



# ض

*The fifteenth letter of the alphabet*: called ضَادٌ: it is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed شَجَرِيَّةٌ, ('Eyn, Mgh, TA,) from الشَّجَرُ, which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter ج:) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] أُضْرَاسٌ; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as ظَاءٌ, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Fadl: he says [also] that some of the Arabs substitute it for ظَاءٌ, saying ظَهْرٌ for ظَهْرٌ; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Mgh in art. ضود:) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the أُضْرَاسٌ; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of ذ and ث, and these three letters are termed ثَوْبِيَّةٌ [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:) it is of the class termed الحُرُوفُ الْمُسْتَعْلِيَّةُ: (L in art. ضود:) and is a letter peculiar to the Arabs, (L and K in that art.) accord. to the general and correct opinion; (TA in that art. ;) [whence the saying of Moḥammad, أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ I am the most chaste in speech of those who have pronounced the letter dād; i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce بَيْدٌ;] or it is a letter rarely occurring in the language of any other people. (L in that art.) — It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. ضود;) [but it is so substituted in some cases of إِدْغَامٌ, as, for instance, for the ج of the article ال, and in يَصْرَعُ for يَتَصَرَّعُ, and the like; and] it is sometimes substituted for ص, as in مَضَّ الرَّمَانَةَ for مَضَّهَا, as Ibn-Oqfoor says, and Ks mentions مَنَاضٍ for مَنَاضٍ; (TA;) and also for ج, as Ibn-Málik says in the Tee-heel, an instance of which is رَجُلٌ جَضْدٌ for رَجُلٌ جَدٌّ, mentioned by J; (MF, TA;) and sometimes it is changed into ج, as in the instance of اِضْطَجَعَ for اِضْطَجَعَ. (§ and L &c. in art. ضجع.) — [As a numeral, it denotes Eight hundred.]

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## ضَا

ضَا: see the next paragraph but one, in two places. — Also The bird called أُخَيْلٌ [q. v.]: (O, K:) so says ISd: but IDrd doubts its correctness. (TA.)

ضَا: see the next paragraph.

ضَا (S, O, K) and ضَا and ضَا and ضَا (O, K) and accord. to ISd ضَا, which is of an extr. measure, (TA,) Origin, root, race, or stock; syn. أَصْلٌ: (S, O, K:) and the place in which a thing originates; syn. مَعْدِنٌ: (K:) hence, in a خُطْبَةٌ of Aboo-Tálib, الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَزَرْعِ إِسْمَاعِيلَ وَضَيْبِي مَعْدِنٌ وَعَنْصُرٌ مَضْرُوعٌ i. e. [Praise be to God, who made us to be of the offspring of Abraham and of the seed of Ishmael and] of the stock of Ma'add [and of the race of Muḍar]: and مَضْرُوعٌ occurring in a trad., i. e. There shall spring from the stock, or race, of this; or, as some relate it, it is [ضَا] with the unpointed ص, which means the same: and you say ضَا صِدْقٌ and ضَا [An excellent origin or race]: (TA:) [see an ex. voce ضَا, in art. ضَا: and see also ضَا: or ضَا &c. signify multitude, and abundance, of offspring or breed; (K, TA;) whence the ضَا of sheep. (TA.)

ضَا, [in the CK الضَا is erroneously put for الضَا,] as also ضَا (O, K, TA) and ضَا, (CK,) [which belong to art. ضو and the last of which is mentioned in the K in art. ضوض.] The voices, cries, or shouts, of men, (AA, O, K, TA,) in war, or fight. (O, K, TA.)

ضَا: see the next preceding paragraph.

ضَا: see ضَا.

ضَا or مَضُوضٌ, (accord. to different copies of the K,) the former app. the original of the latter,

[which is mentioned in the K in art. ضوض, but in the CK there written مَضُوضِي] (TA,) applied to a man, Crying out, shouting or clamouring. (K.)

## ضَابِلٌ

ضَابِلٌ, and ضَابِلٌ (S, M, O, K,) like زُبَيْرٌ and زُبَيْرٌ (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) Calamity, or misfortune: (S, M, O, K:) [it is said that] زُبَيْرٌ and ضَابِلٌ are the only instances of the measure فَعْلَلٌ: (K:) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the . be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root ضبل]: (S, O:) ضَابِلٌ, however, with ص, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Ḍabbeh, but not so well known as ضَابِلٌ, with ض; and IB mentions نَشْدَلٌ, meaning [likewise the same, or] "incubus," or "nightmare:" [but one of these four instances may be excepted; for] it is said in the K [in art. زَابِرٌ] that زُبَيْرٌ may be incorrect. (TA.)

## ضَاذٌ

1. ضَاذٌ, aor. ضَاذٌ, inf. n. ضَاذٌ and ضَاذٌ, He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (K;) like ضَاذٌ, aor. يَضُوذُ and يَضِيذُ. (TA.) — ضَاذٌ حَقُّهُ, (K,) aor. ضَاذٌ, inf. n. ضَاذٌ and ضَاذٌ, (TA,) [but the latter is probably a mistake for ضَاذٌ,] He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (K:) he refused it to him; or withheld it from him: (TA:) like ضَاذَهُ إِيَّاهُ, aor. يَضِيذُهُ (S\* and K\* and TA in art. ضيز) and يَضُوذُهُ (K\* and TA in art. ضوز.)

ضَاذِيٌّ: } see what here follows.  
ضَاذِيٌّ: }

ضَاذِيٌّ, and ضَاذِيٌّ, and ضَاذِيٌّ (K,) the first mentioned by AZ (§ in art. ضيز) and IAqr, (TA,) and the second by Fr (§ ubi supra) and IAqr, (TA,) and the third by Fr, (§ ubi

suprà.) *A defective*, (K,) or *an unjust*, (TA,) *division*: (K, TA:) as also ضيزى (IAqr, K) and ضوزى. (IAqr, TA.)

## ضال

1. ضؤل, [aor. ض], (S, M, O, Mṣb, K,) inf. n. ضالة (S, M, O, Mṣb) and ضؤلة; (Mṣb;) and تصائل; (M, Mṣb, K;) *He*, or *it*, [accord. to the S and O app. said of a man or of a man's body, and accord. to the Mṣb said of a thing,] *was*, or *became*, *small in body*, or *small, and lean*: (S, O, Mṣb:) or *small, slender, or thin, and despicable, abject, or ignominious*: and also [simply] *lean*, or *spare*: (M, K:) and in like manner اضطال: (M:) [or *lean*, or *spare*, and *weak*: or *weak, small, and slender, or thin*: (see the part. n., ضئيل)] or ضؤلة signifies the *being lean*, or *emaciated*; and *base, abject, or despicable*. (TA.) Accord. to AZ, (S, O, TA,) ضؤل, said of a man, (TA,) or ضؤل رأيه, (S, O,) signifies *He was*, or *became, small, or little, [in estimation,] and weak in judgment*. (S, O, TA.)

3. ضال شخصه, (M, TA,) [in the O, and in copies of the K, ضال, but the former is the right,] *He made his person small*, (M, O, K, TA,) *in order that he might not appear*. (TA.) Zuheyr says,

- \* قَبِينَا نَدُوْدُ الْوَحْشِ جَاءَ غَلَامَنَا
- \* يَدْبُ وَيُخْفِي شَخْصَهُ وَيَضَائِلُهُ

[And while we were driving the wild animals, our young man came, creeping, and hiding his person, and making it small]. (M, TA.)

6. تصائل: see 1. In a verse of Aboo-Khirāsh, تصائل لها جسيمي [meaning *My body became lean, or spare, by reason of it*,] occurs for تصائل: or, as AA relates it, he said تصائل لها, with idghām. (M.)—Also *He became small, or thin; he shrank, or became contracted*; (O, TA, and Ham\* pp. 653 and 658;) by reason of abasement, (TA,) or from fear: (Ham p. 658:) *he hid his person, sitting, and shrank, or became contracted*. (M, K, TA.) And *It* (a thing) *shrank, became contracted, or drew itself together*. (TA.) Aḥn has used it [in this sense] in relation to a herb, or leguminous plant. (M, TA.)

8. اضطال: see 1.

ضؤلة, (S, O, TA,) like تؤدة, (O, TA,) in the copies of the K ضؤلة, but the former is the right, (TA,) an epithet applied to a man, (S, O,) *Lean, or spare*: (S:) or *weak*, (K, TA,) *lean, or spare, and despicable, abject, or ignominious*. (TA.) [See also ضئيل.]

هو عليه ضؤلان, (M, K, TA,) with damm, (TA,) [in the CḲ, erroneously, ضؤلان,] *He*, or *it*, *is a burden upon him*; syn. كئل. (M, K, TA.)—And حسبه عليه ضؤلان *His grounds of pretension to respect, or honour, are a cause of reproach to him*. (M, TA.)

ضئيل (also pronounced [by some] ضئيل, like

شعير [for شعير, q. v.], Ham p. 129) *Small in body, and lean*; (Mṣb;) or so الجسيم ضئيل, applied to a man: (S, O:) or *small, slender, or thin, and despicable, abject, or ignominious*: and also [simply] *lean, or spare*: and so مضطئيل, (M, K,) in both senses: (K:) or *lean, or spare, and weak*: (TA:) or *weak, small, and slender, or thin*: (Lth, TA:) and متضائل [likewise] signifies *thin, or slender*; applied to a man; syn. ضؤلة: (S, O, TA:) the pl. of ضئيل is ضؤل and ضئال (M, K, TA) and ضئيلون: (TA:) and the fem. is ضئيلة. (M, TA.)

ضئيلة fem. of ضئيل. (M, TA.)—Also [as a subst.] *A slender serpent*: (S, O, K:) or *a serpent resembling the viper*. (M.)—And The لها [or uvula]. (Th, M, K.)

ضئيل: see مضطئيل.

متضائل: see ضئيل.—It is also applied as an epithet to the weaving of a coat of mail [app. as signifying *Delicate, or fine*; or *small, or contracted, in the rings*]. (TA.)

## ضان

1. ضانت الضان I set apart the sheep [from the goats]. (Az, TA, and K in art. معز.) One says, اضان ضانك وامعز معزك the goats, and set apart thy goats from the sheep. (Az, TA.)

4. اضان, (S, M, K,) said of a man, (S,) or of a party of men, (M,) *His, or their, ضان [or sheep] became numerous*. (S, M, K.)

ضان (S, M, Mṣb, K) and ضان (S, M, K) and ضئين, (S, M, Mṣb, K,) which is also pronounced ضئين, with kesr to the first letter because of the kesr following, agreeably with a general rule applying to a word [of the measure فعيل] having any faucial letter [for its second radical], and ضين and ضين, which are mentioned by IAqr, without ʾ, and therefore extr., (M,) [Sheep;] *such as have wool, of what are termed غنم*; one of which is called ضائن; (Mṣb;) [i. e.] they are pls., (S, K,) or [rather] quasi-pl. na., (M,) of ضائن, (S, M, K,) which signifies *one that has wool*, (M,) or the opposite of ماعر, (S, K,) of what are termed غنم: (M, K:) ضان is of the fem. gender; (IAmb, Mṣb;) and has for its pl. أضون [properly a pl. of pauc.] (IAmb, M, Mṣb) and أضن, which occurs in poetry, and is formed by transposition from أضون: (M:) the fem. of ضائن is ضائنة; (S, M, Mṣb, K;) the pl. of which is ضوائن. (S, M, K.)—ضان also signifies *A certain species of [the lizards called] ضباب [pl. of ضب]; opposed to the ماعر*. (TA.) And *A certain species of jerboas, also called شقاري*; (T voce تدمرى, q. v.; and TA in art. شعر;) *differing from the ماعر thereof*. (T and TA in art. دمر.)

ضان: see the next preceding paragraph.

ضان and ضين: see ضان.

ضانة A [ring for the nose of a camel, such as is termed] هزامه, when made of sinew. (Sh, K.)

[But see ضانة, in art. ضون.]

ضاني is an extr., distorted, rel. n. [from ضان]. (M.) You say معزى ضنية Goats that keep to the ضان [or sheep]. (M.) And سقاء ضني A wide, (M,) or large, (K,) skin, of the hide of a sheep, (M, K,) in which [milk such as is termed] رائب is churned. (K.)

ضان and ضين: see ضان.

ضائن: see ضان, in three places.—It is also used as an epithet: one says كبش ضائن [app. meaning *A ram*: كبش alone having several meanings]. (M.)—And it signifies also † *Weak*: (K, TA:) [opposed to ماعر:] or a *soft man*, as though he were a ewe: (M, TA:) or one who ceases not to be goodly in body while a scanty eater: (M, K:\*) or *soft and flaccid in the belly*. (M, K:\*)—And † *Such as is white and broad, of sands*. (K, TA.)

## ضب

1. ضب, aor. ض, (K,) inf. n. ضب, (S, K,) *He*, or *it*, *clave to the ground*: (S, K:) [like ضبا:] this is the primary signification. (S.)—And, aor. and inf. n. as above, *It flowed*: (K, TA:) like بض: or *it flowed gently, or scantily*; as blood when it does not drop, or issue in drops, so as to require the repetition of the ablution for prayer: (TA:) or it is only said of blood and of saliva: (K:) or, aor. as above, inf. n. ضبيب, said of water and of blood, *it flowed*. (S.) And ضببت شفته, aor. as above, inf. n. ضب and ضوب, *His lip flowed with blood*, from a tumour &c. (TA.) [See also another meaning in what follows.] And ضبت لثته دما *His gum flowed with blood*: (S:) or ضبت بالدم: and in like manner, تركت لثته يده [his hand or arm]: (A:) and ضبت من الدم *I left his gum flowing with blood*. (TA.) ضبت لثته, aor. as above, inf. n. ضب, means *His gum watered, or flowed with saliva*. (TA.) And one says, جاءه فلان تضب ثأته [Such a one came with his gums watering] (S, A\*) كذا وكذا [for such and such things], (A,) when the person spoken of is vehemently eager, or greedy, for a thing, (S, A,) or when he is affected with very inordinate desire to eat, or with vehement lust, or carnal desire, or with vehement eagerness, or greediness, for the accomplishment of an object of want. (L, TA.) Bishr Ibn-Abee-Khāzim says,

- \* وبنى تميم قد لقينا منهم
- \* حيلة تضب ثأتها للمغتم

† [Ana the sons of Temeem, we have found, of them, horsemen whose gums water for spoil]: in

which **ضَبَّ** is said by AO to be formed by transposition from **ضَبَّ**. (S.) [See another ex. in a verse cited voce **أَزْمَلُ**.] Another poet says,

- **أَبِينَا أَبِينَا أَنْ تَضِبَّ لِثَاتِكُمْ**
- **عَلَى خَرْدٍ مِثْلِ الْغَيْبَاءِ وَجَامِلٍ**

† [We disallow, we disallow, that your gums should water for virgins, or bashful virgins, like gazelles, and for camels]. (TA.) One says also, **ضَبَّ فَمُهُ**, aor. as above, inf. n. **ضَبَّ**, meaning *His mouth watered, or flowed with saliva*: (TA:) and **يَضِبُّ فَمُهُ** † [*His mouth waters*] is said of him who is vehemently eager, or greedy, for a thing. (A, TA.) — **ضَبَّتِ الدَّابَّةُ**, aor. as above, inf. n. **ضَبَّوْبٌ**, means *The beast staled while running*. (TA.) — See also 4, in five places. — **ضَبَّ** said of a boy, or male child, *He became a youth, or young man; he attained to the state termed شَبَابٌ*. (TA.) — **ضَبَّتِ الشَّفَّةُ**, aor. as above, (Mṣb, K,) inf. n. **ضَبَّ** and **ضَبَّوْبٌ**, (K,) *The lip became affected with the disease termed ضَبٌّ*. (Mṣb, K.) [See also another meaning in what precedes.] — **ضَبَّ**, (S, K,) sec. pers. **ضَبَّيْتُ**, (TA,) aor. ض, inf. n. **ضَبِّبٌ**, said of a camel, *He became affected with the disease termed ضَبٌّ* (S, K) *in his فُورِسٍ [i. e. in his foot, or the extremity of his foot]*. (S.) — **ضَبَّبَ الْبِلْدَ**, (ISK, S,) or **ضَبَّبَتِ الْأَرْضُ**, aor. ض; and **ضَبَّبَتْ**; (K;) [instances of reduplicative verbs preserving their original forms;] and **أَضَبَّ**, (S,) or **أَضَبَّتْ**; (Mṣb, K;) *The country, or land, abounded with [the lizards called] ضَبَابٌ*, pl. of **ضَبٌّ**. (S, Mṣb, K.) — **ضَبَّ النَّاقَةَ**, aor. ض, (S, O,) inf. n. **ضَبَّ**, (O, K,) *He milked the camel with five fingers [i. e. with his thumb and four fingers together]*: (S, O:) or *with the whole hand*: (K:) or this mode of milking is termed **ضَفٌّ**: (TA:) or *by putting his thumb upon the teat and turning the fingers over the thumb and the teat together*: (Fr, S, O, K: this is done when the teat is long: when it is of middling length, the mode termed **بَزْمٌ** is adopted, with the joint of the fore finger and the extremity of the thumb: and when it is short, the mode termed **نَطْرٌ**, with the extremity of the fore finger and the thumb: (TA:) or *by taking the two teats together in the hand*: (K: [or this mode of milking is termed **ضَفٌّ**]: and the milking with a hard squeezing is termed **ضَبَّةٌ**: (TA:) or *by contracting the hand upon the udder, and putting the thumb in, or upon, (فِي) the middle of the palm*. (L, TA.) — **ضَبَّ** and **ضَبَّبَ**, each probably followed by **عَلَى**, seem to signify sometimes *It covered a thing, and became intermixed with it*: the inf. ns. **الضَّبُّ** (which I think to be a mis-transcription for **الضَّبُّ**) and **التَضْبِيبُ** are expl. in the TA as signifying “the covering a thing, and the entering of one part, or portion, of it into another:” see two explanations of each of these verbs, followed by **عَلَى**, voce **أَضَبَّ**.]

2: see above, last sentence: — and see 4, in two places. — **ضَبَّبَ عَلَى الضَّبِّ** *He moved about his hand at the mouth of the hole of the [lizard]*

called] **ضَبَّ**, in order that it might come forth tail-foremost, and he might lay hold upon its tail. (TA. [See also **مَضْبَبٌ**.]) — **ضَبَّبَ الْبَابَ**, (S, Mṣb, K,\* TA,) and **الْخَشَبَ**, (TA,) † *He put [or affixed] a ضَبَّة [q. v.] upon the door, (S, Mṣb, K,\* TA,) and upon the wood. (TA.)* And **ضَبَّبَ الْإِنَاءَ** † *He made a ضَبَّة for the vessel. (Mṣb.)* And **ضَبَّبَ أَسْنَانَهُ بِالْفِضَّةِ** † *He clamped his teeth [شَدَّهَا] with silver. (Mgh.)* — [**تَضْبِيبٌ** also signifies *The putting the numeral r or ʾ &c. over each of two words, to indicate that the latter of those words is connected with, or refers to, the former of them.*] — **ضَبَّبَ الصَّبِيَّ** *He fed the child with ضَبْبِيَّة [q. v.]*. (S, K.)

4. **أَضَبَّ عَلَى شَيْءٍ** *He kept, or clave, to a thing, and did not quit it*: (TA:) and **أَضَبَّ فَلَانًا** *He kept, or clave, to such a one, and did not quit him*: (K:) and **أَضَبَّ عَلَيْهِ** *He retained him, detained him, or held him in custody*: (AZ, K, TA:) and **أَضَبَّ مَا فِي يَدَيْهِ** *He grasped, or kept hold of, that which was in his hands; like أَضْبًا and أَضْبِي*. (TA in art. **ضَبًّا**.) And the first of these phrases, (TA,) inf. n. **أَضْبَابٌ**; (K, TA;) as also **ضَبَّ**, [aor. ض,] (TA,) inf. n. **ضَبَّ**; (K, TA;) and **ضَبَّبَ**, (TA,) inf. n. **تَضْبِيبٌ**; (K, TA;) signifies **أَحْتَوَى عَلَيْهِ** [i. e. *He grasped it; got, or gained, possession of it; took it, got it, or held it, within his grasp, or in his possession: or it comprised, comprehended, or contained, it*]: (K, TA:) and **ضَبَّ عَلَى شَيْءٍ**, inf. n. **ضَبَّ**, *He took, seized, or grasped, a thing with the hand*: (TA; but only the inf. n. in this case is there mentioned:) and **تَضْبِيبٌ عَلَى شَيْءٍ**, inf. n. **تَضْبِيبٌ**, *He took, seized, or grasped, a thing violently, or firmly, lest it should escape from his hand*. (ISH, O, TA. [See also 1, last sentence.]) — [It is said that] **أَضَبَّ عَلَيْهِ** also signifies *He was at the point of getting possession of it, namely, a thing (O, K) that he sought, or desired. (K.)* [But it seems from a passage in the TA, in which is an evident mistranscription, that this is a mistake, originated by Lth, for **أَضْبِي**.] — **أَضَبَّ السَّقَاءَ** *The skin shed, or poured forth, its water, from a seam, or suture, (خَرَزَةٌ) therein, (K, TA,) or from a cut. (TA.)* [And **أَضَبَّ** app. signifies *He had a bleeding of the gums*: for] **مَا زَالَ مَضْبًا** [app. **مَضْبًا**] occurs in a trad. said of one whose gums bled [incessantly] when he spoke. (TA.) — **أَضَبَّ فِي الْغَارَةِ** *He arose, and made a hostile incursion*: (TA:) or **أَضَبَّ**, alone, *he made a hostile incursion. (K.)* And **أَضَبَّ الْقَوْمُ** *The people, or party, rose, or rose and hastened and went forth, all together, to do a thing. (O, K.)* — **أَضَبُوا لِفُلَانٍ** *They dispersed themselves to seek such a one*: and **أَضَبَ الْقَوْمُ فِي بَغْيَتِهِمْ** *The people, or party, dispersed themselves in search of their stray beast. (T, TA.)* And **أَضَبَ النُّعْمَرُ** *The camels, or cattle, approached, or came, in a scattered state. (K.)* — **أَضَبُوا عَلَيْهِ** *They multiplied against him. (S, O.)* — **أَضَبَّتِ الْأَرْضُ** *The land became abundant in its*

plants, or herbage. (K. [But the only meaning of this phrase commonly known is one which will be found indicated below.]) Accord. to Ibn-Buzurj, (TA,) one says, **أَضَبَّتِ الْأَرْضُ بِالنَّبَاتِ**, meaning *The land put forth all its plants, or herbage. (O, TA.)* And **أَضَبَّ الشَّعْرُ** *The hair became abundant, or much. (K.)* — **أَضَبَّتُهُ** *I made it to flow; namely, water, and blood. (S.)* And **أَضَبَّ لِسْتَهُ** *He made his gum to flow [with blood]. (S, O.)* — And **أَضَبَّ** *He spoke*; (AZ, S, O, K;) as though meaning *he made speech to issue*: (S, O: [in both of which it is implied that it is app. from what here next precedes:]) or *he spoke uninterruptedly*: (TA:) or *he talked loudly*; as also **ضَبَّ** [aor. ض]: (AA, TA in art. **هَضَبٌ**: [but it will be seen in what follows that both of these verbs have also a contr. meaning:]) and *he called out, or cried out, (K, TA,) and raised a clamour, or confused noise. (TA.)* And **أَضَبَّ الْقَوْمُ** *The people, or party, spoke, one to another*: (TA:) or *spoke; and entered, or launched forth, into discourse, or were profuse therein*: (AHát, TA:) or *spoke all together. (Har p. 543.)* And **أَضَبَّ مَا فِي نَفْسِهِ** *He uttered, or expressed, what was in his mind. (Aṣ, TA. [See also the same phrase with عَلَى after the verb in what follows.])* — Also, (TA,) inf. n. **أَضْبَابٌ**; (K, TA;) and **ضَبَّ**, (TA,) [aor. ض,] inf. n. **ضَبَّ**; (K, TA;) *He was silent. (K, TA. [Thus both of these verbs have two contr. meanings.])* And **أَضَبَّ الْقَوْمُ** *The people or party, were silent, and abstained from talking. (AHát, TA.)* And **أَضَبَّ عَلَى الشَّيْءِ**, and **ضَبَّ**; and **أَضَبَّ بِهِ**; *He was silent respecting the thing [and concealed it]*: like **أَضْبًا**. (TA.) And **أَضَبَّ عَلَى مَا فِي نَفْسِهِ** *He was silent respecting that which was in his mind*: (Aṣ, S, K:) like **أَضْبًا**. (S.) And **أَضَبَّ عَلَى غِلِّ قَلْبِهِ** *He concealed rancour, malevolence, malice, or spite, in his heart. (S, O.)* And **أَضَبَّ الشَّيْءَ** *He hid, or concealed, the thing. (K,\* TA.)* — **أَضَبَّ الْغَيْبُ** *The clouds covered [the earth]. (TA.)* — And **أَضَبَّ** said of a day, (S, O, Mṣb, K,) and **أَضَبَّتْ** said of the sky, (A, TA,) *It became cloudy, or misty, with ضَبَابٌ [q. v.]*. (S, O, Mṣb, K, TA.) — **أَضَبَّ الْبِلْدَ** and **أَضَبَّتِ الْأَرْضُ**: see 1, latter half.

5. **تَضْبِيبٌ** † *He (a child) became fat, and his armpits became chapped, or cracked, (انْفَتَقَتْ) [in the creases,] and his neck became short*: (S:) or † *he (a child) began to grow fat*: (A, TA:) and accord. to AHn, it is said in this sense of a camel as well as of a human being. (TA.)

10. **خُذْ مَا اسْتَضَبَّ** *Take thou what is easily attainable; what offers itself without difficulty. (AA, TA in art. **نَدَبٌ**.)*

R. Q. 1. **ضَبَّبَ** *He bore rancour, malevolence, malice, or spite; or hid enmity, and violent hatred, in his heart. (O, TA.)*

**ضَبٌّ** [A species of lizard; termed *lacerta caudiverbera*, from its habit of striking with its tail; (see **حَرَشٌ**); Forskål (Descr. Animalium,

p. 13.) terms it *lacerta Aegyptia*; referring to Hasselquist, p. 302; and adds the following description: "femora teretia sine verrucis: cauda verticillata non longa: squamæ patentés, subconicæ, mucronatæ: corpus nudum, rugosum:" a certain reptile, or small creeping thing, (S, TA,) of those termed *حَشْرَات*, (TA,) well known; (K, TA;) resembling the *وَرَل* [q. v., but not so long]: (TA:) or resembling the *حَرْدُون* [q. v.]; of which there are two species, one of the size of the *حَرْدُون*, and one larger: (Mgh:) accord. to 'Abd-El-Kâhir, of the size of a little young crocodile; having a tail like the tail of the latter: it assumes various colours when exposed to the sun, like as does the chameleon; lives seven hundred years; drinks not water, being satisfied with the air; voids one drop of urine in every forty days; its teeth consist of one curved piece; when it has quitted its hole it knows it not; and it lays eggs, like a bird: so say IKh and Dmr and others: AM says, the *وَرَل* is of a lank make, with a long tail; the latter resembling that of a serpent; and the length of some exceeds two cubits; but the tail of the *ضَب* is jointed, and its utmost length is a span: the Arabs deem the *وَرَل* a foul and filthy thing, and do not eat it; but they are eager to hunt and eat the *ضَب*: this animal has a rough tail, serrated with jags resembling vertebrae; its colour inclines to a blackish dusty hue; and when it becomes fat, its breast becomes yellow; it eats nothing but [the locusts called] *جَنَادِب*, and young locusts before their wings have grown (*دَبَّ*), and herbage, not venomous or noxious reptiles; whereas the *وَرَل* eats scorpions and serpents and chameleons and beetles: its flesh is an antidote against poisons, and women grow fat upon it: (L, TA:) it is the longest, of the animals, in retaining the remains of life: (O:) [see also *مَطْبُخ*:] the fem. is with *ة*: (S, O, Mgh, K:) and the pl. [of pauc.] is *أَضْب* and [of mult.] *ضِبَاب* (S, O, Mgh, Mgh, K) and *ضِبَان*, (K,) which last Lh particularizes as used to denote a great number, but ISd sees no reason for this distinction, (TA,) and [quasi-pl. n.] *مَضْبَة*, (O, K,) like as *مَشِيخَة* is of *شَيْخ*, (O,) this last on the authority of As, as heard by him from more than one of the Arabs. (TA.) Hence one says *رَجُلٌ خَبٌّ ضَبٌّ* [A very deceitful or mischievous, and] an abominable, guileful, ireful man: (TA:) or a very deceitful or mischievous or wicked, and guileful man: (S:) likened to the [lizard called] *ضَب* on account of his guilefulness: and in like manner, *امْرَأَةٌ خَبَّةٌ ضَبَّةٌ*. (A, TA.)

And *أَخْدَعُ مِنَ الضَّبِّ* More guileful than the *ضَب*: (A, TA:) a prov. (TA.) And *أَعْقُ مِنَ الضَّبِّ* [More undutiful to kindred than a *ضَب*]; because the *ضَب* often eats its *حَسُول* [or young ones when they have just come forth from the eggs]: another prov.: (S:) *أَبُو حَسِيل* is a surname of the *ضَب*. (TA.) One says also *أَطُولُ الضَّبِّ* *ذِمَاءٌ مِنَ الضَّبِّ*, another prov. [expl. in art. *ذِمَى*]. (O.) And *أَحْبَرُ مِنَ الضَّبِّ*, which is likewise a prov. [expl. in art. *حَبِير*]. (Har p. 166.) And *أَنْعَلِينِي بِضَبِّ أَنْأَ حَرَشْتُهُ*, another prov. [expl. in

art. *حَرَش*]. (TA.) And *لَا أَفْعَلُهُ حَتَّى يَجِنَّ* [I will not do it until the *ضَب* utters a yearning cry at the heels of the camels returning from water]: and *لَا أَفْعَلُهُ حَتَّى يَرِدَ الضَّبُّ* [I will not do it until the *ضَب* comes to water: i. e. I will never do it:] because the *ضَب* does not drink water. (S, O.) *كَفَّ الضَّبِّ* [means *The paw of the ضَب*]: to this the Arabs liken the hand of the niggard when he fails to give: (TA:) and it is also applied by way of comparison to † a niggard himself: and to denote † shortness and littleness. (A, TA.)—[Hence also,] † Rancour, malevolence, malice, or spite, (S, A, O, Mgh, K, TA,) latent in the heart; (A, TA;) like the [lizard called] *ضَب* hiding itself in the furthest extremity of its hole: (A:) and anger, wrath, or rage: (K:) or rancour, &c., or vehement rancour, &c., and enmity: (TA:) and † *ضَبٌّ* signifies the same: (K:) the pl. is *ضِبَابٌ*, and [app. *ضِبَابٌ* also, for] the phrase *كُلٌّ مِنْهَا حَامِلٌ ضِبَابٍ لِصَاحِبِهِ* [Each of them a bearer of latent rancours &c. towards his fellow] occurs in a trad. (TA.)—Also A certain disease in the lip, (S, O, Mgh, K,) in consequence of which it flows with blood, (S, O, Mgh,) or swells, and becomes hard, or dry and hard, and flows with blood. (TA.)—And A tumour in the breast of a camel. (O, K.)—And A tumour (S, O, K) in the *خُفِّ*, (so in copies of the K [i. e. foot], in the TA *انف* [which is, I doubt not, a mistranscription],) or in the *فَرْسِن*, [which means the same, or the extremity of the foot,] (S, O,) of the camel. (S, O, K.)—And A disease in the elbow of a camel; (K, TA;) said to be its cutting into his skin [by rubbing against it]; or its being distorted, and falling against his side, so as to gall it. (TA.)—And A chapping, or cracking, (*انْفَتَاقٌ*) [in the crease] of the armpit [of a child, or of a camel], and abundance of flesh: (S, O, TA:) El-'Adebbes El-Kinânee gives the same explanation, and says that this is what is also termed *ضَاغَطٌ*. (TA. [See 5.])—Also The *طَلْع* [i. e. the *spadix*, or the *spathe*,] of the palm-tree: pl. *ضِبَابٌ*: (S, O:) or † *ضِبَة* signifies, (K, TA,) and so *ضَبٌّ*, (TA,) [but the latter seems to be a coll. gen. n., and the former its n. un.,] a *طَلْعَة* [meaning *spathe of a palm-tree*] before it cleaves open (K, TA) from [around] the *عَرِيض* [or *spadix*]. (TA.)

*ضَبٌّ*: see the next preceding paragraph, latter half.

*ضَبَة* [an inf. n. un. of *ضَب*: as such signifying] A single bleeding of the gum [&c.]. (Ham pp. 28 and 274.)—See also 1, last sentence but one. —Also A single [lizard of the species termed] *ضَبٌّ* [q. v.]. (S, O, Mgh, K.)—And The skin of a [lizard of the species termed] *ضَبٌّ*, tanned for clarified butter (K, TA) to be put into it. (TA.)—And † A broad piece of iron with which a door (or wood, TA) is clamped or strengthened (*يُضَبِّبُ*): (S, Mgh, O, K, TA:) or a piece of iron or brass or the like, with which a vessel is repaired: (Mgh:) [a word still used in these senses; commonly ap-

plied to a flat piece of iron or the like, which is nailed across a crack in a wooden vessel or a similar thing: and a band of metal which is affixed around a cracked vessel: (see an ex. voce *عَصَبٌ*;) also to a kind of wooden lock, figured and described in the Introduction to my work on the Modern Egyptians:] what is first described above is so called because it is broad, like the reptile so termed; and also *كَتِيفَة*, because it is broad, like a *كَتِف* [or shoulder-blade]: (AM, TA:) pl. *ضِبَابٌ* (A, Mgh, TA) and *ضِبَابٌ*. (A, TA.) The *ضِبَة* of a knife is The *جُرْزَة* [thereof; app. meaning a ferrule, or similar thing, affixed around the handle, next the blade, like the band of metal thus called which is affixed around a cracked vessel (as mentioned above); though *جُرْزَة* generally means the "handle" itself]: thus called because it strengthens, or binds, the handle (*تَشُدُّ التَّصَابَ*). (A, TA.)—See also *ضَبٌّ*, last sentence.—And see *ضَبِيبٌ*.

*مَضْبَة*: see *مَضْبَة*.

*ضِبَابٌ* [Mist; i. e.] moisture (*نَدَى*), (A, Mgh, Mgh, K,) like clouds, (A, K,) or like dust, covering the earth in the early mornings: (Mgh, Mgh, TA:) or thin clouds, like smoke: (A, K:) or thin clouds; so called because they cover the horizon: n. un. with *ة*: (TA:) or pl. of *ضِبَابَة*, [but it is rather a coll. gen. n., and *ضِبَابَة* is its n. of un.,] (S, Mgh, O,) and this latter signifies a cloud that covers the earth, resembling smoke: (S, O:) or a vapour rising from the earth in a rainy, or cloudy, day, like a canopy, preventing vision by its darkness. (TA.)

A beast that stales while running. (K.)—And A ewe, or she-goat, having a narrow orifice to the teat, (O, K,) whose milk will not come forth but with difficulty. (O.)

The point, or edge, (syn. *حَدٌّ*, [in an. ex. in the O, the former is meant by it,]) of a sword; (O, K;) and so *ضِبَة*. (El-Khatîbî, TA.)

Clarified butter, and rob (*رُبٌّ*), which are put into a skin (*عَكَّة*), for a child, that he may be fed with it. (S, K.)

بنات ضِبِيَّة [app. *بَنَاتٌ ضِبِيَّة*; the latter word, dim. of *ضِبَة*;] A species [or variety] of the [lizards called] *ضِبَاب* [pl. of *ضَبٌّ*]. (Ham p. 61.)

*ضِبِيبٌ* Fat, as an epithet; (K;) and so [without *ة*] applied to a woman: (TA:) and *ضِبَابٌ*, applied to a man, short and fat. (S, O.) And Very foul or obscene, and bold or daring; as also *ضِبَابٌ*: (K:) the latter thus expl. by IDrd: (O:) the former applied to a man, and with *ة* applied to a woman, accord. to AZ, bold, or daring, in deed: (O, TA:) and proud; or bold, or daring, in wickedness: and with *ة*, a woman bold, or daring; who glories over her neighbours. (TA.)

*ضِبَابٌ*: see the next preceding paragraph, in two places. Also, applied to a man, Strong;

(IDrd, O, K;) and so **بُضَابُضُ**: (IDrd, O:) or *short, and very foul or obscene: or hard, or hardy, and strong*: (K:) and sometimes applied as an epithet to a camel. (TA.)

**أَضْبُ**, fem. **ضَبَاةٌ**, A camel affected with the disease termed **ضَبٌ** (S, K) in the **خُفُّ** (K) or in the **فَرْسَنُ** (S). [See **ضَبٌ**.]

**أَرْضٌ مُضَبَّةٌ**: see 4, in the former half. — **أَرْضٌ مُضَبَّةٌ**: see the next paragraph.

**مَضَبَةٌ** A piece of land abounding with [the lizards called] **ضَبَابٌ** [pl. of **ضَبٌ**]: pl. **مَضَابٌ**: you say, **مَضَابٌ فِي وَقَعْنَا فِي** [We found ourselves in pieces of land abounding with **ضَبَابٌ**]. (S, O.) And **مَضَبَةٌ** (K,) or **مَضَبَةٌ** (S, IAth, Mgh, Msh), and **مَضَبَةٌ** (S, K,) the last being one of those [reduplicative] words that preserve the original form, (S,) A land abounding with **ضَبَابٌ**. (S, IAth, Mgh, Msh, K.) — See also **ضَبٌ**, [of which it is a quasi-pl. n.,] in the former half of the paragraph.

**مَضَبٌ** A hunter of the [lizard called] **ضَبٌ**, who pours water into its hole, in order that it may come forth and he may take it: (S, O:) or one who seeks to catch the **ضَبٌ** by moving about his hand at its hole in order that it may come forth tail-foremost and he may lay hold upon its tail. (K.)

ضَبَاةٌ

1. **ضَبَاةٌ**, (A, S, K,) aor. ٤, inf. n. **ضَبَاةٌ** and **ضَبَاةٌ**, (K,) He (a man, TA) *clave to the ground*, (A, S, K, TA, [like **ضَبٌ**],) or to a tree: (TA:) or **ضَبَاةٌ بِالْأَرْضِ**, aor. and inf. n. as above, *he clave to the ground, and hid, or concealed, himself*: and in like manner one says of a wolf, meaning *he clave to the ground*; or *he hid, or concealed, himself in a covert of trees, or in a hollow in the ground, to deceive, or circumvent*: (M:) and **ضَبَاةٌ** alone, *he hid, or concealed, himself*; (M, K;) as also **ضَبَاةٌ**: (K:) and the former, *he concealed himself* (K, TA) *in a covert of trees, or in a hollow in the ground, (TA,) to deceive, or circumvent, (K, TA,) the game, or prey*: (TA:) you say, **ضَبَاةٌ فِي الْأَرْضِ**, inf. n. as above, *I hid, or concealed, myself in the land, or country*. (AZ, S. [See also **ضَبَاةٌ**].) — **ضَبَاةٌ إِلَيْهِ** I had recourse, or betook myself, to him, or it, for refuge, protection, or covert. (S, O, K,\*) — And **ضَبَاةٌ** alone, *He came forth from a place unexpectedly, and ascended [upon an eminence], (O, K, TA,) to look*. (TA.) — **ضَبَاةٌ مِنْهُ** He was abashed at, or shy of, or he shrank from, him, or it; (M, K, TA;) as also **ضَبَاةٌ بِهِ**. (TA. [See also **ضَبَاةٌ**].) — **ضَبَاةٌ بِهِ فِي الْأَرْضِ** I made him to cleave to the ground. (A, S, O, K,\*)

4. **ضَبَاةٌ مَا فِي نَفْسِهِ** He concealed what was in his mind: (K, TA:) or **ضَبَاةٌ الْقَوْمِ عَلَى مَا فِي أَنْفُسِهِمُ** the people, or party, concealed what was in

their minds. (M.) And **ضَبَاةٌ عَلَى الشَّيْءِ** He was silent respecting the thing, (S, M, O, K,) and concealed it. (S, O.) And **ضَبَاةٌ عَلَى الدَّاهِيَةِ** i. q. **أَضْبُ** [i. e. He was silent respecting the calamity]. (S, O, K.) — And **ضَبَاةٌ عَلَى مَا فِي يَدَيْهِ**, (M, TA,) or, accord. to Lh, **ضَبَاةٌ مَا فِي يَدَيْهِ**, like **أَضْبُ** and **أَضْبُ**, (TA,) *He grasped, or kept hold of, that which was in his hands*. (Lh, M, TA.)

8. **ضَبَاةٌ**: see 1, in two places.

**ضَبَاةٌ** Cleaving to the ground, (M, K, TA,) or to a tree; applied to a man. (TA.)

**ضَبَاةٌ** [act. part. n. of 1, *Cleaving to the ground*: &c.]: expl. by El-Harbee as meaning a sportsman concealing himself. (TA.) — Also *Ashes*; (M, K;) because they cleave to the ground. (TA.)

**ضَبَاةٌ**: see the last paragraph.

**مَضَبَةٌ** A place where one conceals himself, (S, TA,) in a covert of trees, or in a hollow in the ground, to deceive, or circumvent, the game, or prey: pl. **مَضَابِي**. (TA.)

**مَضَبَةٌ** Made to cleave to the ground. (A, S, S.)

**مَضَابِي**, (O,) or **مَضَابِيَةٌ**, (K, [and so in the O in an instance mentioned in what here follows, in the next sentence,]) and **مَضَابِيَةٌ**, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) A [large sack such as is called] **غُرَارَةٌ** that oppresses by its weight, and conceals, him who carries it (O, K, TA) beneath it. (O, TA.) — The second of these words is also applied in a poem recited by [its author] Aboo-Hizám El-'Oklee, to ISk, to the said poem, which is one abounding with hemzehs [and difficult to pronounce]. (O, TA.)

ضَبْتُ

1. **ضَبْتُ بِهِ**, (S, K,) aor. ٢, (K,) inf. n. **ضَبْتُ بِهِ**, (S,) *He grasped, seized, or laid hold upon, him, or it, with his hand*; as also **ضَبْتُ بِهِ**: (S, K:) or, accord. to an explanation of the inf. n. by Ibn-Es-Seed, *he did so with the utmost vehemence, or strength*: (TA:) or *he grasped, seized, or laid hold upon, and took, him, or it*: (Sh, TA:) or **ضَبْتُ عَلَيْهِ** has the first of these meanings; (A, L;) as also **ضَبْتُ بِهِ**: (A:) and **ضَبْتُ بِهِ** signifies *he seized him violently, or laid violent hands upon him*. (A, TA.) — Also, i. e. **ضَبْتُ بِهِ**, aor. and inf. n. as above, *He applied his hand to it, namely, a thing that he was making, or doing, diligently, earnestly, or with painstaking*. (TA.) — And **ضَبْتُهُ** *He beat, struck, or smote, him, namely, a man*. (K.) — And *He felt, for the purpose of testing, him, or it, with his hand*. (TA.) One says, of a she-camel, **ضَبْتُهَا**, meaning *She is felt with the hand, when one doubts of her fatness*. (S, A, K.)

8. **ضَبْتُ بِهِ**: see the preceding paragraph.

**ضَبْتُ**: see **ضَبْتُ**: — and see also **ضَبَاتٌ**.

**ضَبْتُةٌ** A grasp, or seizure. (O, TA.) [See also

**أَضْبَاتٌ**.] — And **الضَبْتُةُ**, (K,) or **ضَبْتُةُ الْأَسَدِ**, (A, TA,) is the name of A certain brand, upon a camel, (A, K, TA,) in the form of a ring with some lines before and behind: (A, TA:) it is on the side of the thigh. (TA.)

**ضَبْتُةٌ**: see **ضَبْتُةٌ**.

**ضَبَاتٌ** The nails of the lion. (K, TA.) [See also **مَضَابِيَةٌ**.] — And **الضَبَاتُ**, (O, K, TA, in the CK **الضَبَاتُ**, but it is) like **غُرَابٌ**, (TA,) [is a name of] *The lion*; as also **الضَبُوتُ**, and **الضَبِيْتُ**, and **المَضْبُوتُ**, and **المَضْبُوتُ**. (O, K.)

**ضَبُوتٌ** نَاقَةٌ **ضَبُوتٌ** † A she-camel of which one doubts whether she be fat, and which one therefore feels with the hand: (S, A, K:) and so **ضَبُوتٌ** نَاقَةٌ. (S and K in art. ضَعَتُ) — **الضَبُوتُ**: see **ضَبَاتٌ**.

**ضَبَاتِيٌّ** Strong in the grasp; applied to a man; and in like manner to a lion. (O.) And **ضَبَاتِيَّةٌ**, (O, K, TA,) with damm, and with teshdeed to the ي, (TA, [in the CK without teshdeed,]) A fore arm (**ذِرَاعٌ**) big, broad, and strong. (O, K.)

**ضَابِتٌ** [act. part. n. of **ضَبْتُ**]. One says, **لَيْتَ بِأَقْرَانِهِ ضَابِتٌ وَبَارِوَأَجْمِهِ عَابِتٌ** † [A man like a lion, seizing violently his adversaries, and making sport with their souls]. (A, TA.)

**أَضْبَاتٌ** [as though pl. of **ضَبْتُةٌ**, q. v.,] Grasps; syn. **قَبَضَاتٌ**. (S, K: but in copies of the K **قَبَضَاتٌ**.) So in the following words of a trad.: **لَا يَدْعُونِي وَالْحَطَايَا بَيْنَ أَضْبَاتِهِمْ** [i. e. They shall not invoke Me when sins are in their grasps]; (S, TA;) meaning, while they are still bearing the burden of their sins, not desisting therefrom: said by revelation to David: but it is also related otherwise, with ن [i. e. **أَضْبَاتِهِمْ**]. (TA.)

**مَضْبُوتٌ**: see **مَضَابِيَةٌ**: — and **ضَبَاتٌ**.

**مَضْبُوتٌ** A camel marked with the brand mentioned above, voce **ضَبْتُةٌ**. (A, K.)

**مَضَابِيَةٌ** The nails, or claws, (S, A, K,) of the lion: (S, A:) a pl. having no sing., or its sing. is **مَضْبُوتٌ** [i. e. **مَضْبُوتٌ**]. (TA.) [See also **ضَبَاتٌ**.]

**المَضْبُوتُ**: see **ضَبَاتٌ**.

ضَبِحَ

1. **ضَبِحَتِ الْخَيْلُ**, (AO, S, O, K,\*) [in the K **ضَبِحَ**,] aor. ٤, (K,) inf. n. **ضَبِحَ** (AO, S, K) and **ضَبِحَ**, (K,) i. q. **نَحِمَتِ**, i. e. [The horses breathed pantingly, or hard, with a sound from the chest; or] *made the breathing to be heard when running*: (S, O:) [or *breathed laboriously, when fatigued*; and in like manner one says of camels; for] **ضَبِحَ** signifies the *breathing* of horses and of camels when fatigued: (Suh, TA:) or *caused a sound to be heard from their mouths, different from neighing, and from the sound termed حَمِيمَةٌ*, (K, TA,) in their running: (TA:) [or it signifies also the horses neighed; for it is said that] **الضَبَاةُ** is



also *syn. with الضَّهِيلُ*: (TA:) or, [but probably only with the former of the two inf. ns. mentioned above,] *ran a pace less quick than that which is termed تَقْرِيْبٌ*: (K, TA:) or *i. q. ضَبَعَتْ*, (AO, S, O, TA,) which means *they stretched forth their arms*, (AO, TA,) *going along*, (AO, S, O, TA,) or *running*: (AO, TA:) accord. to I'Ab, one does not say ضَبَعَتْ دَابَّةً except in speaking of a dog or a horse: [he app. means that this verb is used thus only as denoting the uttering of a sound, or a manner of breathing:] some of the lexicologists say that those who use it in relation to a camel make ضَبَعٌ to have the meaning of ضَبَعٌ. (TA.) — ضَبَعٌ, (L, TA,) inf. n. ضَبَاعٌ, (S, A, O, L, K, TA,) as meaning *He, or it, uttered a cry, or sound*, is also said of the fox, (S, A, O, L, K, TA,) and of the hare, and of the serpent called أُسُودٌ, and of the owl, and of what is termed الصَّادُ [which see, for it is variously explained]: (L, TA:) and is also expl. as meaning نَبَحٌ [he barked, &c.]. (TA.) — And ضَبَعَتْ القَوْسُ, aor. as above, inf. n. ضَبَعٌ, † *The bow [twanged, or] made a sound*. (TA.) — And ضَبَعٌ is also used as meaning † *He cried out, and entered into an altercation for a person who had given him money*. (IKt, O, TA, from a trad.) — ضَبَعَتْهُ النَّارُ, (S, O, K, TA,) and الضَّبَعُ, aor. ضَبَعٌ, inf. n. ضَبَعٌ, (TA,) *The fire, and the sun, altered it*: (TA:) or *altered its colour*: (T, TA:) or *altered it, but not in a great degree*; (S, O, K, TA;) namely, a thing, (K, TA,) such as a stick, and an arrow, and flesh-meat, &c. (TA.) And ضَبَعَهُ النَّارُ, aor. ضَبَعٌ, inf. n. ضَبَعٌ, *He altered it in colour by fire*; namely, an arrow: and *he burned it in a portion of its upper parts*; namely, a stick, and flesh-meat, &c. (L, TA.) And ضَبَعٌ is expl. by AHn as meaning *The act of roasting, broiling, or frying*. (TA.)

3. مَضَابِحَةٌ The act of *mutual reviling, or vilifying, and encountering*, (K, TA,) and *contending, or striving, to repel*. (TA.)

6. تضابح [It sent forth a sound]. (Ham p. 615 [q. v.]: it is there said to be from الضَّبَعُ meaning الصوتُ.)

7. انضبح It became altered, (K, TA,) or altered in colour, (TA,) but not in a great degree, by fire, (K, TA,) and by the sun. (TA.) And انضبح لونه His, or its, colour became altered a little towards blackness. (S, TA.)

ضَبَعٌ, (so in three copies of the S, and in the O,) or ضَبَعٌ, with kesr, (so accord. to the K,) *Ashes*: (S, O, K:) so called because of the alteration of their colour. (TA.)

ضَبَعٌ: see what next precedes.

ضَبَعَةٌ A cry of a fox [&c.: an inf. n. un.]. (TA.)

قَوْسٌ ضَبَعَاءٌ A bow upon which fire has taken effect (K, TA) so as to alter its colour: (TA:) like ضَبَعَاءٌ. (TA in art. ضَبَعٌ. [See also what next follows.]

like ضَبَعَاءٌ. (TA in art. ضَبَعٌ. [See also what next follows.]

ضَبِيحٌ An arrow altered in colour [by fire]; as also مَضْبُوحٌ. (TA. [See an ex. of the latter in a verse of Tarafeh cited voce مُجِيدٌ: and see also what here next precedes.]) It is also applied, (S, O,) in the same sense, (O,) to roasted flesh-meat. (S, O.) [And Freytag explains it as meaning, in the Deewan of Jereer, "Cutis nigra, usta vulneribus."]

ضَابِحٌ A man raising his voice in reading or reciting: pl. ضَوَابِحٌ, which is anomalous, like خَيْلٌ ضَوَابِحٌ [pl. of فَوَارِسٌ]. (TA.) — And خَيْلٌ ضَوَابِحٌ Horses stretching forth their arms in their going along: (A:) or running vehemently; like ضَوَابِحٌ. (TA in art. ضَبَعٌ.)

مَضْبُوحٌ: see ضَبِيحٌ. — Also The stone that is in the [kind of ground called] حَبْرَةٌ [q. v.]: because of its blackness. (TA.) And مَضْبُوحَةٌ Stones from which one strikes fire, (S, O, K,) appearing as though burnt. (S, O.)

مَضَابِحٌ [a pl. of which the sing. is most probably مَضْبُوحٌ] Frying-pans. (AHn, TA.)

## ضبر

1. ضَبْرٌ, (S, A, Mṣb, K,) aor. ضَبَرَ, inf. n. ضَبْرٌ, (A, Mṣb, K) and ضَبْرَانٌ, (K,) *He (a horse, S, Mṣb, K, and a person having his legs shackled, K, in running, TA, or a horse having his legs shackled, A) leaped with his legs put together*; (S, M, A, Mṣb, K;) and so too, accord. to Zj, ضَبْرٌ, said of a horse: (O:) or *he ran*: (TA:) or ضَبْرٌ signifies a horse's leaping, and alighting with his fore legs put together. (Aḡ, TA.) — Also, (S, A, K,) aor. as above, (S,) inf. n. ضَبْرٌ, (S, K,) *He made books, or writings, into a bundle*: (S, A, K:) and ضَبْرٌ, (A, TA,) inf. n. تَضْبِيرٌ, (K,) signifies the same: (A:) or *he collected together* (K, TA) books, or writings, (A, TA,) &c. (TA.) And the former verb, *He collected together an army for war*. (S, TA.) And ضَبْرٌ عَلَيْهِ الصَّخْرُ, (S, A, K,\*) aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He piled up the rocks, or great masses of stone, (S, K,) upon him, or it*. (S.) — ضَبْرٌ also signifies *The act of binding, or tying, firmly, fast, or strongly*. (IAḡ, TA.) — And [hence, app., as inf. n. of ضَبْرٌ], (TA,) and so تَضْبِيرٌ [as inf. n. of ضَبْرٌ], (K, TA,) *The being very compact and strong in the bones, and compact and full in flesh*. (K, TA.) [See مَضْبُورٌ.]

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

مَضْبُورٌ an inf. n. used as an epithet: see مَضْبُورٌ. — Also † *A company of men engaged in a war-ringing, or warring and plundering, expedition*, (S, O, K, TA,) on foot. (TA.) And Footmen [app. meaning foot-soldiers]; syn. رَجَالَةٌ [quasi-pl. n. of رَجُلٌ]. (TA.) — Also [The musculus, or testudo; a machine made of] skin covering wood, (Lith,

O, K,) *within which are men, (K,) and which is brought near to fortresses, for the purpose of fighting*, (Lith, O, K,) i. e. *for fighting the people thereof*: (Lith, O:) pl. مَضْبُورٌ, (Lith, O, K,) which means *what are termed دَبَابَاتٌ*: (Lith, A, O: [see دَبَابَةٌ:]) [or it is a coll. gen. n.; for it is said that] one such thing is called مَضْبُورَةٌ. (TA.) — Also [The species of nut called] the wild جوز البرّ (جوز البرّ), which is a hard sort of جوز, not the wild pomegranate, for this is called المَطّ: (S, O:) or the tree of what is called جوز البرّ; as also ضَبْرٌ: (K:) or, accord. to [AHn] Ed-Deenawaree, each of these words, the latter being a dial. var. of the former, is applied to the tree of a sort of جوز found in the mountains of the Sarāh (السَّرَاةُ), which blossoms, but does not organize and compact any fruit (لَا يَعْقِدُ); and the n. un. is ضَبْرَةٌ [and مَضْبُورَةٌ]: he says also that the ضَبْرٌ was described to him by an Arab of the desert, of Sarāh, as a great tree, as big as the great walnut-tree, having round leaves, as big as the hand, and very numerous. (O.) And the ضَبْرٌ is [also] *What is called جوز بَوَا* [i. e. the nutmeg]: (K:) IAḡr says that it is *what the people of the towns and villages call جوز بَوَا*. (O.) — And *i. q. فَقْرٌ* [Poverty, &c.]. (IAḡr, TA.)

ضَبْرٌ The armpit: (O, K, TA:) and so ضَبْرٌ: thus says Ibn-El-Faraj. (TA.)

ضَبْرٌ; and its n. un., with ة: see ضَبْرٌ.

ضَبْرٌ applied to a horse, (S, O, K,) and to a lion, (O,) and to a man, (TA,) *That leaps much*: (S, O, K:) and so طَبْرٌ. (O.) — See also مَضْبُورٌ.

ضَبَارٌ and ضَبَارٌ Books, or writings: [each a pl.] without a singular. (K.) [See also ضَبَارَةٌ.]

ضَبُورٌ A lion; as also ضَبْرٌ, and مَضْبُورٌ: (K:) or a lion that leaps much to the animals upon which he preys. (O.)

ضَبِيرٌ Hard, firm, or strong; syn. شَدِيدٌ; (Ibn-'Abbād, O, K;) and so ضَبِيرٌ. (TA.) — And (hence, TA) *The penis*. (Ibn-'Abbād, O, K.)

ذُو ضَبَارَةٍ (S, O, K,) or خَلْقُهُ فِي خَلْقِهِ (TA,) *A man having firmness of make*: (S, O:) or *having compactness and firmness of make*: (K:) and so ضَبَارٌ and ضَبَارَةٌ applied to a lion; (K in this art.) the م in these being augmentative, accord. to Kh; (TA;) or the former of them, thus applied, *strong in make*; (S in art. ضَبْرٌ;) or the former of them signifies a lion, (ISk, K and TA in that art.,) as also ضَبَارِكٌ, (ISk, TA ibid.,) and so the latter of them; (K ibid.,) and the former of them, applied to a man, *courageous*; (ISk, TA ibid.,) or each, (K ibid.,) or the latter of them, (TA ibid.,) thus applied, *bold against the enemies*. (K and TA ibid.,)

ضَبَارَةٌ and ضَبَارَةٌ: see ضَبَارَةٌ, in four places. —

ضَبَائِرٌ is pl. of the former [or of each]: (Mḡh, Mṣb:) and, as though pl. of the former, signifies *Companies of men in a state of dispersion*. (TA.)

أَرْضٌ ضَبَارٌ *i. q. الحَرَّةُ*, q. v. (T in art. امر.)

ضَبَارٌ *A sort of tree resembling very nearly that of the بلوط, [i. e. the oak,] (AHn, O, K,) the wood of which is good as fuel, like that of the مَقَّة: its fresh firewood, when kindled, sends forth a sound like that of مَخَارِقُ [pl. of مَخْرَقٌ, q. v.]; and therefore they use it to do so at the thickets wherein are lions, which flee in consequence: (AHn, O:) the n. un. is with ة. (AHn, O, K.)*

ضَبَارَةٌ and ضَبَارَةٌ: see ضَبَارَةٌ.

ضَبِيرٌ: see ضَبِيرٌ.

إِضْبَارَةٌ *A bundle (حُزْمَةٌ, Lth, Mgh, Mṣb, K, or إِضْمَامَةٌ [q. v.], S, O) of books or writings; (Lth, S, Mgh, O, Mṣb, K;) as also أُضْبَارَةٌ, (K,) and ضَبَارَةٌ: (Lth, Mgh, Mṣb:) or of arrows: (Lth:) and ضَبَارَةٌ signifies a bundle [absolutely]; as also ضَبَارَةٌ: (O, K:) Lth alone explains ضَبَارَةٌ as applied to a bundle of books or writings; others saying إِضْبَارَةٌ: the pl. of إِضْبَارَةٌ is إِضْبَائِرٌ; (S, Mgh, O, Mṣb, K;) and that of ضَبَارَةٌ is ضَبَائِرٌ. (Mgh, O, Mṣb.)*

مُضَبَّرٌ: see the following paragraph in three places: — and see also مَضْبُورٌ.

مَضْبُورٌ *A camel very compact and strong in the bones, and compact and full in flesh; as also مَضْبُورٌ: (K:) or both signify compact in make, and smooth: (Lth, TA:) and مَضْبُورٌ a horse firm in make: and مَضْبُورٌ the same applied to a she-camel: (S:) and مَضْبُورٌ a horse compact in make; an inf. n. used as an epithet. (Mṣb.)*

ضير

ضَبَارَةٌ and ضَبَارَةٌ: see art. ضير.

ضبط

1. ضَبَطَهُ, (Lth, IDrd, S, Mṣb, K,) aor. ضَبَطَ, (Mṣb, MṢ, PṢ,) or ضَبَطَ, (TA, TḲ,) inf. n. ضَبْطٌ (IDrd, Mṣb, K) and ضَبْطَانَةٌ, (K,) *He kept it, preserved it, guarded it, maintained it, or took care of it, (Lth, S, Mṣb, K,) namely, a thing, (Lth, S,) with prudence, precaution, or good judgment, (Lth, S, K,) or effectually: (Mṣb:) and hence, † he managed its affairs (namely, the affairs of a country &c.) thoroughly, soundly, not imperfectly: (Mṣb:) [he managed it; namely, an affair, and his soul or self, his disposition or temper, &c.:] he kept to it inseparably, or constantly; namely, anything: (Lth:) he took it, or held it, or retained it, strongly, vehemently, or firmly: (IDrd:) and ضَبَطَ عَلَيْهِ [has this last signification, likewise; or signifies simply he detained it, or withheld it, or restrained it, or the like;] i. q. حَبَسَهُ, namely a thing. (TA.) — ضَبَطَ فُلَانٌ لَا يَضْبُطُ عَمَلَهُ [or لَا يَضْبُطُهُ] † Such a one does not, or will not, act vigorously in his work, or employment, which is committed to him; syn. لَا يَقُومُ بِهِ. (TA.) And ضَبَطَ أَمْرَهُ [He managed his affair thoroughly, or well]. (A*

in art. يد, &c.) [And ضَبَطَ alone, He (a camel) was strong to work or labour: and he (a man and a camel) was strong, or powerful. (See the act. part. n.)] — هُوَ لَا يَضْبُطُ قِرَاءَتَهُ [or لَا يَضْبُطُهَا] † He does not, or will not, perform well [or accurately] his reading, or reciting. (TA.) — ضَبَطَ لَفْظًا, or كَلِمَةً, † He fixed the pronunciation of a word; by adding the syllabical signs, which mode is termed بِالنُّكْتِ, and بِالْحَرَكَاتِ, and بِالْقَلَمِ; or by stating it to be similar in form, or measure, to another word which is too well known to admit of doubt, which mode is termed بِضَبْطِ بَيْتَالٍ; or by adding the measure, which mode is termed بِضَبْطِ بَوَازِنٍ. — ضَبَطَ also signifies † He registered, or recorded, [a name, or] a matter of science, [or any other thing,] in a book or the like; syn. قَبِدَ; (L in art. قَبِدَ;) i. q. أَحْصَى; (Jel in xxxvi. 11, and Bḍ and Jel in lxxviii. 29;) and كَتَبَ. (Bḍ in lxxviii. 29.) — ضَبَطَتْهُ † A pain seized him. (TA.) — ضَبَطَتِ الْأَرْضَ † The land was rained upon. (IAḡr, K, TA.) [See also مَضْبُورٌ. — ضَبَطَ, aor. ضَبَطَ, (S, Mṣb,) inf. n. ضَبْطٌ, (Mṣb,) He was, or became, ambidextrous; he worked with each of his hands. (S, Mṣb.) IDrd knew not this verb. (TA.)

5. تَضَبَّطَهُ *He took it with detention and force. (K, TA.) — تَضَبَّطَتِ الضَّأْنُ The sheep obtained somewhat of herbage: or hastened, or were quick, in pasturing, and became strong (K, TA) and fat. (TA.) The Arabs say, إِذَا تَضَبَّطَتِ الضَّأْنُ شَبِعَتْ الإِبِلَ [When the sheep obtain somewhat of herbage, or hasten, &c., the camels become satiated with food]: for the former are called the smaller camels, because they eat more than goats; and when the former become satiated with food, men [and camels] live [in plenty], by reason of the abundance of the herbage. (IAḡr.)*

ضَبْطٌ inf. n. of 1. — [It is often used as signifying † Exactness; correctness; honesty; and faithfulness: and particularly in an author or a relater.]

الضَّبْطَةُ *A certain game of the Arabs; (K, TA;) also called المَسَّةُ and الطَّرِيدَةُ. (TA. [See the last of these words.]*

رَجُلٌ ضَبَّاطٌ لِلْأُمُورِ † A man having much care, prudence, or precaution, [or good judgment,] with respect to [the management of] affairs; (TA;) [a man who manages affairs with much care, &c.]

ضَبْطَانَةٌ: see the next paragraph.

ضَبَّاطٌ [Keeping, preserving, guarding, maintaining, or taking care of, a thing, with prudence, precaution, or good judgment, or effectually: (see 1:) and hence,] † one who manages his affairs with prudence, precaution, or good judgment; or soundly, taking the sure course therein, and exercising caution, or care, that they may not become beyond his power of management: (S, TA:) [keeping to anything inseparably, or constantly: (see, again, 1:) taking, holding, or retaining, a thing strongly, vehemently, or firmly; applied to a man; as also ضَبْطَانَةٌ: (IDrd:) or the latter of these, (S,) which is like

ضَبْطَانَةٌ, (K, [in some copies of the K erroneously written without tenween,]) the ن being augmentative, to render the word quasi-coordinate to سَفَرَجَلٌ; (S;) or both; applied to a man and to a camel; (K;) strong, or powerful: (S, K:) or [a man] great in might, or valour, and power, and body: (T, TA:) and the former, a camel strong to work or labour: and in like manner, applied to a man, ضَبَّاطٌ; the strong [and resolute or firm-minded] in the performance or management of affairs. (TA.) See also أُضْبَطَ. — [It often signifies † Exact; correct; or accurate; (like مُحَقَّقٌ, with which it is said to be syn. in Har p. 254;) and honest; and faithful: and particularly as applied to an author or a relater.] — As a conventional term, ضَبَّاطٌ, (Mṣb in art. قَعْدَ,) or ضَبَّاطَةٌ, pl. ضَبَّاطٌ, (TA,) is syn. with قَاعِدَةٌ, (Mṣb, TA,) signifying † A universal, or general, rule, or canon: (Mṣb:) or a ضَبَّاطٌ is one that comprises subdivisions of one class only; whereas a قَاعِدَةٌ comprises [sometimes] subdivisions of various classes. (Kull, p. 290.)

ضَبَّاطَةٌ *A place in land, or in the ground, to which the rain-water flows, and which retains it; syn. مَسَاكَةٌ. (TA.) — See also ضَبَّاطٌ, last sentence.*

أَضْبَطُ [More, and most, strong, or firm, of hold]. It is said in a prov., أَضْبَطُ مِنْ ذَرَّةٍ [More strong, or firm, of hold than a little ant]: because it drags along a thing several times larger than itself, and sometimes both fall from a high place, and the ant does not let go the thing. (K.) And أَضْبَطُ مِنْ عَائِشَةَ بْنِ عُمَرَ; (K;) so accord. to Ḥamzeh and Abu-n-Nedà; but accord. to El-Mundhiree, غَابِسَةٌ; (Sgh;) [More strong, or firm, of hold than 'Aisheh the son of 'Athm; or than 'Abiseh;] because he laid hold of the tail of a young she-camel, and pulled her by it out of a well into which she had fallen. (K.) And أَضْبَطُ مِنَ الْأَعْمَى [More strong, or firm, of hold than the blind]. (TA.) — Ambidextrous; who works with each of his hands; (S, Mgh, Mṣb;) i. q. أُعَسَّرَ يَسْرًا; (Mgh, Mṣb;) who works with his left hand like as he works with his right; an explanation given by the Prophet; as also that next following; (AO, TA;) who works with both his hands: (AO, K:) fem. ضَبَّاطَةٌ. (S.) — الأَضْبَطُ The lion; (K;) who makes use of his left paw like as he makes use of his right; but some say that he is so called because he seizes his prey vehemently, and it hardly, or never, escapes from him; (TA;) as also الضَّبَّاطُ. (K.) الضَّبَّاطُ is also applied as an epithet to a lioness; and to a she-camel. (TA.)

مَضْبُورٌ [pass. part. n. of ضَبَطَ in all its senses. — In the present day often used as signifying Well-regulated; exact; correct; honest; and faithful.] Applied to a book, or writing, † Having its defects, faults, or imperfections, rectified. (TA.) [Applied to a word, † Having its pronunciation fixed, by any of the means described above in one of the explanations of the verb.] — بَلَدٌ مَضْبُورٌ بِالْمَطَرِ † A country covered by the rain:

so in the A : in the O, *أَرْضٌ مُضْبُوتَةٌ* † land rained upon in common, or throughout its whole extent. (TA.) [See also 1, near the end of the paragraph.]

## ضبع

1. *ضَبَعَهُ*, aor. ʿ, (S, K,) inf. n. *ضَبَعٌ*, (TK,) He (a man, S) stretched forth towards him (another man, S) his upper arm (*ضَبَعَهُ*), for the purpose of striking. (S, K.) A poet says,

• وَلَا صَلَحَ حَتَّى تَضْبَعُونَا وَنَضْبَعَا •

i. e. [And there shall be no peace] until ye stretch forth towards us your upper arms with the swords and we stretch forth our upper arms towards you : or, accord. to AA, until ye stretch forth [towards us] your upper arms for the making of peace and the joining of hands [and we do the same]. (S.) And one says, *ضَبَعَ يَدَهُ إِلَيْهِ*, meaning He stretched forth his arm towards him with the sword. (K.) And *ضَبَعَ عَلَيَّ*

*ضَبَعٌ*, (S, K,) inf. n. as above, (TA,) He stretched forth his upper arms for the purpose of uttering an imprecation against such a one : (S, K, TA) and hence, *ضَبَعٌ* is metaphorically used to signify † the act of supplicating or imprecating ; because the person supplicating or imprecating raises his hands and stretches forth his upper arms : and *ضَبَاعٌ*, also, [app. an inf. n. of † ضَابَعٌ,] signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And *ضَبَعَتِ الْخَيْلُ*, and *الْإِبِلُ*, (S, Mgh, K,) aor. ʿ, (S, Mgh,) inf. n. *ضَبَعٌ* (S, K) and *ضَبَعَانٌ* and *ضَبُوعٌ*, (K,) The horses, and the camels, stretched forth their arms (*ضَبَاعًا*, S, Mgh, K, i. e. *أَعْضَادَهَا*, S, Mgh) in their going along ; (S, Mgh, K) as also † ضَبَعَتْ, inf. n. *ضَبَعٌ* (S, K) in [a copy of] the A expl. as meaning *مدت أعناقها* [stretched forth their necks ; but this is probably a mistranscription, for مدت أعضادها] : (TA) *ضَبَعَتْ* said of horses is like *ضَبَعَتْ*, (K, TA,) which is a dial. var. : (TA) and *ضَبَعَتْ* said of a she-camel, inf. n. *ضَبَعٌ*, signifies the same as † ضَبَعَتْ, as also † ضَبَعَتْ, on the authority of IKt† : (TA) [or,] accord. to Aṣ, *ضَبَعٌ* signifies the lifting, (S,) or bending, (TA,) of the hoof, (S, TA,) by a horse, and the lifting of the foot, by a camel, (TA,) towards the arm : (S, TA) or it signifies the running a pace above that which is termed *تَقْرِبٌ* : (O, K) or *ضَبَعٌ* said of a camel signifies he hastened, or was quick, (K, TA,) in pace, or going : (TA) or he went along shaking his arms. (K.) *ضَبَعَهُ* also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art. عضد, and TA in the present art.) — *ضَبَعُوا لِلصَّلَاحِ*, (K, TA,) and *لِلْمَصَافِحَةِ* ; (TA) or *ضَبَعُوا إِلَى الصَّلَاحِ* ; and *ضَبَعُوا*, inf. n. *ضَبَعٌ* ; (Et-Ṭoosē, TA) They inclined to peace, (Et-Ṭoosē, K, TA,) and the joining of hands ; they desired peace, &c. (TA.) — *ضَبَعُوا لَنَا الطَّرِيقَ*, (S, K,) or *مِنَ الطَّرِيقِ*, inf. n. *ضَبَعٌ*, (TA,) They gave us a share of the road : (S, K) so says ISk : (S) ; and in like manner one

says, *ضَبَعُوا الشَّيْءَ*, (TA.) And *ذَرَعُوا لَنَا طَرِيقًا*, (K, TA,) or *مِنَ الشَّيْءِ*, (TA,) They gave a share of the thing (K, TA) to every one. (TA.) — And *ضَبَعٌ*, (K,) inf. n. *ضَبَعٌ*, (TA,) He (a man) acted wrongfully, unjustly, injuriously, or tyrannically : (K) on the authority of Aboo-Sa'eed. (TA.) — *ضَبَعَتْ*, aor. ʿ, inf. n. *ضَبَعٌ* (S, K) and *ضَبَعَةٌ* ; (S, K) ; [this latter is said in the TA, on the authority of IAṣr, to have been used by an Arab of the desert in relation to a woman ; and is, accord. to the S, app., a simple subst. ;] and † *أَضْبَعَتْ*, (S, K,) and † *استضبعت* ; (K) ; She (a camel) desired (S, K) vehemently (S) the stallion. (S, K.)

