

poor, needy, or destitute; (Kr, S, Mṣb, K;) as also عَدِمَ. (TA.)

7. انعدم in the phrase of the Muslim theologians وَجَدَ الشَّيْءُ فَأَنْعَدَمَ [meaning *The thing existed, and became non-existent,*] is a barbarism. (K, TA.)

عَدِمَ: see the next paragraph.

عَدِمَ and عَدِمَ are inf. ns. of the trans. verb عَدِمَ, (S, M, K,) or the latter is a simple subst., (Mṣb,) and each signifies, as also عَدِمَ, *Lack*, or *want*, as meaning *non-possession*; or *loss*; [of a thing, and of a quality, or faculty, &c.;] and by predominance of application, *lack*, &c., of *property* or *wealth*; (K, TA;) and *departure thereof*; and *paucity thereof*; (TA;) or *poverty*, *neediness*, or *destitution*. (S in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also *Non-performance* of an act; and *non-observance* of a duty &c. And *Lack*, or *want*, as meaning *non-existence*; and *absence*; or the state of being lost.]

عَدِمَ: see عَدِمَ.

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عَدِمَ أرض عَدِمًا Land such as is termed بَيْضًا; (K, TA;) i. e., *without*, as though [meaning] *lacking*, *plants*, or *herbage*. (TA.) — And شاة عَدِمًا A sheep, or goat, of which the head is white and the rest differing therefrom. (K.)

عَدِمَ: see عَدِمَ.

عَدِمَ Not having, being without, lacking, wanting, not finding, or having lost: one says, هُوَ عَدِمَ He is one not having, without, lacking, &c., the likes [or like]; and عَدِمَ الْغُرُوفِ [destitute of goodness, gentleness, beneficence, &c.]: and هِيَ عَدِمَةُ الْغُرُوفِ [She is destitute of goodness, &c.]. (TA.) — And Poor, needy, or destitute; (S, Mṣb, K;) as also عَدِمَ, (K,) and عَدِمَ, (S,) and عَدِمَ, (Mṣb, TA,) which last occurs in a trad. as meaning the poor who has become, by reason of the pressure of his want, as though himself were not existing, or lost: عَدِمَ signifies *having no property*; as also عَدِمَ and *having nothing*: it is of the measure فَعِيل in the sense of the measure فَاعِل: and its pl. is عَدِمًا; erroneously said in the K to be pl. of عَدِمَ. (TA.) — Also Stupid; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And Insane; demented. (IAḡr, Az, K, TA.)

عَدِمَ, (K, and so in copies of the S,) or عَدِمَ, (so accord. to other copies of the S,) A sort of fresh ripe dates found in El-Medeeneh, (S, K,) that are late [in ripening], (K,) or that come the last of fresh ripe dates. (S.)

عَدِمَ: see عَدِمَ, in two places.

عَدِمَ [Lacking, wanting, not found, not existing, or lost: see عَدِمَ, of which it is the part. n.]. — يَكْسِبُ الْمَعْدُومَ means He is fortunate, or

possessed of good fortune; [properly,] he attains what others are denied. (K.) It is said in a trad., إِنَّكَ تَكْسِبُ الْمَعْدُومَ وَتَطْعِمُ الْمَادُورَ. (M and TA in art. ادم: expl. voce ادم.) — See also عَدِمَ.

عدن

1. عَدَنَ بِهِ, (Mgh, Mṣb, K,) aor. 2 and 2, inf. n. عَدَنَ and عَدُون, (Mṣb, K,) He remained, stayed, dwelt, or abode, in it, (Mgh, Mṣb, K,) namely, a place, (Mgh, Mṣb,) or a country, or town. (K.) Whence, (Mṣb, K,) or from عَدَنَ said of camels as expl. in what follows, (S,) جَنَاتُ عَدَنَ, (S, Mṣb, K,) [applied to Paradise,] meaning Gardens of abode, (S, Mṣb,) or gardens of perpetual abode. (TA.) And عَدَنْتُ الْبَلَدَ means I took for myself the country, or town, as a home, or settled place of abode. (S.) — And عَدَنْتُ الْإِبِلَ, (S, Mṣb, TA) بِمَكَانٍ كَذَا, (S, TA,) aors. as above, (Mṣb, TA,) and so the inf. ns., (TA,) The camels kept to such a place, not quitting it: (S:) or remained, or stayed, (Mṣb, TA,) in such a place, in the pasturage, (TA,) or pasturing upon the [plants, or trees, called] عَدَنَتِ الْإِبِلُ فِي الْحِمَضِ: (Mṣb, TA:) or حِمَضَ the camels found the حمض to be wholesome (اسْتَمَرَّتْهُ [for اسْتَمَرَّتْهُ]), and increased, or fattened, thereon, and kept thereto: (K, TA:) accord. to AZ, the verb is used of camels only in relation to the حمض: or, as some say, it is in relation to anything: (TA:) and the epithet عَادِنٌ, (S, K,) without 2, (TA,) is applied to a she-camel of which this verb is used; (S, K;) and its pl. is عَوَادِنُ. (TA.) — عَدَنَ الْأَرْضَ, aor. 2, (K,) inf. n. عَدَنَ, (TA,) He dunged, or manured, the land; as also عَدَنَهَا. (K.) — And عَدَنَ الشَّجَرَةَ, (K,) inf. n. عَدَنَ, (TA,) He marred the tree with an axe or the like. (K.) — عَدَنَ الْحَجَرَ, (K,) inf. n. عَدَنَ, (TA,) He pulled out the stone (K, TA) with the فأس [meaning hoe]. (TA.) — See also Q. Q. 1.

