدِبٌ مَوْدَبٌ *A camel well-trained and broken.* (T, L.)

مَادِبَةٌ, occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] for whom a repast, or banquet, has been made. (TA.)

ادر

1. أَدِرٌ, aor. - , (T, M, Mṣb, K,) inf. n. أَدِرٌ (Lth, T, S, Mgh) and أَدِرَةٌ, (Lth, TA,) or أَدِرَةٌ, (as in the TT,) or أَدِرَةٌ is a simple subst., (M, K,) and so is أَدِرَةٌ, (K,) *He (a man, S) had the disorder termed أَدِرَةٌ.* (T, S, M, &c.)

أَدِرَةٌ a subst. from أَدِرٌ; [see آدِرٌ, below;] (K;) as also أَأَدِرَةٌ: (M, K:) the former signifies [A scrotal hernia;] an inflation in the خُصِيَّةِ [or the testicle, or the scrotum]: (T, S, Mṣb:) or an inflation of the خُصِيَّةِ: (Mṣb:) or a disorder consisting in an inflation, or a swelling, of the خُصِيَّتَانِ, and their becoming greatly enlarged with matter or wind therein: (Esh-Shiháb, on the Soorat el-Aḡzáb:) or a largeness of the خُصْيِ: (Mgh:)

and أَأَدِرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصِيَّةٌ. (TA.) [See also I.]

أَدِرَةٌ: see أَأَدِرَةٌ, in two places. [See also I.]

أَدِرٌ (T, S, M, Mgh, Mṣb, K) and مَادُورٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصِيَّةِ [or the testicle, or the scrotum]: (T, S, Mṣb:) or having an inflation of the خُصِيَّةِ: (Mṣb:) or having his صَفَاقٌ [or inner skin] ruptured, so that [some of] his intestines fall into his scrotum; the rupture being in every instance only in the left side: or afflicted by a rupture in one of his خُصِيَّانِ [or in either half of the scrotum]: (M, K:) or having a largeness of the خُصْيِ (Mgh:) pl. of the former, أَدِرٌ; (Mṣb, K;) and of the latter, مَادِيرٌ. (K.) Accord. to some, (M,) خُصِيَّةٌ أَدِرَةٌ signifies [A testicle, or scrotum,] large, without rupture. (M, K.)

مَادُورٌ: see أَدِرٌ.

ادمر

1. أَدَمَرُ الخُبْزِ, aor. - , (M, Mṣb, K,) inf. n. أَدَمَرٌ; (M, Mṣb;) and أَدَمَةٌ, (Mṣb, K,) inf. n. أَدَمَارٌ; (TK;) *He mixed the bread with أَدَمَرٌ* [or seasoning; i. e. he seasoned it]; (M, K;) *he made the swallowing of the bread to be good, or agreeable, by means of إِدَامَرٍ* [or seasoning]. (Mṣb.) You say also, أَدَمَرُ الخُبْزِ باللَّحْمِ, aor. - , [He seasoned the bread, or rendered it savoury, with flesh-meat,] from أَدَمَرٌ and إِدَامَرٌ, signifying مَا يُؤْتَدَمَرُ بِهِ. (S.) — أَدَمَرُ القَوْمِ, aor. - , (K,) inf. n. أَدَمَرٌ; (TA;) or أَدَمَمَهُ; (M;) or both; (TA;) *He seasoned for the people, or company of men, أَدَمَرُ لَهُمْ*, [in the CK, erroneously, أَدَامَرُ لَهُمْ,] their bread; (M, K, TA;) i. e., mixed it [for them] with إِدَامَرٍ. (TA.) — [From أَدَمَرٌ in the first of the senses explained above, is app. derived the phrase,] *He mixed him, associated him, or united him in company, with his family.* (M.) [And in like manner,] أَدَمَرُ بَيْنَهُمَا, (T, S,) or بَدَمَرُ, (M, Mṣb, K,) aor. - , (T, M, Mṣb, K,) inf. n. أَدَمَرٌ; (T, M, Mṣb;) and أَدَمَرٌ, (T, S, M, Mṣb, K,) inf. n. إِدَامَرٌ; (T, TA;) *He (God, T, S, M, or a man, Mṣb) effected a reconciliation between them; brought them together*; (S, M, Mṣb, K; [expl. in the M and K by لَأَمَرٌ, for which we find in the CK لَأَمَرٌ;]) *made them sociable, or familiar, one with another*; (S, Mṣb, TA;) and *made them to agree*: (TA:) or induced love and agreement between them: held by A'Obeyd to be from أَدَمَرٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أَحْرَى أَنْ يُؤَدَمَرَ بَيْنَكُمَا, meaning *For it is most fit, or meet, that there should be, between you two, love and agreement*: (T, S:) or, that peace, or reconciliation, and friendship, should continue between you two. (Mṣb.) And a poet says,

وَالْبَيْضُ لَا يُؤَدَمَنُ إِلَّا مُؤَدَمًا

i. e. [And the pure, or free from faults, among