2 : see above, in two places. — *ضَبَعَ فَلَانًا* He intervened between him and the object at which he desired to shoot or cast. (Ibn-'Abbād, O, K.) — And *ضَبَعٌ*, inf. n. *ضَبِيعٌ*, He was, or became, cowardly, or weak-hearted : (Lth, K) ; thus say the vulgar ; derived by them from *الضَّبَعُ*, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA.)

3. *ضَابَعْنَا هُمُ بِالسُّيُوفِ* We stretched forth our arms towards them with the swords, they stretching theirs forth towards us [therewith] : so in the "Nawādir" of AA. (TA.) — See also 1, in the former half. — [The inf. n.] *ضَابَعَةٌ* also signifies The joining of hands ; syn. *مُصَافِحَةٌ*. (TA.)

4 : see 1, near the middle of the paragraph : — and also the last sentence of the same.

8. *الإِضْطِبَاعُ*, which the circiter round the House [of God, i. e. the Kaʿbah,] is commanded to perform, (S,) or in the case of the *مُعْرِمِ*, (K,) is The putting the [garment called] *رِدَاءٌ* under one's right armpit, and turning back the extremity thereof over his left [shoulder], exposing to view his right shoulder [and arm] and covering the left ; (S, K, TA) like the man that desires to labour at a thing and prepares himself for doing so ; (TA) ; thus termed because of exposing to view one of the two upper arms : (S, K) or the putting one's garment (Mgh, Mgh) under his right arm, (Mgh) or under his right armpit, (Mgh) and throwing [a portion of] it upon his left shoulder : (Mgh, Mgh) or the taking the *إِزَارَ*, or the *بُرْدَ*, and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back : (IAth, TA) ; *التَّابُطُ* and *التَّوَشُّحُ* likewise signify the same : so says Az : (Mgh) and so says Aṣ of the former : (S) ; and it is also written *الإِطْبَاعُ*. (Thus in the TA in explanation of *التَّابُطُ*.) You say, *اضْطَبَعَ بِثَوْبِهِ* [He attired himself with his garment in the manner described above]. (Mgh, Mgh.) And *اضْطَبَعَ الشَّيْءُ* He put the thing under his upper arms. (TA.) [But accord. to the Mgh, the verb is trans., correctly, only by means of *بِ*.]

10. see 1, last sentence.

*ضَبَعٌ* The *عَضُدٌ* [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O,

Mgh, K,) altogether : (K) or the middle thereof, (Lth, Mgh, O, K,) with its flesh : (O, K) ; and the inner side thereof : (Mgh) ; or (so in some copies of the K, but in others "and,") the armpit : or the portion, of the upper part of the *عَضُدٌ*, that is between the armpit and the half of the former : (K) ; it is of man and of other than man : (TA) ; pl. *أَضْبَاعٌ*. (S, Mgh, K.) One says, *أَبَدَّ ضَبِيعِي*, [expl. in art. *بَدَّ*,] speaking of a man praying. (O, TA.) And *أَخَذْتُ بِضَبِيعِي فَلَانَ فَمَرَّ أَفَارِقُهُ* and *مَدَدْتُ بِضَبِيعِي*, meaning I seized the middle of the upper arms of such a one [and did not relinquish him]. (Lth, O, TA.) And *جَدَّ بِضَبِيعِي* † He raised him, or set him up, and rendered his name famous : and in like manner, *أَخَذَ بِضَبِيعِي*, and *مَدَّ بِضَبِيعِي*. (TA.) — Also Any [hill such as is termed] *أَكْمَةٌ* that is black and somewhat oblong. (IAṣr, K.) — *بَاطِلًا ذَهَبَ بِهِ ضَبْعًا لَبْعًا* means [i. e., app., He took it away with a false pretence ; or in play, or sport] ; (Ibn-'Abbād, O, K, TA) ; namely, a thing ; (O, TA) ; *لَبْعًا* being an imitative sequent. (TA.) — See also *ضَبَعٌ*. — And see what here next follows.

*ضَبَعٌ* † *فَلَانٌ* (S, O, K) and *كُنَّا فِي ضَبْعِ فَلَانٍ* (K) *ضَبِعٌ* † *فَلَانٌ* (K) We were in the protection, or quarter, (*كَنْفٌ*, and *نَاحِيَةٌ*), of such a one. (S, O, K) ; but in the K, *هُوَ* is put in the place of *كُنَّا*.)

*كُنَّا فِي ضَبْعِ فَلَانٍ* : see what next precedes.

*ضَبِعٌ* (S, Mgh, O, Mgh, K) and † *ضَبَعٌ*, (Mgh, K,) the former of the dial. of Keys and the latter of the dial. of Temeem, (Mgh,) [The female hyena ; or the hyena, male and female ;] a certain animal of prey, (*سَبْعٌ*, [but see what follows,]) (K,) well known, (S, O,) the worst, or most abominable, of *سَبَاعٌ*, (Mgh,) resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called *العُرْجَاءُ* : it flees from him who holds in his hand a colocynth : [and they assert that] the dogs bark not at him who retains with him its teeth : if its skin is bound upon the belly of her that is pregnant, she casts not her young : if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof : and the application of its gall-bladder as a collyrium sharpens the sight : (K) ; it is not reckoned among the hostile animals to which the appellation of *سَبْعٌ* is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of *ihram* : (TA voce *سَبْعٌ*) the word is of the fem. gender, (S, Mgh, O, Mgh, K,\*) and is [said to be] applied peculiarly to the female ; (Mgh) ; the male being called † *ضَبْعَانٌ*, (S, Mgh, O, Mgh, K,) of which the pl. is *ضَبَاعِينٌ* ; (S, O, Mgh, K) ; but AHat disapproved this pl. ; (O) ; and the female is called [also] † *ضَبْعَانَةٌ*, of which the pl. is *ضَبْعَانَاتٌ* ; (S, O, K) ; or *ضَبْعَانَةٌ* has not been heard applied



to the female, but ضَبْع only, and it seems that J has mentioned ضِبْعَانَةٌ as applied to the female from his having supposed ضِبْعَانَاتٌ to be pl. of ضِبْعَانَةٌ, whereas it is pl. of ضِبْعَانٌ, being like جِمَالَاتٌ and رِجَالَاتٌ: (IB in a marginal note in one of my copies of the S:) but some say that ضِبْعٌ or ضِبْعٌ is applied to the male; and the female is termed ضِبْعَةٌ, thus with a quiescent letter: (Msb:) or, accord. to Ibn-'Abbád, the female is termed ضِبْعَةٌ, and its pl. [or rather the coll. gen. n.] is ضِبْعٌ; (O, K;) or ضِبْعَةٌ is not allowable: (S, K:) the pl. of ضِبْعٌ or ضِبْعٌ is ضِبْعٌ, (K,) a pl. of pauc., (TA,) and ضِبْعٌ, (K,) or the former is pl. of ضِبْعٌ, (Msb,) and the latter is pl. of ضِبْعٌ, (Mgh, Msb,) and is of the male and of the female, (S, K,) and ضِبْعٌ, (K,) as though this were pl. of ضِبْعٌ, (AAF, TA,) and ضِبْعٌ [a contraction of ضِبْعٌ] (K) and ضِبْعَاتٌ and ضِبْعَةٌ (TA [in which it is indicated that this last is pl. of ضِبْعٌ]) and [quasi-pl. n.] ضِبْعَةٌ. (O, K.) One says أُمْدِرُ ضِبْعَانٌ, [in the CK, erroneously, ضِبْعَانٌ,] meaning, [A male hyena] inflated in the sides, big in the belly: or, accord. to some, whose sides are defiled with earth, or dust.

(S.) And سَيْلٌ جَارُ الضَّبْعِ A torrent that draws forth the ضِبْعٌ from its den; (O, K; in the CK, جَارُ الضَّبْعِ; hence meaning † a torrent produced by vehement rain. (TA.) And دَلْجَةُ الضَّبْعِ [The night-journeying of the hyena]; because the ضِبْعٌ goes round about until midnight. (O, K.) And مَا يَخْفَى ذَلِكَ عَلَى الضَّبْعِ [That is not unapparent to the hyena]: because the ضِبْعٌ is deemed stupid. (TA.) أَحْمَقُ مِنَ الضَّبْعِ [More stupid than the hyena] is a prov. (Meyd.) And أَكْتَهَرُ الضَّبْعِ; [The hyena devoured them] is said of such as are held in mean estimation. (TA.) [But this may be otherwise rendered, as will be seen from what follows.] The saying of a poet,

- تَفَرَّقَتْ غَنَى يَوْمًا فَقُلْتُ لَهَا
- يَا رَبِّ سَلِّطْ عَلَيْهَا الذِّئْبَ وَالضَّبْعَا

[My sheep, or goats, dispersed themselves, one day, and I said in relation to them, O my Lord, set upon them the wolf and the hyena], is said to mean an imprecation, that the wolf might kill the living of them, and the hyena devour the dead of them: or, as some say, it means that the speaker prayed for their safety; because, when both fall upon the sheep, or goats, each of them is diverted from the sheep, or goats, by the other; and thus means the saying, اللَّهُمَّ ضِبْعًا وَذِئْبًا [O God, send a hyena and a wolf]: but the more probable meaning of the poet is an imprecation, the consequence of his anger and fatigue; and the word سَلِّطْ imports a notification of this meaning. (IB, TA.) — [The pl.] الضَّبْعُ is applied to † Numerous stars below نَعَشٌ: (O, K;) or [the stars β, γ, δ, and μ, of Bootes; i. e.] the star upon the head, and that upon [each of] the

shoulders, and that upon the club, of العَوَّاء: and the name of أَوْلَادُ الضَّبَاعِ is given to [The stars β, γ, κ, and λ, app. with some other faint stars around these, of Bootes; i. e.] the stars upon the left hand and fore arm, and what surround the hand, of the faint stars, of العَوَّاء. (Kzw.) — الضَّبْعُ also signifies † The year of drought or sterility or dearth; (S, IATH, O, Msb, K, TA;) that is destructive; severe: of the fem. gender. (TA.) So in a verse cited in art. اِمَّا [voce اِمَّا, and again, with a variation, voce اِمَّا]. (S, O. [But it is here said in the TA that الضَّبْعُ in this instance means the animal of prey thus called.]) [Hence also,] it is related in a trad. of Aboo-Dharr, that a man said, يَا رَسُولَ اللَّهِ أَكَلْنَا الضَّبْعَ, † [O Apostle of God, the year of drought has consumed us]: and he prayed for them. (TA.) [See also two other exs. voce ذُنْبٌ.] — Also † Hunger. (Ibn-'Abbád, O, TA.) — And † Evil, or mischief. (TA.) El-'Okeyleeyeh said, "When a man whose evil, or mischief, we feared removed from us, we used to light a fire behind him:" and being asked "Why?" she said, لِيَتَحَوَّلَ ضِبْعُهُ مَعَهُ, i. e. † In order that his evil, or mischief, might go away with him. (IAgr, TA.)

ضِبْعَةٌ A she-camel desiring [vehemently (see 1, last sentence,)] the stallion; (Lth, K;) as also ضِبْعَةٌ: (L, TA:) pl., accord. to the copies of the K, ضِبْعٌ and ضِبْعَى; but in the L, ضِبْعَى and ضِبْعَى: (TA:) and sometimes it is used in relation to women. (K.)

ضِبْعَانٌ; and its fem., with ة: see ضِبْعٌ, in three places.

ضَابِعٌ A she-camel stretching forth her arms in going along: (S, K, i. e. أَعْضَادَهَا, S) or lifting her foot towards her arm in going along: so accord. to an explanation by Aq of the former of the two following pls.: (TA:) the pl. is ضَوَابِعٌ (Lth, Aq, TA) and ضِبْعٌ. (TA.) And A horse that runs vehemently; (O, K, TA;) like ضَابِعٌ, of which the pl. is ضَوَابِعٌ: (TA:) or that runs much: (Lth, O, TA:) or that bends his hoof towards his arm: (TA:) or that inclines towards (lit. follows) one of his sides, and bends his neck. (Ibn-'Abbád, O, K.)

أَضْبَعٌ i. q. أَعْضَبٌ [q. v.]; formed from the latter by transposition. (TA.)

مَضْبَعَةٌ The portion of flesh that is beneath the armpit, in the fore part. (O, K.) — See also ضِبْعٌ [of which it is a quasi-pl. n.].

ضِبْعَةٌ: see مَضْبَعَةٌ.

مَضْبَعَةٌ A she-camel whose breast is prominent and whose arms recede. (Ibn-'Abbád, O, K.)

حِمَارٌ مَضْبُوعٌ An ass devoured by the ضِبْعٌ [or hyena]: (O, K;) or [an ass which may the hyena devour, for] accord. to some it means an imprecation that the ضِبْعٌ may devour him. (TA.)

ضبن

1. ضَبْنَهُ, aor. ضَبْنٌ, inf. n. ضَبْنٌ, He put him, or it, (i. e. a man, or another thing,) above his ضَبْنٌ [q. v.]. (TA.) [See also what next follows.]

4. اضْبَنَهُ He put it in his ضَبْنٌ, (S, K, TA,) or on his ضَبْنٌ; (TA;) or he took it beneath his ضَبْنٌ, i. e. his حَضْنٌ [or the part between his armpit and flank]: (A'Obeyd, TA:) and اضْبَنَهُ signifies the same. (S, K, TA.) — And He straitened him, or it, (K, TA,) by putting him, or it, beneath his side. (TA.)

8. اضْبَنَهُ: see 4. — Also He took him, or it, with his hand, and raised him, or it, to a little above his navel. (TA.)

ضَبْنٌ The part between the armpit and the حَضْنٌ [or flank]; (S, K, TA;) or the حَضْنٌ [which generally means as above]; (A'Obeyd, TA;) [or] the part, of the side, between the armpit and the حَضْنٌ [which is here evidently used as syn. with حَضْنٌ]: (S:) or the armpit [itself]: so says Ibn-El-Faraj: like ضَبْرٌ: (TA in art. vob:) or the armpit and the part next to it: or the uppermost part of the side: or the part beneath the حَضْنٌ [or flank] and beneath the armpit: or the part between the حَاصِرَةٌ [or flank] and the head [or crest] of the hip. (TA.) — [Hence,] † A side of a road: one says, أَخَذَ فِي ضَبْنِ مَنْ, أَخَذَ فِي الطَّرِيقِ † He took a side of the road: pl. أَضْبَانٌ. (TA.) — And هُوَ فِي ضَبْنِ فُلَانٍ means † He is in the quarter, or protection, of such a one; as also † فِي ضَبْنَتِهِ. (TA.) — [The pl.] أَضْبَانٌ signifies also † The narrow places (مَضَائِقُ) of the جَبَل [an evident mistranscription for جَبَل i. e. mountain]. (TA.) — And † Places abounding with beasts of prey: (K, TA:) sing. ضَبْنٌ. (TA.) — And الضَبْنُ signifies † That [place, or ground,] which renders people impotent, or helpless, to dig it. (K.)

ضَبْنٌ Deficiency, or a falling short. (K, TA.)

ضَبْنٌ مَكَانٌ A narrow place. (S.)

ضَبْنَةٌ and ضَبْنَةٌ: see what next follows.

ضَبْنَةٌ and ضَبْنَةٌ (S, K) and ضَبْنَةٌ and ضَبْنَةٌ (K) The household, or family, (S, K, TA,) of a man, (S,) and [his] relations, or servants, or other dependents: (TA:) or the cattle, and household, or family, that are under one's authority, and which he minds, or to which he attends, and the maintenance whereof is incumbent on him. (IATH, TA.) And A travelling-companion, or travelling-companions, in whom is no profit, or advantage, (K, TA,) being only such as he who travels with him, or them, has the burden of supporting. (TA.) — See also ضَبْنٌ.

ضَبْنَةٌ: see the next preceding paragraph.

ضَبَانَةٌ [app. ضِبَانَةٌ, like بَطَانَةٌ, which is one of its syns.,] A man's particular, or special, intimates, friends, or associates, and his aiders, or assistants, and kinsfolk. (TA.)

## ضبط

ضبط: see art. ضبط. It is mentioned in the K and by Sgh both here and in art. ضبط.

## ضبي or ضبو

1. الضبُّ النَّارُ, (S, M, K,) and الشَّمْسُ, (M,) aor. 2, [or 2] inf. n. ضَبُّو, (S, K,) or ضَبِّي, (M,) or both, (IKtt, TA,) *The fire, (S, M, K,) and the sun, (M,) altered [in colour], and roasted, broiled, or fried, him, or it: (S, K:) or burned, or scorched, him, or it. (M.)* — ضَبًّا إِلَيْهِ *He had recourse, or betook himself, to him, or it, for refuge, protection, or covert: (K:) a dial. var. of ضَبًّا. (TA.)*

4. اَضْبَى: (M, K:) so in the phrase, اَضْبَى الرَّجُلُ عَلَى مَا فِي يَدَيْهِ *[The man grasped, or kept hold of, that which was in his hands]: a dial. var. of اَضْبَى: (Lh, M:) like اَضْبَى. (TA in art. اَضْبَى.)* — And اَضْبَى عَلَيْهِ *He was, or became, at the point of gaining possession of it; (Ks, T, S, K;) namely, a thing. (Ks, S.)* — And *He concealed it, and was silent respecting it. (IKtt, TA. [App. a dial. var. of اَضْبَى.])* — And i. q. رَفَعَ *[He raised; &c.]: so in the K: but in the Tekmīleh وَقَعَ [he, or it, fell; &c.]. (TA.)* — And i. q. اَضْوَى *[but in what sense is not shown]. (K.)* — اَضْبَى بِهِنَّ السَّفَرُ *The journey failed of fulfilling its promise to them in respect of what they hoped to obtain in it, of gain, and profit, or advantage. (El-Hejeree, M, K.)\**

أَشْبِ Ashes. (S, K.)

مَضْبَاةٌ, (M, and thus in a copy of the S,) or مَضْبَاةٌ, (thus in a copy of the S, [and Freytag states it to be thus accord. to IDrd, but accord. to the S to be ضَبَاوَةٌ, which is evidently a mistake,]) or مَضْبَاةٌ, with damm, (K, and said in the TA to be thus written in copies of the S,) *A cake of bread baked in hot ashes: (S, M, K:) thus called by some of the people of El-Yemen: but [ISd says, respecting مَضْبَاةٌ as thus expl.,] I know not how this is unless the thing be named by the name of the place. (M.)*

مَضَابٍ [a pl. of which the sing. is most probably مَضَابٍ] *Frying-pans: like مَضَابٍ. (AHn, TA in art. مَضَابٍ.)*

## ضج

1. ضَجَّ, aor. 2, inf. n. ضَجِّجَ, (L, Mṣb, TA) and ضَجَّ and ضَجَّاجٌ and ضَجَّاجٌ, the last on the authority of Lh, (L, TA,) [and the last but one is said in one place in the L and TA to be a subst. from ضَجَّاجَةٌ,] *He cried out, or vociferated: (L:) or he cried out, or vociferated, calling for aid, or succour: (AA:) or he cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises, being frightened at a thing: (Mṣb:) or ضَجِّجَ signifies the crying out, or vociferating, on the occasion of some disagreeable occurrence, and in difficulty, or distress, and inability to bear*

*what has befallen one, or impatience: (Kitáb el-Ghareebeyn:) or اَضْجُوا, inf. n. اَضْجَاجٌ, signifies they cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises: and اَضْجُوا, aor. 2, inf. n. اَضْجِجَ, [as meaning they did so] when unable to bear a thing that had befallen them, or impatient, and overcome, (A'Obeid, S, K, TA,) and frightened. (TA.)* And one says also, ضَجَّ البَعِيرُ, (A, L,) inf. n. ضَجِّجَ, (L,) *[The camel uttered a cry, i. e. grumbled,] مِنَ الْحِمْلِ [in consequence of the load]. (A. [See 1 in art. رَغُو.])* And اِنْ ضَجَّ فَرْدُهُ وَقَرَأَ *[If he grumble, add to him a load]: a prov. (A.)* The poet El-Kanánee uses the phrase فَضَجَّضَتْ ضَجَّةً for فَضَجَّضَتْ ضَجَّةً; and it is cited by Sb as an ex. of the incorporation of ت into ض. (O.)

2. ضَجَّجَ, inf. n. تَضَجِّجَ, *He went away: or he inclined, or declined. (O, K.)* — And *He poisoned a bird, or a beast of prey. (O, K.)*

3. ضَجَّجَهُ, (S, O,) inf. n. مَضَاجَّةٌ (S, O, K) and ضَجَّجَ, (S, K,) *He acted with him in an evil manner; treated him with enmity, or hostility; (S, O, K, TA;) and contended in altercation with him. (S, \*O, \*K, \*TA.)*

4: see 1. — [Reiske, as mentioned by Freytag, explains اَضْجَ also as a trans. verb, meaning "Fatigavit, molestia affectit."]

ضَجَّةٌ, a subst., signifying *A crying out, or vociferating: (L:) or a clamour, or confusion of cries or shouts or noises, of a people or party. (S, Mṣb.)*

ضَجَّاجٌ a subst. from ضَجَّاجَةٌ; [as such signifying *Evil, or inimical, conduct; and contention: (S, L, TA:) [and] compulsion. (K, TA.)* — [Also] an inf. n. of 1, sometimes used as an epithet, [meaning *That cries out, or vociferates, &c.,*] applied to a man: pl. ضَجَّاجٌ. (L.) [Freytag explains it, from the Deewán of Jereer, as meaning "Vamus, nefas." — Also i. q. عَاجٌ [as meaning *A kind of bracelet; (T, O, K, TA;) which is like the سَوَارِ of a woman. (O, TA.)* — And *A kind of bead (حُرَّةٌ), (O, K, TA,) used by women in their attracting [of men]. (TA.)* — See also the next paragraph.

ضَجَّاجٌ *A certain gum which is eaten (O, K, TA) in its moist state: when it has become dry, it is pounded, then formed into lumps, and made potent with potash, and one washes with it the garment, or piece of cloth, which it cleanses like soap. (O, TA.)* And *The fruit of a certain plant; or a gum; with which women wash their heads: written by IDrd with fet-h [i. e. ضَجَّاجٌ], but by AHn with kesr. (TA.)* — And (as AHn says in one place, O, TA) *Any tree with which birds, or beasts of prey, are poisoned. (O, K, TA.)*

ضَجَّجَتْ *A she-camel that cries out when being milked, and is impatient. (S, O, K.)*

أَضْجَجَ, and, by poetic license اَضْجَجَ, [meaning *Very evil or inimical conduct &c.,*] is a phrase like شَعَرَ شَاعِرٌ. (TA.)

## ضجر

1. ضَجَّرَ, aor. 2, (S, A, Mgh, Mṣb, K,) inf. n. ضَجِّرَ; (S, Mgh, Mṣb;) and تَضَجَّرَ; (A, Mgh, Mṣb, K;) *He was vexed, or disquieted by grief: (S:) or, followed by مِنْهُ, (A, Mgh, Mṣb, K,) and by بِهِ, (A, K,) he was vexed, or disquieted by grief, at it, or by reason of it, and by distress of mind, and complained: (Mgh:) or he was grieved at it, or by reason of it, (A, Mṣb,) and distressed in mind, (A,) or vexed, or disquieted, (Mṣb,) and complained: (A, Mṣb:) or he was disgusted (تَبَرَّمَ, A, K) at it, or by it, and was vexed, or disquieted, (K,) by grief. (TA.)* — And ضَجَّرَ *He (a camel) cried, or grumbled, much: (S:) and ضَجَّرَتْ she (a camel) cried, or grumbled, (A, K,) much, (A,) on being milked, (A, K,) being distressed thereby. (A.)* In a verse, (of El-Akhtal, TA,) ضَجَّرَ is contracted into ضَجَّرَ; like as فَخَذٌ, among nouns, is contracted [into فَخَذٌ]. (S, TA.)

4. اَضْجَرَهُ *He caused him to be vexed, or disquieted by grief (S, Mgh) and by distress of mind, and to complain: (Mgh:) or he caused him to grieve, (مِنْهُ at it, or by reason of it,) and to be vexed, or disquieted, and to complain: (Mṣb:) or he caused him to be disgusted, and vexed, or disquieted, (K,) by grief. (TA.)*

5: see 1, first sentence.

ضَجَّرَ: see the next paragraph.

ضَجَّرَ *A man vexed, or disquieted by grief: (S:) or grieved, (A, Mṣb,) and distressed in mind, (A,) or vexed, or disquieted, (Mṣb,) and complaining: (A, Mṣb:) or disgusted, (تَبَرَّمَ, A, K,) and vexed, or disquieted, (K,) by grief: (TA:) and تَضَجَّرَ signifies the same: (A:) and so, but in an intensive manner, ضَجَّرَةٌ: (TA:) and ضَجَّرٌ is also an epithet [in this last, intensive, sense,] applied to a man: (S, Mṣb:) accord. to Abou-Bekr, ضَجَّرٌ, signifying *straitened, or distressed, in mind,* is from the same word in the sense here next following. (TA.) — *A narrow place; (Abou-Bekr, K;) as also ضَجَّرٌ. (K.)**

ضَجَّرَةٌ *Grief, and distress of mind, with complaint: (A:) or disgust (تَبَرَّمَ, A, K) and vexation, or disquietude, (K,) arising from grief. (TA.)* [SM supposes Z to have said that it is syn. with تَضَجَّرَ: but this is a mistake.] — Also *A certain small bird: (AHát, O, K:\*) as though [so called because], by reason of its disquietude, not remaining in one place. (TA.)*

ضَجَّرَةٌ: see ضَجَّرَ.

ضَجَّرَتْ: see ضَجَّرَ. — Also *A she-camel that cries, or grumbles, (A, K,) much, (A,) on being milked, (A, K,) being distressed thereby. (A.)* — It is said in a prov., applied to a niggard from whom property is obtained by degrees, notwithstanding his nig-

gardliness, *إِنَّ الضَّجُورَ قَدْ تُحَلَبُ* [Verily the she-camel that grumbles (or that grumbles much) on being milked is sometimes milked]. (A'Obeyd.)

مُضَجِرٌ act. part. n. of 4: pl. مَضَاجِرٌ and مَضَاجِيرٌ. (S, K.)

مُتَضَجِرٌ: see ضَجِرٌ.

ضجع

1. ضَجَعَ, aor. ى, inf. n. ضَجْعٌ and ضَجُوعٌ, [He lay upon his side; or] he laid his side upon the ground; [and simply he lay; and he slept;] as also ضَطَّجَعٌ, (S, Mgh, K, TA,) which is also expl. as syn. with نَامَ, [which has the second and third of the meanings mentioned above,] and with اسْتَلَقَى, [which has the third of those meanings,] (TA,) the ط being substituted for the ت of ضَجَعَ, (Lth, S, Mgh,) and ضَجَّعٌ, (S, Mgh, K,) and ضَطَّجَعٌ, (S, L, K, in the CK [erroneously] الضَطَّجَعُ,) the ض in ضَطَّجَعٌ being changed into ل, which is the letter nearest in sound thereto, because the combination of two such letters as ض and ط is disliked, (S, L,) the same change occurring in الضَطْرَادُ for الضَطْرَادُ, (Az, TA,) though this change is anomalous; (L;) and ضَجَّعٌ likewise signifies the same as ضَجَعَ; (Mgh;) [and] so does انضجع, (K, TA,) as quasi-pass. of the trans. verb اضجع. (TA.) — [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as signifying He declined from the way.] — ضَجَّعٌ means † [The star, or asterism, or the Pleiades,] inclined to setting; as also ضَجَّعٌ, (K, TA,) inf. n. تَضَجُّعٌ. (TA.) And ضَجَّعَتِ الشَّمْسُ is a dial. var. of ضَجَّعَتْ, (TA,) which means † The sun approached the setting; (S, K, TA;) like ضَرَعَتْ. (S, TA.) — ضَجَّعٌ فِي أَمْرِهِ † He was, or became, weak in his affair; as also ضَجَّعٌ; and so فَرَّجٌ, like فَرَّجٌ [in measure], on the authority of IKtt. (TA. [See also 2, and 5, and 6.]) And ضَجَّعٌ فِي رَأْيِهِ [not a mis-transcription for ضَجَّعٌ, as is shown by its part. n., q. v.,] † He was, or became, weak in his judgment, or opinion. (TA.)

2: see above, in two places. — ضَجَّعٌ فِي الْأَمْرِ, (Mgh, K,) inf. n. تَضَجُّعٌ, (S,) † He fell short of doing what was requisite, or due, in the affair; (S, Mgh, K, TA;) and was, or became, weak therein. (Mgh.) [See also ضَجَّعٌ فِي أَمْرِهِ, and see 5, and 6.] — Hence, التَّضَجُّعُ فِي التَّيَّةِ † The wavering, or vacillating, in intention, and not making it to take effect. (Mgh.)

3. ضَاجِعَةٌ, (S, TA,) inf. n. مَضَاجِعَةٌ, He lay upon his side, or simply he lay, or slept, with him. (TA.) And ضَاجِعَةٌ, (Mgh, TA,) inf. n. as above, (Mgh,) He lay, or slept, with her, (Mgh, TA,) namely, his girl, or young woman, (TA,) in, or on, one bed, (Mgh,) or in one innermost garment. (TA.) — And hence, ضَاجِعَةُ الْبَهْرِ † Anxiety clave to him. (TA.)

4. اَضْجَعْتُه, (S, Mgh, K,) inf. n. اِضْجَاعٌ, (TA,) I laid him upon his side; (S, Mgh;) I laid his side upon the ground. (K.) — And † I lowered it, or depressed it, namely, a thing. (K, TA.)

— اضْجَعِ الرُّمْحَ الطَّعْنَ † [app. The spear made the thrusting to be in a downward direction]. (TA.) — اضْجَعِ جُودِيقَهُ † He emptied his sack, it being full. (O, K.) — اِضْجَاعٌ in relation to the vowel-sounds is † like اِئْمَالَةٌ and اِخْفَاضٌ. (K, TA. [See arts. اِئْمَالٌ and اِخْفَاضٌ.]) — See also 1, in two places.

5. تَضَجَّعَ فِي الْأَمْرِ † He held back in the affair, (S, K, TA,) and did not undertake it. (S, TA.) [See also 1, and 2, and 6.] — And تَضَجَّعَ السَّحَابُ † The clouds continued raining (أَرَبٌ) in the place. (S, K, TA.)

6. تَضَاجَعُ عَنْ أَمْرٍ كَذَا وَكَذَا † He feigned himself unmindful, or heedless, of such and such an affair. (Z, TA.) [See also 1, and 2, and 5.]

7: see 1, first sentence.

8. اِنطَجَعَ, and its vars. اِضْجَعَ and اِنطَجَعَ: see 1, first sentence. — اِنطَجَاعٌ فِي السُّجُودِ † The not drawing up the body from the ground in prostration [in prayer]; (Mgh, TA;) the contracting oneself, and making the breast to cleave to the ground, therein. (K, TA.) [See also its part. n., below.]

ضَجَّعٌ [The species of glasswort, or kali, called] غَاسُولٌ, for [washing] clothes: n. un. with ة: (K:) accord. to IDrd, the gum of a certain plant, or a certain plant [itself], with which clothes are washed: (O:) of the dial. of El-Yemen: (TA:) and, (O, K,) accord. to Ed-Deenawaree, (O,) i. e. AHN, (TA,) a certain plant, (K,) resembling small cucumbers, (O, K, TA,) [or] in shape like asparagus, (TA,) but thicker (O, K, TA) in a great degree, (O, TA,) four-sided in the stalks, (O, K, TA,) and having in it an acidity (O, TA,) and a bitterness (مَرَارَةٌ O) or a taste between sweet and sour (مَوَازَةٌ TA): it is crushed (يُشَدَّخُ O) or cut into slices (يُشْرَحُ TA) and its juice is expressed into milk such as is termed رَائِبٌ [q. v.], which in consequence becomes pleasant, (O, K, TA,) and somewhat biting to the tongue; and its leaves are put into sour milk, like as is done with the leaves of the mustard: (O, TA:) it is good as an aphrodisiac. (O, K, TA.)

ضَجَّعٌ † Inclination: (O, K:) so in the phrase ضَجَّعُ فُلَانٍ إِلَى فُلَانٍ † [The inclination of such a one is towards such a one], (O,) or إِلَى [towards me]. (K.)

ضَجَّعَةٌ A single act of lying, upon the side or otherwise, or of sleeping: (IAth, O, TA:) a sleep. (K, TA.) — And † Weakness in judgment; (O, K, TA;) as also ضَجَّعَةٌ. (K.) One says, ضَجَّعَةٌ فِي رَأْيِهِ † In his judgment is weakness. (O, TA.) — And † Ease; repose; freedom from

trouble or inconvenience, and toil or fatigue; as also ضَجَّعَةٌ. (TA.)

ضَجَّعَةٌ One whom people often lay upon his side [or throw down]. (K, TA.) — [And app., One who lays others on the side, or prostrates them; as is implied by what here follows.] — † A disease: (K, TA:) because it lays the man upon his bed. (TA.) — See also ضَجَّعَةٌ, in two places. — And see ضَجَّعَةٌ.

ضَجَّعَةٌ A mode, or manner, of lying upon the side [or in any posture], (S, O, Mgh, K,) or of sleeping. (TA.) — And † Sluggishness, laziness, or indolence. (K, TA.) — Also, for ضَجَّعَةٌ ذَاتُ أَسِرٍّ. (JM. [See also مَضَجَّعٌ.]) It is said in a trad. that the ضَجَّعَةُ of the Apostle of God was of skins, (IAth, JM, TA,) stuffed with fibres of the palm-tree: (IAth, TA:) meaning his bed. (JM.)

اِضْطِجَاعٌ a gen. n. (O, K) in the sense of اِضْطِجَاعٌ [i. e. The act of lying upon the side, or in any manner; and of sleeping]. (O.)

ضَجَّعٌ, (S, O, K,) and, accord. to the K, ضَجَّعَةٌ, but this [as an epithet] has the meaning first assigned to it above, (TA,) and ضَجَّعِيَّةٌ and ضَجَّعِيَّةٌ and ضَجَّعِيٌّ and ضَجَّعِيٌّ, (O, K,) the last two [in the CK, erroneously, ضَجَّعِيٌّ, but] like ضَجَّعِيٌّ and ضَجَّعِيٌّ, (O,) and ضَاجِعٌ, (K,) [or this last is a simple part. n.,] † A man who lies upon his side [or in any manner, or sleeps,] much, or often: (S, O, K, TA:) sluggish, lazy, or indolent: (S and O in explanation of the first, and K in explanation of all:) or who keeps to the house or tent; seldom, or never, going forth; nor rising and speeding to do a generous deed: or impotent and stationary: (K, TA:) [or,] accord. to IB, ضَاجِعٌ and ضَجَّعِيٌّ and ضَجَّعِيٌّ signify one who is content with his poverty, and betakes himself to his house or tent. (TA.)

ضَجَّعِيٌّ and ضَجَّعِيٌّ: see each in two places in the next preceding paragraph.

ضَجَّعِيَّةٌ and ضَجَّعِيَّةٌ: see ضَجَّعَةٌ.

ضَجُوعٌ A water-skin (قِرْبَةٌ) that makes the drawer of water to lean by reason of its heaviness. (Ibn-'Abbád, O, K.) — A wide دَلْوٌ [or leathern bucket]; (Ibn-'Abbád, O, K;) as also ضَاجِعَةٌ. (Ibn-'Abbád, O.) — † A cloud (سَكَابَةٌ) slow by reason of the abundance of its water. (IDrd, O, K, TA.) — A well (بُئْرٌ) hollowed in the sides, the water having eaten its interior. (AA, O, K.) — A she-camel that pastures aside. (A'Obeyd, O, K.) — A wife contrarious to the husband. (Ibn-'Abbád, O, K. [See also اَضْجَعٌ.]) — And † A man weak in judgment; (IDrd, O, K;) as also مَضْجُوعٌ. (K.)

ضَجَّعٌ [A bedfellow]. ضَجَّعُكَ means He who lies, or sleeps, with thee; (S, O, Mgh;) i. q. مَضَاجِعُكَ; (K;) which latter is likewise applied to a female; as also ضَجَّعَةٌ: and you say,

هُوَ ضَجِبَهَا meaning *He is he who lies, or sleeps, with her in one innermost garment*; and هِيَ ضَجِبَتْهُ *She is she who so lies, or sleeps, with him.* (TA.) And [hence] one says, بُسُّ الضَّجِيعِ الْجُوعِ *Very evil is the bedfellow, hunger.* (TA.)

ضَاجِعٌ *Lying upon his side [or in any manner; and sleeping; see its verb];* (S, Mṣb, K;) as also مُضْطَجِعٌ (TA) and مُضْجِعٌ. (Mṣb.) See also ضَجَعَةٌ, in two places. — † *Stupid, foolish, or unsound in intellect*: (IAḡr, O, K, TA.) because of his impotence, and his cleaving to his place. (TA.) — † *A leathern bucket that is full*, (IAḡr, ISk, O, K,) so that it leans in rising from the well by reason of its heaviness. (ISk, O, K.) See also ضَجُوعٌ. — And ضَاجِعٌ † *A star inclining to setting*: pl. ضَوَاجِعٌ: (O, K, TA.) [or] الضَّوَاجِعُ signifies [or signifies also] *the fixed stars.* (Ḥam p. 364.) — And † *Inclining as in the saying أَرَاكَ ضَاجِعًا إِلَى فُلَانٍ* *[I see thee inclining towards such a one].* (O, TA.) — And † *A place of bending of a valley*: pl. ضَوَاجِعٌ. (O, K.) — Also, applied to a beast, † *Worthless; in which is no good.* (TA.) [But] — *ضَجَعَةٌ* means *Numerous sheep or goats*; as also ضَجَعَاءٌ. (Fr, S, O, K.) — And *إِبِلٌ ضَاجِعَةٌ* and ضَوَاجِعٌ † *Camels keeping to the plants called حِمَضٌ; remaining among them.* (TA.)

ضَاجِعَةٌ as a subst. i. q. *مَصْبٌ وَادٍ*; (AA, T, O, K, TA; [app. meaning *The place where the water flows into it, of a valley*; for] Az adds, in the T, as though it were a رَحْبَةٌ, [see رَحْبَةُ الْوَادِي] in art. رَحِبٌ,] then, afterwards, it takes a straight direction, and becomes a valley (وَادٍ): pl. ضَوَاجِعٌ. (TA.) — ضَوَاجِعٌ [which is likewise pl. of ضَاجِعٌ] also signifies [*Hills such as are called*] هَضَابٌ [pl. of هَضْبَةٌ]; (S, O, K;) and is said to have no sing. [in this sense]: occurring in a verse of En-Nábighah Edh-Dhubyanee: (S:) but ISk says that, in this instance, it is the name of a certain place. (O.)

أَضْجَعُ النَّيَا *Having the central incisors inclining*; (O, K, TA;) applied to a man: (O:) pl. ضَجْعٌ. (TA.) — And أَضْجَعٌ signifies also *Contrarious to his wife.* (O, K.) [See also ضَجُوعٌ.] — For a meaning of its fem., ضَجَعَاءٌ, see ضَاجِعٌ, last sentence but one.

مَضْجِعٌ *A place in which, or on which, one lies upon his side [or in any manner, or sleeps];* (O, Mṣb, K;) as also مُضْطَجِعٌ: (O, K;) [a bed; and the like:] pl. مَضَاجِعٌ: (Mṣb, TA;) which means sometimes *places of sleep, or of passing the night*: (Bḡ in iv. 38:) and *beds; or other things spread upon the ground to lie upon.* (Jel ibid., and Bḡ in xxxii. 16.) — [Hence] the pl. is used as meaning † *Wives, or women*: so in the saying, *هُوَ طَيِّبُ الْمَضَاجِعِ* i. e. † *He has well-born wives or women*; like كَرِيمُ الْمَفَارِشِ. (TA.) — And مَضَاجِعُ الْغَيْثِ means † *The places of falling of rain.* (O, K, TA.) One says, *بَاتَتِ الرِّبَاضُ*

مَضَاجِعُ الْغَيْثِ † *[The meadows were during the night places of the falling of rain].* (A, TA.)

مَضْجِعٌ: see ضَاجِعٌ, first sentence.

مَضْجُوعٌ: see ضَجُوعٌ, last sentence.

مَضَاجِعٌ: see ضَجِيعٌ.

مَضْطَجِعٌ: see مَضْجِعٌ. — It is also used as an inf. n. (Ḥar p. 664.)

مَضْطَجِعٌ: see ضَاجِعٌ, first sentence. — [It is said that] صَلَّى مَضْطَجِعًا means † *He prayed lying upon his right side, [or app., inclining towards that side,] facing the kibleh.* (TA. [But see 8.]

## ضجر

1. ضَجِرَ, (MA, K,) aor. ضَجِرَ, (K,) inf. n. ضَجْرٌ, (MA, K,\*) *It was, or became, distorted, or crooked; said of the mouth*; (MA, K;) and in like manner one says of the side of the mouth; and of the lip; and of the chin; and of the neck: (K:) and likewise, † of a well: and † of a wound. (K, TA.) [See ضَجْرٌ below.]

6. تَضَاجَرَ [He was, or became, distorted, or crooked, in the mouth: (see its part. n., below:)] and so, accord. to Golius, † *اضْجَرَ* and † *اضْجَارٌ*. — And] † i. q. اِخْتَلَفَ: (S, K, TA:) so in the saying, تَضَاجَرَ الْأُمُورُ *[The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them].* (S, TA.) And hence the saying, تَضَاجَرَ الْأَسْمَاءُ *[for تَضَاجَرَ] i. e. اِخْتَلَفَ [meaning † Names are dissimilar, diverse, or various].* (TA.)

9 and 11: see the next preceding paragraph.

ضَجْرٌ inf. n. of ضَجِرَ [q. v.]: (MA, K,\*) [as a simple subst.,] *Distortion, or crookedness, (S, K,\*) [in an absolute sense; and particularly,] in the mouth; and in the side of the mouth; and in the lip; and in the chin; and in the neck: (K:) and in the nose; (Lth, TA;) its inclining towards one side (Lth, S, TA) of the face: (S, TA:) and in one of the shoulders: (S, TA:) and, accord. to the M, in the bill [for عَط in the TA (an obvious mistranscription) I read عَطْر] of the male ostrich: and sometimes in the mouth together with the nose: (TA:) and in like manner † in a well: and † in a wound. (K, TA.)*

ضَجْمَةٌ *A certain small creeping thing (دُوْبَةٌ) of foul odour, (K, TA,) that stings, or bites.* (TA.)

أَضْجَرُ *Having the quality termed ضَجْرٌ, expl. above: (K:) [or, particularly,] having the nose inclining towards one side of the face: (S:) [fem. قَلْبٌ أَضْجَرٌ] and pl. ضَجْرٌ.] And [hence] قَلْبٌ أَضْجَرٌ † *A well having a crookedness in the wall that surrounds its interior: or that is not dug in a straight, or an even, direction: pl. قَلْبٌ ضَجْرٌ.* (TA.) El-'Ajjáj has applied the phrase قَلْبٌ ضَجْرٌ † *Wide wounds; as likened to the wells thus termed.* (TA.) — And [the pl.] ضَجْرٌ signifies also † *Men who eat much.* (IAḡr, TA.)*

مُتَضَاجِرٌ *Distorted, or crooked, in the mouth,* (S, K.)

## ضح

R. Q. 1. ضَحَّضَ, [inf. n. ضَحْضَعَةٌ, which see below,] said of the سَرَابِ [or mirage], *It was, or became, in a state of commotion; or moved to and fro; as also تَضَحَّضَ.* (S, K.) — And, (K, TA,) said of an affair, (TA,) *It was, or became, manifest, evident, or apparent.* (K, TA.)

R. Q. 2: see the preceding paragraph.

ضِحٌّ *The sun*: (S, O, K:) and (K) *the light of the sun, (Lth, A, O, K,) when it has possession of the ground: (Lth, O, TA:) or the light of the sun upon the surface of the ground; sunshine; contr. of ظِلٌّ: (AHeyth, T, O, TA:) accord. to AHeyth, originally وَضِحٌ, the و being rejected and a ح added to the radical ح; but correctly, it is originally ضَحِيٌّ, from ضَحِيَّتِ الشَّمْسِ [app. a mistranscription for ضَحِيَّتِ الشَّمْسِ]: (TA; as from the T:) also *land, or ground, that lies open and exposed (K, TA) to the sun: (TA:) and what is shone upon, or smitten, by the sun: (K, TA:) it has no pl. in any of these senses.* (El-Fihree, TA.) It is said in a trad., لَا يَتَعَدَّنَ أَحَدُكُمْ بَيْنَ الضَّحِّ وَالظِّلِّ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ (S, A) † *[None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil];* meaning half of him in the sun and half of him in the shade. (TA.) And one says, جَاءَ فُلَانٌ بِالضَّحِّ وَالرِّيحِ † *Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown; (S, K, TA;) meaning, abundance, or much; (S, A;) or much property, or many cattle: (TA:) [F asserts that] one should not say بِالضَّحِّ, (K,) i. e. بِالضَّحِّ وَالرِّيحِ: (TA:) this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that الضَّحِّ is correct: (MF:) [and the author of the K, who disallows it in this art., authorizes it in art. ضَحِصٌ, q. v.:] Kr, also, is related to have said that الضَّحِّ signifies “the sun” and “its light;” and is said to signify “what is exposed to the sun:” and a poet says,**

وَالشَّمْسُ فِي اللَّجَّةِ ذَاتِ الضَّحِّ

[And the sun in the abyss of sunlight]: Aboo-Mis-hal, moreover, mentions, in his “Nawádir,” the saying, اسْتَعْمَلَ فُلَانٌ عَلَى الضَّحِّ وَالرِّيحِ [meaning † *Such a one was employed as manager of much property*]. (TA.) *مَاتَ عَنِ الضَّحِّ وَالرِّيحِ* occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means † *He died leaving much property.* (TA.) And it is said of the Prophet, in a trad., *يَكُونُ فِي الضَّحِّ وَالرِّيحِ* *He will be exposed to the heat of the sun and the blowing of the winds; meaning, accord. to Hr, † he will be attended by, or in the midst of, numerous horsemen and military forces.* (TA.)

ضحك - ضح

ضَحَضَحَ : see ضَحَضَعَةٌ : and ضَحَضَاعٌ .

ضَحَضَحَ : see what next follows.

ضَحَضَعَةٌ and ضَحَضَعٌ and ضَحَضَعٌ The running of the سَرَاب [or mirage, along the surface of the ground, like water : see R. Q. 1]. (K.)

ضَحَضَاعٌ Shallow water; (S, A, TA;) and hence metaphorically applied in a trad. to † a shallow part of hell-fire: (TA:) or water little in quantity; as also ضَحَضَعٌ: or water reaching to the ankles: or reaching to the middle of the shin: or in which there is no being drowned: (K:) or water little in quantity, in a pool left by a torrent, &c. (TA.)—And Many, or much; in the dial. of Hudheyl; (AA, O, K;) not known to others: (TA: [see also ضَحَلٌ:]) accord. to Aṣ, it is applied to sheep or goats, and to camels, as meaning many, or numerous: and also as meaning scattered, or dispersed, over the surface of the land, but, notwithstanding, few. (TA.)

ضحك

1. ضَحِكَ (S, MA, O, Mṣb, K, &c.) and some say ضَحِكْتُ, with kesr to the ض, (TA, as from the K, [but not in the CK nor in my MS. copy of the K,]) to agree with the vowel of the ح because the latter is a faucial letter, and this is a correct dial. var. of which similar instances are mentioned, and ضَحِكَ also is said to be a well known dial. var. of ضَحِكَ, (TA,) aor. ضَحَا, (S, O;) inf. n. ضَحِكٌ and ضَحِكٌ (S, MA, O, Mṣb, K, KL) and ضَحِكٌ (S, MA, O, K, KL,) the first of which is the superior form, (IDrd, O,) [the second and third being contractions thereof,] and ضَحِكٌ (S, O, K, KL,) and if you said ضَحِكٌ it would be agreeable with analogy, (Az, TA,) He laughed; (MA, KL, PS, TK;) contr. of بَكَى: (TK;) [see also 6:] الضَحِكُ is well known, as meaning the expanding of the face, and displaying of the teeth, by reason of happiness, joy, or gladness; and التَّبَسُّرُ is the beginning thereof: thus in the Towsheeh and other works: (MF, TA;) and in like manner in the Mufradát [of Er-Rághib]; in which it is added that it is also used as meaning simply the being happy, joyful, or glad: and sometimes as meaning simply the wondering [at a thing]; and this is the meaning intended by him who says that it is peculiar to man: (TA:) [i. e.] ضَحِكَ, said of a man, signifies also he wondered; syn. عَجِبَ; (O, K, TA;) with مَنْ preposed to the object of wonder: (TA:) or he was frightened; or he feared. (K, TA.) You say, ضَحِكَ مِنْهُ and بِهِ, both meaning the same, (S, O, Mṣb,) i. e. He laughed at him; derided him; or ridiculed him: or he wondered at him. (Mṣb.) And ضَحِكَ إِلَيْهِ [He behaved laughingly, or cheerfully, towards him]. (IDrd and K in art. بَش.) [See بَشٌ نَه.] — Said of an ape, He uttered a cry or cries: (K:) or one says of the ape when he utters a cry or cries, يَضْحَكُ, (S, TA,) meaning he displays his teeth, or grins.

(TA.) — And ضَحِكَ السَّحَابُ † The clouds lightened. (S, O, K, TA.) Hence the usage of the verb in a trad. cited voce تَحَدَّثُ. (O, TA.) — And ضَحِكَ الغَدِيرُ i. e. † [The pool of water left by a torrent] glistened by reason of its fulness. (TA.) — [And ضَحِكَ نُفْرَهُ † His front teeth, or his teeth, glistened by reason of his laughing; meaning he laughed so as to show his front teeth, or his teeth.] — And ضَحِكَ الزُّهُرُ † The flowers [looked gay, or] were as though they were laughing. (TA.) And ضَحِكَتِ الأَرْضُ † The earth, or land, put forth its plants, or herbage, and its flowers. (TA.) And ضَحِكَتِ الرِّبَايُضُ عَنِ الأَزْهَارِ † The meadows, or gardens, displayed the flowers. (TA.) — And ضَحِكَتِ النَّخْلَةُ † The palm-tree put forth [or disclosed] its ضَحِكٌ; as also ضَحِكْتُ; (TA;) [i. e.] the spathe of the palm-tree, (Skr, O, TA,) that covered the طَلْع [or spadix], (O,) burst open. (Skr, O, TA.) And ضَحِكَ الطَّلْعُ † The طلع [here app. meaning the spathe of the palm-tree] split, or clave, open; and so تَبَسَّرَ. (TA.) — And, as some assert, (ISd, TA,) ضَحِكْتُ signifies also † She menstruated; said of a hare; (ISd, Z, O, Mṣb, TA;) accord. to some, from the ضَحَاك [meaning the interior] of the طَلْعَة [of the palm-tree] when it bursts open; (ISd, TA;) and hence, (K, TA,) said also in this sense of a woman, (O, Mṣb, K, TA,) accord. to Mujáhid, (O, TA,) and some others, (TA,) in the Kur xi. 74, (O, K, TA,) where some read فَضَحِكْتُ, which is said to be a well-known dial. var.; (TA;) and likewise, accord. to some, said in this sense of the hyena, (O, TA,) when she sees blood, or as IAḡr says, when she eats the flesh of men and drinks their blood: (TA:) [it is commonly asserted by the Arabs that] the hare menstruates like women: (Kzw:) but with respect to this meaning as assigned to the verb in the Kur xi. 74, Fr says that he had not heard it from any person deserving of confidence; (O, TA;\*) and Zj says that it is nought: both say that the meaning there is, she laughed by reason of happiness: (TA:) and some say that there is an inversion in this case, what is meant being فَبَشَّرْنَاهَا بِأَسْحَقٍ فَضَحِكْتُ: (Fr, O, TA:) or the meaning is, she wondered; so says I'Ab; and so Er-Rághib, who adds that it is confirmed by her saying, “shall I bring forth a child when I am an old woman, and this my husband is an old man? verily this is indeed a wonderful thing:” and that فَحَاضَتْ which is inserted by some of the expositors after فَضَحِكْتُ is not an explanation of this expression, as some of them have imagined it to be, but is the mention of [a fact which was] a sign that the announcement was not that of an event improbable: or the meaning is, she was frightened; so says Fr.: (TA:) and with respect to the meaning of this verb when said of the hyena, mentioned above, it is rejected by AḤát and others: (TA:) IDrd says, on the authority of AḤát, respecting the following verse of Taábbata-Sharrá,

• فَضَحَكَ الضَّبُعُ لِقَتْلَى هَذِيلٍ •  
• وَتَرَى الذِّئْبَ لَهَا يَسْتَهْلُ •

that the meaning is † The hyena displays her teeth, or grins, on account of the slain [of Hudheyl], when she sees them, like as they say of the ass when he plucks out the [plant called] صَلْبَانَةٌ; (O, TA;) or, as others say, † the hyena snarls, displaying her teeth; and sees the wolf raising his voice in calling the [other] wolves to them, i. e. to the slain: (O, TA:\*) Abu-l-'Abbás says that the meaning is, † the hyena displays her teeth, because the wolf contends with her over the slain: and some say that the poet means, † the hyena rejoices because of the slain. (TA.) — One says also, ضَحِكْتُ السَّمْرَةَ, meaning † The سمرة [or gum-acacia-tree] flowed with its gum: from ضَحِكْتُ meaning “she menstruated.” (Bḡ in xi. 74.)

3. مُضَاكَةٌ [inf. n. of ضَاكَةٌ] signifies [The contending, or vying, in laughing, with another; or the laughing with another; or] the laughing together. (KL.) — [Hence,] one says, النَّوْرُ يُضَاكُ الشَّمْسَ † [The flowers vie in brightness with the sun]. (TA.) — And إِنَّ رَبَّكَ يُضَاكُكَ † [Verily thy judgment makes sport with ambiguities]; said to him to whom confused and dubious things are apparent and known. (TA.)

4. إِضْحَاكٌ (S, O, K,) inf. n. إِضْحَاكٌ (KL,) said of God, (S, O,) or of a man, (K,) He made him, or caused him, to laugh. (S,\* O,\* K,\* KL, PS.) — [Hence,] اضْحَكُ الضَّبُعُ, said of blood, (TA,) or of the sword, (O, TA,) † [It made the hyena to display her teeth; or to snarl, displaying her teeth: or to rejoice: (see 1, latter part:) but explained as meaning] † it made the hyena to menstruate. (TA.) — And اضْحَكُ الحَوْضُ † He filled the watering-trough so that it overflowed: (O, TA:) its glistening being likened to laughing. (TA.) — See also 1, near the middle of the paragraph.

5: see the next paragraph.

6. تَضْحَكُ and تَضْحِكُ [are both mentioned in the K and TA as though syn. with each other and with ضَحِكَ: and accord. to the KL, the former signifies He laughed: but accord. to the TK, the latter signifies he manifested laughing: or] the former is syn. with تَضْحِكُ [app. as meaning he affected to laugh, or laughing: or, more exactly, agreeably with analogy, like the contr. تَبَاكَى and تَبَسَّكَى, the former signifies thus; and the latter, he desired to laugh]. (S.) — And you say also, هُمْ يَتَضَاكُونَ [meaning They laugh together, one with another]. (K.)

10: see the next preceding paragraph.

ضَحِكٌ [originally an inf. n., a contraction of ضَحِكٌ,] The appearance, or appearing, of the central incisors [or of the front teeth] by reason of happiness, joy, or gladness. (TA.) — And hence, (TA,) Wonder. (K, TA.) — [As an epithet,] A man whose teeth are white. (Aṣ, O, TA.) — [And as a subst., properly so termed,]



*White front teeth.* (Aḡ, O, K.) — And † *Honey*: (K:) or *white honey*; (Ibn-Es-Seed, TA;) likened to the front teeth because of its intense whiteness: (AA, O, TA:) or *honey in its comb*; syn. *شَهْد*. (K.) — And, (O, K,) some say, (O,) † *Fresh butter*. (O, K.) — And † *Snow*. (O, K.) — And † *Blossoms, or flowers, or white blossoms or flowers*; syn. *نُور*: (O, and so in copies of the K:) or *light*; syn. *نُور*. (So in a copy of the K.) — And † *The طلع [or spathe] of the palm-tree when its envelope bursts open from it*; (S, O, K;) in the dial. of Belhārith Ibn-Kaḡb: (O:) accord. to Th, *what is in the interior of the طلعَة* [here meaning *spathe of the palm-tree*]: as AA says, the *ولبعة*, or *ولبع*, [thus differently written in two different places in the TA,] of the *طلع* [or *spathe of the palm-tree*], which is eaten; as also *ضحاك*. (TA.) — And † *The middle of a road*; (K, TA;) and so, accord. to the K, *ضحاك*; but, correctly, this should have been there mentioned as syn. with *ضحك* in the sense next preceding. (TA.)

*A single act of ضحك [or laughing; i. e. a laugh].* (S, O.) — [The pl.] *ضحكات* signifies † *The best of everything*: and *ضحكات القلوب*, *the best of possessions, or wealth, and of children*: so says Aboc-Sa'eed. (TA.)

*A thing, (Lth, TA,) or a man, (S, O, TA,) that is laughed at, or ridiculed; i. e. يضحك منه*: (S, O, K, TA:) an epithet importing more discommendation than *ضحكة*. (K.) — See also *مضحك*.

*ضحكة*, (S, O, Mḡb, K,) an epithet importing discommendation, (K,) and *ضحكة*, (Ibn-'Abbād, O, K,) and *ضحاك*, (Mḡb, K,) an epithet importing commendation, (TA, [but the contr. is implied, or rather plainly indicated, in the K,]) and *ضحوك*, (K,) and *مضحاك*, (S, O, K,) which last is [also] applied to a woman, (S, O,) One *who laughs much* (*كثير الضحك*). (S, O, Mḡb, K.)

*ضحكة*: see the next preceding paragraph.

*ضحوك*: see *ضحكة*. — [Also] *A man cheerful in countenance.* (O.) — And † *A wide road*: (S, O:) or † *a distinct, an apparent, or a conspicuous, road*; as also *ضحاك*: pl. of the former (in this sense, TA) *ضحك*. (K, TA.)

*ضحاك*: see *ضحكة*: — and see *ضحك*, last two sentences: — and *ضحوك*.

*ضحاك Laughing; [&c.]; (KL;) act. part. n. of ضحك.* (Mḡb, K.) — Also applied to clouds (*سحاب*), meaning † *Appearing, or extending sideways, in the horizon, and lightening.* (S, O, TA.) — [And to the tooth (*السن*), used as a gen. n.): thus in the phrase *ضحاك السن*, meaning † *Laughingly, so as to display the teeth.* — See also *ضحكة*. — Also, [or perhaps *ضحاك*], † *Very white stone appearing in a mountain* (IDrd, O, K, TA) of any colour, as though laughing. (IDrd, O, TA.) — One says also *ضحاك*, meaning † *Judgment*

*that is plain, or perspicuous, (TA,) not confused or dubious.* (O, TA.) — And, [using *ضحاك* as a gen. n.,] *ما أكثر ضحاك نخيلكم* † [How numerous are the bursting spathes of your palm-trees!]. (TA.) — [And an instance of *ضحاك* applied to a woman, without *ض*, meaning † *Menstruating*, is cited by Bḡ, in xi. 74.]

*ضحكة*, (S, O, K,) or *ضحاك*, (Mḡb,) or both, (Mgh,) † *The tooth next behind the ناب [or canine tooth]; (Mgh, Mḡb;) [i. e. the anterior bicuspid;] any one of the four teeth that are between the أتياب and the أضراس: (S, O, K:) or any one of the teeth that are in front of the أضراس that appear on the occasion of laughing: (K:) pl. ضواحك. (S, Mgh, O, Mḡb, K.) أوضحوا بضحكة*, (O, TA,) a phrase occurring in a trad., (O,) means † *They smiled.* (TA.)

*أضحوكة* [A laughable thing;] a thing at which one laughs: (O, K, TA:) and *مضحكة* signifies [in like manner a cause of laughter;] a thing at which one laughs, or which one ridicules: pl. of the former *أضحائك*. (TA.) [See also *مضحكات*.]

[*مضحك* lit. A place of laughing: the front teeth; because they appear in laughing; like بدت مضاحكه. One says, مضاحك مبيسر and مضحكة and [in like manner] مبياسه + [His front teeth appeared, by his laughing]. (TA.)

*أضحوكة*: see *مضحكة*.

*نوادير* [as meaning *Extraordinary things or sayings, particularly such as cause laughter*: see also *أضحوكة*]. (TA.)

*مضحاك*: see *ضحكة*.

### ضحل

1. *ضحل*, (O, K,) aor. ضحل, (K,) said of water, *It was, or became, shallow, (O, K, TA,) and little in quantity.* (TA.) And said of a pool of water left by a torrent, *Its water became little in quantity.* (K.)

4. *ما أقله ما أضحل خيرك* means [i. e. + *How little, or scanty, is thy goodness, or bounty, or beneficence!*]. (TA.)

Q. Q. 4. *أضحل*, (S, O, K,) mentioned in the K in a separate art., its author, and some others, holding the *ح* to be radical, but most of the leading authorities on inflection hold it, with *ج* [and *ش* and *ف*], to be augmentative; (TA;) and *أضحل*, (S, O, Mḡb, K,) of the dial. of the Kilábees, mentioned by AZ, formed by transposition of the *ح*; (S, O, TA;) and *أضحل*, (K,) formed by substitution, mentioned by Yaḡkoob; (TA;) *It (a thing, S, O) went away; (S, O, Mḡb, K;) and came to nought.* (Mḡb.) — And said of clouds (*سحاب*), *They became removed, or cleared off.* (S, O, Mḡb, K.) — And i. q. *إنحل* [It became untied, or undone, &c.]. (K.)

*أضحل* A small quantity of water, (S, M, O, K,) upon the ground, (M, K,) shallow, (M,) not deep; (K;) i. q. *ضحاح*; (S, O;) or the latter has a more general meaning, applying to little or much: (TA:) accord. to some, *such that the bottom of it appears*: (MF, TA:) or a small quantity of water in a source, or fountain, and in a well, and in a hot spring, and the like; or in a pool left by a torrent, and the like: or water little in quantity; or near in place: (TA:) pl. [of pauc.] *أضحال* and [of mult.] *ضحول* and *ضحال*. (K.) — Hence, (S, O,) *أبان الضحل* (S, O, K) i. e. *A mass of rock of which part is covered by the water and part is protruding*; (O;) expl. [more fully and variously] in art. *اتن*; (K;) so called because the water does not cover it by reason of its paucity. (S, O.) — [Hence also,] one says, *إن خيرك تضحل* i. e. [† *Verily thy goodness, or bounty, or beneficence, is*] little. (TA.)

*أضحل* A pool, left by a torrent, the water of which has become shallow and has then gone away. (Sh, TA.)

*مضحل* The place of a ضحل: (M, TA:) or a place in which is little water: (O, K:) the mirage (*سراب*) is likened thereto: (TA:) pl. *مضاحل*; (O, TA;) to which Ru-beh, (O,) or El-'Ajjáj, (TA,) likens clouds. (O, TA.)

### ضحى and ضحو

1. *ضحى*, (S, K,) aor. *يضحو*, (S,) inf. n. *ضحو*, (S, and so in the CK,) or *ضحو*, (so in other copies of the K and in the TA,) like *علو*, thus accord. to ISd and IKḡḡ, (TA,) and *ضحى*, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) *The road appeared, or became apparent, (S, K,) to a person*: so says AZ: (S:) [and so, app., signifies *ضحى*, aor. *يضحى*; for] Aḡ says, *أن الفرس أن يضحى* i. e. [It is approved as a quality of the horse] that his *عجان* [q. v., a word variously expl.,] appear. (S, TA.) — *ضحيت الليلة* The night was, or became, cloudless. (TA.) — *ضحى الفرس* The horse was, or became, white. (TA.) — *ضحى ظله* † *He died*: (K, TA:) it [properly] means *his shade, or shadow, became sun*: and when a man's shade, or shadow, becomes sun, he himself becomes nought. (IAmb, TA.) — And *ضحى* and *ضحى*, aor. of each *يضحى*, inf. n. *ضحو*, (K, TA,) or, accord. to the M, *ضحو*, (TA,) and *ضحى*, *He, or it, was smitten by the sun; or the sun came, or fell, upon him, or it*: (K, TA:) or *ضحى*, aor. *يضحى*, inf. n. *ضحو*; and *ضحو*, aor. *يضحو*, inf. n. *ضحو* and *ضحو*, *he, or it, was smitten by the heat of the sun.* (Ḥam p. 625.) Hence, in the Kḡr [xx. 117], *لا تظلم فيها ولا تضحي* [Thou shalt not thirst therein nor shalt thou be smitten by the sun]; i. e., thou shalt be preserved from the heat of the sun. (TA.) — And *ضحى*, inf. n. *ضحو* and *ضحو*

and ضحي, *He went forth to the sunshine*; (K;) as also استضحى للشمس; (TA;) [and app. ضحي also; see Har p. 296, where, for النزول, in النزول as an explanation of التضحى, I think we should read البروز:] or ضحي للشمس, inf. n. ضحاه; and ضحي also; aor. of each اضحى; *I went forth to the sunshine.* (S.) اضح [the imperative of ضحي] occurs in a trad., accord. to the relaters thereof: but As says that it is [correctly] اضح, with kesr to the ا and fet-h to the ح; from ضحي; being a command to go forth to the sunshine. (S.)—And ضحي, (S, K,) inf. n. ضحاه [or ضحا], *He (a man, S) sweated.* (S, K.)

2. ضحي is like ضحي [i. e. it signifies *We came to them in the time of the morning called الضحي*]: (TA:) and ضحاه, (K, TA,) inf. n. مضاحاه, is similar to غاده and راحه, meaning, (TA,) *He came to him in the time called الضحي.* (K, TA.)—ضحي الغنم *He pastured the sheep, or goats, in the time called الضحي*; (S, K, TA;) and in like manner, الإبل ضحي *I pastured the camels with the [morning-pasture called] ضحاه, so that they might come to the water having satisfied themselves with food: and in like manner, عشيها عنه "I pastured them with the [evening-pasture called] عشاء," &c. (A, TA.)—[Hence,] ضحيته, inf. n. تضحية, *I fed him in the time called الضحي*: (K, TA:) or *I fed him with the [morning-meal called] غداء, at any time [of the morning]*; but more commonly known as meaning, *in the time called الضحي*: and the verb primarily relates to camels [and sheep or goats]: or ضحي قومه means *he fed his people, or party, with the [morning-meal called] غداء*; or *he invited them [thereto, i. e.] to his ضحاه.* (TA.)—I Ath says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, ازل ضحوا, meaning [Now] *be ye gentle with the camels* حتى تضحى i. e. *in order that we may obtain of this herbage*; then التضحية was applied to mean *the being gentle in order that the camels may reach the place of alighting [app. in the morning] having satisfied themselves with food*: and then تضحى was said of anyone as meaning *he ate in the time called [الضحى or] الضحاه.* (TA.) One says, ضحيت عن الشيء *I was gentle, or I acted gently, with the thing.* (S.) And ضحي عن الأمر *He acted gently, or deliberately, in the affair*: and so عشي عنه. (A, TA.) And ضح رويدا, (S, A, TA,) a prov., (A, TA,) meaning *Hasten thou not*; (S, TA;) from ضحيه الإبل عن الورود: [see the third sentence of this paragraph:] or meaning *be thou patient a little while*: (TA:) or the meaning is, *slaughter thou, or sacrifice thou, [deliberately, leisurely, or] without haste*: (Meyd:) [for]—*

ضحي, inf. n. تضحية, signifies [also] *He slaughtered, or sacrificed, the [victim termed] اضحية, in the time called الضحي*: and hence, by reason of frequency of usage, *he did so in any time of what are termed أيام التشريق*: (Msb:) and ضحي بشاة, (S, Mgh, Mjb, K,) or بكتيش أو غيره, (Mgh,) *he slaughtered, or sacrificed, a sheep or goat, (S, Mjb, K,) or a ram or other [victim], (Mgh,) in the time called الضحي (Mgh, K) of the day called يوم الأضحي*; and afterwards said of him who has done so [at any time, even] *in the last part of the [said] day.* (Mgh.)—See also 4.—And see 5.

3. ضاحت البلاد *The countries, or lands, became exposed to the sun, and their herbage consequently dried up.* (TA.)—ضاحاه: see 2, first sentence.

4. اضحى *He (a man, TA) entered upon the time of morning called الضحي, (K, TA,) or the time called الضحوة, (TA,) [or the time called الضحاه, for] you say, أقمت بالمكان حتى أضحيت, from الضحاه [and therefore meaning I remained in the place until I entered upon the time called الضحاه], like as you say أصبحت from الصباح.* (S, TA.) Hence the saying of 'Omar, أضخوا بضحي, (S,) or بضحي الضحي, (TA,) i. e. *Perform ye the prayer of the time called الضحي at its [proper] time*: do not delay it until the time called الضحاه has become advanced: (TA:) or do not perform that prayer when the time called الضحي has become advanced. (S.)—And you say, اضحى فلان يفعل كذا, (S, M, K,) like as you say ظل يفعل كذا; (S;) meaning *Such a one became occupied, or engaged, in the time called الضحي in doing such a thing*: (M, K, TA:) or *did such a thing in the first part of the day,* (IKt, TA.)—[This phrase often means also *Such a one became occupied, or engaged, in doing such a thing; betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing; like ظل and أصبح &c. And, like these verbs, اضحى followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply He, or it, became*: see an ex. in a verse cited voce دقن.]—اضحى also signifies *He performed the supererogatory act of prayer (التافلة) in the time called الضحي.* (TA.)—See also 1, last sentence but one.—One says also, اضحى عن الأمر, meaning *He withdrew himself far from the affair.* (TA. [See also another meaning of this phrase in what follows.]) And قطع الضحى عن الماء *The birds called قطع go far from water.* (TA.)—اضحى الشيء *He made apparent, showed, or revealed, the thing.* (K, TA.) And ضحي عن الأمر *He made the affair, or case, apparent, or manifest*: and [so اضح لي عن أمرك, for] one says, اضح لي عن أمرك, with fet-h to the ه, meaning *Make manifest to me*

*thy affair, or case*: so in the M. (TA.)—لا أضحي لا أضحي is a deprecatory phrase [lit. *May God not cause thy shadow to become sun to us*: meaning + *may God not deprive us of thee by death*: (see ضحا ظله:) or it may be similar in meaning to the phrase here following]. (TA.) لا تضحنا [lit. *Make us not to go forth into the sun from thy shadow*] means + *withdraw not from us the shadow of thy compassion*: the verb being made trans. by means of عن because the phrase implies the meaning of لا تخرجنا منه: and ظل being here used metaphorically. (Har p. 4.)

