

دَهْرِيٌّ (S, A, Mṣb, K) and دَهْرِيٌّ (K) One who deviates from the truth, and introduces into it that which does not belong to it, syn. مُلْحَدٌ; (S, A;) who asserts that the duration of the present world is from eternity, (A, Mṣb,) or that it is everlasting, (K,) and does not believe in the resurrection, (Mṣb,) or in the world to come. (TA.) — And the latter, (S, A, Mṣb, K,) or the former, (IAMB,) An old, or aged, man. (IAMB, S, A, Mṣb, K.) Th says that both are rel. ns. from الدَّهْرُ, though the latter is contr. to rule, [as is also remarked in the Mṣb,] like سَهْلِيٌّ from الأَرْضِ السَّهْلَةِ. (S.) — Some say also that the latter signifies An acute, or ingenious, or expert, man. (TA.)

دَهْرِيٌّ: see the next preceding paragraph.

دِهْرَارٌ: }
دَهْرُورٌ: } see دَهَارِيْرٌ.
دِهْرِيْرٌ: }

دِهِيْرٌ: see دَاهِرٌ.

دَهَارِيْرٌ, a pl. without a sing.; (K, TA;) or its sing. is دَهْرٌ, like as the sing. of مَذَاكِيْرٌ is ذَكْرٌ, and that of مَسَابِيْهٌ, شَبِيْهٌ; or its sing. is دَهْرُورٌ, or دِهْرَارٌ, [in the TA written by mistake دِهْرَاتُ,] or دِهْرِيْرٌ; (TA;) Misfortunes; calamities: as in the phrase وَقَعَتْ فِي الدَّهَارِيْرِ He fell into misfortunes, or calamities. (A, TA.) — Also Severe, or calamitous. (S.) It is said in a trad. of Saṭeeh,

* فَإِنَّ ذَا الدَّهْرِ أَطْوَارًا دَهَارِيْرٌ *

[For verily this age is at times calamitous]. (TA.) دَهْرٌ دَهَارِيْرٌ, A severe, or calamitous, age, is a phrase like لَيْلَةٌ لَيْلَةٌ, and نَهَارٌ أَنْهَرٌ, &c.: (S:) [see also دَاهِرٌ:] and it also signifies a time of two states, adverse and prosperous: (TA:) and دَهْرٌ دَهَارِيْرٌ, various, or varying, times: (K:) or long times. (A.) [See دَاهِرٌ.] — Also دَهَارِيْرٌ [or rather, as IbrD says, دَهْرٌ الدَّهَارِيْرِ, for this has the signification immediately following,] The beginning of time past: and [absolutely] preceding, or past, time. (K, TA.) You say كَانَ ذَلِكَ فِي دَهْرِ الدَّهَارِيْرِ [That was in the beginning of past time: or in the time of by-gone ages]. (TA.)

دَهْرٌ دَهْرِيْرٌ (S, K) and دَهْرٌ دِهِيْرٌ (K) are phrases in which the epithet has an intensive effect, [meaning A long, or an endless, period, or course, of time,] (K,) like أَبَدٌ أَبِيْدٌ (S, TA) and أَبَدٌ أَبِيْدٌ: (TA:) or a severe, or calamitous, age. (TA.) [See also دَهَارِيْرٌ.] — لَا آتِيْكَ دَهْرٌ الدَّهْرِينِ I will not come to thee, ever: (S, K:) similar to the phrase أَبَدٌ الْآبِيْدِيْنَ. (TA.)

دَهْرٌ مَدَهْوَرٌ, and مَدَهْوَرُونَ, They are afflicted with an evil event. (K.)

دهش

1. دَهَشٌ (S, A, Mṣb, K,) aor. َ, (S, Mṣb, K,) inf. n. دَهَشٌ; (S, Mṣb;) and دَهَشٌ (S, A, K,)

which is said to be formed by transposition from دَهَشٌ, but Az denies this, and says that دَهَشٌ is the superior form; (TA;) He became confounded, or perplexed, and unable to see his right course: (S, K:) or he became bereft of his reason or intellect (Mṣb, K) in consequence of shame, or of fear, (Mṣb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like: (TA:) and دَهَشٌ, inf. n. تَدَهِيْشٌ, signifies the same: (K, TA:) or this last is trans., like ادَهَشٌ. (TK.) = دَهَشَةٌ: see 4.

2: see 1: = and 4.

4. ادَهَشَهُ He, (God, S, TA, or a man, Mṣb, K,) or it, (shame, A, TA, and an affair, TA,) confounded, or perplexed, him, so that he was unable to see his right course: (S, K:) or bereft him of his reason or intellect; (Mṣb, K;) as also دَهَشَهُ, aor. َ, inf. n. دَهَشٌ; but some disallow this; (Mṣb;) and دَهَشَهُ. (TK.)

