

ciliation: (S, K, TA: [in the CK, لَغْلَبَة is erroneously put for لَعْلَبَة:] or +[as a cloak] upon [i. e. concealing] inward corruptness; from دَخَنْتُ explained above; [see 1;] (Mgh;) [for] I Ath says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or + upon latent rancour or malevolence: (S and TA in art. هَدَن:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دَخَنْ as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دُخَان is also used by the Arabs for + Evil, or mischief, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ دُخَانٌ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — It also means + Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Kur xlv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced دُخَان, to Tobacco; nicotiana tabacum of Linn.]

دُخَان: see the next preceding paragraph, first and last sentences.

دَاخِن Firewood producing دُخَان [or smoke]. (TA.) — [Hence,] دَاخِنٌ + A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دَخِن.]

دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay [إِدْرَبَات] [for the passage of smoke]: (JK:) its pl. is دَوَاخِن, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مَدَاخِن [pl. of دَاخِنَة]. (TA.)

أَدَخِن, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دُخْنَة. (S, K.)

[مَدَخِن A place of smoke.]

دَاخِنَة: see دَاخِنَة.

مَجْمَرَةٌ A vessel for fumigation; i. q. مَجْمَرَةٌ: (K:) or differing from the مَجْمَرَة, [app. in being made only of baked clay,] and not disapproved; whereas the مَجْمَرَة is disapproved, because generally of silver: (Mgh in art. جَمَر:) pl. مَدَاخِن. (TA.)

در

دَر, (S, A, K, [but in some copies of the S and K written دَر, and said in the TA, in art. دَر, to

be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like يَد, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (S, A, K;) as also دَرَا, like قَفَا; and دَرَن, (S, K,) and دَرَد: (Ed-Demameenee, CK:) but accord. to IB, it should be mentioned in art. دَر [in which دَرَن is mentioned again in the S and K], or art. دَرُو [in which دَرَا is mentioned again together with دَر and دَرَن]. (L.) [The proper place of دَر seems to be art. دَرُو (like as art. اَخُو is the proper place in which اَخ should be mentioned), as well as of دَرَا; and the proper place of دَرَن, art. دَرَن.] Hence, (A,) مَا أَنَا مِنْ دَرٍ وَلَا الدَّرِ مَتَى [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Moḥammad] occurring in a trad. (S, A.) — Also A space (حِين) of time. (K.)

دَرَد: see above.

دَرَد [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Eṭ-Tirmāh [cited in this art. in the K, and in the present work in art. طَرِب, as an ex. of اِسْتَطَرَب]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

دَرَن

دَرَن (T, S, K) and دَرَا and دَر; (T, K;) all mentioned by El-Aḥmar; (T;) and compared by Abou-Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to دَرَن and دَرَا; the second like قَفَا and عَصَا, and the third like يَد, (T, TA,) and by some written دَرَد, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ل and by the elision of ن; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also دَرَد, [which should be mentioned in art. دَرَد,] and دَرَدَان, (IAar, T, K, [not دَرَدَان as in Freytag's Lex., being followed in the K by the epithet مَحْرُكَة]) and دَرَدُون, (TA, [app. دَرَدُون, of the measure فَعُول, like تَقْفُور,]) and دَرَدَبُون, (IAar, T, S,) [mentioned also in the S in art. دَرَب,] by Sgh and in the K mentioned in art. دَرَب, and said in the K to be wrongly included by J in the present art. (TA.) دَرَن and دَرَان are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.)

دَرَان, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (S:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others مَعْضَد; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man,

[perhaps from the first of the significations mentioned above,] meaning لَا غَنَاءَ عِنْدَهُ [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

دَرَدَن (S, K) and دَرَدَن (TA on the authority of El-Khuwārezmee and El-Wāhīdee) and دَرَدَان (IJ, S, K) and دَرَدُون [app. دَرَدُون] (TA) and دَرَدَان (K) A custom, manner, habit, or wont. (S, K, TA.)

دَرَدَن: } see what next precedes.  
دَرَدَان: }

دَرَدَان: see دَرَدَن.

دَرَدَن and دَرَدَن: see دَرَدَن: — دَرَدُون [app. دَرَدُون]: see دَرَدَن.

دَرَدُون: see دَرَدَن.

دَرَدَان: see دَرَدَن.

دَرُو

دَرُو: see what follows.

دَرُو (S, K,) like عَصَا (S) or قَفَا (TA,) and دَرَد, (S, K,) like دَر (S) or يَد, (TA,) and دَرَدَن, (S, K,) which last is mentioned in art. دَرَدَن, (S.) Diversion, sport, play, or such as is vain, or frivolous. (S, K.) [See also arts. دَر and دَرَدَن.]

دَر

1. دَر, (S, Mgh, K, &c.) aor. 2 and 3, [the latter anomalous,] inf. n. دَر (Mgh, K, TA) and دَرُو, (TA,) It (milk) was, or became, copious, or abundant, (Mgh, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so + the water of the eye, or tears, and the like, (TA,) &c.; (Mgh;) as also استدر: (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — [Hence,] said of sweat, + It flowed (K) like as milk flows. (TA.) — And of the tax called خَرَج, + Its produce became abundant. (K.) — And [in like manner] one says, دَر دَر: see دَر, below. — And [hence,] دَر also signifies + It was, or became, consecutive. (K in art. دَهْدَر.) And + It continued; as in the phrase, دَر لَهُ الشَّيْءُ + [The thing continued to him]. (Sh, TA in art. جَرِي.) — And, said of a horse, aor. 2, inf. n. دَرِي (K) and دَرَة, (TA,) + He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — And of herbage, (K,) inf. n. دَر, (TA,) + It became tangled, or luxuriant, (K, TA,) by reason of its abundance. (TA.) — One says also, of a she-camel, دَرَتْ, (TA,) and دَرَتْ بَلْبِنَهَا, (K,) aor. 2 and 3, [the former anomalous,] inf. n. دَرُو, (S,) and دَرَتْ, (TA,) and دَرَتْ, (S, K,) and دَرَتْ بَلْبِنَهَا, (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And دَر الصَّرْعُ بِالْبَلْبِنِ, aor. 2, (S,) or 3, (TA,) inf. n. دَرُو, (S,) or دَر, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly:]