2. عَدَنَ الْأَرْضَ: see 1, near the end. — Also, inf. n. عَدِنَ, He smote the ground بِالْيَدِ, i. e. with the صَافُور [or pickaxe], (K, TA,) to put it in a good state [app. for cultivation, by breaking it up]. (TA.) — عَدَنَ الْغُرْبَ He added a piece, called عَدِينَة, in one side of the hide of which the [or large leathern bucket] was made, to render it of full dimensions, it being [too] small. (ISH, TA.) [And probably, He added to the غُرْبَ an عَدِينَة (q. v.) of any kind.] — And عَدَنَ said of a drinker, He became full. (K.)

Q. Q. 1. عَدِنَتِ النَّخْلَةُ, (K accord. to the TA, and so in the TA in art. عود, as on the authority of Az,) or عَدِنَتْ, (so in the CK and in my MS. copy of the K,) The palm-tree became such as is termed عَدِينَة (K, TA) i. e. tall [&c., n. un. of عَدِينَان, mentioned in art. عود]. (TA.)

عَدِنِي Of, or belonging to, [the place called]

عَدَن [in El-Yemen]: — hence, عَدْنِيَّات meaning Highly-prized garments: and an epithet applied to رِبَاط [pl. of رِبْطَة] worn by young women, or girls: — and hence likewise عَدْنِي is an epithet applied to a man as meaning Generous in natural dispositions: (TA:) [or this may be from what next follows:] — عَدْنِي signifies also One who weaves [the garments called] اَلتَّيَابُ الْعَدْنِيَّة in Neysáboor [app. from عَدْنِي, which, as is said in the TA, is in Neysáboor]. (TA.)

عَدَانُ A place of عَدُون [i. e. of remaining, staying, dwelling, or abiding, of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) — Also The shore of the sea: (S, K:) but in the phrase بَعْدَانَ السَّيْفِ in a verse of Lebeed, it is said that he meant عَدَن [of El-Yemen], adding the 1 by poetic license; or some other place: (S:) Sh says that it there means a place on the shore of the sea: and AHeyth related it with kesr to the ع. (TA.) And (K, TA) accord. to IAḡr (TA) it signifies The side of a river. (K, TA.) — And A period of seven years: one says, مَكُونَا عَدَانًا [They tarried during a period of seven years], (K, TA,) and عَدَاتَيْنِ i. e. fourteen years. (TA.)

عَدَانَةٌ A company (AA, K, TA) of men: (AA, TA:) pl. عَدَانَاتُ: (AA, K, TA:) or this latter signifies parties, or distinct bodies, of men: (S, TA:) and accord. to IAḡr عَدَانَاتُ رَجَالٍ means men remaining, staying, dwelling, or abiding. (TA.) — See also what next follows.

عَدِينَةٌ A piece, or patch, in the bottom, or lower part, of a leathern bucket; (S, K;) as also عَدَانَةٌ: (K:) or at the extremities of the loops of the [leathern water-bag called] مَزَادَة: (AA, TA:) or any piece that is added in the [large leathern bucket called] غُرْب, like the بَيْقَة in the shirt: (ISH, TA:) pl. عَدَائِنُ. (S, K.)

عَدَانٌ, signifying A time, [as also عَدَانٌ] is said by some to be of the measure فَعْلَان [a mistranscription for فَعْلَان] from عَدَن; but Fr held it to be more probably of the measure فَعْلَان from العَدَد and العَدَاد, in the place of which [i. e. in art. عد] it has been mentioned. (TA.)

عَدُونِي Swift; (K, TA;) applied to a camel: (TA:) or strong, robust, or hardy; (K, TA;) so applied: (TA:) or whose origin is referred to a certain stallion, (K, TA,) named عَدُون; (TA;) or to a certain land, (K, TA,) so named. (TA.)

عَادِنٌ [act. part. n. of 1:] as an epithet applied to a she-camel; pl. عَوَادِنُ: see 1, latter half.

عَدَانٌ (S, K) meaning Tall palm-trees (S) [or the tallest of palm-trees &c. (see art. عود)] has been mentioned in the portion appropriated to words of which the last radical letter is د, (S, K,) as being of the measure فَعْلَان: (TA:) or they are so called because of their long remaining;