

(or *spoil*, &c.,) became] a thing taken by turns among them: (§:) and the saying, in the Kur [lix.7], كُنْ لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ, means *That it may not be a thing taken by turns [among the rich of you]:* (T:) or دَوْلَةٌ relates to the present life or world; and دَوْلَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory*; and † the latter, the *transition of wealth, blessing, or good, from one people, or party, to another*: (TA:) the pl. (of دَوْلَةٌ, §, M, Mb, K,) like as قَصْعٌ is pl. of قَصْعَةٌ, (M, Mb, K,) and (of † دَوْلَةٌ, T, §, M, Mb, K,) دَوْلٌ (T, §, M, Mb, K) and دَوْلَاتٌ, (§, TA,) and † دَوْلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوْلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty*: and *a state, an empire, or a monarchy*.] — Also The حَوْصَلَةُ [or *stomach* of a bird; its *triple stomach*: or only its *first stomach*; the *crop*, or *craw*]: because of its انْدِيَالٌ [or *flaccidity*]. (Ibn-'Abbād, K.) And The قَانَصَةٌ [which may here mean the same as the حَوْصَلَةُ, for this is one of the meanings assigned to it, and this explanation of دَوْلَةٌ is not given by Ibn-'Abbād: or it may here mean the *intestines*, of a bird, into which the food passes from the stomach: or the *gizzard*]. (K.) — And The شَقِيقَةُ [or *faucial bag* of the he-camel]. (Ibn-'Abbād, K.) — And A thing like a مَزَادَةٌ [or *leathern water-bag*] with a narrow mouth. (Ibn-'Abbād, K.) — And The side of the belly. (K.) [But] accord. to Ibn-'Abbād, دَوْلَةٌ بَعْنُهُ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دَوْلَةٌ (T, §, K) and † دَوْلَةٌ (Ibn-'Abbād, TA) [and † دَوْلَةٌ, as appears from what follows]; as also تَوْلَةٌ (T, §) [and تَوْلَةٌ and تَوْلَةٌ]; *A calamity, or misfortune*: (T, Ibn-'Abbād, §, K:) pl. دَوْلَاتٌ (§) and دَوْلَاتٌ and دَوْلَاتٌ. (Ibn-'Abbād, TA.) You say, جَاءَ بِدَوْلَاتِهِ (§) [and † بِدَوْلَاتِهِ] and † بِدَوْلَاتِهِ (Ibn-'Abbād, TA) and † بِدَوْلَاتِهِ, as also بَوْلَاتُهُ, (Abou-Malik, K,) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes*: (Ibn-'Abbād, §, K.)

دَوْلَةٌ: جَاءَ بِدَوْلَاتِهِ } see دَوْلَةٌ.
جَاءَ بِدَوْلَاتِهِ:

دَوِيلٌ *A plant that is a year old*, (§, M, K,) and *dry*: (M, K:) or *two years old*, (AZ, K,) and *worthless*: (AZ, TA:) or especially *what is dry* of the [plants called] نَصِيٌّ and سَبَطٌ (M, K, TA:) or any plant broken and black. (TA.)

دَوَالِيٌّ *A sort of grapes of Et-Táif*, (M, K,) black inclining to redness. (M.) [See also دَوَالِيٌّ, in art. دَلْو.]

دَوَالِيٌّ i. q. مُدَاوِلَةٌ, [in the CK, erroneously, مُتَدَاوِلَةٌ] used in an imperative sense [with its Bk. I.

verb and the objective complement thereof understood before it, and thus meaning دَاوِلَ الْفَعْلَ دَاوِلًا *Make thou the action to come round, or to be, by turns*: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. the action being made to come round, or to be, by turns]: (Sb, M:) or it means تَدَاوُلٌ بِعَدِّ تَدَاوُلٍ [i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns]: (§, O, K: [in the PS, تَدَاوُلًا بِعَدِّ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAqr says that it is an invariable expression, like إِذَا دَاوَلْتُكَ and هَذَا دَاوَلْتُكَ; and is from the phrase تَدَاوَلُوا الْأُمُورَ بَيْنَهُمْ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Ben-I-Has-has says,

إِذَا شَقَّ بُرْدٌ شَقَّ بِالْبُرْدِ مِثْلُهُ
دَوَالِيٌّ حَتَّى لَيْسَ لِلْبُرْدِ لَابَسٌ

