

equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or the like; syn. أَهْبَةٌ: (S, TA:) the pl. of أَدَاةٌ is أَدَوَاتٌ (T, S, Mṣb, K.) You say, أَخَذَ أَدَاتَهُ [He took his apparatus, &c.; or. prepared, furnished, equipped, or accoutred, himself]; (S, M, K;) لِلْأَمْرِ [for the affair], and لِلسَّفَرِ [for journeying, or the journey], (M,) and لِلدَّهْرِ [for the vicissitudes of fortune]: (T, S, K:) and it is related on the authority of Ks, that they said أَخَذَ هَدَايَتَهُ; substituting ه for ا. (Lh, M.) And أَخَذْتُ لِدَيْكَ [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى الصَّلَاةِ لِلصَّلَاةِ [We are in a state of preparation for prayer]. (S, TA.) — [Hence, in grammar, A particle; as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

أَدَى: see أَدَاةٌ, in three places. — Also A journey; or a journeying: from لِلسَّفَرِ أَدَى. (M.)

أَدَاةٌ: see أَدَاةٌ.

أَدَاةٌ i. e. مِطْبَرَةٌ q. مِطْبَرَةٌ; (S, M, Mgh, Mṣb, K;) i. e. A small vessel [or bag] of skin, made for water, like the سَطِيحَةٌ: (TA:) or, as some say, only of two skins put face to face: (M, TA:) pl. أَدَاوِي; (S, Mgh, Mṣb, K;) originally, by rule, أَدَاوِي; which is changed, as in the cases of مَطَايَا and مَطَايَا, from the measure فَعَائِلٌ to the measure فَعَالِي, so that the و in أَدَاوِي is a substitute for the augmentative ا in the sing., and the final alif [written ي] in أَدَاوِي is a substitute for the و in the sing. (S.) — See also أَدَاةٌ.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى in art. ادى is irregularly formed from the verb أَدَى in that art.]. You say, هُوَ أَدَى شَيْءٍ, meaning أَقْوَاهُ and أَعْدَاهُ [It is the strongest kind of thing, and, app., the most effectual to aid or assist, or to avenge]. (TA.) — See also art. ادى.

أَدَى part. n. of the intrans. verb أَدَى [q. v.]. (T, S, M, &c.) — [And act. part. n. of أَدَاهُ.] — مُوَدِّ, without ء, is from أَوْدَى signifying “he perished” [&c.]. (S.)

ادى

2. أَدَاهُ (T, S, M, &c.) inf. n. تَأْدِيَةٌ (T, S, K) and أَدَاةٌ (T,) or the latter is a simple subst., (S, M, Mṣb, K,) [and so, accord. to the Mṣb, is the former also, but this is a mistake,] He made it, or caused it, to reach, arrive, or come [to the appointed person or place &c.]; he brought, conveyed, or delivered, it; syn. أَوْصَلَهُ; (M, Mṣb, K;) namely, a thing; (M;) as, for instance, الأمانة إلى أهلها [the thing committed to his trust and care, to its owner]: (Mṣb:) he delivered it, gave it up, or surrendered it: (T:) he payed it, or discharged it; (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and

the like; (Mṣb in art. غورم;) [and hence,] أَدَى مَا عَلَيْهِ [he acquitted himself of that which was incumbent on him; or payed, or discharged, what he owed]: (T:) he performed, fulfilled, or accomplished, it; namely, [for instance,] الْحَجَّ [the pilgrimage]; (Mṣb in art. قَضَى;) and in like manner, الْمَنَاسِكُ [the religious rites and ceremonies of the pilgrimage]. (Jel in ii. 196, and Mṣb ubi supra.) It is said in the KUR [xlv. 17], أَنْ أَدُوا إِلَيَّ عِبَادَ اللَّهِ, meaning Deliver ye to me [the servants of God,] the children of Israel: or, as some say, the meaning is, أَدُوا إِلَيَّ مَا أَمَرَكَ اللَّهُ بِهِ يَا عِبَادَ اللَّهِ [perform ye to me that which God hath commanded you to do, O servants of God]: or it may mean listen ye, or give ye ear, to me; as though the speaker said, تَأْدَيْتُ لَهُ, أَدُوا إِلَيَّ سَمْعَكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, لَهُ تَأْدَيْتُ لَهُ, and إِلَيْهِ, in the place of لَهُ, meaning أَدَيْتَهُ; (TA;) i. e. I payed him his due, or right. (K, TA.) And a man says, مَا أَدْرِي كَيْفَ أَتَأْدَى [I know not how to pay]. (TA.) One says also, أَدَى عَنَّهُ [meaning He payed, or made satisfaction, for him]: and أَدَى عَنَّهُ الْخَرَاجَ [He payed for him, or in his stead, the land-tax]. (Mgh in art. جَزَا.) [Hence,] El-Akhnas says,