5. تضحى: see 1, latter half.—And see 2, in two places. It [generally] means *He ate in the time of morning called الضحي*: (K:) or *he ate the [morning-meal called] غداء*; syn. تغدى: (S, TA:) and ضحي also has the former [or the latter] meaning. (ISd, TA.)

10: see 1, latter half.

ضحو: see the next paragraph.

ضحي, also written ضحا, held by some to be of the measure فعلن, and by others to be [originally ضحوى i. e.] of the measure فعلى, of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) [The early part of the forenoon, after sunrise: accord. to some, when the sun is yet low: accord. to others, when the sun is somewhat high:] i. q. ضحوة, accord. to most authorities: (MF, TA, and so in one place in the K:) or this latter signifies the period of the day after sunrise: (S:) or this signifies the advanced state of the day [ارتفاع النهار] [which is said by the doctors of the law in the present day to mean when the sun has risen the measure of a رومح, q. v., or more]; as also ضحو and ضحية: (K:) and الضحي is after الضحوة (S, K) a little, (K,) when the sun shines brightly: (S:) or from sunrise to the time when the day is advanced and very white: thus in the M: (TA:) or it is the spreading of the sun [upon the earth], and the extending of the day: and the time [thereof] is thus named: (Er-Rághib, TA:) or ضحي is pl. of ضحوة, like as قري is of قرية; and its sing. is like ضحاه, which means the extending of the day, and is of the masc. gender, as though a name of the time [thereof]: then ضحي became used as a sing., and the time was thus called: (Msb:) it is fem. and masc.: (S, K:) he who makes it fem. holds it to be pl. of ضحوة; and he who makes it masc. holds it to be [a sing.] noun of the measure فعلن, like ورد and نقر: (S:) its dim. is ضحي, without ه; (Fr, Msb, K;) for they disapproved the affixing the ه lest it should be confounded with the dim. of ضحوة. (Fr, Msb.) Using it as an adv. noun, you say, لقيته ضحي, when you mean [I met him] in the ضحي of this day; without tenween. (S, TA.) See also ضحوة. [See also De Sacy's Chrest. Ar., sec. ed., i. 162—167, respecting the prayer that is performed in the time thus called,

i. e. the prayer termed *صَلَاةُ الضُّحَى*, mentioned above, voce *أَضْحَى*.] — Also *The sun*: (M, Mḡb, K:) because of its appearing in the time thus called. (M, TA.) One says, *أَرْتَفَعَتِ الضُّحَى*, meaning *The sun became high*. (Mḡb.) — And *ضُحَى الضُّحَى* *The light of the sun*: thus is expl. xci. 1 of the K̄ur. (TA.) — *مَا لِكَلَامِهِ* means + *His speech, or language, has no perspicuity*: thus in the M and K: but in the A, *أَنْشَدَنِي شِعْرًا لَيْسَ فِيهِ حَلَاوَةٌ وَلَا ضَحَاةٌ* i. e. [He recited to me poetry] in which was no [sweetness nor] plainness of meaning. (TA.)

*ضُحُوَّةٌ*: see the next preceding paragraph, in three places. You say, *أَتَيْتَكَ ضُحُوَّةً*, meaning [I came to thee] in a [time called] *ضُحَى* [or rather *ضُحُوَّةٌ*], (K, TA.) with tenween, unless you mean of *this day* [in which case you say *ضُحُوَّةٌ*, without tenween, like as you say in the latter case *ضُحَى*]. (TA.)

*ضُحَيَا* and *ضُحَيَا* fems. of *أَضْحَى* [q. v.].

*ضُحُونَانٌ*, which should by rule be *ضُحُونَانٌ*, Anything exposing itself, or being exposed, to the sun. (IJ, TA.) *قُلَّةٌ ضُحَيَانَةٌ* means [A mountain-top] exposed to the sun: (S, K:) occurring in a saying of Taābbaṭa-sharrā. (S.) And *عَصَا ضُحَيَانَةٌ* A staff, or stick, growing in the sun so as to be matured thereby, and extremely hard. (TA.) — See also *أَضْحَى*. — Also A man who eats in the time called *الضُّحَى*: fem. with *ة*. (K.)

*ضُحَاةٌ*, with medd, (S, Hr, Mḡb, TA,) and fet-h, (Hr, Mḡb, TA, [erroneously written in copies of the K with ḍamm,]) The period [of the forenoon] next after that called *الضُّحَى*; i. e. when the day is at the highest: (S:) or the period near midday: (K:) or the period of the day when the sun has risen to the fourth part of the sky: (TA:) see also *ضُحَى*, in two places. — And hence, The [morning-meal called] *غَدَاةٌ*; because it is eaten in the time thus called. (S, TA.) [And also applied to Pasture eaten in that time:] see 2, third sentence.

*ضُحَى* dim. of *ضُحَى*, q. v. (Fr, Mḡb, K.)

*ضُحِيَّةٌ*: see *ضُحَى*: — and see also *أَضْحِيَّةٌ*.

*ضَاحٍ* [part. n. of 1, *Appearing, &c.*] — You say *ضَاحٌ مَكَانٌ* An outer, exterior, or exposed, place: (S:) and *أَرْضٌ ضَاحِيَةٌ* Land not surrounded by a wall. (TA in art. *حَوَاطٍ*.) [And particularly A place exposed to the sun.] — [Hence,] *مَغَاةٌ ضَاحِيَةٌ الظَّلِيلِ* [A desert, or waterless desert,] having no shade or shadow; and *ضَاحِيَةٌ الظَّلَالِ* [having no shades or shadows]. (TA.) And *شَجَرَةٌ ضَاحِيَةٌ بِالظَّلِيلِ* [if not a mistake for *ضَاحِيَةٌ الظَّلِيلِ*] A tree having no shade. (Har p. 4.) — And *بَدَأَ بِضَاحِيِ رَأْسِهِ* [He appeared with, or he showed,] the side of his head. (TA.) [See also the next paragraph.]

*ضَاحِيَةٌ* An outer, exterior, or exposed, side or region or tract of anything: [pl. *ضَوَاحٍ*: whence] one says, *هُمُ يَنْزِلُونَ الضَّوَاحِي* [They alight, or abide, in the exterior tracts]. (S.) [Hence also,] *الضَّوَاحِي الرُّومِ* The exterior districts of the Greeks. (K.) And *الضَّاحِيَةُ مِنَ البَعْلِ* What are in the open country, of the palm-trees that imbibe with their roots, without being watered: opposed to *الضَّامِنَةُ مِنَ النَّخْلِ*: (AO, S in this art. and in art. *ضَمِن*, q. v. :) and *الضَّوَاحِي مِنَ النَّخْلِ* what are outside of the town-wall, of the palm-trees: thus used, *الضَّوَاحِي* is an epithet in which the quality of a subst. is predominant. (TA.) And *ضَوَاحِي قُرَيْشٍ* Those [of Kureysh] who abide outside of Mekkeh. (TA.) And *هُوَ مِنْ أَهْلِ الضَّاحِيَةِ* He is of the people of the desert. (TA.) *الضَّوَاحِي* also signifies The parts, of a man, that stand out, or are exposed, (K, TA,) to the sun, (TA,) such as the shoulder-blades, and the shoulders: (K, TA:) pl. *ضَاحِيَةٌ*. (TA.) And The sides of a watering-trough. (K.) And The heavens. (S, K.) — [Hence also,] *فَعَلَهُ ضَاحِيَةً* He did it openly. (S, A, K.) — *ضَاحِيَةُ المَالِ* means The cattle, (K,) or sheep or goats, (TA,) that drink in the time of morning called *ضُحَى*. (K, TA.)

*أَضْحَى*, applied to a horse, i. q. *أَشْبَهَ* [Of a colour in which whiteness predominates over blackness; &c.]: fem. *ضُحَيَا*: (S, K:) or *الضُّحَيَا* was, (K,) or was also, (S, and so afterwards in the K,) the name of a certain mare, belonging to 'Amr Ibn-'Amir (S, K) Ibn-Rabee'ah. (S.) — And *نَيْلَةٌ ضُحَيَا*, (S, K,) and *ضُحَيَا* with the short *ا*, both mentioned by ISd, (TA,) and *ضُحَيَانَةٌ*, (S, K,) and *ضُحِيَّةٌ* accord. to the K, but [SM says] I have not found any mention of this last, [meaning except in the K,] and probably the right word is *ضُحَيَانٌ*, as in the books of strange words together with *ضُحَيَانَةٌ*, and accord. to the "Irtisháf ed-Darab" of AḤei one says [also] *ضُحَيَانٌ* with fet-h, (TA,) A bright night, (S, K, TA,) in which are no clouds: (S, TA:) and in like manner, *ضُحَيَانٌ* in the K, erroneously, *ضُحَيَا*, a bright day, in which are no clouds, as in the M; or bright with the brightness of the *ضُحَى*, accord. to Er-Rághib; or [simply] bright, and so *ضُحَيَانٌ*, which is likewise applied in this sense to a moon, as also *ضُحَيَانٌ*, and to a lamp, or its lighted wick. (TA.) — And *أَمْرَأَةٌ ضُحَيَا* A woman whose hair of her *عَانَةٌ* will not grow forth; (K, TA;) as though her *عَانَةٌ*, being bare of hair, had no shade upon it. (TA.) — *مَا أَدْرِي أَيُّ الضُّحَيَا هُوَ* is a saying mentioned by Az in art. *طَبِي* as meaning I know not what one of mankind, or of the people, he is. (TA.) — *أَضْحَى* [a coll. gen. n., of which the n. un. is *أَضْحَاةٌ*]: see *أَضْحِيَّةٌ*. Hence, *يَوْمُ الأَضْحَى* [The day of the victims; which is the tenth of Dhu-l-Hijjah]; (S, Mgh, K, TA;) so says Yaşkoob; (TA;) or *عِيدُ الأَضْحَى* [the festival of the victims]:

(Mḡb:) and by *الأَضْحَى* when it is made masc. is meant that day. (Fr, S, Mḡb.)

*أَضْحِيَّةٌ*: see the next preceding paragraph.

*أَضْحِيَانٌ* and *أَضْحِيَانٌ*, and the former with *ة*: see *أَضْحَى*, in five places. — *الإضْحِيَانٌ* is also the name of A certain plant, (K, TA,) resembling the *أُفْحُونَانٌ* [or chamomile] in appearance. (TA.)

*أَضْحِيَّةٌ*, (Aḡ, S, Mgh, Mḡb, K,) of the measure *أَضْحُوَّةٌ* [as though originally *أَضْحُوَّةٌ*], (Mḡb,) and *أَضْحِيَّةٌ*, (Aḡ, S, Mḡb, K,) pl. [of each] *أَضْحِيَّةٌ*; and *ضُحَيَا*, of which the pl. is *ضُحَيَا*; and *أَضْحَاةٌ*, of which the pl. is *أَضْحَى*, (Aḡ, S, Mgh, Mḡb, K,) [in copies of the K and in my copy of the Mgh written *أَضْحَى*, but it is properly speaking a coll. gen. n. of which *أَضْحَاةٌ* is the n. un., and is therefore with tenween,] like *أَرْطَاةٌ* and *أَرْطَى*; (Aḡ, S, Mgh, Mḡb;) A sheep or goat (S, K, KL) &c. [i. e. meaning also a camel and a bull or cow] (KL) that is slaughtered, or sacrificed, (S, K, KL,) in the time called *الضُّحَى*, (K,) on the day called *يَوْمُ الأَضْحَى* [the day of the victims, which is the tenth of Dhu-l-Hijjah]. (S, K, KL.)

*أَرْضٌ مَضْحَاةٌ* A land from which the sun is hardly, or never, absent; (K, TA;) i. e. an exposed land. (TA.)

*مُضْطَجٌّ* and *مُضْطَجٌّ* and *مُضْطَجٌّ* A man entering upon the time of morning called *الضُّحَى*. (K, TA.)

*مُضْطَجٌّ*: see what next precedes.

### ضخمر

1. *ضُخْمَرٌ*, [aor. *ضُخْمِرَ*,] (S, Mḡb, K,) inf. n. *ضُخْمَرٌ*, (S, Mḡb, TA,) accord. to the copies of the K *ضُخْمَرٌ*, but this is wrong, (TA,) and *ضُخَامَةٌ*, (S, Mḡb, K,) It, or he, was, or became, large, big, bulky, (S, Mḡb, K,) or thick: (S:) or large in body, portly, or corpulent, and fleshy. (K.)

4. *أَدْلَفَ* (Ibn-'Abbád and K\* voce *أَدْلَفَ*) [i. q. *أَغْلَطَ لَهُ*] + He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK in art. *دَلَفَ*.)

*ضُخْمَرٌ* (S, Mḡb, K) and *ضُخْمَرٌ* (K) and *ضُخَامَةٌ* (S, K) and *أَضْمَرٌ*, (K,) which last is also with teshdeed of the final letter, (S, K,) i. e. *أَضْمَرٌ*, in poetry, (S, TA,) for there is no word [properly] of the measure *أَفْعَلٌ*, and IJ mentions *أَضْمَرٌ*, [evidently in the same sense,] like *أَرْدَبٌ* [in measure], (TA,) Large, big, bulky, (S, Mḡb, K,) or thick; (S;) applied to a thing (Mḡb, K) of any kind: (K:) or large in body, portly, or corpulent, and fleshy: (K:) pl. *ضُخَامَةٌ*; (S, Mḡb;) like *سِهَامٌ* pl. of *سِهْمٌ*: (Mḡb:) fem. *ضُخْمَةٌ*, (S, Mḡb,) applied to a woman; (Mḡb;) pl. *ضُخْمَاتٌ*, with the *خ* quiescent, (S, Mḡb,) because it is an epithet. (S.)

See also **مُضْمِرٌ**. — It was said to a man, **إِنَّ لَكَ لَخَيْرٌ** [app. meaning "Verily thou hast wealth"]; and he replied, **أَجَلٌ خَيْرٌ ضَمِيرُ الْعُنُقِيِّ** [app., † *Yea, large wealth*]; which is tropical. (TA.) And one says, **لَهُ سُوْدُودٌ ضَمِيرٌ** [He has great lordship or dignity], and **شَرَفٌ ضَمِيرٌ** [great nobility], and **شَأْنٌ ضَمِيرٌ** [great importance or rank]. (TA.) — Applied to a road means † *Wide*. (K, TA.) — And applied to water, † *Heavy*. (K, TA.)

**ضَمِيرٌ**: see the next preceding paragraph.

**ضَمِيمَةٌ**, applied to a woman, † *Very wide, or wide and fat, (عَرِيضَةٌ أَرِيضَةٌ) and soft, or tender*. (K, TA.)

**ضَمَامٌ**: see **ضَمِيرٌ**.

**أَضْمِرٌ**: see **ضَمِيرٌ**. — One says [also], **هَذَا أَضْمِرٌ مِنْهُ** [This is larger, bigger, &c., than it, or he]. (S.)

**أَضْمِرٌ** and **أَضْمِرٌ**: see **ضَمِيرٌ**.

**أَضْمُومَةٌ** *A woman's عِظَامَةٌ [or thing resembling a pillow], (S, K, TA.) with which she makes herself [to appear] large behind her waist [or posteriors]*. (TA.)

**مُضْمِرٌ**, as an epithet applied to a chief, or lord, † *Noble, and portly, or corpulent*; (K, TA.) as also **ضَمِيرٌ**. (TA.) — And, applied to a man, (TA.) † *Vehement in dashing himself against another; and in striking, or beating*. (K, TA.)

ضد

1. **ضَدَّهُ**, (AZ, K,) first pers. **ضَدَدْتُهُ**, [aor. †,] inf. n. **ضَدُّ**, *He overcame him*: (AZ, L:) and also, (AZ, L,) or **ضَدَّهُ فِي الْخُصُومَةِ**, (K,) *He overcame him in litigation, altercation, or contention*. (AZ, L, K.) — And **ضَدَّهُ عَنْهُ** *He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it*: (L, K:) i. e., a thing, or an affair: (L:) and *prevented, or hindered, him from doing it*; (K;) *by gentle means*: (L, K:) as also **ضَدَّهُ**: heard by Aboo-Turáb from Záideh. (L.) — **ضَدُّ الْقَرْبَةِ**, (S, K,) aor. †, (S,) inf. n. **ضَدُّ**, (AA, S,) *He filled the water-skin*. (S, K.)

3. **ضَادَةٌ**, (inf. n. **مُضَادَةٌ**, Mṣb,) *He, or it, was, or became, contrary, opposed, or repugnant, to him, or it*; (AHeyth, S, L, K;) said with respect to two men when one desires what is long, and the other, what is short; or one, darkness, and the other, light; or one, to pursue one course, and the other, to pursue another: (AHeyth, L:) or *he, or it, was, or became, separated from him, or it, by contrariety, opposition, or repugnance*: (Mṣb:) [or, accord. to the explanation of **مُتَضَادَانِ** in the Mṣb, *it was, or became inconsistent with it*.]

4. **اضْدٌ** *He (a man, S) was, or became, angry*. (S, K.) It is not, as some assert it to be, a Bk. I.

quasi-pass. [of **ضَدَّهُ**], like as **كَبَّهُ** is of **أَكَبَّ**. (TA.)

6. [**تَضَادَا**] *They two were, or became, contrary, opposed, or repugnant, each to the other*: or, accord. to the explanation of **مُتَضَادَانِ** in the Mṣb, *they two were, or became, inconsistent, each with the other*.]

**ضِدٌّ** (S, L, Mṣb, K) and **ضَدِيدٌ** (S, L, K) and **ضَدِيدَةٌ** (Th, M) *The contrary, or opposite, (AA, IAḡr, S, M, Mṣb, K,) of a thing*: (AA, Mṣb:) or **ضِدٌّ شَيْءٌ** signifies *that which is repugnant to a thing, so that it would overcome it*; as black is to white, and death to life: (Lth, L:) [or, accord. to the explanation of **مُتَضَادَانِ** in the Mṣb, *that which is inconsistent with a thing*:] pl. of the first **أَضْدَادٌ**. (S, Mṣb, &c.) One says also,

**هُوَ ضِدُّكَ** and **ضَدِيدُكَ** *He is contrary, or opposed, or repugnant, to thee*; as when thou desirest what is long, and he, what is short; or thou, darkness, and he, light; or thou, to pursue one course, and he, to pursue another. (AHeyth, L.) And **ضِدٌّ** is sometimes a pl., (K,) or sometimes denotes a collective body; (Akh, S, L;) as in the phrase **يَكُونُونَ عَلَيْهِمْ ضِدًّا**, (S, L, K,) in the Kṣur [xix. 85], (S, L,) meaning *They shall be adversaries, or enemies, to them*: ('Ikrimah, Jel.) or *helpers against them*. (Fr, Jel.) One says also, **الْقَوْمُ الْقَوْمُ**

**عَلَيَّْ ضِدٌّ وَاحِدٌ**, meaning *The people are assembled together against me in contention, or altercation, with me*. (L.) — **ضِدٌّ** in lexicology signifies *A kind of مُشْتَرِكٌ [or homonym]*; being a word that has two contrary meanings; as **جَوْنٌ**, which means both "black" and "white;" and **جَكَلٌ**, which means both "great" and "small:" pl. as above. (Mz, 26th نوع.) [**ضِدٌّ** is itself a word of this kind, as is shown by what here follows.] — Also, (AA, Th, S, L, Mṣb, K,) and **ضَدِيدٌ**, (S, L, K,) *The like, or equal, (AA, Th, S, L, Mṣb, K,) of a thing*. (AA, Mṣb.) Thus they have two contrary meanings. (K.) One says, **لَا ضَدِيدَ لَهُ** and **لَا ضِدَّ لَهُ** *There is no like, or equal, to him, or it*. (S, L.) And **لَقِيَ الْقَوْمَ أَضْدَادَهُمْ** *The people, or party, found, or met, their equals, or fellows*. (L.)

**ضَادٌّ**: see **ضَادٌّ**.

**ضَدِيدٌ**: see **ضَدٌّ**, in four places.

**ضَدِيدَةٌ**: see **ضَدٌّ**, first sentence.

**ضَادٌّ**, or **ضَادِرٌ** and **ضَدِرٌ** *One who fills vessels for people when they seek, or demand, water*: pl. **ضَادِرٌ**, [which is anomalous,] on the authority of AA. (L.)

**ضَادِرٌ**: see what next precedes.

**هُمَا مُتَضَادَانِ** *They two are contrary, opposed, or repugnant, each to the other*: (S, L, K:) or *they two are inconsistent; or such as cannot be, or exist, together*; as night and day. (Mṣb.)

ضر

1. **ضَرَّهُ**, (S, A, Mṣb, K,) and **ضَرَّ بِهِ**, (K,) aor. †, (Mṣb,) inf. n. **ضَرٌّ**; (S, Mṣb, K;) and **ضَارَةٌ**, [which see also below,] (S, A, Mṣb, K,) inf. n. **مُضَارَةٌ** (Mṣb, K) and **ضَرَارٌ**; (A, Mṣb, K;) and **ضَارَهُ**, (K,) or **ضَرَّ بِهِ**, (Mṣb,) or both, inf. n. **إِضْرَارٌ**; (TA;) *He, or it, harmed, injured, hurt, marred, mischiefed, or damaged, him, or it*; contr. of **نَفَعَهُ**; (S, A, K;) *did to him, or it, an act that was evil, or disliked, or hated*. (Mṣb.) — **ضَرَّهُ إِلَيْهِ**: see 8. — **لَا يَضْرُكُ عَلَيْهِ جَمَلٌ** † *No camel will be more sufficient for thee than he*; syn. **لَا يَزِيدُكَ**: and **لَا يَضْرُكُ عَلَيْهِ رَجُلٌ** † [No man will be more sufficient for thee than he; or] *thou wilt not find a man who will be more sufficient for thee than he*; i. e. **لَا تَجِدُ رَجُلًا يَزِيدُكَ عَلَى مَا عِنْدَ هَذَا**: (ISk, S;) and **مَا يَضْرُكُ عَلَى الرَّجُلِ مِنَ الْكِفَايَةِ** † *No animal that is hunted is more sufficient for thee than the ضَرَبٌ*; and so **مَا يَضْرُكُ**: and **مَا تَضْرُكُ عَلَيْهَا جَارِيَةٌ** † *No girl, or young woman, is more sufficient for thee than she*; syn. **مَا تَزِيدُكَ**: (A:) and **مَا يَضْرُكُ عَلَيْهِ شَيْءٌ** † *He, or it, is not at all more sufficient for thee than he, or it*; syn. **مَا يَزِيدُكَ**. (IAḡr, TA.) — **ضَرٌّ**, [sec. pers. app. **ضَرَرْتُ**, and aor. **يَضُرُّ**,] inf. n. **ضَرَارَةٌ**, † *He was, or became, blind*: part. n. **ضَرِيرٌ** [q. v.]. (MA.)

3. **ضَارَهُ**, inf. n. **مُضَارَةٌ** and **ضَرَارٌ**, *He harmed him, injured him, or hurt him, in return, or in requital*: whence the saying in a trad., **لَا ضَرَّ وَلَا ضَرَارٌ فِي الْإِسْلَامِ** *There shall be no harming, injuring, or hurting, of one man by another, in the first instance, nor in return, or requital, in El-Islám*: (Mgh, TA:\*) **ضَرَارٌ** is syn. with **مُضَارَةٌ**: (S:) or, accord. to some, it is syn. with **ضَرٌّ**; and in the phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. **مُضَارَةٌ** in the case of a testament is the not executing it; or the violating it in part; or the bequeathing to any unfit person or persons; and the like; contrary to the **سُنَّةُ**. (TA.) — *He disagreed with, or differed from, him; dissented from him; was contrary, opposed, or repugnant, to him; or he acted contrarily, contrariously, adversely, or in opposition, to him*; syn. **خَالَفَهُ**. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) **لَا تَضَارُونَ فِي رُؤْيَيْهِ**, (O, K,) i. e. *Ye will not differ, one from another, nor dispute together, respecting the truth of the seeing Him*; (Zj, O,\* TA;) because of his manifest appearance: (Zj, TA:) or the meaning is, **لَا تَضَامُونَ**, (S, K,) and thus some relate it, (TA,) meaning *ye will not draw yourselves together*, (K, TA,) and *straiten one another*; one saying to another "Show me Him," like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA:) or, as some say, it is **لَا تَضَارُونَ** [originally **تَضَارُونَ**], meaning **لَا تَضَامُونَ**, [which is the same in signification as **لَا تَضَامُونَ**,] i. e. with fet-ḥ to the ت: (TA, and so in one of my

copies of the §:) and some say, لَا تُضَارُونَ, from الضَّيْرُ; (Mgh, TA;) [i. e. ye will not be hurt;] meaning ye will not hurt one another: (M in art. ضمير:) and some, لَا تُضَامُونَ, from الضَّيْرُ. (Mgh, TA.) — See also 4; and the phrase تَرْوَجُ عَلَى مُضَارَةٍ, voce ضَرٌّ.

4. اضْرَبْهُ and اضْرَبْهُ: see 1, first sentence. — اضْرَبْهُ عَلَى الْأَمْرِ He compelled him against his will to do the thing. (Sgh, K.) [See also 8.] — اضْرَبْهُ, intrans., † It (anything) approached so near as to harm, injure, or hurt; (TA;) or so near as to straighten, or incommode. (L.) You say, اضْرَبْهُ, meaning † It approached very near to him, so as to annoy him: (TA, from a trad.) or † he drew very near to him: (S, A:) or † he clave, or stuck, to him. (A.) And اضْرَبْ بِالطَّرِيقِ † He approached the road, but was not upon it. (TA.) And اضْرَبْ عَلَى الطَّرِيقِ † The sons of such a one are on the travelled track. (A.) And اضْرَبْ مِنَ الْحَائِطِ † The torrent drew near to the wall: and اضْرَبْ إِلَى الْأَرْضِ the clouds to the earth. (K.) — اضْرَبْ عَلَيْهِ † He importuned him; plied him; plied him hard; pressed him; pressed him hard; was urgent with him; persecuted him, or harassed him. (A.) — اضْرَبْ عَلَى فَاسِ اللَّجَامِ † The horse champed the فَاسِ [q. v.] of the bit; (A'Obeyd, S, A;) and اضْرَبْ فَلَانٌ (S.) — اضْرَبْ عَلَى السَّيْرِ الشَّدِيدِ † Such a one bore patiently hard journeying. (TA.) — Also, (Msb,) inf. n. اضْرَبْ, (S,) He took to himself a wife while having another wife: (As, S, Msb, TA:) [and so, app., ضَارٌّ: (see ضَرٌّ:)] or he gave [a woman] in marriage to a man having at the time another wife. (TA.) — اضْرَبْ يَعْذُو (S, K, TA) signifies He hastened (S, K, TA) somewhat in running, accord. to A'Obeyd; (S, TA;) but Et-Toosee says that this is a mistake, and that it is correctly اضْرَبْ. (TA.)

5. تضَرُّرٌ He was [harmed, injured, or hurt; or] afflicted, grieved, or sick: and he experienced straitness, pressure, or inconvenience. (KL.)

6. تَتَضَارُونَ [originally تَتَضَارُونَ]: see 3.

8. اضْطُرَّ إِلَى كَذَا It, (a thing, or an affair, TA,) or he, [a man, or God,] necessitated, constrained, compelled, forced, or drove, him to have recourse to, or to do, such a thing; or impelled, or drove, him, against his will, to it, or to do it; (Msb, K;) so that he had no means of avoiding it; as also اضْطُرَّ إِلَيْهِ ضَرَّةٌ (Msb:) it made him to want, or be in need of, such a thing: (K, TA:) from ضَرٌّ signifying “narrowness,” or “straitness.” (TA.) [See also 4. Hence the phrase, اضْطُرَّ إِلَى أَصْلِكَ, expl. in art. اصل. See also the Kur ii. 120, and xxxi. 23.] — اضْطُرَّ إِلَى كَذَا He was, or became, necessitated, constrained, compelled, forced, or driven, to have recourse to, or to do, such a thing; or was impelled, or driven, against his will, to it, or to do it: (S, K:) he wanted, or was or became in need of, such a thing. (K.)

ضَرٌّ: see the next paragraph, in two places.

ضَرٌّ Harm, injury, hurt, mischief, or damage;

contr. of نَفْعٌ; as also ضَرٌّ, (A, K,) or this is an inf. n., (S, Msb, K,) and the former is a simple subst.; (ADk, Msb, K;) and ضَرٌّ [which is now the most common]: (S, Mgh, Msb, TA:) or an evil state or condition; (ADk, T, S, L, Msb, K;) as also ضَرٌّ and ضَرَّةٌ and ضَرَّةٌ; (K; for the right reading in the K is الضَّرُّ سَوْءٌ) والضَّرُّ وَسَوْءُ الْحَالِ, as in the L, &c.; not الضَّرُّ وَسَوْءُ الْحَالِ; TA; [but in some of the copies of the K, and in the TA, this signification is assigned to ضَرٌّ instead of ضَرٌّ; and in the latter, its pl. is said to be أَضْرٌ;] and poverty; and bodily affliction: but the contr. of نَفْعٌ is termed ضَرٌّ, with fet-h: (ADk, T, Msb, TA:\*) [see also ضَرَّةٌ and ضَرٌّ and ضَرَّةٌ and ضَرُّورَةٌ and ضَرُّورَةٌ, all of which have similar meanings:] and disease; (A, Msb;) thus in the Kur xxi. 83: (Msb:) or leanness: (S, A, TA:) the state, or condition, of him who is termed ضَرِيرٌ [q. v.]. (TA.) — See also the next paragraph, in two places.

ضَرٌّ The taking a wife in addition to another wife; (S;) a subst. from ضَرَّةٌ. (K.) You say, نَكَحَتِ الْمَرْأَةُ عَلَى ضَرٍّ The woman was taken to wife in addition to a former wife. (S.) And, accord. to Aboo'Abd-Allah Et-Tuwál, تَزَوَّجَتْ تَزَوَّجَتْ الْمَرْأَةُ عَلَى ضَرٍّ [I took the woman to wife in addition to another wife]. (S.) And تَزَوَّجَ عَلَى ضَرٍّ and ضَرٌّ i. e. مَضَارَةٌ, meaning He married so as to have two or three wives together. (K.) And Kr mentions the phrase, تَزَوَّجَتْ الْمَرْأَةُ عَلَى ضَرٍّ [I took to wife the woman in addition to others who were her fellow-wives]: and if it be so, ضَرٌّ is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. أَضْرٌ], or it is a pl. that has no sing. (TA.) — One says also رَجُلٌ ضَرٌّ أَضْرَارٍ (K, TA) i. e. A man [who is] a strong one of strong ones; like as one says صِلٌ أَضْلَالٍ and صِلٌ أَضْلَالٍ (TA:) or very cunning (دَاهِيَةٌ) in his judgment, or opinion. (K, TA.)

ضَرَّةٌ [Necessity, or need;] a subst. from 8: (K, TA:) hardness, distressfulness, or afflictiveness, of state or condition: and annoyance, molestation, harm, or hurt. (Sgh, K.) See also ضَرٌّ, and ضَرٌّ, and ضَرَّةٌ, and ضَرُّورَةٌ. — A woman's husband's wife; her fellow-wife: (S, Msb, K:) an appellation disliked by the Muslim; جَارَةٌ being used in preference to it; accord. to a trad.: (TA:) pl. ضَرَائِرٌ (Msb, K) and ضَرَاتٌ (Msb); the former extr. [with respect to rule]; (TA;) the latter regular. (Msb.) [See also عِلَّةٌ.] — Hence, sing. of ضَرَائِرٌ signifying † Discordant things or affairs; likened to fellow-wives, who will not agree. (TA.) — And [hence also, app.,] الضَّرَّتَانِ is a term applied to † The two stones of a mill. (S, M.) — The flesh of the ضَرْعُ [or udder]:

(S:) or the udder (ضَرْعٌ) altogether, (K, TA,) except the أَطْبَاءُ [or teats], when containing milk, but not otherwise: (TA:) or the base of the ضَرْعُ, which is never, or scarcely ever, without milk in it: (TA:) or the base of the ثَدْيِ [or breast]: and i. q. خَلْفٌ [q. v.]. (K.) One says ضَرَّةٌ شَكْرَى, meaning A full ضَرَّةٌ: (S in this art.:) or a ضَرَّةٌ having much milk. (S in art. شكر.) — ضَرَّةُ الإِبْهَامِ The portion of flesh that is beneath the thumb, which is what corresponds to the أَلْيَةُ in the hand: (S:) or الضَّرَّةُ signifies the portion of the palm of the hand extending from beneath the little finger to the wrist: (Zj, in his “Khalq el-Insán:”) or the inner side of the hand, (K, TA,) over against the little finger, corresponding to the أَلْيَةُ in the hand: (TA:) or the portion of flesh beneath the thumb: (K:) or the root thereof [i. e. of the thumb]: (TA:) and that part of the flesh of the sole of the foot upon which one treads, next the great toe. (K.) [See أَلْيَةُ.] — The pl. of ضَرَّةٌ (in all the senses expl. above, TA) is ضَرَائِرٌ, (K, TA,) which [as said above] is extr. (TA.) — And الضَّرَّتَانِ signifies The buttocks, on each side of the bone thereof: (K:) or the two flabby portions of flesh, on each side. (M, TA.) — Also Much property, (S,) or many cattle, (S, TA,) exclusive of money: (TA:) or property, or cattle, upon which one relies [for his maintenance], but belonging to another, or others, (K, TA,) of his relations: (TA:) and a detached number of cattle, of camels, and of sheep or goats. (K, TA.)

ضَرَّةٌ: see ضَرٌّ.

ضَرٌّ: see ضَرٌّ, in two places. — Also Defect, deficiency, detriment, or loss, (Msb, K,) and so ضَرَّةٌ and ضَرَّةٌ, (TA,) that happens to a thing, (K,) or to articles of property. (Msb.) You say, دَخَلَ عَلَيْهِ ضَرٌّ فِي مَالِهِ [Defect, deficiency, detriment, or loss, came upon him in his property, or cattle]. (TA.) And هُوَ فِي ضَرٍّ خَيْرٌ [He is in a state of defective, or little, prosperity]. (TA.) See also ضَرٌّ. — Also Narrowness, or straitness. (A'Obeyd, S, K.) You say ذُو مَكَانٍ ضَرٌّ A narrow place. (A'Obeyd, S.) And لَا ضَرٌّ وَلَا ضَرُّورَةٌ and لَا ضَرَّةٌ [app. No straitness shall befall thee: or no evil: or no adversity: or no want]. (S.) — And Narrow. (K.) You say مَكَانٌ ضَرٌّ A narrow place. (TA.) And ضَرٌّ مَاءٌ Water in a narrow place. (IAqr.) — And The brink, or edge, of a cave, or cavern. (AA, O, K.) One says, لَا تَمْشِ عَلَى هَذَا الضَّرِّ هَذَا الضَّرِّ [Walk not thou on this brink, or edge, of a cave]. (AA, O.)

مَضَارَةٌ i. q. مَضَارَةٌ [i. e. Injurious conduct, either in the first instance or in return or requital: &c.: see 3]: (S, A, K:) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.) — † Jealousy. (S, A, K.) One says, مَا أَشَدَّ ضَرِيرَةَ عَيْنَيْهَا † How great is his jealousy on her account! (S, A.) And إِنَّهُ لَدُوٌّ عَلَى أَمْرَاتِهِ † Verily he is jealous on account of his wife. (TA.) — Also Spirit (نَفْسُ), and



remains of stoutness of body (بَقِيَّةُ جَسْمٍ) (S, K:) or, as some say, remains of spirit (بَقِيَّةُ نَفْسٍ). (TA.) One says نَاقَةٌ ذَاتُ ضَرْبٍ *A she-camel strong in spirit, slow in becoming fatigued*: (S, TA:) also expl. as meaning *that injures the [other] camels by the vehemence of her pace, or the hardness of her journeying*. (TA.) And بِأَقْبِ ضَرْبِهَا, referring to camels, is expl. by Aṣ as meaning *Whose strength is lasting*. (TA.) — Also *Patience*, (S, K,) and *endurance*. (S.) One says, إِنَّهُ لَذُو ضَرْبٍ *Verily he has patient endurance of evil*: (TA:) and إِنَّهُ لَذُو ضَرْبٍ عَلَى الشَّرِّ وَالشَّدَّةِ *Verily he has patient endurance of evil and hardship*; (Aṣ, S, TA;) a phrase used in relation to a man and to a beast. (TA.) — Also [an epithet] signifying *Anything intermixed, or mingled, with ضَرْبٌ [i. e. harm, injury, &c.]*; and so مَضْرُورٌ. (K.) — + *Blind*; (S, K;) [a more respectful epithet than أَعْمَى]; pl. أَضْرَاءُ: (K:) + *harmed by the loss of an eye, or by a constant and severe disease*: (Mṣb:) † *diseased*: (A, K:) and + *lean, or emaciated*: (K:) *affected with a malady of long continuance; or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease*: (TA:) fem. with ة: (A, K:) and pl. as above. (TA.) — And *Persevering, and strong*. (TA.) [Thus having contr. meanings.] — And *Very patient* (AA, S, K) *in endurance of everything*; applied to a beast, (AA, S,) and also to a man. (TA.) — Also *The brink of a valley*; (S, K;) the *side* thereof: one says, نَزَلَ فُلَانٌ عَلَى أُحَدٍ ضَرْبِ الْوَادِي *Such a one alighted upon one of the two sides of the valley*: (S:) pl. أَضْرَاءُ. (TA.) — [Freytag has explained it also, from the Deewán of the Hudhalees, as meaning *The last part of a journey*.]

ضَرَائِرُ *Persons in want, needy, or poor*. (S.) — Also pl. of ضَرَّةٌ, [q. v.,] (Mṣb, K, TA,) in various senses. (TA.)

ضَرَّارَةٌ: see ضَرَّرَ: and ضَرَّاءُ, in two places. — Also + *Blindness*. (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.]

ضُرُورَةٌ *Necessity, necessitude, need, or want*; (Lth, S, Mṣb, K;) as also ضَارُورَةٌ (S, K) and ضَارُورٌ and ضَارُورَةٌ and ضَرَّةٌ: (K, TA:) pl. ضُرُورَاتٌ. (TA.) You say, حَمَلَنِي الضَّرُورَةُ عَلَى كَذَا وَكَذَا *[Necessity urged me to do such and such things]*. (Lth.) And رَجُلٌ ذُو ضَارُورَةٍ and ضَرُورَةٌ *A man in want*. (S.) [And hence فِي الضَّرُورَةِ as meaning *In the case of necessity* in poetry or verse: and ضُرُورَةٌ *by necessity*; meaning by poetic license. See also ضُرُورِيَّةٌ. — And *Difficulty, distress, affliction, trouble, inconvenience, fatigue, or weariness*. (Mṣb.) [See also ضَرٌّ, and ضَرَّةٌ, and ضَرَّاءُ.]

ضُرُورِيٌّ *[Necessary knowledge]*; as opposed to اِخْتِيَابِيٌّ, [natural, bestowed by nature, instinctive, or] *such as the creature has by [divine]*

appointment; and, as opposed to اِسْتِدْلَالِيٌّ, [intuitive, immediate, axiomatic, or] *such as originates without thought, or reflection, and intellectual examination of an evidence or a proof*. (Kull.) [See also بَدِيهِيٌّ. — ضُرُورِيَّةٌ as an epithet applied to a proposition means *Qualified by the expression بِالضَّرُورَةِ (by necessity)*. — And the pl. ضُرُورِيَّاتٌ means *Necessary, or indispensable, things*.]

ضُرُورِيَّةٌ *Necessity*. (See also ضُرُورَةٌ.) — As fem. of the epithet ضُرُورِيٌّ, see this latter word.]

ضَرَّاءٌ *A hurtful state or condition*; (IAth;) *contr. of سَرَّاءٌ*: (IAth, Mṣb:) or *hardship, distress, or straitness of condition [or of the means of subsistence, or of the conveniences of life]*; (AHeyth;) *i. q. شِدَّةٌ*: (S, A, K;) as also بَأْسَاءٌ, like which it is a fem. n. without a masc.; and accord. to Fr, أَضْرٌ and أَضْرٌ may be used as pls. of these two ns.: (S:) or, accord. to Az, + *that [evil] which relates to the person; as disease: whereas بَأْسَاءٌ is that which relates to property; as poverty*: (Bd in ii. 172:) or *detriment, or loss, with respect to property and with respect to persons*; (A, K;) as also ضَرَّةٌ, or ضَرَّةٌ, (accord. to different copies of the K,) and ضَرَّارَةٌ: (K:) and [hence] *poverty: and punishment: and drought, or barrenness; or vehement, or intense, drought*: (TA: [see also ضَارُورَةٌ:] and + *disease of long continuance; or such as cripples, or deprives of the power to move or to stand or to walk*; (A, K;) as also ضَرَّرَ, as used in the Kur iv. 97: or, accord. to Ibn-'Arafah, the latter there means + *a hurtful malady that cuts one off from serving in war against unbelievers and the like; as also ضَرَّارَةٌ; relating to sight, &c.* (TA.) — [Also, accord. to Freytag, *Tangled trees, in a valley*: but the word having this meaning is correctly ضَرَّاءٌ, belonging to art. ضَرُّو and ضَرِّي, q. v. And he explains it also as meaning *a bare, or an open, place; and the contr. i. e. a place covered with trees; referring to the "Kitáb el-Addád."*]

ضَرَّارٌ *[That harms, injures, hurts, &c., much]*. (TA in art. اِحْلُو.)

ضَارٌّ [act. part. n. of 1; *Harming, injuring, hurting, &c.; or that harms, &c.; noxious, injurious, &c.*]. التَّائِعُ الضَّارُّ, an appellation of God, means *He who benefiteth and who harmeth whomsoever He will, of his creatures*. (TA.)

ضَارُورٌ: see ضُرُورَةٌ.

ضَارُورَةٌ: see ضَرَّرَ; and ضُرُورَةٌ, in two places.

ضَارُورَةٌ *Drought: and hardship, distress, or adversity*. (K.) See also ضُرُورَةٌ. [And see ضَرٌّ, and ضَرَّاءُ.]

صِفَةٌ اِحْتِيَابِيَّةٌ *i. q. صِفَةٌ اِصْطِرَاقِيَّةٌ* *i. e. A natural quality; opposed to اِحْتِيَابِيَّةٌ*.]

تَضَرَّرَ and تَضَرَّرَ: see ضَرَّ: and for the former see also ضَرَّرَ.

مُضِرٌّ *Approaching* (K, TA) *to a thing: and approaching so near as to harm, injure, or hurt*. (TA.) سَحَابٌ مُضِرٌّ means *Clouds approaching the earth*. (S, A.) — Also *A man having two wives*, (S, K,\*) or *having [several] wives at the same time*. (Mṣb.) And *a woman having a fellow-wife, (TA,) or having fellow-wives; (S, Mṣb;) having a fellow-wife, or two fellow-wives; as also مُضِرَّةٌ*. (K.) — And *A man having a ضَرَّةٌ [q. v.] of cattle: (TA:) or who has a ضَرَّةٌ of cattle that return to him in the afternoon, or evening, from the place of pasture*. (S, TA.)

مَضْرَةٌ *A cause, or means, of harm, injury, hurt, mischief, or damage; contr. of مَنفَعَةٌ*: (S, TA:) [and simply] *harm, injury, hurt, &c.*; syn. ضَرٌّ: pl. مَضْرَأٌ. (Mṣb.)

مَضْرَارٌ *A woman, and a she-camel, and a mare, that takes fright, and runs away, and goes at random, (تَبَدُّ وَتَرْكِبُ شِدْقَهَا), by reason of briskness, liveliness, or sprightliness*. (IAṣr, K.)

مَضْرُورٌ: see ضَرِيرٌ.

بَيْعُ الْمُضْطَرِّ, which is forbidden in a trad., is of two kinds: one is *The sale that one is compelled to contract against his will; and this is null: the other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession; and this kind of sale is valid, though disapproved by the people of knowledge*. (IAth, TA.)

ضرب

ضَرَبَ, aor. ʔ, (S, O, K, &c.,) inf. n. ضَرْبٌ, (S, O, &c.,) [*He beat, struck, smote, or hit, him, or it;*] and ضَرْبُهُ [signifies the same in an intensive sense, i. e. *he beat, &c., him, or it, much, or violently; or in a frequentative sense, i. e. several, or many, times: or rather ضَرْبٌ is used in relation to several, or many, objects, as will be shown in what follows*]: (K:) accord. to Er-Rághib, الضَرْبُ signifies *the making a thing to fall upon another thing; and, as some say, the making it to fall with violence, or vehemence*. (TA.) You say, ضَرَبَهُ بِهِ [*He struck him, or it, with it*], i. e. with a sword, (A, Mgh, Mṣb), &c. (A, Mṣb.) And تَضَرَّبَ فِي حَدِيدٍ بَارِدٍ [*Thou beatest upon cold iron*]: a prov. [expl. in art. حد]. (Har p. 633.) And ضَرَبْتُ زَيْدًا سَوْطًا, meaning *بَسُوطٌ [i. e. I struck Zeyd with a whip], or ضَرْبَةٌ [a stroke of a whip]*: (M in art. سَوْط, q. v.:) and ضَرَبَهُ مِائَةً سَوْطًا [*He struck him a hundred strokes of the whip*]. (S and K in art. سَوْط, &c.) And ضَرَبْتُ عُنُقَهُ [*I smote his neck, meaning I beheaded him*]; and ضَرَبْتُ الْاِعْنَاقَ [*I smote the necks, meaning I struck off the heads*]; the teshdeed denoting muchness [of the

action] or multiplicity [of the objects]: AZ says that, when the object is one, the Arabs use only the former verb, without teshdeed; but when there is a plurality of objects, either of the verbs; (Mṣb.); [so that] one says, *ضربوا أعناقهم* [They smote their necks, or beheaded them], and *أمر أمر الرقاب بتضريب* [He gave the order to smite the necks, or to strike off the heads]: (A:) *ضرب* *الرقاب* in the *Ḳur* xlvi. 4 is originally *فأضربوا الرقاب* [meaning *Then do ye smite the necks, i. e. strike off the heads*]; (Bḍ.;) the inf. n. being here put for its verb. (Jel.) [Respecting the phrase *هو الأضربك*, see 1 in art. *جذع*.] — [Hence a variety of meanings and phrases here following.] — *ضرب كلبه على الصيد* [He beat, or disciplined, or trained, his dog for the purpose of the chase]: whence the phrases *ضرب عليه جروته* and *ضرب جروته عنه* [expl. voce *لا تضرب — (جرو)*. (Z, and TA in art. *جرو*.)] — *ضرب* *أكباد الإبل إلا إلى ثلاثة مساجد* [Camels shall not be ridden, save to three mosques: [namely, that of Mekkeh, that of El-Medeeneh, and that of El-Aḡṣṣa at Jerusalem:]: a trad. (TA. [See also 4 in art. *عمل*.]) — *ضرب به الأرض*, lit. *He smote with him, or it, the ground*; meaning + *he cast, threw, or flung, him, or it, upon the ground*. And *ضرب بسلاحه الأرض* [He cast forth his excrement, or ordure, upon the ground.] And [hence] *ضرب الأرض* and *الغائط* [He voided excrement, or ordure; (A, TA;)] and so *الغلاء*. (TA.) — *ضرب بنفسه الأرض* [See expl. in the latter half of this paragraph.] — *ضرب القوس بالضراب* [I struck the string of the bow with the wooden implement [or mallet] used in separating cotton. (Mṣb.)] — *ضرب العود* [He struck the chords of the lute; meaning *he played upon the lute*; and so *ضرب بالعود*.] (S.) — *ضرب الودد*, aor. and inf. n. as above, *He beat [or knocked or struck] the tent-peg, or stake, so that it became firm in the ground*. (Lh, TA.) And [hence] *ضرب الخيمة* [He pitched the tent, by knocking in its pegs with a mallet: (Kull p. 231:) or *he set up the tent*. (Mṣb.)] — *ضرب الدرهم*, aor. and inf. n. as above, [He struck, coined, or minted, the dirhem, or piece of money. (TA.)] And *ضرب على اسمه* [He struck, coined, or minted, money in his name]. (ISd, TA in art. *جوز*.] — *ضرب على المكتوب* [He sealed, or stamped, the writing. (A, TA.)] — *ضرب عليه* [He erased it; namely, anything written.] — *ضرب الطين على الجدار* [He stuck, or applied, the mud upon the wall, as a plaster]. (TA.) — Hence, accord. to some, the phrase *ضربت عليهم الذلة* in the *Ḳur* ii. 58, considered as meaning + *Vileness was made to cleave to them*: or the meaning is, + *encompassed them*, like as the tent encompasses him over whom it is pitched. (Ksh, Bḍ.) And [in like manner] one says, *ضربت عليهم ضريبة* [An impost, of the tax called *جزية*, &c., was imposed upon them. (A, Mṣb, Mṣb.\*)] And *ضرب على العبد الإتاوة* [He imposed upon the slave the tax,

*according to a fixed time*. (TA. [See *ضريبة*].]) And *ضرب عليهم البعث* [The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh in art. *بعث*.)] — *ضرب* *الشبكة على الطائر* [He cast the net over the bird: (Mgh:) and *ضرب الفخ على الطائر* [The snare was cast over the bird]. (A, TA.)] — *ضرب الليل بأرواقه* [The night cast its folds of darkness; meaning the night came. (TA.)] [And + *The night became dark, or was dark*; as appears from the following verse.] Homeyd says,

• سرى مثل نبض العروق والليل ضارب •  
• بأرواقه والصبح قد كاد يسطع •

[He went on in his night-journey, like the pulsing of the vein, while the night was casting its folds of darkness over the earth, and the dawn had almost risen]. (TA. [See also *ضارب*].]) You say also, *ضرب عليه حجاباً* [He put, or let down, a veil, or curtain, or covering, over him, or it]. (TA.) And *ضرب بينهما سد* [A barrier was set between them two]. (A in art. *سد*.) — *ضربنا على أذانهم* [in the *Ḳur* xviii. 10] means [We prevented their sleeping; (K, TA;)] as though by putting a covering over their ears; a metonymical [and elliptical] mode of saying *we made them to sleep by preventing any sound from penetrating into their ears, in consequence of which they would have awoke*: (Zj, L, TA:) or *ضرب على أذانهم* means + *he poured upon them sleep so that they slept and did not awake*: and one says also, *ضربت* [meaning + *I poured sleep upon him by closing his ear*.] (Mṣb.) — *ضرب العنق*, (A, K, TA,) aor. and inf. n. as above, [The scorpion stung. (A, K, TA.)] — *ضربت الرياح* [The wind beat it, or blew upon it; namely, herbage, and water, &c.] And *ضربت البرد* [The cold smote it so as to injure it; namely, herbage; and in like manner one says of the wind: (IKṭt, TA:) and *ضربت البرد* (A, TA.)] [The cold smote it by its vehemence, so that it dried up; and in like manner one says of the wind: (TA:) and *ضرب الأرض* [The hoar-frost, or rime, fell upon the land, so that its herbage became nipped, or blasted. (AZ, TA. [See also *ضرب*].]) And *ضرب ببلية* [He was smitten with a trial, or an affliction. (L, TA.)] — *طريق مكة ما ضربها العام قطرة* [The road to Mekkeh, not a drop of rain has fallen upon it this year]. (A, TA.)] — *ضرب الفحل*, (S, A, Mṣb, K, TA,) aor. -, (TA,) inf. n. *ضرب* (S, A, Mṣb, K) and *ضرب* also, accord. to Fr, but this latter, though agreeable with analogy, is disallowed by Sb and Akh, (TA.) [The stallion leaped the she-camel; (Mṣb, TA;)] i. e. (TA,) *compressed* (A, K, TA) her. (TA.) *ضرب* *الجمال* is used elliptically for *الجمال* *الجمال* [The hire of the camel's leaping the female: the taking of which, as also the taking of the hire of any stallion for covering, is forbidden in a trad.

(TA.)] — *ضرب الشيء بالشئ* [He mixed the [one] thing with the [other] thing; (A, K;)] as also *ضربه*, (K,) inf. n. *تضريب*: (TA:) accord. to some, said peculiarly in relation to milk; (MF, TA;) but [SM says,] this I have not found in any lexicon. (TA.) — *ضرب اللبن في السقاء* means [i. e. *He collected the milk in the skin, and poured fresh milk upon that which was curdled, or thick, or upon that which was churned; or he poured the milk into the skin, and kept it therein that its butter might come forth*]. (A.) In the L and other lexicons it is said that *ضربت بينهم* means *I caused them to become confused [or I involved them] in evil or mischief*. (TA. [And *ضربت بينهم* has a similar meaning: see 2.]) And *ضربت الشاة بلون كذا* means *The sheep, or goat, was intermixed with such a colour*. (L, TA.) — *ضرب الشجر بعروقه* [The trees struck their roots into the earth]. (A and TA in art. *عرق*.] — [Hence, the saying,] *ضربت فيه فلانة بعرق ذي أشب* i. e. *التيباس*; (S and TA in the present art., and in like manner, in both, in art. *أشب*, with the addition of *ذي* before *التيباس*;) [app. meaning *Such a woman implanted, or engendered, in him a strain, i. e. a radical, or hereditary, quality, of a dubious kind: or the pronoun in فيه relates to a family, or people; for it is said that] the meaning is, such a woman corrupted their race by her bringing forth among them: or, as some say, عرقت*] [i. e. *عرقت*, or, accord. to more common usage, *أعرقت*, i. e., *implanted, or engendered, among them, or in them, an evil strain, or radical or hereditary disposition*]. (TA. [This saying is also mentioned in the A, as tropical, but is not expl. therein.]) — *ضرب بالقداح*, (S, Mgh, K,) and *ضرب القداح*, (A, TA,) [He turned about, or shuffled, (أجال) the arrows, [in the game called *الميسر* (q. v.), in the game called *الجزور* [for the slaughtered camel]. (Mgh. [See *مخوضه*].])] — [And + *He played with the gaming-arrows; practised sortilege with arrows, or with the arrows*.] You say, *ضربت مع القوم بسهم* [I practised sortilege with the people, or party, with an arrow; syn. *سأهمتهم*. (Mṣb.)] And *ضرب بالقدحين* [He practised sortilege with the two arrows; one of which was inscribed with the sentence “My Lord hath commanded me,” and the other with “My Lord hath forbidden me:” a person between hope and despair is likened to one practising this mode of sortilege, which was used by the people of the Time of Ignorance when they doubted whether they should undertake an affair or abstain from it. (Har pp. 465 and 553.)] One says also, *ضرب في الجزور بسهم*, meaning + *He obtained a share, or portion, of the slaughtered camel*. (Mgh.) And hence the saying of El-Hareeree, *وَضَرَبْتُ فِي مَرَعَاهَا بِنَصِيْبٍ* [And I obtained a share of its pasture]. (Mgh.) And the lawyers say, *يَضْرِبُ فِيهِ بِالثُّلْثِ* i. e. + *He shall take thereof somewhat, according to what is due to him, of the third part*. (Mgh.) They say also,

سَهْمًا *ضَرَبَ* i. e. †He assigned [a share, or portion, of his property]: and thus is expl. the saying of Aboo-Haneefeh, *لَا يَضْرِبُ لِلْمَوْصَى لَهُ* †He shall not assign, or give, to the legatee, aught of more than the third part; the true objective complement being suppressed. (Mgh.) — *ضَرَبَ* بِيَدَيْهِ [lit. He beat with his arms; meaning †he moved his arms about, or to and fro; brandished, tossed, or swung them]: you say, *ضَرَبَ* بِيَدَيْهِ وَحَرَكَهَا فِي مَشْيِهِ †[He swung his arms, and moved them about, in his manner of walking]. (TA in art. جَدَف. [See جَدَف.] And *ضَرَبَ* فِي الْمَاءِ [ضَرَبَ being understood after the verb] †He swam. (K.) — *ضَرَبَ* †He made a sign, or pointed, with his hand, towards a thing. (TA.) And *ضَرَبَ* [alone] †He made a sign, or pointed. (K.) And *ضَرَبَ* †He put forth his hand towards such a thing, to take it, or to point, or make a sign. (TA.) And *ضَرَبَ* إِلَى كَذَا †[He applied his hand to the doing of such a thing]. (Lth, TA.) [And *ضَرَبَ* فِي الْمَالِ a phrase expl. to me by IbrD as meaning †He busied his hands with the property, in the giving, or dispensing of it.] — *ضَرَبَ* عَلَى يَدِهِ †[He struck his (i. e. another man's) hand; meaning] he struck, or made, the bargain with him; or ratified the sale with him: for it is a custom, when two persons are bargaining together, for one of them to put his hand upon the other's in ratifying the bargain. (TA, from a trad.) — And †He prohibited, or prevented, or hindered, him, from doing a thing, or from doing a thing that he had begun: (TA:) and [in like manner] *ضَرَبَ* عَلَى يَدَيْهِ †he withheld, or restrained, him, or it. (K, TA.) And (i. e. the former phrase) †He (the judge, A, Mgh, TA) prohibited, or interdicted, him from the using, or disposing of, his property according to his own free will. (S, A, Mgh, Mṣb, TA.) — Also †He corrupted, vitiated, marred, or disordered, his affair, or case, or state. (A, Mṣb, TA.) — *ضَرَبَ* عَنْهُ †He turned away a person or thing from him [or it]; as also †ضرب: (TA:) [or] *ضَرَبَ* عَنْهُ signifies, (S, Mṣb,) or signifies also, (TA,) and (Mṣb, TA) so does *ضَرَبَ* عَنْهُ, (Mṣb, K, TA,) [the latter app. for *ضَرَبَ* نَفْسَهُ عَنْهُ,] †He turned away from, avoided, shunned, or left, him, or it; (S, Mṣb, K, TA;) namely, a person, (TA,) or a thing. (Mṣb.) *أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا* in the Kur [xliii. 4], is said to mean †Shall we then neglect you, and not teach you what is incumbent on you? the phrase being taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing: or the meaning is, †shall we then turn away the Kur-an from you, and not invite you thereby to the faith, turning away ourselves from you? (TA.) One says also, *ضَرَبْتُ عَنْهُ صَفْحًا* meaning †I turned away from him and left him. (S and TA in art. صَفَح: see I in that art.) See also the saying *ضَرَبَ أَحْمَسًا فِي أُسْدَائِهِ* voce *أَحْمَس*. — And *ضَرَبَ* أَحْمَسًا لِأُسْدَائِهِ: see voce *أَحْمَس*. — *ضَرَبَ* بِنَفْسِهِ الْأَرْضَ (K.) inf. n. *ضَرَبَ*, (TA,)

[lit. He smote with himself the ground; and hence, †he cast, threw, or flung, himself upon the ground; app. often used in this sense; (a phrase similar to *ضَرَبَ* بِهِ الْأَرْضَ expl. before;) and hence,] †he remained, stayed, or abode; (K;) and so †ضرب (AZ, ISk, S, K, TA) as used in the phrase *ضرب الرجل في البيت* †The man remained, stayed, or abode, in the tent, or house, (AZ, ISk, S, A, TA,) not quitting it: (ISk, A, TA:) and [in like manner] *ضَرَبَ* بِذَنَبِهِ [ضَرَبَ الْأَرْضَ being understood,] †He stayed, or abode, and remained fixed. (K in art. ذَنَب. [See also other explanations of this last phrase in a later part of this paragraph.]) And *ضَرَبَ* الْوَدَّ بِمَحَلِّ كَذَا †He remained, stayed, or abode, [lit., struck the tent-peg,] in such a place of alighting. (A.) And *ضَرَبَتِ* الْإِبِلُ [ضَرَبَتِ الْأَرْضَ being understood after الإبل,] †The camels lay down [in a place by the water]: (S in art. عَطَن:) or satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time: (IAth, TA in that art. :) and [hence,] *ضَرَبَ* النَّاسُ بِعَطْنٍ, occurring in a trad., †The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]: (TA in the present art. :) or the people satisfied their thirst and then abode at the water. (K in art. عَطَن.) — *ضَرَبَ* †He was cowardly; and feared; (A, O, K, TA;) and clave to the ground: (O, TA:) or he was, or became, affected with shame, shyness, or bashfulness. (A, TA.) — *ضَرَبَ* لَهُ †He beats for it the whole land, i. e. in journeying; means †he seeks it through the whole land: so says AZ in explanation of the phrase here following. (O, TA.) *يَضْرِبُ* الْمَجْدَ †He seeks to gain, or obtain, glory: (O, K:) or he applies himself with art and diligence to gain glory, (يَتَكَبَّرُ) and seeks it through the whole land. (AZ, TA. [See also 8.]) — *ضَرَبَ* اللَّبْنِ (A,) or اللَّبْنَ, †He made [or moulded] bricks. (MA.) And *ضَرَبَ* السَّائِرَ †He made, fashioned, or moulded, the signet-ring. (TA.) [Hence one says,] *أَضْرِبُهُ عَلَى طَبْعِ هَذَا* i. e. †[Make thou it, fashion it, or mould it,] according to the model, make, fashion, or mould, of this. (IAṣr, O and K in art. طَبَع.) And *هَذِهِ ضَرْبٌ* and *ضَرْبُهَا*, and *ضَرْبَتُهَا* التي ضَرَبَ عَلَيْهَا alone, [for *ضَرْبَ عَلَيْهَا*] meaning طَبْع [i. e. †This is his nature, with an adaptation, or a disposition, to which he was moulded, or created; or to which he was adapted, or disposed, by creation]. (Lh, TA.) And *ضَرَبَ* فُلَانٌ عَلَى الْكُرْمِ †[Such a one was moulded, or created, with an adaptation or a disposition, to generosity; or was adapted, or disposed, by creation, or nature, to generosity]. (A.) — *ضَرَبَ* مَثَلًا (S, A, O, &c.) †He rehearsed, propounded, or declared, a parable, a similitude, an example, or a proverb; said of God [and of a man]: (S, O, Mṣb, TA:) or he mentioned, or set forth, a parable, &c.: or he framed a parable: thus expl., the verb has but one objective complement: or the phrase signifies he made [such a thing] an example, or the subject of a parable or

similitude &c.; and so has two objective complements: in the saying in the Kur [xxxvi. 12] *وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ* †[And propound thou to them a parable, the people of the town] i. e., the story of the people of the town, [or make thou to them a parable, or similitude, or an example, the people of the town;] مَثَلًا may be in the accus. case as an objective complement, اصحاب القرية being a substitute for مَثَلًا; or اصحاب القرية may be regarded as a second objective complement [i. e. second in the order of the words, but first in the order of the sense]: the phrase is differently expl. on account of the different meanings of the verb *ضَرَبَ*; which signifies he described, or rehearsed; and he declared, propounded, or explained; and he made, caused to be, or constituted; &c.: accord. to some, it is taken from the phrase *ضَرَبَ* الدَّرَهَمَ [q. v.]; because of the impression which a parable or the like makes upon the mind: accord. to some, from *ضَرَبَ* الطِّينَ عَلَى الْجِدَارِ [q. v.]; because the mud, applied as a plaster, conforms to the shape of the wall]: and accord. to some, from *ضَرَبَ* السَّائِرَ [q. v.]; because of the correspondence between a parable or the like and the object to which it is applied, and the correspondence between the signet and its impression. (TA, from the M and L &c.) *يَضْرِبُ* اللَّهُ الْحَقَّ وَالْبَاطِلَ in the Kur [xiii. 18], means †God likeneth, or compareth, truth and falsity. (TA.) One says also, *ضَرَبَ* لَهُ مَثَلًا †[He made him, or it, a subject of a parable, a similitude, an example, or a proverb; he propounded, or framed, a parable, &c., respecting him, or it]. (TA.) And *يَضْرِبُ* الْمَثَلَ لِكَذَا [The proverb, &c., is applied to, in relation to, or to the case of, such a thing]. (Meyd &c., passim.) — *ضَرَبَ* لَهُ أَجَلًا †He specified, or notified, to, or for, him, or it, a term, or period. (Mgh, Mṣb.) — *ضَرَبَ* لَهُمْ طَرِيقًا †He assigned to them, or made for them, a way; syn. جَعَلَ. (MA. [App. from a phrase in the Kur xx. 79, q. v.]) — *ضَرَبَ* as a conventional term of the accountants, or arithmeticians, means The multiplying a number by another number; (Mgh, Mṣb;) as when you say, *ضَرَبَ خَمْسَةً فِي سِتَّةٍ* He multiplied five by six; and *خَمْسَةٌ فِي سِتَّةٍ بِثَلَاثِينَ* [Five multiplied by six is thirty]. (Mṣb.) — *ضَرَبَ* [is often intrans., and thus] signifies also *تَحَرَّكَ* [i. e. †It was, or became, in a state of commotion, &c.]: (K:) [see also 8, which is more commonly used in this sense:] or, so with strength, or force. (TA.) [And hence several phrases here following.] — *ضَرَبَ* الْعُرْقَ (A, TA,) inf. n. *ضَرَبَ* and *ضَرَبَانٌ*, (TA,) †The vein pulsed, or beat, (A, TA,) and throbbed: (TA:) and *ضَرَبَ*, inf. n. *ضَرَبَانٌ*, †it (the vein) pained, and was, or became, in a state of strong commotion. (TA.) And *ضَرَبَ* الْجَرْحَ, inf. n. *ضَرَبَانٌ*, (S, A, Mṣb,) †The wound [throbbed; or] pained violently: (A, Mṣb:) and so *ضَرَبَ* الضُّرْسَ †[the tooth]. (A, TA.) — *ضَرَبَتْ* الْمَخَاضَ (A, K,) or, as in some lexicons, *ضَرَبَتْ* الْمَخَاضَ (TA,) †The she-camel, (A, K,) or the pregnant

camel, (TA.) raised her tail, and smote her vulva with it, (A, K, TA.) and then went along. (K, TA.) — **ضَرَبَ فِي جَهَاذِهِ** † He (a camel) took fright, and ran away at random, (S, A, L, TA.) and ceased not to gallop and leap until he had thrown off all his furniture, or load. (L, TA.) — **جَاءَ يَضْرِبُ بِشَرٍّ** † He came hastening [with mischief, or] in an evil affair. (A.) It is said in a trad. of 'Alee, When such and such things shall happen, (mentioning faction, or sedition, or the like,) **ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنْبِهِ**, meaning, accord. to AM, † The leader of the religion shall hasten to go away through the land, fleeing from the faction, or sedition: or, as some say, shall go away hastily through the land, with his followers. (O, TA. [But see **يَعْسُوبٌ**: and see also **ذَنْبٌ**].) And you say also, **ضَرَبْتُ فِي السَّيْرِ**, (Msb.) inf. n. **ضَرَبَ**, (S,) † I hastened in journeying. (S, \*Msb.) And **ضَرَبَ فِي الْأَرْضِ**, (S, A, Mgh, Msb, K,) aor. -, (TA.) inf. n. **ضَرَبَ** (S, K, TA) and **مَضْرَبٌ** (S, TA) and **ضَرَبَانٌ**, (K, TA,) † He journeyed in the land (S, Mgh, Msb) seeking sustenance, (S,) and for the purpose of traffic: (Mgh:) [and **ضَرَبَ الْأَرْضَ**, as shown above, has a similar meaning:] or † he went forth in the land as a merchant; (A, K;) or warring and plundering, (K,) or so **ضَرَبَ فِي سَبِيلِ اللَّهِ** [meaning in the cause of God]: (A:) or he hastened through the land: (A, K:) or he arose, and hastened in his journey through the land: (TA:) or he went, or went away, in the land: (A, K:) or he traversed, or journeyed through, the land. (TA.) The verb is [similarly] used in relation to almost all employments: you say, **ضَرَبَ فِي التَّجَارَةِ** † [He travelled for the purpose of traffic]: (TA:) and **إِنَّ لِي فِي إِيَّاهُ أَثَرًا** i. e. **ضَرَبًا** [Verily I have to make a journey for the sake of, or on account of, a thousand dirhems]. (S, TA: but in my copies of the S, **لِي** is omitted.) And **ضَرَبَتِ الطَّيْرُ**, aor. as above, † The birds went, or went away, [or migrated,] seeking sustenance. (K, TA.) — **ضَرَبَ** said of time, † It went, passed, or passed away. (K.) And **ضَرَبَ الدَّهْرُ مِنْ ضَرَبَانِهِ**, or, accord. to one reading, **مِنْ ضَرَبِهِ**, occurring in a trad., † The time in part passed; [the time pursued a part of its course;] or a part of the time passed. (TA.) And **ضَرَبَ الدَّهْرُ ضَرَبَانَهُ** † Fortune, or time, produced, or brought to pass, its events: (IKtt, TA:) a phrase like **قُضِيَ مِنَ الْقَضَاءِ**. (S, L, TA.) And **ضَرَبَ الدَّهْرُ مِنْ ضَرَبَانِهِ أَنْ كَانَ كَذَا وَكَذَا** † [Fortune, or time, brought to pass, among its events, that such and such things happened]. (A, L, TA.) And **ضَرَبَ الدَّهْرُ بَيْنَنَا** † Fortune, or time, separated us: (AO, A, TA:) or made a wide separation between us; syn. **بَعَدَ**. (K.) — Also † It was, or became, long: (K, TA:) so in the saying, **ضَرَبَ اللَّيْلُ عَلَيْنَا** † [The night was, or became, long to them]. (TA.) — And **ضَرَبَ إِلَيْهِ** † It inclined to it. (TA.) [One says, **يَضْرِبُ إِلَى السَّوَادِ** † It inclines to blackness, and **إِلَى الْحُمْرَةِ** to redness, &c.: often occurring in the lexicons.] — **ضَارَبَهُ فَضْرَبَهُ**, aor. of the latter 2:

see 3. — **جَادَ ضَرَبَهَا** i. q. **ضَرَبَتْ يَدَهُ** [meaning Excellent, or how excellent, is his hand, or arm, in beating, striking, smiting, or hitting! a phrase similar to **رَمَوْتُ يَدَهُ**.] (K.) — **ضَرَبَ**, (IKtt, A, K,) aor. -, (K,) inf. n. **ضَرَبَ**, said of herbage, † It was marred, or spoilt, by the cold: (A:) or it was smitten by the cold, (IKtt, K, TA,) and injured thereby, and by the wind. (IKtt, TA.) And **ضَرَبَتِ الْأَرْضُ**, inf. n. **ضَرَبَ**, † The land was smitten by hoar-frost, or rime, and its herbage was nipped, or blasted, thereby: (AZ, TA:) and **ضَرَبَتْ** [in like manner] † it (i. e. land) was smitten by hoar-frost, or rime; or had hoar-frost, or rime, fallen upon it. (S, A, TA.)

