



The eighth letter of the alphabet: called دَال. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعِيَّة [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form افْتَعَلَ and its variations, when the first radical letter is ز, as in اَزْدَاد [for اِتَزَاد]; or د, as in اَدْرَأ [for اِدْتَكَّر, originally اِدْتَكَّر]; or د, as in اَدْرَأ [for اِدْتَرَأ, originally اِدْتَرَأ]: and sometimes after ج, as in اَجْدَمْعُوا, a dial. var. of اِجْتَمِعُوا; also, sometimes, for the pronominal affix ت after د, as in جَدْتُ for جَدْتُ; and after ز, as in جَزْد for جَزْتُ: it is also substituted for the ت of تَوَنُّج, contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرْدَى for مَرطَى. (MF.) — [As a numeral, it denotes Four.]

د

R. Q. 1. دَادَا, inf. n. دَادَا and دَادَا, He (a camel, S) ran (عَدَا) most vehemently, (S, M, K, TA,) going a pace quicker than that termed عَنَق [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. اُسْرَعَ and اَحْضَرَ: (K:) accord. to AA, دَادَا is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَادَا is syn. with اِحْضَار: and in the Nawádir [app. of Abou-Amr Esh-Sheybánee] it is said that دَوْدَا (inf. n. دَوْدَا) and تَوْدَا (inf. n. تَوْدَا) and كَوْدَا (inf. n. كَوْدَا) are syn. with عَدَا; and that دَادَا and دَادَا signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَفْد [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed خَبَب [q. v.], not so quick as that termed رَبْعَة [q. v.]. (TA.) You say, دَادَاتِ الدَّابَّةُ The beast ran a pace quicker than that termed عَنَق. (M.) And دَادَا فِى اِثْرِهِ He followed him, having him near before him. (M, K, TA.) And hence, دَادَا مِنْهُ He ran (اَحْضَرَ) to escape from him, being followed by him, and being near before him; as also دَادَا. (M.) — He put a thing in motion.

Bk. I.

(M, K.) — And, contr., He rendered a thing, still, or motionless. (M, K.)

R. Q. 2. دَادَا: see above. — Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: I Ath says that it may be from تَدَهَّدَ. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

دَادَا: see دَادَا, in three places.

دَادَا inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K:) or the falling of stones in the bed of a torrent. (Lth, IKtt, O.) — And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) — See also the next paragraph, in two places.

دَادَا (AA, T, S, M, K) and دَادَا (AA, S, M, K) and دَادَا (M, K,) all with medd, (TA,) The last (of the days, T) of the [lunar] month; (AA, T, S, M, K;) as also دَادَا: (M:) or the day of doubt; يَوْمُ الشَّكِّ [generally meaning the day of which one doubts whether it be the last of Shaqban or the first of Ramadán; but here app. relating to any month]: (TA:) or دَادَا signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth: or each of these two is called دَادَا; and the two together, الدَّادِي: (Th, M:) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِي الْمَحَاق: (TA:) pl. دَادِي, (M, K,) and, by poetic license, دَاد: (M:) or the دَادِي are three nights of the latter part of the month, before those called لَيَالِي الْمَحَاق: (T, S:) thus says A'Obeyd; and I Aqr says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase البَعِير دَادَا: Aq says that three of the nights of the month are called the محاق; and three, the دَادِي; and

these latter are the last; and AHeyth says the like. (T.) دَادَا signifies also The last part of the night. (Kr, M.) And دَادَا and دَادَا and دَادَا, (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1.

دَادَا: see the next preceding paragraph, near the end.

دَادَا: see دَادَا.

دَادَا: see دَادَا, in two places.

دَاب

1. دَاب, (T, S, M, &c.,) aor. دَاب, (T, M, A, K,) inf. n. دَاب (T, S, M, A, K) and دَاب (T, M, A, K) and دَاب (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَاب is said of a she-camel, (T,) or of a دَابَة [or horse or the like]: (A:) or he held on, or continued, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدَابَانِ فِى اَعْتَابِهِمَا [The night and the day hold on their course in their alternating]. (A.) — دَاب (K) and دَاب (TA) also signify The act of driving vehemently; and i. q. طَرَد [the act of driving away, hunting, &c.]. (K, TA.)

4. دَاب, (T, S, M, &c.,) inf. n. دَاب, (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and ادَابُهُ also signifies اَحْوَجَهُ إِلَى الدُّوَابِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and ادَابُو is used by a rájiz, but not necessarily by poetic license, for ادَابُو. (I Aqr, M.) — [Hence,] ادَابَ السَّيْرَ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. سَاد:) and م and L in art. مَد: and مَدَابِنَا [for in like manner] you say, سِيرْنَا [for