

or confounded, [or related in a confused manner,] the tradition, or story, or the like. (S, A, K) — And ضَغَتِ التَّوْبُ † He washed the garment, or piece of cloth, without cleansing it, (O, K, TA,) so that it remained in a dubious state. (TA.) — ضَغَتِ السَّامِرُ, aor. as above, (K,) and so the inf. n., (S,) He felt the camel's hump in order to know whether it were fat or not: (S, K:) and ضَغَتَهَا he felt her [i. e. a she-camel] for that purpose. (TA.) — ضَغَتٌ, accord. to the K, [and the O, as on the authority of Fr,] is also said of a وَوْلٍ, meaning It uttered a cry: but this is correctly with ب [i. e. صَغَبٌ]. (TA.)

2. ضَغَتِ النَّبَاتَ He made the plants, or herbage, what are termed أَضْغَاثُ [pl. of ضَغْتٌ]. (A, TA.) — [Hence,] ضَغَتِ رَأْسَهُ † He poured water upon his head, and then divided the hair with his fingers into separate handfuls, in order that the water might reach to the skin. (L, TA.) [But see what follows.] It is said in a trad. of 'A'ishah, كَانَتْ تُضَغِّتُ رَأْسَهَا (TA,) or ضَغَّتْ رَأْسَهَا (so in the JM,) meaning She used to rub about the hair of her head with her hand, in washing, as though mixing it together, in order that the water with which she washed might enter into it. (TA.)

4. ضَغَتِ الرَّؤْيَا, said of a dreamer, † He related the dream confusedly. (A, TA.)

8. ضَغَطَتْ ضَغْتًا He collected a handful of herbage, fresh and dry mixed together. (K.)

ضَغْتٌ The state of a thing's being confused, one part with another. (TA.)

ضَغْتٌ A handful of herbs, (AHn, S, A, Mgh, Mṣb, K,) mixed together, (S, A, Mṣb, K,) fresh and dry: (S, Mṣb, K:) or a handful of twigs of trees or shrubs; (Mgh,* Mṣb;) or of fruit-stalks of the raceme of a palm-tree: (Mgh, Mṣb:) originally, a number of twigs all having one root or stem: and afterwards applied to what is collected together: (Mṣb:) or a thing that one collects together, such as a bundle of [the species of trefoil called] رَطْبَةٌ; and of what has a stem, and grows tall: (Fr, TA:) or whatever is collected together, and grasped with the hand: (AHeyth, TA:) or a bundle of herbs mixed together; or of firewood: pl. أَضْغَاثُ. (TA.) In the Kur xxxviii. 43, it is said to mean A bundle of rushes (أَسَلٌ, so in the Mgh and the O, in my copy of the Mṣb ائِل [which I think a mistranscription, on account of what follows]), a hundred in number, (O, Mṣb,) consisting of slender stalks without leaves, (Mgh, Mṣb,) whereof mats are made. (Mṣb.) See also a prov. cited and expl. voce اِبَالَةٌ. Hence, in a trad., ضَغْتَانِ مِنْ نَارٍ, meaning † Two bundles of lighted firewood. (TA.) And, in another trad., مِنْهُمْ الْإِخْذُ الصَّغْتُ, meaning † Among them is he who obtains somewhat of worldly goods. (TA.) — Also † What is confused, and without truth, or reality, [of dreams, and] of news, or tidings, and of an affair. (Sh, TA.) أَضْغَاثُ أَحْلَامٍ, [occurring in the Kur xii. 44 and xxi. 5,] of which the sing. is ضَغْتٌ حُلْمٍ, (Mṣb,)

means † Complications of dreams; (A;) or medleys of dreams, falsely resembling true dreams: (O, Mṣb:) or a dream of which the interpretation will not prove true, because of its confusedness: (Ish, S, K:) or a false dream; the pl. form being used to give emphasis to the meaning of unreality, or because the phrase comprehends various things: (Bd in xii. 44:) or أَضْغَاثُ الرَّؤْيَا means the terrors, or frightful things, of the dream. (Mujáhid, O, TA.) One says also, أَتَانَا بِأَضْغَاثٍ, meaning † He brought us [various] sorts of news, or tidings. (TA.) ضَغْتٌ means also † A deed that is of a mixed kind, not pure, or not sincere. (IAth and O, from a trad.) And ضَغْتٌ كَلَامٌ † Speech in which is no good: pl. أَضْغَاثُ. (TA.)

ضَغُوْتُ, applied to a she-camel, i. q. ضَبُوْتُ; (S, K;) i. e. Of which one doubts whether she be fat, and which one therefore feels with his hand; (S;) or of which one feels the hump, in order to know whether she be fat or not: pl. ضَغْتٌ. (TA.) And A camel's hump of which one doubts whether it be fat or not. (Kr, TA.)

ضَغِيئَةٌ A confused company of men. (O.)

ضَاغَتْ One who hides himself in a thicket or the like, and frightens boys by a sound reiterated in his fauces: (S:) the author of the K, following Sgh in the TṢ and O, and Az in the T, says that this is a mistake, and that the word is correctly written with ب [i. e. ضَاغِبٌ]; but IF and IM and others write it as in the S. (TA.)

