

reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in the TA, *بشر* is erroneously put for *ذو*];) and only he is disputed with in whom is place for dispute. (TA.) — *أديم الحرب* is used metaphorically for *أديم الحرب* [The skin of the warriors, or of the people engaged in war or fight]. (M.) — *فلان صريح الأديم* [lit. Such a one is sound of skin] means † such a one is sound in respect of origin, and of honour, or reputation. (Har p. 135.) You say also, *فلان بصر الأديم مما لطح به* [meaning † Such a one is clear in honour, or reputation, of that with which he has been aspersed]. (M, TA.) And † *مروق أدمي* † *He rent my honour, or reputation.* (Har ubi supra.) — *أديم* also signifies † The surface of the earth or ground: (S, M:) [see also *أدمة*, last sentence:] or what appears thereof, (K,) and of the sky. (M, K.) — And † The first part of the period called *الضحى*. (M, K, TA.) You say, *جئتك أديم الضحى* † *I came to thee in the first part of the day*; (Lh, M;) app. meaning, *عند ارتفاع الضحى* [when the morning was becoming advanced; when the sun was becoming high]. (M.) — And † The whiteness of day: (IAqr, M, K, TA:) and † the darkness of night: (IAqr, M, TA:) or † the whole of the day, (M, A, K, TA,) and of the night. (A, TA.) You say, *ظل أديم النهار صائها وأديم الليل قائها* † *He continued the whole of the day fasting, and the whole of the night standing* [in prayer, &c.]. (A, TA.)

أدمي: see أدم.

أدم Of the colour termed *أدمة*: pl. *أدم* and † *أدمان*; (S, M, K;) the latter like *حمران* as a pl. of *أحمر*: (M:) the fem. sing. is *أدماة* and † *أدمانة*; (S, M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by Aq; (S;) said by Aboo' Alea to be like *أحصانة*; (M;) and the fem. pl. is *أدمر*: (S, M, K;) applied to a camel, of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white; (M, K;) or, as some say, intensely white; (TA;) or white, and black in the eyeballs; (S;) or white; (Aq, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, of a colour intermixed, or tinged, with whiteness; (M, K;) Lth, however, says that *أدماة* is applied to a female gazelle, but he had not heard *أدم* applied to the male gazelle; (TA;) and Aq says, (S,) *أدم* applied to gazelles signifies white, having upon them streaks in which is a dust-colour, (S, M,) inhabiting the mountains, and of the colour of the mountains; (S;) if of a pure white colour, they are termed *أرامر*: (T, TA:) or, accord. to ISk, white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of musk; and in like manner explained by IAqr: (T:) applied to a human being, *أدم* signifies tawny; or dark-complexioned; syn. *أسبر*; (S, M, K;) or, thus applied, it signifies *أحمر اللون*

[which, in this case, means white of complexion]; (TA;) and the pl. is *أدمان*. (S.) The Arabs say, *قريش الإبل أدمها وصهبها*, meaning *The best of camels are those of them which are أدم and those of them which are صهب*; [see *أصهب*]; like as Kureysh are the best of men. (M.) — Also [Adam,] the father of mankind; (S, M, K;) and likewise † *أدم*; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure *فَاعِل*, like *آزر*: (MF:) and [therefore] its pl. is *أوادم*. (S, M, K.)

أدمي [Of, or relating to, Adam: and hence, human: and a human being:] a rel. n. from *أدم*. (TA.)

إيدامة † Level, hard, but not rugged, ground: (Aq;) or hard ground without stones; (K;) from *أديم* signifying the “surface” of the earth or ground: (TA:) or ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it: (ISH:) pl. *أيدامير*, (Aq, Esh-Sheybānee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] *أيدامير* signifies hard and elevated tracts (متون) of ground; and has no sing. (TA.)