2: see 1, first sentence; and in two places in a sentence shortly after that. — **ضَرَبَ الشَّيْءُ بِالشَّيْءِ**: see 1, in the second quarter of the paragraph. — [Hence,] **التَّضْرِبُ بَيْنَ الْقَوْمِ** † The exciting discord, or strife, or animosity, between, or among, the people, or party. (S, TA.) — And **ضَرَبَ**, inf. n. **تَضْرِبُ**, signifies also † He excited, incited, urged, or instigated, and roused to ardour, a courageous man, in war, or battle. (TA.) — **ضَرَبَ الْمَضْرَبَةَ**, (S, Mgh, Msb,) inf. n. as above, (TA.) **He sewed** (S, Mgh, Msb) [meaning quilted] with cotton (Mgh, Msb) the **مَضْرَبَةَ** [q. v.]. (S, Mgh, Msb.) — **ضَرَبَتْ عَيْنَهُ** His eye became depressed in his head. (K.) — **ضَرَبَ**, inf. n. as above, also signifies † He exposed himself, or became exposed, (**تَعَرَّضَ**) to the snow, (K, TA,) i. e. the **ضَرِبُ** [which signifies also, and more commonly, hoar-frost, or rime]. (TA.) — And **He drank what is termed ضَرِبُ**, (O, K, TA,) i. e. the milk thus called, (O,) or **شَهْدٌ** [meaning honey, or honey in its comb, or honey not expressed from its comb]. (TA.)

3. **ضَارَبَهُ**, (S, A, Mgh, Msb, K,) inf. n. **مُضَارَبَةٌ** (Msb, TA) and **ضَرَابٌ**, **He contended with him in beating, striking, smiting, or hitting; he beat him, &c., being beaten, &c., by him; (TA;) [he returned him beating for beating, blow for blow, or blows for blows; he bandied, or exchanged, blows with him: and] he contended with him in fight.** (S, TA.) One says, † **ضَارَبَهُ فَضْرَبَهُ**, aor. of the latter verb 2, (K, TA,) agreeably with the general rule respecting verbs signifying the surpassing, or overcoming, in a contest, (MF, TA,) **He contended with him in beating, &c., and he surpassed him, or overcame him, therein.** (K, \*TA.) See also 6. — [Golius says, as on the authority of the KL, that **ضَارِبٌ** signifies also "Coivit camelus;" and Freytag, as on the authority of the K, that it signifies "inivit camelus camelam:" but in the KL it is only said that **ضَرَابٌ** is an inf. n. of a verb having this meaning; and its verb in this sense, as is said in the S and A and Msb and K, is **ضَرَبَ**, which has been thus expl. in the first paragraph.] — **بِالْمَالِ فِي الضَّرْبِ** and **بِالْمَالِ فِي الضَّرْبِ**, inf. n. **ضَرَبَ**, means † He trafficked with the property. (A.) And **فِي مَالِهِ ضَارِبٌ لَهُ** (A, Mgh, K) or **ضَارِبُهُ فِي الْمَالِ**, (S,) inf. n. as above, (S, A, Mgh,) means † He trafficked for him with his property [or with the property]; (A, Mgh;)

because he who does so generally journeys in the land seeking gain; (Mgh;) app. from **الضَّرْبُ فِي الْأَرْضِ** [the journeying in the land] for the purpose of seeking sustenance: (TA:) and is syn. with **قَارَضَهُ**, (S, \*Mgh, K, \*TA, \*) he gave him of his property for the purpose of his trafficking therewith on the condition that the gain should be between them two or that the latter should have a certain share of the gain: and accord. to En-Naqr, **ضَارِبُهُ** is said of him who does thus and also of the person thus employed. (TA.)

4. **اضْرَبَ النَّاقَةَ**, (S,) and **اضْرَبَ الْعَمَلَ النَّاقَةَ**, (A, TA,) inf. n. **اضْرَابٌ**, (TA,) † He made the stallion to leap the she-camel. (S, \*A, \*TA.) — **اضْرَبَ جَائِشًا لِأَمْرٍ كَذَا** — **اضْرَبَ** † He disposed, or accommodated, and subjected, himself to such a thing, or such an affair. (A, TA.) — **اضْرَبَ السَّمُومَ الْمَاءَ** † The **سَمُومٌ** [or hot wind] caused the earth to imbibe the water (**أَنْشَفَ الْأَرْضَ**). (K.) — **اضْرَبَ لِنَفْسِهِ خَاتَمًا** † [He caused a signet-ring to be made, fashioned, or moulded, for himself]. (A, TA. [See also 8.]) — **اضْرَبَ الْبُرْدَ**: and **اضْرَبَ الضَّرِبَ الْأَرْضَ**: see 1, in the former half of the paragraph. — [Accord. to the TA, **أَضْرَبْنَا** (there written **اضْرَبْنَا**) seems to signify † We were smitten by hoar-frost, or rime: or our land, or herbage, was smitten thereby: thus resembling **أَجْلَدْنَا** and **أَضْرَبْنَا**: but perhaps the right reading is **أَضْرَبْنَا**: for] — **أَضْرَبَ الْقَوْمَ**, (K, TA,) inf. n. **اضْرَابٌ**, (TA,) signifies † The people, or party, had hoar-frost, or rime, fallen upon them. (K, TA.) — **اضْرَبَ الْخُبْزَ** † The bread (K, TA) i. e. the bread baked in hot ashes (TA) became thoroughly baked, (K, TA,) and in a fit state to be beaten with a stick and to have its ashes and dust shaken off. (TA.) — **اضْرَبَ عَنَّهُ**: see 1, near the middle of the paragraph, in two places. [**اضْرَبَ عَنِ الْأَمْرِ**

is expl. in a copy of the A as meaning **عَرَفَ عَنَّهُ**, and in the TA, (probably from that copy of the A, as I have reason to believe that it was used by the author of the TA,) is expl. by **عَرَفَ عَنَّهُ**; but the right reading is indubitably **عَرَفَ عَنَّهُ**, with the dotted z; meaning † He turned away from the thing, or affair; a signification given in the first paragraph: it is said in the A to be tropical. And **اضْرَبَ عَنَّهُ** also signifies † He digressed from it; made a digression, or transition, from it; namely, a subject of speech or discourse: and particularly † he turned from it and retracted it.] — **اضْرَبَ الرَّجُلُ فِي الْبَيْتِ**: see 1, in the latter half of the paragraph. — **اضْرَبَ** signifies also † He was silent; he spoke not: or he lowered his eyes, looking towards the ground: syn. **أَطْرَقَ**. (S, TA.)

5. **تَضْرَبَ** [He beat, struck, smote, or hit, himself much, or violently; or several, or many, times]. One says, **تَضْرَبَ بِالْحَصَى** [He smote himself much with pebbles], (K in art. **كُتِحَ**), and **بِالتُّرَابِ** [with earth, or dust, as a man sometimes does in vexation]. (L ibid.) — See also 8, in two places.



6. تضاربوا (A, MA, Mgh, Mṣb, K, in the § اضطربوا (A, Mgh, Mṣb, K, in the § اضطربا) and ضاربوا (K.) [They contended in beating, striking, smiting, or hitting, one another; and particularly, in fight;] they smote one another with the sword. (MA.) One says, اضطرب العبدان بالعصوين meaning The two slaves beat each other with the two sticks, or staves. (Mgh.)

8. اضطرب: see 6, in two places. The inf. n. is اضطراب, of which the dim. is ضطرب, the ط being changed [back] into ت because the ض becomes movent. (§ and O in art. طلق.) — [Hence, said of a thing, Its several parts collided; or were, or became, in a state of collision: and hence,] i. q. تحرك (S, Mṣb, K) and ماج (K); [but more significant than either of these; meaning he, or more generally it, was, or became, in a state of commotion, agitation, convulsion, tumult, disturbance, or disorder; was, or became, agitated, convulsed, or unsteady; struggled; floundered; tossed, or shook, about, or to and fro; moved, or went, about, or to and fro, or from side to side; wabbed; waggled; quivered, quaked, trembled, or shivered; fluttered; flickered; and the like;] and اضطرب signifies the same. (K. [اضرب, also, is sometimes used in the sense of تحرك, as mentioned before.]) One says, الموج يضطرب The waves [dash together, are tumultuous, or] beat one another. (§.) And اضطرب الولد بالبطن [The child was, or became, in a state of commotion in the belly]; (A;) And اضطرب في البطن [which means the same]. (TA.) And اضطرب البرق في السحاب The lightning was, or became, in a state of commotion in the clouds; [or it flickered therein;] syn. تحرك. (TA.) And اضطرب في أموره He went to and fro occupied in his affairs for the means of subsistence: (Mgh.) and اضطرب, alone, signifies he sought to gain; or applied himself with art and diligence to gain; syn. اكتسب; (K, TA;) and is used by El-Kumeyt with المجد as its objective complement. (TA. [See also يضرب المجد, in the latter half of the first paragraph.]) And اضطرب الرجل + The man was tall, and therewithal loose, lax, flabby, uncompact, slack, or shaky, in make, or frame. (K, TA.) And اضطرب حبلهم [properly, Their rope was shaky, loose, or slack; meaning] + their word, or sentence, or saying, varied, or was discordant: (K;) or their words, or sayings, [conflicted, or] varied, or were discordant: and so أقوالهم [their sayings]. (Kull p. 56.) And اضطرب رأيه + [His opinion was, or became, confused, weak, or unsound]. (TA in art. رخ.) And اضطرب عقله + [His mind, or intellect, was, or became, disordered, confused, or unsound]. (K, in art. توه.) And اضطرب أمره + His affair, or state, was, or became, disordered, unsound, or corrupt; (S, K;\*) syn. اختل; (S, K;) [it was, or became unsound, or unsettled; as is indicated in the TA in art. زل:] and اضطربت الأمور + The affairs were, or became, complicated, intricate, confused, discordant,

or incongruous; syn. اختلفت: (Mṣb:) and اضطرب الأمر بينهم + [The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]. (Mṣb voce شجر, q. v.) — اضطرب خاتبا + He asked, or ordered, that a signet-ring should be made, fashioned, or moulded, for him: (K, TA: [see also 4:]) occurring in a trad. (TA.) — اضطرب بناء في المسجد occurs in a trad. as meaning + He set up a structure upon stakes driven into the ground in the mosque. (TA.)

10. استضربت + She (a camel) desired the stallion. (K.) — And استضربه فحلاً He desired, or demanded, of him a stallion to cover his she-camels; like استطرقه فحلاً. (TA in art. طرق.) — اضطرب العسل The honey became ضرب; (S;) i. e., became thick; (A;) or became white and thick: (S, K;) the verb in this sense is similar to استنوق in relation to a he-camel, and استنبتت in relation to a she-goat. (§.)

اضرب an inf. n. used in the sense of a pass. part. n.; (TA;) i. q. مضروب [Beaten, struck, &c.]: (K, TA:) in some of the copies of the K, it is made the same as ضرب signifying “a species” &c.: but this is a mistake. (TA.) One says درهم ضرب + [A coined dirhem]; using the inf. n. as an epithet, as in the phrases ماء غور and ماء سكب. (§.) And هذا درهم ضرب الأمير, in which ضرب may be thus put in the accus. case as an inf. n., [the meaning being هذا درهم ضرب الأمير This is a dirhem coined with the coining of the prince,] which is the most common way. (L, TA.) — + A light rain; (S, K, TA;) or so مطر ضرب: (A:) ديمة signifies “a lasting, or continuous, and still, rain;” and ضرب, a little more than ديمة, or a little above this: and ضربة [as the n. un.] signifies a fall, or shower, of light rain. (Aṣ, TA.) — + A make, form, fashion, mould, or cast; syn. صيغة. (S, TA.) — + A sort, or species; (S, K;) as also ضرب; (K;) and accord. to some copies of the K مضروب, but this is a mistake: the pl. of the first is ضرب. (TA.) — Also + A like [of a thing and of a person]; (ISd, A, K, TA;) and so ضرب, as related on the authority of Z; (TA;) and ضرب; (IAṣr, S, A, TA;) as in the phrase الضرب الشيء the like of the thing, (S, TA,) and ضرب فلان such a one is the like of such a one: (IAṣr, TA:) or ضرب signifies a like in stature and make: (IAṣr, TA:) its pl. is ضرب; (TA;) and the pl. of ضرب is ضرائب (S) and ضرباء, this latter occurring in a trad., in the phrase, ذهب هذا وضرباؤه This went away, and the likes of him. (TA.) One says also ضرب قوله [meaning + In the like of his saying; referring to a saying in the Kur-án, &c.; a phrase similar to نحو قوله]. (AZ, T voce إن in several places.) — A man penetrating, or vigorous and effective; light, or active, in the accomplishment of an affair or of a want; (K, TA;) not flaccid, or flabby, in flesh. (TA.) And (K) a man (S, TA) light of flesh, (S,

A, K, TA,) lean and slender. (TA.) The pl. is ضرب; or, accord. to IJ, this may be pl. of ضرب. (L, TA.) — The last foot of a verse: (K, TA:) pl. [of pauc.] أضرب and [of mult.] ضرب. (TA.) — See also ضرب. — [Reiske, as mentioned by Freytag, explains it also as meaning Sour milk: but this is app. a mistake for صرب, with the unpointed ص.]

ضرب: see the next preceding paragraph.

ضرب (S, A, Mṣb, K) and ضرب, but the former is the better known, (K,) Thick honey: (A:) or white honey: (Mṣb, K:) or thick white honey: (S:) or, as some say, wild honey: and ضرب signifies the same: or a portion thereof: (TA:) ضرب is masc. and fem.: (S:) [for] it is said to be pl. of ضرب, or a coll. gen. n., which is in most cases masc. [but is also fem.]. (Mṣb.)

ضرب: see مضرب. — Also + Herbage smitten and injured by the cold, and by the wind. (TA.) And + Herbage smitten by hoar-frost, or rime. (TA.) And أرض ضربة + Land smitten by hoar-frost, or rime, so that its herbage is nipped, or blasted, thereby. (AZ, TA.)

ضربة [inf. n. un. of ضرب; A single act of beating, striking, &c.: a blow, stroke, &c.]. — See also ضرب, fourth sentence. — ضرب واحدة means + At one time; once. (Mgh, Mṣb.) So in the saying, لا آخذ ما لي عليك إلا ضربة واحدة + [I will not take what is due to me on thy part save at one time, or once]. (Mgh.) — ضرب الغائص, which is forbidden, is + The saying of the diver for pearls, to the merchant, I will dive for thee once, and what I shall bring up shall be thine for such a price. (T, Mgh, TA.)

ضربة: see ضرب, in two places.

ضروب: see مضرب: and see ضرب, near the end.

ضرب i. q. مضروب [Beaten, struck, &c.]. (K, TA.) — A tent-peg, or stake, struck so as to be firm in the ground; as also مضروب. (Lḥ, TA.) — See also ضرب, in three places. — Also, (Aṣ, ISd, K, TA,) or ضرب الشول, accord. to Aboo-Naṣr, + Milk of which some is milked upon other: or, accord. to some of the Arabs of the desert, milk from a number of camels, some of it being thin, and some of it thick: (S:) or milk of which some is poured upon other: (Aṣ, TA:) or such as is milked from a number of camels (ISd, K, TA) into one vessel, and mixed together, not consisting of less than the milk of three camels: (ISd, TA:) or milk upon which other has been milked at night, and other on the morrow, and which has been mixed together. (TA.) [See also ضرب.] — And What is bad, of the kind of plants called خمض: or what is broken in pieces, thereof. (K.) — See also مضرب. — [Hence,] + The person who is intrusted, as deputy, with [the disposal of] the gaming-arrows [in the game called الميسر]: or the person who shuffles those arrows, or who plays with them; (الذي يضرب)



as also ضَارِبٌ (K:) or both of these epithets signify the *person who shuffles those arrows* (أَلْدَى يَضْرِبُ بِالْقِدَاجِ); and he is the *person who is intrusted, as deputy, with [the disposal of] them*: (S:) the former is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ (Sb, TA:) and the pl. is ضَارِبَاتٌ. (S, A.) You say, هُوَ ضَرِيْبِي, meaning † *He is my playfellow with the gaming-arrows* (مَنْ يَضْرِبُ الْقِدَاجَ مَعِيَ). (A, TA.) — And الضَّرِيْبُ is a name of † *The third arrow of those used in the game called المَيْسِرُ*: (K, TA:) that arrow is thus called by some: by others الرَّقِيْبُ [q. v.]: it has three notches; and three portions are assigned to it if successful, and three fines if unsuccessful. (Lh, L, TA.) — [Hence, app.,] ضَرِيْبٌ signifies also † *A share, or portion*. (K.) — Also † *Hoar-frost, or rime*; (S, K;) like جَلِيْدٌ and سَقِيْطٌ: (S in art. جَلَدٌ:) and † *snow*. (K.) — And † *The head*: (K:) so called because often in a state of agitation. (TA.) — And i. q. شَهْدٌ [i. e. *honey, or honey in its comb, or honey not expressed from its comb*]: and عَسَلٌ ضَرِيْبٌ *honey becoming, or become, white and thick*. (TA. [See also ضَرْبٌ.]) — Also *Big-bellied*, (بَطِيْنٌ, [in some copies of the K بَطْنٌ,]) [as an epithet] of men, (K, TA,) and of others. (TA.)

ضَرِيْبَةٌ *A man*, (K,) or *anything*, (T, S, TA,) *living or dead*, (T, TA,) *struck, or smitten, with the sword*: (T, S, K, TA:) the ة is affixed, though the word has the meaning of a pass. part. n., because it becomes numbered with subst., like نَطِيْحَةٌ and أَكِيْلَةٌ. (S.) — [And also] *The place [or part] upon which the blow, or stroke, falls, of the body that is beaten, or struck*. (Ham p. 129.) — And *Wool, or [goats'] hair, separated, or plucked asunder, with the fingers, and then folded together, and bound with a thread, and spun*: (S: [more fully expl. voce سَلِيْلَةٌ:] and *wool that is beaten with a mallet*: (TA:) or *a portion of wool*: (K:) or *a portion of cotton, and of wool*: (TA:) pl. ضَرَائِبٌ. (S.) — Also † *An impost that is levied, of the poll-tax or land-tax and the like*, (S, A, Mgh, O, Mgh, K, TA,) and of [the tolls, or similar exactions, termed] أَرْصَادٌ: (S, O, TA:) pl. as above. (S, A, Mgh, &c.) And (hence, TA) † *The غَلَّةُ [as meaning the income, or revenue, arising from the service] of a slave*; (S, K, TA;) i. e. ضَرِيْبَةُ الْعَبْدِ means *what the slave pays to his master, of the impost that is laid upon him*: ضَرِيْبَةٌ being of the measure فَعِيْلَةٌ in the sense of the measure مَفْعُوْلَةٌ. (TA.) — And † *A nature; or a natural, a native, or an innate, disposition or temper or the like*: [as though signifying a particular cast of constitution, moulded by the Creator:] syn. طَبِيْعَةٌ, (S, A, K,) and سَجِيَّةٌ: (S:) pl. as above. (A, TA.) You say, فَلَانٌ كَرِيْمٌ الضَّرِيْبَةَ [† *Such a one is generous in respect of nature*]; and لَتِيْمٌ الضَّرِيْبَةَ [† *mean &c.*]; (S;) and إِنَّهُ لَكَرِيْمٌ الضَّرَائِبِ [† *Verily he is generous in respect of natural dispositions*]: and خَلَقَ النَّاسَ عَلَى ضَرَائِبٍ شَتَّى

[*Men are created of diverse natures &c.*]. (TA.) — See also مَضْرِبٌ.

ضَرَابٌ: see مَضْرِبٌ.

ضَارِبٌ [*Beating, striking, smiting, or hitting*: &c.:] act. part. n. of ضَرَبَ [in all its senses]. (K, TA.) — *A she-camel that strikes her milker*: (S, K:) or *one which, having been submissive, or tractable, before conceiving, afterwards strikes her milker away from before her*: or [the pl.] ضَوَارِبٌ signifies *she-camels that resist after conceiving, and become repugnant, so that one cannot milk them*. (TA.) — Also, and ضَارِبَةٌ, (K, TA,) the former a possessive epithet [i. e. denoting the possession of a quality], and the latter a verbal epithet [i. e. an act. part. n.], (TA,) † *A she-camel that raises her tail, and smites with it her vulva*, (K, A, in which latter only the pl. is mentioned,) and then goes: (K:) pl. ضَوَارِبٌ. (A, TA.) And the former is like تَضْرَابٌ, [i. e. † *تَضْرَابٌ*, as appears from what follows,] expl. by Lh as meaning † *A she-camel that has been covered by the stallion, [and app. that raises her tail in consequence thereof,] but respecting which one knows not whether she be pregnant or not*: (TA:) or † *تَضْرَابٌ* signifies a she-camel recently covered by the stallion [and therefore often raising her tail]. (Mz, 40th نوع.) — The former (ضَارِبٌ) signifies also † *Swimming*, (S, TA,) in water. (TA.) Dhu-r-Rummeh says,

لِيَأْتِيَ اللَّهْوُ يَطْبِيْبِي فَأَتْبَعُهُ  
كَأَتَى ضَارِبٌ فِي عَمْرَةٍ لَعِبٌ

[*In the nights of diversion he calls me and I follow him as though I were swimming in a deep water, sporting therein*]. (S, TA.) — طَيْرٌ ضَوَارِبٌ † *Birds seeking sustenance*: (S, A, TA:) or *birds traversing the land, [or migrating,] in search of sustenance*. (L, TA.) — See also ضَرِيْبٌ. — ضَارِبٌ also signifies † *A dark night*: (K:) or *a night of which the darkness extends to the right and left, and fills the world*. (S, O. [So in my copies of the S and in the O and TA: but accord. to Golius, as from the S, “yet not filling the air.”]) See the verse of Homeyd cited in the first paragraph. [J cites as an ex. of the last of the meanings expl. above, and so does Sgh in the O, the verse in the sentence here next following.] — † *Anything long*: applied in this sense to a night: thus in the following verse:

وَرَأَيْتُنِي تَحْتَ لَيْلٍ ضَارِبٍ  
بِسَاعِدٍ فَعَمِرٍ وَكَفٍّ خَاصِبٍ

† [And that she helped me in lifting and putting on the loads, beneath the darkness of a long night, with a plump fore arm and a hand dyed with henna]. (TA.) — † *A place*, (S,) or *a depressed place*, (K, TA,) and *a valley*, (TA,) in which are trees. (S, K, TA.) And † *A piece of rugged ground extending in an oblong form in a plain, or soft, tract*. (K, TA.) And † *The like of a رَحْبَةٌ in a valley [app. meaning where the water flows into it from its two sides: see art. رَحْبٌ]: pl. ضَوَارِبٌ. (K.)*

ضَارُوْبٌ [an irregular instrumental noun, like طَاحُونٌ and some other words of the same measure,] † *A snare for catching birds*. (A, TA.)

ضُتْرِيْبٌ dim. of اضْطْرَابٌ, inf. n. of ض, q. v.

تَضْرَابٌ: see ضَارِبٌ, former half, in two places.

مَضْرِبٌ is an inf. n. (Ham p. 129.) [See the sentence explaining the phrase ضَرَبَ فِي الْأَرْضِ; and also the sentence next following it, towards the close of the first paragraph.] — And it is also a noun of place [and of time, like مَضْرِبٌ, which is the regular form]. (Ham ibid.) See the next paragraph, in five places.

مَضْرِبٌ [and † مَضْرِبٌ, q. v.,] *A place, or time*, [the latter, as is said in the explanation of a phrase mentioned in what follows,] *of beating, striking, smiting, or hitting*: — and also, † *a place, or time, of journeying*. (KL.) — مَضْرِبٌ means † *The line, or long mark, upon the face of the animal called ظَرِيْبَانٌ [as though it were a place upon which it had been struck]*. (TA in art. ظَرْبٌ, q. v.) — And مَضْرِبٌ, † *A place where a tent is pitched, or set up*. (Mgh.) — See also مَضْرِبٌ. — Also, (thus in the TA in art. سَوْفٌ, as from the A,) or † مَضْرِبٌ, (thus in a copy of the A in the present art.,) † *i. q. مَسَافَةٌ [meaning A space, or tract, or an extent, over which one journeys; as being a place of beating the ground]: so in the saying, بَيْنَهُمْ مَضْرِبٌ بَعِيْدٌ [or مَضْرِبٌ, i. e. † *Between them is a far-extending space to be traversed*]*. (A.) — [مَضْرِبٌ عَسَلَةٌ is a euphemism for † *The place of injection of sperma*: and hence it means † *the source from which one springs; origin, ancestry, or parentage; &c.*] One says, مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ (S, A) meaning أُعْرِقُهُ [i. e. † *I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage*]: (S:) or مَا يُعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ † *No source or origin [or parentage], nor people, nor ancestor or father, nor nobility, pertaining to him, is known*. (M, K, TA.) And مَا لِفُلَانٍ مَضْرِبَ عَسَلَةٍ (S, A, in the latter لَزِيْدٌ,) i. e. † [Such a one has no source] of kindred (نَسَبٌ), nor of cattle or property (مَالٌ). (S.) And إِنَّهُ لَكَرِيْمٌ [† *Verily he is generous in respect of origin*]. (A, TA.) [See also ضَرِيْبَةٌ.] — One says also, أَتَتْ النَّاقَةَ عَلَى مَضْرِبِهَا, meaning † *The she-camel arrived at the time [of year] of her being leaped by the stallion; making the time to be like the place*. (S.) — مَضْرِبٌ, (S, A, O, and so in the M in art. رَمَرٌ,) or † مَضْرِبٌ, (K, TA,) with fet-ḥ to the م, (K, TA,) and to the ر, also, (TA,) [but this is app. a mistake, as the weight of authority is in favour of the former,] † *A bone in which is marrow*: (S, O, K:) or *a bone that is broken and from which marrow is extracted [or sought to be extracted]*. (M in art. رَمَرٌ.) One says, of a sheep or goat, (S, A,) that is emaciated, (S,) مَا يُوْرِمُنْهَا مَضْرِبٌ † [Not a bone of her that is broken for its marrow contains any marrow]; i. e. when a bone of her is broken, no marrow

will be found in it. (S, A.) — And **مَضْرِبٌ** (S, Mṣb, K) and **مَضْرِبٌ** (Mṣb, K) and **مَضْرِبَةٌ** (S, Mṣb, K) and **مَضْرِبَةٌ** (Mṣb, K) and **مَضْرِبَةٌ** (Sb, TA) signify The part of a sword, with which one strikes: (Mṣb, and Ham p. 129:) or [the part] about a span from the extremity: (S, TA:) or the part exclusive of, or below, the **طَبَّة** [q. v.] (**دُونَ الطَّبَّة**): (TA:) or the **حَدِّ** thereof; (K, TA;) thus expl. by several of the leading lexicologists: (TA:) and so **ضَرْبِيَّةٌ**: which last also signifies a sword: (K:) [i. e.] a sword itself is sometimes thus called, as ISd says: (TA:) the pl. of **مَضْرِبٌ** is **مَضَارِبٌ**. (Ham ubi supra.) — **مَضْرِبٌ مَثَلٌ** means † The secondary idea, or thing, signified by a parable or proverb, and compared to the primary idea, or thing; the thing, or case, to which a parable or proverb is applied: correlative of **مَوْرَدٌ مَثَلٌ**: pl. **مَضَارِبٌ**. — And [the pl.] **مَضَارِبٌ** signifies † Stratagems in war. (IAṣr, TA.)

**مَضْرِبٌ** [part. n. of **أَضْرَبَ**, q. v.]. You say, **رَأَيْتُ حَيَّةً مَضْرِبًا** (S, TA) and **مَضْرِبَةٌ** (TA) † I saw a serpent still, not moving. (S, TA.)

**مَضْرِبٌ** [A thing with which one beats, strikes, smites, or hits;] a thing with which the action termed **الضَرْبُ** is performed; as also **مَضْرَابٌ**. (K.) A wooden instrument [a kind of mallet] with which the bow-string is struck in the operation of separating cotton. (Mṣb.) — And, (S, A, K,) as an epithet applied to a man, (S, A,) it signifies **شَدِيدُ الضَرْبِ** [One who beats, strikes, smites, or hits, vehemently]; (S, O;) or **كَثِيرُ الضَرْبِ** [one who beats, &c., much]; as also **ضَرْبٌ** (A, K) and **ضْرَابٌ** (A) and **ضَرْبِيٌّ** (K, TA) and **ضَرْبٌ**. (O, K, TA. [But in none of these lexicons is this signification mentioned in such a manner as to show that it necessarily relates to any but the first of these words, namely, **مَضْرِبٌ**: that it does so, however, is indicated by the measures of all of them.] — Also, (O, K, TA,) or **مَضْرِبٌ**, with fet-ḥ to the م and kesr to the ر, (Mgh,) [thus] written like **مَجْلِسٌ** by MF, and pronounced by the vulgar **مَضْرِبٌ**, but both of these are [said to be] incorrect, (TA,) A [tent such as is called] **قَبَّةٌ**: (Mgh:) or a great [tent of the kind called] **فَسْطَاطٌ**; (O, K, TA;) the **فَسْطَاطُ** of a king: (TA:) pl. **مَضَارِبٌ**. (Mgh, TA.)

**مَضْرِبَةٌ** and **مَضْرِبَةٌ** and **مَضْرِبَةٌ**: see **مَضْرِبٌ**.

**مَضْرِبٌ** Sewed [meaning quilted] with cotton: applied in this sense to a **بِسَاطٌ** [or thing that is spread like a carpet, &c.]. (Mgh, Mṣb.)

**مَضْرِبَةٌ** [a subst. signifying A quilt; a quilted garment and the like: see 2]. (S, Mgh, Mṣb.)

**مَضْرَابٌ** The thing [i. e. plectrum] with which a lute (**عُودٌ**) is struck [or played]: (S:) pl. **مَضَارِيبٌ**. (TA in art. **طَرَبٌ**.) [See an ex. voce **طَرُوبٌ**.] Bk. I.

The plectrum commonly used for this purpose in the present day is a slip of a vulture's feather, and is termed **رَيْشَةٌ**: see the chap. on music in my "Modern Egyptians." — See also **مَضْرِبٌ**.

**مَضْرُوبٌ**: see **ضَرْبٌ** and **ضَرْبِيٌّ**, the latter in two places. Dhu-r-Rummeh says, speaking of a cake of bread (**خَبِزَةٌ**),

• **وَمَضْرُوبَةٌ فِي غَيْرِ ذَنْبٍ بَرِيئَةٍ**  
• **كَسَرْتُ لِأَصْحَابِي عَلَى عَجَلٍ كَسْرًا**

[Many a thing (meaning many a cake of bread) beaten for no offence, free from blame, I have broken for my companions in haste, with a vigorous breaking]. (TA, after explaining the phrase **أَضْرَبَ الخَبِزَ** [q. v.].) — Also † Staying, abiding, or remaining, [fixed, or settled,] in a tent, or house. (TA.)

**مَضْرَابٌ** One who is employed by another to traffic for him with his (the latter's) property, on the condition of their sharing the gain together: and also one who employs another to traffic for him with his (the former's) property, on that condition: thus expl. by En-Nadr; and Az also allows the use of the word in these two senses. (TA.)

**مَضْطَرِبٌ** may mean **اضْطْرَابٌ** [i. e. it may be used as an inf. n. of **اضْطَرَبَ** (q. v.), agreeably with a general rule]: — and it may mean A place of **اضْطْرَابٌ**: (Ham p. 142:) [thus used it often means a place in which one goes to and fro seeking the means of subsistence: and simply a place in which one seeks gain: see **اضْطَرَبَ فِي** **أُمُورِهِ**: and see also the syns. **مَوَاطِنٌ** (in two places) and **مُتَنَفِّدٌ**.] — [It is also a pass. part. n.: and hence the phrase **مَضْطَرِبَاتٌ لِمَعَاشٍ**, meaning The things that are desired to be gained for subsistence, or sustenance: see **مَوَاطِنٌ**.]

**مَضْطَرِبٌ** [A thing having its several parts in a state of collision: and hence, a thing, and a man, in a state of commotion, agitation, convulsion, &c.: see its verb, 8]. — One says, **جَاءَ مَضْطَرِبٌ** **العنان** [lit. He came with quivering rein]; meaning he came discomfited, or put to flight, and alone. (K.) — And **رَجُلٌ مَضْطَرِبٌ الخَلْقِ** † A man incongruous, unsound, faulty, or weak, in respect of make: (A, TA:) tall, and [loose, lax, flabby, uncompact, slack, shaky, or] not strong of make. (TA.) — And **حَدِيثٌ مَضْطَرِبٌ السُّنَنِ** † A tradition unsound, faulty, or weak, in respect of the authority upon which it rests, or to which it is traced up or ascribed; syn. **مُخْتَلٌ**. (S, TA.)

ضرح

1. **ضَرْحَةٌ**, (S, O, L, K,) aor. ʾ, (O,) or ʾ, (L,) inf. n. **ضَرَحَ**, (O, L,) He split it, slit it, or rent it asunder or open; (S, O, L, K;) and so **ضَرْحُهُ** [but app. in an intensive sense, or said of a number of things, inf. n. **تَضْرِيحٌ**; namely, a garment, &c. (L.) [Hence,] **ضَرَحَ النَّارَ** q. v. **فَتَحَ**]

**لَهَا عَيْنًا** [i. e. He made an opening in the live coals of the fire, in order that it might burn up well]. (AḤn, TA.) — And He smeared it, daubed it, or defiled it; (O, L, K;) and so **ضَرْحُهُ** [but app., in this case also, in an intensive sense, or said of a number of things]; namely, a garment, (A, L,) &c., (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And He threw it, or threw it down. (K.) — **جَرَضَتْ** and **ضَرْجَتْ بِجِرْتِهَا** and **جَرَضَتْ** [signify the same, i. e. She was choked with her cud; or she swallowed her cud with difficulty; the former verb being app. formed by transposition from the latter; but **جَرَضَتْ** seems to be better known than **جَرَضَتْ**]; said of a camel. (O, TA.)

2: see above, in two places. — One says also, **ضَرَجَ أَنْفَهُ بَدْمًا**, (S, O,) or **بِالدِّمِ**, (K,) He made his nose to bleed. (S, O, K.) — And **ضَرَجَ الثَّوْبَ**, (S, O, K,) inf. n. **تَضْرِيحٌ**, (S, O,) He dyed the garment, or piece of cloth, of a red colour, (S, O, K,) making it less fully dyed than that which is termed **مُشَبَّحٌ**, and more so than that which is termed **مَوْرَدٌ**. (S, O.) — [Hence,] **ضَرَجَ الكَلَامَ**, (A, K,) inf. n. as above, (O,) † He embellished the speech, (A, O, K,) and amplified it, (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O.) — **ضَرَجَتْ جَيْبَهَا** She (a woman) loosened her **جَيْبٌ** [or opening at the neck and bosom of her shift or the like, so that the edges were not drawn together, or buttoned]. (O, K:\* in the latter, **ضَرَجَ الجَيْبَ**, inf. n. as above.) — **ضَرَجْنَا الإِبِلَ** We urged on the camels, in making a hostile, or predatory, incursion. (O, K:\*)

5: see 7, in four places. — **تَضْرَجَ** also signifies It (a garment, A, L) became smeared, daubed, or defiled, (S, A, O, L, K,) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And **تَضْرَجَ الخَدَّ** † The cheek became red, (O, K, TA,) on an occasion of shame. (O.) You say, **كَلَّمْتُهُ فَتَضْرَجَ خَدَاؤُهُ** † I spoke to him and his cheeks became red. (A,\* TA.) — And **تَضْرَجَتِ المَرْأَةُ** † The woman displayed her finery, or ornaments, and beauties of person or form or countenance, to men, (A, O, K, TA,) and embellished herself. (A, TA.)

7. **انْضَرَجَ** It (a thing, or garment, &c., L) split, slit, or rent asunder or open; (S, O, L, K;) as also **انْضَرَجَ**; (TA in art. **ضَرَحَ**;) and so **انْضَرَجَ** [but app. in an intensive sense, or said of a number of things]: (L:) the latter is said of a garment in the former sense; (TA;) or as meaning it became much rent, or rent in several places. (L.) When the fruits of herbs, or leguminous plants, appear, one says, **انْضَرَجَتْ عَنَابًا** and **انْضَرَجَتْ لَفَافَتُهَا** [i. e. Their envelopes, or pericarps, and their calyces, rent asunder or open, so as to disclose them]. (A, TA. [And the like is said in the S and O.]) And one says also, **انْضَرَجَتْ عَنِ البَقْلِ لَفَافَتُهُ** [i. e. انْضَرَجَتْ meaning **انْضَرَجَتْ**]. (S, TA.)

The envelopes, or pericarps, of the herbs, or leguminous plants, opened so as to disclose what was within them]. (S, O.) And **تَضْرَجُ** † The blossoms opened. (K.) And **انضرج الشجر** The buds of the trees burst open and the extremities of the leaves appeared. (L.) And **تَضْرَجُ** said of lightning means **تَشَقَّقُ** [i. e. It clave the clouds, and extended high, into the midst of the sky; or it was in a state of commotion in the clouds; or it spread wide and long]. (S, A, O, K.) — Also **It was, or became, wide, or ample.** (El-Muārrij, S, O, K.) You say, **انضرجت لنا الطريق** The road was, or became, wide to us. (TA.) And **انضرج القوم** The space between the people was, or became, far-extending: (A, S, O, K:\*) and so **انضرج العقاب** The eagle darted down upon the prey: (O, K:) or betook itself, or advanced, to it: (O:) or took a sidelong course to it. (O, K:\*)

**ضَرَجٌ** A garment, or piece of cloth, smeared with a red, or yellow, colour; as also **إَضْرِيحٌ**: or this latter is only [applied to a garment, or piece of cloth,] of [the kind called] **خَزْرٌ**. (TA.) [And **ضَرَجُ الأناجيل** means *Having the ends of the fingers smeared, or defiled, by blood*: see Ham p. 799.]

**ضَرَجَةٌ** and **ضَرَجَةٌ** A species of bird. (TA.)

**عَدُوٌّ ضَرِيحٌ** A vehement running. (S, K.)

**إَضْرِيحٌ** A yellow [garment of the kind called] **أَكْسِيَةٌ** [pl. of **كَسَاءٌ**]: (S, O:) or a **كَسَاءٌ** made of excellent [down of the kind called] **مِرْعَزِيٌّ**: (TA:) or **أَكْسِيَةٌ** made of the best of **مِرْعَزِيٌّ**: (Lth, O, TA:) and, (O, K,) accord. to Lh, (TA,) red [cloth of the kind called] **خَزْرٌ**: (O, K, TA:) and **أَكْسِيَةٌ الإضريح** signifies the **أكسية** of red **خَزْرٌ**; (A, TA:) or of yellow **خَزْرٌ**. (TA. See also **ضَرِيحٌ**.) And **ثَوْبٌ إِضْرِيحٌ** A garment saturated with redness. (A.) — And **A red dye**: (O, K, TA:) so it is said to signify: and hence **ثَوْبٌ مُضْرَجٌ** [meaning *A garment, or piece of cloth, dyed of a red colour in the manner expl. voce ضَرَجٌ*]. (TA.) — And **A horse that is swift and excellent; or swift, or excellent, in running; (AO, S, O, K, TA;) vehement in running; (S, O, TA;) or having a large mane: (AO, TA:) or wide in the لَبَان [or breast, or middle of the breast]. (TA.)**

**مُضْرَجٌ**: see its pl., **مَضَارِجٌ**, below.

**مُضْرَجُ الخدين** — **إَضْرِيحٌ**: see **مُضْرَجٌ**: **مُضْرَجٌ** † *Having the cheeks made red.* (A, TA.) — **البضرج**, (so in the O,) or **المضرج**, (so accord. to the K, there said to be like **مُجَدِّثٌ**.) *The lion.* (O, K.)

**المضرج**: see what next precedes.

**عَيْنٌ مَضْرُوجَةٌ** An eye wide in the fissure: (S, O, K:) a wide eye. (A.)

**مَضَارِجٌ** i. q. **مَشَائِقٌ** [i. e. *Fissures; lit. places of slitting: pl. of مَشَقٌّ*]. (O, K.) Himyán Ibn-Koháfah Es-Saadee says, describing the tushes of a stallion-camel,

• **أَوْسَعَنَ مِنْ أَشْدَاقِهِ المَضَارِجَا** •

[That widened the fissures of the sides of his mouth]. (O.) — Also **Old and worn-out garments, (A'Obeyd, S, O, K,) that are used for service and work, like what are called مَعَاوِزٌ**: sing. **مَضْرَجٌ**. (A'Obeyd, S, O.)

### ضرح

1. **ضَرَحَهُ**, (S, O, L, K,) aor. ʿ, (K,) inf. n. **ضَرَحٌ**, (S, A, O, L,) *He removed it from its place; put it away or aside; pushed, or thrust, it away: (S, A, O, L, K:) he took it, and threw it away or aside: (L:) he pushed it, or thrust it, away with his foot: (Expos. of the "Amálee" of El-Kálee:)* [and] **ضَرَحَ بِالشَّيْءِ** [if not a mistranscription for **ضَرَحَ الشَّيْءِ**] *He threw [from him] the thing; and put it away or aside: and ضَرَحَ عَنْهُ* *He cast off from him the garment.* (A.) See also 4. [And see 8.] [Hence] **ضَرَحْتُ عَتِي** *I invalidated the testimony of the people or party, or annulled its claim to credibility, (جَرَحْتِهَا) and cast it from me, or rejected it: (S, A, O, K:\*) said by one against whom false witness has been borne, and who has shown its falseness. (A.) — And ضَرَحَتِ الدَّابَّةُ بِرِجْلِهَا, (S, O, K,) aor. ʿ, (K, TA,) inf. n. **ضَرَحٌ**, (S, O) and **ضَرَاخٌ**, (S, O, K,) this latter from Sb, (TA,) [but it seems to be implied in the K that the verb with **ضَرَاخٌ** for its inf. n. has its aor., as well as this inf. n., like that of **كَتَبَ**, which I do not think to be the case,] *The beast kicked with its hind leg: (S, O, K:) or الضَرَحُ is with the fore legs; and الرَّمْحُ, with the hind legs. (TA.) One says, فِيهَا ضَرَاخٌ* [It has a habit of kicking with the hind leg: or, with the fore leg]; a phrase mentioned by I'Ab. (S.) — **ضَرَحَ**, (S, K,) or **ضَرَحَ ضَرِيحًا**, (A, Mṣb,) aor. ʿ, (Mṣb, TA,) inf. n. **ضَرَحٌ**, (S, K,) *He dug a ضَرِيحٌ [q. v.], (S, A, Mṣb, K,) لِلْمَيِّتِ [for the corpse]. (A, K.) — ضَرَحَ*, inf. n. **ضَرَحٌ**, also signifies [He clave the ground; (see **ضَرِيحٌ**;) and] *he split, slit, or rent asunder or open, anything; like ضَرَجَ, with ج: (TA:) but the phrase ضَرَحْنَا البُرُودَ, in a verse of Dhur-r-Rummeh, as some relate it, is expl. by AA as meaning We threw off the [garments called] بُرُود: others relate it with ج; and in this case he says that it means "we rent asunder" or "open." (Az, O, TA.) — ضَرَحَ [as though quasi-pass. of ضَرَحَهُ] signifies also *He, or it, was, or became, distant, or remote; or removed to a dis-***

*tance; went far away.* (L.) [See also 7.] — And **ضَرَحَتِ السُّوقُ**, inf. n. **ضُرُوحٌ** (O, K, TA) and **ضَرَحٌ**, (TA,) *The market was, or became, stagnant, or dull, with respect to traffic.* (O, K, TA.)

3. **ضَارَحَهُ** i. q. **سَابَهُ** and **رَامَاهُ**; (O, K;) i. e. **ضَارَحَهُ** and **سَابَهُ** and **رَامَاهُ** are [all] one [in signification, app. meaning *He reviled him, or vilified him, being reviled, or vilified, by him; so that the last seems to be here used tropically*]. (TA.) — And i. q. **قَارَبَهُ** [*He drew him near to him*]; (O, K;) namely, his companion. (O.) — Also, inf. n. **مَضَارَحَةٌ**, *He, or it, resembled, and corresponded to, him, or it; syn. ضَارَعَهُ and قَابَلَهُ*. (TA. [See **الضَّرَاحُ**].)

4. **أَضْرَحَهُ عَنْكَ**, (K:) you say, **أَضْرَحَ**, (so accord. to two copies of the S,) or **أَضْرَحَهُ**, (so in one of my copies of the S, [i. e. **أَضْرَحَهُ**, from **ضَرَحَهُ**, in my other copy of the S **أَضْرَحَهُ**, so that the correct form of the verb in this sense is doubtful,]) meaning **أَبْعَدَهُ** [i. e. *Remove thou, or put far away, him, or it, from thee*]. (S.) [In the TA, it is also expl. as meaning **دَفَعَهُ**, which is likewise a signification of **ضَرَحَ**.] — And **He corrupted, or vitiated, (O, K,) him, or it.** (O.) — And **أَضْرَحْتُ السُّوقَ** *I made, or found, the market to be stagnant, or dull, with respect to traffic; syn. أَكْسَدْتُهَا*. (O, K:\*)

7. **انضرج** *It was, or became, wide, or ample.* (TA.) You say, **انضرج ما بين القوم** *The space between the people was, or became, far-extending: like انضرج.* (A, S.) — Also **It split, slit, or rent asunder or open: like انضرج.** (TA.)

8. **اضطرحوا فلانًا** *They cast such a one aside: (O, L, TA: [see also 1, first sentence:]) the vulgar say اضطرحوا, thinking it to be from الضَرَحُ, whereas it is from الضَرَحُ: or, accord. to Az, it may be that, in اضطرحوا, the ت of the measure اَفْتَعَلَ is changed into ط, and ضن incorporated into it.* (L, TA.)

**بَيْنِي وَبَيْنَهُمُ** inf. n. of 1. (S, A, &c.) — **بَيْنِي وَبَيْنَهُمُ** means *Between me and them is a wide distance, and solitude.* (TA.) — Also **A skin.** (O, K.)

**بَعِيدَةٌ** i. q. **نَيْتَةٌ** [app. meaning *A distant, or remote, thing, or place, that is the object of an action or a journey: &c.*]; (O, K;) as also **طَرَحٌ** &c. (O.) — **ضَرَحٌ** applied to a man, **Bad, corrupt, or vitious.** (El-Muārrij, O, K.) — **الضَّرَحُ** is also used by poetic license for [the inf. n.] **الضَّرَحُ**. (O.)

**ضَرَاخٌ**, like **كَطَامٌ**, (K, TA,) is a verbal noun like **نَزَالٌ**, (TA,) meaning **أَضْرَحَ**, (K, TA,) i. e. **أَبْعَدَ**: you say, **ضَرَاخَ عَنْهُ** *Remove thou to a distance, or go far away, from him, or it.* (TA.)

الضَّرَاحُ, (O, K, TA,) or, accord. to Mujáhid, الضَّرِيحُ, (O, TA,\*) [The temple called] البَيْتُ المَعْمُورُ, (O, K, TA,) corresponding to, or over against, [i. e. directly over,] the Ka'beh, (O, TA,) in Heaven, (O,) in the Fourth Heaven, (K, TA,) or in the Seventh, or in the Sixth, and said to be beneath the عَرْشُ, or in the First Heaven: (TA:) accord. to 'Alee, it is entered every day by seventy thousand angels. (O.)

قَوْسٌ ضَرُوحٌ A bow that propels the arrow with vehemence; (S, A, K,\*) as also طَرُوحٌ [q. v.]. (S and O and K in art. طرح.) And دَابَّةٌ ضَرُوحٌ A beast that kicks with its hind leg (S, K) [or with its fore legs: see 1].

ضَرِيحٌ Distant, or remote: (S, K:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — Also A trench, or an oblong excavation, in the middle of a grave; (S, A, Mgh, Msh, K;) and so ضَرِيحَةٌ: (TA:) in this sense [likewise] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msh:) what is termed لَحْدٌ is in the side: (S:) or a grave (K, TA) altogether: (TA:) or a grave without a لَحْدٌ: (K, TA:) pl. ضَرَائِحُ. (Msh.) One says, تَوَرَّأَ اللهُ ضَرِيحَهُ (A, TA) i. e. [May God illumine] his grave. (TA.) — See also الضَّرَاحُ.

ضَرِيحَةٌ: see the next preceding paragraph.

مَضْرَحِيٌّ: see مَضْرَحٌ.

مَضْرَحٌ A garment, or piece of cloth, or other thing, used as a repository for clothes: pl. مَضْرَاحٌ. (O.)

مَضْرَحِيٌّ A hawk, (S, A, O, K,) and a vulture, (A,) having long wings; (S, A, O, K;) as also مَضْرَحٌ; (O, K;) but the former is the more common: a hawk of this description is of an excellent kind: (TA:) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it: (Kf, TA:) or white, applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, black: (Ham p. 95:) or a vulture intensely red [or brown]: (AHát, O:) [and a hawk in which is redness; otherwise it is not thus called: (so in the Deewán of Jereer, accord. to Freytag:)] or i. q. صَفْرٌ and أَجْدَلٌ and قَطَامِيٌّ: (A'Obeyd, TA:) [it is mentioned in the K again in art. مَضْرَحٌ; for,] accord. to some, the م is radical: (TA in art. مَضْرَحٌ:) or, applied to a hawk, it means that darts down sideways; or that thrusts the prey. (Ham ubi suprâ.) — [Hence,] † A chief, (S, A, O, K,) such as is generous, or noble, (K,) or of ancient (A, O) and generous (O) origin. (A, O.) — Also White as an epithet applied to anything. (K.) — And † Tall, or long. (K, TA.)

شَيْءٌ مَضْرُوحٌ A thing cast aside. (S, K.)

Quasi ضرد

8. اضْطَرَدَّ, as though from ضَرَدَ: see 8 in art. طرد.

ضرس

1. ضَرَسَهُ, (A, TA,) aor. ضَرَسَ, (TA,) inf. n. ضَرْسٌ, (S, A, K,) He bit it: (TA:) or he bit it vehemently with the أَضْرَاسُ [pl. of ضَرْسٌ, q. v.]; (S, A, K;) as also ضَرَسَهُ: (A:) or with the ضرس. (T, TA.) — He (a beast of prey) chewed his flesh, (i. e., the flesh of his prey,) without swallowing it; (A;) as also ضَرَسَهُ. (A, TA.) — He bit it (namely an arrow) to try it; to know if it were hard or weak: (S:) he marked it (namely an arrow) by biting it with his أَضْرَاسُ, (M, A,) or with his teeth. (Az, TA.) — † He tried him with respect to his claims to knowledge or courage. (IAqr.) — ضَرَسَتْهُ الضُّطُوبُ, inf. n. ضَرْسٌ, † Things or affairs, or calamities, tried, or tested, him; as also ضَرَسَتْهُ. (TA.) — ضَرَسَتْهُ الحُرُوبُ, inf. n. ضَرْسٌ, † Wars tried, or proved, him, and rendered him expert, or strong; (TA;) as also ضَرَسَتْهُ. (S, A, K,) inf. n. تَضْرِيْسٌ. (S, K.) — تَضْرِيْسُ الزَّمَانِ, (S, A, K,) inf. n. ضَرْسٌ, (K,) † Fortune became severe, rigorous, afflictive, or adverse, to them; (S, A, K,\*) as also تَضْرِيْسُهُ. (A, TA.) — ضَرَسَتْ نَابَهَا † She was evil in disposition: (TA:) and ضَرَسٌ [alone] the being evil in disposition. (IAqr.) — ضَرَسٌ also signifies † The biting of blame, or reprehension. (IAqr.) — And † The keeping silence during a day, until the night: (O, K, TA:) as though biting one's tongue. (TA.) — And ضَرَسَ البَيْتَ, aor. ضَرَسَ, (O, K, TA) and ضَرَسَ, (TA,) inf. n. ضَرْسٌ, (O, TA,) † He cased the well with stones: (O, K, TA:) or, as some say, he closed up the interstices of its casing with stones: and in like manner one says of any building. (TA.) — ضَرَسَتْ أَسْنَانَهُ, (S, K,) aor. ضَرَسَ, (K,) inf. n. ضَرْسٌ, (S,) His teeth were set on edge (كَلَّتْ) by eating or drinking what was acid, or sour. (S, A, \*K.) And ضَرَسَ الرَّجُلُ The man's teeth were set on edge. (TA.) It is said in a trad. of Wahb Ibn-Munabbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereupon he said, يَا رَبِّ يَا كُفْلُ أَبَوَايَ الحَمِيْضَ وَأَضْرَسُ أَنَا أَنْتَ أَكْرَمُ مِنْ ذَلِكَ [O my Lord, my two parents eat sour herbage, and are my teeth set on edge? Thou art more gracious than to suffer that]: and his offering was accepted. (O in art. حَمِيْضٌ.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] — Also ضَرَسَ, inf. n. ضَرْسٌ, † He was angry by reason of hunger: because hunger sharpens the أَضْرَاسُ. (TA.) — And ضَرَسُوا بِالْحَرْبِ † They persisted in war until they fought one another. (T, O, TA.)

2. ضَرَسَهُ, inf. n. تَضْرِيْسٌ: see ضَرَسَهُ, in five places. — تَضْرِيْسٌ also signifies † An indentation, or serration, (Az, TA,) like أَضْرَاسُ, (TA,) in a sapphire (بَاقُوْتَةٌ) and a pearl, or in wood. (Az, TA.)

3. ضَارَسْتُ الأُمُورَ † I became experienced in affairs, and knew them. (T, TS.) — ضَارَسُوا, (K,) inf. n. مُضَارَسَةٌ and ضِرَاسٌ; so in the Tekmileh; but in the M, † تَضَارَسُوا; (TA;) † They warred, or fought, one against another, and treated one another with enmity, or hostility: (K, TA:) from ضَرَسٌ, [inf. n. of ضَرَسٌ,] signifying the “being angry by reason of hunger.” (TA.)

4. اضْرَسَهُ It (acid, or sour, food, or drink,) set his teeth on edge; (Ibn-'Abbád, K,\*) syn. أَكَلُ أَسْنَانَهُ. (Ibn-'Abbád.) [And so, app., اضْرَسَ أَسْنَانَهُ.] — Also † He, or it, (an affair, or event, S,) disquieted him. (Ibn-'Abbád, S, O, K, TA.) — And اضْرَسَهُ بِالكَلَامِ † He silenced him by speech. (Ibn-'Abbád, O, K.)

5: see what next follows.

6. تَضَارَسَ, (S, A, K,) in the M † تَضْرَسَ, (TA,) † It (a building) was, or became, uneven, (S, M, A, K,) and irregular, (A,) having in it what resembled أَضْرَاسُ. (M.) — تَضَارَسُوا: see 3.

ضَرَسٌ † Land of which the herbage is here and there (IAqr, T, O, K, TA) and on which rain has fallen here and there: (IAqr, T, TA:) and a portion of land upon which rain has fallen a day or part of a day. (TA.) — See also ضَرَسٌ.

أَضْرَاسٌ A tooth: (S, K:) pl. أَضْرَاسٌ, and (sometimes, S, Msh) ضَرُوسٌ (S, Msh, K) and أَضْرُسٌ [which is a pl. of pauc., as is also, properly, the first of the pls. here mentioned]; and quasi-pl. n. ضروس [written in the TA without any syll. signs, so that it may be ضَرُوسٌ, or ضَرُوسٌ (like the sing.), or ضَرُوسٌ; so in the M [of which I am unable to consult the portion containing this art.]: (TA:) or [a lateral tooth; for] the اضراس are the teeth, except the central incisors: (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the teeth absolutely, but properly] the molar teeth, or grinders, which are twenty in number, [including the bicuspid,] next behind the canine teeth: (Zj, in his “Khalk el-Insán:”) or i. q. أَرْحَاءٌ: (S and Msh and K, art. رَحَى: [see رَحَى: and see also رِبَاعِيَّةٌ]: ضَرُوسٌ is masc.; (Mgh, K;) and sometimes fem.: (Mgh:) or what is thus called is masc. when thus called; (S, Msh;) but if called مَسْنُونٌ, it is fem.: (Msh:) or it is properly masc.; and if found in poetry made fem., مَسْنُونٌ is meant thereby: (Zj, Msh:) but Aq denies its being made fem.; (Msh, TA;) and as to the saying ascribed to Dukeyn,

فَفَقَّتْ عَيْنٌ وَطَنَتْ ضِرْسٌ

[And an eye was put out, and a tooth, or grinder, sounded], he says that the right reading is وَطَنَتْ [and the tooth, or grinder, sounded], and that he who heard these words understood them not. (TA.) What are called أَضْرَاسُ العَقْلِ and أَضْرَاسُ الحُلُمِ [The wisdom-teeth, and the teeth of puberty] are four: they come forth after the

[other] teeth have become strong. (TA. [See **ضَرْبٌ**]) — [Hence,] sing. of **ضُرُوسٌ** (K) which signifies † The stones with which a well is cased. (S, O, K.) — And † **فُندٌ** [app. as meaning a peak, or the like,] in a mountain. (TA.) — And † **أُرُوسٌ** [hill, or eminence, or elevated place, such as is termed] **أُكْمَةٌ** (T, O, K, TA) and [such as is termed] **أُخْشَبٌ** : (T, TA:) or rough ground; written by Sgh † **ضُرُوسٌ** : (IAq, TA:) or a portion of a [tract such as is termed] **فُقٌّ**, somewhat elevated, very rugged, rough to the tread, consisting of a single piece of stone [or rock], unmixed with clay, or soil, and not giving growth to anything : pl. **ضُرُوسٌ**. (TA.) — Also † Light rain : (IAq, TA:) or a rain little in quantity : (S, O:) or a light rain : pl. **ضُرُوسٌ** : (K:) or **ضُرُوسٌ مِنْ** **ضُرُوسٍ** means scattered rains : (Ag, TA:) or scattered showers of rain : (S, O:) and some say, *i. q.* **جُدْرٌ** [app. a mistranscription, probably for **خُدْرٌ**, which signifies rain; or clouds, or mist, and rain]: and [it is said that] **ضُرُوسٌ** signifies also a raining cloud that has not [much] width. (TA.) — See also **مُضْرَسٌ**, last sentence.

**ضَرِيسٌ** A man having his teeth set on edge. (TA.) — And † A man angry by reason of hunger; (AZ, K, TA;) because hunger sharpens the **أَضْرَاسٌ** : (TA:) and **ضَرِيسٌ** signifies † very hungry; (K, TA;) so that there is nothing that comes to him but he eats it, by reason of hunger : (TA:) pl. of the latter **ضَرَايسٌ**, like as **حَزَانِيٌّ** is a pl. of **حَزِينٌ**. (K.) — And † A man (S, A, O) refractory, untractable, perverse, stubborn, or obstinate, in disposition : (Yz, S, A, O, K:) evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. **شَرِيسٌ**. (K.) You say **رَجُلٌ ضَرِيسٌ شَرِيسٌ**. (Yz, S, A, O.) [See **ضُرُوسٌ**.] — See also **مُضْرَسٌ**, last sentence.

**ضَرِيسَةٌ** Ruggedness, and roughness. (TA.)

**ضَرَايسٌ** Toothache. (MA.)

**ضَرَايسٌ** [seems to signify, properly, A disposition to bite]. — [Hence,] **النَّاقَةُ بِحِجْنِ ضَرَايسِهَا** means † The she-camel is in the case of the recentness of her bringing forth, when she defends her young one; from the epithet **ضُرُوسٌ**; (S, Meyd, O; but in the S and O, **هِيَ**, referring to the she-camel, is put in the place of **النَّاقَةُ**;) and is a prov., applied to the man whose nature is evil on the occasion of his defending. (Meyd.) And one says, **اتَّقِ النَّاقَةَ بِحِجْنِ ضَرَايسِهَا**, meaning † Beware thou of the she-camel in the case of the recentness of her bringing forth, and of her evil disposition towards him who approaches her, by reason of her attachment to her young one. (A, TA.) [In the TA, in art. **حِجْنٌ**, this saying is mentioned with **ضَرَايسِهَا** in the place of **ضَرَايسِهَا**: the former may perhaps be another reading; but I rather think that it is a mistranscription for the latter. And in the present art. in the TA, it is added that Sgh has mentioned (app. in the TS, for he has not done so in the O,) El-Báhilee's having explained **الضَرَايسُ** as meaning **سِيْرُهُمْ**; and that it is likewise explained

in the T as meaning **سِيْرٌ**: but I know no such word as **سِيْرٌ**; nor do I know any word of which it is likely to be a mistranscription, though I have diligently searched for such. This word **سِيْرٌ** has been altered by the copyist in each instance in the TA; so that it seems to have been indistinctly written by the author.] — [Hence also] **ضَرَايسُ الحَرْبِ** † The biting of war. (Ham p. 532.)

**ضُرُوسٌ** A she-camel of evil disposition, (S, K,) that bites her milker : (S, A, K:) or that has a habit of biting to defend her young one. (TA.) — [Hence,] **حَرْبٌ ضُرُوسٌ** † Devouring, biting, war : (TA:) or vehement war. (Ham p. 87.) — And A she-camel whose flow, or stream, of milk does not make any sound to be heard. (TA.)

**ضَرِيسٌ** † Stones resembling **أَضْرَاسٌ** [i. e. teeth or lateral teeth or molar teeth]: with such, a well is cased. (TA.) — And † The vertebrae of the back. (O, K.) — Also, and † **مُضْرُوسَةٌ**, † A well (**بَيْتْرٌ**) cased with stones. (S, K.) — See also **ضَرِيسٌ**.

**أَضْرَاسٌ** an imitative sequent to **أَخْرَسٌ** as an epithet applied to a man. (S, K.)

**مُضْرَسٌ** † A sort of figured cloth or garment, (S, O, K,) having upon it forms resembling **أَضْرَاسٌ** [i. e. teeth or lateral teeth or molar teeth], (K,) or thought by IF to be thus called because having upon it such forms : (O:) or, applied as an epithet to [the kind of garments called] **رِيْطٌ**, as meaning figured with the marks of folding : or meaning folded in a square form : or, as some say, **مُضْرَسَةٌ** signifies a sort of cloths, or garments, upon which are lines and ornamental borders. (TA.) — And † An arrow that is not smooth, or even; because it has in it what resemble **أَضْرَاسٌ**. (TA.) — And **مُضْرَسَةٌ** and † **مُضْرُوسَةٌ** † [A stony tract] in which are stones like the **أَضْرَاسُ** of dogs. (A'Obeyd, S, K.) — Also † A man who has been tried, or proved, or tried and strengthened, by experience; (A, TA;) whom trials have befallen, as though he had been bitten thereby : (TA:) who has been tried, or proved, and rendered expert, or strong, by wars, (S, A,) and by affairs, or calamities : (A:) like **نَاجِدٌ** from **نَاجِدٌ** : (A, TA:) or who has become experienced in affairs : (AA, S:) one who has travelled, and become experienced in affairs, and fought; as also † **ضَرِيسٌ** and † **ضُرُوسٌ**. (TA.)

**المُضْرَسُ** The lion, that chews the flesh of his prey without swallowing it : (O, K:) or the lion; so called because he does thus. (TA.)

**مُضْرُوسَةٌ** : see **ضَرِيسٌ** : and also **مُضْرَسٌ**.

ضروط

1. **ضَرْطٌ**, aor. ; (S, Mq̄b, K;) and **ضَرِطٌ**, aor. ; (Mq̄b;) inf. n. **ضَرِطٌ** (S, Mq̄b, K, in the Mq̄b said to be of the latter verb,) and **ضَرْطٌ** (Mq̄b, K, in the Mq̄b said to be of the former verb,) and **ضَرِطٌ** and **ضَرْطٌ**, (K,) or the last is a simple subst., (Mq̄b,) [a coarse word, signifying] *He broke*

wind, i. e. emitted wind from the anus, with a sound. (S, K.) [When it is without sound, you say **فَسَا**.] Hence the prov., **أُوْدَى العَبْرُ إِلَّا ضَرْطًا**, *The ass had no power remaining except [that of] emitting wind from the anus, with a sound*: (S, K:) applied to a vile, or an abject, person, and to an old man; and in allusion to a thing's becoming in a bad, or corrupt, state, so that there remains of it nothing but what is of no use : (K:) the last word is in the accus. case as denoting a thing of a different kind from that signified by the preceding noun. (O.) And **أَجْبَنُ مِنَ المَنْزُوفِ ضَرْطًا** [More cowardly than he who is exhausted by emitting wind from the anus, with a sound]: another prov. : [its origin is variously related: see Freytag's Arab. Prov., i. 320:] or **المَنْزُوفِ ضَرْطًا** [or **ضَرْطًا**, for it is differently written in different copies of the K,] is a certain beast, between the dog and the cat, (K,) or between the dog and the wolf, (O,) which, when one cries out at it, emits wind from the anus, with a sound, by reason of cowardice. (Sgh, K.)

2 : see 4, in two places.

4. **اضْرَطَهُ**, and † **ضَرَطَهُ**, (S, O, K,) *He made him to emit wind from the anus, with a sound*: (S:) or he did to him that which caused him to emit wind from the anus, with a sound. (O, K.) — **اضْرَطَ بِهِ**; and **ضَرَطَ بِهِ**, (S, K,) inf. n. **تَضْرِيْطٌ**; (K;) *He derided him, and imitated to him with his mouth the action of one emitting wind from the anus, with a sound*; (S;) *he made to him with his mouth a sound like that of an emission of wind from the anus, and derided him*. (K,\* TA.) **اضْرَطَ بِالسَّائِلِ**, said in a trad., of 'Alee, means *He treated the asher with contempt, disapproving what he said; he derided him*. (TA.)

**ضَرْطٌ** part. n. of **ضَرَطَ**. (Mq̄b.)

**ضَرْطَةٌ** [inf. n. un. of 1; A single emission of wind from the anus, making a sound]. It is said in a prov., of him who has done a deed of which he has not done the like before nor after, **كَانَتْ مِنْهُ كَضَرْطَةِ الأَصْرَمِ** [There proceeded from him what was like the **ضَرْطَةُ** of the deaf]. (Sgh, TA.)

**ضَرْطٌ** An emission of wind from the anus, with a sound : (S, TA:) or the sound thereof : (K, TA: [in the CK, **صَوْتُ الفَيْحِ** is put for **صَوْتُ الفَيْحِ** :]) a subst. from 1. (Mq̄b.)

**ضَرْطٌ** : see **ضَرْطٌ**.

**ضَرِطٌ** : } see **سَرِطٌ**.  
**ضَرِطٌ** : }  
**ضَرْطٌ** : }

**ضَرْطٌ** and † **ضَرْطٌ** and † **ضَرْطٌ** are all [intensive] epithets from 1; (K;) [signifying One who emits wind from the anus, with a sound, much, or frequently;] the last mentioned by Sb, and expl. by Seer. (TA.)

**ضَرْطٌ** : see the next preceding paragraph.



ضَرِيظٌ : }  
 ضَرِيظِي : } see سَرِيظِي.  
 ضَرِيظِي : }

أَضْرَطَ : see أَطْرَطَ, in art. طرط.

مُضْرَطُ الْحَجَارَةِ † [as though signifying *He who makes the stones to emit sounds, from fear:*] an appellation given to 'Amr Ibn-Hind, because of his strength and hardness and courage, (S,) or because of the awe which he inspired. (A, TA.)

ضرع

1. ضَرَعٌ, said of a lamb or kid, *He took [with his mouth] the ضَرَعُ [meaning dug] of his mother.* (TA.) [This seems to be regarded by some as the primary signification.] — And (TA) the same, (S, Mṣb, K,) said of a man, (S,) aor. ʿ; (Mṣb, K;) and ضَرِعٌ, aor. ʿ; and ضَرَعٌ, aor. ʿ; (K;) inf. n. (S, Mṣb, K) of the first (S, Mṣb, TA) and of the third (TA) ضَرَاعَةٌ, (S, Mṣb, K,) and (K) of the second (TA) ضَرَعٌ; (K;) *He was, or became, lowly, humble, or submissive;* (S, K;) and *low, abject, or abased;* (S, Mṣb, K;) *إِيَّاهُ* (K) and *لَهُ* [to him]: (TA:) or ضَرِعٌ and ضَرَعٌ signify *he lowered, humbled, or abased, himself,* (K,\* TA,) [like تَضَرَعٌ, which is more commonly used in this sense,] and *made petition for a gift:* (TA:) and ضَرِعٌ, (Mṣb, K, TA,) inf. n. ضَرِعٌ, (Mṣb,) or ضَرَاعَةٌ, (TA,) *he was, or became, weak;* (K, TA;) and it is said that the verb in this last sense is from ضَرَعٌ in the sense expl. in the first sentence: so in the “Mufradāt” [of Er-Rághib]: ضَرِعٌ, likewise, like فَرِحَ [in measure], signifies *he was, or became, weak in body, slender, spare, or light of flesh:* and ضَرُوعٌ, [app. as an inf. n. of which the verb is ضَرَعٌ,] the *being lean, or emaciated.* (TA.) For another explanation of ضَرَاعَةٌ, see 5. — [ضَرَعٌ is made trans. by means of ب:] one says, ضَرَعَهُ بِهٖ قَرَسَهُ *His horse humbled him, or abased him:* (O, K, TA:) or, as in the L, *overcame him.* (TA.) — ضَرَعٌ مِنْهُ, said of an animal of prey, (IKṭṭ, K, TA,) inf. n. ضَرُوعٌ, (K,) *He approached* (IKṭṭ, K, TA) *him* i. e. a man, (IKṭṭ, TA,) or *it* i. e. a thing. (K.) — See also the next paragraph.

2. تَضَرِعٌ signifies *The drawing near, or approaching, by little and little, in a deceitful, or guileful, manner, going this way and that, or to the right and left;* (Ibn-'Abbád, O, K;) as also تَضَرَعٌ: (K:) you say ضَرَعٌ and تَضَرَعٌ. (O, TA.) — And ضَرَعَتِ الشَّمْسُ, (K,) inf. n. as above, (S, O,) † *The sun approached the setting;* (S, O, K;) [like ضَجَعَتْ;] and ضَرَعَتْ signifies the same; [like ضَجَعَتْ;] or *the sun set;* (K;) and ضَرَعَتِ الشَّمْسُ, inf. n. مُضَارَعَةٌ, signifies the

same as ضَرَعَتْ and ضَرَعَتْ. (TA.) — And ضَرَعَتِ الْقَدْرُ i. q. حَانَ أَنْ تُدْرِكَ [i. e. *The cooking-pot approached, or attained, to the time of the cooking of its contents;* and so, app., † ضَارَعَتْ, accord. to the TA, but the passage in which this is there indicated presents an obvious mistranscription]. (S, O, K, TA. [In the CK, تُدْرِكُ is erroneously put for تُدْرِكُ.]) — And ضَرَعُ الرَّبِّ [app. means *The rob, or inspissated juice, became nearly mature;* or] *the expressed juice was cooked, but its cooking was not complete.* (O, K,\* TA. [In the CK, الرَّبِّ is erroneously put for الرَّبِّ, and طَبِخَ for طَبِخَ, and يَتِمُّ طَبِخُهُ for يَتِمُّ طَبِخُهُ.])