تَضَغَيْتُ Rain that moistens the earth and the herbage. (K.)

ضغط

ضَغَطَهُ (S, Mṣb, K,) aor. ضَغَطَ, (S, Mṣb,) inf. n. ضَغِطٌ, (S, Mgh, Mṣb,) He pressed him; pushed him; (S, Mṣb, K;) squeezed him; (Mgh,* Mṣb, K;) against (إِلَى, S, Mṣb, K, [and عَلَى,]) a thing, (K,) or a wall, (S, Mṣb,) and the like, (S,) and the ground: (TA:) he straitened him: he overcame, subdued, or overpowered, him; or he constrained him. (TA.) It is said in a trad., يَتَضَغَطُنَّ عَلَى بَابِ الْجَنَّةِ Ye shall assuredly be pressed, or pushed, against the gate of Paradise. (TA.) You say of a tight boot, ضَغَطَ رِجْلَهُ [It compressed, or pinched, his foot]. (K in art. حَزَق.) And you say also, ضَغَطَ عَلَيْهِ, and ضَغَطَ عَلَيْهِ, (Lh, TA,) which latter, by rule, should be اِضْطَغَطَ, (TA,) † He treated him with hardness, severity, or rigour, with respect to a debt or the like. (Lh, TA.)

3. ضَاغَطُوا (K,) inf. n. ضِغَاطٌ (IDrd, T, O, TA) and مُضَاغَطَةٌ; (IDrd, O;) and تَضَاغَطُوا; (IDrd, O, K;) They pressed, pushed, crowded, or straitened, one another; syns. زَاغَمُوا and تَضَاغَطُوا النَّاسُ (IDrd, O, K.) You say, ضَاغَطُوا فِي الْإِزْدِحَامِ [The people pressed, or pushed,

one another in crowding together]; and ضِغَاطٌ is like تَضَاغَطٌ. (T, TA.)

6: see 3, in two places.

7. انضَغَطَ [as quasi-pass. of 1, app. signifies He was, or became, pressed, pushed, or squeezed: and, accord. to a version of the Bible, as mentioned by Golius, in Num. xx. (or xxii.) 25, he pressed, or squeezed, himself, against (إِلَى) a wall: and also,] † he (a man) was, or became, overcome, subdued, or overpowered; or constrained; syn. انْقَرَبَ. (TA.)

8: see 1, last sentence.

ضَغْطَةٌ The pressure of the grave; (S, Mṣb, K;) because it straitens the dead: (Mṣb:) its straitening. (Mgh.) — It is also expl. by En-Nadr [Ish] as signifying مجَاهِدَةٌ [app. a mistake for مُجَاهِدَةٌ, as meaning † The exertion of one's utmost power, ability, or endeavour, in contending with another: and in this sense it should perhaps be written ضَغْطَةٌ]. (TA.) — See also ضَغْطَةٌ, in two places.

ضَغْطَةٌ † Straitness; difficulty; distress; affliction; (S, Mṣb, K;) as also ضَغْطَةٌ. (TA.) You say, اللَّهُمَّ ارْفَعْ عَنَّا هَذِهِ الضَّغْطَةَ [O God, withdraw, put away, or remove, from us this straitness, &c.]. (S.) — † Force, constraint, compulsion; (Mgh;) as also ضَغْطَةٌ: (TA:) [in which one of the syns. is written قَبْرٌ, evidently a mistake for قَبْرٌ, one of the syns. of the former word in the Mgh:] constraint, or compulsion, against the will of the object thereof. (S,* K.) You say, أَخَذْتُ فُلَانًا ضَغْطَةً † I treated such a one with hardness, severity, or rigour, to constrain him, or compel him, to do the thing against his will. (S.) And hence the trad. of Shureyḥ, كَانَ لَا يُجِيزُ الضَّغْطَةَ † He used not to allow the constraint, or compulsion, of one's debtor, and the treating him with hardness, severity, or rigour: or one's saying, I will not give thee unless thou abate somewhat of my debt to thee: or one's having money owed to him by another, who disacknowledges it, and compounding with him for part of what is owed to him, then finding the voucher, and exacting from him the whole of the property after the compromise. (Mgh.) — See also ضَغْطَةٌ.

ضَغِيْبٌ A well having by the side of it another well, (Aṣ, S, O, K,) and one of them becomes foul with black mud, (Aṣ, S, O,) or and one of them becomes choked up, and foul with black mud, (K,) so that its water becomes stinking, and it flows into the water of the sweet well, and corrupts it, so that no one drinks of it: (Aṣ, S, O, K:) or a well that is dug by the side of another well, in consequence of which its water becomes little in quantity: or a well dug between two wells that have become choked up. (O.) — And A man weak in judgment, (K, TA,) that will not be roused to action with the people: (TA:) pl. ضَغْيَةٌ, (K, TA,) [like مَرَضِي &c.,] because it is as though it were [significant of suffering from] a disease. (TA.)