

إِدْبٌ (S, M, K,) or, accord. to some, إِدْبٌ (TA,) *Wonderful*; or a wonderful thing; syn. عَجَبٌ (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَاءَ فُلَانٌ بِأَمْرٍ إِدْبٍ Such a one did a wonderful thing. (As, T.)*
 = See also اِدْبٌ, last sentence.

إِدْبٌ: see اِدْبٌ, in two places.

اِدْبٌ, 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: (Msb:) or every praiseworthy discipline by which a man is trained in any excellence: (AZ, Mgh, Msb:) [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-Jawálceke:) 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, اِدْبٌ النَّفْسِ [which embraces all the significations explained above], and اِدْبٌ 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 Khalfæ Lexicon," Vol. I. p. 212]: (S, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good اِدْبٌ and bad اِدْبٌ:] the pl. is اِدْبٌ [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.) — اِدْبٌ عِلْمِ الْاِدْبِ 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 Khalfæ Lexicon," Vol. I. p. 215;) [and so, simply, اِلْدَبٌ: 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 اِلْدَبٌ الْعُلُومِ الْاِدْبِيَّاتِ], اِدْبٌ is a post-classical term, innovated in the time of El-Islám. (El-Jawálceke.) = اِدْبٌ الْبَحْرِ (A, K,) or اِدْبٌ الْبَحْرِ (T, L,) † The abundance of the water of the sea. (T, A, L, K.)

اِدْبَةٌ: see اِدْبَةٌ: — and see also اِدْبٌ.

اِدْبٌ اِدْبِيٌّ Of, or relating to, what is termed اِدْبِيٌّ

or اِلْدَبٌ. Hence, الْعُلُومُ الْاِدْبِيَّاتُ: see اِدْبٌ, last sentence but one.]

اِدْبٌ Characterized by what is termed اِدْبٌ [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. اِدْبِيَّةٌ. (M, K.) — See also مُؤَدَّبٌ.

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

اِدْبٌ One who invites people to a repast, or banquet: (T, S, Msb:) pl. اِدْبِيَّةٌ. (TA.)

اِدْبِيَّةٌ: see what next follows, in two places.

اِدْبِيَّةٌ A repast, or banquet, to which guests are invited; (A'Obeyd, T, S, M, Mgh, Msb, K;) or made on account of a wedding: (M, K:) as also اِدْبِيَّةٌ (S, M, Msb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and اِدْبِيَّةٌ (I, J,) and اِدْبِيَّةٌ (M, K:) pl. اِدْبِيَّةٌ. (S.) In a trad., the Kúr-án is called اِدْبِيَّةٌ اللّٰهِ فِي الْاَرْضِ, or اِدْبِيَّةٌ; and A'Obeyd says that, if we read اِدْبِيَّةٌ, the meaning is, God's repast which He has made in the earth, and to which He has invited mankind; but if we read اِدْبِيَّةٌ, this word is of the measure مَفْعَلَةٌ from اِدْبٌ, [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 مَكْتَبَةٌ and مَكْتَبَةٌ &c.]: El-Ahmar, however, makes both words synonymous. (T, M, TA.)

اِدْبِيَّةٌ: see what next precedes.

اِدْبِيٌّ مُؤَدَّبٌ A camel well-trained and broken. (T, L.)

اِدْبِيَّةٌ, 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

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

اِدْرَةٌ a subst. from اِدْرٌ; [see اِدْرٌ, below;] (K;) as also اِدْرَةٌ: (M, K:) the former signifies [A scrotal hernia;] an inflation in the خُصِيَّةُ [or the testicle, or the scrotum]: (T, S:) or an inflation of the خُصِيَّةُ: (Msb:) 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-Ahzáb:) or a largeness of the خُصِيَّةُ: (Mgh:)

and اِدْرَةٌ 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 1.]

اِدْرَةٌ: see اِدْرَةٌ, in two places. [See also 1.]

اِدْرٌ (T, S, M, Mgh, Msb, K) and اِدْرٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصِيَّةُ [or the testicle, or the scrotum]: (T, S:) or having an inflation of the خُصِيَّةُ: (Msb:) or having his صِفَاقُ [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 خُصِيَّةُ (Mgh:) pl. of the former, اِدْرٌ (Msb, K;) and of the latter, اِدْرٌ (K.) Accord. to some, (M,) اِدْرَةٌ اِدْرَةٌ signifies [A testicle, or scrotum,] large, without rupture. (M, K.)

اِدْرٌ: see اِدْرٌ.

ادمر

اِدْمَرٌ 1. اِدْمَرٌ الخُبْزِ, aor. -, (M, Msb, K,) inf. n. اِدْمَرٌ (M, Msb;) and اِدْمَرٌ (Msb, K,) inf. n. اِدْمَرٌ (TK;) He mixed the bread with اِدْمَرٌ [or seasoning; i. e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of اِدْمَرٌ [or seasoning]. (Msb.) You say also, اِدْمَرٌ الخُبْزِ بِاللَّحْمِ, aor. -, [He seasoned the bread, or rendered it savoury, with flesh-meat,] from اِدْمَرٌ and اِدْمَرٌ, signifying مَا يُؤْتَدِمُ بِهِ (S.) اِدْمَرٌ القَوْمِ, aor. -, (K,) inf. n. اِدْمَرٌ (TA;) or اِدْمَرٌ (M;) or both; (TA;) He seasoned for the people, or company of men, (اِدْمَرٌ لَهُمْ, [in the CK, erroneously, اِدْمَرٌ لَهُمْ,]) their bread; (M, K, TA;) i. e., mixed it [for them] with اِدْمَرٌ. (TA.) — [From اِدْمَرٌ in the first of the senses explained above, is app. derived the phrase,] اِدْمَرٌهُ اِدْمَرٌهُ He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,] اِدْمَرٌ بَيْنَهُمَا (T, S,) or اِدْمَرٌ (M, Msb, K,) aor. -, (T, M, Msb, K,) inf. n. اِدْمَرٌ (T, M, Msb;) and اِدْمَرٌ (T, S, M, Msb, K,) inf. n. اِدْمَرٌ (T, TA;) He (God, T, S, M, or a man, Msb) effected a reconciliation between them; brought them together; (S, M, Msb, K; [expl. in the M and K by لَامَرٌ, for which we find in the CK لَامَرٌ;]) made them sociable, or familiar, one with another; (S, Msb, TA;) and made them to agree: (TA:) or induced love and agreement between them: held by A'Obeyd to be from اِدْمَرٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَيَأْتِهِ اِحْرَى اَنْ يُؤَدِمَ بَيْنَهُمَا, 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. (Msb.) And a poet says,

وَالْبَيْضُ لَا يُؤَدِمُنْ إِلَّا مُؤَدِمًا

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