3. مُضَارَعَةٌ is syn. with مُشَابَهَةٌ: (S, O, Mṣb:) accord. to Er-Rághib, its primary meaning is *The sharing [in a thing, or particularly in the ضَرَع, or udder], like مُرَاعَةٌ, which is the “sharing in sucking.”* (TA.) You say ضَارَعَهُ *He, or it, resembled him, or it; was, or became like him, or it.* (K, TA.) And بَيْنَهُمَا مُضَارَعَةٌ [Between them two are the sipping of the wine-cup, and the resemblance of hinds; or comotation and congeniality]: said in the A to be from الضَّرْعُ. (TA.) [See also an ex. voce تَحَلَّجٌ.] — Also i. q. مُقَابَلَةٌ [meaning *The approaching a thing.*] (TA.) See 2, in two places.

4. اَضْرَعَتْ, said of a ewe or she-goat, *Her milk descended [into her udder, i. e. she secreted milk in her udder, as is shown in the lexicons in many places, (see for instance, أَرَدَتْ, and رَدَّةٌ,) a little before her bringing forth:* (S, O, K:) and [in like manner] said of a she-camel, *her milk descended from* (مِنْ [a mistranscription for فِي i. e. into]) *her udder near the time of bringing forth;* and the epithet applied to her is مُضْرِعٌ [without ة]: or, as in the A, said of a she-camel and of a cow, *her udder (ضَرَعُهَا) became prominent before bringing forth:* (TA:) or, said of a ewe or she-goat, *she showed herself to be pregnant, and became large in her udder.* (T in art. رَمِد.) And اَضْرَعَتْ عَلَى رَأْسِ الْوَالِدِ [She secreted milk, or became large, in the udder, at the time of bringing forth, or when about to produce the young, like as one says كَانَ ذَلِكَ عَلَى رَأْسِ فُلَانٍ expl. in art. رَأْسِ], said of a ewe or goat. (S in arts. رَمِد and رِبْق) [in both of which the meaning is clearly shown] and in art. دَفِع [in which last see several sentences]. — [Hence, app.,] اَضْرَعْتُ لَهُ مَالِي † *I gave him liberally, unsparingly, or freely, my property.* (O, K,\*.) — And اَضْرَعَهُ signifies also *He, or it, lowered, humbled, or abased, him.* (S, O, K.) Thus, in a trad. of 'Alee, اَضْرَعِ اللَّهُ خُدُودَكُمْ *May God lower, or humble, or abase, your cheeks.* (TA.) One says also, كَانَ مَزُودًا فَأَضْرَعَهُ الْفَقْرُ [He was proud, haughty, or insolent, and poverty lowered, or humbled, or abased, him]. (TA.) And it is said in a prov., اَضْرَعْتَنِي الْجَمِيُّ اَضْرَعْتَنِي, (S, Meyd, A, O,) or لِلتَّوْمِ, (Meyd, O, K,) accord. to different relations, (Meyd, O,) [meaning *The fever abased me to thee, or to sleep;*] asserted by El-Mufaddal to have been first said by a certain man named Mureyr, to a Jinnee by whom he was carried off while sleeping under the influence of fever, after he had been making a fruitless search after his two brothers, Murárah and Murrah, who had also been carried off by Jinn: [his story is related at length in the O and TA, as well as by Meyd.; and is given in Har p. 568, and in Freytag's Arab. Prov. i. pp. 364-5:] the prov. is applied to the case of abasement on the occasion of need. (Meyd, O, TA.) — One says also, اَضْرَعَهُ إِلَيْهِ *He, or it, constrained him to have recourse to him, or it.* (TA.) — And اَضْرَعَهُ الْحُبُّ *Love rendered him lean, or emaciated.* (TA.)

5. تَضَرَعٌ *He lowered, humbled, or abased, himself:* (O, K, TA:) or *he addressed himself with earnest, or energetic, supplication:* (TA:) syn. اِبْتَهَلَ, to God (إِلَى اللَّهِ): (S, O, K:) or *he manifested † ضَرَاعَةٌ i. e. severe poverty,* (O, TA,) and *want,* (TA,) to God: (O, TA:) or i. q. يَطْلُبُ الْحَاجَةَ, (K, TA,) or تَعْرَضُ بِطَلْبِ الْحَاجَةِ; (CK;) you say, جَاءَ فُلَانٌ يَتَضَرَعُ i. e. *Such a one came asking, or petitioning, to another for a thing that he wanted.* (Fr, S, O.) [See also تَضَرَعٌ.] — Also *He writhed; and asked, or called, for aid, or succour.* (TA.) — And, said of the shade, † *It contracted, shrank, or decreased; or it went away;* syn. قَلَصَ: (Ibn-'Abbád, O, K, TA:) and تَضَرَعٌ is a dial. var. thereof. — See also 2.

ضَرَعٌ a word of well-known meaning; (TA;) [properly and generally, the *udder*, but sometimes applied to the *dug, or teat:*] the ضَرَعُ is of every female that has a cloven hoof, or of the she-camel: (S, O:) [i. e.] of each of these: (K:) or [of the former only; i. e.] of the sheep or goat and of the cow and the like; that of the camel being termed خَلْفٌ: (Lth, O, K:) it is, to the cloven-hoofed female, like the نُدَى to the woman: (Mṣb) or, to cattle, like the نُدَى to the woman: (Towsheeh, TA:) accord. to the IF, it is of the sheep or goat and of other animals: accord. to IDrd, of the sheep or goat [only]: AZ says, it comprises the أَطْبَاءُ, which are the أَخْلَافُ, and in which are the أَحَالِيلُ, which are the orifices for the passing forth of the milk: (O:) the pl. is ضَرُوعٌ. (O, Mṣb, K.) مَا لَهُ زَرْعٌ وَلَا ضَرَعٌ [lit. *He has not seed-produce nor an udder*] means † *he has not anything:* (TA:) or it means *he has not land to sow, nor a ewe or she-goat or she-camel or other animal having a ضَرَع.* (O.) — See also the next paragraph, in two places.

ضَرِعٌ A like; a similar person or thing; (IAṣr, O, K;) as also ضَرِعٌ: (IAṣr, TA in art. صرع:) and so صَرِعٌ (O, TA) and صَرَعٌ. (O and K and TA in art. صرع.) — And A sort, or species: and a state, condition, or manner of being: of a

ضَرِعٌ A like; a similar person or thing; (IAṣr, O, K;) as also ضَرِعٌ: (IAṣr, TA in art. صرع:) and so صَرِعٌ (O, TA) and صَرَعٌ. (O and K and TA in art. صرع.) — And A sort, or species: and a state, condition, or manner of being: of a

thing: as also **ضَرَعٌ**: and so **صِرَعٌ** and **صِرْعٌ**. (TA in art. **صِرَعٌ**.) — And *A strand of a rope*: (O, K:) and so **صِرْعٌ**: (O:) pl. **صِرْعٌ**. (O, K:) and the CK adds **أَصْرَعٌ**.)

**ضَرَعٌ** *Lowly, humble, submissive, or in a state of abasement*; [originally an inf. n., and therefore, as an epithet,] applied to a single person and to a pl. number: (O:) and **ضَارِعٌ** signifies the same, applied to a single person; (O, Mṣb;) as also **مُسْتَضَرِعٌ**: (K, \*TA:) accord. to Lth, one says, **ضَارِعٌ ضَارِعٌ**, (O,) and **أَصْرَعٌ**, which signifies the same, (Ḥam p. 344,) and **ضَارِعٌ ضَارِعٌ**, [meaning, as is implied in the O, *Thy cheek is lowly &c.*, and so *thy side*, and the like is said in the Ḥam p. 590,] and **أَنْتَ ضَارِعٌ** [*Thou art lowly &c.*]: (O:) and the pl. of **ضَارِعٌ** is **ضَرَعَةٌ** and **ضُرُوعٌ**: (TA:) or **ضَارِعٌ** signifies, and so **ضَرِعٌ**, and [in an intensive sense] **ضُرُوعٌ** and **ضَرَعَةٌ**, *lowering, humbling, or abasing, himself*: (K:) or *thus, and making petition for a gift*: (TA:) and **ضَرَعٌ** signifies *weak*; (S, Mṣb, K;) as also **ضَرِعٌ**; (K;) the former (Mṣb, K) originally an inf. n. (Mṣb) [and therefore, as an epithet,] applied to a single person and to a pl. number: (K:) and **ضَرِعٌ** and **ضَارِعٌ** *small*; applied to anything: or *small in age, weak*, (K, TA,) and *lean, spare, or light of flesh*: (TA:) and **ضَارِعٌ** **الجَسِيرُ**, (S,) and **ضَرِعٌ**, (TA,) *lean, spare, or light of flesh, and weak, in the body*; (S, TA;) applied to a man: (S:) and **ضَرِعٌ** applied to a colt, *not having strength to run*, (K, TA,) *by reason of the smallness of his age*. (TA.) Also † *Cowardly, or weak-hearted*: you say, **ضَرِعٌ ضَرِعٌ** [both app. meaning the same]. (TA.) And, applied to a man, † *Inexperienced in affairs; ignorant; or in whom is no profit nor judgment*; syn. **غَمِرٌ**. (TA.)

**ضَرِعٌ**: see **ضَرِعٌ**, in three places.

**ضَرَعَةٌ**: see **ضَرِعٌ**. — It is also a pl. of **ضَارِعٌ** [as mentioned above, voce **ضَرِعٌ**]. (TA.)

**ضَرَعَةٌ سَبِيَّةٌ ضَرَعَةٌ** occurs in a trad. as meaning *A reviler of men, who becomes like them and equal to them*. (TA.)

**ضُرُوعٌ**: see **ضَرِعٌ**.

**ضُرُوعٌ** pl. of **ضَرِعٌ** [q. v.]. (O, Mṣb, K.) — Also *A species of grape*, (AḤn, O, K,) *growing in the Sarāh (السَّوَادُ), (AḤn, O,) white, large in the berries, (AḤn, O, K,) having little juice, great in the bunches, like the sort of raisins called طَائِفِي*. (O.) — It is also a pl. of **ضَارِعٌ** [as mentioned above, voce **ضَرِعٌ**]. (TA.)

**ضَرِعَةٌ** and **ضَرِيْعَةٌ** (IF, S, O, K) and **ضَرَعَةٌ**, (O, K,) applied to a ewe or she-goat, *Large in the ضَرِعُ [or udder]*; (IF, S, O, K;) and in like

manner applied to a woman: (K:) or † the last is applied to a woman as meaning *large in the breasts*, and in like manner to a ewe or she-goat: (IDrd, TA:) or, accord. to the L, the second and † third, as first expl. above, are applied to a ewe or she-goat, and to a camel; and the first is applied to a ewe or she-goat, as meaning *goodly in the ضَرِعُ*. (TA.) — Also, the first of these words, (O, K,) mentioned in the Kur lxxxviii. 6, (O,) i. q. **شَبْرَقٌ**; (O, K;) which is *A bad sort of pasture, upon which the pasturing cattle do not make (لَا تَعْقِدُ) fat nor flesh, and which renders them in a bad condition if they do not quit it and betake themselves to other pasture*; (AḤn, O;) or, accord. to IATH, the **شَبْرَقُ** is *a certain plant in El-Hijáz, having large thorns*: (TA:) or, the plant called **شَبْرَقٌ** that is dried up; (Fr, S, O, K;) **شَبْرَقٌ** being its appellation when it is in its fresh state; (Fr, K, TA;) the people of El-Hijáz call it **ضَرِيْعٌ** in its dry state; (Fr, TA;) and it is [said to be] a plant which the beast will not approach, because of its bad quality: (K:) and (K) *what is dry of any tree*; (Ibn-'Abbád, O, K;) accord. to some, peculiarly, of the **عَرَجٌ** and **خَلَّةٌ**; (TA;) or [any] *dry herbage*: (TA in art. **بَحْتٌ**;) and, (K,) accord. to Lth, (O,) *a certain plant in water that has become altered for the worse by long standing or the like, having roots that reach not to the ground*: (O, K:) or *a certain thing in Hell, more bitter than aloes, and more stinking than the carcass, and hotter than fire*; (K, TA;) *the food of the inmates of Hell*; but this was unknown to the [pagan] Arabs: (TA:) and, (K,) as some say, (O,) *a certain plant, (K, O,) green, (O,) thus in the L, but in the "Mufradát" red, (TA,) of fetid odour, cast up by the sea, (O, K,) light, and hollow*: (TA:) and, (K,) accord. to Abu-l-Jowzà, (O,) *the prickles of the palm-tree*: (O, K:) and, (K,) accord. to IAqr, (O,) the [thorny tree called] **عَوَسَجٌ**, *in its fresh state*. (O, K.) — Also *Wine*: or *thin wine*: (K:) or *thin beverage*. (Ibn-'Abbád, O, K.) — And *the skin that is upon the bone, beneath the flesh (Lth, O, K) of the rib*: (Lth, O:) or *the integument upon it*. (TA.)

**ضَارِعٌ**: see **ضَرِعٌ**, in seven places. — **نُجُومٌ ضَارِعٌ** means † *Stars inclining to setting, or to the places of setting*. (A and TA in art. **خَضَعٌ**.)

**أَصْرَعٌ**: see **ضَرِعٌ**: — and for its fem., **ضَرَعَاءٌ**, see **ضَرِيْعٌ**, in three places.

**مُضْرِعٌ** an epithet applied to a she-camel [and app. to a ewe or she-goat]: see 4.

**مُضْرِعٌ** part. n. of the intrans. verb **ضَرِعٌ**. — In the TA, voce **كَثُّ**, **مُضْرِعٌ**, which is evidently a mistranscription for **مُضْرِعٌ**, is expl. as an epithet applied to a preparation of **أَقَطٌ** (q. v.) as meaning *Such as has become thick, or coagulated, and almost thoroughly cooked*: on the authority of AḤát.]

**المُضَارِعُ** [as a conventional term of grammar]

*The future tense*; [or rather *the aorist*; for it is properly *the present*, and tropically *the future*:] so called because it resembles nouns in admitting the desinential syntactical signs. (TA.)

**ضَرِعٌ**: see **مُسْتَضَرِعٌ**.

### ضَرِعٌ

Q. 1. **ضَرَعِمَتِ الأَبْطَالُ**, [inf. n. **ضَرَعِمَةٌ**] + *The men of valour acted like lions*; as also **ضَرَعِمَتِ**: (K:) or, as some say, **الضَرَعِمَةُ** and **الضَرَعِمَةُ** signify † *the choosing of valiant men [app. as antagonists] in war, or battle*. (TA.) And you say, **ضَرَعِمَتِ الأَبْطَالُ بَعْضُهَا بَعْضًا فِي الحَرْبِ** + [*The men of valour attacked one another like lions in war, or battle*]. (S, TA.)

Q. 2. **تَضَرَعِمَتِ**: see what precedes, in two places.

**ضَرَعِمَةٌ**, or **ضَرَعِمَةٌ**: see the next paragraph.

**ضَرَعِمَةٌ**, (MA, K, and so in some copies of the S,) and **ضَرَعِمَةٌ**, (MA, K, and so in other copies of the S,) and **ضَرَعِمَةٌ**, (MA,) or **ضَرَعِمَةٌ**, like **جَعْفَرٌ**, (K, TA,) *The lion*: (S, MA, K:) or *a lion accustomed to prey, strong, and bold*. (TA.) — And **الضَرَعِمَةُ** is also applied to † *The constellation of the Lion*. (Ḥam p. 110.)

**ضَرَعِمَةٌ**: see **ضَرَعِمَةٌ**. — Hence, as being likened to a lion, (TA,) † *Courageous*; (K, TA;) as an epithet applied to a man. (TA.) — And † *A powerful stallion [camel]*. (K.) — And † *A strong man*; (K, TA;) as being likened to a lion. (TA.) — And **ضَرَعِمَةٌ مِنْ طِينٍ** is said in the Nawádir el-Aqráb to mean *Slime, or mire*. (TA.)

### ضرم

1. **ضَرَمَتِ النَّارُ**, (S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **ضَرَمٌ**; (Mṣb, TA;) and **اضطرمت**, and [in an intensive sense] **تَضَرَمَتِ**; (S, Mṣb, K;) *The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed*; syn. **التَّهَبَّتِ**, (S, Mṣb,) or **اشْتَعَلَتْ**. (K.) — And **ضَرَمَتِ الشَّيْءُ** *The thing was, or became, intensely hot*. (S, K.) — And **ضَرَمَتِ الحَرْبُ**, and **اضطرمت**, and [in an intensive sense] **تَضَرَمَتِ**, † *The war was, or became, kindled; or it burned fiercely, or raged*. (TA.) — And **ضَرَمَ**, (S, Mṣb, K,) inf. n. as above, (Mṣb,) said of a man, (S, Mṣb,) † *He was, or became, vehemently hungry*: (S, Mṣb, K, TA:) or *he burned with hunger*: said by Z to be tropical: (TA:) and so **تَضَرَمَ** **جُوعًا**, syn. **تَحَرَّقَ**. (TA in art. **حَرَقٌ**.) And one says of him who is vehemently hungry, **ضَرَمَ شَدَاهُ** + [lit. *His flies have become vehemently hungry, or burning with hunger*]. (S in art. **شَدُو**.) — And **ضَرَمَ فِي الطَّعَامِ**, (K,) inf. n. as above, (TA,) † *He applied himself to the eating of the food vigorously, or with energy, not pushing away aught thereof*. (K, TA.) — And **ضَرَمَ عَلَيْهِ** (Mṣb, \*K) † *His anger became violent [against him]*: (Mṣb) or *he burned with anger against him*; as also **تَضَرَمَ عَلَيْهِ**; (K:)

or the latter signifies *he became angered against him*: (S, TA:) and اضطرر عليه *he was, or became, angry with him.* (TA.) — And ضرم said of a horse, † *He ran vehemently [or ardently]*: and they say also ضرم الرقاق, [or perhaps correctly ضرم فى الرقاق] meaning † *He ran vehemently in a tract of soft ground*: (TA:) and اضطرر جريه † [*His running was, or became, vehement, or ardent,*] is likewise said of a horse. (Aṣ, S\* and K\* in art. مع.)

2: see the next paragraph.

4. اضرم النار (S, Mṣb, K,) inf. n. اضرما; (Mṣb;) and اضرمها (S, K,) but this is with teshdeed to denote intensiveness [of the signification]; (S;) and اضرمها (K,) in which the prefix is not meant to denote demand; (TA;) *He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame*; (S, Mṣb, K;) syn. اشعلها (K,) or اشعلها. (S in art. شعل.)

5: see 1, in four places.

8: see 1, in four places. — One says also, اضطرر الشيب † *Whiteness of the hair became glistening* (اشعل, K, TA) and much in degree. (TA.) — And اضطرر الشرب † *Evil became excited among them.* (TA.) — [And اضطرر is said of a stallion-camel meaning † *He was, or became, excited by lust, or by vehement lust*: see its part. n., below.]

10: see 4.

ضرم and ضرم (K, TA,) the former of which is that commonly known, (TA.) *A species of tree or plant (شجر) of sweet odour, (K, TA,) found in the mountains of Et-Tāif and El-Yemen, (TA,) the fruit of which is like the acorn, and the flower like that of the [species of marjoram called] سعتار, (K, TA,) fed upon by bees, (TA,) and the honey thereof has an excellent quality, (K, TA,) and is called الضرمه*: (TA: [ضمرة being the n. un.]) or it is *what is called in the ancient Greek language اسطوخودوس* [app. a mode of writing σοxάδος, gen. of σοxάς; for it is applied in the present day to *stochas*, commonly called *French lavender*]. (K, TA.)

ضرم: see ضرمه, in two places: — and ضرم.

ضرم [part. n. of 1: *Becoming kindled*; &c. — And hence, † *Burning with hunger*; or] *vehemently hungry*; (Mṣb;) [or simply] *hungering, or hungry*: (S, K:) or [burning with anger; or] *violently angry.* (Mṣb.) — And † *A beast of prey in a state of excitement by lust.* (TA.) — And † *A horse that runs vehemently [or ardently]*; (S, K, TA;) and so ضرم العذو. (TA.) — And † *The young one of the eagle.* (S, K.)

ضمرة *A palm-branch with its leaves upon it, or a شبة* [i. e. *plant of one of the species of worm-wood called شبة*, having fire [kindled] in its extremity: (S, K:) pl. [or rather coll. gen. n.] ضمر. (S.) [Hence,] one says, ما بها نافع ضمره, [in the CK ضمره, and in my MS. copy of the K ضمره, both of which are wrong, *There is not in it*

(namely, the house, الدار,) *a blower of a ضمره*,] meaning, † *anyone.* (S, K, TA.) — Also *A live coal.* (K.) — And *Fire, (K, TA,) itself, as some say*; (TA;) or so ضمر, (Ḥam p. 77, and Ḥar R. 27,) sometimes. (Ḥam ibid.)

ضرم [is like the inf. n. ضرم used as a simple subst., signifying] *A kindling, or burning up, burning brightly or fiercely, blazing, or flaming, of fire, (S, A, TA,) in [the species of high, coarse grass called] حلفاء, and the like thereof*: (S, TA:) [and] the *blazing, or flaming, of the [plant called] عرقع* [q. v.]. (Mgh.) — [See also a phrase mentioned voce ضراس.] — Also (S) *Fragments, or broken pieces, of firewood, (S, K,) in which fire quickly kindles, or burns up, burns brightly or fiercely, blazes, or flames*: (S:) or such as is *weak and soft (K, TA) thereof*: (TA:) such as has [i. e. *leaves*] *no live coals*: (K, TA:) pl. of ضرم; which is expl. in the A as meaning *slender firewood*; (TA;) or which means *firewood, and what is thrown into fire [as fuel]*: (Ḥar p. 27:) or ضرم signifies *firewood that has kindled, or burned up, &c.*: as also ضرمه. (K.)

ضرم i. q. حريق (S, A, TA,) [as meaning] *Burnt with, or in, fire*: (KL:) in the K, the word expl. as signifying حريق is said to be like حيدر, i. e. ضرم. (TA.) — And † *Burning in the bowels.* (TA.)

ضرم The gum of a certain tree. (K.)

ضرمه: see ضرم, last explanation. — Also The terebinth-tree. (K.)

ضرم: see ضرم.

مضرم † *A stallion [camel] excited by lust, or by vehement lust.* (TA.)

ضرى and ضرو

1. ضرى به (S, M, Mṣb, K,) aor. ضرى, (S, Mṣb, K,) inf. n. ضراوة (S, M, Mṣb, K) and ضرا (M, Mṣb, K) and ضرى and ضراوة (K, TA, [the last in the CK written ضراوة]) *He was, or became, attached, addicted, or devoted, to it*; (S, M, K, TA;) and (TA) *he habituated, or accustomed, himself to it, (M,\* Mṣb, K,\* TA,) so that he could hardly, or in nowise, withhold himself from it*; (TA;) and *emboldened himself to do it or undertake it or the like*: and *he kept, or clave, to it*; and *became attached, addicted, or devoted, to it*; like the animal of prey to the chase. (Mṣb.) [And ضرىه occurs in the M, in art. مرس, in explanation of تمرس به, app. for ضرى به, in the same sense.] It is said in a trad., إن للإسلام attachment of oneself to El-Islām; meaning, one cannot withhold himself from it. (TA.) And in a saying, (S,) or trad., (M, TA,) of 'Omar, إياكم وهذه المجازر فإن لها ضراوة كضراوة الخمر (S, M, TA) i. e. [Avoid ye these places where cattle are slaughtered and where their flesh is sold, for] there is a habituating of oneself to them, and a yearning towards them, like the habituating of

oneself to wine; for he who habituates himself to flesh-meat hardly, or in nowise, withhold himself from it, and becomes extravagant in his expenditure. (TA. [See also مجزر.] And one says of a dog, ضرى بالصيد (S, M, Mgh, K,) [in Ḥar p. 579 الصيد, which I do not find elsewhere,] aor. ضرى, (S,) inf. n. ضراوة (Aṣ, S, Mgh,) or ضرى and ضراوة (M, K,) the last on the authority of AZ, (M,) *He became habituated, or accustomed, to the chase.* (S, Mgh, TA.) And ضريت الجرة بالخل [The jar became seasoned with vinegar] and بالتبيذ [with must or the like]. (TA.) And ضرى التبيذ The نبيذ became strong [by remaining several days in the jar or skin]. (TA.) — ضرا (S, K,) aor. ضرا, inf. n. ضرو (S,) or ضرو (K,) said of a vein, *It shed blood*: (S, K:) or, accord. to the T, *it quivered, and gushed with blood or made a sound by reason of the blood coming forth*: Z says that the form of the verb is altered because of the alteration of the meaning. (TA.) And ضرى (M, K,) aor. ضرى, (K,) [likewise] said of a vein, (M,) signifies *It flowed, (M, K, TA,) and ran [with blood]*; on the authority of IAḥ. (TA.) And ضرا, aor. ضرا, said of a wound, *It ceased not to flow [with blood]*. (IAth, TA.) — And ضرا, inf. n. ضرو [whether ضرو or ضرو is not shown], said of a man, *He hid, or concealed, himself.* (IKṭṭ, TA. [See also 10.]

2. تضرى به (M, Mṣb, K,) inf. n. تضرية; (K;) and اضراه (Mṣb, K;) *He caused him to become attached, addicted, or devoted, to it*; (M, K, TA;) *he habituated, or accustomed, him to it, (M,\* Mṣb, K,\* TA,) [so that he could hardly, or in nowise, withhold himself from it*; (see 1, first sentence;)] and *emboldened him to do it or undertake it or the like.* (Mṣb.) And ضرى بالصيد (S,\* Mgh,) inf. n. as above; (S, Mgh;) and اضراه (S, Mgh, TA,\*) inf. n. اضراة; (Mgh;) *He habituated, or accustomed, the dog to the chase*; (S, Mgh, TA;) and *incited him, or caused him to become attached or addicted, thereto.* (S.)

4: see the next preceding paragraph in two places.

10. استضرى للصيد I deluded, or circumvented, the object, or objects, of the chase, at unawares. (S. [See also 1, last meaning.]

ضرو: see the next paragraph, in three places.

ضرو A dog, (M,) or young dog, (S, K,) such as is termed ضار [i. e. habituated, or accustomed, to the chase]; (S, M, K;) as also ضرى: (K, TA: [in the CK, كالضرى is erroneously put for كالضرى:]) the latter word is like غنى: (TA:) the fem. of the former is with ة: and the pl. [of pauc.] اضرو [originally اضرو] and [of mult.] ضراوة. (S, M.) — And A taint of جذام [or elephantiasis]: (M, K:) occurring in a trad. in which it is said of Aboo-Bekr, أكل مع رجل

بِهِ ضَرُوءٌ مِنْ جُدَامٍ [He ate with a man in whom was a taint of elephantiasis]: it is from [the inf. n.] الضَّرَاوَةُ; as though the disease became attached, or habituated, to the person: (M, TA:) mentioned by Hr in the "Ghareebeyn:" (M:) or, as some relate it, the word is with the fet-h, [i. e. ضَرُوءٌ] and is from ضَرَا said of a wound, the meaning being in whom was a wound having an incessant flowing. (TA.) — Also, and ضَرُوءٌ, A species of tree, of sweet odour, with [the wood of] which the teeth are rubbed and cleansed, and the leaves of which are put into perfume; (M, TA;) i. q. مَحَلَّبٌ [q. v.]; so says Lth: (TA:) AHn says, the places of its growth are mostly in El-Yemen; (M, TA;) and some say that the ضَرُوء is the بَطْمُ [or terebinth-tree, or the fruit thereof]: (M:) AHn says also, it is of the trees of the mountains, and is like the great oak, (M, TA,\*) having clusters [of berries] like those of the oak, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates, (M, TA,) becoming like قَبِيظَةٌ [q. v.], (M,) and is used medicinally as a remedy for roughness of the chest and for pain of the fauces: (M, TA:) or the gum of a certain tree called كَمَكَامٌ [i. e. the cancamum-tree], brought from El-Yemen: (S:) or this is a mistake, for it is the tree so called, not its gum: (K:) [but] it is said in the T, on the authority of AHn, that كَمَكَامٌ signifies the bark (قَرَفٌ) of the tree called ضَرُوء: and some say that it is the resin (عَلِكٌ) of the ضَرُوء: and in the Moheet of Ibn-'Abbád it is said that كَمَكَامٌ signifies the bark (قَرَفٌ, or, as some say, لِحَاءٌ,) of the tree called ضَرُوء, and is an aromatic perfume: (TA:) and (K, TA) IAar says, (TA,) the ضَرُوء is the حَبَّةُ خَضْرَاءَ [or fruit of the terebinth-tree], (K, TA,) which is also sometimes used for rubbing and cleansing the teeth: when a girl rubs and cleanses her teeth with a stick of the tree called ضَرُوء, the saliva with which the stick is moistened from her mouth is like honey: (TA:) and the word is also pronounced ضَرُوءٌ. (K.)

ضَرَاٌ A level tract of land in which are beasts of prey and a few trees: (M, K:) or a piece of land, or ground, that conceals one: (AA, TA:) and trees, &c., that conceal one: (M:) or a thicket; or tangled, or luxuriant, or abundant and dense, trees; in a valley. (S, K.) One says, تَوَارَى الضَّرَاةَ الوَادِي [The game hid itself from me in the tangled, or luxuriant, or abundant and dense, trees of the valley]. (S.) And فَلَانٌ يَمِشِي الضَّرَاةَ, with fet-h, meaning Such a one goes along lurking among the trees that conceal him. (S.) And هُوَ يَدْبُ لَهُ الضَّرَاةَ وَيَمِشِي لَهُ الخَمْرَ [He creeps to him in the thicket, and walks, or goes along, to him in the covert of trees]: said of a man when he deludes, or circumvents, his companion: (S:) but accord. to IAar, ضَرَا here means a low, or depressed, place. (Meyd.) And فَلَانٌ لَا يَدْبُ لَهُ الضَّرَاةَ [app. meaning The thicket will not be crept through to such a one: but men-

tioned after the last of the explanations here following]. (M.) [See also ضَرَا, in art. ضَر.] — [It is said that] it signifies also The hiding or concealing, oneself: (AA, K, TA:) [or] the walking, or going along, in that which conceals one from him whom one beguiles, or circumvents. (M.)

ضَرَاٌ, a pl. epithet, [of which the sing. is probably ضَرِيٌّ] Courageous: hence, in a trad., إِنَّ فِيْنَا ضَرَاةَ اللَّهِ [Verily among us are the champions of God]. (TA.)

ضَرِيٌّ: see ضَرُوءٌ, first sentence. — Applied to a vein, (S, M, K, TA,) † Flowing; as also ضَارٌ: (M:) or flowing much; (TA;) of which the blood hardly, or in nowise, stops; (S, K, TA;) as though it were habituated to the flowing. (TA.) — See also ضَرَاٌ.

ضَارٌ Attached, addicted, or devoted, to a thing; (TA;) habituated, or accustomed, thereto, (Mgh, TA,) so as hardly, or in nowise, to withhold himself therefrom; (TA;) and emboldening himself to do it or undertake it or the like: and keeping, or cleaving, thereto; being attached, addicted, or devoted, to it; like the animal of prey to the chase. (Mgh.) [Hence,] كَلْبٌ ضَارٌ, (S, Mgh,) or كَلْبٌ ضَارٌ بِالصَّيْدِ, (M, K,) A dog habituated, or accustomed, to the chase: (S, Mgh, TA:) and كَلْبَةٌ ضَارِيَةٌ. (S.) [See also ضَرُوءٌ, first sentence.] كَلْبٌ ضَارٌ بِالصَّيْدِ is also expl. in the TA by the words إِذَا تَطَعَمَ بِلَحْمِهِ, app. meaning A dog having his appetite excited by tasting the flesh of the game. [is pl. of ضَارٌ applied to an irrational animal, and as such] signifies [Animals accustomed to prey; rapacious, or ravenous, beasts; and particularly] lions. (TA.) And المَوَاشِي الضَّارِيَةُ The cattle that are in the habit of pasturing upon peoples' seed-produce. (Nh, TA.) And بَيْتٌ ضَارٌ بِاللَّخْمِ A house, or tent, in which flesh-meat is habitually found so much that its odour remains in it. (TA.) And ضَارٌ بِسَقَاءِ اللَّبَنِ, thus correctly, as in the M, but in [some of] the copies of the K بِالسَّمَنِ, (TA,) A skin in which milk is long kept so that its flavour becomes good. (M, TA.) And جَرَّةٌ ضَارِيَةٌ بِالخَلِّ and بِالتَّبِيذِ [A jar become seasoned with vinegar and with must or the like]. (M, TA.) الإِنَاءُ الضَّارِيُ, occurring in a trad. of 'Alee, is said to mean The jar that runs [or leaks]; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAar: but it is also expl. as meaning the wine-jar that has become seasoned with wine (ضَرِيٌّ بِالخَمْرِ); so that when نَبِيذٌ is put into it, it becomes intoxicating. (TA.) And عَرُونَ ضَارٌ means A vein shedding blood: (S, K, TA:) [or quivering, and gushing with blood or making a sound by reason of the blood coming forth: (see the verb:)] or flowing, or running: (TA: see ضَرِيٌّ:) or accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly. (TA.)

## ضع

1. ضَعٌ, (S, O, K,) an inf. n. of which the verb is ضَعَّ, aor. 2, (TK,) The breaking, or training, (S,) or training well, (IAar, O, K,) a he-camel, (IAar, S, O, K,) and a she-camel, not previously trained: (IAar, O, K:) or the saying to a camel ضَعَّ in order that he may become well trained. (Th, S, O, K.)

R. Q. 1. ضَعَّضَهُ, (inf. n. ضَعَّضَةٌ, TK,) He threw it down, or pulled it down, [or rased it,] to the ground; (S, O, K;) namely, a building. (S, O.) — And ضَعَّضَهُ الدَّهْرُ Time, or fortune, lowered, humbled, or abased him; (S, O;) and so ضَعَّضَهُ بِهِ الدَّهْرُ. (TA.) [See also ضَعَّضَةٌ below.]

R. Q. 2. تَضَعَّضَتْ أَرْكَانَهُ, referring to a building, i. q. اتَّصَعَّتْ, (S,) i. e. [Its angles, or corners, or its sides,] sank down; and became in a state of ruin. (PS.) — And تَضَعَّضَ said of a man, (S, O,) He was, or became, lowly, humble, submissive, or abased; (S, O, K;) [or he lowered, humbled, or abased, himself;] لَا تَخَرَّ [to another], (S,) or لَغَنِي [to a rich person]. (O.) Hence, (S,) Abou-Dhu-eyb says,

• وَتَجَلَّدِي لِلشَّامِتِينَ أُرَيْسُمُ  
• أَيْ لِرَيْبِ الدَّهْرِ لَا أَتَضَعَّضُ

[And my constraining myself to behave with hardness to those who rejoice at my misfortune: I show them that I will not humble myself to the evil accidents of time]. (S,\* O.) — And He became poor: (O, K:) as though from ضَعَّ: (O:) and تَضَعَّضَ is a dial. var. thereof, on the authority of Abou-Sa'eed. (TA.) — And He became weak, and light in his body, by reason of disease, or of grief. (TA.) — And تَضَعَّضَ مَالُهُ His property became little. (TA.) — See also R. Q. 1.

ضَعٌ: see the first paragraph above.

ضَعَّضٌ: see ضَعَّضٌ.

ضَعَّضَةٌ inf. n. of ضَعَّضَهُ [q. v.]. (TK.) — And [as though inf. n. of ضَعَّضٌ] Lowliness, humility, or submissiveness: (TA, and Ham p. 369:) [as used in the present day, a state of depression; languor; weakness; and poverty:] and hardship, or adversity. (TA.)

ضَعَّضٌ Weak: applied in this sense to anything. (S, O, K.) — And A man without judgment, (S, O, K,) and without prudence, or precaution, or discretion; (O, K;) and ضَعَّضٌ signifies the same, (S, O, K,) being a contraction of the former word. (S, O.)

مُتَضَعَّضٌ [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A poor man. (O.)

## ضعف

1. ضَعْفٌ, (S, O, Mgh, K,) and ضَعْفٌ, (O, Mgh,

ك,) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each <sup>2</sup>, (Mṣb, K,) inf. n. ضَعْفٌ and ضَعَفٌ (S, O, Mṣb, K) [and app. ضَعْفٌ (q.v. infra) or this is a simple subst.] and ضَعْفَةٌ and ضَعْفَانَةٌ (K,) all of which are inf. ns. of the former verb, (TA,) or the first, which is of the dial. of Kureysh, is of the former verb, and the second, which is of the dial. of Temeem, is of the latter verb, (Mṣb,) *He, or it, was, or became, weak, feeble, faint, frail, infirm, or unsound; ضَعْفٌ and ضَعْفٌ being the contr. of قُوَّةٌ, (S, O, Mṣb, K,) and of صِحَّةٌ; (Mṣb;) and both of them may be used alike, in every relation; or, accord. to the people of El-Baṣrah, both are so used; so says Az; (TA;) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion. (O, Mṣb, K: but this is omitted in my copy of the TA.) — ضَعْفٌ عَنِ الشَّيْءِ means *He lacked strength, or power, or ability, to do, or accomplish, or to bear, the thing; [he was weak so as to be disabled, or incapacitated, from doing, or accomplishing, or from bearing, the thing;]* syn. عَجَزَ عَنْهُ, (Mṣb in art. عجز,) or عَجَزَ عَنِ اِحْتِمَالِهِ. (Mṣb in the present art.) — [See also ضَعْفٌ below.] ضَعْفٌ also signifies *It (a thing) exceeded; syn. زَادَ. (L, TA.) — And you say, ضَعَفْتُ الْقَوْمَ, (Lth, O, K,\*) aor. <sup>2</sup>, (O,) or -, (K, TA,) inf. n. ضَعْفٌ; (O;) [and app. ضَعَفْتُ عَلَيْهِمْ, like as you say زِدْتُ عَلَيْهِمْ;] *I exceeded the people, or party, in number, so that I and my companions had double, or several-fold, the number that they had. (Lth, O, K,\*) — See also 3.***

2. ضَعْفُهُ, inf. n. تَضَعِيفٌ: see 4: and see also المَضَعْفُ. — Also *He reckoned, or esteemed, him ضَعِيفٌ [i. e. weak, &c.]; (O, K;) and so استضعفه, (S, O, Mṣb, K,) and تَضَعِيفُهُ: (O, K;) or استضعفه signifies *he found him to be so; (TA;) or he asserted him to be (جَعَلَهُ) so; (Mṣb;) or, as also تَضَعِيفُهُ, he [esteemed him to be so, and therefore] behaved proudly, haughtily, or insolently, towards him, in respect of worldly things, because of [his] poverty, and meanness of condition. (IAth, TA.) غَلَبْنِي اَهْلُ الْكُوْفَةِ اسْتَعْمِلَ عَلَيْهِمُ الْمُؤْمِنُ فَيَضَعِفُ [The people of El-Koofeh have overcome me: I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness:] is a saying mentioned in a trad. of 'Omar. (TA.) — And *He attributed, or ascribed, (O, K,) to him, i. e. a man, (O,) or † to it, i. e. a tradition, [&c.], ضَعْفٌ [meaning weakness, app., in the case of a man, of judgment, and in the case of a tradition &c., of authority]. (O, K, TA.) — And *He doubled it, or made it double, covering one part of it with another part. (TA.) — See also the next paragraph, in two places.****

3. ضَاعَفَهُ, (S, O, K,) inf. n. مَضَاعَفَةٌ; (S, Mṣb;) and ضَعَفَهُ, (S, K,) inf. n. تَضَعِيفٌ; (S, O, Mṣb;) and ضَاعَفَهُ, (S, O, K,) inf. n. اِضْعَافٌ; (S, Mṣb;) all signify the same; (S, K;) i. e. *He doubled it,*

or made it double, or two-fold; (O, K;) [and trebled it, or made it treble, or three-fold; and redoubled it, or made it several-fold, or many-fold; i. e. multiplied it; for] Kh says, التَضَعِيفُ signifies *the adding to a thing so as to make it double, or two-fold; or more [i. e. treble, or three-fold; and several-fold, or many-fold]; (S, O, Mṣb;) and so اِضْعَافٌ, and المَضَاعَفَةُ; (S, Mṣb;) and ضَعَفَهُ, without teshdeed, signifies the same as ضَاعَفَهُ. (Ham p. 257.) The saying, in the Kur [xxxiii. 30], يَضَاعِفُ لَهَا الْعَذَابَ ضَعْفَيْنِ, (Mgh, O, K,) in which AA read يَضَعِفُ, (TA,) accord. to AO, (Mgh, O,) means, *The punishment shall be made to her three punishments; (Mgh, O, K;) for, he says, she is to be punished once; and when the punishment is doubled two-fold, [or is repeated twice,] the one becomes three: (TA:) he adds, (O,) and the tropical meaning of يَضَاعِفُ (مَجَازٌ يَضَاعِفُ [for which مَجَازٌ يَضَاعِفُ is erroneously put in the CK]) is two things' being added to a thing so that it becomes three: (O, K:) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, *she shall be punished with twice the like of the punishment of another; (Mgh;)] so that it may be rendered the punishment shall be doubled to her, made two-fold; and in like manner [Ibn-'Arafah explains it as meaning she shall have two shares of punishment. (O.)] فَيَضَاعِفُهُ لَهُ اَضْعَافًا كَثِيرَةً [And He will multiply it to him many-fold, or, as some read, فَيَضَاعِفُهُ that He may multiply it,] is another phrase occurring in the Kur [ii. 246]. (O, TA.) And one says, اَضْعَفْتُ النَّوَابِ لِقَوْمٍ [I doubled, or multiplied, the recompense to the people, or party]. (Mṣb.) And اَضْعَفُ الْقَوْمَ [The people, or party, had a doubling, or multiplying, [of their recompense, &c.,] made to them; (Mṣb;) [and so, app., اَضْعَفُوا; (see مَضَعِفٌ);] i. q. لَهْمُ ضَوْعٌ. (S, O, K.)***

4. اَضْعَفَهُ *He, (God, Mṣb, or another, S,) or it, (disease, TA,) rendered him ضَعِيفٌ [i. e. weak, &c.]; (S, O, Mṣb, K;) as also ضَعْفَهُ. (L, TA.) — And اَضْعَفَ, said of a man, *He became one whose beast was weak. (S, O, K.) — See also 3, first sentence, and last two sentences.**

5: see 2, in two places. — [تَضَعِيفٌ app. signifies also *He manifested weakness: see تَضَوَّرُ.]*

6. صَارَ ضَعْفًا مَا كَانَ signifies *it became double, or two-fold; and treble, or three-fold; and several-fold, or many-fold]. (O, K.)*

10: see 2, in two places.

ضَعْفٌ an inf. n. of 1, like ضَعْفٌ, (S, O, Mṣb, K,) [both, when used as simple substs., signifying *Weakness, feebleness, &c.*] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Mṣb, K;) and ضَعْفٌ signifies the same, (IAṣr, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.) — ضَعْفُ التَّأْلِيفِ [*Weakness of construction, in language,] is such a con-*

struction of the members of a sentence as is contrary to the [generally-approved] rules of syntax; as when a pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition]; for instance, in the phrase, ضَرَبَ غُلَامُهُ زَيْدًا [“His,” i. e. Zeyd's, “young man beat Zeyd”]. (KT.) When the pronoun is affixed to the objective complement, as in خَافَ رَبَّهُ عُمَرُ [“Omar feared his Lord”] such introduction of it is common: (I'Alḥ p. 128:) and it is [universally] allowable when the pronoun is of the kind called الضَّمِيرُ الشَّانِ, as in إِنَّهُ زَيْدٌ قَاتِلٌ; or ضَمِيرٌ, as in رَبُّهُ رَجُلًا لَقِيْتُهُ; or ضَمِيرٌ نَعْمٌ, as in نَعْمَهُ رَجُلًا زَيْدٌ. (Kull p. 56.) — [In the CK, a signification belonging to ضَعْفٌ is assigned to ضَعْفُ.]

ضَعْفٌ: see ضَعْفٌ. — مِنْ ضَعْفٍ in the Kur xxx. 53 means *Of sperm.* (O, K, TA.) AA, reciting before the Prophet, said مِنْ ضَعْفٍ; and was told by the latter to say مِنْ ضَعْفٍ, [i. e.] with damm. (TA.)

ضَعْفُ الشَّيْءِ signifies *The like of the thing, (AO, Zj, S, O, Mṣb, K, TA,) that doubles it (يَضَعِفُهُ); (Zj, TA;) and ضَعْفَانَةٌ, twice the like of it; (AO, S, O, Mṣb, K;) and اَضْعَافُهُ, the likes of it: (S, Mṣb:) الضَعْفُ in the [proper] language of the Arabs means the like: this is the original signification: (Az, Mṣb:) and (K, TA, but in CK “or,”) then, by a later [and conventional] usage, (Az, Mṣb,) the like and more, the addition being unlimited: (Az, Mṣb, K:) one says, هَذَا هَذَا ضَعْفٌ i. e. *This is the like of this: and هَذَا هَذَا ضَعْفَانَةٌ i. e. These two are twice the like of it: and it is allowable in the language of the Arabs to say, هَذَا ضَعْفُهُ meaning This is twice the like [i. e. the double] of it, and thrice the like [i. e. the treble] of it, [and more,] because the ضَعْفُ is an unlimited addition: (Az, Mṣb: [and the like is said in the O, on the authority of Az:] and one says, لَكَ ضَعْفُهُ meaning Thou shalt have twice the like of it, (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also thrice the like of it, and more without limit: (K:) and الإِثْنَانِ ضَعْفُ الْوَاحِدِ [i. e. الإِثْنَانِ is the double of الْوَاحِدِ]: (M and K in art. ثني:) and if one say in his will, وَأَعْطُوهُ ضَعْفَ نَصِيبِ وَلَدِي, twice the like of the share of his child is given to him; and if he say ضَعْفِيهِ, thrice the like thereof is given to him; so that if the share of the son be a hundred, he [the legatee] is given two hundred in the former case, and three hundred in the latter case; for the will is made to accord with the common conventional language, not with the niceties of the [proper] language: (Az, Mṣb: [and the like is said, but less fully, in the Mgh:] the pl. is اَضْعَافٌ only. (TA.) إِذَا لَادَقْنَاكَ ضَعْفٌ إِذَا لَادَقْنَاكَ ضَعْفٌ, in the Kur [xvii. 77], means ضَعْفٌ عَذَابٍ or ضَعْفٌ الْعَذَابِ حَيًّا وَمَيِّتًا**



الحياة وَضعف عذاب الممات (O, Jel,) i. e. [In that case we would assuredly have made thee to taste] the like [or, as some explain it, the double] of the punishment of others in the present world and [the like or the double thereof] in the world to come: (Jel:) [Sgh adds, app. on the authority of Ibn-'Arafah,] the meaning is, the punishment of others should be made two-fold, or more, (يضعف,) to thee, because thou art a prophet. (O.) In the saying, فَأَوْلَا لَكَ لَهْمُ جَزَاءِ الضَّعْفِ (O.) In the saying, فَأَوْلَا لَكَ لَهْمُ جَزَاءِ الضَّعْفِ, in the Kur [xxxiv. 36], by الضَّعْفِ is meant الأضعاف [i. e. For these shall be the recompense of the likes for what they have done]; and it is most properly held to denote ten of the likes thereof, because of the saying in the Kur [vi. 161], "Whoso doth that which is good, for him shall be ten of the likes thereof." (O.) In the saying, فَأَوْلَا لَكَ لَهْمُ جَزَاءِ الضَّعْفِ, in the Kur [vii. 36], by الضَّعْفِ is meant مضاعفاً [i. e. Therefore do Thou recompense them with a doubled, or a double, punishment]: ضَعْفٌ عَذَابٌ meaning a punishment as though doubled, one part of it upon another. (TA.) — أضعاف الكتاب means † The interspaces of the lines, (S, O, K, TA,) or of the margin, (S, O,) or and of the margins, (K, TA,) of the writing, or book: (S, O, K, TA:) so in the saying, وَقَعَ فِي أَضْعَافِ كِتَابِهِ † [Such a one made an entry of a note or postil or the like, or entries of notes &c., in the interspaces of the lines, &c., of his writing, or book]: (S, O, TA:) and † تَضَاعَفَ كِتَابٌ signifies the same as أَضْعَافُهُ. (TA.) — And أَضْعَافُ الْجَسَدِ † The limbs, members, or organs, (أعضاء,) of the body: (O, K:) or the bones thereof: (AA, K:) or the bones thereof having flesh upon them: (TA:) sing. ضِعْفٌ. (K.) Hence the saying of Ru-beh,

وَاللَّهُ بَيْنَ الْقَلْبِ وَالْأَضْعَافِ

† [And God is between the heart and the limbs, &c.]. (TA.) And it is said of Yoonus, [the prophet Jonah,] كَانَ فِي أَضْعَافِ الْحُوتِ † [He was amid the members of the fish]. (TA.)

ضعف: see ضعف. = Also Garments, or pieces of cloth, made double (مضعفة). (Ibn-'Abbád, O, K.)

ضعفة Weakness of heart, and littleness of intelligence. (TA.)

ضعفة A party, or company, or small company, (شُرذمة,) of the Arabs. (TA.) — Also a pl. of ضِعْفٌ [q. v.]. (S &c.)

ضعفان: see ضِعْفَانٌ.

ضعوف: see the next paragraph, in two places.

ضعيف (S, O, Mgh, K) and [in an intensive sense] † ضَعُوفٌ (Ibn-Buzurj, O, K) and † ضَعْفَانٌ (K) Weak, feeble, faint, frail, infirm, or unsound:

(S, O, Mgh, K:\*) pl. (of the first, S, O, Mgh) ضَعَائِفٌ and ضَعَائِفٌ and ضَعْفَةٌ, (S, O, Mgh, K,) which last is [said to be] the only instance of its kind except خَبِيثَةٌ pl. of خَبِيثٌ [q. v.], (TA,) and ضَعْفَى, like جَرَحَى pl. of جَرِيحٌ: (Mgh:) fem. † ضَعُوفٌ (Ibn-Buzurj, O, K) and ضَعِيفَةٌ; pl., applied to women, ضَعِيفَاتٌ (K) and ضَعَائِفٌ and ضَعَائِفٌ. (TA.) (in the Kur [iv. 32], O) means [For man was created weak, or] subject to be inclined by his desire. (O, L, K.) And الضَعِيفَانِ [The two weak ones] means the woman and the slave: hence the trad., اتَّقُوا اللَّهَ فِي الضَّعِيفِينَ [Fear ye God in respect of the woman and the slave]. (TA.) — In the dial. of Himyer, Blind: and [it is said that] thus it signifies in the phrase لَنَرَاكَ فِينَا ضَعِيفًا [Verily we see thee to be, among us, blind], (O, K,) in the Kur [xi. 93]: (O:) but Esh-Shiháb rejects this, in the 'Inayah. (TA.) — [As a conventional term] in lexicology, applied to a word, [Of weak authority;] inferior to what is termed فَصِيحٌ, but superior to what is termed مُتَكْرَرٌ. (Mz, 10th نوع.) — Applied to verse, or poetry, [Weak;] unsound, or infirm; syn. عَيْلٌ: thus used by Kh. (TA.) — The saying of a man who had found a thing dropped on the ground (وَجَدَ لِقْطَةً) فَعَرَفْتُهَا ضَعِيفًا, means And I made it known in a suppressed, or low, [or weak,] voice. (Mgh in art. نفر.)

ضعف A cow having a young one in her belly; (IDrd, O;) as though she were made double thereby: (TA:) but IDrd says that this is not of high authority. (O.)

تضاعيف inf. n. of 2. (S &c.) — تضاعيف الشيء means The doubles, or trebles, or multiples, of the thing; (مَا ضَعِفَ مِنْهُ) in this sense, تضاعيف has no sing., like تَبَاشِيرٌ &c. (TA.) — تضاعيف الكتاب: see ضعف, near the end. — As expl. by Lth, (O,) تضاعيف signifies حَمَلَانُ الكيمياء [i. e. What is used as an alloy in chemistry or alchemy]. (O, K.)

مضعف A man whose beast, (S, K, and Mgh in art. كفا,) or whose camel, (O,) is weak, (S, Mgh, O, K,) or untractable. (O.) Hence the saying of 'Omar, المضعف أمير على أصحابه [He whose beast is weak, or untractable, is ruler over his companions]; (O, K;) i. e. in journeying; (O;) because they go his pace. (O, K.) And the saying, in a trad., يَرُدُّ مُشَدَّهُمْ عَلَى مُضْعِفِهِمْ, [expl. in art. شد]. (Mgh in art. كفا.) = فَأَوْلَا لَكَ هُمُ الْمُضْعِفُونَ, in the Kur [xxx. 38], means These are they who shall have their recompense doubled, or multiplied: (Az, Bd, TA:) or those who double, or multiply, their recompense (Bd, Jel) and their possessions, (Bd,) by the blessing of their almsgiving: (Bd, Jel:\*) but some read الْمُضْعِفُونَ. (Bd.) — المضعف also signifies مَنْ فَشَتْ ضِعْفَتُهُ وَكَثُرَتْ [He whose property has become wide-spread and abundant]. (Ibn-'Abbád, O, L, K.)

أَرْضٌ مُضْعَفَةٌ Land upon which a weak rain has fallen: (Ibn-'Abbád, O, K:) and [in like manner] † مضعوف signifies a place upon which has fallen only a little, or weak, rain. (O in art. رك.) — المضعف One of the arrows used in the game of الميسر, that has no share, or portion, allotted to it; as though it were disabled from having a share (كَأَنَّهُ ضَعْفٌ † عَنْ أَنْ يَكُونَ لَهُ نَصِيبٌ): (TA:) the second of the arrows termed الغفل, that have no notches, and to which is assigned [no portion and] no fine: these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]. (Lh, M.) [See السفيح.] = See also ضعف.

مضعف A man having manifold good deeds. (TA.)

مضعوف, applied to a thing, (S,) or to a man, (O,) Rendered ضعیف [i. e. weak, &c.]: (AA, S, O, K:) by rule it should be مضعف. (O, K.) A man weak in intellect: (IAar, TA:) or weak-hearted and having little intellect. (TA.) — See also أرض مضعفة, above.

درع مضاعفة A coat of mail composed of double rings. (S, O, K.) — مضاعف as a conventional term used by those who treat of inflection, Having a [radical] letter doubled. (TA.)

أهل الجنة كل ضعيف متضعف [The meet for Paradise is every weak person who is esteemed weak]. (K, TA. [In the CK, erroneously, متضعف: and in the K, أهل الجنة is omitted.]

### ضعو

1. ضعا He hid, or concealed, himself. (ISd, K.)

ضعة (S, K,) originally ضَعُو, or ضَعُو, (accord. to different copies of the S,) the  $\delta$  being a substitute [for the و], because of the form of its pl. [and of the rel. n.]; or, as some say, the  $\delta$  is a substitute for an initial و, and it is mentioned also in art. وضع; (S;) A species of tree, (S, K, TA,) in the desert: or it is [a plant] like the [species of panic grass called] ثمام: (TA:) accord. to Az, a species of ثمام: (TA in art. ثمر:) or another plant: and some pronounce it ضعة; but this is in الحسب [or grounds of pretension to respect &c.], and does not belong to the present art.: (TA:) the pl. is ضَعَوَاتٌ. (S, TA.) [Golius says, on the authority of Meyd, that it also signifies The reed of which writing-reeds are made.]

ضعوى Of, or relating to, the ضعة above mentioned. (S, K.)

### ضعث

1. ضعت الشيء, aor.  $\epsilon$ , inf. n. ضعت, He collected together the thing: whence ضعت signifying "a handful of herbs &c." (Mgh.) See also 2. — And [hence,] ضعت الحديث, (A, K,) aor. as above, (K,) and so the inf. n., (S,) † He confused,

or confounded, [or related in a confused manner,] the tradition, or story, or the like. (S, A, K) — And **ضَغَتِ التَّوْبَ** † He washed the garment, or piece of cloth, without cleansing it, (O, K, TA,) so that it remained in a dubious state. (TA.) — **ضَغَتِ السَّامِرَ**, aor. as above, (K,) and so the inf. n., (S,) *He felt the camel's hump in order to know whether it were fat or not:* (S, K:) and **ضَغَتَهَا** he felt her [i. e. a she-camel] for that purpose. (TA.) — **ضَغَتَ**, accord. to the K, [and the O, as on the authority of Fr.] is also said of a **وَرَلٌ**, meaning *It uttered a cry:* but this is correctly with **ب** [i. e. **ضَغَبَ**]. (TA.)

2. **ضَغَتِ النَّبَاتَ** *He made the plants, or herbage, what are termed أَضْغَاثُ* [pl. of **ضَغْثٌ**]. (A, TA.) — [Hence,] **ضَغَتِ رَأْسَهُ** † *He poured water upon his head, and then divided the hair with his fingers into separate handfuls, in order that the water might reach to the skin.* (L, TA.) [But see what follows.] It is said in a trad. of 'A'ishah, **كَانَتْ تَضَعُ رَأْسَهَا**, (TA,) or **تَضَعَتْ رَأْسَهَا**, (so in the JM,) meaning *She used to rub about the hair of her head with her hand, in washing, as though mixing it together, in order that the water with which she washed might enter into it.* (TA.)

4. **اضْغَثَ الرَّؤْيَا** said of a dreamer, † *He related the dream confusedly.* (A, TA.)

8. **اضْطَفَتْ ضَغْثًا** *He collected a handful of herbage, fresh and dry mixed together.* (K.)

**ضَغْثٌ** The state of a thing's being confused, one part with another. (TA.)

**ضَغْثٌ** A handful of herbs, (AHn, S, A, Mgh, Msb, K,) mixed together, (S, A, Msb, K,) fresh and dry: (S, Msb, K:) or a handful of twigs of trees or shrubs; (Mgh, Msb;) or of fruit-stalks of the raceme of a palm-tree: (Mgh, Msb:) originally, a number of twigs all having one root or stem: and afterwards applied to what is collected together: (Msb:) or a thing that one collects together, such as a bundle of [the species of trefoil called] **رَطْبَةٌ**; and of what has a stem, and grows tall: (Fr, TA:) or whatever is collected together, and grasped with the hand: (AHeyth, TA:) or a bundle of herbs mixed together; or of firewood: pl. **أَضْغَاثٌ**. (TA.) In the Kur xxxviii. 43, it is said to mean *A bundle of rushes* (أَسَلٌ, so in the Mgh and the O, in my copy of the Msb **اثل** [which I think a mistranscription, on account of what follows]), *a hundred in number, (O, Msb,) consisting of slender stalks without leaves, (Mgh, Msb,) whereof mats are made.* (Msb.) See also a prov. cited and expl. voce **إِبَالَةٌ**. Hence, in a trad., **ضَغْثَانِ مِنْ نَارٍ**, meaning † *Two bundles of lighted firewood.* (TA.) And, in another trad., **مَنْهَرُ الْإِخْذِ الضَّغْثِ**, meaning † *Among them is he who obtains somewhat of worldly goods.* (TA.) — Also † *What is confused, and without truth, or reality, [of dreams, and] of news, or tidings, and of an affair.* (Sh, TA.) **أَضْغَاثُ أَحْلَامٍ**, [occurring in the Kur xii. 44 and xxi. 5,] of which the sing. is **ضَغْثٌ حُلْمٍ**, (Msb,)

means † *Complications of dreams; (A;) or medleys of dreams, falsely resembling true dreams:* (O, Msb:) or a dream of which the interpretation will not prove true, because of its confusedness: (ISH, S, K:) or a false dream; the pl. form being used to give emphasis to the meaning of unreality, or because the phrase comprehends various things: (Bd in xii. 44:) or **أَضْغَاثُ الرَّؤْيَا** means the terrors, or frightful things, of the dream. (Mujáhid, O, TA.) One says also, **أَتَانًا بِأَضْغَاثٍ**, meaning † *He brought us [various] sorts of news, or tidings.* (TA.) **ضَغْثٌ** means also † *A deed that is of a mixed kind, not pure, or not sincere.* (IAth and O, from a trad.) And **ضَغْثٌ كَلَامٌ** † *Speech in which is no good:* pl. **أَضْغَاثٌ**. (TA.)

**ضَغُوثٌ**, applied to a she-camel, i. q. **ضَبُوثٌ**; (S, K;) i. e. *Of which one doubts whether she be fat, and which one therefore feels with his hand;* (S;) or of which one feels the hump, in order to know whether she be fat or not: pl. **ضَغْثٌ**. (TA.) And A camel's hump of which one doubts whether it be fat or not. (Kr, TA.)

**ضَغِيئَةٌ** A confused company of men. (O.)

**ضَاغُثٌ** One who hides himself in a thicket or the like, and frightens boys by a sound reiterated in his fauces: (S:) the author of the K, following Sgh in the TSh and O, and Az in the T, says that this is a mistake, and that the word is correctly written with **ب** [i. e. **ضَاغِبٌ**]; but IF and IM and others write it as in the S. (TA.)

**تَضَغِيثٌ** Rain that moistens the earth and the herbage. (K.)

ضغط

**ضَغَطَهُ**, (S, Msb, K,) aor. **عَ**, (S, Msb,) inf. n. **ضَغْطٌ**, (S, Mgh, Msb,) *He pressed him; pushed him;* (S, Msb, K;) *squeezed him;* (Mgh, Msb, K;) against (إِلَى, S, Msb, K, [and عَلَى,]) a thing, (K,) or a wall, (S, Msb,) and the like, (S,) and the ground: (TA:) *he straitened him: he overcame, subdued, or overpowered, him; or he constrained him.* (TA.) It is said in a trad., **لَتَضَغُطَنَّ عَلَى بَابِ الْجَنَّةِ** *Ye shall assuredly be pressed, or pushed, against the gate of Paradise.* (TA.) You say of a tight boot, **ضَغَطَ رِجْلَهُ** [It compressed, or pinched, his foot]. (K in art. حَزَق.) And you say also, **ضَغَطَ عَلَيْهِ**, and **اضْطَغَطَ**, (Lh, TA,) which latter, by rule, should be **اضْطَغَطَ**, (TA,) † *He treated him with hardness, severity, or rigour, with respect to a debt or the like.* (Lh, TA.)

3. **ضَاغَطُوا**, (K,) inf. n. **ضِغَاطٌ** (IDrd, T, O, TA) and **مُضَاغِطَةٌ**; (IDrd, O;) and **تَضَاغَطُوا**; (IDrd, O, K;) *They pressed, pushed, crowded, or straitened, one another;* syns. **زَاغَمُوا** and **تَضَاغَطُوا**. (IDrd, O, K.) You say, **تَضَاغَطَ النَّاسُ** † *The people pressed, or pushed,*

one another in crowding together]; and **ضِغَاطٌ** is like **تَضَاغُطٌ**. (T, TA.)

6: see 3, in two places.

7. **انْضَغَطَ** [as quasi-pass. of 1, app. signifies *He was, or became, pressed, pushed, or squeezed:* and, accord. to a version of the Bible, as mentioned by Golius, in Num. xx. (or xxii.) 25, *he pressed, or squeezed, himself, against (إِلَى) a wall: and also,] † he (a man) was, or became, overcome, subdued, or overpowered; or constrained;* syn. **انْقَهَرَ**. (TA.)

8: see 1, last sentence.

**ضَغْطَةٌ** The pressure of the grave; (S, Msb, K;) because it straitens the dead: (Msb:) its straitening. (Mgh.) — It is also expl. by En-Nadr [ISH] as signifying **مَجَاهِدَةٌ** [app. a mistake for **مُجَاهِدَةٌ**, as meaning † *The exertion of one's utmost power, ability, or endeavour, in contending with another:* and in this sense it should perhaps be written **ضَغْطَةٌ**]. (TA.) — See also **ضَغْطَةٌ**, in two places.

**ضَغْطَةٌ** † *Straitness; difficulty; distress; affliction;* (S, Msb, K;) as also **ضَغْطَةٌ**. (TA.) You say, **اللَّهُمَّ ارْزُقْنَا عَنَّا هَذِهِ الضَّغْطَةَ** [O God, withdraw, put away, or remove, from us this straitness, &c.]. (S.) — † *Force, constraint, compulsion;* (Mgh;) as also **ضَغْطَةٌ**: (TA: [in which one of the syns. is written **قَبْرٌ**, evidently a mistake for **قَهْرٌ**, one of the syns. of the former word in the Mgh:]) *constraint, or compulsion, against the will of the object thereof.* (S, K.) You say, **أَخَذْتُ فَلَانًا ضَغْطَةً** † *I treated such a one with hardness, severity, or rigour, to constrain him, or compel him, to do the thing against his will.* (S.) And hence the trad. of Shureyh, **كَانَ لَا يُجِيزُ الضَّغْطَةَ**, † *He used not to allow the constraint, or compulsion, of one's debtor, and the treating him with hardness, severity, or rigour: or one's saying, I will not give thee unless thou abate somewhat of my debt to thee: or one's having money owed to him by another, who disacknowledges it, and compounding with him for part of what is owed to him, then finding the voucher, and exacting from him the whole of the property after the compromise.* (Mgh.) — See also **ضَغْطَةٌ**.

**ضَغِيْبٌ** A well having by the side of it another well, (As, S, O, K,) and one of them becomes foul with black mud, (As, S, O,) or and one of them becomes choked up, and foul with black mud, (K,) so that its water becomes stinking, and it flows into the water of the sweet well, and corrupts it, so that no one drinks of it: (As, S, O, K:) or a well that is dug by the side of another well, in consequence of which its water becomes little in quantity: or a well dug between two wells that have become choked up. (O.) — And A man weak in judgment, (K, TA,) that will not be roused to action with the people: (TA:) pl. **ضَغِيْبِي**, (K, TA,) [like **مَرَضِي** &c.,] because it is as though it were [significant of suffering from] a disease. (TA.)

**ضَاغَطُ** *A slitting in the arm-pit of a camel, (S, K,) and abundance of flesh [in that part, pressing against the side]: (S:) and i. q. ضَبُّ: (S, K) or a thing like a bag: (TA:) a tumour in the armpit of a camel, like a bag, straitening him: (Meyd: see مَعْرَكُ:) or skin collected together: or the base of the callous protuberance upon the breast of a camel pressing against the place of the arm-pit, and marking, or scarring, and excoriating, it. (TA.) Accord. to IDrd, ضَاغَطُ بِعَيْرِ بِهِ means *A camel whose arm-pit comes in contact with his side so as to mark it, or scar it. (TA.)* = † *A watcher, keeper, or guardian; a confidential superintendent; (S, K;) over a person; so called because he straitens him; (S;) or over a thing. (K.)* You say, **أَرْسَلَهُ ضَاغَطًا عَلَى فُلَانٍ** † *He sent him as a watcher, &c., over such a one. (S, TA.)* And hence what is said in the trad. of Mo'adh, (S, L,) when his wife asked him, on his return from collecting the poor-rates in El-Yemen, where was the present which he had brought for his wife, and he answered, (L,) **كَانَ عَلَى ضَاغَطٍ** [*There was over me a watcher*], (S,) or **كَانَ مَعِيَ ضَاغَطٌ** [*There was with me a watcher*], meaning God, who knows the secrets of men; or he meant, by ضَاغَطُ, the trust committed to him by God, which he had taken upon himself; but his wife imagined that there was with him a watcher who straitened him, and prevented his taking to please her. (L.)*

## ضغن

1. **ضَغْنٌ**, (AZ, S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **ضَغِنٌ** (AZ, S, Mṣb, TA) and **ضَغْنٌ**, (AZ, TA,) or the latter is a simple subst., (Mṣb,) *He, (S; K,) or it, i. e. one's bosom, (Mṣb,) was, or became, affected with rancour, malevolence, malice, or spite; (S, Mṣb, K;) or, said of a man, his bosom was, or became, affected therewith; (AZ, TA;) عَلَيْهِ against him. (S.)* [See also ضَغْنٌ below.] — And, (IAḩr, S, K,) aor. and inf. ns. as above, (TA,) *He inclined, (IAḩr, S, K, TA,) towards him, (IAḩr, TA,) and عَلَيْهِ against him, (TA,) and إِلَى الدُّنْيَا [towards the present world, or worldly things]. (S, K.)* And **ضَغِنَتْ** الضَّغْنَةَ, inf. n. **ضَغِنٌ**, † *The spear-shaft was, or became, crooked. (TA.)* — Also, (K, TA,) aor. and inf. ns. as above, (TA,) *He was, or became, affected with desire, or with yearning or longing of the soul. (K, TA.)*

6. **تَضَاغَنُ** *The conceiving, or being affected with, mutual rancour, malevolence, malice, or spite. (KL, and ḩar p. 43.)* You say, **تَضَاغَنُوا** and **اضْطَغَنُوا** *They had, or held, in the heart, feelings of mutual rancour, malevolence, malice, or spite. (S, K.)*

8: see what next precedes. — One says also, **اضْطَغَنَ عَلَى فُلَانٍ ضَغِينَةً** *He conceived, or concealed, [in his heart,] rancour, malevolence, malice, or spite, against such a one. (TA.)* — And **اضْطَغَنَهُ** *He took it (i. e. a thing, and weapon, S) beneath his حُضْنٍ [or the part between his armpit and flank, &c.]: (S, K;) and he carried*

*him (i. e. a child) in that part, or in his bosom. (TA.)* — **الِضْطِغَانُ** is also syn. with **الِشْتِمَالُ**, which is *The putting [a portion of] the garment beneath [and within] the right arm, [app. from behind,] and the other end beneath the left arm, and drawing it [i. e. the garment] together with the left hand. (TA.)* [But see **اشْتَمَلَ**.]

**ضَغْنٌ** [said by some to be an inf. n.: (see 1:)] *Rancour, malevolence, malice, or spite; (S, Mṣb, K;) as also ضَغِينَةٌ: (S, K;) or both signify vehement rancour &c.; and enmity; and violent hatred: (TA:) the pl. of the former is أَضْغَانٌ; (MA, Mṣb;) and that of † the latter is ضَغَائِنٌ, (MA,) and † ضَغِينٌ may be a pl. of ضَغِينَةٌ, [or rather a coll. gen. n.,] or the ʿ may be elided by poetic license; or these two may be dial. vars., like حَقَّةٌ and حَقٌّ and بَيَاضَةٌ and بَيَاضٌ. (TA.)* One says, when he has sought to gain a person's good will, or approval, **سَلَّلْتُ ضَغْنَ فُلَانٍ** and **ضَغِنْتَهُ** [*I drew forth the rancour, &c., of such a one*]. (TA.) And a woman who hates her husband is said to be **ذَاتُ ضَغْنٍ عَلَى زَوْجِهَا** [*One who has a feeling of rancour, &c., against her husband*]. (TA.) — And *Difficulty of disposition* in a beast: so in the phrase **ذَاتُ ضَغْنٍ** [*A beast (دَابَّةٌ) having a difficult disposition*]. (TA.) See also the phrase **ذَاتُ شُغْبٍ وَضَغْنٍ**, applied to a she-ass, in art. شُغْبٌ. — And *Inclination. (S, K.)* One says, **مَيَّلتُ إِلَى فُلَانٍ** *My inclination is towards such a one. (S.)* — And *Desire; or yearning or longing of the soul. (K, TA.)* One says **ذَاتُ نَاقَةٍ ضَغْنٍ** meaning *A she-camel yearning towards, or longing for, her home, or accustomed place, (S, TA,) and her mates. (S.)* [See a verse cited voce رَفَاتٌ.] And sometimes ضَغْنٌ is thus used, metaphorically, in relation to women. (TA.) — Also *A side; or a region, quarter, or tract; syn. نَاحِيَةٌ. (K.)* — And **الْإِطُّ** [i. e. *foot, bottom, or lowest part,*] of a mountain: thus correctly, as in the "Nawádir:" in the copies of the **كَلَامِ الجَمَلِ** is erroneously put for **الجَبَلِ**. (TA.)

