reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AḤn in TA, art. بشر [where, however, in the TA, دُونَ is erroneously put for ذو];) and only he is disputed with in whom is place for dispute. (TA.) أَدِيمُ الحَرْبِ is used metaphorically for أَدِيمُ أَهْلِ الحَرْبِ ‡ [*The skin of the warriors*, or *of the people engaged in war* or *fight*]. (M.) — فُلَانٌ صَحِيحُ الأَدِيمِ [lit. *Such a one is sound of skin*] means ‡ *such a one is sound in respect of origin*, and *of honour*, or *reputation*. (Ḥar p. 135.) You say also, فُلَانٌ بَرِىءُ الأَدِيمِ مِمَّا لُطِخَ بِهِ [meaning ‡ *Such a one is clear in honour*, or *reputation, of that with which he has been aspersed*]. (M,* TA.) And ▼ مَزَّقَ أَدِيمِى ‡ *He rent my honour*, or *reputation*. (Ḥar ubi suprà.) — أَدِيمٌ also signifies ‡ The *surface* of the earth or ground: (Ṣ, M:) [see also أَدَمَةٌ, last sentence:] or *what appears* thereof, (Ḳ,) and of the sky. (M, Ḳ.) — And ‡ The *first part* of the period called الضُّحَى. (M, Ḳ, TA.) You say, جِئْتُكَ أَدِيمَ الضُّحَى ‡ *I came to thee in the first part of the* ضحى; (Lḥ, M;) app. meaning, عِنْدَ ارْتِفَاعِ الضُّحَى [*when the morning was becoming advanced; when the sun was becoming high*]. (M.) — And ‡ The *whiteness* of day: (IAạr, M, Ḳ, TA:) and ‡ the *darkness* of night: (IAạr, M, TA:) or ‡ the *whole* of the day, (M, A, Ḳ, TA,) and of the night. (A, TA.) You say, ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا ‡ *He continued the whole of the day fasting, and the whole of the night standing* [in prayer, &c.]. (A, TA.)

أَدَّامٌ: see أَدَمِىٌّ.

آدَمُ *Of the colour termed* أُدْمَةٌ: pl. أُدْمٌ and ▼ أُدْمَانٌ; (Ṣ, M, Ḳ;) the latter like حُمْرَانٌ as a pl. of أَحْمَرُ: (M:) the fem. sing. is أَدْمَاءُ and ▼ أُدْمَانَةٌ; (Ṣ, M, Ḳ;) the latter anomalous; (Ḳ;) occurring in poetry, but disapproved (Ṣ, M) by Aṣ; (Ṣ;) said by Aboo-'Alee to be like خُمْصَانَةٌ; (M;) and the fem. pl. is أُدْمٌ: (Ṣ, M, Ḳ:) applied to a camel, *of a colour intermixed*, or *tinged, with blackness*, or *with whiteness*; or *of a clear white*; (M, Ḳ;) or, as some say, *intensely white*; (TA;) or *white, and black in the eyeballs*; (Ṣ;) or *white*; (Aṣ, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, *of a colour intermixed*, or *tinged, with whiteness*; (M, Ḳ;) Lth, however, says that أَدْمَاءُ is applied to a female gazelle, but he had not heard آدَمُ applied to the male gazelle; (TA;) and Aṣ says, (Ṣ,) أُدْمٌ applied to gazelles signifies *white, having upon them streaks in which is a dust-colour*, (Ṣ, M,) *inhabiting the mountains*, and *of the colour of the mountains*; (Ṣ;) if of a pure white colour, they are termed آرَامٌ: (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 IAạr: (T:) applied to a human being, آدَمُ signifies *tawny*; or *dark-complexioned*; syn. أَسْمَرُ; (Ṣ, M, Ḳ;) or, thus applied, it signifies أَحْمَرُ اللَّوْنِ [which, in this case, means *white of complexion*]; (TA;) and the pl. is أُدْمَانٌ. (Ṣ.) The Arabs say, قُرَيْشُ الإِبِلِ أُدْمُهَا وَصُهْبُهَا, meaning *The best of camels are those of them which are* أُدْمٌ *and those of them which are* صُهْبٌ; [see أَصْهَبُ;] like as Ḳureysh are the best of men. (M.) — Also [*Adam,*] *the father of mankind*; (Ṣ, M, Ḳ;) and likewise ▼ أَدَمُ; but this is extr.: (Ḳ:) 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 فَاعَلُ, like آزَرُ: (MF:) and [therefore] its pl. is أَوَادِمُ. (Ṣ, M, Ḳ.)

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

إِيدَامَةٌ † *Level, hard, but not rugged, ground*: (Aṣ:) or *hard ground without stones*; (Ḳ;) from أَدِيمٌ 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. أَيَادِيمُ, (Aṣ, Esh-Sheybánee, IB, Ḳ,) which J erroneously says has no sing.: (Ḳ:) for he says, [in the Ṣ,] أَيَادِيمُ signifies *hard and elevated tracts* (مُتُون) *of ground*; and has no sing. (TA.)

مُؤْدَمٌ, as in an ex. cited above, (see 1,) *Made an object of love*; (T, Ṣ;) *a proper object of love*. (T.) = رَجُلٌ مُؤْدَمٌ مُبْشَرٌ ‡ *A man who is skilful, and experienced in affairs*, (M, Ḳ,) *who combines* [*qualities like*] *softness of the interior skin and roughness of the exterior skin*: (T, Ṣ, M, Ḳ:) 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*: (Aṣ, T:) or, accord. to IAạr, *having a thick and good skin*: (M:) or *beloved*: (TA:) the fem. is with ة: (M, Ḳ:) you say, امْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ, 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.

مَأْدُومٌ: see أَدِيمٌ, in four places.

ادو

4. آدَى *He took his* أَدَاةٌ [q. v.]; (M;) *he prepared himself*; (M, Ḳ; [mentioned in the latter in art. ادى;]) 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*; (Yaạḳoob, T, Ṣ;) لِلسَّفَرِ *for journeying*, or *the journey*: (Yaạḳoob, T, Ṣ, M, Ḳ:) part. n. مُؤْدٍ. (Yaạḳoob, T, Ṣ.) And ▼ تَأَدَّى *He took his* أَدَاةٌ, [or *prepared himself*, &c.,] لِلْأَمْرِ *for the affair*: (M:) or ▼ تَأَدَّى *he prepared, furnished, equipped*, or *accoutred, himself* for the affair; (Ibn-Buzurj, Az, TA;) from الأَدَاةُ: (Az, TA:) or ▼ the former of these two verbs, (so in some copies of the Ṣ and Ḳ,) or ▼ the latter of them, (so in other copies of the Ṣ and Ḳ, and in the TA,) *he took his* أَدَاةٌ [or *equipments*, &c., i. e. *he prepared himself*,] *for* [*the vicissitudes of*] *fortune*: (Ṣ, Ḳ:) and ▼ تَآدَوْا, inf. n. تَآدٍ, *they took the apparatus, equipments*, or *the like, that should strengthen*, or *fortify, them against* [*the vicissitudes of*] *fortune &c.*: (T:) [accord. to some,] التَّآدِى is [irregularly derived] from الآدُ, meaning "strength." (TA.) — *He was*, or *became, completely armed*; (T, TA;) part. n. as above; (T, Ṣ, M, Mṣb;) from الأَدَاةُ: (T, TA:) or *he was*, or *became, strong by means of weapons and the like*; part. n. as above: (Mṣb:) or *he was*, or *became, strong* [in an absolute sense]; (Ṣ, Ḳ; [mentioned in the latter in art. ادى;]) said of a man; from الأَدَاةُ; (Ṣ;) part. n. as above. (Ḳ.) = آدَاهُ is originally أَعْدَاهُ; the second ا [in آ, for اا,] being hemzeh substituted for ع in the original; meaning *He aided*, or *assisted, him*: [or *he avenged him*:] or it may be from الأَدَاةُ; meaning *he made him to have*, or *gave him*, or *assigned to him, weapons*, or *arms*. (Ḥam p. 387.) [In either case, it should be mentioned in the present art.; as اعدى belongs to art. عدو, and الاداة has for its pl. الأَدَوَاتُ.] You say, آدَاهُ عَلَى كَذَا, aor. يُؤْدِيهِ, inf. n. إِيدَاءٌ, *He strengthened him*, and *aided him*, or *assisted him, against such a thing*, or *to do such a thing*. (Ṣ.) And آدَاهُ عَلَى فُلَانٍ, meaning أَعْدَاهُ and أَعَانَهُ [*He avenged him of such a one*; or *he aided*, or *assisted, him against such a one*]. (M and Ḳ in art. عدى.) And مَنْ يُؤْدِينِى عَلَى فُلَانٍ *Who will aid me*, or *assist me, against such a one?* (Ṣ.) The people of El-Ḥijáz say, ▼ اسْتَأْدَيْتُهُ عَلَى فُلَانٍ فَآدَانِى عَلَيْهِ, meaning اسْتَعْدَيْتُهُ فَأَعْدَانِى (T, Ṣ) and أَعَانَنِى (T) [*I asked of him* (namely the Sulṭán, T, or the Emeer, Ṣ) *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. استأداهُ عَلَيْهِ *i. q.* اسْتَعْدَاهُ [*He asked of him aid*, or *assistance, against him*; or *vengeance of him*]: (T, Ṣ, M, Ḳ:*) 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.

أَدَاةٌ *An instrument; a tool; an implement; a utensil*: and *instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling*: syn. آلَةٌ: (T, Ṣ, M, Mṣb, Ḳ:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; أَدَاةُ الحَرْبِ 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 حِدْجٌ:)] and ▼ إِدَاوَةٌ signifies the same; (M, TA;) and ▼ أَدَاوَةٌ: (TA:) and ▼ أَدِىٌّ, (Ṣ, TA,) like غَنِىٌّ, (TA,) [in some copies of the Ṣ آدِى,] signifies *apparatus*,