

[+ *Our journeying is laborious*: see an ex. in the first paragraph of art. **غدر**. (TA.) — **حُمَى** **الْأَخْوَيْنِ** + *A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on.* (Mṣb.) — **دَمْرُ الْأَخْوَيْنِ**: see **دَمْر**, in art. **دمى**.

**أَخًا**: }  
**أَخُو**: } see **أَخ**.  
**أَخُو**: }

**أَخْتٌ**: see **أَخ**, in four places.

**أَخْتٌ** and **أَخِيَّةٌ** and **أَخِي** [dim. of **أَخ** and **أَخْتٌ**.]

**أَخَوِيٌّ** *Brotherly; fraternal; of, or relating to, a brother, and a friend or companion*: and also, *sisterly; of, or relating to, a sister*; because you say **أَخَوَاتٌ** [meaning "sisters"]; but Yoo used to say **أَخْتِيٌّ**, which is not agreeable with analogy. (S, TA.)

**أَخَوِيٌّ**: see **أَخَوِيٌّ**.

**إِخْوَانٌ**, besides being a pl. of **أَخ**, q. v., is a dial. var. of **أَخْوَانٌ**. (TA. [See art. **أَخْوَانٌ**].)

**إِخَاوَةٌ**: see 3.

**أَخُوَّةٌ** an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1.—When it does not relate to birth, it means + *Conformity, or similarity; and combination, agreement, or unison, in action.* (Ibn-'Arāfeh, TA.)

**أَخِيَّةٌ**, (Lth, S, Mṣb, K, &c.,) originally of the measure **فَاعُولَةٌ**, [i. e. **أَخْوِيَّةٌ**,] (Mṣb) and **أَخِيَّةٌ**, (Lth, Mṣb, K,) and **أَخِيَّةٌ**, (JK, K, TA, [but in the K the orthography of these three words is differently expressed in different copies, and somewhat obscurely in all that I have seen,]) *A piece of rope of which the two ends are buried in the ground, (ISK, JK, S,) with a small staff or stick, or a small stone, attached thereto, (ISK, S,) a portion thereof, resembling a loop, being apparent, or exposed, to which the beast is tied; (ISK, JK, S;) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or a loop tied to a peg, or stake, driven [into the ground], to which the beast is attached: (Mṣb:) or a stick, or piece of wood, (K, TA,) placed crosswise (TA) in a wall, or in a rope of which the two ends are buried in the ground, the [other] end [or portion] protruding, like a ring, to which the beast is tied: (K, TA:) or a peg, or stake, to which horses are tied: (Ḥar p. 42:) [see also **أَخِي**]: the pl. of the first is **أَوَاخِي**; (JK, S, Mṣb, K;\*) and of the second, **أَوَاخِج**; (Mṣb;) and of the third, **أَخَايَا**, (JK, K,\*) like as **أَخَايَا** is pl. of **أَخِيَّةٌ**. (TA.) In a trad., the believer and belief are likened to a horse attached to his **أَخِيَّةٌ**; because the horse wheels about, and then returns to his **أَخِيَّةٌ**; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the **أَخَايَا***

of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) — Also i. q. **طُنْبٌ**; (K;) i. e. *The kind of tent-rope thus called.* (TA in art. **طُنْب**, q. v.) — And + *A sacred, or an inviolable, right or the like; syn. ذِمَّةٌ and حُرْمَةٌ*. (S, K.) You say, **لِفُلَانٍ أَوْأَخِيٌّ** [+ *To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded*]. (S.) And **لَهُ عِنْدِي أَجِيَّةٌ** + *He has, with me, or in my estimation, a strong, sacred, or inviolable, right; and a near tie or connexion, or means of access or intimacy or ingratiation.* (TA.) — In a trad. of 'Omar, in which it is related that he said to El-'Abbās, **أَنْتَ أَحِيَّةٌ أَبَاءِ رَسُولِ اللَّهِ**, it is used in the sense of **بَقِيَّةٌ**; [and the words may therefore be rendered *Thou art the most excellent of the ancestors of the Apostle of God;*] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.)

اد

1. **أَدَّتْ دَاهِيَةً**, aor. <sup>2</sup> (T, S, M, K) and <sup>3</sup>, (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and <sup>3</sup>, (M, K,) mentioned by Lh, whence it seems that he made the pret. to be of the measure **فَعَلٌ**, or that it is co-ordinate to **أَدَّى**, aor. **يَأْدِي**, (M,) inf. n. **أَدٌّ**, (T, S, M,) *A calamity befell him.* (M, K.) And in like manner, **أَدَّهُ أَمْرٌ**, aor. and inf. n. as above, *An event befell him: (M:) or oppressed him, distressed him, or afflicted him.* (Bḍ in xix. 91.) = See also 5.

5. **تَادَدَ**; (T, K;) and **أَدَّى**; inf. n. **أَدٌّ**; (TA;) i. q. **تَشَدَّدَ** [*He acted, or behaved, with forced hardness, firmness, strength, vigour, &c.*]. (T, K.)