فَأَدَيْتُ عَنِّي مَا اسْتَعْرْتُ مِنَ الصَّبَا
وَلِنَمَالٍ عِنْدِي الْيَوْمَ رَاعٍ وَكَاسِبٌ

i. e. But I have put away from me [what I had borrowed, or assumed, of the foolishness of youth, and amorous dalliance,] and now I am [or there is at my abode] a keeper and collector to the camels, or cattle, or property. (Ham p. 346.)

— أَدَى إِلَى كَذَا] is a phrase often used as meaning It brought, conducted, led, or conduced, to such a thing or state; as, for instance, crime to punishment or to ignominy.]

4. أَدَى, intrans. and trans.: see art. ادو.

5. تَأْدَى إِلَيْهِ الْخَبْرُ The information, or news, reached him. (S.) — See also 2, in two places.

10. اسْتَأْدَاهُ مَالًا He desired, or sought, to obtain from him property, or sued, or prosecuted, him for it, or demanded it of him, (S, K,) and extracted it, (S,) or took it, or received it, (K,) from him. (S, K.) — See also art. ادو.

أَدَى a subst. from 2 [signifying The act of making, or causing, to reach, arrive, or come to the appointed person or place &c.; of bringing, conveying, or delivering; of giving up, or surrendering; payment, or discharge, of a debt &c.; the act of acquitting oneself of that which is incumbent on him; performance, fulfilment, or accomplishment]. (S, M, Mṣb, K.) — [Hence,] هُوَ حَسَنُ الْأَدَاةِ He has a good manner of pronouncing, or uttering, the letters. (TA.) — أَدَى as a term of the law signifies The performance of an act of religious service [such as prayer &c.] at the appointed time: opposed to قَضَاً, performance at a time other than that which is appointed. (Mṣb and TA in art. قَضَى.)

أَدَى: see art. ادو.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى mentioned in art. ادو is irregularly formed from the verb أَدَى]. You say, هُوَ أَدَى لِلْأَمَانَةِ [He is more, or better, disposed to deliver, give up, or surrender, the thing committed to his trust and care] (T, S, M, K.) مِنْكَ [than thou], (S,) or مِنْ غَيْرِهِ [than another than he]. (M, K.) [Az says,] the vulgar say, أَدَى لِلْأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow أَدَى, because أَعْلَلٌ denoting wonder [and the comparative and superlative degrees] is not formed but from the trilateral [verb], and one does not say, أَدَى in the sense of أَدَى: the proper phrase is أَحْسَنُ أَدَاءً. (T.) — See also art. ادو.

أَدَى: see art. ادو.

اد

اد a word denoting past time: (Lth, T, S, M, L, Mughnee, K;) it is a noun, (S, L, Mughnee, K,) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (S, L, K;) as in إِذْ قَامَ زَيْدٌ [I came to thee when Zeyd stood], and إِذْ زَيْدٌ يَقُومُ and إِذْ زَيْدٌ قَائِمٌ [When Zeyd was standing]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the KUR viii. 26,] وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ [And remember ye when ye were few]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the KUR ii. 28, &c.] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [And when thy Lord said unto the angels]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the KUR ii. 121,] وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ [And when Abraham was rearing the foundations]; all three of which kinds are comprised in the KUR where it is said, [ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا [If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in إِذْ ذَاكَ, [also written إِذَاكَ,] meaning إِذْ ذَاكَ إِذْ ذَاكَ كَائِنٌ [When that was so], or إِذْ ذَاكَ كَائِنٌ [When that was, i. e. then, at that time]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the ذ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ذ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ذ not being, as Akh holds it to be, the kesreh of declension, although اد here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition