

أَدِمَّ aor. a. *To be tawny.* أَدَم (2nd declension), Adam; D. S. Gr. T. 1, p. 404.

أَذْنَى More vile, etc. fr. ذَنَّا q.v.

أَذْهَى More grievous, fr. ذَهَى q.v.

أَدَّى aor. i. *To become thick (milk).* أَدَّى for أَدَّى Payment; the final ي being converted into hamza after a quiescent; D. S. Gr. T. 1, p. 113. — أَدَّى II. To cause to come, to pay back, restore (with acc. and إِلَى); aor. يَدِّي as فَلْيَدِّ "Then let him restore (it)."

إِذَا and إِذَا Behold, if, when, then, at that time.

إِذَا Then, in that case; These words are regarded by the Arab grammarians as indeclinable nouns; They enter into composition with other words, as حِينَئِذٍ and يَوْمَئِذٍ Then, at that time, on that day when; so also إِذَا after the interrogative particle أ as أَذَا Is it then? etc. For the various effects produced by these particles upon the tenses of verbs the reader is referred to D. S. Gr. T. 1, p. 171, *et seq.*, and also p. 522: إِذَا and إِذَا are constantly employed in the Korân to commence a sentence without any antecedent; the words أَذْكَرَ مَا كَانَ "Remember what occurred," being then understood.

ذَقْنٌ plur. of ذَقْنٌ A chin, see ذَقْنٌ.

أَذْنًا 1 pers. plur. pret. iv. f. of أَذْنٌ q.v. See also D. S. Gr. T. 1, p. 246.

أَذْلٌ plur. of ذَلٌّ rt. ذَلٌّ q.v.

أَذِنَ *To give ear*; and أَذِنَ aor. a. *To suffer, grant permission, permit* (with لِ of pers. and بِ of thing, also with أَنْ of the verb); to hearken to (with لِ). Note. When the Imperative of this verb is preceded by فَ it is written فَأَذِنَ as at 2 v. 279; see D. S. Gr. T. 1, p. 232, *note*.

إِذْنٌ n. a. Permission. أَذْنٌ Fem. An ear; Plur. أَذْنَانٌ. أَذْنٌ A declaration. — أَذِنَ II. To cry aloud, make a proclamation (with أَنْ or with بِ of thing). مُؤَذِّنٌ part. act. A public crier, a *Muezzin*. — أَذِنَ IV. To make known to, proclaim to (with acc. of pers.); to assure. — تَأَذَّنَ V. To cause a proclamation to be made, cause to be declared. — إِسْتَأْذَنَ X. To ask permission (with أَنْ or with acc. of pers. and لِ of thing); at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

أَذِيَ aor. a. *To be hurt.* أَذَى for أَذَى D. S. Gr. T. 1, p. 111; n.a. injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution. — أَذَى IV. To injure, vex, annoy, offend, afflict; aor. يُذِي; 4 v. 20, "Then punish them both;" *properly*, "do them both some injury"; Commentators differ as to what this injury should be; Pass. أَذِيَ 29 v. 9, for أَذِيَ for أَذِيَ, see 3 v. 134; see also D. S. Gr. T. 1, p. 95, § 187.

أَرْبَ see أَرْبَ.

أَرْبَ aor. i. *To tie (a knot) tight*, and أَرْبَ aor. a. *To want.* إِرْبَةٌ n.a. want, a necessity, as 24 v. 31, "Who have no need (of women)." مَارِبٌ (2nd declension) plur. of مَارِبَةٌ Necessities, necessary uses.

أَرْبَابٌ plur. of رَبٌّ q.v.

أَرْبَى iv. f. of رَبَّى q.v.

إِرْبَابٌ viii. f. of رَبٍّ for رَبٍّ q.v.

أَرْجَاءٌ plur. of رَجَا A side, rt. رَجَا q.v.

أَرْجَا Put him off! See رَجَا.

أَرْدَى iv. f. of رَدَّى q.v.