

[دورة] arabicized: (I, TA:) [J says,] I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, *دَرَقِي*. (TA.) — Also *A jar having a loop-shaped handle*, (K, TA,) *that is lifted, or carried, by the hand*: of the dial. of the people of Mekkeh: pl. *دَوَارِق*. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my “Modern Egyptians.”]

درك

1. *دَرَك*, from which should be derived *دَرَاك* and *دَرَاك*, is unused, though its noun *درك* [i. e. *دَرَك* or *دَرَك*, which latter (the more common of the two) see below,] is used. (IB.) [*دَرَك* in Golius's Lex. is evidently a mistranscription for *دَرَاك*.]

2. *تَدْرِيك* The dropping of rain with close consecutiveness, (IAar, K, TA,) *as though one portion thereof overtook another*. (IAar, TA.) You say, *دَرَكَ الْمَطَرُ* The rain dropped with close consecutiveness. (TK.) — Also The hanging a rope upon the neck of a person in coupling him with another. (AA.)

3. *دَرَاك* The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) *to follow another uninterruptedly*; (K, TA;) *as also* *مُدَارَكَة*: (TA:) both [are inf. ns. of *دارك*, and] signify the same [i. e. *the continuing, or carrying on, a thing uninterruptedly*]: (S:) *مُدَارَكَة* is when there are no intervals between things following one another; like *مُؤَاصَلَة*: otherwise it is *مُؤَاوَرَة*. (S and K in art. *وتر*.) You say, of a man, *دارك صَوْتَهُ* *He continued his voice uninterruptedly*. (S, TA.) — Also *A horse's overtaking, or coming up with, wild animals* (K, TA) &c. (TA.) You say, of a horse, *دارك الْوَحْشَ*, inf. n. *دَرَاك*, *He overtook, or came up with, the wild animals*. (TK.) [Thus it is syn. with *دارك*.] — In the saying, *لَا بَارَكَ اللَّهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ*, (S, K, TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See *تَارَكَ*.])

4. *إِدْرَاك* (S, Mṣb, K, &c.) inf. n. *إِدْرَاك* (S, Mṣb) *مُدْرَك* (Mṣb,) *He, or it, attained, reached, overtook, or came up with, him, or it*: (S, K, TA:) *or sought, or pursued, and attained, reached, &c., him, or it*: (Mṣb:) [*دارك*], also, signifies the same, as shown above: and *تَدَارَكُهُ*, likewise, [of which *إِدْرَاكُهُ* is a variation,] is syn. with *دارك*; (Jel in lxviii. 49, and KL,* and TA;*) and so is *أِدْرَكُهُ*. (TA.) You say, *أِدْرَكْتُ الرَّجُلَ* and *أِدْرَكْتُهُ* [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) And *مَشَيْتُ حَتَّى أِدْرَكْتُهُ* I walked, or went on foot, until I overtook him, or came up with him. (S, TA.) And *عُشْتُ حَتَّى أِدْرَكْتُ زَمَانَهُ* I lived until I attained, or reached, his time.

