

See also **مُضَخَّم**. — It was said to a man, **إِنَّ لَكَ خَيْرًا** [app. meaning "Verily thou hast wealth"]; and he replied, **أَجَلٌ خَيْرٌ ضَخْمٌ الْعَنَقِي** [app., † *Yea, large wealth*]; which is tropical. (TA.) And one says, **لَهُ سُدُودٌ ضَخْمٌ** † [He has great lordship or dignity], and **شَرَفٌ ضَخْمٌ** [great nobility], and **شَأْنٌ ضَخْمٌ** [great importance or rank]. (TA.) — Applied to a road means † *Wide*. (K, TA.) — And applied to water, † *Heavy*. (K, TA.)

ضَخْمٌ: see the next preceding paragraph.

ضَخْمِيَّةٌ, applied to a woman, † *Very wide, or wide and fat*, (**عَرِيضَةٌ أَرِيضَةٌ**), and *soft, or tender*. (K, TA.)

ضَخَامٌ: see **ضَخْمٌ**.

أَضْحَمٌ: see **ضَخْمٌ**. — One says [also], **هَذَا أَضْحَمٌ مِنْهُ** [This is larger, bigger, &c., than it, or he]. (S.)

أَضْحَمٌ and **أَضْحَمٌ**: see **ضَخْمٌ**.

أَضْحُومَةٌ *A woman's عِظَامَةٌ* [or thing resembling a pillow], (S, K, TA,) with which she makes herself [to appear] large behind her waist [or posteriors]. (TA.)

مُضَخَّمٌ, as an epithet applied to a chief, or lord, † *Noble, and portly, or corpulent*; (K, TA;) as also **ضَخْمٌ**. (TA.) — And, applied to a man, (TA.) † *Vehement in dashing himself against another; and in striking, or beating*. (K, TA.)

ضد

1. **ضَدَّهُ**, (AZ, K,) first pers. **ضَدَدْتُهُ**, [aor. 2,] inf. n. **ضَدُّ**, *He overcame him*: (AZ, L:) and also, (AZ, L,) or **ضَدَّهُ فِي الْخُصُومَةِ**, (K,) *He overcame him in litigation, altercation, or contention*. (A, L, K.) — And **ضَدَّهُ عَنْهُ** *He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it*: (L, K:) i. e., a thing, or an affair: (L:) and *prevented, or hindered, him from doing it*; (K;) *by gentle means*: (L, K:) as also **ضَدَّهُ**: heard by Aboo-Turáb from Záideh. (L.) — **ضَدَّ الْقَرِيْبَةَ**, (S, K,) aor. 2, (S,) inf. n. **ضَدُّ**, (AA, S,) *He filled the water-skin*. (S, K.)

3. **ضَادَّهُ**, (inf. n. **مُضَادَّةٌ**, Mṣb,) *He, or it, was, or became, contrary, opposed, or repugnant, to him, or it*; (AHeyth, S, * L, K;) said with respect to two men when one desires what is long, and the other, what is short; or one, darkness, and the other, light; or one, to pursue one course, and the other, to pursue another: (AHeyth, L:) or *he, or it, was, or became, separated from him, or it, by contrariety, opposition, or repugnance*: (Mṣb:) [or, accord. to the explanation of **مُضَادَّانٍ** in the Mṣb, *it was, or became inconsistent with it*.]

4. **أَضَدَّ** *He (a man, S) was, or became, angry*. (S, K.) It is not, as some assert it to be, a Bk. I.

quasi-pass. [of **ضَدَّهُ**], like as **أَكَبَّ** is of **كَبَّهُ**. (TA.)

6. [**تَضَادَّا**] *They two were, or became, contrary, opposed, or repugnant, each to the other*: or, accord. to the explanation of **مُضَادَّانٍ** in the Mṣb, *they two were, or became, inconsistent, each with the other*.]

ضَدٌّ (S, L, Mṣb, K) and **ضَدِيدٌ** (S, L, K) and **ضَدِيدَةٌ** (Th, M) *The contrary, or opposite, (AA, IAAr, S, * M, Mṣb, K,) of a thing*: (AA, Mṣb:) or **ضَدٌّ شَيْءٌ** signifies *that which is repugnant to a thing, so that it would overcome it*; as black is to white, and death to life: (Lth, L:) [or, accord. to the explanation of **مُضَادَّانٍ** in the Mṣb, *that which is inconsistent with a thing*:] pl. of the first **أَضْدَادٌ**. (S, Mṣb, &c.) One says also, **هُوَ ضَدُّكَ** and **ضَدِيدُكَ** *He is contrary, or opposed, or repugnant, to thee*; as when thou desirest what is long, and he, what is short; or thou, darkness, and he, light; or thou, to pursue one course, and he, to pursue another. (AHeyth, L.) And **ضَدٌّ** is sometimes a pl., (K,) or sometimes denotes a collective body; (Akh, S, L;) as in the phrase **يَكُونُونَ عَلَيْهِمْ ضُدًّا**, (S, L, K,) in the Kūr [xix. 85], (S, L,) meaning *They shall be adversaries, or enemies, to them*: ('Ikrimah, Jel:) or *helpers against them*. (Fr, Jel.) One says also, **الْقَوْمُ الضُّدُّ**, meaning *The people are assembled together against me in contention, or altercation, with me*. (L.) — **ضَدٌّ** in lexicology signifies *A kind of مُشْتَرِكٌ* [or *homonym*]; being a word that has two contrary meanings; as **جَوْنٌ**, which means both "black" and "white;" and **جَلَلٌ**, which means both "great" and "small:" pl. as above. (Mz, 26th نوع.) [**ضَدٌّ** is itself a word of this kind, as is shown by what here follows.] — Also, (AA, Th, S, L, Mṣb, K,) and **ضَدِيدٌ**, (S, L, K,) *The like, or equal, (AA, Th, S, L, Mṣb, K,) of a thing*. (AA, Mṣb.) Thus they have two contrary meanings. (K.) One says, **لَا ضَدَّ لَهُ** and **لَا ضَدِيدَ لَهُ** *There is no like, or equal, to him, or it*. (S, L.) And **لَقِيَ الْقَوْمَ أَضْدَادَهُمْ** *The people, or party, found, or met, their equals, or fellows*. (L.)