**ضَغِنٌ** *Affected with rancour, malevolence, malice, or spite; as also ضَاغِنٌ. (Mṣb.)* — And **قَنَاقَةٌ ضَغِنَةٌ** † *A crooked spear-shaft. (S, K, TA.)* — See also ضَاغِنٌ.

**ضَغُونٌ** *A horse, and a mare, that runs like him who reverts from the state in which he was, or from the course that he was following. (AO, TA.)* [See also ضَاغِنٌ.]

ضَغِينٌ: see ضَغْنٌ.

ضَغِينَةٌ: see ضَغْنٌ, in three places.

**الضَّغِينِيُّ** *The lion: (K, TA:) as though a rel. n. from الضَّغِينَةُ: because he is very rancorous, malevolent, malicious, or spiteful. (TA.)*

ضَاغِنٌ: see ضَغْنٌ. — Also *A horse that will not exert his power of running unless beaten; (S,*

*K, TA;) and so ضَغِنٌ. (S, TA.)* [See also ضَغُونٌ.]

**مُضَاغِنٌ** *One who treats, or regards, his brother with rancour, malevolence, malice, or spite, or with enmity, being so regarded, or treated, by him; as also مُضْطَغِنٌ. (TA.)*

مُضْطَغِنٌ: see what next precedes.

## ضف

1. **ضَفَّه**, (O, K,) aor. ʿ, inf. n. **ضَفٌّ**, (O,) *He collected it together. (O, K.)* — And **ضَفَّ**, [app. for **ضَفَّ أَصَابِعَهُ**], (Fr, O, K,) aor. and inf. n. as above, (Fr, O,) said of one warming himself, *He closed his fingers together and put them near to the fire. (Fr, O, K.)* — And **ضَفَّ النَّاقَةَ**, (S, O, K,) aor. and inf. n. as above, (TA,) *He milked the camel with the whole hand; (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of ضَفَّهَا: (S, O;) or, accord. to Fr, the doing thus is termed الضَّفُّ; but الضَّبُّ signifies "the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together:" or, as is said on other authority, الضَّفُّ signifies the clasping the two teats together with the hand when milking: [but this is also said to be the meaning of الضَّبُّ:] or, as Lḩ says, the grasping the teat with all one's fingers. (TA.)* — **ضَفَّ القَوْمَ عَلَى الطَّعَامِ**, or **الْمَاءِ**, [aor. app. ʿ or ʿ, or both,] inf. n. **ضَفٌّ** and **ضَفٌّ**, [see the latter of these below,] *The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water. (TK.)* [See also what next follows.]

6. **تَضَاوَأَ عَلَيْهِ** *They multiplied, or became numerous, (S, O, K,) and collected themselves together, (O, K,) [and, accord. to an explanation of the part. n., by Lḩ, pushed, pressed, crowded, or thronged, together,] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تصَاوَأَ. (TA.)* — And **تَضَاوَأَ** signifies also, accord. to the O and K, **حَقَّتْ أَمْوَالُهُمْ**; but correctly, as in the "Nawádir" of AZ, **أَمْوَالُهُمْ** [i. e. *Their possessions became scanty*]. (TA.)

**ضَفٌّ** *Narrow, or strait, and hard: so in the phrase رَجُلٌ ضَفُّ الحَالِ [A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K;\*) and one says also رَجُلٌ ضَفُّ الحَالِ, and قَوْمٌ ضَفُّوا الحَالِ; but idghám is more proper. (Sb, TA.)* — **شَاةٌ ضَفَّةٌ الشُّحْبِ** *A ewe, or goat, whose stream of milk from the udder is wide. (AA, O, L, K.)*

**ضَفٌّ** *A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed شَرَى [q. v.]: (Abou-Málik, O, K;) pl. ضَفَفَةٌ, like قِرْدَةٌ. (K.)*

**ضَفَّة** *A single act of pushing, pressing, crowding, or thronging, together upon water.* (S, O, K. [See **ضَفَفَ**].) — **دَخَلَتْ فِي ضَفَّةِ الْقَوْمِ** and **ضَفَفْتَهُمْ** (O, K\*) are phrases mentioned by Aṣ (O, TA) and Lth (TA) as meaning *I entered among the company, or collective body, of the people, or party.* (O, K.\*) — And **ضَفَّةٌ** signifies also *The first دَفْعَةٌ [i. e. rush, or quantity that pours forth at once or that is poured forth at once], or دَفْعَةٌ [i. e. single act of pouring], (accord. to different copies of the K.) of water.* (K.) — See also the next paragraph, in five places.

**ضَفَّةٌ** (T, S, O, Mgh, Mṣb, K) and **ضَفَّةٌ** (T, O, Mgh, Mṣb, K) *The side of a river* (T, S, O, Mgh, Mṣb, K) and of a well: (Mṣb:) **ضَفَّتَاهُ** signifying *its (a river's) two sides*: (S:) and **ضَفَّتَا الْوَادِي**, or **الْحَيَزُومِ**, and **ضَفَّتَاهُ**, *the two sides of the valley, or of the حَيَزُومِ [i. e. breast, or chest, &c.]*: (IAṣr, K:) and **ضَفَّةُ الْبَحْرِ** [or **ضَفَّتُهُ**] *the shore of the sea*: (K:) and the dual of **ضَفَّةٌ** [or **ضَفَّتَةٌ**?] occurs in a saying of 'Alee metaphorically used as meaning *the two sides of the eyelids*: (TA:) the pl. of **ضَفَّةٌ** is **ضَفَفٌ**, (Mṣb,) or **ضَفَاتٌ**; (TA:) and that of **ضَفَّةٌ** is **ضَفَاتٌ**. (Mṣb.)

**ضَفَفَ** *The pushing, pressing, crowding, or thronging, together, of people, at, or upon, water [to drink thereof or to water their beasts].* (S, O, K. [See also 1, last explanation.]) And *Numerousness of the persons composing a family, or household*: (S, O, K:) or, accord. to Lh, *visitors and friends that come time after time; and one's household, or family*: or, as some say, *i. q. حَشْرٌ [i. e. one's dependents, &c.]*. (TA.) And *The taking of food with other people*: (S, O, K:\*) thus in a trad. in which it is said of the Prophet, **مَا شَبِعَ مِنْ خُبْزٍ وَنَحْمٍ إِلَّا عَلَى ضَفَفٍ** [*He did not satiate himself with the eating of bread and flesh-meat except in a case of taking thereof with others*], as expl. by a man of the desert in answer to a question put to him by Málík Ibn-Deenár: (S, O: but in the latter, **لَمْ يَشْبِعْ**: or the case of the eaters' being too many for the food: (Th, O, K:) [or,] accord. to Kh, (S, O,) *numerousness of the hands upon the food*: (S, O, Mṣb:) [or,] accord. to Aṣ, the case of the property's being little, and the devourers thereof many. (S, O.) [See also **حَفَفَ**.] Accord. to AZ, (S, O,) *Straitness, and hardness, or hardship*: (S, O, Mṣb:) accord. to Fr, (S, O,) *want*. (S, O, Mṣb, K.) [See two exs. voce **حَفَفَ**.] Also *Weakness*. (Fr, O, K.) And *Haste* (Fr, S, O, Mṣb) in an affair: (Mṣb:) so in the saying, **لَقِيتُهُ عَلَى ضَفَفٍ** [*I met him, or found him, in a state of haste*]. (Fr, S, O.) And *A quantity less than will fill the measure, and less than anything that is filled*. (Sh, O, K.) And *Food, or the eating, less than satiates*. (TA.) — See also **ضَفُفٌ**.

**ضَفَاتٌ** [thus written without any syll. sign] *The quality denoted by the epithet ضَفُوفٌ applied to a she-camel or a ewe or goat.* (TA.)

**ضَفُوفٌ** *Having much milk, not to be milked save with the whole hand*; (O, K:\*) applied to a camel, (O, K,) and to a ewe or goat: so in a verse cited voce **ضُوفٌ**, as some relate it; but as others relate it, the word is **ضَفُوفٌ**, with **ص**. (TA.) — And [hence, app.,] **عَيْنٌ ضَفُوفٌ** + *A source abounding with water.* (TA.)

**هُوَ** (O, TA,) in the K **هُوَ** **فُلَانٌ مِنْ لَفِينِنَا وَضَفِينِنَا**, but the former is the right order, (TA,) a saying mentioned by Aboo-Sa'eed, (O, TA,) means *Such a one is of those whom we associate with us, and those whom we congregate with us, when events befall us.* (O, K:\*, TA.)

**ضَفَافَةٌ**, (O, K,) without teshdeed, (O,) like **سَحَابَةٌ**, (K,) *Devoid of intellect, or intelligence.* (O, K.)

**ضَفَفَةٌ**: see **ضَفَّةٌ**.

**مَضْفُوفٌ** *A water that is thronged [so that it has become little in quantity]*; (S, O, K:) like **مَسْفُوفَةٌ**; (S, O:) *to which many men and cattle have come*: (Lh, TA:) occurring in a verse cited voce **مَدَارَةٌ**, in art. **دَوْرٌ**: (S, O, TA:) in that verse, Aboo-Amr Esh-Sheybánee, instead of **الْمَضْفُوفِ**, read **الْمَضْفُوفِ**; which means [the same, (K in art. **ظَف**), or] "occupied." (IB, TA.) — [Hence,] **رَجُلٌ مَضْفُوفٌ** + *A man exhausted of what he possessed [in consequence of much begging]*; like **مَسْفُوفٌ**: (S, O, TA:) [see also **مَسْفُوفَةٌ**]: some say **مَضْفُوفٌ عَلَيْهِ**. (TA.)

ضَفَع

Q. 1. **ضَفَعَهُ**, said of water, *It had in it ضَفَادِعُ [or frogs].* (O, K.) — And, said of a man, *He shrank, or became contracted*; syn. **تَقَبَّضَ**: or *he voided his excrement, or ordure; or thin excrement*; syn. **سَلَخَ**: or *he emitted wind from the anus, with a sound.* (TA.)

**ضَفَعٌ** (S, O, Mṣb, K) and **ضَفَعٌ** and **ضَفَعٌ** (K) and **ضَفَعٌ**, (S, O, Mṣb, K,) this last said by some, (S, O, Mṣb,) but most rare, or rejected, (K,) disallowed by Kh and a number of others, (Mṣb,) [for] accord. to Kh [and others] there are only four words of the measure **فَعْلَلٌ** in the language, which are **دَرَمَرٌ** and **هَبْرَعٌ** and **قَلْعَرٌ**, (S, O,) [The frog; and app. also the water-toad;] *a certain reptile (دَابَّةٌ) of the rivers, (K, TA,) generated in the river, (TA,) the flesh of which, cooked with olive-oil, is [said to be] an antidote to the poison of venomous creatures, (K, TA,) when put upon the place of the sting, or bite*: (TA:) and [a certain reptile] of the land, (K, TA,) [app. the land-toad,] *that lives, or grows, in caverns and caves, (TA,) the fat of which is [said to be] wonderful for the extraction of teeth (K, TA) without fatigue, and of the skin of which, tanned, the skull-cap that renders invisible (طَائِبَةُ الْإِخْفَاءِ) [a vulgar term] is made, as is said by the performers of legerdemain; and the flesh of this species is said to be poisonous*: (TA:) the fem., (S, O, Mṣb,) or the n. un., (K,) is with **ة**: and the pl. is **ضَفَادِعٌ**

(S, O, Mṣb, K) [and **ضَفَادٌ**; in the Mṣb and K, **ضَفَادِي**; in the O, correctly, **الضَفَادِي** is said to be a var. of **الضَفَادِعُ**, like **الْبَعَالِي** and **الْأَرَانِي** of **الضَفَادِعُ** and **الضَفَادِي**. — **نَقَّتْ ضَفَادِعُ بَطْنِهِ** [lit. *The frogs of his belly croaked*] means *he was, or became, hungry*; (O, K:) like **نَقَّتْ عَصَائِرُ بَطْنِهِ**. (O.)

— **الضَفِيدُ الْأَوَّلُ** is a name of + *The bright star [α] on the mouth of Piscis Australis*; (Kzw, Descr. of Aquarius;) also called **قُرْالْحَوْتِ**: (Idem, Descr. of Piscis Australis:) and **الضَفِيدُ الثَّانِي** is the name of + *The star on the southern fork of the tail of Cetus.* (Idem.) — And **الضَفِيدُ**, (O, K,) thus only, (TA,) + *A certain bone [or horny substance, which we, in like manner, call "the frog,"] in the interior of the horse's hoof,* (O, K,) *in the sole thereof.* (O.) [See also **نَسْرٌ**.]

**ضَفَادِعٌ** *Waters abounding with ضَفَادِعُ [or frogs].* (S, O.)

ضَفَر

1. **ضَفَرَ**, (A, Mṣb, K,) aor. **ضَفَرَ**, (Mṣb, K,) inf. n. **ضَفْرٌ**, (S, A, &c.,) *He plaited, braided, or interwove,* (S, A, Mgh, K,) hair, (S, Mgh, K,) &c., (S,) or the like, (TA,) or a [lock of hair, such as is called] **دُوَابَةٌ**, and a [girth of thongs such as is called] **نَسْعٌ**, (A,) *in a wide form*; (S, Mgh;) as also **ضَفَرَ**, inf. n. **تَضْفِيرٌ**: (S, TA:) *he made hair into ضَفَائِرُ, [pl. of **ضَفِيرَةٌ**,] *each ضَفِيرَةٌ consisting of three or more distinct portions.* (Mṣb.) — *He twisted a rope or cord.* (K.) — **ضَفَرَتْ شَعْرَهَا**, (S, TA,) aor. **ضَفَرَتْ**, (TA,) inf. n. as above, (K,) said of a woman, (S, TA,) *She gathered together her hair.* (K, TA.) — And **ضَفَرَ**, from the same verb in the first of the senses expl. above, + *He made, or constructed, a [dam of the kind called] ضَفِيرَةٌ*. (IAṣr, TA.) — **ضَفَرَ** also signifies + *The building with stones without [the cement called] كَلْسٌ and without clay.* (K, TA.) You say, **ضَفَرَ الْحِجَارَةَ حَوْلَ بَيْتِهِ** + [*He built the stones around his house, or tent, without mortar or clay*]. (TA.) — **ضَفَرَ الْبَعِيرَ الْعَلْفَ**, (A,) inf. n. **ضَفْرٌ**, (K,) + *He put the fodder into the mouth of the camel,* (A, K,\*) *against his will.* (A.) And **ضَفَرَ الْفَرَسَ**, (A, K,\*) *against his will.* (A.) And **ضَفَرَ الدَّابَّةَ**, (A,) or **ضَفَرَ الدَّابَّةَ**, aor. **ضَفَرَ**, inf. n. **ضَفْرٌ**, (TA,) + *He put the bit into the mouth of the horse, (A,) or of the beast.* (TA.) — Also **ضَفَرَ**, aor. **ضَفَرَ**, (S, Mṣb, K,) inf. n. **ضَفْرٌ**, (S, Mṣb,) *He ran; syn. عَدَا and سَعَى*: (S, Mṣb, K:) or *he hastened, or went quickly*: or *he bounded, or sprang*: (TA:) *he leaped (Aṣ, K) in his running.* (Aṣ, TA.)*

2: see the preceding paragraph, first sentence.

3. **ضَفَرَهُ** *He aided him.* (A, Mṣb.) [See also 6.]

6. **تَضَفَرُوا** *They leagued together, and aided one another,* (Ibn-Buzurj, S, A, Mṣb, K,\*) **عَلَى** *to do the thing,* (S, A, K,) and **عَلَى فُلَانٍ** *against such a one.* (Ibn-Buzurj.)

7. **انضَفَرَ الْحَبْلَانِ** *The two ropes became twisted together.* (S.)

**ضَفْرٌ** *A camel's girth, of plaited [goats'] hair;* (K, TA); as also **ضَفَارٌ**: (K:) the girth of a camel's saddle: (S:) a wide girth of a camel's saddle; as also **ضَفِيرَةٌ**: pl. [of mult.] (of the first, TA) **ضَفُورٌ** (K, TA) and [of pauc.] **أَضْفَارٌ**: (TA); and (of the second, TA) **ضَفْرٌ**. (K, TA.) — See also **ضَفِيرَةٌ**, in three places. — Also † *A great quantity of sand that has become collected together: or a quantity of sand that has become accumulated, part upon part;* (K;) and (K) so **ضَفْرَةٌ**: (S, K;) pl. [of the former] **ضَفُورٌ**; (K;) and [coll. gen. n.] of the latter **ضَفْرٌ**: (S:) or a long, broad, **حَقْفٌ** [generally expl. as meaning a winding tract] of sand; by some pronounced **ضَفْرٌ**: (Lth, TA:) [or] a **حَقْفٌ** of sand is termed **ضَفِيرَةٌ**. (S.)

**ضَفْرٌ**: see the last preceding sentence.

**كِنَانَةٌ** and [its n. un.] **ضَفْرَةٌ**: see **ضَفْرٌ**. — **كِنَانَةٌ ضَفْرَةٌ** [in the TA **ضَفِيرَةٌ**, evidently a mistranscription,] i. e. **مِثْلَةٌ** [i. e. *A full quiver*]. (S, O. [Freytag writes **ضَفْرَةٌ كِنَانَةٌ**, and explains it as meaning "Gens Cinanah impleta est:" but in my copies of the S and in the O, it is **كِنَانَةٌ**].)

**ضَفَارٌ**: see **ضَفْرٌ**, first sentence.

**ضَفِيرٌ** *A rope of [goats'] hair,* (Mgh, Mṣb, TA,) twisted: of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — And † *The shore, or side, of the sea or of a great river;* (O, K, TA); as also **ضَفِيرَةٌ**. (TA.)

**ضَفْرَةٌ** (Aṣ, S, M, A, Mgh, Mṣb, K) and **ضَفْرٌ**, (S, M, A, Mgh, K) the latter an inf. n. used as a subst. [properly so termed], (Mgh,) *A single lock of hair:* (M, Mṣb, K:) and (Mṣb) *a [lock of hair such as is termed] ذُوَابَةٌ*, (Mgh, Mṣb,) or *أَخْبِرَةٌ* and *عَدِيرَةٌ*, of a woman: (Aṣ, TA:) or *a plaited, braided, or interwoven, ذُوَابَةٌ*: (A, TA:) or *[a plait of hair] consisting of three, or more, distinct portions:* (Mṣb:) or i. e. **عَقِيصَةٌ** [q. v.]: one says **نَبَا ضَفِيرَتَانِ**, and **ضَفْرَانِ**, meaning **عَقِيصَتَانِ**: (Yaḥkoob, S:) or the **ضَفِيرَتَانِ** pertain to a man, not to a woman; [though such is not the case accord. to modern usage;] and **عَدَائِرُ**, [pl. of **عَدِيرَةٌ**,] to women; and these are **مَضْفُورَةٌ** [i. e. plaited]: (AZ, TA:) the pl. of **ضَفِيرَةٌ** is **ضَفَائِرٌ** (A, Mṣb) and **ضَفْرٌ**; (Mṣb;) and the pl. of **ضَفْرٌ** is **ضَفُورٌ**. (A.) — See also **ضَفْرٌ**, in two places. — **ضَفِيرَةٌ** also signifies † *A dam,* (IAṣr, S, A, Mgh, Mṣb,) *extending in an oblong form upon the ground, having in it wood and stones.* (IAṣr, TA.) — And † *A plain, or soft, tract of land, oblong, producing herbage or the like, extending [to the distance of the journey of] a day, or two days.* (TA.) — See also **ضَفِيرٌ**.

**الضَّافِرُ فِي الْحَجِّ** *He who twists, or plait, his hair during the performance of the pilgrimage.* (TA.)

## ضفر

1. **ضَفَا**, aor. **يَضْفُو**, (S, Mṣb,) inf. n. **ضَفُو** (S, Mṣb, K) and **ضَفُو**, (Mṣb,) *It (a thing, S, and a garment, S, Mṣb) was, or became, complete, full, ample, or without deficiency.* (S, Mṣb, K,\*) — And *It was, or became, much in quantity;* (S, K, TA;) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool. (TA.) [Hence,] one says, **ضَفَّتْ عَلَيْهِ التَّعْمَةُ**, i. e. *Wealth became abundantly bestowed upon him*. (M in art. رف.) And **ضَفَا الْعَيْشُ**, meaning **اتَّسَعَ** [i. e. *The means of subsistence became ample*]. (Mṣb.) — And **ضَفَا الْحَوْضُ**, (TA,) inf. n. **ضَفُو**, (K, TA,) *The watering-trough overflowed (K, TA) by reason of its fulness.* (TA.) = **ضَفِيَ** *He (a man) became poor:* mentioned by Az in art. ضيق. (TA.)

**ضَفَا** *A side:* and **ضَفَاوَاهُ** *his, or its, two sides.* (K.) **ضَفَا** and **ضَفَاةٌ**, also, have a similar meaning.]

**ضَفُو** [an inf. n. of 1, q. v.: and as a simple subst.,] *Wealth, or prosperity, and ampleness [of circumstances].* (TA.) [See also what next follows.]

**ضَفْوَةُ الْعَيْشِ** *An easy and a plentiful state, or condition, of life.* (K, TA.) One says, **فُلَانٌ فِي ضَفْوَةٍ مِنْ عَيْشِهِ** [*Such a one is in an easy and a plentiful state, or condition, in respect of his means of subsistence*]. (S.)

**تَوْبٌ ضَافٍ** *A garment that is complete, full, ample, or without deficiency.* (S, Mṣb, K,\*) And **فَرَسٌ ضَافِي السَّبِيبِ** [*or hair of the forelock or of the mane or of the tail*]. (TA.) And **رَجُلٌ ضَافِي الرَّأْسِ** *A man having much hair of the head.* (S.) And **دِيمَةٌ ضَافِيَةٌ** *A lasting, or continuous, or continuous and still, rain, in consequence of which the land becomes abundant with herbage.* (TA.) And **هُوَ ضَافِي الْفَضْلِ** † [*He is abundant in excellence*]. (TA.)

## ضل

1. **ضَلَّتْ**, (S, Mgh, O, Mṣb, K,) third pers. **ضَلَّ**, (Mgh, Mṣb,) aor. **ضَلَّ**, (S, Mgh, O, Mṣb, K,) inf. n. **ضَلَالٌ** and **ضَلَالَةٌ**; (S, O, Mṣb;) and **ضَلَّتْ**, (S, Mgh, O, Mṣb, K,) third pers. as above; (Mgh;) the former of the dial. of Nejd, and the more chaste; the latter of the dial. of the people of El-'Alīyeh, (S, Mṣb, TA,) and of El-Hijáz, and Kr has mentioned **ضَلَّتْ** for **ضَلَّتْ** as heard from the tribe of Temeem; (TA;) *I erred, strayed, or went astray;* (Mgh, Mṣb;) *deviated from the right way or course, or from that which was right; missed, or lost, the right way; or lost my way;* **ضَلَّ** and **ضَلَالَةٌ** signifying the contr. of **رَشَادٌ**, (S, O, TA,) and **هُدًى**. (K, TA.) [See **ضَلَّ** below.] Hence, in the Kur [xxxiv. 49], **قُلْ إِنْ ضَلَلْتُ فَأْتِمًا أَضِلُّ عَلَى نَفْسِي** [*Say thou, If I err, I shall err only against myself, i. e., to my own hurt*]. (O, Mṣb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, **ضَلَّ ضَلَالَةً** [app.

*His error became error indeed; a phrase similar to جَدَّ جَدُّهُ q. v.: or his erring passed away; see 4, latter part]. (TA.) And **ضَلَّ عَنِ الْقَصْدِ** *He deviated from the right way or course.* (TA.) And the verb is trans. as well as intrans.: you say, **ضَلَّ الطَّرِيقَ**, and **ضَلَّ عَنْهُ**, aor. **ضَلَّ** and **ضَلَّ**, (Mgh, Mṣb,) inf. ns. as above, meaning *He erred, strayed, or went astray, from the road, or way;* (Mṣb;) *he did not find the way to the road:* (Mgh, Mṣb;) and of anything stationary, if you miss the place thereof, you say **ضَلَّتُهُ** and **ضَلَّتُهُ**: (Az, Mṣb:) or you say, **ضَلَّتُ الطَّرِيقَ**, (K,) or **ضَلَّتُ الْمَسْجِدَ**, and **الِدَّارَ**, (ISk, S, O,) [*I missed, or lost, the right way to the road, or the mosque, and the house,*] when you know not the place thereof: (ISk, S, O:) and in like manner, anything stationary, to which one does not find the way: (ISk, S, O, K:) and AA says the like: but that one says of a thing that falls from his hand, and a thing that quits its place, **أَضَلَّتُهُ**, (IB, TA,) which means *I lost it, and knew not its place;* meaning, for instance, a horse, or she-camel, or the like: (Az, Mṣb:) [thus] one says, **أَضَلَّتُ بَعِيرِي** [*I lost my camel, and knew not his place,*] (AA, ISk, S, IB, O) when his shank has been tied up to his arm and one does not find the way to him, and when he has been left loose and has gone away whither one knows not: (AA, IB, TA:) but Yoo differs from others respecting this case; for, accord. to him, one says, **أَضَلَّ بَعِيرَهُ** and also **ضَلَّ**, in the same sense; (O, TA;) and the like is said in the K: (TA:) and it is also said in the Bāri' that when you seek an animal and miss its place and find not the way to it, it is regarded as in the category of stationary things, and therefore you say **ضَلَّتُهُ**. (Mṣb.) — **ضَلَّ** signifies also *He was, or became, confounded, or perplexed, and unable to see his right course.* (Ibn-Es-Seed, TA.) — Also, aor. **ضَلَّ**, (S, O, K) and **ضَلَّ**, (K,) the pret. being like **زَلَّ** and **مَلَّ**, (TA,) inf. n. **ضَلَالٌ**, *It (a thing, S, O, TA) became lost;* [as though it went astray;] *it perished, came to nought, or passed away.* (S, O, K, TA.) Thus in the phrase **ضَلَّ عَنِّي كَذَا** *Such a thing became lost from me.* (Mgh.) One says to him from whom pieces of money have dropped, **قَدْ ضَلَّتْ عَنْكَ** [*They have become lost from thee*]. (TA.) And to him who has done a deed from which no profit has resulted, you say, **قَدْ ضَلَّ سَعْيُكَ** † [*Thy labour has been lost*]: the like occurs in the Kur xviii. 104, meaning **ضَاعَ**. (TA, in two places.) — And † *He (a man, TA) died, and became dust and bones.* (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of **ضَلَّلْنَا**, **ضَلَّلْنَا** [q. v.], with **ص**: (TA:) or the verb in that instance has the meaning here next following. (S.) — And † *He, or it, (a man, S, TA, or a camel, Mṣb, and a thing, TA,) was, or became, unperceived or imperceptible, unapparent, latent, hidden or concealed, or absent.* (S, Mṣb, K, TA.) Hence the phrase, **ضَلَّ الْبَاءُ فِي اللَّبَنِ** † [*The water became unperceived, or concealed, in the milk*]. (TA.) One says of a road to which he has not been able to find the way, **ضَلَّ عَنِّي***



[It has become hidden from me]. (K, TA.) And hence also the saying of a man, as is related in a trad., (S, O, TA,) after his having charged his sons by saying to them, "When I die, burn ye me; and when I shall have become ashes, pound me; then scatter me in the water." (O, TA:) **لَعَلِّي أُضِلُّ** (S, O, TA) i. e. † *May-be, I shall be unperceived by God, or concealed from Him*: (S:) or *may-be, I shall be hidden, or absent, from God's punishment*: (O, TA:) or, as El-'Otbee says, *may-be, I shall escape God, and my place will be hidden from Him*. (TA.) And **ضَلَّ** said of one forgetting means † *His memory became absent from him*. (O, Mṣb, TA.) **أَنْ تَضِلَّ** إِحْدَاهُمَا or **إِنْ تَضِلَّ**, in the Kṣur [ii. 282], accord. to different readers, (TA,) in which instance **أَنْ** and **إِنْ** are syn., (Mughnee, [see **أَنْ**, in p. 106, cols. 1 and 2,]) means *If one of them twain [referring to women] be absent from her memory: or if the memory of one of them twain be absent from her: [or if one of them twain err in her memory:]* or, accord. to Zj, the meaning of the verb in this case is that which next follows. (TA.) — **ضَلَّتْ** **الشَّيْءُ** also signifies † *I forgot the thing*: whence one says of a woman, **ضَلَّتْ أَيَّامَ حَيْضِهَا** † [*She forgot the days of her menstruation*]; and so **أَضَلَّتْهَا**: (Mgh:) or **ضَلَّ فُلَانًا** † *He was made, or caused, to forget such a one*. (K. [In the CK, **أَضَلَّتْ** is erroneously put for **أَنْسِيَهُ**].) It is said that **لَا يَضِلُّ رَبِّي**, in the Kṣur xx. 54, means † *My Lord will not be unmindful: or nothing will escape Him*. (TA.) — And one says, **ضَلَّتْنِي فُلَانٌ**, (Mṣb, K,) or **ضَلَّتْنِي فُلَانٌ فَلِمَ أَقْدَرُ عَلَيْهِ**, (O,) meaning *Such a one went away from me, (O, Mṣb, K,) and I was unable to compass him [or to find him]:* so in the Bāri'. (Mṣb.) — **ضَلَّ**, as a verb of wonder: see **ضَلَّ**.

2. **ضَلَّه**, (S, MA, O, K,) inf. n. **تَضَلِيلٌ** and **تَضَلَّلٌ**, (K,) *He, or it, made, or caused, him to pursue a course that led to error, or deviation from the right way*: (K: [see also 4:]) *he, or it, led him astray; seduced him*: (MA:) [or] *he attributed, or imputed, to him error, or deviation from the right way*. (S, MA, O.) **ضَلَّ سَعِيرٌ**, a phrase used by a poet, means *Error, or deviation from the right way, was attributed to their labour; because they did not reach their goal*. (Ḥam p. 771.) — [Hence,] one says, **ضَلَّ مَالِكَ** *Send forth, or set free, thy cattle to pasture, or to pasture where they please, by themselves*. (O.) — See also the next paragraph.

4. **اضلَّهُ**, inf. n. **إِضْلَالٌ**, *He, or it, made him, or caused him, to err, stray, or go astray; to deviate from the right way or course, or from that which was right; to miss, or lose, the right way; or to lose his way*. (Az, TA.) [See also 2, first sentence.] **الإِضْلَالُ** is of two sorts: one of these is the consequence of erring, or straying; either as in the case in which one says **أَضَلَّتْ الْعَبِيرُ** (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case

when the **إِضْلَالُ** of a man is attributed to God: the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's **إِضْلَالُ** of a man is of two sorts; one of which has been expl. above; the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rāghib, TA.) — Also *He, or it, made, or caused, him, or it, to perish, or become lost*; syn. **أَهْلَكَه**, (S, TA,) and **أَضَاعَهُ**, (El-Farábee, S, O, Mṣb,) or **ضَيَعَهُ**; (TA;) [**أَضَاعَهُ** and **ضَيَعَهُ** signifying the same; and so **أَتْرَ يَجْعَلُ كَيْدَهُمْ** and **ضَلَّه**; whence,] **فِي تَضَلِيلٍ**, in the Kṣur cv. 2, means [*Did He not make their plot to be such as ended] in a causing to perish, or become lost, (فِي تَضْيِيعٍ), and in annulment?* (Ksh, Bd.) **أَضَلَّ أَعْمَالَهُمْ**, in the Kṣur [xlvi. 1 and 9, which may be rendered † *He will cause their works to be lost, or to be of no effect*], means, accord. to Aboo-Is-hāk, *He will not recompense them for their good works; the phrase being similar to the saying **قَدْ ضَلَّ سَعْيِكَ** [expl. above].* (TA.) And **أَضَلَّ اللَّهُ ضَلَالَكَ** † [*May God make thine erring to be no more, or to come to an end,*] is expl. by ISk as meaning *may thine erring pass away from thee, so that thou shalt not err*; and he adds that the saying **مَلَّ مَلَالَكَ** means **ذَهَبَ** **عَنْكَ حَتَّى لَا تَمَلَّ**. (TA.) — Also † *He buried, and hid, or concealed, him, or it*. (K, TA.) You say, **أَضَلَّ الْمَيِّتَ** † *The dead was buried*. (S, O.) The phrase **أَضَلَّتْ بِهِ أُمُّهُ**, meaning † *His mother buried him*, in a verse cited by IAqr, is extr., or anomalous. (TA.) — And *He found him to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; losing his way; not rightly directed, or not finding the way to the truth*: like as one says **أَحْمَدُهُ**, and **أَضَلَّتْنِي كَذَا**. (TA.) — And you say, **أَضَلَّتْنِي كَذَا**, meaning † *Such a thing was, or became, beyond my power, or compass*. (IAqr, Mṣb, TA.) — See also 1, near the end.

5. **تَضَلَّ** *It went away*: so in the saying, **تَضَلَّ الْمَاءُ مِنْ تَحْتِ الْحَجَرِ** [*The water went away from beneath the stone*]. (O, TA.)

6. **تَضَلَّ** *He feigned himself to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; or losing his way*. (O, TA.)

10. **استَضَلَّ ضَلَالَهُ** *His erring demanded that he should err [the more], so that he did err [the more]*: like as erring is said to be a cause of one's being made to err: see 4: and see also **ضَلَّ ضَلَالَهُ**, near the beginning of the art.: so in the saying of Aboo-Dhu-eyb,

رَأَى الْقَوَادُ فَاسْتَضَلَّ ضَلَالَهُ

[The heart beheld her, and his erring demanded that he should err &c.]. (Skr, S, TA.)

**ضَلَّ**: see **ضَلَّ**.

**ضَلَّ**: see **ضَلَّ**. — [Also, app. as meaning *A lost state; a state of perishing, coming to nought, or passing away*;] a subst. from **ضَلَّ** signifying **ضَاعٌ** and **هَلَكٌ**. (S, TA.) — And hence [its usage, in the manner of a proper name, in] the saying, **هُوَ ضَلُّ بْنُ ضَلِّ**, (S,) which means, (S, O, K,) as also **هُوَ ضَلُّ بْنُ ضَلِّ**, (Ibn-'Abbād, O, K,) *He is the unknown, the son of the unknown*; (S, Z, O, K;) and in like manner, **بُنُّ التَّلَالِ**; (S, O;) and **قُلُّ بْنُ قُلِّ**: (TA:) or *he is one in whom is no good*: (K:) or *he is one who persists in error*. (M, K.) — [Hence also, perhaps, it is said that] **يَا ضَلَّ مَا تَجْرِي بِهِ الْعَصَا** [in the CK **ضَلَّ**] means **يَا تَلَفَهُ** and **يَا فَتَدَهُ** [i. e., app., *O the loss, or O the coming to nought, of that by reason of which the mare El-'Aṣā is running!*]: (K, TA:) a prov.; said by Kaṣeer Ibn-Sa'ad to Jedheemeh El-Abrash, when he went with him to Ez-Zebbā; for when they were within her province, he repented, and Kaṣeer said to him, "Mount this my horse, and escape upon him, for his dust will not be cloven [by the pursuer,] i. e. he will not be overtaken": (TA: [but the mare is thus made a male:]) or it was said by 'Amr Ibn-'Adee, when he saw El-'Aṣā, the mare of Jedheemeh, with Kaṣeer upon her: **قَوْمٌ** is suppressed after **يَا**; and **ضَلَّ** is of the forms [of verbs] denoting wonder, originally **ضَلَّلَ**, with ḍamm, like **حَبَّ** in the phrase **حَبَّ بَفْلَانٍ**, originally **حَبَبٌ**; and the meaning of the prov. is, *O people, what a case of perdition is that by reason of which El-'Aṣā is running!* i. e., the death of Jedheemeh. (Meyd.)

— **ضَلَّ بَتَضَلَالٍ** [in CK **ضَلَّ**] means *A vain, or futile, thing*: (S, O, K:) [or a vain, misleading thing; **تَضَلَّلٌ** being an inf. n. of **ضَلَّلَ**]: 'Amr Ibn-Shās El-Asadee says,

تَذَكَّرْتُ لَيْلَى لَاتَ حِينَ آدِكَارِهَا

وَقَدْ حُنِيَ الْأَضْلَاعُ ضَلَّ بَتَضَلَالٍ

[I remembered Leylā when it was not a time for remembering her, the ribs having become bent by the bending of the back with age: it was a vain, misleading thing]. (S, O.) — **ضَلَّ أَضْلَالٍ**: see **ضَلَّ**.

**ضَلَّ أَضْلَالٍ**: see **ضَلَّ**. — **هُوَ ضَلُّ بْنُ ضَلِّ**: see **ضَلَّ**.

**ضَلَّةٌ** *Confusion, or perplexity, and inability to see the right course*: (K:) [or *error*: for] one says, **فَعَلَ ذَلِكَ ضَلَّةً** *He did that in error* (فِي **ضَلَالَةٍ**): and **ذَهَبَ ضَلَّةً** *He went away not knowing whither he went*: (TA:) and **فُلَانٌ يَلُومُنِي ضَلَّةً** *Such a one blames me wrongly*: (S, O:) [or, *behind my back, or in my absence*: for] **ضَلَّةٌ** signifies

also *speech respecting a person behind his back*, or *in his absence*; relating to good and to evil. (M, K, TA.) — [Freytag explains it as signifying also *One in whom is no good*, on the authority of Meyd.]

ضَلَّة Skill in guiding, or directing aright, in journeying. (Fr, K, TA.)

ضَلَّة: see ضَلَّال. — [Hence,] هُوَ ابْنُهُ لِضَلَّةٍ or not true-born. (AZ, A, K, TA.) — دَهَبَ دَمُهُ ضَلَّةً † His blood went unrevengeed, or without retaliation. (K, TA.) — And هُوَ تَبِعَ ضَلَّةً, (Th, O, K, TA,) with kesr to the ت and to the ض, (TA,) [in the CK, erroneously, تَبِعَ,] and تَبِعَ ضَلَّةً, (K, TA,) thus related by IAqr, (TA,) but the former only accord. to Th, (TA in art. تَبِعَ) † He is a follower of women: (TA in that art.) or he is one in whom is no good, and with whom is no good: (IAqr, Th, TA:) or he is a very cunning man (دَاهِيَةٌ), one in whom is no good; (IAqr, O, K, TA;) and so تَبِعَ ضَلَّةً, (O, L, TA,) as some relate it; (L, TA;) and in like manner, ضَلَّ ضَلَّةً, (Lh, O, K, TA,) and ضَلَّ ضَلَّةً, (K, TA,) and ضَلَّ ضَلَّةً, [q. v.,] which is with kesr only, (K, TA,) a phrase similar to ضَرَّ اضْرَارًا. (TA in art. ضَرَّ.)

ضَلَّ: see ضَلَّال. — Also Water (O, K) running (K) beneath a rock, which the sun does not reach: (O, K:) one says مَاءٌ ضَلَّ: (O:) or running among trees. (K.) [See also ضَلَّال.]

ضَلَّال [an inf. n. of 1: used as a simple subst.,] Error; contr. of رَشَادٌ, (S, O, TA,) and of هُدًى; (K, TA;) as also ضَلَّالَةٌ, (S, O, K,) and ضَلَّالٌ, and ضَلَّالٌ, and ضَلَّالَةٌ, and ضَلَّالٌ, (K,) and ضَلَّالَةٌ, (O, TA,) and ضَلَّالَةٌ, (K,) of which last the pl. is اَضَالِيلٌ, (Lth, O, TA,) as in the saying تَمَادَى فِي اَضَالِيلِ الْهَوَى [He persevered in the errors of love], (TA,) or اَضَالِيلٌ, as some say, has no sing., or its sing. is supposed, or has been heard, and is اَضْلُوَّةٌ or اَضْلُوٌّ or اَضْلِيلٌ or some other form: (MF, TA:) the primary signification of الضَّلَالُ is the going away from the right course, or direction: (Ham p. 357:) or it signifies, accord. to Ibn-El-Kemál, the loss, or missing, of that which brings, or conducts, to the object sought: or, as some say, the pursuing a way that will not bring, or conduct, to that object: or, accord. to Er-Rághib, the deviating from the right way: and it is said to be any deviation from that which is right, intentional or unintentional, little or much; because the right and approved way is very difficult; wherefore it may be used of him who commits any mistake whatever, and is imputed to prophets and to unbelievers, though between the ضلال of the former and that of the latter is a wide difference: and in another point of view, it is of two sorts; one is in the speculative departments of knowledge, as in acquaintance with the unity of God, and with the prophetic function or office, and the like, indicated in the Kur iv. 135; or it

is in the practical departments of knowledge, as in acquaintance with the ordinances of the law, that is, religious services. (TA.) — Also A state of perdition: so in the Kur liv. 24: (S, O:) [and in like manner ضَلَّالَةٌ; for] ضَلَّالَةُ الْعَمَلِ signifies The annulled and lost state of work. (TA.) — And Absence, or a state of concealment. (Msb. [This is there said to be the primary signification.]) — هُوَ الضَّلَالُ بِنِ الثَّلَالِ see expl. voce ضَلَّ.

ضَلَّال: see ضَلَّال.

ضَلَّالَةٌ: see ضَلَّال, in the beginning, and near the end, of the paragraph. One says, هِيَ الضَّلَالَةُ وَالتَّلَالَةُ, (S, O;) in which the latter noun is an imitative sequent. (S and K in art. تَلَّ.)

ضَلَّالٌ A man (S, O) who errs, strays, goes astray, or deviates from the right way or course, much, or often: (S, O, K:) or † who errs, &c., much, or often, in religion: (TA:) and † مُضَلَّلٌ, (S, TA,) which in some of the copies of the S is written thus and also مُضَلَّلٌ, (TA,) signifies the same; (S, TA;) or one who is not disposed, or directed, to good; in the K, يُوَقَى بِخَيْرٍ, [or يُوَقَى بِخَيْرٍ, as in the CK,] but correctly التَّدَى يُوَقَى بِخَيْرٍ or, as some say, a committer of errors, and of false, wrong, or vain, actions: and ضَلَّالٌ is also expl. as signifying one who will not desist from error. (TA.) Imra-el-Kays was called الْمَلِكُ الضَّلِيلُ [The much-erring king], (S, O, K, TA, [in the CK, erroneously, الضَّلِيلُ,]) and الْمَلِكُ الْمُضَلَّلُ. (K.)

ضَلَّالٌ Erring, straying, or going astray; deviating from the right way or course, or from that which is right; missing, or losing, the right way; or losing his way; (S, Msb, TA;) and ضَلَّالٌ is syn. therewith; (K;) [or rather with ضَلَّالٌ, accord. to a general rule:] pl. of the former ضَلَّالُونَ, [of which see an ex. in a verse cited voce ضَلَّالٌ] and ضَالُونَ: [in the Kur i. last verse,] some read وَلَا الضَّالِّينَ, to avoid the concurrence of two quiescent letters. (TA.) You say ضَالٌ ضَالٌ; (S, O;) in which the latter epithet is an imitative sequent. (S and K in art. تَلَّ.) — [Also Becoming lost; &c. — And Forgetting. It is said that] وَأَنَا مِنَ الضَّالِّينَ [in the Kur xxvi. 19] means † I being of those that forgot. (K, TA.) And امْرَأَةٌ ضَالَّةٌ means † A woman forgetting the days of her menstruation. (Mgh.)

ضَالَّةٌ an epithet in which the quality of a subst. is predominant, (IAth, TA,) A stray; i. e. a beast that has strayed: (S, O, TA:) or a camel remaining in a place where it is lost, without an owner (K, TA) that is known: (TA:) or a lost animal (IAth, Msb, TA) or other thing, whatever it be: (IAth, TA:) applied to the male and to the female, (S, O, Msb, K,) and to two and to a pl. number: (TA:) and it has for its pl. ضَوَالٌ,

(Msb, TA,) like دَوَابٌ pl. of دَابَّةٌ. (Msb.) It is said in a trad., ضَالَّةُ الْمُؤْمِنِ حَرَقَ النَّارِ [expl. in art. حَرَقَ]. (TA.) And one says, الْحِكْمَةُ ضَالَّةٌ [Wisdom is the object of persevering quest of the believer]; meaning that the believer ceases not to seek wisdom like as a man seeks his stray. (TA.)

ضَلَّضٌ and ضَلَّضَةٌ, (Aq, S,) as though contracted from ضَلَّضِلٌ [and ضَلَّضِلَةٌ], (S,) or اَرْضٌ ضَلَّضَةٌ and ضَلَّضٌ [in the CK ضَلَّضَةٌ and ضَلَّضٌ] and ضَلَّضٌ and ضَلَّضٌ (K) and ضَلَّضٌ (Lh, K) and ضَلَّضَةٌ, (IDrd, K,) Rugged land or ground. (Aq, S, K.) And مَكَانٌ ضَلَّضٌ, originally ضَلَّضِيلٌ, A hard, stony place. (Fr, TA.) — Also, (so in the K,) i. e. (TA) ضَلَّضٌ and ضَلَّضَةٌ, accord. to Aq, (O, TA,) or ضَلَّضَةٌ, (S, O, TA,) [said to be] the only instance of its kind among reduplicate words, (S, O, TA, [in which last the same assertion is quoted from the T, app. in relation to the last, or last but one, of these words,]) and, as in the Jm, ضَلَّضَةٌ, (O, TA,) A stone, (Aq, S, O,) or stones, (K,) such as a man can lift from the ground and carry: (Aq, S, O, K:) or, accord. to the T, ضَلَّضَةٌ [thus in the TA, app. ضَلَّضَةٌ or ضَلَّضَةٌ,] signifies any stone such as a man can lift from the ground and carry, or above that, smooth, found in the interiors of valleys. (TA.)

ضَلَّضٌ: see the next preceding paragraph. — Also, (IAqr, O, TA,) in the K, erroneously, ضَلَّضَةٌ, (TA,) and ضَلَّضٌ, A skilful guide of the way. (IAqr, O, K, TA.)

ضَلَّضَةٌ: see ضَلَّال.

ضَلَّضِلٌ: see ضَلَّضِل, in two places. — ضَلَّضِلَةٌ, (O, K,) and ضَلَّضِلَةٌ, (O,) [said in the O, in this art., to be pls. of which the sings. are ضَلَّضِلَةٌ and ضَلَّضِلَةٌ, but the sings. are correctly ضَلَّضِلَةٌ and ضَلَّضِلَةٌ, (see the latter of these two in its proper art.,)] The remains of water: (O, K:) so says Lh. (O.)

ضَلَّضِلَةٌ: see ضَلَّضِل, in four places.

ضَلَّضِلَةٌ: see ضَلَّال: — and مَضَلَّةٌ: — and ضَلَّضِل, in three places.

ضَلَّضِلٌ: see ضَلَّضِل: — and ضَلَّضِل.

اَضْلُوَّةٌ: see ضَلَّال.

وَقَعَ فِي وَادِي تَضَلَّلٍ, (Ks, S, O, K,\*) like تَضَلَّلٌ and تَضَلَّلٌ, all imperfectly decl., (S, O,) and تَضَلَّلٌ, (Ibn-Abbád, O, K,) and تَضَلَّلٌ, with two fet-hahs, and تَضَلَّلٌ, with two kesrehs, (Ibn-Abbád, O, TA,) meaning الْبَاطِلُ [i. e. † He fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment]: (Ibn-Abbád, S, O, K, TA:) or, accord. to the A, وَقَعُوا فِي وَادِي تَضَلَّلٍ means † They perished. (TA.)

**طَرِيْقٌ مُضِلٌّ** *A road that causes to go astray, or to deviate from the right course.* (TA.) And, accord. to Aṣ, **مُضِلٌّ** signifies *A land (أَرْضٌ) in which one loses his way.* (TA. [See also the next paragraph.]) [Hence,] **فِتْنَةٌ مُضِلَّةٌ** means *[A trial, or sedition, or discord, &c.,] that causes men to go astray, or to deviate from that which is right.* (TA.) And [hence also,] **الْمِضْلُ** means *The سَرَابُ [or mirage].* (TA.)

**مُضَلَّةٌ** a subst. like **مَجْنُونَةٌ** and **مُبْخَلَةٌ** [i. e., as such, signifying *A cause of erring, straying, going astray, or deviating from the right way or course or from that which is right, &c.*]: (TA:) [and used in the manner of an epithet:] one says **أَرْضٌ مُضَلَّةٌ** *A land that causes one to err, &c.*: (TA:) or, as also **مُضَلَّةٌ**, (S, O, Mṣb, K, TA, [in the CK **مُضَلَّةٌ**],) and **مُضَلَّةٌ**, (O, K,) *a land in which one errs, or strays, from the [right] way; (S, O, Mṣb, K;\*) in which one does not find the right way: and خَرَقٌ مُضَلَّةٌ [A desert, or far-extending desert, &c., in which one errs, &c.]: it is used alike as masc. and fem. and pl.: but one says also **أَرْضُونَ مُضَلَّتٌ**. (TA.)*

**مُضَلَّةٌ**: see the next preceding paragraph.

**مُضَلَّلٌ**: see **ضَلِيلٌ**, in two places.

**إِنَّكَ مُتَضَالٌّ** [part. n. of 6, q. v.]. One says, **إِنَّكَ مُتَضَالٌّ تَهْدِي الضَّالَّ وَلَا تَهْدِي الْمِضْلَ** [*Verily thou wilt direct aright the erring, &c., but thou wilt not direct aright him who feigns himself to be erring, &c.*]. (S, O.)

**ضلع**

1. **ضَلَعٌ**, aor. ʿ, (S, O, Mṣb, K,) inf. n. **ضَلَعٌ**, (S, O, Mṣb,) *It, or † he, inclined, or declined: (S, O, K:) it, or † he, declined, or deviated, from that which was right, or true: (S, O, Mṣb, K:) † he acted wrongfully, unjustly, injuriously, or tyrannically. (S,\* O,\* K.) You say, ضَلَعَ عَنْهُ † He deviated, or turned away, from him, or it; or he did so, acting wrongfully, &c.: and ضَلَعَ عَلَيْهِ † he acted wrongfully, &c., against him. (TA.) And ضَلَعَكَ مَعَ فُلَانٍ (S, O, Mṣb,\* K\*) † Thy inclining, (S, O, Mṣb, K,) and thy love, or desire, (S, O,) is with such a one [i. e. in unison with that of such a one]. (S, O, Mṣb,\* K:\* in the Mṣb and K, مَعَهُ is put in the place of مَعَ فُلَانٍ.) And لَا تَنْقِشِ الشُّوْكَةَ بِالشُّوْكَةِ فَإِنَّ ضَلَعَهَا مَعَهَا (S, O, K,) or بِمِثْلِهَا [in the place of بالشُّوْكَةِ, (Meyd,)] [lit. *Extract not thou the thorn by means of the thorn, or by means of the like of it, for its inclination is with it,*] meaning, demand not aid, in the case of thy want, of him who is more benevolent to the person from whom the object of want is sought than he is to thee: (Meyd:) a prov.: (S, Meyd, O:) applied to the man who contends in an altercation with another, and says, “Appoint thou between me and thee such a one;” pointing to a man who loves what he [i. e. the opponent of the speaker] loves: (S, Bk. I.*

O, K:) the author of the K adds, it is said that it should by rule be **ضَلَعَكَ**, for they say **مَعَ ضَلَعٍ** فُلَانٍ, like **فَرِحَ**, [as though meaning *he inclined with such a one,*] but they have contracted it; which is wonderful, in consideration with his having mentioned shortly before, **ضَلَعٌ**, like **مَنَّعٌ**, as signifying **مَالَ**. (TA.) One says also, **خَاصَمْتُ عَلَى فُلَانٍ فُلَانًا فَكَانَ ضَلَعَكَ عَلَيَّ** i. e. † [I contended in an altercation with such a one and] thy inclining [was against me]. (S, O.) — **ضَلَعٌ**, aor. ʿ, (Mgh, Mṣb, K,) inf. n. **ضَلَعٌ**, (Mgh, Mṣb,) means *It (a sword, K, or a thing, Mṣb) was, or became, crooked, or curved: (Mgh, Mṣb, K:) and † ضَلَعٌ may mean the same: (Ham p. 80:) a poet says, (namely, Moḥammad Ibn-'Abd-Allah El-Azdee, TA,)*

- وَقَدْ يَحْمِلُ السَّيْفُ الْمَجْرَبَ رَبَّهُ
- عَلَى ضَلَعٍ فِي مَتْنِهِ وَهُوَ قَاطِعٌ

[And verily, or sometimes, or often, its owner bears the tried sword, notwithstanding crookedness in its broad side, it being sharp]: (S, O:) and (K) **ضَلَعٌ** signifies the *being crooked, or curved, by nature; (S, O, K;) as also ضَلَعٌ; whence the saying, ضَلَعَكَ لِأَقِيمَنَّ ضَلَعَكَ [I will assuredly straighten thy natural crookedness]: (K:) thus in the copies of the K; but this is a mistake, occasioned by the author's seeing in the T and M **ضَلَعَكَ** and **لِأَقِيمَنَّ ضَلَعَكَ** meaning **عَوَجَكَ**, and his imagining both these nouns to be with ض and to differ in the manner stated above: (TA:) you say, **ضَلَعٌ**, aor. ʿ, inf. n. **ضَلَعٌ** i. e. *he, or it, was, or became, crooked, or curved, by nature: (S, O:) or ضَلَعٌ in the camel is like غَمَزٌ in horses or the like, [meaning the limping, or halting, or having a slight lameness, in the hind leg,] and the verb is ضَلَعٌ; and the epithet [or part. n.] is ضَلَعٌ: (K:) or this is rather the explanation of ضَلَعٌ, with ظ; (TA;) [or as Mṣb says,] ضَلَعٌ as meaning what resembles عَرَجٌ [or natural lameness] is correctly ضَلَعٌ: (Mgh:) but when it (i. e. the crookedness, TA) is not natural, one says, **ضَلَعٌ**, like **مَنَّعٌ**, (K, TA,) [but this seems rather to relate to the meaning of “limping,” agreeably with what I have cited above from the Mgh,] and the inf. n. is **ضَلَعٌ**: (TA:) and the epithet [or part. n.] is **ضَلَعٌ**. (K.) — **ضَلَعٌ**, [aor. ʿ,] inf. n. **ضَلَعَةٌ**, *He (a man, S, O, Mṣb, [and app. also a horse and the like, see its part. n. ضَلَعٌ,] was, or became, strong, or powerful; (S, O, Mṣb, K;) and strong, hard, or firm, in the أضلاع [or ribs]. (S, O, K.) [The latter is said in Ḥar p. 6 to be the primary meaning; and the former, metaphorical.] — ضَلَعٌ as syn. with ضَلَعٌ: see the latter. — ضَلَعٌ فُلَانًا He struck such a one upon his ضلع [or rib]. (K.)***

2: see 4, in two places. — **تَضْلِيْعُ الأَعْمَالِ** is said by some to mean † *The making deeds to*

*deviate from the right, or direct, way or course: and by some to mean † the making them heavy, or burdensome. (Ḥar p. 77.) — تَضْلِيْعُ الثَّوْبِ signifies The figuring the garment, or piece of cloth, with the form of أضلاع [or ribs]. (S, O, K.) [See also the pass. part. n., below.]*

4. **اضلعه**, (K,) inf. n. **إِضْلَاعٌ**, (S, O,) *It, or he, made it, or † him, to incline, or decline; (S, O, K;) [and so ضلعه; for] الإِضْلَاعُ and التَضْلِيْعُ signify الإِمَانَةَ. (Ḥar p. 77.) — [And It, or he, made it, or him, to be crooked, or curved; and so ضلعه; for] الإِضْلَاعُ and التَضْلِيْعُ signify also التَّغْوِيْعُ. (Ḥar ubi suprâ.) — [Hence,] one says also, **أَضْلَعْتَهُ الخُطُوبُ**, meaning † [Affairs, or great or grievous affairs,] burdened him [as though making him to incline, or curving him]. (TA.) — See also 8.*

5. **تَضَلَعٌ**: see 1, in the middle of the paragraph. — [Also,] (S, O, K,) and **ضَلَعٌ**, like **مَنَّعٌ**, (K,) said of a man, (S, O,) *He became filled, (S, O, K,) or what was between his أضلاع [or ribs] became filled, (TA,) with food, (S, O, K,) or drink: (S, O:) or with drink so that the water reached his أضلاع, (K, TA,) and they became swollen out in consequence thereof: (TA in explanation of the former verb:) and the former verb is also expl. as meaning he drank much, so that his side and his ribs became stretched. (TA.) And **تَضَلَعُ مِنَ الطَّعَامِ** He became filled with the food; as though it filled his ribs. (Mṣb.)*

8. **الإِضْطِلَاعُ** is from **الضَّلَاعَةُ** [inf. n. of **ضَلَعٌ**] meaning “the being strong, or powerful;” (ISK, S, O, and Ḥar p. 391;) **الإِضْطِلَاعُ بِالشَّيْءِ** signifying *The raising the thing upon one's back, and rising with it, and having strength, or power, sufficient for it. (Ḥar ibid.) And you say, اضطلع بحمله, meaning He had strength, or power, to bear it, or carry it. (Mgh, and Ḥar p. 645.) [See also the part. n., below.] And أضلع بالأمر † He had strength, or power, sufficient for the affair; as though his ribs had strength to bear it. (Mṣb.)*

**ضَلَعٌ**: see **ضَلَعٌ**, first sentence.

**ضَلَعٌ**: see **ضَلَعٌ**, first and last sentences.

**ضَلَعٌ** *The weight, or burden, of debt, that bends the bearer thereof. (Iath, O, K.) And Strength, or power; (Aṣ, S, O, Mṣb, K;) a subst. in this sense, from ضَلَعٌ; (Mṣb;) and the bearing, or endurance of that which is heavy, or burdensome. (Aṣ, S, O, K.) — Also inf. n. of ضَلَعٌ [q. v.]. (Mgh, Mṣb, K.)*

**ضَلَعٌ** *Crooked, or curved, by nature. (S, O, TA.) And applied to a spear as meaning Crooked, or curved; not straightened: (TA:) or, so applied, inclining, or bending: (Ḥam p. 80:) and ضَلَعٌ and ضَالَعٌ, so applied,*

[likewise] mean *crooked*, or *curved*. (TA.) — See also 1, in the last quarter of the paragraph.

ضلعٌ and ضلعٌ (S, Mgh, O, Mṣb, K,) the former of the dial. of El-Hijáz and the latter of the dial. of Temeem, (Mṣb, TA,) and ضلعٌ, which is the only form, or almost the only one, that is used by the vulgar, is said by MF to be mentioned by some one or more of the commentators, but not known in the lexicons, (TA;) [A rib;] a certain appertenance of an animal, (Mṣb,) well known; (K;) the curved thing of the side; (TA;) a single bone of the bones of the side: (Mgh, Mṣb:) of the fem. gender, (Mṣb, K, TA,) accord. to common repute; or, as some say, masc.; or, accord. to some, whose opinion in this case is preferred by Ibn-Málik and others, of both genders: (TA:) pl. [of mult.] ضلوعٌ and [of pauc.] أضلاعٌ (S, Mgh, O, Mṣb, K) and أضلعٌ (O, Mṣb, K,) and أضالعٌ also is a pl. of ضلعٌ, or, as some say, of [its pl.] أضلعٌ. (TA.) ضلعٌ الخلف [and الخلف] is [The rib] in the lowest part of the side [of a man, i. e. the lowest rib; and the hindmost rib in a beast]: (TA:) and signifies also A burn in the part behind what is thus termed. (O, K, TA.) — Also † A piece of stick or wood; syn. عودٌ; [erroneously supposed by Golius and Freytag to mean here the musical instrument thus called;] (IAḡr, O, K;) so in a saying of the Prophet to a woman, respecting a blood-stain on a garment, حَتَبِهِ بِضِلْعٍ † [Scrape thou it off with a piece of stick]: (IAḡr, O:) or † such as is wide and curved; as being likened to the ضلعٌ (O, K) of an animal. (K.) — And † An oblong piece of a melon; (O, K, TA;) as being likened to the ضلعٌ [properly thus called]. (O, TA.) — And † A trap for birds; because of its gibbous shape: so in the saying, نَصَبَ ضِلْعًا لِلطَّيْرِ [He set up a trap for the birds]. (A, TA.) — And The base, or lower part, of a raceme of a palm-tree. (TA in art. عين.) — And † A line that is made on the ground, after which another line is made, and then the space between these two is sown. (TA.) — And † A small mountain apart from others: (S, O, K:) or a small mountain, such as is not long: (TA:) or a low and narrow mountain, (Abou-Naṣr, S, O, K, TA,) long and extended: or, accord. to Aḡ, a small mountain, extending lengthwise upon the earth, not high. (TA.) And [the pl.] ضلوعٌ signifies † Curved tracts of ground: or tracks (طَرَاتِقُ) of a [piece of stony ground such as is termed] حَرَّةٌ. (O, K, TA.) — Also † An island in the sea; pl. أضلاعٌ: or, as some say, it is the name of a particular island. (TA.) — [In geometry, † A side of a rectilinear triangle or square or polygon. — And † A square root; called in arithmetic جَدْرٌ شَيْءٌ; near the end of the paragraph.] — One says also, هَمْرَعَلَى هَمْرَعَلَى ضلعٌ جَابِرَةٌ (S, A, O, K, in the last of which, between هَمْر and عَلَى is inserted كَذَا) and ضلعٌ is allowable, (S, TA,) meaning † They are assembled against me with hostility: (A, TA:) the

origin of which is the saying of AZ, one says, صَدَعٌ وَاحِدٌ [or أَلْبٌ وَاحِدٌ] and هَمْرَعَلَى إِنْبٌ وَاحِدٌ and ضلعٌ وَاحِدٌ, meaning as above. (TA.)

ضلعَةٌ A certain small fish, green (حَضْرَاءُ), short in the bone. (Ibn-'Abbád, O, K.)

ضلعٌ: see ضلعٌ: — and see also مَضْلُوعٌ, in three places. — Also, applied to a man, (S, O, Mṣb,) Strong, or powerful; (S, O, Mṣb, K;) and strong, hard, or firm, in the أضلاع [or ribs]: (S, O, K:) or, as some say, long in the أضلاع, great in make, bulky; applied to any animal, even to a jinnee: (TA:) pl. ضلعٌ (K,) or app., ضلعٌ [of which the former may be a contraction]. (TA.) And, applied to a horse, Complete, or perfect, in make or formation, large in the middle, thick in the [bones called] الأواح, having many sinews: (ISK, S, O, K:) or, so applied, thick in the الأواح; strong, hard, or firm, in the sinews: (Mṣb:) or, as some say, long in the ribs (الأضلاع), wide in the sides, large in the breast. (TA.) And ضلعٌ الفم A man large in the mouth: (Kt, O, K:) or wide therein: (A'Obeyd, O, K:) expl. in the former sense, and in the latter, as applied to the Prophet; (O, TA;) width of the mouth, (Kt, O, K, TA,) and largeness thereof, (TA,) being commended by the Arabs, and smallness thereof being discommended by them; (Kt, O, K, TA;) whereas the Persians, or foreigners, (العجم,) commend smallness thereof: (TA:) or having large teeth, closely and regularly set together; (Sh, O, K;) and thus also expl., by Sh, as applied to the Prophet: (O, TA:) and ضلعٌ الثنايا a man whose central incisors are thick. (TA.)

ضالعٌ Inclining, or declining: (TA: [like ضالعٌ:] declining, or deviating, from that which is right, or true: acting wrongfully, unjustly, injuriously, or tyrannically. (S, O, K, TA.) — See also ضلعٌ. — And see 1, in the last quarter of the paragraph.

ضوعٌ † Inclining with love or desire. (IAḡr, O, K, TA.)

أضلعٌ, applied to a man, [and accord. to the CK to a beast (دَابَّة) also,] Whose tooth is like the ضلع [or rib]; (Lth, O, K;) fem. ضلعاءٌ [perhaps applied to the tooth, but more probably, I think, to a woman]; (TA;) and pl. ضلعٌ. (K.) — Also, (O, [but accord. to the K "or,"]) Strong, thick, (O, K, TA,) large in make. (TA.) — And Stronger, or more powerful. (O, TA.)

مضلعٌ A load heavily burdening, or overburdening, (S, IAth, O, K, TA,) to the أضلاع [or ribs]; (TA;) as though leaning, or bearing, upon the أضلاع: (IAth, TA:) or a heavy load, which one is unable to bear; as also مضلعٌ. (Har p. 77.) [See also مطلقٌ.] And, داهيةٌ مضلعةٌ † A calamity that heavily burdens, or overburdens,

and breaks, the أضلاع [or ribs]. (TA.) — And مضلعٌ دابةٌ A beast whose أضلاع [or ribs] have not strength sufficient for the load. (Ibn-'Abbád, O, L, K.) — See also مضطلعٌ.

مضلعٌ A garment, or piece of cloth, figured with stripes, like thongs, or straps, (O, K, TA,) these being of إبريسم, or of قز, [i. e. silk, or raw silk,] wide, like أضلاع [or ribs]: (TA:) or [simply] figured: (Lh, TA:) or variously woven, and thin: (TA:) or partly woven and partly left unwoven. (ISh, Az, O, K, TA.) — And قبةٌ مضلعةٌ [A ribbed dome or cupola; i. e.] having the form of أضلاع. (TA.)

مضلعٌ: see مضلعٌ.

مضلوعٌ Having the ضلع [or rib] broken. (Ibn-'Abbád, O.) — And قوسٌ مضلوعةٌ A bow in the wood of which are a bending (عطفٌ) and an evenness (تقويمٌ, as in the O and K, or تقويمٌ, as in the L), [app. towards each extremity,] the rest of it (سائرها) being similar to its كعبٌ [which means its middle part, or part where it is grasped with the hand, or part against which the arrow goes, &c., for it is variously explained]; (O, K, TA;) so accord. to Aḡ, (O, TA,) and Aḡn; (TA;) as also ضلعٌ (O, K, TA,) and ضليعةٌ; for which last, مضلوعةٌ is erroneously repeated in the K; [app. from its author finding it said in the O that such a bow is termed ضلعٌ and مضلوعةٌ; and in the TK, مضلوعةٌ is substituted for it:] † قوسٌ ضليعةٌ is also expl. as meaning a thick bow. (TA.)

مضطلعٌ is from الضلعة [inf. n. of ضلعٌ]: so in the saying, فُلَانٌ مُضْطَلَعٌ بِهَذَا الْأَمْرِ i. e. Such a one is possessed of strength, or power, sufficient for this affair: so says ISk: and he adds that one should not say مَطْلَعٌ: Abou-Naṣr Aḡmad Ibn-Hátim says, one says بِهَذَا الْأَمْرِ مُضْطَلَعٌ and هُوَ مُضْطَلَعٌ بِهَذَا الْأَمْرِ مُطْلَعٌ لَهُ [also]; الضلعةٌ being from الإضطلاعٌ meaning القوة; and الإضطلاعٌ being from العلوٌ, from the saying أَطْلَعْتُ الثَّنِيَّةَ meaning عَلَوْتُهَا [I ascended upon the mountain, or mountain-road, termed ثَنِيَّةٌ]; i. e. he is one who has ascendancy with respect to this affair, who is master of it: (S, O, TA:) Lth expressly allows مَطْلَعٌ for مُضْطَلَعٌ by the incorporation of the ض into the [letter that is originally] ت, so that the two together become ط with teshdeed. (TA.) And مُضْطَلَعٌ هُوَ مُضْطَلَعٌ بِهَذَا الْأَمْرِ means the same as مُضْطَلَعٌ as first expl. above, i. e. He is possessed of strength, or power, sufficient for this affair. (O, K. [In both, in this instance, بِهَذَا, not بِهَذَا.]) In the phrase إِذَا كَانَ مُضْطَلَعًا عَلَى حَقِّهِ [If he be possessed of power, or ability, to obtain his right, or due], it seems that مضطلعاً is made trans. by means of عَلَى because made to imply the meaning of قَادِرًا or مُقْتَدِرًا. (Mgh.) مُسْتَضْلَعٌ

likewise, signifies *Having strength*, or *power*. (TA.)

مُسْتَضَعٌ : see what next precedes.

ضم

1. ضَمَّهُ [aor. 2,] inf. n. ضَمَّرَ, *He drew it, put it, brought it, or gathered it, together; collected it; or contracted it.* (Msb.) You say, ضَمَّرْتُ شَيْئًا (S, MA, K,) [aor. and] inf. n. as above, *He drew, put, or brought, together [and joined or adjoined] a thing to a thing.* (MA, K.) And ضَمَمْتُهُ إِلَى صَدْرِي [I drew him, or pressed him, to my bosom;] *I embraced him.* (TA.) And ضَمَّرَ الْقَوْمَ, [ضَمَّرَ أَنْفُسَهُمْ being app. understood, or perhaps it is correctly ضَمَّرَ,] *The people, or party, collected themselves together, or became collected.* (TA.) And اللَّهُمَّ اضْمُرْ نَشْرِي † *O God, compose what is discomposed, or disorganized, [lit. bring together what is scattered,] of my affairs.* (K\* and TA in art. نشر.) And ضَمَّرَ جَنَاحَكَ عَيْنِ † [Contract thy side from men;] meaning *be thou gentle, courteous, easy to deal with, or compliant, to men.* (TA.) And ضَمَمْتُ عَلَيْهِ الْأَنْمَالَ *The ends of the fingers were drawn together upon it.* (Ham p. 21. [See also a similar phrase in what follows, with the verb in the act. form, virtually meaning the same.] — [Also *He compacted it: and he compressed it.* — And *He, or it, comprised it; or enclosed it: and he grasped it: as also ضَمَّرَ عَلَيْهِ, in both of these senses.] You say, ضَمَمْتُ عَلَيْهِ الْأَنْمَالَ *The ends of the fingers grasped it.* (Ham p. 21. [See a similar phrase above.] And ضَمَّرَ عَلَى الْمَالِ *He took [or grasped] all the property.* (TA.) And ضَمَّرَ مِنْ مَالِهِ *He took of his property.* (TA.) — [ضَمَّرَ الْحَرْفَ, aor. and inf. n. as above, a conventional phrase in lexicology and grammar, *He pronounced the letter with the vowel-sound termed ضَمَّرَ: and he marked the letter with the sign of that vowel-sound.**

3. مَضَمَّهُ (S, MA, K, TA,) inf. n. مَضَمَّهُ, (TA.) *He became, or drew, near, or close, to him; he became conjoined with him;* (MA;) i. q. ضَمَّرَ إِلَيْهِ (S, MA, K,\*) and ضَمَّرَ فِي ضَمَّرَ. (K.) And ضَمَمْتُ الرَّجُلَ *I continued conjoined with the man occupied in one affair.* (TA.) And ضَمَّرَ الشَّيْءُ إِلَى الشَّيْءِ *The thing became [adjoined to the thing, or] conjoined with the thing.* (TA.) See also 6.

4. أَضَمَمْتُهُ كِتَابًا إِلَى أَخِي [app. *I made him, or it, to be accompanied by, or I made it to comprise, a letter to my brother.* (TA.)

5. تَضَمَّنْتُ *I took it, or devoured it, altogether.* (TA in art. عب.) [See also R. Q. 1.]