**أَدٌّ** (S, M, K) and **أَدٌّ** (T, K) and **أَدٌّ** (K) *Strength; power; force: (S, M, K:) superior power or force or influence; mastery; conquest; predominance.* (M, K, TA.) — See also **إِدٌّ**, in two places. — Also, the first, *The sound of treading.* (T.)

**أَدٌّ**: see **أَدٌّ**. — Also, and **أَدَّةٌ**, *A wonder, or wonderful thing: (M, L, K:) a very evil, abominable, severe, thing, or affair: (S, M, A, L, K:) a calamity; (S, A, L, K;) or thus the former word signifies; (M;) as also **أَدٌّ**, (as in the copies of the K,) or **أَدٌّ**, [originally **أَدٌّ**,] of the measure **فَاعِلٌ**: (so in the S and L:) pl. (of **أَدٌّ**, M, TA) **أَدَادٌ**, (K, TA,) or **أَدَادٌ**, (T, CK,) [but this, if correct, is a quasi-pl. n.,] or **أَدَادٌ**, (M,) and (of **أَدَّةٌ**, S, M) **أَدَدٌ**. (T, S, M, K.) You say also **أَدٌّ** [meaning as above], using **أَدٌّ** as an epithet, accord. to Lh. (M.) And **أَدَّةٌ** [*A very evil, abominable, or severe, calamity*]. (A.) Hence the saying in the Kūr [xix. 91], **لَقَدْ جِئْتُمْ شَيْئًا إِدًّا**, *Verily ye have done a very evil, or abominable, thing: (S, M:\*) or, accord. to one reading, **أَدًّا**; both meaning *great, or grievous*: and some of the**

Arabs say, **بَشِيَءٌ أَدِيٌّ**, which means the same. (T, TA.)

**أَدَّةٌ**: see **أَدٌّ**, in two places.

**أَدٌّ**: see **أَدٌّ**: — and see **إِدٌّ**, in two places.

ادب

1. **أَدَّبَ**, aor. <sup>2</sup>, inf. n. **أَدَّبٌ**, *He invited (people, S, or a man, K) to his repast, or banquet; (S, K;) as also **أَدَّبَ**, (K,) or **أَدَّبَ إِلَى طَعَامِهِ**, aor. **يُؤَدِّبُ** [or **يُؤَدِّبُ**], (AZ, S,) inf. n. **إِدْبَابٌ** [originally **إِدْبَابٌ**]. (AZ, S, K.) You say, **أَدَّبَ الْقَوْمَ**, (S,) or **أَدَّبَ عَلَى الْقَوْمِ**, aor. as above, (T,) *He invited the people to his repast.* (T, S.) And **أَدَّبَهُمْ عَلَى الْأَمْرِ** *He collected them together for the affair.* (A.) And **أَدَّبْتُ جِيرَانَكَ لِنَشَاوَرَهُمْ** [*I will collect thy neighbours in order that thou mayest consult with them*]. (A.) The primary signification of **أَدَّبٌ** is *The act of inviting.* (T.) — [Hence,] **أَدَّبَ**, aor. <sup>2</sup>; (Mṣb, K;) or **أَدَّبَ**, aor. <sup>3</sup>; (so in a copy of the M;) inf. n. **أَدَّبٌ**, (M, Mgh, Mṣb,) or **أَدَّبٌ**; (K;) *He made a repast, or banquet, (M, Mṣb, K,) and invited people to it; (Mṣb;) as also **أَدَّبَ**, (M,) aor. and inf. n. as above: (TA:) or he collected and invited people to his repast. (Mgh.) — [Hence also, as will be seen below, voce **أَدَّبٌ**,] **أَدَّبَهُ**, aor. <sup>2</sup>, inf. n. **أَدَّبٌ**, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Mṣb;) and **أَدَّبَهُ**, [inf. n. **تَأْدِيبٌ**, signifies the same;] he taught him what is termed **أَدَّبٌ** [or good discipline of the mind and manners, &c.; i. e. he disciplined him, or educated him, well; rendered him well-bred, well-mannered, polite; instructed him in polite accomplishments; &c.]: (S, M, A, Mgh, K;) or the latter verb, inf. n. **تَأْدِيبٌ**, signifies *he taught him well, or much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul: and hence, this latter also signifies he disciplined him, chastised him, corrected him, or punished him, for his evil conduct; because discipline, or chastisement, is a means of inviting a person to what is properly termed **الأَدَّبُ**. (Mṣb.) = **أَدَّبَ**, aor. <sup>2</sup>, (AZ, T, S, M, K,) inf. n. **أَدَّبٌ**, (M, K,) *He was or became, characterized by what is termed **أَدَّبٌ** [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, &c.]. (AZ, T, S, M, K.)*****

2: see 1.

4: see 1, in three places. — **أَدَّبَ الْبِلَادَ**, aor. and inf. n. as above, + *He filled the provinces, or country, with justice, or equity.* (K, TA.)

5. **تَادَبَ** *He learned, or was taught, what is termed **أَدَّبٌ** [or good discipline of the mind and manners, &c.; i. e. he became, or was rendered, well-disciplined, well-educated, well-bred, well-mannered, polite, instructed in polite accomplishments, &c.]; as also **أَدَّبَ**. (S, Mgh, K.)*

10: see 5.