

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Abou-Mo'adh the Grammarian, the readings **بَلْ أَدْرَكَ** &c. and **بَلْ آدَارَكَ** &c. mean the same; i. e. *they shall know in the world to come*; like the saying in the *Kur* [xix. 39], **أَسْمِعْ بِهِمْ وَأَبْصِرْ**, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree, or be in unison, in the world to come*; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujāhid, the meaning of **بَلْ آدَارَكَ عَلَيْهِمْ** &c. is said to be, *is their knowledge concurrent respecting the world to come?* **بَلْ** being here used in the sense of **أَمْ**: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short*; from the phrase **تَدَارَكَ بَنُو فَلَانٍ** meaning *The sons of such a one went on uninterruptedly into destruction*. (Bd.) **تَدَارَكَ**: see 4, in two places. It is used in the [primary] sense of **أَدْرَكَ** in the saying in the *Kur* [lxviii. 49], **لَوْ لَا أَنْ تَدَارَكَهُ**, [*Had not favour (meaning mercy, Jel) from his Lord reached him, or overtaken him, he had certainly been cast upon the bare land*]. (Jel.) — [Hence, elliptically, *He overtook him, or visited him, with good, or with evil*.] El-Mutanebee says,

- أَنْ فِي أُمَّةٍ تَدَارَكَهَا اللَّهُ
- لَهُ غَرِيبٌ كَصَالِحٍ فِي نَمُودٍ

[*I am among a people (may God visit them with favour and save them from their meanness, or visit them with destruction so that I may be safe from them,) a stranger, like Sālih among Thamood*]: **تَدَارَكَهَا اللَّهُ** is a prayer for the people, meaning **أَدْرَكَهَا اللَّهُ** [i. e. *He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it*]: or it may be an imprecation against them, i. e. *He will destroy them, or will visit them with destruction*. [each meaning as explained above:] and IJ says that because of this verse the poet was named **المتنبي**. (W p. 35. [The verse there commences with **أَنْ**; but **أَنْ** is required by the metre, and is more approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies *He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it*]: whence the saying of a poet,

- تَدَارَكْنِي مِنْ عَثْرَةِ الدَّهْرِ قَاسِمٌ
- بِمَا شَاءَ مِنْ مَعْرُوفِهِ الْمُتَدَارِكِ

[*Kāsim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. **دَرَك**, another example, in a verse of Zuheyr, which is cited in that art. and the present in the TA: and see the syn. **تَلَفَّاهُ**. Hence,] **تَدَارَكَتْ مَا فَاتَ** i. q. **استدركته**, q. v. (S, Mṣb, TA.)

8. **أَدْرَكَ**: see 4, first and second sentences:—

and near the end of the paragraph:—and see also 6, first sentence.

10. **استدرك الشيء بالشيء** [properly] signifies **حَاوَلَ إِدْرَاكَهُ** [i. e. *He sought, or endeavoured, to follow up the thing with the thing*]: (K:) as, for instance, **الخطأ بالصواب** [the mistake with what was right]. (TK.) [Hence,] you say, **استدركت ما فات** [*I repaired, amended, corrected, or rectified, what had passed neglected by me, or by another; and I supplied what had so passed, or what had escaped me, or another, through inadvertence*]; and **تداركته** signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Mṣb.) You say also, **استدرك عليه** [*He corrected, or rectified, what was wrong, or erroneous, in his saying: [but more commonly, he supplied what he had omitted in his saying; generally meaning, what he had omitted through inadvertence: and استدركته عليه I subjoined it, or appended it, to what he had written, or said, by way of emendation; or, more commonly, as a supplement, i. e., to supply what had escaped him, or what he had neglected:] and hence, المستدرك على البخاري [The Supplement to El-Bukhāree; a work supplying omissions of El-Bukhāree;] by El-Hākim. (TA.) [Thus] استدرك signifies The annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception. (Kull.) [Hence **حرف استدراك**, meaning *A particle of emendation, applied to بَلْ, and to لَكِنْ, or لَكِنْ*.]*

دَرَك: see the next paragraph, in eight places.

