

for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saad the blacksmith.* (K.) It is also related separately; (K;) and so J and others relate it; saying *ده درين*: (TA:) [in one copy of the S, I find it written *ده درين*: in another, *ده درين*:] *ده* being an imperative from *الدَّهْر*; its final radical letter being transposed to the place of the medial, so that it becomes *دُوه*, and the *و* being then rejected because of the two quiescent letters, (K,) so that it becomes *ده*, like as is done in the case of *قُل*: (TA:) and *دَرِين* being from *دَر*, “it was consecutive;” (K;) by the dual form being meant repetition, as in the case of *لَبَيْكَ* &c.: (TA:) so that the meaning is *Be thou very lying (K) and cunning, (TA.) O Saad (K) the blacksmith: (TA:) and this explanation, says IB, is good, except inasmuch as that the د in درين thus derived should be with fet-h; or, he adds, it may be with dhamm to assimilate it to the د in ده [like as القَيْن is terminated with kesr to assimilate it to درين]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a Persian, who went about the districts of El-Yemen, working for the people; and when he became without work in a district, he used to say, in Persian, *ده بدرود*: [so in a copy of the S; and this, or *ده بدرود*, is the correct reading: in another copy of the S, *ده بدرود*: and in the copies of the K, *ده بدرود*:] (S, K:*) meaning, [O town, or village,] *farewell: to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (S:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (S, K.) Some say that the prov. is elliptical, for بَطْلَ قَوْلِ سَعْدِ الْخ [False is the saying of Saad &c.]. (TA.) [This is mentioned in the S in art. در.]**

دهدريه: see above, first sentence.

دهدى

Q. 1. *دهدى*, inf. n. *دهداه*: see R. Q. 1 in art. ده.

Q. 2. *تدهدى*: see R. Q. 2 in art. ده.

دهداه: see *دهداه*, in art. ده.

دهدوه [app. originally *دهدويه*, like as *قوة* is held by some to be originally *قويه*,] and *دهديه* [likewise originally *دهدويه*,] and the latter also without teshdeed [for alleviation of the utterance]: see *دهدوه*, *دهدوه*.

دهر

1. *دهر بهم امر*, (JK, A, K,) and *دهرهم امر*, (S, TA,) aor. -, (K,) *An event befell them (S, A) from fate, or fortune: (A:) or an evil event befell them. (JK, K.)* In a trad. respecting the

death of Abou-Talib occur these words [as said by him]: *لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهْرَهُ الْجَزَعُ لَفَعَلْتُ* [Were it not that the tribe of Kureysh would say, *Impatience hath befallen him, (or, perhaps, constrained him, from دَهْرُ signifying “fate,” or overcome him, see what follows,) I would do it]. (TA.) — دَهْرَهُ, (Bq in xlv. 23,) inf. n. دَهْرُ, (K,) *He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery, prevailed, or predominated, over him; or surpassed him. (Bq ubi suprâ, B, *K.)**

3. *دَهْرَهُ* and *دَهَارًا* is like *مُشَاهَرَةً* [i. e. it means *He made an engagement, or a contract, or bargain, with him to work, or the like, for a long period, or for a constancy; like as مُشَاهَرَةً means “for a month”]. (K.) And in like manner one says, *استأجره مداهرة* and *دَهَارًا* [He hired him for a long period, or for a constancy]. (Lh, TA.)*

Q. Q. 1. *دَهْرَهُ*, (S, K,) inf. n. *دَهْرَهُ*, (TA,) *He collected it together, and threw it into a deep place. (S, K.) — He pushed it, namely, a wall, so that it fell. (K.) — دَهْرُ النِّقَمِ He made the mouthfuls large, (S, A,) or round, (Az,) and gulped them down. (Az, A.)*

Q. Q. 2. *تَدَهَّرَ* It (sand) poured down, and for the most part fell. (Msb.) — And hence, *He, or it, fell down, from a higher to a lower place. (Msb.) — And It (the night) for the most part went: (Msb:) or departed, or retreated. (K, TA.)*