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd; it having been rent so as to fall off]: (§:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَا دَاوَلْتُكَ, in art. هَذَا; with another explanation of it.]) — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَوَالِيٌّ, (T,) meaning *One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, (T,) or one's urging, or pressing forward, and striving, (أَنْ يَتَحَفَّرَ, [in the CK, erroneously, يَتَحَفَّرَ, (ان) يَتَحَفَّرَ, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K, TA. In the copies of the K, جَال [or جَامَك] is erroneously put for حَاك, the reading in the T, TA. [The author of the TK follows the reading جَال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَوَالِيٌّ, mentioned in art. دَلَك.]) A poet uses the phrase يَمْشِي الدَوَالِيَّ as meaning *Walking, or going, in the manner explained above*: (Ibn-Buzurj, T and TA in the present art.:) or يَمْشِي الدَوَالِيَّ. (TA in art. دَلَك.)

مُنْدَالٌ as meaning *Dangling, or moving to and fro; and hanging*; is said by Seer to be of the measure مَنفَعِلٌ from التَدَلَّى, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

مُتَدَاوِلٌ: see دَوْلٌ. — الْكَلَامُ الْمُتَدَاوِلُ signifies, in modern Arabic, *The language commonly used*.]

دولاب

دَلَبٌ, or دَوْلَابٌ: see art. دَلَبٌ.

دوم

1. دَامَ, aor. يَدُومُ and يَدَامُ; (§, M, Mb, K:) the sec. pers. of the pret. when the aor. is يَدُومُ being دُمْتُ; and when the aor. is يَدَامُ, دُمْتُ; (M;) and accord. to Kr, (M,) you say also دُمْتُ, aor. تَدُومُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مَتَّ having for its aor. تَمُوتُ, and فَضَلٌ of which the aor. is يَفْضُلُ, and حَضَرَ of which the aor. is يَحْضُرُ, and said by Abou-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دُمْتُ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دَيُّومَةٌ [originally قَيُّودَةٌ, like قَيُّودَةٌ originally قَيُّودَةٌ, &c.]; (§, M, Mb, K;) i. q. ثَبَّتَ [as meaning *It (a thing, §, M, Mb) continued, lasted, endured, or remained*]: (M, Mb, TK:) and it became extended, or prolonged; syn. اَمْتَدَّ: (TK:) and [it continued, lasted, endured, or remained, long;] its time was, or became, long: (TA:) and i. q. بَقِيَ [as syn. with ثَبَّتَ (explained above) and as meaning *it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting*]: (M, Mb in art. بَقِيَ:) and اِسْتَدَامَ signifies the same as دَامَ [in all of these senses]: (TA:) [but Mtr says, اِسْتَدَامَ السَّفَرُ [The journey continued, or continued long,] is not of established authority. (Mgh.) [Hence, دَامَ مُلْكُهُ *May his dominion be of long continuance*.] And دَامَ عَلَى الْأَمْرِ; (MA;) and دَامَ عَلَيْهِ, [and دَاوَمَ, as is shown by a usage of the act. part. n. in art. دَمِنَ in the §, &c.,] (§, MA,) inf. n. مُدَاوِمَةٌ; (§;) *He kept continually, or constantly, to the thing, or affair*. (§, MA.) دَامَ مَا means *Continuance*; because مَا is a conjunct noun to دَامَ; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دُمْتُ قَائِمًا, i. e., دَوَامَ قِيَامِكَ [I will not sit during the continuance of thy standing]; (§, TA;) [or as long as thou standest; or while thou standest; for] مَا denotes time; and دَامَ زَيْدٌ قَائِمًا means *Stand thou during the period of Zeyd's standing*. (Ibn-Keysān, TA.) [And دَامَ عَلَى الدَّوَامِ means *Continually, or constantly*; like دَائِمًا.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly*. (M, Mb.) Some say, (M,) دَامَتِ السَّمَاءُ, aor. تَدِيمُ, inf. n. دَيِّمٌ, (M, K,) which, if correct, should be included in art. دِيمَر, (M,) meaning *The sky rained continually*; as also دَوِمَتْ and دَيِّمَتْ, (M, K,) in which last the و is changed into ي as it is in دَيِّمَةٌ, (M,) and اِدَامَتْ: (K:) or *rained such rain as is termed دَيِّمَةٌ*; (M in art. دِيمَر;) and so دَيِّمَتْ, inf. n. تَدْيِيمٌ (§ in art. دِيمَر;) and اِدَامَتْ. (Z, TA.) [See also دَوْمٌ, below.] IAqr cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.) or Ibn-Sebel, (TA in art. سَبَل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenāwaree, and in