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ض

The fifteenth letter of the alphabet: called **ضَادٌ**: it is one of the letters termed **مَجْبُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed **شَجَرِيَّةٌ**, ('Eyn, Mgh, TA,) from **الشَّجَرُ**, which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter **ج**;) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] **أَضْرَاسٌ**; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as **ظَاءٌ**, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Faḍl: he says [also] that some of the Arabs substitute it for **ظَاءٌ**, saying **ظَهْرٌ** for **ضَهْرٌ**; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Mḡb in art. **ضود**;) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the **أَضْرَاسِ**; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of **ذ** and **ث**, and these three letters are termed **لِثْوِيَّةٌ** [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:;) it is of the class termed **الْحُرُوفُ الْمُسْتَعْلِيَّةُ**: (L in art. **ضود**;) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art. ;) [whence the saying of Moḥammad, **أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ** I am the most chaste in speech of those who have pronounced the letter **ḍād**; i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce **بَيِّنَةٌ**]; or it is a letter rarely occurring in the language of any other people. (L in that art.) — It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. **ضود**;) [but it is so substituted in some cases of **إِدْغَامٌ**, as, for instance, for the **ج** of the article **ال**, and in **يَضْرَعُ** for **يَتَضَرَّعُ**, and the like; and] it is sometimes substituted for **ص**, as in **مَضَى الرَّمَانَةَ** for **مَضَىهَا**, as Ibn-Oṣfoor says, and Ks mentions **مَنَاصٍ** for **مَنَاصٍ**; (TA;) and also for **ج**, as Ibn-Málik says in the Tes-heel, an instance of which is **رَجُلٌ جَمْدٌ**

for **جَمْدٌ**, mentioned by J; (MF, TA;) and sometimes it is changed into **ج**, as in the instance of **أَضْطَجَعَ** for **الطَّجَعَ**. (§ and L &c. in art. **ضجع**.) — [As a numeral, it denotes *Eight hundred*.]

ضَا

ضَوْضُؤٌ: see the next paragraph but one, in two places. — Also The bird called **أَخِيلٌ** [q. v.]: (O, K:;) so says ISd: but IDrd doubts its correctness. (TA.)

ضُنْفًا: see the next paragraph.

ضُنْفِيٌّ (S, O, K) and **ضُنْفِيَّةٌ** and **ضُنْفِيَّةٌ** and **ضُنْفِيَّةٌ** (O, K) and accord. to ISd **ضُنْفًا**, which is of an extr. measure, (TA,) *Origin, root, race, or stock*; syn. **أَصْلٌ**: (S, O, K:;) and the place in which a thing originates; syn. **مَعْدِنٌ**: (K:;) hence, in a **خُطْبَةٌ** of Aboo-Tálib, **الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَرَزَعِ إِسْمَاعِيلَ وَضُنْفِيٌّ** [and of the race of Muḍar]: and **يَخْرُجُ مِنْ هَذَا ضُنْفِيٌّ**, occurring in a trad., i. e. *There shall spring from the stock, or race, of this*; or, as some relate it, it is [**ضُنْفِيٌّ**] with the unpointed **ص**, which means the same: and you say **ضُنْفِيٌّ صَدِيقٌ** and **ضَوْضُؤٌ** [An excellent origin or race]: (TA:;) [see an ex. voce **ضَوْضُؤٌ**, in art. **بَا**: and see also **ضُنْفِيٌّ** or **ضُنْفِيٌّ** &c. signify *multitude, and abundance, of offspring or breed*; (K, TA;) whence the **ضُنْفِيٌّ** of sheep. (TA.)

ضُضَاً: [in the CK **الضُّضَا** is erroneously put for **الضُّضَاةُ**], as also **ضُضَاةٌ** (O, K, TA) and **ضُضُؤِيٌّ**, (CK,) [which belong to art. **ضو** and the last of which is mentioned in the K in art. **ضوض**.] The voices, cries, or shouts, of men, (AA, O, K, TA,) in war, or fight. (O, K, TA.)

ضُضَاةٌ: see the next preceding paragraph.

ضُضُؤِيٌّ: } see **ضُنْفِيٌّ**.
ضُنْفِيَّةٌ: }

ضُضُؤِيٌّ or **مُضُؤِيٌّ**, (accord. to different copies of the K,) the former app. the original of the latter,

[which is mentioned in the K in art. **ضوض**, but in the CK there written **مُضُؤِيٌّ**,] (TA,) applied to a man, *Crying out, shouting or clamouring*. (K.)

ضَائِلٌ

ضَائِلٌ, and **ضَائِلَةٌ**, (S, M, O, K,) like **زَائِلٌ** and **زَائِلَةٌ**, (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) *Calamity, or misfortune*: (S, M, O, K:;) [it is said that] **زَائِلٌ** and **ضَائِلٌ** are the only instances of the measure **فَعْلُلٌ**: (K:;) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the **ض** be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root **ضيل**]: (S, O:;) **ضَائِلٌ**, however, with **ص**, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as **ضَائِلٌ**, with **ض**; and IB mentions **نُتْدَلٌ**, meaning [likewise the same, or] “incubus,” or “nightmare:” [but one of these four instances may be excepted; for] it is said in the K [in art. **زأبر**] that **زَائِلٌ** may be incorrect. (TA.)

ضَاذٌ

1. **ضَاذٌ**, aor. **ضَاذَ**, inf. n. **ضَاذٌ** and **ضَاذٌ**, *He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically*; (K:;) like **ضَاذٌ**, aor. **يَضُوزُ** and **يَضِيرُ**. (TA.) — **ضَاذُهُ حَقٌّ**, (K,) aor. **ضَاذَ**, inf. n. **ضَاذٌ** and **ضَاذٌ**, (TA,) [but the latter is probably a mistake for **ضَاذٌ**,] *He deprived him, or defrauded him, of a part, or the whole, of his right, or due*: (K:;) *he refused it to him; or withheld it from him*: (TA:;) like **ضَاذَهُ إِيَّاهُ**, aor. **يَضِيرُهُ** (S* and K* and TA in art. **ضير**) and **يَضُوزُهُ**. (K* and TA in art. **ضوز**.)

ضَاذِيٌّ: } see what here follows.
ضَاذِيَّةٌ: }

ضَاذِيٌّ, and **ضَاذِيَّةٌ**, and **ضَاذِيَّةٌ**, (K,) the first mentioned by AZ (**ضير** in art. **ضير**) and IAqr, (TA,) and the second by Fr (**ض** ubi suprà) and IAqr, (TA,) and the third by Fr, (**ض** ubi