دَهْرُ (T, S, M, K, &c.) and *دَهْرُ*, (M, K,) the latter either a dial. var., agreeably with the opinion of the Bagrees in cases of this kind, and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) *Time, from the beginning of the world to its end; (Esh-Shâfi'ee, Az, Msb, Er-Râghib;) as also حِينٌ: (Esh-Shâfi'ee, Az:) this is the primary signification: (Er-Râghib:) and any long period of time; (Z, Mgh, K, Er-Râghib;) thus differing from زَمَانٌ, which will be explained below: (Er-Râghib:) and a portion of the longest period of time: (Az:) or دَهْرُ signifies, (S, A,) or signifies also, (Az, Msb,) time; or a time; or a space, or period, of time; syn. زَمَانٌ, (Sh, Az, S, A, Mgh, Msb,) whether long or short: (Msb:) or this is the proper signification of زَمَانٌ, but not of دَهْرُ: (Er-Râghib:) and † a division of the year: and † a less period: (Az, Msb:) Az says, I have heard more than one of the Arabs say, *أَقْبْنَا عَلَى مَاءٍ كَذَا دَهْرًا* [We stayed at such a water a long time, or a time]; and *هَذَا الْمَرْعى يَكْفِينَا دَهْرًا* [This pasture-land will suffice us a long time, or a time]; but one does not say that *الدَّهْرُ* is four times, or four seasons, because its application to † a short period of time is tropical, and an extension of its proper signification: (Msb:) or it signifies i. q. أَبَدٌ [meaning a long unlimited time; or an extended indivisible space of time; or duration without end; time without end]; (S, Msb;) it differs*

from زَمَانٌ in having no end: (Khâlid Ibn-Yezed:) or a prolonged, or lengthened, term; syn. أَبَدٌ مَمْدُودٌ: (K, in some copies of which, in the place of ابد, we find امد:) and † the period, or duration, of life; an age: (Kull p. 183:) the present state of existence: (Msb:) and † a thousand years: (K:) pl. [of pauc.] أَدْهَرُ (K) and [of mult.] دُهُورٌ: (S, A, K:) both said to be pls. of دَهْرُ, and no other pls. are known as those of دَهْرُ; the form أَدْهَارُ not having been heard. (TA.) — You say مَضَى عَلَيْهِ دَهْرٌ and دُهُورٌ [A long time and long times, or an age and ages, &c., passed over him, or it]. (A.) — And كَانَ ذَلِكَ دَهْرُ الشَّجَرِ That was in the time of God's creation of the stars; meaning, in the beginning of time; in ancient time. (A.) — [And فِي أَوَّلِ الدَّهْرِ In the beginning of time. — And يَبْقَى الدَّهْرُ It remains for ever. — And لَا آتِيَهُ الدَّهْرُ I will not come to him, ever. See also دَاهِرٌ.] — And صَامَ الدَّهْرُ [He fasted ever, or always]. (TA in art. اول, &c. [See a trad. cited voce آل, in that art.]) — [Hence, because, in one sense, time brings to pass events, good and evil,] *الدَّهْرُ* was applied by the Arabs to Fortune; or fate: and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Mohammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., *لَا تَسُبُّوا الدَّهْرَ*, (S, Mgh, TA, &c.,) or, accord. to one reading, *فَإِنَّ الدَّهْرَ هُوَ اللَّهُ*, (Az, Mgh, TA, &c.,) in which some explain *الدَّهْرُ* in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, *Revile ye not [fortune, or] the Efficient of fortune; for the Efficient of fortune is God: (Az, S, TA, &c.:) or, accord. to the second reading, for God is the Efficient of fortune. (TA.)* Hence, (TA,) some reckon *الدَّهْرُ* as one of the names of God: (K, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, the Efficient of fortune. (TA, &c.) — *دَهْرٌ زَوْجٌ دَهْرٌ A husband prepared for the accidents or calamities of fortune. (S in art. بهر. [See بهر.] — دَهْرٌ also signifies An evil event or accident; a misfortune; a calamity. (K.) See also دَهَارِبُ. [And see 1.] — Also A purpose; an intention: (S, K:) a desire: (TA:) the scope, or end that one has in view. (K, TA.) You say, مَا دَهْرِي بَكْدًا, (S, TA,) and مَا دَهْرِي كَذَا, (TA,) My purpose, or intention, (S, TA,) and my desire, and my scope, or the end that I have in view, (TA,) is not such a thing. (S, TA.) — Also † A custom, or habit, (S, K,) that is constant, or permanent, (Kull p. 183,) or that lasts throughout life. (TA.) You say, مَا ذَاكَ بِدَهْرِي † That is not my custom, or habit, (S,) that lasts throughout my life: (TA:) and مَا دَهْرِي بَكْدًا † My habit throughout life is not so. (TA.)*

دَهْرُ: see *دَهْرُ*.