

ك in art. دجى,) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, دَجِيَّة, of which the pl. is دَوَاج: (TA:) or دَجِي signifies the blackness of night, with clouds, so that one sees not star nor moon: or, as some say, [the state of the night] when it covers everything; not from the being dark: [see 1, first sentence:] (TA:) and اللَّيْلُ دَجِيَّةٌ signifies the darknesses, or intense darknesses, of night. (S, K.) — You say also نَيْلَةٌ دَجِيَّةٌ [A dark night, or a night that covers everything]: and لَيْلٌ دَجِيَّةٌ [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاج.]

دَجُو A like, or an equal: and a [friend, or companion, such as is termed] دَجُونٌ. (TA.)

دَجِيَّة: see دَجَا, above: and see also art. دَجِي.

دَجَوَاتٌ, applied to a she-goat, (K,) and to a she-camel, (TA,) Having full, ample, or long, hair or fur. (K, TA.)

دَجِي: see what next follows, in two places.

دَجِيَّةٌ Dark night. (TA, and K in art. دَجِي.) And نَيْلَةٌ دَجِيَّةٌ A dark night. (S.) — نَعْمَةٌ دَجِيَّةٌ (K) and نَعْمَةٌ دَجِيَّةٌ (IAqr, TA) An ample benefit, boon, or blessing. (IAqr, K. [Or, if the right reading in the former phrase be نَعْمَةٌ, both phrases may mean Ample enjoyment or good fortune.]) إِنَّهُ لَنَبِيٍّ عَيْشٍ دَاجٍ (S,) or عَيْشٍ دَاجٍ دَجِيٍّ (TA,) app. means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.)

دَجِيَّةٌ [fem. of دَاج, q. v.: —] as a subst.: see دَجَا.

دَجِيَّةٌ اللَّيْلُ: see دَجَا.

دجى

3. دَجِي, mentioned in this art. in the K: see art. دَجُو.

دَجَّة: see art. دَجُو: — and see also the paragraph here following.

دَجِيَّة: see دَجَا, in art. دَجُو. — Also The lurking-place, or covert, (قُتْرَة,) of a hunter: (S, K:) pl. دَجِي. (S.) — And A bee-hive. (KL.) — Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAqr as having this meaning is دَجَّة, when he says that the دَجَّة is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a

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bow is covered for the sake of ornament.] — Red wool: pl. as above. (TA.) — The young one of the bee: pl. as above. (TA.) And [hence,] أُمُّ دَجِيَّة The bee. (T in art. امار.)

دَجِي: } see art. دَجُو.
دَاج: }

دحر

1. دَحَرَة, (S, A, K,) aor. دَحَرَ, (K,) inf. n. دَحُورٌ (S, A, K) and دَحَز, (T, K,) He (God, S) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K:) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, اللَّهُمَّ أَذْهِرْ عَنَّا الشَّيْطَانَ O God, drive away from us the devil. (TA.)

دَحُور: see what next follows.

دَحَز and دَحُور Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read كَلَّ جَانِبٍ دَحُورًا, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said بِدَاحِرٍ, or بِمَا يَذْهَبُ: so says Fr; but he does not approve of this reading. (TA.)

أَذْهَرَ More [or most] violently and ignominiously repelled. (TA from a trad., cited voce أَذْهَقُ.)

مَذْحَرَةٌ [said in Har p. 210 to be syn. with the inf. n. دَحُور signifies A cause, or means, of driving away, &c.].

مَذْحُور Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشَّيْطَانُ مَذْحُورٌ مِنَ رَحْمَةِ اللَّهِ The devil is driven away, or banished, from the mercy of God. (A.)

دحرج

Q. 1. دَحْرَجَ, inf. n. دَحْرَجَةٌ and دَحْرَاجٌ, (S, L, K,) [He rolled a thing along: and] he rolled a thing down. (L, K.) — [And He rounded a thing; made it round: see the pass. part. n., below.]

Q. 2. تَدَحْرَجُ quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — [And It became round.]

دَحْرُوجَةٌ The little ball [of dung] that is rolled along by the جُعَل [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K:) pl. دَحَارِيحٌ. (S.) — It also signifies مَا تَدَحْرَجُ مِنَ الْقَدَرِ: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that الْقَدَر is probably a mistranscription for الْقُرْدُ or الْقُرْدُ, i. e. "ticks;" to which, in several different stages of growth,

the Arabs apply different appellations: (see حَمَانٌ:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is † A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

أَضَحَّتْ يَنْفِرَهَا الْوِلْدَانُ مِنْ سَبَا
كَانَتْهُمْ تَحْتَ دَقِيهَا دَحَارِيحٌ

[app. describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA. [This verse is also cited in the M and TA in art. سَبَا; but not there explained.])

مَدَحْرَجٌ pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) — [And] Rounded; or round; syn. مَدْرُورٌ. (S, K.)

الْمَدْحَرَجُ [The roller; meaning] the جُعَل [or species of black beetle mentioned above, voce مَدْحَرَجٌ and هَالِبُ الشَّعْرِ]. (IAqr, TA.) — هَالِبُ الشَّعْرِ are [Two] days of winter. (K in art. هَلَب.)

دحس

1. دَحَضَتْ رِجْلَهُ, (S, A, K,) aor. دَحَضَ, (S,) inf. n. دَحَضٌ (S, A) and دَحُوضٌ, (A, TA,) His foot slipped. (S, A, K.) And دَحَضَ said of a man, He slipped. (Msb.) — دَحَضَتِ الشَّمْسُ, (S, A, K,) aor. and inf. ns. as above, (TA,) † The sun declined (S, A, K) towards the place of setting, (TA,) عَنْ بَطْنِ السَّمَاءِ (S) or عَنْ كَيْدِ السَّمَاءِ (A) [from the meridian]; as though it slipped. (TA.) — دَحَضَتْ حُجَّتَهُ, (S, A, Msb, K,) aor. دَحَضَ, (Msb,) inf. n. دَحُوضٌ, (S, K,) or دَحَضَ, (Msb,) † His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, Msb, K.) — See also 4, in two places.

4. إِدْحَاضٌ, (S,) inf. n. إِدْحَاضٌ, (A, TA,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA;) as also دَحَضَ. (TA.) — It (rain) made a place slippery. (TA.) — † He (God, S, Msb, or a man, K) annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence: (S, Msb, K:) he rebutted it; as also دَحَضَ, inf. n. دَحَضٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], لِيُذْهِبُوا بِهِ الْحَقَّ † That they may, or might, rebut thereby the truth. (TA.)

دَحَضٌ A slippery place; as also دَحَضٌ (S, K) and دَحُوضٌ (O, K) and مَدْحَضٌ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَضٌ?]: pl. دَحَاضٌ, (K,) [a pl. of the second,] like as جِبَالٌ is pl. of جَبَلٌ. (TA.) — Also Water that causes slipping: pl. أَدْحَاضٌ. (TA.)

دَحَضَ: } see the next preceding paragraph.
دَحُوضَ: }

دَحِضٌ [Slipping] has for a pl. دَحُضٌ: occur-