

دعوت

Q. 1. دُعِيصُ It (water) abounded with دُعَامِيصُ
[pl. of دُعُوصُ]. (K.)

دَعَمُوصُ (دَوِيَّةٌ), (S, K,) a certain animalcule that dives in water : (S:) or a certain black animalcule that swims upon water : (Mgh:) or a certain worm (دَوْدَةٌ), that is in pools left by torrents when their water sinks into the earth : (IDrd, K:) or a certain worm (دودة) having two heads, seen in water when it becomes little in quantity : (IB:) pl. دَعَامِيصُ and دَعَامِصُ. (S.) — [Hence, app.] † One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, الْأَطْفَالُ دَعَامِيصُ الْجَنَّةِ, meaning † [Infants will be] roamers in Paradise: they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Abou-Hureyreh are صَغَارُكُمُ دَعَامِيصُ الْجَنَّةِ [Your little children &c.]. (TA.) — Also The embryo in the belly of a mare until the fortieth day: then its make becomes apparent, and it is called دَوْدَةٌ, until three months old: when it is called سَلِيلٌ. (Kr, TA.)

دُعَيْيْصُ [dim. of دُعْمُوصُ]. — One says, هُوَ دُعَيْيْصُ هَذَا الْأَمْرِ, meaning *He is acquainted with, or knowing in, this affair.* (S, K.) دُعَيْيْصُ الرَّمْلِ was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَفْهَدَى مِنْ دُعَيْيْصِ الرَّمْلِ [*More expert in showing the way than Do'eymees-er-Raml*]. (O, TA.)

دعو

1. دَعَوْتُ and دَعَيْتُ signify the same: (Fr, K and TA in art. دَعَى:) the aor. of the former is اَدْعُو, (TA in that art.,) sec. pers. fem. sing. تَدْعِينَ and تَدْعُوْنَ and تَدْعِيْنَ, the last with an inclination to the sound of a ḍammeh in the vowel of the ع [so that it is between a kesreh and a ḍammeh], and sec. pers. masc. and fem. pl. اَدْعُوا: (S, TA:) aor. of the latter verb اَدْعَى: inf. n. دُعَاً. (TA in art. دَعَى.) دُعَاً [generally] signifies [or implies] The act of *seeking, desiring, asking, or demanding*. (KT.) — You say, دَعَا (K,) first pers. دَعَوْتُ, aor. اَدْعُو, (Mṣb,) inf. n. دُعَاً (Mṣb, K) and دَعَوَى (K,) in which latter the alif [written ي] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) *He prayed to God, supplicated Him, or petitioned Him humbly*, (Mṣb, K, TA,) *desiring to obtain some good that He had to bestow*. (Mṣb, TA.) And دَعَوْتُ اللَّهَ لَهُ [I prayed to God for him]; and عَلَيْهِ [against him]; inf. n. دُعَاً: (S:) [and دَعَوْتُ لَهُ I prayed for him, or blessed him; and دَعَوْتُ عَلَيْهِ I prayed against him, or cursed him:] and دَعَوْتُ لَهُ بِخَيْرٍ [I supplicated for him good]; and دَعَوْتُ عَلَيْهِ بِشَرٍّ [I

