

الضَّرَاحُ, (O, K, TA,) or, accord. to Mujáhid, **الْبَيْتُ الضَّرِيحُ**, (O, TA,\*) [The temple called] **الْبَيْتُ الضَّرِيحُ**, (O, K, TA,) corresponding to, or over against, [i. e. directly over,] the Ka'beh, (O, TA,) in Heaven, (O,) in the Fourth Heaven, (K, TA,) or in the Seventh, or in the Sixth, and said to be beneath the عَرَشُ, or in the First Heaven: (TA:) accord. to 'Alee, it is entered every day by seventy thousand angels. (O.)

**قَوْسٌ ضَرُوحٌ** A bow that propels the arrow with vehemence; (S, A, K;\*) as also **طَرُوحٌ** [q. v.]. (S and O and K in art. طرح.) And **دَابَّةٌ ضَرُوحٌ** A beast that kicks with its hind leg (S, K) [or with its fore legs: see 1].

**ضَرِيحٌ** Distant, or remote: (S, K;) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — Also A trench, or an oblong excavation, in the middle of a grave; (S, A, Mgh, Msh, K;) and so **ضَرِيحَةٌ**: (TA:) in this sense [likewise] of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: (Mshb:) what is termed **لَحْدٌ** is in the side: (S:) or a grave (K, TA) altogether: (TA:) or a grave without a **لَحْدٌ**: (K, TA:) pl. **ضَرَائِحُ**. (Mshb.) One says, **نَوَّرَ اللَّهُ ضَرِيحَهُ** (A, TA) i. e. [May God illumine] his grave. (TA.) — See also **الضَّرَاحُ**.

**ضَرِيحَةٌ**: see the next preceding paragraph.

**مَضْرِحٌ**: see **مَضْرِحِيٌّ**.

**مَضْرِحٌ** A garment, or piece of cloth, or other thing, used as a repository for clothes: pl. **مَضْرِحَاتٌ**. (O.)

**مَضْرِحِيٌّ** A hawk, (S, A, O, K,) and a vulture, (A,) having long wings; (S, A, O, K;) as also **مَضْرِحٌ**; (O, K;) but the former is the more common: a hawk of this description is of an excellent kind: (TA:) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it: (Kf, TA:) or *white*, applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, *black*: (Ham p. 95:) or a vulture *intensely red* [or *brun*]: (AHát, O:) [and a hawk in which is redness; otherwise it is not thus called: (so in the Deewán of Jereer, accord. to Freytag:)] or *i. q.* **صَفْرٌ** and **أَجْدَلٌ** and **قَطَامِيٌّ**: (A'Obeyd, TA:) [it is mentioned in the K again in art. مَضْرِحٌ; for,] accord. to some, the **م** is radical: (TA in art. مَضْرِحٌ:) or, applied to a hawk, it means *that darts down sideways; or that thrusts the prey*. (Ham ubi suprâ.) — [Hence,] † **أَچِفٌ**, (S, A, O, K,) such as is generous, or noble, (K,) or of ancient (A, O) and generous (O) origin. (A, O.) — Also *White* as an epithet applied to anything. (K.) — And † **Tall, or long**. (K, TA.)

**مَضْرَحٌ شَيْءٌ** A thing cast aside. (S, K.)

ضرس

8. **اضْطَرَدَ**, as though from **ضَرَدَ**: see 8 in art. طرد.

ضرس

1. **ضَرَسَهُ**, (A, TA,) aor. -, (TA,) inf. n. **ضَرَسٌ**, (S, A, K,) *He bit it*: (TA:) or *he bit it vehemently with the أَضْرَاسُ [pl. of **ضَرَسٌ**, q. v.]; (S, A, K;) as also **ضَرَسَهُ**: (A:) or *with the ضَرَسُ*. (T, TA.) — *He* (a beast of prey) *chewed his flesh*, (i. e., the flesh of his prey,) *without swallowing it*; (A;) as also **ضَرَسَهُ**. (A, TA.) — *He bit it* (namely an arrow) *to try it; to know if it were hard or weak*: (S:) *he marked it* (namely an arrow) *by biting it with his أَضْرَاسُ*, (M, A,) or *with his teeth*. (Az, TA.) — † *He tried him with respect to his claims to knowledge or courage*. (IAqr.) — **ضَرَسَتْهُ الْخَطُوبُ**, inf. n. **ضَرَسٌ**, † *Things or affairs, or calamities, tried, or tested, him*; as also **ضَرَسَتْهُ**. (TA.) — **ضَرَسَتْهُ الْحَرْبُ**, inf. n. **ضَرَسٌ**, † *Wars tried, or proved, him, and rendered him expert, or strong*; (TA;) as also **ضَرَسَتْهُ**, (S, A, K,) inf. n. **تَضْرِيْسٌ**. (S, K.) — **ضَرَسَهُ الزَّمَانُ**, (S, A, K,) inf. n. **ضَرَسٌ**, (K,) † *Fortune became severe, rigorous, afflictive, or adverse, to them*; (S, A, K;\*) as also **ضَرَسَهُ**. (A, TA.) — **ضَرَسَتْ نَابَهَا** † *She was evil in disposition*: (TA:) and **ضَرَسٌ** [alone] *the being evil in disposition*. (IAqr.) — **ضَرَسٌ** also signifies † *The biting of blame, or reprehension*. (IAqr.) — And † *The keeping silence during a day, until the night*: (O, K, TA:) as though biting one's tongue. (TA.) — And **ضَرَسَ الْبَيْتُ**, aor. -, (O, K, TA) and -, (TA,) inf. n. **ضَرَسٌ**, (O, TA,) † *He cased the well with stones*: (O, K, TA:) or, as some say, *he closed up the interstices of its casing with stones*: and in like manner one says of any building. (TA.) — **ضَرَسَتْ أَضْرَاسَهُ**, (S, K,) aor. -, (K,) inf. n. **ضَرَسٌ**, (S,) *His teeth were set on edge* (**كَلَّتْ**) by eating or drinking what was acid, or sour. (S, A,\* K.) And **ضَرَسَ الرَّجُلُ** *The man's teeth were set on edge*. (TA.) It is said in a trad. of Walh Ibn-Munebbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereupon he said, **يَا رَبِّ يَا كُلُّ أَبَوَايَ الْحَمِضُ وَأَضْرَسُ أَنَا أَنْتَ أَضْرَمُ مِنْ ذَلِكَ** [O my Lord, my two parents eat sour herbage, and are my teeth set on edge? Thou art more gracious than to suffer that]: and his offering was accepted. (O in art. حمض.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] — Also **ضَرَسٌ**, inf. n. **ضَرَسٌ**, † *He was angry by reason of hunger*: because hunger sharpens the **أَضْرَاسُ**. (TA.) — And **ضَرَسُوا بِالْحَرْبِ** † *They persisted in war until they fought one another*. (T, O, TA.)*