دَهَشٌ (A, K) and مَدَهْوَشٌ (S, A, Mṣb, K) and دَهَشَانٌ [whether with or without tenween is not indicated] (TA) Confounded, or perplexed, and unable to see his right course: (S, K:) or bereft of his reason or intellect (Mṣb, K) in consequence of shame, or of fear, (Mṣb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like. (TA.)

أَصَابَتْهُ دَهَشَةٌ [A fit of confusion, or perplexity, so that he was unable to see his right course, or a fit of alienation of mind in consequence of shame or fear, &c., befell him]. (A, TA.)

دَهَشَانٌ: } see دَهَشٌ.
مَدَهْوَشٌ: }

دهقن

Q. 1. دَهَقَنُوهُ: see the next paragraph. — دَهَقَنُوهُ (inf. n. دَهَقَنَةٌ, TK,) They made him a دَهَقَانٌ. (K.) El-'Ajjáj says,

* دَهَقِنَ بِالتَّاجِ وَبِالتَّسْوِيْرِ *

[He was made a دَهَقَانٌ by receiving the تاج (meaning either crown or turban) and by being decked with bracelets]. (TA.) — دَهَقِنَ الطَّعَامَ (A'Obeyd, TA,) inf. n. دَهَقَنَةٌ, with which دَهْمَةٌ is syn., (Aṣ, TA,) He made the food soft, or delicate: (Aṣ, A'Obeyd, TA:) because softness, or delicacy, of food is from الدَهْقَنَةِ [as meaning التَّدْمَقِنَ]. (Aṣ, TA.)

Q. 2. دَهَقِنَ He was, or became, a دَهَقَانٌ (S, K, Mgh, TA:) or he had, or possessed, much wealth; as also دَهَقِنَ [app. in both of these senses]: (Mṣb:) derived from دَهَقَانٌ. (Mgh.) — Also He affected, or feigned, or made a show of, sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence; syn. تَكَيَسٌ. (TA.)

دَهَقَنَةٌ [inf. n. of Q. 1: and signifying The state, or condition, of a دَهَقَانٌ] a subst. from دَهَقَانٌ;

(JK, K;) derived from the latter word. (Mgh.) You say, لَهُ دَهَقَنَةٌ بِمَوْضِعِ كَذَا [He has a state, or condition, which is that of a دَهَقَانٌ in such a place. (S.)

دَهَقَانٌ (S, Mgh, Mṣb, K, &c.,) also written دَهَقَانٌ (JK, Mṣb, K,) in [some of] the copies of the S written [دَهَقَانٌ and دَهَقَانٌ] with kesr and fet-ḥ, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قُرطاس, which is written with each of the three vowels, (TA,) an arabicized word, (S, Mṣb, K,) from the Pers. [دَهْ “a town or village” and حَان “a prince or lord”]; (TA;) if derived from تَدَهَقِنَ (Kh, Sb, S,) i. e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but if derived from الدَهْقِنِ, imperfectly decl. [and written دَهَقَانٌ &c.], because of the measure فَعْلَانٌ; (S;) [but this statement relates especially to the measure فَعْلَانٌ, with fet-ḥ to the ف; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دَهَقَانٌ does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دَهَقَانٌ is of the measure فَعْلَانٌ, from تَدَهَقِنَ, and there is no instance, in the language, of the measure تَفَعْلُنَ; (Har p. 102;) it signifies The headman, or chief, of a village or town: (Es-Sem'ánee, Mṣb, TA: [agreeably with the Pers. original:]) or the proprietor thereof, in Khurásán and El-'Irák: (Es-Sem'ánee, TA:) or, as used by the Arabs, a great man of the unbelievers of the 'Ajám [or Persians]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to such of them as was of the people of the districts of cultivated land and of villages or towns: and then to anyone possessing much land or other immoveable property: (Mgh:) [it signifies generally a dweller, or one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman:] or it signifies a chief, headman, or person in authority, over the husbandmen, or peasants, of the 'Ajám [or Persians]: and the headman of a province: (K:) and a possessor of land or other immoveable property: (Mṣb:) and a merchant: (Mṣb, K:) and one who manages affairs firmly, or strongly, with sharpness: (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهَاقِيْنٌ (Mṣb, K) and دَهَاقِنَةٌ. (K.) [See a verse cited voce جَدَا in art. جَدُو. The same verse, but with قُرْبِيْتِي (my village or town) in the place of قُرْبِيَّة, is also cited in the TA in the present art.]

دهليز

دِهْلِيْزٌ [An entrance-passage of a house; an entrance-hall; a vestibule;] what is between the [outer] door or gate and the house; (S, K;) the place of entrance to a house: (Mṣb:) a Persian word, (S, Mṣb,) originally دَالِيْجٌ, and دَالِيْزٌ, and, as some say, دَلِيْجٌ, (Lth,) arabicized: (Lth, S, Mṣb:) [also, in modern Arabic, an ante-