(S, TA.) And *أِدْرَكْتُ الْغَائِبَ* [I attained, &c., that which was passing away]. (Mgh.) And *أِدْرَكُهُ بِمَكْرُوهِ* [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. *وتر*. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And *أِدْرَكْنِي الْجَهْدُ* [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to *بَلَغْنِي* in the K [iii. 35]: and so *أِدْرَكْتُ الْجَهْدَ* [I came to experience difficulty, &c.]; like *بَلَغْتُ* in the K [xix. 9]. (Er-Rāghib, TA in art. *بلغ*.) — [Hence, *He attained, obtained, or acquired, it*; and so *تَدَارَكُهُ*, as is shown in the KL; so too *بِهِ*, for one says,] *أِدْرَكَ بَدْمَهُ* [He obtained revenge, or retaliation, for his blood]. (S in art. *وتر*.) — [Hence also, *He perceived it; attained a knowledge of it by any of the senses*.] You say, *أِدْرَكْتُهُ بِبَصَرِي* [I perceived it by my sight;] I saw it. (S, TA.) *أِدْرَكْتُهُ* in the K [vi. 103], means, accord. to some, *The eyes [perceive him not]*: accord. to others, *the mental perception comprehendeth not [or attaineth not the knowledge of] the real nature of his hallowed essence*. (TA.) You say also, *أِدْرَكَ عَلِيٌّ*, meaning *My knowledge comprehended that such a thing was a fact*. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] *أِدْرَك* also signifies [He attained a knowledge of the uttermost of a thing; or] *his knowledge attained the uttermost of a thing*. (TA.) See also 6, in the former half of the paragraph, in two places. — Also *It (a thing) attained its proper time*: (Mṣb, K:) *it attained its final time or state, or its utmost point or degree*. (K.) [*He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner* *أِدْرَكَتْ* is said of a girl: or it is like *أِدْرَك* as meaning] *he (a boy) attained to puberty*, (S, Mṣb,) *or to the utmost term of youth*. (TA.) *It (fruit) attained to ripeness, or maturity; became ripe, or mature*; (S, Mṣb;) *attained its time, and its utmost degree of ripeness or maturity*. (T, TA.) And *أِدْرَكَتْ الْقِدْرُ* The cooking-pot attained its proper time [for the cooking of its contents]. (TA.) And *أِدْرَكَتْ الْخَمْرُ* [The wine became mature]. (Mṣb and K in art. *خمر*.) And *أِدْرَكَ مَاءَ الرَّكِيَّةِ* The water of the well reached its bottom (Abou-Adnán, TA.) — Also *It passed away and came to an end; came to nought; became exhausted; or failed entirely*: (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the K [xxvii. 68], where it is said, [accord. to one reading,] *بَلْ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ* [Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed,*

or became exhausted; and fruits, when they are ripe (*إِذَا أَدْرَكَتْ*) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of “coming to nought” is one of the necessary adjuncts of the meaning of *أِدْرَكَ*. (TA.) [In like manner,] *أَدْرَكَ* signifies *It (a thing) continued uninterruptedly and then came to nought*: (IJ, TA:) and agreeably with this signification is explained the saying in the K [xxvi. 61], *إِنَّا تَمْدَرِكُونَ* [Verily we are coming to nought, by those who read thus instead of *تَمْدَرِكُونَ* being overtaken]. (TA.) — You say also, *أِدْرَكَ الثَّمَنُ*, meaning [The payment of] the price was, or became, obligatory on the purchaser: this is an ideal reaching, or overtaking. (Mṣb.)

6. *تَلَاخَقُوا* (S) [i. e.] *They attained, reached, overtook, or came up with, one another; as also* *أِدْرَكُوا*, and *أِدْرَكُوا*; (Sh, TA;) [or] *the last of them attained, reached, overtook, or came up with, the first of them*. (S, Mṣb, K, TA.) Hence, in the K [vii. 36], (S,) *حَتَّى إِذَا آدَرَكُوا فِيهَا جَمِيعًا* [Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally *تَدَارَكُوا*. (S, K, TA.) And *تَدَارَكَ الثَّرْيَانِ* [The two moistures reached each other; (like *التَّقَى الثَّرْيَانِ*); meaning] *the moisture of the rain reached the moisture of the earth*. (S.) — And [hence] *تَدَارَكَ* signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] *one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything*. (TA.) You say, *تَدَارَكَ السَّيْرُ* [The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. *حقد*, &c.) And *تَدَارَكَتِ الْأَخْبَارُ* The tidings followed one another closely. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence or concatenation*.] *بَلْ أَدْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ* (K, TA,) in the K [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come*: (K, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing, &c.*: Az says that AA read *بَلْ أَدْرَكَ* [of which an explanation has been given above (see 4)]: that I'Ab is related to have read *بَلَى أَدْرَكَ* [&c., i. e. *Yea, hath their knowledge reached its end &c.*?], as interrogatory, and without tesh-deed: and that, accord. to the reading *بَلْ أَدْرَكَ*, Fr says that the proper meaning is, [Nay,] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ*: he says also that Ubeid read, *أَمْ تَدَارَكَ*; and that the Arabs substitute *بَلْ* for *أَمْ*, and *أَمْ* for *بَلْ*, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves*