

the like: or he gave, or granted, or sold, a thing upon credit]: (TA:) accord. to Esh-Sheybānee, this last verb signifies he became entitled to a debt from others [or from another]: Lth says that it (أَدَانَ) signifies he was, or became, such as is termed مُسْتَدِينٌ; [i. e. it is syn. with استدان, as it is said to be in the M and K;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means he sold upon credit; or became entitled to a debt from others [or from another]; (T, TA;) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S:) and accord. to Sh, أَدَانَ signifies he became much in debt. (T, TA.) El-Aḥmar cites the following verse of El-'Ojeyr Es-Saloolee:

* نَدِينُ وَيَقْضِي اللَّهُ عَنَا وَقَدْ نَرَى *
* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضَمِيحٌ *

[We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition]: in the S [and the T] ضَمِيحًا; but correctly as above; for the whole of the قَصِيْدَةٌ is مَحْفُوضَةٌ. (IB, TA.) And it is said in a trad., اِدَانَ (S, K,) or, as some relate it, اِدَانَ (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him: (K, TA: [see also other explanations voce مَعْزُضٌ:]) اِدَانَ signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit. (T, K.) — It is also trans.; and so is اِدَانَ. (Mḡb.) You say, دِنْتَهُ (M, Mgh, K, [in the CK دِنْتَهُ is here put for دِنْتَهُ,]) inf. n. دِينٌ; (TA;) and اِدَانْتَهُ (M, Mgh, K,) inf. n. اِدَانَةٌ; (TA;) I gave him, or granted him, to a certain period, what is termed دِينٌ [meaning the loan, or the like; I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA:) and i. q. اِقْرَضْتَهُ [I gave him, or granted him, a loan, or the like]; (M, Mgh, K;) as also دِينْتَهُ (Mgh:) or دِنْتَهُ has this last meaning: (A'Obeyd, S, M:) and اِدَانْتَهُ signifies I sought, or demanded, of him a loan, or the like; syn. اِسْتَقْرَضْتُ مِنْهُ; as also اِسْتَدْنْتَهُ (M:) or دِنْتَهُ has each of the last two meanings: (A'Obeyd, T, Mḡb:) and signifies also I received from him a loan, or the like. (K.) And one says, اِدْنِي عَشْرَةَ دِرَاهِمٍ meaning Lend thou to me ten dirhems. (S, TA.) — دَانَهُ (S,) first pers. دِنْتَهُ (M, Mḡb, K,) inf. n. دِينٌ (S, M, K) and دِينٌ (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Mḡb, K,) بِفِعْلِهِ for his deed: and so دَانِيَهُ, inf. n. دَانِيَةٌ and دِيَانٌ. (M.) And دَانَاهُمْ We did to

them like as they did to us. (Ḥam p. 10.) One says, كَمَا تَدِينُ نَدَانٌ (T, S, M,) a prov., (M,) meaning Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S:) or, as some say, like as thou doest, it shall be done to thee: (M:) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُوْنَا meaning O God, repay them, or requite them, &c., with [the like of] that which they do to us. (TA.) — اَللّٰهُ يَدِينُ مِنَ الْجَمَاءِ لِلْقَرْنَاءِ, a trad. of Selmán, means God will assuredly retaliate [for her that is hornless upon her that is horned]. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ رُبِحٌ, i. e. He who reckons with himself [gains]. (Ḥam p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, He abased him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., اَلْكَيْسُ مَنْ دَانَ الْكَيْسَ نَفْسَهُ وَعَمِلَ لَهَا بَعْدَ الْمَوْتِ [and works for that which shall be after death]: or, as some say, who reckons with himself: (T:) or, accord. to some, who overcomes himself. (TA.) And دَانَهُ (K,) first pers. دِنْتَهُ (T,) signifies He made him to do that which he disliked. (AZ, T, K.) And دِينٌ He was made to do that which he disliked. (T.) — And دِنْتَهُ, inf. n. دِينٌ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) — دَانَ (IAqr, T, K,) aor. يَدِينُ (K,) [inf. n., app., دِينٌ, which see below,] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (IAqr, T, K:) and, accord. to Lth, (T,) دِينٌ signifies he was accustomed or habituated: (T, M:) or, as some say, دِينٌ signifying “custom,” or “habit,” has no verb. (M.) — And He (a man, IAqr, T) was, or became, smitten, or affected, by a disease. (IAqr, T, K.)

2. دِنْتَهُ (S, Mgh, Mḡb, K,) inf. n. تَدْيِينٌ (S, K,) He left him to his religion; (S, Mgh, Mḡb, K;) left him and his religion, not opposing him in that which he held allowable in his belief. (Mḡb.) — He believed him: so in the saying, دِنْتَهُ فِي الْقَضَاءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh,*) and فِيمَا بَيْنَهُ وَبَيْنَ اللّٰهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دِنْتُهُ الْحَالِفَ (T, TA) I confirmed the swearer قَوَيْتُهُ [so in the TA, but in the T بِرَأْتَهُ, app. for بَرَأْتَهُ, I held him, or pronounced him, to be clear, or quit, if not a mistranscription for قَوَيْتُهُ,]) in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دِنْتَهُ الْقَوْمَ I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And دِنْتَهُ الشَّيْءَ (T, TA,) inf. n. as above, (TA,) He made him to possess the

thing; to own it; or to exercise, or have, authority over it. (T, TA.) El-Ḥotei-ah says, (T, S, M,) addressing his mother, (T,)

* لَقَدْ دَيْتِ أَمْرَ بَنِيكَ حَتَّى *
* تَرَكْتَهُمْ أَدَقَّ مِنَ الطَّحِيْنِ *

(T, S, M,) meaning مُلِكْتِ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour]. (T, S.) And hence the saying, يَدِينُ الرَّجُلُ أَمْرَهُ i. e. يَمْلِكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

3. دَانِيَتَهُ (S, M, A, K,) inf. n. مُدَانِيَةٌ and دِيَانٌ (TA,) I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA:) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me: (M, K:) or I dealt with him upon credit, giving or taking. (Ksh* and Bd in ii. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مَعَاكَلَةٌ [The summoning another to the judge, and litigating with him: &c.]. (TA.)

4. اِدَانَ, inf. n. اِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, “Subegit,” and “Pensavit,” assigned to this verb by Golius as on the authority of the KL, and “Voluit sibi esse servum,” and “Servum cepit,” followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5. تَدِينٌ: see 1, in the former half of the paragraph, in three places.

6. تَدَانِيَا They sold and bought, one with another, upon credit; and in like manner تَدَانِيَا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so اِدَانِيَا [which is a variation of the former]. (M.) — اِدَانِيَتَهُمْ بِدِينٍ, in the Kur ii. 282, means When ye deal, one with another, (Ksh, Bd, Jel, Mḡb,) upon credit, giving or taking, (Ksh, Bd,) or by prepayment, (Jel, Mḡb,) or lending or the like, (Jel,) &c. (Mḡb.)

8. اِدَانٌ, originally اِدَانَانٌ: see 1, in six places.

10. استدان, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — استدانهُ He sought, or demanded, of him what is termed دِينٌ [meaning a debt]: and also i. q. اِسْتَقْرَضْتُ مِنْهُ. (M.) See 1, in the latter half of the paragraph.

دِينٌ [is an inf. n. of 1: — and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْضٌ: (Mḡb:) or it is [a debt] such as has an appointed time of falling due: what