6. تَضَامُوا *They became, or drew, near, or close, together, or one to another; or became conjoined, one with another.* (S, MA, TA. [See also 8.]

Hence the saying in a trad., لَا تَضَامُونَ فِي رُؤْيَيْتِهِ ضَمَّارٌ : see what next follows.

[originally تَضَامُونَ]; but some relate it otherwise, saying لَا تَضَامُونَ; and some, لَا تَضَامُونَ; (TA in this art.;) and some, لَا تَضَامُونَ; (TA in art. ضمر: for explanations, see 3 in that art.) See also 3 above. [Hence,] تَضَامَرْنَا فِي سُجُودِهِ وَجَلُوسِهِ [He drew himself together in his prostration and his sitting, in prayer]. (S,\* and K in art. حفر.)

7. انضَمَّرَ *It was, or became, drawn, put, brought, or gathered, together; collected; or contracted.* (Msb.) انضَمَّرَ إِلَيْهِ is syn. with ضَمَمَّهُ q. v. (S,\* MA, K,\*) [And it signifies also *He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him, or it.* And انضَمَّرَ عَلَيْهِ *It became drawn together upon it.* انضَمَّرَ إِلَى كَذَا is expl. in the TA as meaning انطوى: but I think that الی is evidently a mistranscription for عَلَى; and that the meaning therefore is, *It infolded such a thing, or enclosed it, like اضطر عليه, q. v.]*

8. اضطرَّ الشَّيْءُ *He drew, brought, or gathered, the thing to himself:* (K:) the ط is substituted for ت because of the ض. (Az, TA.) — Hence, in a trad., اضطرَّ بَعْضُهُمْ إِلَى بَعْضٍ [They drew near, or close, one to another]. (TA. [See also 6.] And, in another trad., اضطرَّ عَلَيْهِ النَّاسُ *The people, or men, pushed, pressed, crowded, or thronged, together upon him.* (TA.) — And اضطرَّ عَلَيْهِ *It comprised it, or enclosed it.* (K.) You say, اضطرَّ عَلَيْهِ الصُّلُوعُ *The ribs comprised it, or enclosed it.* (S. [See also 7.]

R. Q. 1. ضَمَّرَ عَلَى الْمَالِ *He took all the property;* (K;) as though he drew it, or gathered it, (ضَمَّهُ) to himself. (TA.) [See also 5.] — And ضَمَّرَ *He (a man, TA) encouraged his heart; or became courageous in heart.* (K, accord. to different copies.) — And, said of a lion, *He [roared, or] uttered a cry:* (K, TA:) inf. n. ضَمَمَّةٌ. (TA.)

ضَمَّرَ inf. n. of 1 [q. v.]. (Msb, &c.) — [As a conventional term of lexicology and grammar, *A certain vowel-sound, well known.*

الضَّمَّارُ and الضَّمَّارُ *Severe calamity or misfortune;* (K, TA;) accord. to Lth: (TA:) but app. mistranscriptions, and correctly with ص [i. e. الصَّرُّ and, by implication, الضَّمَّارُ, but the latter is app. only صَمَّارٌ, without the art., like قَطَامِرٌ]; (K, TA;) so says Az. (TA.)

ضَمَّةٌ [inf. n. un. of 1 (q. v.): and as such signifying] *An embracing.* (TA.) — Also *A number of horses assembled from every quarter for a race:* (K, TA:) thus called because so assembled. (TA.) — [And, as a conventional term in lexicology and grammar, *The sign of the vowel-sound termed ضَمَّرَ.*

ضَمَّارٌ : see what next follows.

ضَمَّارٌ (S, KL,) with kesr; (S;) or ضَمَّارٌ, like غُرَابٌ (K;) [the former app. the right, being agreeable with analogy, like رِبَاطٌ and وَثَاقٌ and إِسَارٌ and عِقَالٌ &c.]; *A thing, (S, K,) or thread, string, cord, or the like, (KL,) by means of which one thing is drawn, and joined, or adjoined, to another thing.* (S, K, KL.) One says, اتَّقَوَى ضَمَّارُ الْخَيْرِ كُلِّهِ [Pisty is that which draws and attaches to its possessor every good thing]. (TA.) — See also الضَّمَّرُ, above.

ضَمُورٌ *Any valley along which one goes between two long hills of the kind termed أَكْمَةٌ: or any valley flowing [with water] between two long hills of that kind: (so accord. to different copies of the K:) [the former explanation is app. the right; for] AHn says, when one goes along a valley between two long hills of the kind termed أَكْمَةٌ, that place is termed الضَمُور.* (TA.)

أُرْسَلْتُ فَلَانًا ضَمِيمًا [i. q. مَضْمُورًا]. One says, أُرْسَلْتُ فَلَانًا وَجَعَلْتُ ضَمِيمَةً فَلَانًا [I sent such a one, and made such a one his adjunct]. (TA.)

ضَمَامَتَا الْمُصْحَفِ : see إِضْمَامَةٌ — *ضَمَامَتَا* means *The two sides [or boards] of the book, that embrace it between them.* (T and M and TA voce رِقَّةٌ.) And in like manner, ضَمَامَتَا السَّرِجِ and الرِّحْلِ [The two boards of the horse's saddle and of the camel's saddle, that embrace it between them]. (M ibid.)

ضَمَّارٌ *One who collects together the seed-produce.* (TA.)

ضَامٌ act. part. n. of 1 [q. v.]. (TA.)

ضَامَةٌ [a subst. from ضَامٌ, rendered such by the affix ة] You say, نَهَضَ فُلَانٌ لِقِتَالٍ وَهُوَ ضَامَةٌ قَوْمِهِ [Such a one rose and sped to fight, or to the fight, he being the musterer of his people, or party]. (TA.) — Also *A want, or an object of want, that brings one and causes him to have recourse [to a thing].* (Meyd, in explanation of a prov. cited voce ضَامِرٌ, in art. ضمير, q. v.)

ضَمِضْرٌ *A lion that grasps everything; as also ضَمِضْرٌ. (S.) [See also ضَمِضَارٌ: and see what here follows.] — Also, (S,) Angry; (S, K;) applied to a man: (S;) and, as also ضَمِضْرٌ and ضَمِضْرٌ, an angry lion: (K, TA:) or simply a lion: (TA:) and bold, or daring; (K, TA;) applied to a man. (TA.) — And Big, bulky, or corpulent: (K, TA:) but it is mentioned by IAqr as with the unpointed ص. (TA.)*

ضَمِضْرٌ : see ضَمِضْرٌ. — Also *Niggardly in the utmost degree.* (IAqr, TA.) [See also ضَمِضْرٌ.]

ضَمِضْمَةٌ : see ضَمِضْمَةٌ and ضَمِضْمَةٌ.

ضَمِضَارٌ *One who takes, or gets, everything within his grasp; (K, TA;) drawing it to him self.* (TA.) [See also ضَمِضْرٌ.]

ضَمِضَارٌ : see ضَمِضْرٌ, in two places. — Also



One who eats much; who has an inordinate appetite for food; who appropriates to himself exclusively of others: or who eats much, and does not become satiated. (TA.) — And A niggardly man. (TA.) [See also **ضَمِيرٌ**.]

**إِضَامَةٌ** A bundle, (**حَزْمَةٌ**, Mṣb,) or number put, or joined, together, (TA,) i. q. **إِضْبَارَةٌ**, (S, TA,) of books or writings; (S, Mṣb, TA;) as also **ضَامَةٌ**: (TA:) pl. of the former **أَضَامِيرٌ**.

(S.) You say, **جَاءَ فُلَانٌ بِإِضَامَةٍ مِنْ كُتُبٍ** [Such a one brought a bundle of books or writings]. (S.) — And A company, or collection, (S, K, TA,) of men, or people, not of one stock, but of different tribes mixed together; [and of horses;] as though collected and joined, one to another: pl. as above. (TA.) One says, **فَرَسٌ سَبَّاقٌ** **الْأَضَامِيرِ** i. e. [A horse that often outstrips] the collections (S, K) of horses. (K.) — And its pl. **أَضَامِيرٌ** signifies also Stones: (TA:) or collections of stones: (Mgh in art. **صَقَعَ**;) occurring in a trad. respecting the stoning of an adulterer. (Mgh, TA.)

**مَضِيرٌ** A place of assembling of military forces. (TA.)

**مَضِيرٌ** pass. part. n. of 1 [q. v.]. (TA.) See also **ضَمِيرٌ**.

**مَنْضِيرٌ** [part. n. of 7, q. v. — Hence,] Lean; or slender and lean; or lean, and lank in the belly; as though one part thereof were drawn and adjoined to another. (TA.)

### ضجل

Q. 4, accord. to some, but Q. Q. accord. to most. **أَضَجَلٌ**: see art. **ضجل**.

### ضمحن

Q. 4. **أَضَحَنَّ** i. q. **أَضَحَلَّ** [q. v. in art. **ضجل**]; formed from the latter by substitution [of ن for ل: mentioned by Yaaḳoob. (TA: and mentioned in the K in art. **ضجل**.)

### ضمخ

1: see the next paragraph.

2. **ضَمَخَهُ بِالطَّيِّبِ**, (S, A, Mgh, Mṣb,) inf. n. **تَضْمِخٌ**; (S, A, K;) and **ضَمَخَهُ**, (ISd, TA,) aor. **ضَمَخَ**, (TK,) inf. n. **ضَمِخٌ**; (ISd, K;) He daubed, or smeared, (S, A, Mgh, Mṣb, K,) him, (S, A, Mgh, Mṣb,) or his body, (L, K,) with perfume, or some odoriferous or fragrant substance, (S, A, Mgh, L, Mṣb, K,) copiously, (L,) so that it seemed to drip. (L, K.) It is said in a trad., **كَانَ يُضْمِخُ رَأْسَهُ بِالطَّيِّبِ** He [Mohammad] used to daub, or smear, his head copiously with perfume. (L.)

5. **تَضْمِخَ بِالطَّيِّبِ**, (S, A, Mgh, Mṣb, K,) and **أَضْمِخَ**, and **أَضْمِخَ**, (K,) and **أَضْمِخَ**, (L,) He daubed or smeared himself, or he became daubed or smeared, (S, A, Mgh, Mṣb, K,) copiously, (L,) with perfume, (S, A, Mgh, Mṣb, K,) so that it seemed to drip. (L, K.)

7: see what next precedes.

8. **أَضْمِخَ**, and its var. **أَضْمِخَ**: see 5.

**ضَمِغَةٌ** A fat woman or she-camel. (K.) — And Fresh ripe dates (**رُطْبٌ**) [so in copies of the K, accord. to the TA **رُطْبٌ**, app. a mistranscription,] from which something drips.

### ضميد

1. **ضَمِدَ الْجُرْمَ**, (S, A, L, K,) aor. **ضَمِدَ** (S, L, K) and **ضَمِدَ**, (K,) inf. n. **ضَمِيدٌ**; (S, L;) and **ضَمِدَهُ**, (A, K,) inf. n. **تَضْمِيدٌ**; (TA;) He bound the wound (and in like manner one says of other things, L) with a **ضَمَادٌ** or **ضَمَادَةٌ** i. e. a bandage, or fillet, (S, A, L, K,) or **kerchief**. (A.) This is the primary signification. (L.) And **ضَمِدَ رَأْسَهُ**, (L,) or **بِضَمَادٍ** **ضَمِدَهُ**, (Lth,) He wound a piece of rag round his head, after anointing it, or wetting it with water: (Lth, L:) and **ضَمِدَ رَأْسَهُ**, inf. n. **تَضْمِيدٌ**, He bound his head with a fillet, or bandage, (S, A,) or a **kerchief**, (A,) or a piece of cloth, not a turban. (S.) And **ضَمِدَ الْجُرْحَ**, inf. n. **ضَمِيدٌ**, also signifies He applied a remedy [or dressing] to the wound, without bandaging it. (L.) And **ضَمِدَ عَيْنَيْهِ بِالصَّبْرِ** He applied aloes to his eyes. (L, from a trad.) And **ضَمِدَهُ بِالزَّعْفَرَانِ وَالصَّبْرِ** He smeared him, or it, over, [or poulticed him, or it,] with saffron and aloes. (Az, L.) — And **أَضْمِدْ عَلَيْكَ ثِيَابَكَ** Bind thou upon thee thy garments, (Ibn-Málik, A,) and **عِمَامَتَكَ** [thy turban]. (A.) And **أَجِدْ ضَمِدًا هَذَا الْعِنْدَ** Make thou good the binding of this half-load. (L.) — And **ضَمِدَهُ** † He struck him, or hit him, on his head with a staff or stick: (S, K:) sometimes used in this sense: (S:) or he cut, or wounded, (A, L,) him (L,) or it, i. e. his head, (A,) in the place of the turban, with a sword; syn. **عَمِمَهُ**. (A, L.) — **ضَمِدَ** also signifies † The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or striving, endeavouring, or desiring, to do so. (S, L, K,) — And **ضَمِدَتْ**, (A, L,) aor. **ضَمِدَتْ**, (L,) inf. n. **ضَمِيدٌ** (AA, S, L, K) and **ضَمَادٌ**, (Fr, A, L,) † She (a woman) took to herself two friends, (S, A, L, K,) or secret friends, or amorous associates, (A,) together: (S, A, L, K:) or she took another man beside her husband (AA, A, L) as her friend, or secret friend, or amorous associate; (A;) or two other men: (AA, L;) or she associated as a friend with two or three men in a time of drought, in order that she might eat with one and then with another so as to satiate herself. (Fr.) And **ضَمِدَتْهُ**, aor. as above, † She (a woman having a husband or a friend [or lover]) took him (another man) as her friend [or lover]. (L.) Abou-Dhu-eyb says,

\* **تُرِيدِينَ كَيْمَا تَضْمِيدِي وَخَالِدًا**  
\* **وَهَلْ يُجْمَعُ السِّفَانُ وَيُحَكُّ فِي عُمْدٍ**

† [Thou desirest to take me as thy lover together with Khálid: but can the two swords (mercy on thee) be combined in one scabbard?]. (S, L.) And

one says, **ضَمِدَاهَا** † They both associated as friends [or lovers] with her, or made love to her. (L.) — **ضَمِدَ**, aor. **ضَمِدَ**, (Hr, L, K;) said of blood upon the throat of a slaughtered sheep or goat. (Hr, L.) — Also, inf. n. **ضَمِدَ**, He acted wrongfully, or injuriously, or unjustly. (L.) — And **ضَمِدَ عَلَيْهِ**, aor. **ضَمِدَ**, inf. n. **ضَمِدَ**, He bore rancour, malevolence, malice, or spite, against him: (S, L, K:\*) or held fast rancour, &c., against him in his heart. (L.) And He was angry with him: or vehemently enraged against him and angry with him: or he was enraged against him; i. e. one over whom he had power to vent his rage. (L.)

2: see the preceding paragraph, in four places.

4. **أَضْمِدَهُمْ** † He collected them together. (K, TA.) — And **أَضْمِدَ الْعَرْفُجَ** The [plant called] **عَرْفُجٌ** contained its **خُوصَةٌ** [q. v.] lying hidden within it, not yet appearing. (S, K:\*)

5. **تَضْمِدَ** It (a wound) was bound with a bandage or fillet [or kerchief (see 1)]. (K.) It (a man's head) was bound with a bandage or fillet [or kerchief] or with a piece of cloth, not a turban. (S.) — [And **تَضْمِدَ بِهِ** He used it, or applied it, as a poultice or the like.]

**ضَمِيدٌ** Such as is fresh, or moist, of herbage or trees: and such as is dry thereof: (S, L, K:\*) thus having two contr. meanings: (K:) or fresh and dry herbage mixed together: and herbage of which every twig, or shoot, has put forth its leaves. (L.) **ضَمِيدٌ مِنَ الدَّمِ** means Such as is dry of blood; dry blood. (L.) — Also The better, or best, and the worse, or worst, of sheep or goats: (S, L, K:) or the young, and the old: or such as are in a sound, or good, state, and such as are in an unsound, or a bad, state: or the slender, and the large. (L.) A man says to his creditor, **أَقْضِيكَ مِنْ ضَمِيدِ هَذِهِ الْغَنَمِ** [I will pay thee with some of the better, or best, or of the worse, or worst, &c., of these sheep or goats]. (S.)

**ضَمِيدٌ** † A friend; or a true, or sincere, friend; or a special, or particular, friend. (K.)

**ضَمِيدٌ** A remainder, that is due to one, of a fine for blood, or of any other debt. (S, K.) One says, **لَنَا عِنْدَ فُلَانٍ ضَمِيدٌ** A remainder of a fine for blood, or of another debt, is owed to us by such a one. (S.)

**عَبْدٌ ضَمِيدٌ** A bulhy, thick, slave. (El-Hejeree, TA.)

**ضَمَادٌ** A bandage, or fillet, (S, A, K,) or a kerchief, (A,) that is bound upon a wound; (S, A, K;) as also **ضَمَادَةٌ**: (S, K:) and a piece of rag that is wound round the head, after anointing it, or wetting it with water: (Lth, L:) and sometimes put upon the head on account of a headache: pl. **ضَمَائِدٌ**. (L.) — Also A remedy [or dressing, such as a poultice and the like,] that is applied to a wound. (Ibn-Háni.)

**أَنَا عَلَى ضَمَادَةٍ مِنَ الْأَمْرِ** — **ضَمَادٌ**: see **ضَمَادَةٌ**.

means *I have become on the point, or verge, of the affair, or event.* (§.)

ضَامِدٌ i. q. لَازِمٌ [Cleaving, clinging, holding fast, &c.]. (AHn.)

مِضْدَةٌ [A sort of yoke;] a piece of wood which is put upon the necks of the two bulls [in ploughing], having at each extremity a perforation, and between the two perforations, in its upper side, a notch [app. for the tying of the beam of the plough thereto so that it may not shift from the middle], each of the perforations having a string put into it with the two ends thereof coming forth beneath the مضدّة, and each end of the string having a [short] staff, or stick, tied to it; the neck of the bull being put between the two staves, or sticks. (TA.)

ضمير

1. ضَمِرٌ, (§, A, Mgh, Mṣb, K,) aor. ٤; (§, Mṣb, K;) and ضَمِرٌ; (§, Mṣb, K;) inf. n. ضَمُورٌ, of the former, and ضَمِرٌ, (§, A, Mgh, Mṣb, K,) of the latter also, (A, Mgh,) or of the latter, (Mṣb,) [also written ضَمِرٌ, (see an ex., voce نَهَارٌ,)] *He* (a horse, [&c.] §, A, &c.) *was, or became, lean, or light of flesh:* (§:) or slender, and lean: (Mṣb:) or lean, and lank in the belly: (A, K:) or lank in the belly by reason of leanness: (Mgh:) and ضَمِرٌ signifies the same. (§, K.) [See also 5 and 8.] — Also, inf. n. ضَمُورٌ, *He became lean and weak.* (TA.) — ضَمِرُ الْعِنَبِ † *The grapes became withered, so as to be neither fresh grapes nor raisins.* (Sgh.) — ضَمِرَتِ الْحِنْطَةُ † *The wheat, being parched over the fire, became contracted and small.* (Mgh.)

2. ضَمِرَةٌ, inf. n. تَضْمِيرٌ, *He made him* (a horse) *lean, or light of flesh;* [&c.]; as also ضَمِرَةٌ. (§.) — *He prepared him* (i. e. a horse) *for racing, [or for a military expedition, (see مَضْمِرٌ,)] by feeding him with food barely sufficient to sustain him, after he had become fat; as also ضَمِرَةٌ. (Mṣb:) he fed him with food barely sufficient to sustain him, after he had become fat; as also ضَمِرَةٌ. (K:) or he fed him with fodder so that he became fat, and then reduced him to food barely sufficient to sustain him; which is done during forty days: (§:) or he saddled him, and put on him a housing, in order that he might sweat under it, and so lose his flabbiness, and become firm in flesh; and then mounted upon him a light boy or young man, to make him run, but not to make him go so quick a pace as that which is termed عَنَقٌ; by the doing of which, one becomes in no fear of his losing his breath in running, and a quick run does not cut him short: this (says AM) is what I have seen the Arabs practise; and they term it تَضْمِيرٌ, and also مَضْمَارٌ. (T, L.) — Also He, or it, weakened, and subdued, and diminished, him: and the same signification is assigned to it [tropically] when the objective complement is a word denoting a sensation or passion. (TA.) — التَضْمِيرُ also signifies *The plaiting well, and the anointing well, the lock of hair termed ضَمِيرَةٌ.* (TA.)*

4: see 2, in three places. — ضَمِرُهُ signifies also *He determined, or resolved, upon it, فِي ضَمِيرِهِ in his heart, or mind.* (Mṣb.) — *He conceived it in his heart, or mind.* (MA, KL.) — *He concealed it, syn. أُسْرَهُ, (A,) or أَخْفَاهُ, (K,) فِي قَلْبِهِ in his heart, (A,) or فِي نَفْسِهِ in his mind.* (§.) — [And hence, *He suppressed it, (namely a word or the like,) meaning it to be understood.* — And hence also ضَمِرٌ meaning *He made use of a pronoun.*] — And ضَمِرُ صَرْفِ الْحَرْفِ [He suppressed the vowel of the final letter;] *he made the movent [final] letter quiescent.* (TA.) — And ضَمِرَتُهُ الْبِلَادُ † *The lands, or countries, hid him, by his having travelled far:* (A:) and ضَمِرَتُهُ الْأَرْضُ † *the earth hid him, either by reason of travel, or by death.* (K, TA.) — ضَمِرٌ is also syn. with اسْتَقْصَى [q. v.]. (O, K.) [Accord. to the TK, one says اسْتَقْصَاهُ ضَمِرُ الشَّيْءِ meaning *استقصاهُ.*]

5. تَضْمِرٌ وَجْهَهُ *His face became shrivelled, or contracted, by emaciation.* (Sgh, L, K.)

7. انْضَمِرَ *It* (a branch, or twig,) *became dried up.* (TA.)

8. اضْطَمِرَ: see 1. — Also *He, (a horse,) after having been fed until he had become fat, was reduced to food barely sufficient to sustain him.* (TA.) [See 2.]

ضَمِيرٌ: see ضَامِرٌ, in two places. — Hence, in the opinion of ISd, as he says in the M, it is also applied to a horse as meaning ذَقِيقٌ الْحَاجِبِينَ [i. e. *Thin in the bones surrounding, or projecting over, the cavities of the eyes:* in the TA, الهَجَابِينَ, an obvious mistranscription; and in the TK, الحَجَابَتِينَ, which is also wrong]: on the authority of Kr: in the copies of the K, الْحَاجِبِينَ. (TA.) — And *Narrow;* (O, K;) applied to a place. (O.) — And i. q. ضَمِيرٌ [app. in the first of the senses assigned to the latter below]. (O, K: in the CK ضَمِيرٌ.) See also مَضْمِرٌ.

ضَمِرَانٌ (§, O, K) and ضَمِرَانٌ (TA) *A certain plant, (§, O, K,) of the shrub-kind (دِقٌّ) مِنَ الشَّجَرِ: (K:) or of the kind called حَمِضٌ: AM says, it is not of the shrub-kind, and has [what are termed] هَدَبٌ [q. v.] like the هَدَبُ of the رُمْتٌ (TA:) AHn says, it resembles the رُمْتٌ, except that it is yellow (أَصْفَرٌ [app. a mistranscription for أَصْفَرٌ i. e. smaller]), and it has little wood, [and] the small and dry parts of its branches are fed upon [by the camels] (يُحْتَلَبُ): he adds, on the authority of the ancient Arabs of the desert, that it is [of the kind called] حَمِضٌ, green, lank, pleasing to the camels: and Aboonagr says that it is of the kind called حَمِضٌ. (O.) — See also what next follows.*

ضَمِرَانٌ (A'Obeyd, §, O, K, TA) and ضَمِرَانٌ, thus, with fet-ḥ, as said by Aṣ on the authority of ISk; each of the names of dogs; (TA;) a name of a male dog; (O, K;) not of a bitch, as J asserts it to be. (K.) — See also the next preceding paragraph.

ضَمَارٌ *A place, or a valley, that is depressed, concealing him who is journeying in it.* (O.) [Accord. to the K, الضَمَارُ is "A place;" i. e. the name of a certain place.] — مَالٌ ضَمَارٌ *Property of which one hopes not for the return: (K:) or absent property of which one hopes not for the return: (A'Obeyd, Mṣb, TA:) if not absent, it is not thus called. (A'Obeyd, TA.)* — دَيْنٌ ضَمَارٌ *A debt of which the payment is not hoped for: (§:) or for the payment of which no period is fixed. (K, TA.)* — عَطَاءٌ ضَمَارٌ *A gift that is not hoped for. (A.)* — وَعْدٌ ضَمَارٌ, and عِدَةٌ ضَمَارٌ, (A, K, [من العذاب in the CK being a mistranscription for مِنَ الْعِدَاتِ, as in other copies of the K and in the TA, in which latter is added that عِدَاتٌ is pl. of عِدَةٌ, which is syn. with وَعْدٌ,]) *A promise of which the fulfilment is not hoped for: (§, A:) or of which the fulfilment is delayed. (K.)* — ضَمَارٌ also signifies *Anything of which one is not confident, or sure. (§.)* — And *A debt of which the payment is deferred by the creditor to a future period; or a sale upon credit, in which the payment is deferred to a definite period; or a postponement, or delay, as to the time of the payment of a debt or of the price of a thing sold &c.; syn. نَسِيئَةٌ. (Fr, TA.)* — Also *Unseen; not apparent; contr. of عَيَانٌ. (K.)* A poet says, censuring a certain man,

وَعَيْنُهُ كَالْكَالِبِ الضَمَارِ

[And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor:] meaning, his present gift is like the absent that is not hoped for. (TA.) — دَهَبُوا ضَمَارًا *They took away my property by gaming.* (Fr, TA.) — Also *A certain idol, which was worshipped by El' Abbās Ibn-Mirdās. (O, K, TA.)* [It is implied in the K that it is with the art. ال; but it is not so accord. to the O and TA.]

ضَمِيرٌ *A thing that thou concealest, or conceivest, or determinest upon, (تَضْمِيرُهُ,) in thy heart, or mind: (Lth, TA:) a secret; syn. سِرٌّ: (K:) a subst. from أَضْمِرُ فِي نَفْسِهِ شَيْئًا: (§:) pl. ضَمَائِرٌ. (§, K.)* — [Hence used as meaning *A pronoun;* which is also termed مَضْمِرٌ, and مَضْمِرٌ, lit. *a concealed noun, i. e. a noun of which the signification is not shown by itself alone; opposed to مَضْمِرٌ: pl. of the first as above; and of the second مَضْمِرَاتٌ.] — See also ضَمِرٌ. — And الضَمِيرُ signifies *The heart [itself]; the mind; the recesses of the mind; the secret thoughts; or the soul; syn. قَلْبُ الْإِنْسَانِ, and بَاطِنُهُ, (Mṣb,) or وَاخِلٌ (A, K:) pl. as above, (Mṣb, K,) the sing. being likened to سَرِيرَةٌ, of which the pl. is سَرَائِرٌ. (Mṣb.)* [See also مَضْمِرٌ. And see an ex. in a verse cited in art. سَمِحٌ, 7th conj.] — Also *Withered, or shrivelled, grapes, (O, K,) that are neither fresh grapes nor raisins. (O.)**

لَقِيْتَهُ بِالضَمِيرِ is a phrase mentioned by Sgh [in

the O] as meaning *I met him at sunset*: but it is correctly [بِالصُّمَيْرِ] with the unpointed ص. (TA.)

ضَمِيرَةٌ *A lock, or plaited lock, of hair, such as is termed ضَمِيرَةٌ and غَدِيرَةٌ: pl. ضَمَائِرُ.* (Aḡ, TA.)

ضَامِرٌ *Lean, and lank in the belly; [&c.; see 1;] (A, K;) applied to a he-camel, (K,) and to a horse, as also ضَمِيرٌ, and مُضَمَّرٌ, and مُضَطْمِرٌ; (A;) and to a she-camel, (S, A, K,) as also ضَامِرَةٌ; (S;) [and to a man;] ضَامِرٌ applied to a she-camel being regarded as a possessive epithet [signifying ضَمِيرٌ]: (TA:) and ضَمِيرٌ signifies also *lank in the belly, and small and slender in person*; applied to a man: (S, A, K:) fem. with ة: (A, K:) the pl. of ضَامِرٌ is ضَمَائِرُ. (Ḥam p. 478.) — And *A horse in a state of preparation for racing, by his having been fed with food barely sufficient to sustain him, after having become fat*: and you say خَيْلٌ ضَامِرَةٌ and ضَوَامِرٌ meaning *horses in that state.* (Mḡb.) — Applied to grain, it means *Thin, or slender*: (Mgh:) and to a branch or twig, *sapless; dried up*; as also مُضَمَّرٌ. (K.)*

ضَوْمِرَانٌ (S, O, Mḡb, K) and ضَوْمِرَانٌ (Mḡb) and ضَمِيرَانٌ (O, Mḡb, K) and ضَمِيرَانٌ (Mḡb) *A species of the رِيْحَانِ [or sweet-smelling plants]: (S, O:) or of the mild رِيْحَانِ: (K:) or the رِيْحَانِ فَارِسِيّ: (Mḡb, K:) Aboo-Naḡr says that the ضَمِيرَانِ is the شَاهَسْفَرَمُ [or شاهسفرم, i. e. basil-royal, or common sweet basil, ocimum basilicum]: AḤn says, on the authority of an Arab of the desert, of El-Yemen, that the ضَمِيرَانِ is exactly like the حَوْكُ [which is one of the names now applied to sweet basil], of sweet odour, and is therefore asserted by some to be the شاهسفرم, but the ضَمِيرَانِ is wild; and he says that some call it ضَوْمِرَانٌ. (O.)*

ضَمِيرَانٌ and ضَمِيرَانٌ: see the next preceding paragraph.

مُضَمَّرٌ *Concealed, (K,) [or conceived,] in the mind. (S.) You say, هَوَى مُضَمَّرٌ, meaning Concealed love; as also ضَمِيرٌ; as though the latter were believed to be an inf. n. [used in the sense of a pass. part. n.] from the unaugmented, for the augmented, verb. (TA.) See also ضَمِيرٌ. — Also The place of concealment, (K,) [or of conception,] in the mind. (S.) A poet, (S,) El-Aḡwās Ibn-Moḡammad El-Anḡāree, (TA,) says,*

\* سَتَبَقَى لَهَا فِي مُضَمَّرِ الْقَلْبِ وَالْحَشَا \*  
\* سَرِيرَةٌ وَدَّ يَوْمَ تُبْلَى السَّرَائِرُ \*

[There will remain to her, in the hiding-place of the heart and the bowels, a secret love, (lit. a secret of love,) on the day when secrets shall be revealed]. (S, TA.)

ضَمِيرٌ: see ضَامِرٌ.

مُضَمَّرٌ *One who prepares his horses, by reducing*

them to scanty food, (يُضَمِّرُهَا,) for a military expedition or for racing. (TA.)

مِضْمَارٌ *A training-place in which horses are prepared for racing [or for military service] by being fed with food barely sufficient to sustain them, after they have become fat: (S,\* Mḡb, K:\*) [a hippodrome; a place where horses are exercised:] pl. مِضْمَائِرُ. (A.) You say, جَرَى فِي مِضْمَارٍ [He ran in the hippodrome, or place of exercise]. (A.) And الغِنَاءُ مِضْمَارُ الشُّعْرِ † [app. meaning Singing is that in which the excellences of poetry are displayed, like as the excellences of a horse are displayed in the hippodrome]. (A.) — Also The time, of forty days, during which a horse is reduced to food barely sufficient to sustain him, after his having been fed with fodder so that he has become fat; (S, TA;) the time during which a horse is thus prepared for racing or for an expedition against the enemy: pl. as above. (TA.) It is said in a trad., وَغَدَا مِضْمَارٌ وَغَدَا [To-day is a time for training, and to-morrow is the race, and the winner is he who wins Paradise:] i. e., to-day one is to work, in the present world, for the desire of Paradise; like as a horse is trained for racing. (Sh.) [One of the explanations of المِضْمَارِ in the K is غَايَةُ الْفَرَسِ فِي السَّبَاقِ, or, as in the TA, اللَّسْبَاقِ; app. meaning The goal, or limit, of the horse in racing: but in the TA, these words are made to form part of an explanation which I have given before, i. e., the time during which a horse is prepared for racing, &c.] — See also 2.*

تُؤْتُو مُضْمَرٌ *Contracted pearls: (K:) or pearls having somewhat of contraction in the middle. (S.) — See also ضَامِرٌ.*

ضَمِيرٌ: see ضَامِرٌ, last sentence.

ضمير

1. ضَمِينُ الشَّيْءِ, (IAḡr, S, K,) or الْهَالُ, (Mgh, Mḡb,) and ضَمِينٌ بِهِ, (Mḡb, K,) aor. ٤, (K,) inf. n. ضَمَانٌ (IAḡr, S, Mḡb, K) and ضَمِنٌ, (K,) *He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, (S, Mgh, K,) for the thing, (S, K,) or for the property: (Mgh:) or he made himself responsible, &c., for it; syn. اتَّزَمَهُ; (Mḡb;) and so, in this sense, ضَمِنَهُ, (S,\* K,) quasi-pass. of ضَمِنَ: (S, K:) [as though he had it within his grasp, or in his possession; for] the primary signification of الضَمَانِ is التَّحْصِيلُ: (Mḡb:) some of the lawyers say that it is from الضَمْرُ; but this is a mistake; (Mḡb, TA;) for the ن is radical. (Mḡb.) And ضَمِنَ لَهُ كَذَا *He was, or became, responsible, &c., to him for such a thing. (MA.)* And ضَمِنَ الْهَالَ كَذَا *He was, or became, responsible, &c., to him for the property [received from him]. (Mgh.) — See also 5, in four places. — ضَمِنَهُ signifies also † He learned it; acquired a knowledge of it. (TA.) — And ضَمِنَ, (S, Mḡb, K,) aor. ٤, (K,) inf. n. ضَمِنٌ, (S, Mḡb, K,\*) † He (a man, S)**

had, or was affected with, a malady of long continuance, or such as crippled him; (S, Mḡb, K;) was afflicted in his body (S,\* K, TA) by some trial, or fracture, or other ailment. (S,\* TA.) And ضَمِنَتْ يَدُهُ, inf. n. ضَمَانَةٌ, † *His arm, or hand, was affected with a malady of long continuance, or such as crippled. (Fr, TA.)*

2. ضَمِنَهُ الشَّيْءُ, (S, MA, K,) or الْهَالُ, (Mgh, Mḡb,) inf. n. تَضْمِينٌ, (S,) *He made him to be responsible, answerable, accountable, amenable, surety, or guarantee, (S, MA, Mgh, Mḡb, K,) for the thing, (S, MA, K,) or for the property. (Mgh, Mḡb.) [See an ex. in a verse cited voce مُعَبَّدٌ. — ضَمِنْتُ الشَّيْءَ كَذَا I made the thing to comprise, comprehend, or contain, such a thing. (Mḡb.) Hence, ضَمِنَ اللَّهُ أَصْلَابَ الْفُحُولِ النَّسْلِ [God has made the loins of the stallions to comprise, in the elemental state, the progeny]. (Mḡb.) And ضَمِنَهُ الْوَعَاءُ He put it (i. e. anything) into the receptacle. (S, K.) And ضَمِنَ الْقَبْرَ الضَّمِنُ He deposited the dead body in the grave. (TA.) And ضَمِنَ الْكِتَابَ كَذَا † He made the writing to comprise, or include, such a thing. (MA.) [And ضَمِنَ الْكَلَامَ كَذَا † He made, or held, the sentence, or speech, or phrase, to imply such a thing. And ضَمِنَ الْكَلِمَةَ مَعْنَى كَذَا † He made the word to imply or import, such a meaning.] — التَّضْمِينُ as a conventional term of those who treat of elegance of speech is † The making poetry to comprise a verse [of another poet]: (TA:) or the introducing into poetry a hemistich, or a verse, or two verses, of another poet, to complete the meaning intended, and for the purpose of corroborating the meaning, on the condition of notifying it as borrowed, beforehand, or of its being well known, so that the hearer will not imagine it to be stolen: and if it is a hemistich, or less than that, it is termed رَفْوٌ. (Ḥar p. 267.) And as a conventional term of those who treat of versification, † The making a verse to be not complete otherwise than with what follows it. (TA.)*

5: see 1, first sentence. — ضَمِنَ الشَّيْءَ كَذَا *The thing comprised, comprehended, or contained, such a thing. (Mḡb.) Hence, تَضْمِنْتُ أَصْلَابَ الضَّمِنِ [The loins of the stallions comprised, in the elemental state, the progeny]. (Mḡb.) And تَضْمِنَ الْقَبْرَ الضَّمِنُ The grave had the dead body deposited in it. (TA.) And تَضْمِنَ الْكِتَابَ كَذَا [and ضَمِنَهُ †] † The writing comprised, or included, such a thing. (S, MA, K.) And تَضْمِنَ الْكَلَامَ كَذَا [and ضَمِنَهُ, as is indicated in the first sentence of this art.,] † The sentence, or speech, or phrase, comprehended, or comprised, within its scope, [or implied,] such a thing; syn. حَصَلَهُ. (Mḡb.) [And تَضْمِنْتُ الْكَلِمَةَ كَذَا † The word implied such a meaning.]*

ضَمِنٌ † *The طَيِّ, (S, MA, K,) i. e. the inside, (MA, TK,) [lit. the folding,] of a writing, or letter. (S, MA, K, TA.) You say, أَنْفَذْتَهُ ضَمِنٌ [I sent it, or transmitted it, within the folding of my writing or letter; mean-*

ing infolded, or enclosed, in it; included in it; or in the inside of it]. (S, TA.) And فِي ضَمْنٍ [and كِتَابِهِ] means † Among the contents, or implications, of his speech [and of his writing or letter] (في مَطَاوِيهِ); and the indications thereof. (Msb.) — A thing that satisfies the stomach: thus, مَا أَغْنَى عَنِّي فُلَانٌ ضَمْنًا means Such a one did not stand me in stead, or supply my want, of anything, even as much as a thing that would satisfy the stomach. (IAḡr, TA.)

ضَمْنٌ (S, K) and ضَمَانٌ and ضَمَانَةٌ (S, Mḡb, K) † A malady of long continuance, or such as cripples; (S, Mḡb, K, TA;) an affliction in the body, (S, \*K, TA,) by some trial, or fracture, or other ailment; (S, TA;) and ضَمْنَةٌ signifies the same; (K;) and [simply] a disease, or malady; (S, K;) as in the saying, كَانَتْ ضَمْنَةً فُلَانٌ أَرْبَعَةَ أَشْهُرٍ † [The disease of such a one was four months in duration]. (S, TA.) [See also 1, last two sentences.] — ضَمْنٌ also signifies † A burden; syn. كَلٌّ: so in the saying, فُلَانٌ ضَمْنٌ عَلَى أَصْحَابِهِ [Such a one is a burden upon his companions]. (AZ, TA.) — It is also an epithet: see the next paragraph.

ضَمِنَ (applied to a man, S) † Affected with a malady of long continuance, or such as cripples; (S, Mḡb, K, TA;) afflicted in the body, (S, \*K, TA,) by some trial, or fracture, or other ailment: (S, TA;) and ضَمِنَ signifies [the same; or simply] affected with a disease, or malady; applied to a man [and to two and more and to a female; being originally an inf. n.]; having no dual nor pl. nor fem. form: (TA:) pl. of the former ضَمِنَى (S, \*Mḡb, K, \*TA) and ضَمِنُونَ, or the former of these is pl. of ضَمِنَ [which signifies the same as ضَمِنَ]. (TA.) اِكْتَتَبَ ضَمِنًا [in the CK ضَمِنًا] means † He wrote himself down [as one affected with a malady of long continuance, &c., or] in the register of the ضَمِنَى, i. e. the زَمِنَى; (S, K, TA;) i. e. he asked that he might write himself down [as such], and took for himself a billet from the commander of the army in order to excuse himself from fighting against the unbelievers: (TA:) of such it is said that God will raise him in that state on the day of resurrection. (S, TA.) مَعْبُوطَةٌ غَيْرُ ضَمِنَةٍ, occurring in a trad., means Slaughtered not having any disease. (TA.) — Also † [Loving: (see ضَمَانَةٌ:) or] loving excessively, or admiringly. (K, TA.)

ضَمِنَةٌ: see ضَمِنَ.

ضَمَانٌ an inf. n.: [see 1, first sentence:] (IAḡr, S, Mḡb, K;) [used as a simple subst.,] Responsibility, answerableness, accountability, amenability, suretyship, or guarantee; syn. كَفَالَةٌ: (Mgh:) but it is more common [in signification] than كَفَالَةٌ; for it sometimes signifies what is not كَفَالَةٌ, namely, [indemnification; or] restoration of the like, or of the value, of a thing that has perished. (Kull.) [ضَمَانٌ مَالٌ, and غُرْمٌ, signify Responsibility, &c., for property, and for a debt, owed by another person. And ضَمَانٌ نَفْسٌ, and

حُضُورٌ, signify Responsibility, &c., for the appearance, or presence, of another person, to answer a suit.] ضَمَانٌ دَرَكٌ is a vulgar phrase; correctly ضَمَانٌ الدَّرَكِ [expl. in art. درك]. (TA.) — See also ضَمِنَ.

ضَمِنَ: see ضَامِنٌ: — and see also ضَمِنَ.

ضَمَانَةٌ: see ضَمِنَ. — Also † Love: (K, TA:) [or] excessive, or admiring, love. (TA.)

ضَامِنٌ and ضَمِينٌ One who is responsible, answerable, accountable, amenable, surety, or guarantee: (S, Mḡb, K:) both are mentioned by IAḡr as syn., like سَامِنٌ and سَمِينٌ. (TA.) God is represented by the Prophet as saying, مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِي وَأَبْتِغَاءَ مَرْضَاتِي فَأَنَا مِنْ خَرَجٍ مُجَاهِدًا فِي سَبِيلِي وَهُوَ عَلَيَّ ضَامِنٌ, meaning [Whoso goes forth as a warrior in my cause, and seeking, or seeking earnestly, to obtain my approval,] I am responsible to him for what I have promised him, to recompense him living and dead; ضامن being made trans. by means of عَلَيَّ because it implies the meaning of مُحَامِرٌ and رَقِيبٌ; and the last clause means nearly the same, but is rendered as meaning and he is one who has [a claim to] responsibility on my part, as though care and mindfulness [of him] were obligatory on me. (Mgh.) And it is said in a trad., الإِمَامُ ضَامِنٌ وَالْمُؤْمِنُونَ مُؤْتَمِنُونَ: (Mgh, JM, \*TA:) [the latter clause has been expl. in art. أَمِنَ (voce أَمِنَ):] the former clause means, The imām [or leader of prayer] is as though he were responsible for the correctness of the prayer of those who follow him: (JM, TA: [and the like is said, with other, similar, explanations, in the Mgh:]) or it means, the imām is careful, or mindful, for the people [who follow him], of [the correctness of] their prayer. (TA.) — ضَامِنٌ and ضَمَانٌ applied to a she-camel, signify Having a foetus in her belly: and the pls. are ضَوَامِنٌ and مَضَامِينٌ. (IAḡr, L and TA in art. لَقِحَ and in the present art.) — ضَامِنَةٌ applied to rights, or dues, (حَقُوقٌ) is used by Lebeed as meaning مَضْمُونَةٌ; [see مَضْمُونٌ:] like as مَرْحُولَةٌ is used as meaning مَرْحُولَةٌ. (TA.)

ضَامِنَةٌ [fem. of ضَامِنٌ, q. v.] — الضَامِنَةُ signifies What is included within the middle of any town or country or the like. (TA.) الضَامِنَةُ مِنَ النَّخْلِ, (AO, S, K, \*TA,) occurring in a letter of the Prophet, (AO, S, TA,) means What are included within the cities or towns or villages, of the palm-trees: (AO, S, K, \*TA:) or what are surrounded, thereof, by the wall of the city: (K:) but Az says that they are so called because their owners are responsible for their culture and keeping: (TA:) opposed to الضَّاحِيَةُ مِنَ البَعْلِ, which means what are in the open country, of the palm-trees that imbibe with their roots, without being watered. (AO, S, TA.)\*

مَضْمُونٌ Water included in a mug or other vessel: and milk included in the udder. (TA.) — Also † Poetry made to comprise a verse [from another

poem]. (S, K. [See 2, last sentence but one.]) And † A verse [made to be] not complete otherwise than with what follows it. (S, K. [See 2, last sentence.]) — And † A sound [made to comprehend with it somewhat of another:] upon which one cannot pause without conjoining it with another: (K:) in the T it is said to be [such as is exemplified in] a man's saying قَفْ فُلٌ [or فُلٌ, for Pause thou, such a one], with making the ل to have a smack of the vowel-sound (بِأَشْهُامٍ) (اللَّامِ إِلَى الحَرَكَةِ). (TA.)

مِضْمَانٌ: see ضَامِنٌ, last sentence but one.

مَضْمُونٌ pass. part. n. of 1 in the first of the senses assigned to the latter above: you say شَيْءٌ مَضْمُونٌ [meaning A thing, such as property, or the payment of a debt, &c., ensured by an acknowledgment of responsibility for it]. (TA.) — مَضْمُونٌ means مَا فِي ضَمْنِهِ and طَبِئِهِ [i. e. The contents of a writing or letter; or what is infolded, or included, in a writing or letter; what is implied therein; and what is indicated therein]: pl. مَضْمَائِنٌ. (TA.) — And المِضْمَائِنُ, (A'Obeyd, S, Mḡb, K,) of which the sing. is مَضْمُونٌ, (A'Obeyd, Mḡb, K,) and one may also say مَضْمُونَةٌ, as meaning نَسْمَةٌ, (Mḡb,) signifies What are [comprised] in the loins of the stallions; (A'Obeyd, S, Mḡb, K;) i. e. the progeny [thereof, in the elemental state]: (Mḡb:) or, accord. to Abou-Sa'eed, [though the reverse is generally held to be the case,] المِضْمَائِنُ signifies what are in the backs of the he-camels, and المِضْمَائِنُ what are in the bellies of the females. (L in art. لَقِحَ.) The selling of the مِضْمَائِنُ and the مِضْمَائِنُ is forbidden. (S.) [مِضْمَائِنٌ is also pl. of مِضْمَانٌ, q. v.] — مَضْمُونٌ i. q. مَضْمُونٌ اليَدِ, (K,) meaning مَعْلُوبَةٌ [i. e. Diseased in the arm, or hand]; (TK;) applied to a man. (TA. [See 1, last sentence, which indicates a more particular meaning.])

### ضم

ضَمِنْتُ بِهِ (Mgh, Mḡb,) first pers. ضَمِنْتُ بِهِ, (S, Mḡb,\*) [and one may say عَلَيْهِ, and عَنْهُ, in the place of بِهِ, (see ضَمِنَ,)] and ضَمِنُوا occurs, in a verse of Kaḡanab Ibn-Umm-Şāḡib, used by poetic license for ضَمِنُوا, (S,) aor. ʔ; (S, Mgh, Mḡb, K;) and ضَمِنْتُ, (Mḡb,) first pers. ضَمِنْتُ, (S, Mḡb,\*) aor. ʔ, (S, Mḡb, K,) accord. to Fr, (S,) or, accord. to Th, Fr said, I have heard ضَمِنْتُ, though I have not heard ضَمِنْتُ, but this aor. is mentioned by Yaḡkoob; (TA;) inf. n. ضَمِنَ (S, Mgh, Mḡb, K [in the CK ضَمِنَا is erroneously put for ضَمِنَا]) and ضَمِنَ (TA) and ضَمَانَةٌ, (S, Mgh, Mḡb, K, TA,) with fet-ḡ, (Mḡb, TA,) and ضَمِنَةٌ, (Mḡb,) or this last is a simple subst.; (Mgh;) He was, or became, niggardly, tenacious, stingy, or avaricious, (S, Mgh, Mḡb, K,) of it.

(§, Mgh, Mṣb. [See also 8.]) You say, ضنٌ عليه، بكذا *He was, or became, niggardly, &c., to him, of such a thing.* (Mgh.) And إنما يضمن بالضمين، [Only he who clings is to be clung to]: a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you. (Meyd, and Har p. 42.) And ضننتُ بالمنزل، inf. n. ضنٌ and ضنائة، [I kept tenaciously to, or] I did not quit, or relinquish, the place of alighting, or abode. (TA.)

8. اضطنٌ (originally اضمنٌ, TA) *He (a man, TA) was, or became, niggardly, tenacious, stingy, or avaricious.* (K.) [See also 1.]

ضنٌ an inf. n. of 1 [q. v.]. (§ &c.) — Also *A thing highly esteemed, of which one is tenacious.* (TA.) — [Hence] one says, هو ضنٌ *He is the person of whose affection I am tenacious; as also ضنٌ and ضنٌ: (TA:) or he is my particular, or special, friend, (K, TA,) or من بين إخواني [chosen from among my brethren]; (§, TA;) as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation: as is said in the §, it is like special appropriation [of the person to oneself]. (TA.) [And as ضنٌ is originally an inf. n., it is used as an epithet applied to a pl. number:] it is said in a trad., إِنَّ لِلَّهِ ضنًا مِنْ خَلْقِهِ يُحِبُّهُ فِي عَافِيَةٍ وَيَمِيئُهُ فِي عَافِيَةٍ (S, TA,) or ضنائنٌ (K, TA,) accord. to different relations thereof, (TA,) i. e. [Verily God has] specially-distinguished individuals [of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.]: (K, TA:) the sing. of ضنائنٌ is ضنينةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)*

ضنَةٌ an inf. n. of ضنٌ: (Mṣb:) or a subst. therefrom signifying *Niggardliness, tenaciousness, stinginess, or avarice:* (Mgh:) or *vehement niggardliness &c.;* as also مَضنَةٌ. (TA.) — See also ضنٌ.

ضنٌ *Courageous, brave, or strong-hearted.* (K.)

ضنٌ *Niggardly, tenacious, stingy, or avaricious,* (§, Mgh, Mṣb, K,) بِشَىْءٍ [of a thing], (§,) or بِشَىْءٍ نَفِيْسٍ [of a thing held in high estimation]. (TA.) وَمَا هُوَ عَلَى الْغَيْبِ بِضنِينٍ, in the Kur [lxxxix. 24], as some read it, others reading بِظنِينٍ [q. v.], is expl. by Zj as meaning, *And he is not a tenacious concealer of that which has been revealed to him: and if عَن or ب were substituted for عَلَى, it would be correct.* (TA.) — See also 1. — And see ضنٌ.

ضنائة an inf. n. of 1 [q. v.]. (§ &c.) — [Hence,] one says, هَجَمْتُ عَلَى الْقَوْمِ بِضنَائَتِهِمْ, meaning † [I came suddenly upon the people, or party, in their close state, i. e.,] when they had not dispersed themselves. (TA.) And أَخَذْتُ الْأَمْرَ بِضنَائَتِهِ † [I took to the affair] in its fresh state. (TA.)

ضنينةٌ; and its pl. ضنائنٌ: see ضنٌ.

مَضنَةٌ and هَذَا عَلِقُ مَضنَةً — مَضنَةٌ: see ضنَةٌ. — مَضنَةٌ [the former mentioned after the latter in the §] *This is a thing held in high estimation, of which one is tenacious, (§, K, TA,) and for which people vie in desire.* (TA.) [See also عَرِقٌ, last sentence.]

المَضنُونُ a name of [The compound of perfumes commonly called] الغالية (Ez-Zejjājee, S, K, TA;) as also المَضنُونَةُ; (Ez-Zejjājee, S, TA;) which latter is said by Aṣ to be a sort of perfume; and so is the former in the A: in the M the former is said to be the oil of ben: it is thus called because one is tenacious of it. (TA.) — Also, (IKh, TA,) or المَضنُونَةُ (K, TA,) a name of The well Zemzem. (K, TA.)

المَضنُونَةُ: see the next preceding paragraph, in two places.

### ضنا

1. ضناتٌ, aor. ضناتٌ, (§, M, O, Mṣb, K,) inf. n. ضنٌ and ضنٌ; (§, M, O, K;) and accord. to the K, ضننتُ, but MF says that this latter is unknown, i. e., it is not mentioned in the other lexicons in the sense here assigned to it in the K; (TA;) and ضناتٌ; (§, M, O, K;) *She (a woman) had many children:* (§, M, O, Mṣb, K:) [and so ضننتُ and ضننتُ, as mentioned in art. ضنو:] and in like manner one says of cattle; (M;) [i. e.] one says, ضنًا المَالُ (S, O, K) and ضننتُ الماشية (O, K,) and ضننتُ الماشية (TA,) [and ضننا and ضننا as is implied in the M,] *The cattle multiplied, or became numerous or many.* (§, O, K, TA.) And ضناتٌ is said to signify *She brought forth.* (TA.) — And ضنًا في الأرضِ (M, K,) inf. n. ضنٌ and ضنٌ [as above], (M, TA,) *He hid, or concealed, himself in the land, or country: (M:) or he went away in the land, or into the country, and hid, or concealed, himself [therein]: (K:) like ضنًا.* (TA.)

4: see above, in two places. — أضنواٌ signifies *Their cattle multiplied, or became numerous or many.* (§, O, K.)

8. اضطنًا له and منه *He was abashed at, or shy of, and he shrank at, or from, him, or it.* (M, K. [See also اضطنًا.]) Et-Tirmidhī uses اضطنًا [or اضطنًا in this sense,] and يضطنى: meaning اضطنًا [and يضطنى]: or as being derived from الضنى meaning “disease.” (M.)

ضنٌ *Children, or offspring;* as also ضنٌ; (§, M, O, K;) [and so ضنو and ضنو, as mentioned in

art. ضنو;]) the former accord. to El-Umawee, and both accord. to AA: (§, O:) the former signifies the *offspring* of anything: (TA:) and also, (K, TA, [in a copy of the M the latter, but this is app. a mistranscription,]) *multitude of offspring:* it is like نَفَرٌ (M, K) and رَهْمٌ (M,) having no n. un.: the pl. is ضنواٌ. (M, K.)

أصلٌ *Origin, root, race, or stock; syn. أصلٌ:* (El-Umawee, S, M, O, K:) and the *place in which a thing originates; syn. معدنٌ.* (El-Umawee, S, O, K.) One says, فلانٌ في ضنٍ *Such a one is of an excellent origin or race or stock,* (§, O, L,) and في ضنٍ سوءٌ [of a bad origin &c.]. (L.) — See also ضنٌ, in two places.

ضنائةٌ (M, O, K) and ضنائةٌ (O, K) *Necessity, need, or want; or difficulty, or distress; (ضارورةٌ, M, O, or ضرورةٌ, K; [both meaning the same;]) that befalls a man: (O:) so in the saying قعد ضنائةٌ مَعْدَضنائةٌ (M, K) and ضنائةٌ (K) [lit. He sat in the sitting-place of necessity, &c.]; meaning he was, or became, in an abject condition]: the phrase denotes disdain, or scorn; and is thought by AM to be from اضطنًا meaning “he was abashed, &c.” (TA.)*

ضنائةٌ: see the next preceding paragraph, in two places.

ضنائةٌ (S, O, K) and ضنائةٌ (Ks, S, O, Mṣb, K) *A woman having many children:* (§, O, Mṣb, K:) and in like manner, the latter, cattle (ماشيةٌ) *having numerous offspring.* (TA.)

### ضنك

1. ضنكٌ, aor. ضنكٌ, inf. n. ضنكٌ and ضنكٌ and ضنوكٌ (O, K,) the first and third of these, (O,) or the first and second, (TA,) accord. to IDrd, used in relation to a place, and the second and third in relation to life, or sustenance, or means of subsistence, (O, TA,) *It was, or became, narrow, or strait.* (O, K, TA.) — And ضنكٌ said of a man, inf. n. ضنكٌ, *He was, or became, weak in his judgment, and in his body, and in his soul, and in his intellect.* (K.) — And ضنكٌ الضبابُ *The clouds became thick, collected together, and dense.* (O, TA.) — ضنكٌ, like عُنِي, *He was, or became, affected with a coryza, or deflusion from the head and nose.* (K.)

4. اضنكهُ *He (God) caused him to be affected with a coryza, or deflusion from the head and nose.* (TA.)

ضنكٌ an inf. n. of ضنكٌ: (O, K:) its primary signification is *Narrowness, or straitness, and hardship.* (Aboo-Is-hāk, TA.) — And *Narrow, or strait; syn. ضيقٌ;* (§, M, O, K;) [in the CK, and in a copy of the S, ضيقٌ, which is also a correct explanation, as shown above; but not what is here meant, as appears from what follows;]) applied to anything, (M, K,) masc.



and fem., (M, K, and Bq in xx. 123,) being an inf. n. used as an epithet. (Bq ibid.) [Like the Pers. تنگ.] One says مَكَانٌ ضَنْكٌ *A narrow, or strait, place.* (IDrd, O, TA.) And عَيْشٌ ضَنْكٌ *A strait life; or strait sustenance, or means of subsistence;* (IDrd, O, TA;) as also عَيْشٌ ضَنْبٌ: (AA, O, K, TA;) and thus مَعِيْشَةٌ ضَنْكًا in the Kur xx. 123; where some read ضَنْكِي, like سَكْرِي: (Bd:) or this means *such as is unlawful;* (O, TA;) every life that is unlawful being termed ضَنْكٌ, accord. to Lth, even though it be ample: (O, TA:\*) Aboo-Is-hák thinks it to mean [subsistence] in the fire of Hell: but says that most explain this phrase in the Kur as meaning the punishment of the grave: (TA:) thus it means accord. to Ibn-Mes'ood: (O:) or, accord. to Katádeh, Hell: (O, TA:) or, accord. to Eḡ-Ḍahhák, forbidden gain: (TA:) or, as some say, الضَّرِيْعُ [q. v.], and الزَّكُوْمُ [q. v.]. (Bd.)

ضَنْكٌ: see ضَنْكٌ.

ضَنْكِي: see ضَنْكٌ.

ضَنْكٌ: see ضَنْكٌ.

ضَنْكٌ *A coryza, or defluxion from the head and nose; syn. زَكَامٌ;* (S, O, K;) as also ضَنْكَةٌ. (K.)

ضَنْكٌ; (O, K, &c.) accord. to El-Fárábee, (O, TA,) and J [in the S], (TA,) ضَنْكٌ; but accord. to others, with kesr, and this is the right; (O, TA;) *Compact in flesh; applied to a woman:* (El-Fárábee, S, O:) or *plump, and compact in flesh; so applied:* (Lth, TA:) or *heavy in the hinder part,* (K, TA,) and *large in body;* (TA;) so applied: (K, TA:) or *having much flesh; applied to a male and to a female, without ḍ:* (IAth, TA:) and *firm in make, and strong; applied to a male and to a female;* (K, TA;) of human beings, and of camels, and in like manner of palm-trees and of trees in general: (TA:) and, applied to a she-camel, *thick in the hinder part:* (TA:) and [large; applied to trees (شجر):] or *large trees.* (Ibn-'Abbád, O, K.)

ضَنْبٌ: see ضَنْكٌ. — Also *Weak in his body, and in his intellect,* (AZ, O, K,) and *in his judgment, and in his soul.* (K.) — And *A servant who works for his bread.* (AZ, O, K.) — And i. q. مَقْطُوْعٌ [Out off; &c.]. (AA, O, K.)

ضَنْكٌ *Hard, and firm and compact in flesh;* (Lh, O, K;) applied to a man; (Lh, O;) as also ضَنْكٌ: (K:) fem. ضَنْكَةٌ; (Lh, O, K;) applied to a woman. (Lh, O.) And, applied to a she-camel, *Great,* (K, TA,) and *compact in make:* (TA:) as also with ḍ. (K.)

مَضْنَكٌ, (TA,) or مَضْنَكٌ, (O,) *Affected with a constant, or chronic, pervading disease; or emaciated by disease so as to be at the point of death.* (O, TA.)

مَضْنُوْكٌ *Affected with the malady termed ضَنْكٌ* [q. v.]. (S, O.)

مَضْنَكٌ: see مَضْنَكٌ.

Bk. I.

ضنو

1. ضَنْتُ الْهَرَاءَ, inf. n. ضَنْاءٌ (S, M, K) and ضَنْا, (M, K,) *The woman had many children;* (S, M, K;) as also ضَنْيْتُ: (K:) and so with ء. (S.) — And ضَنْا نَصِيْبُهُ *His share, or portion, became redundant; it increased, or augmented.* (Sgh, K.)

ضَنْوٌ and ضَنْوٌ *Children, or offspring;* (AA, S, K;) like ضَنْوٌ and ضَنْوٌ; as also ضَنْا, accord. to IAqr. (TA.)

ضَنْا: see what next precedes.

ضنى

1. ضَنْيٌ, (S, M, Mgh, K,) aor. ضَنْى, (Mgh, K,) inf. n. ضَنْى; (S, M, Mgh, Mgh, K;) and ضَنْى ضَنْى signifies the same; *He was, or became, slender, and small in body:* and hence, (Ham p. 112,) *he was, or became, diseased, disordered, or sick;* (S, and Ham ibid.) because disease occasions leanness, or emaciation: (Ham:) or *he was, or became, lean, or emaciated:* (so accord. to the explanation of the inf. n. in the Mgh:) or *he was, or became, affected with a disease, disorder, or sickness,* (M, Mgh, K,) of long continuance, and settled, (M,) or constant, so that he was at the point of death, (Mgh,) or such as infected, or pervaded, him, and so that, whenever he thought himself to be recovering, he relapsed. (K.) — [See also 1 in art. ضنو.]

3. مَضَانَةٌ i. q. مَعَانَةٌ, (S, K, KL,) both signifying *The suffering, or enduring, [or contending with,] the difficulty, or trouble, or inconvenience, of a thing; as also مَقْاسَةٌ.* (KL.)

4. اضْنَاهُ, said of a disease, disorder, or sickness, (S, M, Mgh, Mgh, K,) *It rendered him such as is termed ضَنْى or ضَنْى:* (M, Mgh, K:) *rendered him lean, or emaciated:* (Mgh:) or *oppressed him; burdened him heavily; overburdened him; or overcame him, and rendered him heavy.* (S, TA.) — And اضْنَى *He kept to the bed by reason of what is termed ضَنْى* [i. e. leanness, or emaciation; or disease, disorder, or sickness, or such as was of long continuance, &c.: see 1]. (TA.)

5. تَضْنَى *He (a man) feigned himself diseased, disordered, or sick.* (TA.)

8. اضْطَنْى: see 1. — See also 8 in art. ضنا.

ضَنْى inf. n. of 1. (S, M, &c.) — Also, [in some copies of the K erroneously written ضَنْى] and ضَنْى; (S, M, Mgh, K;) the former applied alike to a man (Fr, IAqr, T, S, Mgh) and to a woman (IAqr, T, S, Mgh) and to two persons (Mgh) and to a pl. number, (Fr, IAqr, T, S, Mgh,) because originally an inf. n., (S, Mgh,) for ضَنْى ضَنْى and ضَنْى ضَنْى [&c.]; (Mgh;) or some do not dualize it nor pluralize it, because it is [originally] an inf. n., and others dualize it and pluralize it; (M;) but ضَنْى has a fem. (Mgh) and a dual and a pl., (S,) its fem. being ضَنْىة

(Mgh, TA) [and its dual ضَنْىَان and the pl. is ضَنْىَاءٌ; (TA;) [Slender, and small in body: and hence, (see 1,)] *diseased, disordered, or sick:* (S:) [or lean, or emaciated: (see again 1:)] or *affected with a disease, disorder, or sickness,* (M, Mgh, K,) of long continuance, and settled, (M,) or constant, so that he is at the point of death, (Mgh,) or such as infects, or pervades, him, and so that, whenever he thinks himself to be recovering, he relapses. (K.) You say, تَرَكْتُهُ ضَنْىً and ضَنْىاً [I left him lean, or diseased, &c.]. (S.)

ضَنْىة; fem. ضَنْىة; and pl. ضَنْىَاءٌ: see the next preceding paragraph, in three places.

ضَنْى, [written in the TA ضنا, but the final radical is ي,] with kesr, accord. to IAqr, signifies *Pains that cause fear.* (TA.)

ضَنْىً, like سَلَامٌ [in measure, *The state of such as is termed ضَنْى or ضَنْى*], a subst. from ضَنْى. (Mgh.)

مَضْنَى *Rendered lean, or emaciated; [&c.];* (Mgh;) pass. part. n. of 4 [q. v.]. (Mgh, Mgh.)

ضها

3. مَضَاهَاةٌ is syn. with مَضَاهَاةٌ, (K, TA, [the و before المَضَاهَاةٌ in the CK should be erased,]) i. q. مَشَاكَلَةٌ: (S, O, Mgh, TA:) you say, ضَاهَاةٌ and ضَاهِيَةٌ, ('Eyn, S, O, Mgh, TA,) i. e. *I resembled him; syn. شَابِهَةٌ:* ('Eyn, TA:) [or *I conformed with him:*] or ضَاهَاهُ, inf. n. as above, signifies *he imitated him; syn. عَارَضَهُ and بَارَاهُ;* and one says also, ضَاهِيَةٌ, inf. n. مَضَاهَاةٌ: (Mgh:) the verb is read both with and without ه in the Kur [ix. 30]. (O, Mgh, TA.) — ضَاهَاهُ بِهِ, (A'Obeyd, TA,) [or ضَاهَاهُ, like ضَاهَاهُ, mentioned in art. ضهى] inf. n. as above, (K,) *He (a man) was, or became, gentle, tender, or courteous, or he acted, or behaved, gently, &c., with him, or to him.* (A'Obeyd, K, TA.)

Q. Q. 1, or Q. 1. ضَهِيًا } see art. ضهى.  
ضَهِيًا and ضَهِيًا }

ضهب

1. ضَهَبَهُ بِالنَّارِ, aor. ضَهَبَ, (K,) inf. n. ضَهْبٌ, (TK,) *He altered it, (K, TA,) and changed its colour, (TA,) by means of fire.* (K, TA.) [See also 2.] — ضَهَبَ said of a man, (O, K,) aor. ضَهَبَ, (TA,) inf. n. ضَهْبٌ, (O, K,) † *He failed of fulfilling his promise (أَخْلَفَ), and was weak, and not like a man:* (O, K, TA:) as though likened to meat not thoroughly cooked. (TA. [See 2.]) — And ضَهَبَ الْقَوْمَ signifies اِخْتِلَاطَهُمْ [i. e. *The people's being mixed, or confused*]; (JK, O:) or اِخْتِلَاطُهُمْ [i. e. *ضَهْبٌ is a subst., signifying a medley, or mixed or promiscuous multitude or collection, of people.* (So in the K. [But I think that this explanation is a mistranscription.]) [Or it signifies *The people's multiplying themselves, and hastening: for*] it is said in the "Nawádir" that ضَهَبَ



being a forged word; [but see this word;] and *مَرِير* being a foreign proper name; (TA;) or, accord. to Sb, the hemzeh in *ضها*, which is with tenween, is augmentative, because it is syn. with *ضها*, which is with the long *!* and imperfectly decl., for the *ي* cannot be augmentative and the hemzeh radical in the latter; (MF and TA in art. *ضها*;) [a word like *ضها* and *ضها* (which see in art. *ضها*) in most, or as some seem to say in all, of its meanings;] A certain tree, resembling the *سها*, (AZ, O, K,) each of which has its fruit in a *سفة* [or pod]; it has weak thorns, and grows in the valleys and on the mountains: (AZ, O:) Ed-Deenawaree [i. e. AHn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the *ضها* is a great tree of the kind called *عصاه*, having a *برمة* [q. v.] and a pod (*علفة*) [which succeeds the *برمة*], and many thorns; its pods (*علف*) are intensely red, and its leaves are like those of the [species of acacia called] *سمر*. (O.) — Also A woman that does not menstruate: and that has neither milk nor breast: as also *ضها*: (K:) or the latter is an epithet applied to a woman in these two senses: (O: [in which the former word, without *ه*, is not mentioned:]) Seer says, in his Expos. of “the Book” of Sb, that *ضها*, like *ضها* [which belongs to art. *ضها*], is a subst. as well as an epithet, signifying a woman whose breast has not grown forth: and one who has not menstruated: — and also † A land that has not given growth to anything: (MF, TA:) or *ضها* signifies as above: and also † a desert (*قلاة*) having in it no water: (O, K, TA:) or that does not give growth to anything; app. because it has no water. (TA.) [Accord. to those who hold the *ي* to be augmentative,] a woman is thus termed because she resembles men (*لأنها ضها*) (الرجال). (O, TA.)

*ضها*: see the next preceding paragraph, in two places.

ضو

R. Q. 1. *ضوا*, [inf. n. *ضوا* and *ضوا*, (see the next paragraph,)] They cried out, shouted, or clamoured; first pers. sing. *ضويت*, the [second] *و* being changed into *ي*. (S, TA.)

*ضوة* [in the CK erroneously written *ضوة*] A crying out, shouting, or clamouring; (S, K;) so says Ag, and AZ says the like; (S;) as also *ضوة* (S, K) and *ضوة* (TA in art. *ضوض*, [these two there mentioned as inf. ns., on the authority of IKt;]) and *ضوي*. (K in art. *ضوض*.) One says, *سعت ضوة القوم* [I heard the crying out, shouting, or clamouring, of the people, or party]. (Ag, AZ, S.)

*ضوا* and *ضوا* and *ضوا*: see the next preceding paragraph.

*ضواض* Large, big, or bulky; thick; or large in body; syn. *ضفير*, (K, TA,) and *عظير*. (TA.)

*ضواض*: see what next follows.

*ضواض*, (K, TA,) in the dim. form, (TA,) A calamity, or misfortune; (K, TA;) because of its greatness; (TA;) as also *ضواض*. (K, TA.) — And A stallion [camel] excited by lust. (Sgh, K.)

*مضوض* A man crying out, shouting, or clamouring; (K and TA in art. *ضوض*;) [in the CK erroneously written *مضوضي*;) like *مضوضي*. (TA in that art.)

ضوا

1: see 4, in two places.

2: see the next paragraph, in two places. —

One says also, *ضوات عنه* [meaning I brought to light, made visible, discovered, or revealed, him, or it]. (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed; whereupon he said, *اللهم ضوي عنه* [O God, bring it to light, or discover it]. (A, TA.) — Accord. to Lth, but he is the only authority for it known by AM, (TA,) *ضوا* inf. n. *تضوية*, means He declined, or turned away, from the affair. (K, TA.)

4. *اضا*, (M, Msb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Msb,) or *اضات*, said of fire (التار), (A'Obeyd, S, O,) inf. n. *اضاة*; (Msb;) and *ضاه*, (M, Msb, K,) or *ضات*, (S, O,) aor. *يضوا*, (M,) or *تضوا*, (S,) inf. n. *ضوا* (S, M, O, Msb, K) and *ضوا*, (S, O, K,) or the latter is a simple subst.; (Msb;) but the former verb is preferred; (TA;) It gave light, was light or bright, shone, or shone brightly. (Msb, K, TA.) [See also an ex. of *ضوا* the latter verb in a verse cited voce *افق*; and cited here in the TA.] And

*اضات له* [I gave light to him]. (M.) — The former verb is also trans.: you say, *اضات له النار* [The fire made it to be light or bright, to shine, or to shine brightly]: (S, O:) and *اضات* and *ضواته* [I made it to give light, to be light or bright, to shine, or to shine brightly]: (M, Msb, K:) and *ضواته* [I lighted, or illumined, with it (i. e. with a lamp or the like) the house, or chamber, or tent]. (M.) — [Hence,] *اضا ببوله* † He ejected his urine [so as to make its drops to glisten]; or emitted it and then stopped it; syn. *حذف به*; (K, TA;) or *حذف به*; (so in a copy of the M, as on the authority of Kr;) or, as in the A, *أذرع به*. (TA.) — And they said *ما اضوا* [How light, or bright, is it!]. (S voce *أظلم* [q. v.]) — And *اضا* signifies also *اضاب ضوا* [He saw (lit. lighted on, or found,) light, or brightness]. (T voce *أظلم* [q. v.])