مؤدم, as in an ex. cited above, (see 1,) *Made an object of love*; (T, S;) a proper object of love. (T.) — *رجل مؤدم مبشر* † *A man who is skilful, and experienced in affairs*, (M, K,) who combines [qualities like] softness of the interior skin and roughness of the exterior skin: (T, S, M, K:) or who combines softness and hardness, or gentleness and force, with knowledge of affairs: (T:) or who combines such qualities that he is suited to hardship and to easiness of circumstances: (Aq, T:) or, accord. to IAqr, having a thick and good skin: (M:) or beloved: (TA:) the fem. is with *ة*: (M, K:) you say, *امرأة مؤدمة مبشرة*, meaning † a woman goodly in her aspect and faultless in her intrinsic qualities: and sometimes the former epithet, with and without *ة*, as applied to a woman and to a man respectively, is put after the latter. (M.) See also art. *بشر*.

مأدوم: see أديم, in four places.

ادو

4. *أداة أدي* He took his *أداة* [q. v.]; (M;) he prepared himself; (M, K;) [mentioned in the latter in art. *أدي*]; or equipped, or accoutred, himself; or furnished, or provided, himself with proper, or necessary, apparatus, equipments, or the like; (M;) or he was, or became, in a state of preparation; (Yaḥkoob, T, S;) *للسفر* for journeying, or the journey: (Yaḥkoob, T, S, M, K:) part. n. *مؤدم*. (Yaḥkoob, T, S.) And † *تأدى* He took his *أداة*, [or prepared himself, &c.,] *للأمر* for the affair: (M:) or † *تأدى* he prepared, furnished, equipped, or accoutred, himself for the affair;

(Ibn-Buzurj, Az, TA;) from *الأداة*: (Az, TA:) or † the former of these two verbs, (so in some copies of the S and K,) or † the latter of them, (so in other copies of the S and K, and in the TA,) he took his *أداة* [or equipments, &c., i. e. he prepared himself,] for [the vicissitudes of] fortune: (S, K:) and † *تأدوا*, inf. n. *تأد*, they took the apparatus, equipments, or the like, that should strengthen, or fortify, them against [the vicissitudes of] fortune &c.: (T:) [accord. to some,] *التأدي* is [irregularly derived] from *الاد*, meaning “strength.” (TA.) — He was, or became, completely armed; (T, TA;) part. n. as above; (T, S, M, Mḡb;) from *الأداة*: (T, TA:) or he was, or became, strong by means of weapons and the like; part. n. as above: (Mḡb:) or he was, or became, strong [in an absolute sense]; (S, K;) [mentioned in the latter in art. *أدي*]; said of a man; from *الأداة*: (S;) part. n. as above. (K.) — *أداة* is originally *أعداه*; the second *ا* [in *ا*, for *أ*,] being hemzeh substituted for *ع* in the original; meaning *He aided, or assisted, him*: [or he avenged him:] or it may be from *الأداة*; meaning he made him to have, or gave him, or assigned to him, weapons, or arms. (Ham p. 387.) [In either case, it should be mentioned in the present art.; as *أعدى* belongs to art. *إدوات*, and *الإداة* has for its pl. *الإدوات*.] You say, *أداة على كذا*, aor. *يؤديه*, inf. n. *أيدأه*, *He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing.* (S.) And *أداة على فلان*, meaning *أعداه* and *أعانه* [He avenged him of such a one; or he aided, or assisted, him against such a one]. (M and K in art. *أعدى*.) And *من يؤديني على فلان* Who will aid me, or assist me, against such a one? (S.) The people of El-Hijáz say, *أداة على فلان*, meaning *أعداه* and *أعانه* [I asked of him (namely the Sultán, T, or the Emeer, S) vengeance of such a one, or aid against such a one, and he avenged me of him, or aided me against him].

5: see 4, in two places.

6: see 4, in three places.

10. *استأداه عليه* i. q. *استعداه* [He asked of him aid, or assistance, against him; or vengeance of him]: (T, S, M, K:*) or he complained to him of his (another's) deed to him, in order that he might exact his (the complainant's) right, or due, from him. (TA.) See also 4, last sentence.

أداة An instrument; a tool; an implement; a utensil: und instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling: syn. *آلة*: (T, S, M, Mḡb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; *أداة الحرب* signifying weapons, or arms: (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the apparatus of a camel, or of a camel's saddle, &c.: (see *حذج*):] and † *أداة* signifies the same; (M, TA;) and † *أداة*: (TA:) and † *أدي*, (S, TA,) like *غني*, (TA,) [in some copies of the S *أدي*,] signifies apparatus,