

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 أَدْبٌ, last sentence.

إِدْبٌ: see أَدْبٌ, in two places.

أَدْبٌ, 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, أَدْبُ النَّفْسِ [which embraces all the significations explained above], and أَدْبُ 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 أَدْبٌ and bad أَدْبٌ:] the pl. is أَدَابٌ [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.) — أَدْبُ الْعِلْمِ 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, الأَدْبُ: 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 الأَدْبُ الْعُلُومُ الأَدْبِيَّاتُ], الأَدْبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawálceke.) — أَدْبُ الْبَحْرِ, (A, K,) or أَدْبُ الْبَحْرِ (T, L,) † The abundance of the water of the sea. (T, A, L, K.)

أَدْبَةٌ: see مَادِبَةٌ = and see also أَدْبٌ.

أَدْبٌ أَدْبِيٌّ Of, or relating to, what is termed أَدْبِيٌّ

or الأَدْبُ. Hence, الْعُلُومُ الأَدْبِيَّاتُ: see أَدْبٌ, last sentence but one.]

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

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

أَدْبٌ One who invites people to a repast, or banquet: (T, S, Msb:) 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, Msb, K;) or made on account of a wedding: (M, K:) as also مَادِبَةٌ (S, M, Msb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَادِبَةٌ (I, J,) and مَادِبَةٌ (M, K:) pl. مَادِبٌ. (S.) In a trad., the Kúr-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 الأَدْبُ, [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.)

مَادِبَةٌ: see what next precedes.

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

اَدْرَةٌ a subst. from اَدْرٌ; [see اَدْرٌ, below;] (K;) as also اَدْرَةٌ: (M, K:) the former signifies [A scrotal hernia;] an inflation in the خُصْيَةٌ [or the testicle, or the scrotum]: (T, S:) or an inflation of the خُصْيَةٌ: (Msb:) or a disorder consisting in an inflation, or a swelling, of the خُصْيَتَانِ, and their becoming greatly enlarged with matter or wind therein: (Esh-Shiháb, on the Soorat el-Ahzáb:) or a largeness of the خُصْيِ: (Mgh:)

and اَدْرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصْيَةٌ. (TA.) [See also 1.]

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

اَدْرٌ (T, S, M, Mgh, Msb, K) and مَادُورٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصْيَةٌ [or the testicle, or the scrotum]: (T, S:) or having an inflation of the خُصْيَةٌ: (Msb:) or having his صِفَاق [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 خُصْيَانِ [or in either half of the scrotum]: (M, K:) or having a largeness of the خُصْيِ (Mgh:) pl. of the former, اَدْرٌ; (Msb, K;) and of the latter, مَادِيرٌ. (K.) Accord. to some, (M,) اَدْرَةٌ signifies [A testicle, or scrotum,] large, without rupture. (M, K.)

اَدْرٌ: see مَادُورٌ.

ادمر

1. اَدْمَرُ الخُبْزِ, aor. -, (M, Msb, K,) inf. n. اَدْمَرٌ; (M, Msb;) and اَدْمَمَهُ (Msb, K,) inf. n. اِدْمَامٌ; (TK;) He mixed the bread with اَدْمَرٌ [or seasoning; i. e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of اِدْمَامٌ [or seasoning]. (Msb.) You say also, اَدْمَرُ الخُبْزِ باللَّحْمِ, aor. -, [He seasoned the bread, or rendered it savoury, with flesh-meat,] from اَدْمَرٌ and اِدْمَامٌ, signifying مَا يُؤْتَدِمُ بِهِ. (S.) اَدْمَرُ القَوْمِ, aor. -, (K,) inf. n. اَدْمَرٌ; (TA;) or اَدْمَمَهُ; (M;) or both; (TA;) He seasoned for the people, or company of men, (أَدْمَرُ لَهُمْ, [in the CK, erroneously, اِدْمَامُ لَهُمْ,]) their bread; (M, K, TA;) i. e., mixed it [for them] with اِدْمَامٌ. (TA.) — [From اَدْمَرٌ in the first of the senses explained above, is app. derived the phrase,] مَا يُؤْتَدِمُ بِهِ اَدْمَهُ He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,] اَدْمَرُ بَيْنَهُمَا (T, S,) or اِدْمَامُهُ (M, Msb, K,) aor. -, (T, M, Msb, K,) inf. n. اَدْمَرٌ; (T, M, Msb;) and اَدْمَرٌ (T, S, M, Msb, K,) inf. n. اِدْمَامٌ; (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 اَدْمَرٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أُخْرَى أَنْ 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