5. *تضوا* He stood in the dark to see people by the light of their fire, (AZ, K, TA,) without their seeing him. (AZ, TA.) And *تضوا امرأة* [He

stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.)

10. *استضأت به* [I sought to obtain light by means of it; I made use of it for light]. (M, K.) *لا تستضيؤوا بنار أهل الشرك* [lit. Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods], (O, K,) a saying of the Prophet, (O,) means † seek not ye counsel, or advice, of the believers in a plurality of gods, in affairs: (O, K:) because he whose affair is confused and dubious to him is as though he were in darkness. (O.)

*ضوا* and *ضوا* and *ضيا* (S, M, O, K) and *ضوا*, (M, K,) the last of which is [erroneously] written in the L *ضوا*, (TA,) signify the same, (S, M, O, K,) i. e. Light, syn. *نور*, (K, TA,) accord. to the leading lexicologists; but see what follows: (TA:) and *ضوا* is an inf. n. of *ضاه*, (S, M, O, Msb, K,) and so is *ضوا*, (S, O, K,) or this is a simple subst. from *ضاه*, and so is *ضيا*, which is also, sometimes, written *ضيا*, from *اضاه* as syn. with *ضاه*: (Msb:) the pl. of *ضوا* (M, TA) and *ضوا* (M) is *اضوا*; and *ضيا* is sometimes a pl., (M, TA,) as Zj states it to be: (TA:) some say that *ضوا* has a more intensive signification than *نور*, and that hence God has likened his direction [the *نور*] to *ضوا* rather than to *النور*; because if it were otherwise, no one had erred: and that hence, also, [in the *Kur* x. 5,] the sun is termed *ضيا*; and the moon, *نور*: it is also said that *ضوا* signifies the rays that are diffused by what is termed *نور*: the *kafee* Zekeereya affirms that these two words are syn. by their original application, but that *ضوا* is more forcible accord. to usage: and some say that *ضوا* signifies that [light] which subsists by itself, as [that of] the sun, and fire; and *النور*, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.)

*ضوا*: see the next preceding paragraph, in three places.

*ضوا*: see *ضوا*.

*ضيا* and *ضيا*: see *ضوا*, in five places.

ضوح

2. *ضوح*: see 2, in two places, in art. *ضوح*.

ضود

*ضاد* The name of one of the letters of the alphabet. (L, Msb, K.) See the letter *ض*.

ضور

1. *ضاره*, aor. *يضور*: see *ضاره*, aor. *يضير*, in art. *ضير*.

5. *تضور* He writhed by reason of the pain of beating, (M, A, K,) or of hunger: (K:) he cried out and writhed on being beaten, (Lth, S, A,) or

by reason of vehement hunger: (§, A:) he writhed and cried out and turned over, by reason of the vehemence of fever: (TA:) he manifested harm, injury, or hurt, that he suffered; and was in a state of agitation: (IAmb, TA:) he manifested weakness: (Abu-l-'Abbás, in TA: [but for تَضَعِف, as the explanation of the inf. n., in the TA, I read تَضَعَف:]) he (a wolf, and a dog, and a lion, and a fox,) cried out (M, K) with hunger. (M.)

## ضور

1. ضَارَهُ, aor. يَضُورُهُ, i. q. ضَارَهُ, aor. يَضِيرُهُ: see art. ضير. (K.) You say also ضَارَنِي, aor. يَضُورُنِي, meaning نَقَصْنِي [He made me to suffer loss]. (Kr, M, TA.) — And ضَارَ, aor. يَضُورُ is also [intrans.] like ضَارَ, q. v. (TA in art. ضَار.)

ضَارَى i. q. ضِيرَى: see art. ضير. (M, TA.)

## ضوض

For words mentioned in the K under this head, see art. ضو.

## ضوع

1. ضَاعَ, (aor. يَضُوعُ, §, O,) inf. n. ضُوعٌ, He, or it, put it, or him, into a state of motion, commotion, or agitation; (§, O, K;) as also ضُوعٌ, inf. n. تَضُوعٌ: (TA:) and disquieted, or disturbed, him, or it: and frightened him: (§, O, K;) and some say, roused, or excited, him: and ضُوعٌ, also, has the last but one, or the last, of these meanings. (TA.) One says, لَا يَضُوعَنَّكَ, i. e. [By no means let that which thou hearest from her move thee, or disquiet thee, or frighten thee; or] do not thou be moved by what thou hearest from her; or do not thou care for it, or regard it. (TA.) And ضَاعَ أَمْرٌ كَذَا وَكَذَا Such and such things frightened him. (AA, TA.) — And, said of the wind, It made it to incline; namely, a branch: (K:) and it (the wind) bore heavily upon it. (TA. [The object of the verb in this sense is not there mentioned.]) — And i. q. شَاقَهُ [He, or it, excited his desire]: (so in the O, on the authority of Ibn-'Abbád:) or i. q. شَاقَهُ [he acted with him contrarily, or adversely, and inimically; &c.]. (So in copies of the K.) — And ضَاعَ الإِبِلُ, (O,) or الدَّابَّةُ, (K,) said of journeying It rendered lean, or emaciated, (O, K,) the camels, (O,) or the beast. (K.) — And ضَاعَ فَرْخُهُ, (IAAr, O, K,) aor. as above, (IAAr, O,) and so the inf. n., (TA,) It (a bird) fed its young one with its bill. (IAAr, O, K.) When you command the bird to do so, you say ضَعُ ضِعْ. (IAAr, O.) — ضَاعٌ is also intrans.: see 5, in two places.

2: see 1, first sentence, in two places.

4. مَا أَضُوعَ, said of odour, means How sweet [or fragrant] is it! (Har p. 670.)

5. تَضُوعٌ said of the wind, It became in motion. (TA.) And رَائِحَةُ الطِّيبِ تَضُوعَتْ The odour of the perfume diffused itself, or became diffused. (O.) And تَضُوعُ الْمِسْكِ, (§, K,) as also تَضِيْعٌ; (§;) or تَضُوعُ الشَّيْءِ; (Msb;) and ضَاعَ, (§, O, Msb, K,) aor. يَضُوعُ, (O, Msb,) inf. n. ضُوعٌ; (Msb;) and ضَاعَ, aor. يَضِيْعُ; (Har p. 670;) The musk, being put in motion, diffused its odour, or fragrance; (§, O, K, TA;) or the thing diffused its odour: (Msb:) so in a verse of Imra-el-Kays cited voce رَبِّي, in art. روى: [in which, in the place of تَضُوعٌ, some read يَضُوعٌ, for يَتَضُوعٌ: (TA:) and in like manner one says of a stinking thing. (IAAr, K.) And تَضُوعٌ مِسْكَ [It diffused the odour, or fragrance, of musk]. (§, O.) — And تَضُوعٌ مِنْهُ رَائِحَةٌ He snuffed, or scented, or smelt, from him, or it, an odour. (TA.) — Also, said of the [bird called] ضُوعٌ, It cried, or uttered a loud cry or crying. (AHát, O.) — And, (O,) said of a child, (K,) He writhed, (K,) or cried out and writhed, (O, K, TA,) in weeping; (K, TA; in the former, مِنَ الْبَكَاءِ; but correctly, فِي الْبَكَاءِ; TA;) as also ضَاعَ, (Lth, O, K,) aor. يَضُوعُ, (Lth, O,) inf. n. ضُوعٌ: (TA:) both signify he cried, or uttered a loud cry or crying, in weeping; as one does when beaten: or the former, mostly said of a child, signifies he writhed in weeping with vehemence, and raising the voice; as expl. by Lth: (TA:) or it signifies also he (a child) wept vehemently: (O:) and, said of a young bird, it writhed, or cried out and writhed; (O, K;) as when said of a child; and so انضاعٌ, said of both: (K:) or انضاعٌ, said of a young bird, (§, O, K,) as also تَضُوعٌ, (O, K,) signifies it spread its wings to its mother in order that she might feed it with her bill. (§, O, K.)

7. انضاعٌ: see the next preceding sentence, in two places. — Also He was frightened at a thing, and cried out at it, or uttered a loud cry or crying by reason of it. (TA.)

ضُوعٌ (§, O, Msb, K) and ضُوعٌ (AHeyth, O, K) A certain night-bird, (§, O, Msb, K,) [a species of owl, i. e.,] of the kind termed هَامٌ: (§, O, Msb:) or [a male owl;] the male of the هَامِ; (§, O, Msb, K;) accord. to El-Mufaḍḍal: (§, O:) said by ADk to be a bird that utters a scream when it perceives the daybreak: (O:) or the كَرَوَانُ [a name now given to the stone-curlew, or charadrius oedicnemus]: (K:) or a certain black bird, resembling the غُرَابُ [or crow], (Et-Táifee, O, K,) smaller than this, but red in its wings, these being of a roseate colour: so says AHát, on the authority of Et-Táifee: accord. to others, he says, it is a small bird, less than the دُخُلُ and the حَمْرُ; (O;) and in like manner says Th: (TA:) also that the ضُوعَةُ [which may be the fem. or a n. un.] is of a colour inclining to yellow, dusky and blackish externally, and yellow and ash-coloured within, short in the neck and tail, smaller than the sparrow; and that it is thus called because of the cry that it

utters at the commencement of daybreak: accord. to El-Hanashee, the ضُوعٌ is a bird such as is termed أَبْعَثُ [q. v.], resembling the domestic hen, (O,) the flesh of which is good: (O, K:) but he adds that it has been said by some to be not a bird: and in another place of the book he says that the ضُوعَةُ is black, like the غُرَابُ, a little larger than the ضُجْرَةُ, red in the خَوَافِقُ: (O: [but الخَوَافِقُ is an obvious mistranscription for الخَوَافِي: see خَافِيَة:] the pl. is أَضْوَاعٌ [a pl. of pauc.] and ضِعَاعَانُ. (§, O, Msb, K.)

ضُوعَةٌ: see the next preceding paragraph, in two places.

ضُوعٌ The cry of the bird called ضُوعٌ. (§, O, Msb, K.)

ضُوعَانُ, applied to camels, (O, K,) and to other beasts, (O,) Lean, and lank in the belly: (O, K:) or emaciated: (TA:) app. from ضَاعٌ said of journeying, meaning "it rendered lean, or emaciated: (O:) by rule it should be ضَاعَةٌ. (TA.)

الضُوعُ, like شَدَادٌ, [in the O erroneously written الضُوعُ,] The fox. (Ibn-'Abbád, K.)

مَضُوعٌ pass. part. n. of ضَاعَ. (O, TA.)

## ضوف

1. ضَافَ عَنْهُ, inf. n. ضُوفٌ: see 1 in art. ضيف.

مَضُوفٌ } see art. ضيف.  
مَضُوفَةٌ }

## ضومر

1. ضَامَرٌ, aor. يَضُومِرُ, inf. n. ضُومِرٌ, a dial. var. of ضَامَرٌ, aor. يَضِيرُ, inf. n. ضِيرٌ: (K:) ضُمْنَةٌ, like ضُمْنَةٌ, signifying ظَلَمْتُهُ [I wronged him, &c.]. (M, TA.)

## ضون

1. ضُونَةٌ, (K,) an inf. n. of which the verb is ضَانٌ, aor. يَضُونُ, said of a man, (TK,) The having numerous offspring; as also تَضُونٌ (K.) [Probably from ضَيُونٌ.]

5: see the preceding paragraph.

ضُونٌ The إِنْفَحَةُ [i. e. runnet, or runnet-bag, of a kid, or lamb]. (K.)

ضَانَةٌ A nose-ring of brass (من صَفَرٍ M, K, بُرَّةٌ M) for a camel: (K:) or a [camel's nose-ring such as is termed] حَزَامَةٌ; accord. to Sh: mentioned in the K in art. ضَانٌ; but this is its proper place, for it is without ء. (TA.)

ضُونَةٌ A young female child. (K, TA. [In the CK, الضَّبِيَّةُ is put for الضَّبِيَّةُ.]

ضَيُونٌ, (§, M, K,) of the measure فِعْلٌ, not فَعُولٌ, because the former is the more common, (IB, TA,) extr. [in respect of rule], preserving

its original form, (M,) without **إِدْغَام** [i. e. not having its **و** incorporated into the **ي** so as to become **ضَيِّن**, as it should by rule,] because it is a primitive noun, (S,) like **حَيَوَة**, which is a proper name of a man, (S, M,) but more extr. because that is allowable in a proper name which is not allowable in another kind of word, (M,) [A he-cat;] i. q. **سَيَّور** [q. v.]; (M:) the male **سَيَّور**: (S, K:) or a certain small beast resembling the **سَيَّور**: (M:) pl. **ضَيَّائُون**, (S, K,) in which the **و** is unaltered because it is so in the sing.: (S, TA:) Sb says, the dim. is **ضَيَّيْن**, like **أَسِيد** [dim. of **أَسُود**], but he who says **أَسُود** may say **ضَيَّيْن**. (S.)

**ضَيَّيْن** and **ضَيَّيُون**: see what next precedes.

**ضوى**

1. **ضَوَى**, aor. **يَضْوَى**, inf. n. **ضَوَى**, *He* (a child, Mgb) *was, or became, lean, or emaciated*, (S, Mgb, K,) *and small in body*: (Mgb:) or *slender in the bones, and spare of body, naturally*. (M, K.) [See also 4.] — **ضَوَى إِلَيْهِ**, (S, M, K,) aor. **يَضْوَى**, (S, K,) inf. n. **ضَوَى** (S, M, K) and **ضَى**, (M, K,) *He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him*; syn. **أَنْضَرَ**; (S, M, K;) as also **أَنْضَى**; (Har p. 73;) and *he had recourse, or betook himself, to him for protection, or refuge*. (S,\* M, K.) — **ضَوَى إِلَيَّ مِنْهُ خَيْرٌ**, inf. n. **ضَى** and **ضَوَى**, i. q. **سَأَلَ** [i. e. *Bounty flowed to me from him*]: (M, TA:) accord. to the copies of the K, **ضَوَى إِلَى خَيْرِهِ سَأَلَ**; which is wrong. (TA. [In my MS. copy of the K, **إِلَى خَيْرِهِ سَأَلَ**].) — And **ضَوَى** signifies also *It came by night*: (M, K:) you say, **ضَوَى إِلَيْنَا خَيْرُهُ**, *The news, or tidings, of him, or it, came to us by night*. (M, TA.) — **ضَوَى**, said of a camel, *He was, or became, affected with the tumours termed ضَوَى*, (Lth, TA,) or *with what is termed ضَوَاة* [q. v.]. (M.)

4. **اضوى** *He* (a man, TA) *was, or became, slender* (K, TA) *in his body*. (TA. [See also **ضَوَى**].) And **اضوى القوم** *The people's cattle became lean, or emaciated; like القوم* **اضوى القوم**. (IKtt, TA in art. **ضوى**.) — And *He* (a man) *had offspring such as is termed ضَوَايَ born to him*: and in like manner **اضوت** is said of a woman [as meaning *she brought forth such offspring*]; (M;) or *she brought forth a boy such as is so termed*. (K.) **اغْتَرَبُوا وَلَا تَضُؤُوا**, (S, M, Mgb,) occurring in a trad., (S,) means *Marry ye among women that are remote in respect of relationship*, (S, M, Mgb,\*) *and not among the relations of your paternal uncles*, (S,) *or and not among your near relations, lest your offspring be such as is termed ضَوَايَ*: (M, Mgb:) for the Arabs assert that a man's offspring from his near relation is meagre, though generous, of the nature of his people. (S, Mgb.) — **اضواه** *He rendered it weak*. (S, Mgb, K,\*) You say, **اضوى الأمر**, *He rendered the affair weak*; (S, TA;) *did not render*

*it firm, or sound; or did not perform it in a firm, or sound, manner*. (S, K, TA.) — And **اضواه حَقَّهُ** *He curtailed him, or defrauded him, of his right, or due*. (IAar, M, K,\*) — **اضواه الليل إِلَيْهِ** *The night made him to have recourse, or to betake himself, to him for protection, or refuge*. (TA.)

7: see 1, second sentence.

**ضَوَى** inf. n. of **ضَوَى** [q. v.]. (S, M, &c.) — See also the next paragraph.

**ضَوَاة** [mentioned in the TA as from the K, but not in the CK, and in my MS. copy of the K inserted in the margin,] *A ganglion* (**غُدَّة**, M, or **غُدَّة**, K, TA) *beneath the lobe of the ear, above the نَكْفَة* [q. v.]: (M, K, TA:) or, accord. to Az, [a thing] *resembling a غُدَّة*. (TA.) And *A tumour occurring in the fauces of camels and other animals*: pl. **ضَوَايَ**: (M:) or this latter [is properly termed a coll. gen. n., of which **ضَوَاة** is the n. un., and] *signifies tumours accidental to the camel, in his head, having an overpowering effect upon his eyes, and rendering it difficult to attach to him the [halter called] عَطَام*; and sometimes it is in the side of the mouth. (Lth, TA.) And (M, TA) *A سَلْعَة* [or ganglion] (S, M, TA) *in a camel*, (S,) or *in any part of the body*. (M, TA.) — Also *A certain thing, or small thing, (هِنَّة) that comes forth from the she-camel's vulva before the coming forth of the fetus*. (M, K, TA.)

**ضَاوٍ**: see the next paragraph. — Also *Coming by night*; syn. **طَارِقٌ** [which Golius here explains as meaning "Lucifer," and supposes to be for **ضَاوِي**]. (M, K.)

**ضَاوِي**, (S, M, Mgb, K,) of the measure **ضَاوِي**, [originally **ضَاوَوِي**], (S, Mgb,) and **ضَاوٍ**, (Mgb, TA,) applied to a boy, (S, M, K,) and with **ة** applied to a girl, (S, Mgb, K,) *Lean, or emaciated*, (S, Mgb, K,) *and small in body*: (Mgb:) or *slender in the bones, and spare of body, naturally*: (M, K:) and likewise applied to any species of animal: (M:) accord. to the T, the *offspring of an incestuous union*. (TA.) **الضَاوِي**, (T, TA,) not without teshdeed, as the text of the K implies it to be, (TA,) was the name of *A certain horse*, (T, K, TA,) *belonging to Ghanee*. (T, TA.) — Also the former, *disordered, or diseased, and near to dying*: [so I render **حَارِضٌ**, q. v.:] and *weak; in a bad, or corrupt, state*. (TA.)

**ضَاوِيَةٌ** *In him is leanness or emaciation* [&c.]: (S:) i. q. **ضَوَى** [the inf. n. of **ضَوَى**, used as a subst.]. (TA.)

**مَضَوِي**, applied to a camel, part. n. of **ضَوَى** [q. v.]. (Lth, TA.)

**ضبيح**

1. **ضَاحَ اللَّبَنُ**: see 2, in two places. — **ضَاحَتِ** **الْبِلَادُ** *The tracts of land became vacant*, (K, TA,) *by reason of drought*. (TA.)

2. **تَضَيَّحَ**, (S, O, K,) inf. n. **تَضَيَّحٌ**, (S,) *He mixed the milk with water*, (S, O, K,) *so that it became ضَيَّحٌ; (S;) as also **ضَوَّحَهُ**, as heard by Az from an Arab of the desert; (TA;) and **ضَاحَهُ**, (O, K,) inf. n. **ضَيَّحٌ**, but this last is said by IDrd to be obsolete: (O:) or **ضَاحَهُ**, inf. n. **ضَيَّحٌ**, *he poured water into it, it being thick, and then stirred it about until it became of a uniform consistence*. (T, TA.) — And **ضَيَّحَهُ** *He gave him to drink thin milk, mixed with water, such as is termed ضَيَّحٌ; (S, K;) as also **ضَوَّحَهُ**. (K.)**

4. **اضاح**, said of the **مُقَل** [or fruit of the Theban palm] *It became what is termed ضَيَّحٌ, and fit to be eaten*. (O.)

5. **تَضَيَّحَ** *It* (milk) *became what is termed ضَيَّحٌ; (K;) i. e. *it was diluted with water, and stirred about until it became of a uniform consistence*: and so any medicine, or poison. (TA.) — And *He* (a man) *drank what is termed ضَيَّحٌ*. (K.)*

**ضَيَّحٌ** and **ضَيَّاحٌ** *Thin milk, mixed* (S, O, K, TA) *with much water*: the former expl. by **أَس** as meaning *milk in which is much water*: the latter expl. in the T as *thick milk into which water is poured, and which is then stirred about until it becomes of a uniform consistence*: also, both words, *milk, whether it be fresh or such as is termed رَائِبٌ* [q. v.], *upon which water is poured until it has become thin*: and **ضَيَّاحٌ** and **مَضَيَّحٌ** any medicine or poison *having water poured into it, and then stirred about until it becomes of a uniform consistence*: or, accord. to Lth, only milk is termed **ضَيَّاحٌ**. (TA.) [See an ex. voce **حَضَارٌ**.] — **ضَيَّحٌ** also signifies *Honey*. (O, K.) — And **رِيحٌ مُقَلٌ** [or fruit of the Theban palm]: (O, K:) [see 4:] this is of the dial. of El-Yemen, universally. (O.)

**ضَيَّحٌ** i. q. **ضَيَّحٌ** [q. v.]: (K:) ascribed by IDrd to the vulgar. (TA.) — Also an imitative sequent to **رِيحٌ**, (K,) [i. e.] a corroborative of **رِيحٌ**, (O,) in the phrase **جَاءَ بِالرَّيْحِ وَالضَّبِيحِ** [expl. **ضَبِيحٌ**, and therefore having no meaning if used alone. (O,\* TA.)

**ضَاحَةٌ** *The sight*: (O, K:) one says, **مَا أَجْوَدَ ضَاحَتَهُ** [*How good, or excellent, is his sight!*]: (O:) or the eye. (K.)

**ضَبِيحَةٌ** *A single drink, or draught, of thin milk, such as is termed ضَيَّحٌ*. (TA.)

**ضَيَّحٌ**: see **ضَيَّحٌ**, in two places.

**مَضَيَّحٌ**: see **ضَيَّحٌ**.

**مَمْدُوقٌ** † **عَيْشٌ مَضَيَّحٌ** † *A turbid life*; syn. **مَمْدُوقٌ**. (Fr, O, K, TA.)

**مَتَضَيَّحٌ** † *Coming to the watering-trough when*



most of the contents thereof has been drunk and there remains but little, mixed, (IAth, \*O, K, TA,) and turbid; (IAth, TA;) this being likened to milk mixed with water: (TA:) or coming to water the last of the people. (AHeyth, TA.)

## ضير

1. ضَارَهُ, aor. يَضِيرُ, inf. n. ضَيْرٌ; (S, M, A, Mṣb, K;) as also ضَارَهُ, aor. يَضُورُ, inf. n. ضُورٌ; (S, M, K;) It (a thing, M, K) harmed, injured, hurt, mischieved, or damaged, him; i. q. ضَرَّهُ, (S, M, K,) or أَضْرَبَهُ. (Mṣb.) You say, هَذَا مِمَّا لَا يَضِيرُكَ [This is of the things that will not harm thee]: and لَوْ فَعَلْتَهُ لَمْ يَضُرْكَ [Hadst thou done it, it had not harmed thee]: and لَا ضَيْرَ عَلَيْكَ [No harm shall befall thee]. (A.) And مَا يَضِيرُكَ مَا يَضِيرُكَ [This is of the things that will not harm thee]: and لَا يَنْفَعُنِي ذَلِكَ وَلَا يَضُورُنِي [That will not benefit me, nor will it harm me]. (S, TA.) See also a reading of a phrase in a trad. cited in art. ضر. conj. 3.

## ضيز

1. ضَاوَى, (S, K,) aor. يَضِيرُ, inf. n. ضَيْرٌ, (TA,) He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (S, K;) ضَاوَى فِي الْحُكْمِ in the judgment: (S:) like ضَاوَى. (TA in art. ضَاوَى.) — ضَاوَاهُ حَقَّهُ, aor. and inf. n. as above, He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (S, M, K:) like ضَاوَاهُ, aor. يَضُورُهُ: (K:) he refused it to him, or withheld it from him: (AZ, M, TA:) and sometimes one says ضَاوَاهُ, aor. يَضَاوَاهُ, inf. n. ضَاوَاهُ. (S, TA.)

ضَاوَى قِسْمَةً ضَيْرَى An unjust, (S, M,) or a defective, (K) in art. ضَاوَى, division: (S, M, K:) as also ضَاوَى: (M:) ضَاوَى in the Kur liii. 22 is read by all without hemz: (TA:) it is of the measure فَعْلَى, like ضَاوَى and ضَاوَى; but the ض is with kesr in order that the ي may remain unchanged; for there is not in the language an epithet of the measure فَعْلَى; this being a measure of substantives, like الضَّرْفَى and الضَّرْفَى: (S:) or, accord. to Aboo-'Alee, it is not an epithet, but an inf. n., like الضَّرْفَى, as though the meaning were ضَاوَى قِسْمَةً ذَاتَ حُورٍ: (Har p. 524:) Fr says that some of the Arabs say ضَاوَى, and ضَاوَى: and AHát mentions AZ's having heard the Arabs say ضَاوَى, with hemz. (S.)

## ضيع

1. ضَاعَ, aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ; (S, Mgh, O, Mṣb, K,) and ضَاعَ and ضَاعَ, (K,) It (a thing, S, Mgh, O, Mṣb) perished, came to nought, passed away, or became lost. (S, O, Mṣb, K.) It is said in a trad. of Sa'ad, اِنْتِ اَحْفَافٌ عَلَيَّ

الْاَعْنَابِ الضَّيْعَةُ i. e. [Verily I fear, for the grapes,] their [lit. the] perishing, or becoming lost. (TA.) — And ضَاعَ, (K, TA,) inf. n. ضَيَاعٌ and ضَيْعَةٌ, (TA,) It (a thing) was left; left, or let, alone; or neglected. (K, TA.) Hence, ضَاعَتِ الضَّاعَاتُ, and ضَاعَ الْعِيَالُ, The camels, and the family, or household, were left untended, and unminded; and were left alone, or neglected. (TA.) — ضَاعَ, aor. يَضِيعُ, said of perfume, or sweet odour, i. q. ضَاعَ having for its aor. يَضُوعُ. (Har p. 670.) [See 5 in art. ضوع: and see also 5 in the present art.]

2. تَضَيَّعَ, (O, Mṣb, K,) inf. n. تَضْيِيعٌ; (S;) and اِضَاعَهُ, (O, Mṣb, K,) inf. n. اِضَاعَةٌ; (S;) both signify the same; (S, O, Mṣb, K;) He made, or caused, the thing to perish, or become lost; he destroyed it, wasted it, or lost it. (Mṣb, K, TA.) Hence, ضَاعُوا فُلَانًا is used by the vulgar as meaning They beheaded such a one with the sword. (TA.) It is said in a prov., اِنْتِ فِي الْبَيْتِ الضَّيْفِ ضَيَّعْتَ اللَّبَنَ [In the spring, or in the summer, thou lovest the milk], in which the ت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K;\*) الضَّيْفُ being in the accus. case as an adv. n.: so says Yaakooob: (S, O:) or El-Aswad Ibn-Hurmuz divorced his wife El-'Anood Esh-Shenneeyeh, (O, K,) of the Benoo-Shenn, (TA,) preferring to her a beautiful and wealthy woman of his people; (O, K;\*) then there occurred between them what led to their separation, and he sought to obtain [again] El-'Anood, and sent a message to her; but in replying to him she said,

• اَنْشَأَتْ تَطْلُبُ وَصَلْنَا •  
• فِي الصَّيْفِ ضَيَّعْتَ اللَّبَنَ •

[Thou hast begun to seek our union: in the spring, or in the summer, thou lovest the milk]: (O, K;) the ت in this case being with fet-h. (K.) [See more in Freytag's Arab. Prov. ii. 197-8, or in Har p. 577; in both of which, however, and in the O, ضَيَّعَتْ is with kesr in the latter case, as in the former.] [One says also, ضَيَّعَ عَهْدَهُ, meaning He broke his compact, contract, or covenant]. The phrase, in a trad., نَبَى عَنِ اِضَاعَةِ الْمَالِ means He forbade the expending of wealth otherwise than in obedience to God, and the squandering thereof, and extravagance. (TA.) — See also the next paragraph.

4. اِضَاعَ الشَّيْءِ: see 2, first sentence, and last but one. — Also, [and app. ضَيَّعَهُ likewise, accord. to the K,] He left the thing; left it, or let it, alone; or neglected it. (K, TA.) You say, اِضَاعَ عِيَالَهُ He neglected his family, or household; omitted taking good care of them, or being

mindful of them. (TA.) وَمَا كَانَ اللَّهُ يُضِيعُ اِيْمَانَكُمْ, in the Kur [ii. 138], means And God will not neglect [or make to be lost] your prayer. (TA.) اِضَاعُوا الصَّلَاةَ, in the same, [xix. 60,] means Who neglected, or omitted, prayer, (Bḍ, TA,) altogether: (TA:) or deferred it: (Bḍ:) or who performed it in other than its right time: but the first explanation is more suitable, for the unbelievers are meant thereby. (TA.) — اِضَاعَ [is also intrans., and] may signify He found his affair to be coming to nought. (Ham p. 33.) — And His estates (ضَيَاعُهُ) became wide-spread, (S, O, K,) and many, or numerous. (S, O, Mṣb, K.)

5. تَضَيَّعَ, said of the wind, It blew: because it [often] destroys that upon which it blows: so says Er-Rághib. (TA. [But it may be from what here follows.]) — Said of musk, It diffused its odour, or fragrance: (S, O, K;) a dial. var. of تَضُوعَ: (S:) or an instance of substitution [of تَضُوعَ for تَضَيَّعَ]. (O.) [See also 1, last explanation.]

ضَيَّعَ مَاتَ ضَيَّعًا and ضَيَّعًا: see ضَيَّعَ. ضَيَّعَ an inf. n. of 1. (S, &c.) — See ضَيَّعَ below, last sentence but one. — Also A single case, or occasion, of perishing, coming to nought, passing away, or becoming lost; or of being left, left or let alone, or neglected. (TA.) — تَرَكْتُهُ بِضَيْعَةٍ means I left him unsought-after, or unminded, or unmissed. (TA. [See also a similar phrase voce ضَيَّعَ.]) — Also i. q. عَقَارٌ [meaning An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like]; (S, O, Mṣb, K;) and [particularly] land yielding a revenue; (K;) or with the people of the towns and villages and cultivated lands it signifies the property, of a man, consisting of palm-trees and grape-vines and land: but the Arabs [of the desert] know not the word in this sense: (AZ, TA:) IF says, I do not reckon the application of this word as a name for the عَقَارُ to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed a ضَيْعَةٌ because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech: (O, TA:) the dim. is ضَيَّعَةٌ, for which one should not say ضَيَّعَةٌ: (S, O, K;) the pl. is ضَيَّعٌ and ضَيَّعٌ, (S, O, Mṣb, K,) as though the latter were a contraction of the former, (Mṣb,) and ضَيَّعَاتٌ: (K:) accord. to Lth, the first of these pls. signifies places of alighting or abode or settlement; which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضَيَّعَاتٌ occurs in a trad. as meaning the means of subsistence. (TA.) And, (T, O, Mṣb, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) A craft, or handicraft, by which one gains his subsistence; a mode, or manner, of gain; or any

habitual work or occupation of a man; (T, O, Mgh, K;) as the serving of skins or boots and the like; and the twisting of ropes; and the weaving, or plaiting, of palm-leaves; and the culture of palm-trees (عَمَلُ التَّخْلِ); and the pasturing of camels; and the like thereof; (T, O;) including the sowing, or tilling, of land: (TA:) or the ضَيْعَة of the Arabs was the management, or tending, of camels and of sheep and goats: and the term includes a man's craft, or handicraft, or means of gain: (Sh, O:) and his traffic: (Sh, O, K:) one says to a man, قُمْ إِلَى ضَيْعَتِكَ [Arise to thy craft, &c.]: (Sh, O:) and كُلُّ رَجُلٍ كُلُّ وَضَيْعَتِهِ, [Every man should occupy himself with his proper craft, &c.] (Mgh.) أَفْشَى اللَّهِ، وَضَيْعَتَهُ، occurring in a trad., means God made or may God make, his means of subsistence to be abundant. (TA.) And one says, فَشَتْ ضَيْعَتَهُ، [or, more commonly, فَشَتْ عَلَيْهِ ضَيْعَتَهُ، as in the TA in art. فشو، &c.,] which is said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object [or his affairs (as in the TA in art. فشو)] became disordered so that he knew not with which of them to begin: (TA:) or he took to doing an affair that did not concern him: (TA, and Ham p. 33:) it is nearly like the saying اتَّسَعَ الْخَرْقُ عَلَى الرَّاقِعِ [expl. in art. خرق]. (Ham ibid.) And أَتَى لَأَرَى ضَيْعَةً لَا يُصَلِحُهَا إِلَّا ضَجْعَةٌ [Verily I see property that nothing but a sleep will restore to a right state] a prov.; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O.)

مَاتَ ضَيْعَةً: see the next paragraph.

ضَيْعٌ an inf. n. of 1 [q. v.]. (S, &c.) [Hence] one says, مَاتَ ضَيْعًا، as also ضَيْعًا، and ضَيْعًا، and ضَيْعَةً، He (a man, TA) died unsought-after, or unminded, or unmissed. (K, TA. [See also a similar phrase voce ضَيْعَةً.])— Also A family, or household: (Ish, O, K:) or the meaning is ضَيْعٌ، (Mgh, O, K,\*) i. e. a family, or household, neglected, untended, and unminded; (TA;) or such as are exposed, or liable, to perish, (بِعَرَضٍ أَنْ يَضِيعَ) as young children, and those who are crippled, or deprived of the power of motion, who cannot manage their own affairs: (Mgh:) occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (تَرَكَ ضَيْعًا) they were to be brought to the Prophet, (Mgh, O,) to be maintained by means of the government-treasury: (Mgh:) a prefixed noun is to be understood [i. e. it is for ضَيْعٌ or the like]: (Mgh:) or it is an inf. n. used as a subst. [properly thus termed]: (Mgh, O:) or, accord. to one relation of the trad., the word is ضَيْعَةٌ [which is likewise an inf. n., and in this case to be expl. in the same manner]: (Mgh:) if read ضَيْعًا، it would be pl. of ضَائِعٌ.

(Mgh, O.)— Also A sort of perfume, or odorous substance. (K.)

ضَيْعَةٌ dim. of ضَيْعَةٌ، q. v. (S, O, K.)

ضَائِعٌ Perishing, coming to nought, passing away, or becoming lost: (Mgh, Mghb:) [and being left; left, or let, alone; or neglected:] part. n. of 1: (Mgh, Mghb:) pl. ضَائِعٌ (Mgh, O, Mghb, K) and ضَيْعٌ. (Mgh, O, Mghb, K,\*) [See an ex. of the latter pl. in a verse cited voce دَانَ، in art. دين. See also سَائِعٌ، in art. سوع.]— And A man in a state of poverty: or having a family, or household, to sustain: or in a state of circumstances by means of which he is unable to subsist. (TA.)— جَائِعٌ فَلَانٌ يَأْكُلُ فِي مَعَى ضَائِعٍ [i. e. Such a one eats into a hungry, or an empty, gut]: and it was said to the daughters of El-Khuse, "What is the sharpest thing? (مَا أَحَدٌ نَابَ جَائِعٌ يَلْتَقِي فِي مَعَى ضَائِعٍ [A hungry canine tooth that throws the food into an empty gut]. (S.)

أَضِيعٌ means أَكْثَرَ ضَيْعًا: so in the saying، فَلَانٌ أَضِيعٌ مِنْ فَلَانٍ [Such a one is in a more perishing state than such a one]. (TA.)

ضَاعٌ act. part. n. of the trans. v. ضَاعَ. (TA.) [See ضَاعٌ، in art. سوع.]— And part. n. of the intrans. v. ضَاعَ; as such signifying One whose estates (ضَيْعَةٌ) are becoming wide-spread, and many, or numerous. (S, TA.)

ضَيْعٌ i. q. ضَيْعٌ [an inf. n. of 1, q. v.]. (Mgh, O, Mghb, K.) So in the saying، بَمَضِيعَةٍ تَرَكَ عِيَالَهُ [He left his family, or household, in a state of perishing, &c.]. (Mgh.) So too in the saying، السَّارِقُ لَا يَقْطَعُ فِي مَالٍ بَمَضِيعَةٍ [The thief shall not suffer amputation of his hand in the case of his stealing property in a neglected state]. (Mgh.) And so in the saying، هُوَ بَدَارٌ مَضِيعَةٌ (S, O, K) and مَضِيعَةٌ (O, K) [He is in a place (lit. an abode) of perdition, &c.]: or as meaning in this saying, abandonment, and ignominy. (TA.) And هُوَ مَقِيمٌ بَدَارٌ مَضِيعَةٌ or مَضِيعَةٌ means [He is dwelling in the abode of indolence; or] his characteristic in his affairs is indolence. (Mghb.)— Also, [or perhaps the latter only, as meaning A cause of perishing &c., this latter being app. of the class of مَبْعُودَةٌ and مَجْبُونَةٌ &c.,] A desert, or waterless desert, that is cut off [from inhabited regions]: or, as expl. by IJ, a place in which a man perishes, or is lost. (Mghb.)

مُضِيعٌ: see what follows.

مُضِيعٌ i. q. لَهْ رَجُلٌ مُضِيعٌ لِلْمَالِ [i. e. A man who wastes, or squanders, wealth, or property]. (S, O, K.)

ضيف

1. ضَافٌ (M, K,) [aor. يَضِيفُ] inf. n. ضَيْفٌ;

(TK;) and ضَافٌ (M,) and ضَيْفٌ، and ضَيْفٌ; (K;) He, or it, inclined, (M, K,) and approached, or drew near; إِلَيْهِ [to him, or it]. (M.)— And ضَافَتِ الشَّمْسُ لِلْغُرُوبِ (S, M, Mgh,) or ضَافَتِ الشَّمْسُ لِلْغُرُوبِ (O,) aor. تَضِيفُ، inf. n. ضَيْفٌ; (M;) and تَضِيفْتُ، (S, M, Mgh,) or تَضِيفْتُ لِلْغُرُوبِ; (O;) and ضَيْفْتُ، (S, M, Mgh,) or ضَيْفْتُ لِلْغُرُوبِ; (O;) The sun inclined, (S, Mgh, O,) or drew near, (M,) to setting. (S, M, Mgh, O.)— And ضَافَتِ said of a woman, aor. as above, She menstruated; (O, K;) because she who does so inclines, or declines, from a state of pureness to menstruation. (O, TA.)— And ضَافَ السَّهْمُ (M,) or ضَافَ السَّهْمُ عَنِ الْهَدْيِ (S, O,) The arrow turned aside from the butt: (S, M, O:) like ضَافَ (S, O.) And ضَافَ عَنِ الشَّيْءِ، inf. n. ضَوْفٌ [and ضَيْفٌ], He, or it, turned away from the thing: like ضَافَ، inf. n. ضَوْفٌ [and ضَيْفٌ]. (M in art. ضوف.)— And ضَافَ said of a man, † He feared; as also ضَافَ. (M.) And ضَافَ † He feared it, or was cautious of it; namely, an event, or affair; (S, M, O, K, TA;) as also ضَافَ مِنْهُ: (TA:) or † he was cautious of it with the caution of one encompassed, or beset, thereby. (Z, TA.)— ضَفَّتُهُ (S, M, O, Mgh, K,) aor. أُضِيفُهُ (O, K,) inf. n. ضَيْفَانَةٌ (S,) or ضَيْفٌ (Mghb,) or both; (M, O, K;) and تَضِيفْتُهُ (S, M, O, K;) I alighted at his abode; (M, Mghb;) and inclined to him: (M:) or I alighted at his abode (S, M, O, Mghb, K) as a ضَيْفٌ [or guest], (S, O, K,) or and became his ضَيْفٌ [or guest]. (M, O, Mgh. [See also 3.]) And ضَافَ الْقَوْمَ، and تَضِيفُهُ، He alighted at the abode of the people, or party, as a ضَيْفٌ [or guest]. (Mgh.) And تَضِيفْتُهُ I came to him as a ضَيْفٌ [or guest]. (L, TA.)— [Hence,] ضَافَهُ الْهَمُّ † Anxiety befell him. (S, M, O. [See, again, 3.])— And ضَفَّتُهُ signifies also I sought, or desired, of him entertainment as a ضَيْفٌ [or guest]; and so تَضِيفْتُهُ; (M;) or this latter, (L, Mghb,) and اسْتَضَفْتُهُ (M,) I asked of him such entertainment. (M, L, Mghb.)

2. ضَيْفٌ، intrans.: see 1, first and second sentences. — As trans.: see 4, last sentence, in four places. — [Hence,] ضَفَّتُهُ signifies also † I protected him, or defended him, from him who sought, or pursued, him: (Mghb:) † I rendered him safe, secure, or free from fear; and became at peace with him; thus used metaphorically. (TA.)

3. ضَايِفُهُ [app. signifies He straitened him: (see 6:) or, perhaps, he became his guest; like ضَايِفُهُ الْهَمُّ. — [Hence one says,] ضَايِفُهُ الْهَمُّ † [Anxiety straitened him: or, perhaps, befell him; like ضَايِفُهُ]. (TA.)— [And ضَايِفُهُ، inf. n. مُضَايِفَةٌ، signifies also It was, or became, correlative to it; as, for instance, fathership to sonship. See also the next paragraph.]

4. ضَافٌ، intrans.: see 1, in three places. — Also, said of a man, He ran, and hastened, made haste, or sped, (Ibn-'Abbád, O, K,) and fled, or

turned away and fled: (K:) and said of a dog as meaning *he ran away, or fled*. (TA in art. *أشرف عليه* i. q. *أضاف على الشيء*.) — And *أشرف عليه* [He looked upon, or viewed, the thing from above: or he was, or became, on the brink, or verge, or at the point, of the thing: &c.]. (O, K, TA.) — *تضيف إلى صوت الفحل*, said of a she-camel, means *She hears with desire of going to him the voice, or sound, of the stallion*. (M.) — And *الإضافة* and *التضاييف* signify *Correlation, or reciprocal relation, so that one of the two cannot be conceived in the mind without the other*; as in the case of *الأبوة* and *البنوة* [i. e. fathership and sonship]. (KT. [See also 3.]) — *أضافه إليه* *He made it to incline towards it*; (S, M, O, Mṣb, K;) namely, a thing (S, O) to a thing. (S, O, Mṣb.) *He made it to lean, rest, or stay itself, against it, or upon it*. (M, TA.) You say, *أضاف ظهره إلى الحائط* *He leaned his back against the wall*. (MA.) And *أضاف إليه أمرا* *He rested, or stayed, upon him an affair, and desired him to do what would suffice*. (TA.) — And *He made him to have recourse to it, or to betake himself to it for refuge*. (S, O, K.) — And *He adjoined it to it*. (Mṣb.) — And hence *الإضافة* as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second: (Mṣb:) [for] *إضافة الإسم إلى الإسم* is [The prefixing the noun to the noun so that the former governs the latter in the gen. case] as when you say *غلام زيد*; in which instance, *غلام* is termed *مضاف*, and *زيد* is termed *إليه* *مضاف*: and this is done for the purpose of particularizing or appropriating, and of making known or definite: therefore the *إضافة* of a thing to itself [i. e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself; (S;) unless by an ellipsis, as when you say *حق البيت* for *حق الشيء البيت*; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves. (S voce *جامع*.) [*الإضافة* is also often used as meaning *The state of being prefixed in the manner explained above; or the connection of a noun so prefixed with its complement*. The various kinds of *إضافة* are sufficiently explained in the grammars of De Sacy and others: they are not proper subjects of a lexicon, though much is said respecting them in the O, and more in the Mṣb. — Hence also, *بالإضافة إلى كذا* meaning *In comparison with* (lit. *to*), or *in relation to*, (like *بالتسببه إلى*), *such a thing*; as though in juxtaposition to it: a phrase of frequent occurrence: see an ex. in Bd ii. 6.] — *أضفته* (inf. n. *إضافة*, Mṣb) and *تضيفته* (inf. n. *تضيف*, O) both signify the same, (S, M, O, Mṣb, K,) from *الصيف*; (O;) i. e. both signify *I made him a guest, or lodged him, or gave him refuge or asylum, syn. أنزلته*, (S, M, Mṣb,) *with me, as a ضيف* [or *guest*], (S,) and *entertained him*: (S, M, Mṣb:) *أضافوه* and

*أضفوه* both signify *أنزلوه*: (Mgh:) accord. to Th, *أضفته* signifies *I lodged him at my abode as a ضيف*: and *I gave him* (i. e. one in fear) *protection, or refuge or asylum*: (Mṣb:) and *تضيفته* is also expl. as meaning *I fed him*: and *تضيفه* as meaning *he made him to be in the condition of أضيايف* [or *guests*]. (TA.)

5, intrans.: see 1, first and second sentences. — *تضيف* signifies also *The being collected together*. (KL, from the Mj.) — And *The being a تابع* [or *follower, &c.*]. (Id.) — As trans.: see 1, latter half, in four places.

6: see 4. — *تضاييف* as said of a valley, [from *ضيف* “a side,”] *It became narrow*; syn. *تضايق*. (S, M, O.) *تضايقن عليه*, a phrase used by a poet [describing camels following an old camel], *They became near to him, (S, M, O,) by his side*. (S, M.) And you say, *تضاييفه القوم*, *The people, or party, became on both sides of him* (*بضيفيه*). (TA.) And *تضاييفه السبعان*, *The two beasts of prey hemmed him in on both sides*. (TA.) And *تضاييفت عليه* and *تضاييفت الكلاب الصيد*, [*The dogs hemmed in the object of the chase on both sides, or round about*]. (TA.) [In the TA, all these are said to be tropical; but why, I see not.]

[7. *انضاف إليه* signifies *He, or it, became joined, or adjoined, or added, to him, or it*: and *he joined himself to him*: but is perhaps post-classical.]

10: see 1, last sentence. — You say also *استضافني*, meaning *He desired me, or asked me, to grant him protection, or refuge*. (Mṣb.) And *استضاف فلان إلى فلان*, *Such a one had recourse, or betook himself, to such a one for protection, or refuge*. (IAḡr, M.)

*ضيف* *A guest*: and *guests*: (MA:) so called because adjoined to the family and fed with them: (Ham p. 124:) it is applied to one, and to a pl. number, (S, M, MA, O, Mṣb, K,) and to a male and to a female, (S, O, Mṣb, K,) because it is originally an inf. n.: (MA, Mṣb:) [as a sing.,] i. q. *مضيف*, (M,) which is *syn. with نزيل*: (TA:) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of *ضائف*, which is *syn. with نازل*; thus being of the class of *زور* and *صومر*: (M:) and it is also pluralized, having for its pls. *أضيايف* and *ضيفان* (S, M, MA, O, Mṣb, K) and *ضيويف* (S, M, MA, O, K) and *ضيايف*, (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult.: (M:) and a female is termed *ضيفة* as well as *ضيف*: (S, M, O, Mṣb, K:) El-Ba'eeth says,

لقد حملته أمه وهي ضيفه  
[A castaway with whom his mother became pregnant while she was a guest]: (S, M, O:) or, accord. to AHeyth, the meaning here is that which follows. (O.) — *ضيفة* applied to a woman signifies also *Menstruating*: (O, K:) so says AHeyth with reference to the citation above from El-Ba'eeth. (O.)

*ضيف* *The side* (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [&c.: see 6]: and, as metaphorically used by an anonymous poet, of the *ذكر*: (M:) and *مضاييف* signifies *the sides of a valley*. (TA.) — And one says, *فلان في ضيف فلان*, meaning *Such a one is in the vicinage, or quarter, of such a one*. (M.)

*ضيفن* *One who comes with a guest*: (S, O:) or *who so comes intruding without invitation*: (K:) or *one who follows a guest*: derived from *ضيف*, accord. to Sb; but said by AZ to belong to art. *ضغن*: (M:) [accord. to J and Sgh] the *ن* is augmentative: the pl. is *ضيايفن*. (S, O.)

*ضيايفة* an inf. n. of *ضفته* in the first of the senses assigned to the latter above. (S, M, O, K.) — [And] a subst. from *أضفته* and *ضفته* [as such signifying *The entertainment of a guest or guests*; i. e. the act of entertaining: and an entertainment as meaning a *repast, given to a guest or guests; a banquet, or feast*]. (Mṣb.) [Hence, *دار الضيايفة* *The house of entertainment of guests*.]

*نازل* *A man alighting as a guest*; syn. *نازل*: (M, TA:) see *ضيف*: its [proper] pl. is *ضيف*. (TA.)

*مضاف*; and *مضاف إليه*: see 4. — The former signifies also *One who is made an adjunct, or adherent, to a people, or party, (S, M, O, K, TA,) and made to incline to them, (M,) not being of them*. (M, TA.) One says, *ما هو إلا مضاف* [He is none other than an adjunct, or adherent]: (TA.) — And *One whose origin, or lineage, or parentage, is suspected; or who makes a claim to relationship not having it*: (O, K, TA:) and (K) *whose origin, or relationship, is referred to a people, or party, of whom he is not a member*. (O, K, TA.) — And *One who is constrained to betake himself to a place of refuge, (M, O, K, TA,) to a narrow, or confined, place, and who is burdened with evil*: (TA:) El-Bureyk El-Hudhalee says,

ويحجب المضاف إذا ما دعا  
[And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid]. (M.) And *مستضاف* signifies the same as *مضاف* [app. in the last of the senses expl. above]: so says IB; and he cites the saying of Jowwās Ibn-Ḥeyān El-Azdee,

ولقد أقدمت في الروي وأجبت المستضافا  
[app. meaning *And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge*]. (TA.) [See also *مضوف*.] — Also *One who is beset, hemmed in, or encompassed, in war, or battle*: (S, O, K: said in the TA to be tropical:) or *one falling among the horsemen and men of valour, having in him no strength*. (M.) [See, again, *مضوف*.] — And *One in a state of fear*. (TA.)

*مضوف* *Beset by distress of mind*: (TA:) [accord. to Freytag, as from the Deewān of the

Hudhalees, constrained to seek refuge: (see also مُضَافٌ:)] it occurs in the saying of the Hudhalee,

أَنْتَ تُجِيبُ دَعْوَةَ الْبُصُوفِ

[Thou answerest the prayer, or call, of him who is beset &c.]; and is formed after the manner of بُوِع for بِيَع. (M, TA.)

مُضِيفٌ a dial. var. of مَصِيفٌ [q. v.]. (TA.) [ISd says that] مُضِيفًا occurring in a verse of Abou-Dhu-eyb [as some relate it], cited voce كَرْبَةٌ, [where the reading of مَصِيفًا is given,] is for مُضِيفًا, meaning *Turning aside; crooked.* (M.)

مُضِيفٌ *Fleeing; or turning away and fleeing.* (Ibn-'Abbád, O. [See also its verb.])

مُضَافَةٌ *Hardship, or difficulty, or distress.* (TA.) — See also the next paragraph.

مُضَوِّفَةٌ, an anomalous word, by rule مَضِيفَةٌ, (Kh, Sb, TA in art. مَضِيفَةٌ,) *Anxiety; and want, or a want; (O and K in that art. ; ) and مَضِيفَةٌ and مَضِيفَةٌ signify the same; (O in that art. and in art. ضَيْفٌ ; ) or these two signify anxiety, and grief: (K in this art. : ) or مَضَوِّفَةٌ signifies an affair, or event, that is feared, or of which one is cautious; (S and M in this art. ; ) thus accord. to Aḡ; and مَضِيفَةٌ and مَضَافَةٌ signify the same. (S, L, TA.)*

مَضِيفَةٌ and مَضِيفَةٌ: see both in the next preceding paragraph; the former in two places.

مَضِيفَةٌ, of the measure مَفْعَلَةٌ, *A place of ضَيْفَةٌ* [i. e. *entertainment of a guest or guests: pl. مَضَائِفٌ.* (TA.)

مُضِيفٌ: see ضَيْفٌ.

مُضِيفٌ *The master of an abode in which guests are entertained; as also مَضَائِفِيٌّ.* (TA.)

مُضِيفٌ [One who often entertains guests]. (Har p. 579.)

مَضَائِفٌ [pl. of مَضِيفَةٌ: — and also of a sing. not mentioned]: see ضَيْفٌ.

مَضَائِفِيٌّ [from مَضَائِفٌ pl. of مَضِيفَةٌ]: see مَضِيفٌ.

مُضَائِفَةٌ *Correlative nouns; i. e. nouns significant of the existence of persons, or things, whereof the existence of one necessarily indicates the existence of another; as أَبٌ and ابْنٌ [father and son].* (Er-Rághib, TA.)

مُضَافٌ: see مَضَافٌ.

مُسْتَضِيفٌ [act. part. n. of 10, q. v.:] *Asking, or calling, for aid, or succour.* (Ibn-'Abbád, O, K.)

ضيق

1. ضَاقَ, aor. يَضِيقُ, inf. n. ضَيْقٌ (S, O, Mḡb, K) and ضَيْقٌ (S, O, K,) or this latter is a simple subst., (Mḡb,) *It was, or became, narrow, or strait; contr. of اتَّسَعَ;* (Mḡb, K;) as also يَضِيقُ, [or rather this signifies *it was, or became, rendered narrow, or strait, being quasi-*

pass. of 2,] and يَضِيقُ: (K:) it is said of a thing, (S, O, Mḡb,) and of a place. (Mḡb.) [See also ضَيْقٌ below.] ضَاقَتْ عَلَيْهِمُ الْأَرْضُ, in the Kur ix. 119, means *The earth became strait to them.* (Bd, Jel.) And one says, ضَاقَتْ بِهِ الْأَرْضُ, [meaning, in like manner, *The earth, or land, became narrow, or strait, with him*]: 'Amr Ibn-El-Ahtam says,

نَعْمُوكَ مَا ضَاقَتْ بِلَادٌ بِأَهْلِبَا

وَلَكِنْ أَخْلَاقَ الرِّجَالِ تَضِيقُ

[*By thy life, or by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow.*] (O, TA.)

ضَاقَ often signifies, and so does به يَضِيقُ, *It was, or became, choked, surcharged, or overfilled, with it; for instance, a water-course with water, and a place with people.* And يَضِيقُ

ضَاقَ عَلَيْهِ means ضَاقَ عَلَيْهِ [The affair was, or became, strait to him]. (O, TA. [See an ex. in art. رَحِبٌ, conj. 6.]) One says also, ضَاقَ عَلَيْهِ

ضَاقَ عَلَيْهِ: see 4. [And ضَاقَ الْوَقْتُ + *The time became strait, or contracted.*] And ضَاقَ صَدْرُهُ + *His bosom, or mind, became strait, or contracted:* (Mḡb:) and ضَاقَ عَنْهُ صَدْرُكَ + [Thy mind became so contracted as to be incapable of

it: or thy mind shrank from it]. (K.) [And يَضِيقُ الْعَقْلَ عَنْ تَقْدِيرِهِ + *The intellect is incapable of determining its limit, or limits, or the like.*]

And ضَاقَ عَنِ الْجَوَابِ and بِالْجَوَابِ + [He was straitened, or embarrassed, so as to be unable to reply, or to answer; he was incapable of replying, or answering]: both signify the same. (TA in art. زَنْد.)

And ضَاقَ بِالْأَمْرِ ذَرْعًا (S, O, Mḡb,) meaning + *The thing, or affair, was difficult, or distressing, to him,* (Mḡb,) originally بِهِ ذَرْعُهُ ضَاقَ, (S, O, Mḡb,) i. e. *his ability [was straitened by it, or was inadequate to it]; and his power:* (Mḡb:) or *his art, or artifices, or cunning: or his way, course, mode, or manner, of acting* (مَذْهَبُهُ) [was straitened, or rendered difficult, or distressing, by it]. (O. [See more voce ذَرْعٌ: and see a similar phrase in the Kur xi. 79 and xxix. 32.])

And hence, app., the saying ضَاقَ ضَاقَ عِنْدَكَ + *The property was inadequate to the debts.* (Mḡb.) And you say, ضَاقَ الشَّيْءُ [meaning نَهَرَ يَسْعَكَ + *The thing was not allowable to thee*]: one says, لَا يَسْعَانِي شَيْءٌ وَيَضِيقُ عِنْدَكَ, (S, O, TA, [in the O, erroneously, لَا يَسْتَعْنِي,]) i. e. [A thing will not be allowable to me conjointly with its being dis-

allowable to thee, وَأَنْ يَضِيقَ وَأَنْ يَضِيقَ] مَعَ ضَيْقِهِ وَأَنْ يَضِيقَ [but when a thing is allowable to me, it is allowable to thee]. (S in art. وَسَعٌ.)

And ضَاقَ, (aor. يَضِيقُ, K, inf. n. ضَيْقٌ, TA,) + *He was or became, niggardly, or avaricious.* (S, O, Mḡb, K, TA.)

2. ضَيْقُهُ, (Mḡb, K,) inf. n. تَضِيقٌ, (Mḡb, TA,) *He made it strait, or narrow;* (Mḡb, K;) namely, a place [&c.]; (Mḡb;) as also ضَاقَهُ, (K,) inf. n. إِضَاقَةٌ. (TA.)

You say, ضَيْقَتْ عَلَيْهِ, (S,) or الضَّيْقَانِ, (S,) or الشَّيْءِ, i. e. *I straitened, or made narrow, to him [the place, or the thing; or I scanted it, or made it scanty]; contr. of وَسَعْتُهُ عَلَيْهِ.* (O.)

And ضَيْقَتْ عَلَيْهِ [alone, used elliptically, *I straitened him, properly speaking; and also, + his circumstances &c.*]. (Mḡb.) And ضَيْقٌ عَلَى فُلَانٍ + [Such a one was straitened]. (TA.)

And ضَيْقُوا عَلَيْهِمْ, in the Kur [lxv. 6, + *In order that ye may straiten them*], implies relation to expenses and to the bosom. (TA.) [See 3. التَضْيِيقُ بَيْنَ شَيْئَيْنِ, occurring in the S and K in art. حَوْصٌ, means *The making a coarctation between two things.*]

3. ضَاقَهُ *He straitened him:* (MA:) [see also 2: or, properly, *he straitened him, being in like manner straitened by him: see 1 in art. زَحْرٌ: and] † he treated him, or behaved towards him, with hardness, or harshness; (O, K, TA;) فِي كَذَا [in, or in respect of, such a thing]. (TA.)*

4. إِضَاقَ + *His means of living became strait* (ضَاقَ عَلَيْهِ مَعَاشُهُ); (TA;) *his property went away;* (S, O, Mḡb, K;) and *he became poor.* (TA.) — See also 2.

5: see 1, first sentence.

6: see 1, in three places. تَضَاقَوْا *They straitened one another; pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. زَحْرٌ بَعْضُهُمْ بَعْضًا:* (Mḡb in art. زَحْرٌ:) or *they became straitened in a place, or + in disposition.* (S, O.)

10. اسْتَضَاقَتْ بِدَرْجَةٍ [She endeavoured to constrict her vagina by means of a pessary], (O, K, TA,) or بِالْأَدْوِيَةِ [by means of medicaments]; (A, TA;) said of a woman. (A, O, K.)

ضَيْقٌ an inf. n. of 1, (S, O, Mḡb, K,) as also ضَيْقٌ (S, O, K,) or the latter is a simple subst.: (Mḡb:) [both, used as simple substs., signify *Narrowness, or straitness:*] accord. to Fr, [both seem to signify thus; but the latter, properly; and the former, tropically; for he says that]

الضَّيْقُ is in that which does not [really] become wide, like the mind (الضَّيْقُ): (O:) or it is like the house and the garment: (O, K:) and the former [is also used as an epithet, being a contraction of ضَيْقٌ in this case, and as such] has a dual and a plural and a feminine; but the latter has not: (O:) or † both are alike [in signification]: (K:) and ضَيْقَةٌ is syn. with ضَيْقٌ. (S.) — Also, and ضَيْقٌ, accord. to AA, (O, [the latter there expressly said to be *بالتَّحْرِيكِ,*]) or the former and ضَيْقٌ, (K, [said in the TA to

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be a mistake for ضيق, but see what follows,]) Doubt (AA, O, K) in the heart: (K:) the first is more common than the second, in this sense; and occurs in the Kur in xvi. last verse and xxvii. 72: (O:) [but] Ibn-Ketheer read, in both of these instances, ضيق; and this and ضيق are dial. vars. signifying *straitness of mind*. (Bd.) — See also ضيق, in two places: — and ضيقة, second sentence, in two places.

ضيق: see the next preceding paragraph, in five places.

ضيق: see ضيق, latter part.

ضيقة: see ضيق, latter part. — Also (S) † Poverty; and an evil state or condition; (S, O, K, TA;) and so ضيقة: (K, TA:) and the pl. [or rather coll. gen. n.] (Fr, S, K, TA) of the former (Fr, S, TA) is ضيق: (Fr, S, K, TA: [in the CK, erroneously, ضيق:]) Fr says, when you see ضيق to have occurred in the place of الضيق, it is in [one of] two cases; either it is the pl. [or coll. gen. n.] of الضيقة; or it means the narrow, or strait, thing, ضيق being a contraction of ضيق. (TA.) — And الضيقة, (O,) or ضيقة [without the article], (JK, O, TA,) or ضيقة, (K, [app. a mistake, for in the O, in every case, whether as a proper name or not, الضيقة is written الضيقة,]) is the name of *A certain mansion of the moon*, (JK, O, K, TA,) [not one of the Twenty-eight Mansions,] close by الثريا [or the Pleiades]: (JK, O, TA:) or, as IKt says, on the authority of Ibn-Ziyád El-Kilábee, sometimes the moon falls short of الدبران and alights in الضيقة, i. e. two small stars, near together, between الثريا and الدبران: (TA:) it is asserted by the Arabs to be an inauspicious place. (O,\* TA.) Hence the saying of El-Akhtal,

• قَبَلًا زَجَرَتْ الطَّيْرَ لَيْلَةً جَمْتَهَا  
• بِضَيْقَةٍ بَيْنَ النُّجْمِ وَالذَّبْرَانَ

[And wherefore didst not thou draw an omen from the flight of birds on the night when thou camest to her, when the moon was in Deykah, between the Pleiades and Ed-Debarán?]: he notifies that the moon, in the night of their coming together, was making its abode [in the neighbourhood of] الدبران, which is inauspicious: (O, TA:) or [the latter hemistich, as J relates it, app. on the authority of A'Obeyd, is thus,]

• بِضَيْقَةٍ بَيْنَ النُّجْمِ وَالذَّبْرَانَ

from الضيقة as syn. with الضيق; (S;) and as AA relates the verse, it is [thus] with kesr to the  $\bar{e}$  in بضيقة; the word not being made the [proper] name of a place, but the meaning being [in the neighbourhood of] الدبران, which is inauspicious: (O, TA:) or [the latter hemistich, as J relates it, app. on the authority of A'Obeyd, is thus,]

ضيقة: see the next preceding paragraph, former half, in two places.

ضوقى and ضيقى are fems. of ضيق; (S, O, K;) the former [as well as the latter] is [originally] of the measure فَعْلَى, (TA,) [each being originally ضيقى,] the  $\mathfrak{y}$  being changed in the former into  $\mathfrak{w}$  because quiescent and preceded by dammeh: (S, O, TA:) the former occurs in the saying of a woman to her fellow-wife, contending with her for superiority,

• مَا أَنْتِ بِالنُّورَى وَلَا الضُّوقَى حِرًّا •

[Thou art not the better nor the narrower &c.; نُورَى being in like manner fem. of نُورَى]. (TA.) Accord. to Kr, the former is pl. of ضيقة; (TA;) and he says the same of ضيقى also; (TA voce كَيْس; ) but ISd says, I know not how this may be, for فَعْلَى is not of the measures of pls. except of the kind of pl. which differs not from its sing. otherwise than in the latter's having  $\bar{e}$  [as an affix], like بُهْمَاءَ and بُهْمَى [q. v.]. (TA in the present art.)

ضيق: see ضيق.

ضائق: see the next paragraph, in four places.

ضيق and ضيق, (S, O, K,) the latter a contraction of the former, (S,) the two being like ضيق and ضيق [q. v.], (O,) and ضائق, (K,) Narrow, or strait: (S,\* O,\* K:) or ضيق is an epithet used in this sense when permanence [of the attribute] is meant [and so therefore is its contracted form]; and ضائق as meaning [being, or becoming, narrow or strait; or] temporarily narrow or strait: (Msb:) the fem. of the first (TA) and of the second (S, O, TA) [as well as of the third] is with  $\bar{e}$ : (S, O, TA:) see also ضوقى: [the pls. of the first and second, applied to rational beings, is ضيقون and ضيقون, like ضيقون and ضيقون: and] the pl. of ضائق is ضائقة. (TA.) You say ضيق: ضيق (O, Msb) and ضيق (O) *A narrow, or strait, thing*. (O,\* Msb.) And صَدْرُ ضيق + *A strait, or contracted, mind*; (Msb;) and نَفْسٌ ضيقة [meaning the same]. (TA.) And وَضَائِقُ بِهِ صَدْرُكَ, in the Kur [xi. 15], means + *And thy mind is temporarily strait or contracted thereby*. (Msb.) ضيق signifies also + *Niggardly, or avaricious*. (K.L.) [And ضيق الخلق + *Narrow, or illiberal, in disposition*.]

أضيق [More, and most, narrow or strait or contracted]: (S, O, K:) see its fems. ضوقى and ضيقى, above. [See also three exs. voce است, in art. سته.]

مضيق *A narrow, or strait, place*: (K:) [a pass: a place of narrowness or straitness] of land; and of the vulva; and † [a place, or state, of straitness] of life, or of the means of subsistence: (K in art. ازم.) and † *a narrow, or strait, affair or case*: (K, TA:) pl. مضايق. (TA.)

أمر مضيق † [An affair rendered strait]. (TA.)

مضيق, (JK, and O on the authority of Ibn-'Abbád, and TA,) or مضيق, like كَتَاب [in measure], thus in all the copies of the K, (TA,) [but probably, I think, taken from a mistranscription,] *A pessary (دُرْجَة) of rag and perfume, with which a woman endeavours to constrict her vagina (تَسْتَضِيقُ بِهَا)*. (JK, Ibn-'Abbád, O, K.)

ضيل

4. أَضَيْلَتِ الْأَرْضُ and أَضَالَتْ The land had in it [trees of the species called] ضال: (Fr, S, O:) or أَضَالَ المَكَانَ and أَضَيْلَ the place gave growth to ضال: (AHn, M, K:) or had in it many ضال. (IKt, TA.)

سدر ضال The wild [species of lote-tree called] سدر [q. v.]: (S, O, K:) or such of the سدر as are watered only by the rain; (M, K:) the سدر of the mountains, which is thinner in its wood than that of the rivers: AHn says, it grows in the plain, or soft, tracts, and in the rugged; and the bow that is made of it, when it is pared, is pared so as to be thick, in order that it may be stronger, because of the lightness of its wood: (M:) n. un. with  $\bar{e}$ . (S, M, O, K.) [See also عَمْرِي, and عَمْرِي.] — Also Another species of tree; (M, K:) AHn says, it is a tree of the shrub-kind, found in the borders of El-Yemen, rising to the height of a cubit, in its manner of growth like the cypress, and having a yellow [fruit of the sort called a] بَرْمَة, of a very pungent odour, so that its odour comes to you before you reach it: it is not of the سدر thus called. (M.)

ضالة n. un. of ضال [q. v.]. (S, M, O, K.) — Also Arrows, (M, O, TA,) and bows, (TA,) made of the [species of lote-tree called] ضال: (M, TA:) this is the primary signification: (TA:) or arrows, (IB, K,) because they are made thereof: (IB:) or it signifies, (K,) or signifies also, (O,) all kinds of weapons. (O, K.) One says, رَأَيْتُهُ يَرْمِي بِالضَّالَّةِ [I saw him shooting arrows]. (TA.) And خَرَجَ وَفِي يَدِهِ ضَالَّةٌ i. e. [He went forth having in his hand] a bow. (TA.) And إِنَّهُ لَكَامِلٌ الضَّالَّةِ Verily he is complete in respect of weapons. (O.) And خَرَجَ فُلَانٌ بِضَائِهِ Such a one went forth with his weapons. (O.)

ضمير

1. ضامه (S, Msb) aor. يَضِيْمُهُ (S) inf. n. يَضِيْمُهُ (S,\* Msb) [as also ضامه, aor. يَضُوْمُهُ, inf. n. ضُوْمُهُ, (see art. ضوم)] He wronged him; treated him wrongfully, unjustly, injuriously, or tyrannically: (S:) he harmed, injured, hurt, or damaged, him: (Msb:) and استضامه signifies the same. (S.) And ضامه حقه (M, K) aor. as above, (K,) and so the inf. n., (M,) He defrauded him of his right, or due, partially or wholly; (M, K;) as also استضامه. (K.) —



And ضُمْتُ *I was wronged*, &c. : of which there are three dial. vars. ; one says of a man ضيم ; and ضيم , with [the pronunciation termed] اِشْمَام ; and ضوم ; like as we have said respecting بيع . (S.) One says, مَا ضُمْتُ أَحَدًا وَمَا ضُمْتُ [I have not wronged any one, and I have not been wronged]; i. e. no one has wronged me. (TA.) It is said in a trad., as some relate it, لَا تُضَامُونَ فِي رُؤْيَتِهِ [or ▼ تُضَامُونَ or ▼ تَضَامُونَ *Ye will not be wronged in the seeing Him*]. (M. [For other readings and explanations of this trad., see 3 in art. ضو.])

3 and 6 : see the preceding paragraph.

10 : see 1, in two places.

ضيم Wrong ; i. e. *wrongdoing* ; or *wrongful*, *unjust*, *injurious*, or *tyrannical*, *treatment* : (S, K;) an inf. n. which is pluralized ; its pl. being ضيوم . (M, K.)

ضيم The *side of a mountain*, (S, M, K,) and of an [eminence such as is termed] اَكْمَة . (M.)

ضائم Wronging, or a *wrongdoer* : pl. ضامة : the latter occurring in the prov., تَأْتِي بِكَ الضامة [The wrongdoers bring thee, or cause

*thee to come, to the covert of the lion*]; meaning, the wrong of the wrongdoers requires thee to cast thyself into destruction : applied in offering an excuse for venturing upon that which is perilous : or, as some relate it, الضامة, from الضم ; meaning “want, or the object of want, that brings thee and causes thee to have recourse [to a thing].” (Meyd.)

مضيم Wronged ; treated *wrongfully*, *unjustly*, *injuriously*, or *tyrannically* : as also مُسْتَضَامُ (S, K, \*TA.)

مُسْتَضَامُ : see what next precedes.