2. **ضَرَسَهُ**, inf. n. **تَضْرِيْسٌ**: see **ضَرَسَهُ**, in five places. — **تَضْرِيْسٌ** also signifies † *An indentation, or serration*, (Az, TA,) like **أَضْرَاسُ**, (TA,) in a sapphire (**يَاقُوتَةٌ**) and a pearl, or in wood. (Az, TA.)

3. **ضَارَسْتُ الْأُمُورَ** † *I became experienced in affairs, and knew them*. (T, TṢ.) — **ضَارَسُوا**, (K,) inf. n. **مَضَارَسَةٌ** and **ضَرَّاسٌ**; so in the Tek-mileh; but in the M, † **تَضَارَسُوا**; (TA;) † *They warred, or fought, one against another, and treated one another with enmity, or hostility*: (K, TA:) from **ضَرَسٌ**, [inf. n. of **ضَرَسٌ**,] signifying the “being angry by reason of hunger.” (TA.)

4. **اضْرَسَهُ** *It* (acid, or sour, food, or drink,) *set his teeth on edge*; (Ibn-'Abbád, K;\*) syn. **اضْرَسَهُ**. (Ibn-'Abbád.) [And so, app., **اضْرَسَهُ** — Also † *He, or it, (an affair, or event, S,) disquieted him*. (Ibn-'Abbád, S, O, K, TA.) — And **اضْرَسَهُ بِالْكَلَامِ** † *He silenced him by speech*. (Ibn-'Abbád, O, K.)

5: see what next follows.

6. **تَضَارَسَ**, (S, A, K,) in the M † **تَضَرَسَ**, (TA,) † *It* (a building) *was, or became, uneven*, (S, M, A, K,) and *irregular*, (A,) *having in it what resembled أَضْرَاسُ*. (M.) — **تَضَارَسُوا**: see 3.

**ضَرَسٌ** † *Land of which the herbage is here and there* (IAqr, T, O, K, TA) and *on which rain has fallen here and there*: (IAqr, T, TA:) and a portion of land upon which rain has fallen a day or part of a day. (TA.) — See also **ضَرَسٌ**.

**ضَرَسٌ** A tooth: (S, K:) pl. **أَضْرَاسُ**, and (sometimes, S, Mshb) **ضَرُوسٌ** (S, Mshb, K) and **أَضْرُوسٌ** [which is a pl. of pauc., as is also, properly, the first of the pls. here mentioned]; and quasi-pl. n. **ضَرَسٌ** [written in the TA without any syll. signs, so that it may be **ضَرَسٌ**, or **ضَرَسٌ** (like the sing.), or **ضَرَسٌ**]; so in the M [of which I am unable to consult the portion containing this art.]: (TA:) or [a lateral tooth; for] the **اضْرَاسُ** are the *teeth, except the central incisors*: (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the *teeth absolutely, but properly*] the *molar teeth, or grinders, which are twenty in number, [including the bicuspid,] next behind the canine teeth*: (Zj, in his “Khalq el-Insán:”) or *i. q.* **أَرْحَاءٌ**: (S and Mshb and K, art. رحي: [see **سِنٌ**: and see also **رَبَاعِيَةٌ**]: **ضَرَسٌ** is masc.: (Mgh, K;) and sometimes fem.: (Mgh:) or what is thus called is masc. when thus called; (S, Mshb;) but if called **سِنٌ**, it is fem.: (Mshb:) or it is properly masc.; and if found in poetry made fem., **سِنٌ** is meant thereby: (Zj, Mshb:) but **As** denies its being made fem.; (Mshb, TA;) and as to the saying ascribed to Dukeyn,

**فَفَقِئْتُ عَيْنٌ وَطَلَّتْ ضَرَسٌ**

[And an eye was put out, and a tooth, or grinder, sounded], he says that the right reading is **وَطَلَّتْ الضَّرَسُ** [and the tooth, or grinder, sounded], and that he who heard these words understood them not. (TA.) What are called **أَضْرَاسُ الْعَقْلِ** and **أَضْرَاسُ الْحَلْبِ** [The wisdom-teeth, and the teeth of puberty] are four: they come forth after the