دَرَك The act of attaining, reaching, or overtaking; syn. **لَحَاقَ**; (K, TA; [in the CK, **اللاحق** is erroneously put for **اللحاق**]; [properly an inf. n. of the unused verb **دَرَك** (q. v.), but, having no used verb, said to be] a noun from **الادراك** [with which it is syn.], (TA,) or a noun from **أَدْرَكَتْ الشيء**; as also **دَرَك**: and hence **ضَمَانُ الدَرَكِ** [which see in what follows]. (Mṣb.) [Hence,] **لَا تَخَافْ دَرَكًا**, in the *Kur* [xx. 80], means *Thou shalt not fear Pharaoh's overtaking thee*. (TA.) One says also **فَرَسٌ دَرَكٌ** [the *ظريفة* what is hunted; like as they said **فَرَسٌ قَيْدُ الْأَوَابِدِ**. (TA.)] — Also The attainment, or acquisition, of an object of want: and the seeking the attainment or acquisition thereof: as in the saying, **بَكِّرْ دَرَكًا** [*Be thou early; for therein is attainment, &c.*]: and **دَرَكٌ** signifies the same. (Lth, TA.) [Hence, perhaps,] **يَوْمُ الدَرَكِ**: this was [a day of contest] between El-Ows and El-Khazraj: (K:) thought to be so by IDrd. (TA.) — And i. q. **تَبَعَةٌ** [i. e. *A consequence; generally meaning an evil consequence: and perhaps it also means here a claim which one seeks to obtain for an injury*]: as also **دَرَكٌ**. (S, K.) One says, **مَا لَحَقَكَ مِنْ دَرَكٍ** [i. e. *What followed thee of a consequence, or of a claim*]. (S, TA) and **دَرَكٌ فَعَلَى خَلَاصُهُ**

Whatever evil consequence ensue to thee, on me be the compensation thereof]: in the A, **مَا أَدْرَكَهُ مَا يَلْحَقُهُ مِنْ تَبَعَةٍ** i. e. *Whatever evil consequence ensue to it, &c.; relating to a thing sold*. (TA.) And hence **ضَمَانُ الدَرَكِ** in the case of a claim for indemnification for a fault or a defect or an imperfection in a thing sold [meaning either *Responsibility, or indemnification, (see ضَمَانُ) for evil consequence*]: (TA in the present art.) or this means [indemnification for evil consequence in a sale; i. e., virtually,] *the returning of the price to the purchaser on the occasion of requirement by the thing sold*: the vulgar say incorrectly **ضَمَانُ دَرَكٍ**, and still more incorrectly **ضَمَانُ دَرَكٍ** [generally meaning thereby I sell this, or I purchase this, on the condition of responsibility, or indemnification, for any fault or defect or imperfection that may be found in it]: (TA in art. **ضَمِنَ**;) [and in this manner **ضَمَانُ الدَرَكِ** may be correctly rendered; for] **دَرَكٌ** also signifies a fault or a defect or an imperfection [in a thing sold]; for instance, in a slave that is sold. (TA in art. **عَهْد**.) [In the KT, **الدَرَكُ** is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it*: but this seems to be an explanation of the case in which the word is used; not of the word itself.] — Also A rope, (M, K,) or a piece of rope, (S,) that is tied upon the [lower] extremity of the main rope (S, M, K) of a well, to the cross pieces of wood of the bucket, (S,) so as to be that which is next the water, (S, M, K,) in order that the main rope may not rot (S, M) in the drawing of water: (M:) or a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main well-rope: (Az, TA:) and **دَرَكٌ** signifies the same. (K. [But only **دَرَكٌ** is authorized by the TA in this sense.]) [See also **كَرَبٌ**.] — Also, and **دَرَكٌ**, The bottom, or lowest depth, (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. **أَدْرَاكٌ**, (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and **دَرَكَاتٌ** also. (TA.) And A stage of Hell: (IAqr:) a stage downwards: (MA:) or stages downwards; like **دَرَكَاتٌ**: (B:) opposed to **دَرَجَاتٌ** (MA, B) and **دَرَجَاتٌ**, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed **دَرَكَاتٌ**; (AO, S, MA, K, B;) [Golius and Freytag give **دَرَكَةٌ** as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, **دَرَجَاتٌ**. (S, MA, B.) It is said in the *Kur* [iv. 144], **إِنَّ الْأَظْفَارَ فِي الدَّرَكِ**, [*Verily the hypocrites shall be in the lowest stage of the fire of Hell*]: here the Koofees, except two, read **الدَّرَكِ**. (TA.) — [Golius gives another signification, "*Pars terræ*," as on the authority of the S and K, in neither of which it is found.]

دَرَكَةٌ The ring of the bow-string, (K, TA,) that