imprecated upon him evil]. (TA.) — دَعَا *He desired, or required, or requested, that the writing, or book, should be brought.* (TA.) And دَعَا أَنْفَهُ الطَّيِّبَ *His nose, perceiving its odour, desired the perfume.* (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means *It needed it; or required it:* [and so دَعَا إِلَيْهِ: one says of a wall, دَعَا إِلَى إِصْلَاحِهِ *It needed, or required, its being repaired:* (see 10 in art. رَمَ:) and] one says to him whose clothes have become old and worn out, دَعَتْ ثِيَابُكَ *[Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes.* (Aboo'Adnán, TA.) [See also 10.] — دَعَوْتُهُ, (S, MA, Mgh, Mṣb,) and دَعَوْتُ بِهِ, (MA, [and of frequent occurrence,]) inf. n. [دَعَا and دَعَوُ, (TA, [but the former is more common,]) also signify *I called him, called out to him, or summoned him,* (S, MA, Mgh, Mṣb,) syn. نَادَيْتُهُ, (Mgh, Mṣb,) or الدُّعَاءُ is to the near and النَّدَاءُ is to the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Mṣb;) and اسْتَدْعَيْتُهُ signifies the same, (S, MA,) [i. e.] *I called him to myself.* (MA.) One says, دَعَا الْوُزْنَ النَّاسَ إِلَى الصَّلَاةِ *[The wuzn called the people to prayer].* (Mṣb.) And the saying of En-Nahdee كُنَّا نَدْعُو وَنَدْعُ means *We used to call, or invite, them to El-Islám at one time, and to leave doing so at another time.* (Mgh.) And دَعَوْتُ النَّاسَ, (Mṣb, inf. n. دَعَا and دَعَوَةٌ, (S,)) or the latter is a simple subst., (Mṣb,) and مَدْعَاةٌ, (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also *I invited people to eat with me, or at my abode.* (Mṣb.) — [Hence,] مَا دَعَاكَ إِلَى هَذَا الْأَمْرِ *What drew, led, induced, or caused, and constrained, or drove, thee to do this thing?* (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ *[Rain that fell in a region which had become abundant in herbage invited us thither, or] was the cause of our seeking its herbage.* (TA.) And يَدْعُو مَا بَعْدَهُ, (S, Mgh, K,*) or يَدْعُو مَا وَرَأَاهُ مِنَ اللَّبَنِ, (Nh, TA,) [*It draws, or attracts, what is to come after it, of the milk,*] said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَاهُ إِلَى الْأَمْرِ *He drove him, or urged him to go, [but more commonly meaning he summoned him,] to the prince, or commander.* (K,* TA. [In the TḲ, إِلَى الْأَمْرِ to the thing, or affair.]) — [Hence likewise,] الدُّعَاءُ signifies also *The calling to one's aid:* thus, [in the Kṡur ii. 21,] وَأَدْعُوا شُهَدَاءَكُمْ means *And call ye to your aid [your helpers].* (TA.) — And دَعَا الْمَيِّتَ *He called upon the dead, praising him, and saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions; as though he called him.* (TA. [See also 5.]) — And دَعَوْتُهُ زَيْدًا and بَرَزَيْدُ *I called him, i. e. named him, Zeyd.* (Mṣb, K, TA.) And دَعَوْتُهُ بِأَبْنِ زَيْدٍ *I called him, i. e. asserted him to be, the son of Zeyd.* (Mṣb.) —

دَعَا اللَّهَ † *God destroyed him: [as though He called him away:] whence تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى* in the *Qur* lxx. 17, [describing the fire of Hell,] † *It shall destroy him who shall have gone back from the truth and turned away from obedience: or this means † it shall draw, and bring, &c.: or it refers to the زَبَانِيَّة of Hell [i. e. the tormentors of the damned]: (Bd:) or it means † it will do to them hateful deeds. (TA.) [Also] God punished him, or tormented him. (TA.) And دَعَا اللَّهَ بِمَكْرُوه † God caused an evil, or abominable, event to befall him. (ISd, Z, K.) — دَعَا فِي الصَّرْع † He left some milk, such as is termed دَاعِيَة, in the udder. (M, K, TA.) Accord. to IĀth, دَاعِيَة is an inf. n., like عَاقِبَة and عَاقِبَة. (TA.)*

3. مُدَاعَاةٌ signifies † *The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. مُحَاجَاةٌ.* (S, K, TA.) You say, دَاعَيْتُهُ † *I proposed to him an enigma or enigmas; &c.* (TA.) A poet says,

• أَدْعِيكَ مَا مُسْتَضَحَّاتٌ مَعَ الشَّرَى •
• حِسَانٌ وَمَا آثَرَهَا بِحِسَانِ •

[† I propose to thee an enigma: *What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?*]: meaning swords. (S.) — And The asking a thing of one much, so as to weary; as also مُحَاجَّةٌ. (K.) — دَاْعَيْنَا الْحَائِطَ عَلَيْهِمْ. We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K,* TA.) — [Golius assigns other significations to دَاْعَى, for which I find no authority: namely, “*Convocavit ad Deum propheta, præco sacer,*” followed by an accus.: and “*Contendit contra alium: Provocavit: pecul. rem vindicans sibi vel arrogans.*”]

4. اَدْعَاهُ [so in some copies of the K; in other copies اِدْعَاهُ; the former of which I regard as the right reading;] *He made him to assert his relationship as a son* [for يَدْعَى, in my copies of the K, I read يَدْعَى, syn. with يَغْتَرِي,] *to one who was not his father.* (K.) [SM, who appears to have read اِدْعَاهُ, says that it is like اِسْتَلْحَقَهُ and اِسْتَلْطَه.]

5. التَّدْعَى [inf. n. of تَدَعَتْ] signifies *The* تَطْرِيب [or singing, or quavering or trilling and prolonging of the voice, or prolonging and modulating of the voice,] of a woman wailing for the dead. (TA. [See دَعَا المَيِّتَ, above.])

6. التَّدَاعَى signifies *The calling, summoning, or convoking, one another.* (Mgh.) You say تَدَاعَوْا لِلْحَرْبِ [They called, summoned, or convoked, one another for war: and hence,] †they prepared themselves for war. (TA.) And تَدَاعَوْا عَلَيْهِ, (Mgh, K,) or عَلَى بَنِي فُلَانٍ, (T, M,) They collected themselves together, (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Mgh,*) against him, (Mgh, K,) or against the sons of such a one. (T, M.) And