ضَادٌّ: see **ضَادٌّ**.

ضَدِيدٌ: see **ضَدٌّ**, in four places.

ضَدِيدَةٌ: see **ضَدٌّ**, first sentence.

ضَادٌّ, or **ضَادِدٌ** and **ضَدَدٌ** *One who fills vessels for people when they seek, or demand, water*: pl. **ضُدَدٌ**, [which is anomalous,] on the authority of AA. (L.)

ضَادِدٌ: see what next precedes.

هُمَا مُضَادَّانٍ *They two are contrary, opposed, or repugnant, each to the other*: (S, * L, K:) or *they two are inconsistent; or such as cannot be, or exist, together*; as night and day. (Mṣb.)

ضر

1. **ضَرَّهُ**, (S, A, Mṣb, K,) and **ضَرَّبَهُ**, (K,) aor. 2, (Mṣb,) inf. n. **ضَرٌّ**; (S, Mṣb, K;) and **ضَارَهُ**, [which see also below,] (S, A, Mṣb, K,) inf. n. **مُضَارَةٌ** (Mṣb, K) and **ضَرَارٌ**; (A, Mṣb, K;) and **ضَارَهُ بِهِ**, (Mṣb,) or both, inf. n. **إِضْرَارٌ**; (TA;) *He, or it, harmed, injured, hurt, marred, mischiefed, or damaged, him, or it; contr. of نَفَعَهُ*; (S, A, K;) *did to him, or it, an act that was evil, or dislied, or hated*. (Mṣb.) — **ضَرَّهُ إِلَيْهِ**: see 8. — **لَا يَضْرُكُ عَلَيْهِ جَمَلٌ** † *No camel will be more sufficient for thee than he*; syn. **لَا يَزِيدُكَ**: and **لَا يَضْرُكُ عَلَيْهِ رَجُلٌ** † [No man will be more sufficient for thee than he; or] *thou wilt not find a man who will be more sufficient for thee than he*; i. e. **لَا تَجِدُ رَجُلًا يَزِيدُكَ عَلَى مَا عِنْدَ هَذَا**: (ISk, S:) and **مَا يَضْرُكُ عَلَى الرَّجُلِ مِنَ الْكَفَايَةِ**: (ISk, S:) and **لَا يَضْرُكُ عَلَى الْضَبِّ صَيْدٌ** † *No animal that is hunted is more sufficient for thee than the ضَبٌّ*; and so **مَا يَضِيرُكَ**: and **مَا تَضْرُكُ عَلَيْهَا جَارِيَةٌ** † *No girl, or young woman, is more sufficient for thee than she*; syn. **مَا تَزِيدُكَ**: (A:) and **مَا يَضْرُكُ عَلَيْهِ شَيْءٌ** † *He, or it, is not at all more sufficient for thee than he, or it*; syn. **مَا يَزِيدُكَ**. (IAAr, TA.) — **ضَرٌّ**, [sec. pers. app. **ضَرَّتْ**, and aor. **يَضُرُّ**,] inf. n. **ضَرَارَةٌ**, † *He was, or became, blind*: part. n. **ضَرِيرٌ** [q. v.]. (MA.)

3. **ضَارَهُ**, inf. n. **مُضَارَةٌ** and **ضَرَارٌ**, *He harmed him, injured him, or hurt him, in return, or in requital*: whence the saying in a trad., **لَا ضَرَّ وَلَا ضَرَارٌ فِي الْإِسْلَامِ** *There shall be no harming, injuring, or hurting, of one man by another, in the first instance, nor in return, or requital, in El-Islám*: (Mgh, TA:*) **ضَرَارٌ** is syn. with **مُضَارَةٌ**: (S:) or, accord. to some, it is syn. with **ضَرٌّ**; and in the phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. **مُضَارَةٌ** in the case of a testament is the not executing it; or the violating it in part; or the bequeathing to any unfit person or persons; and the like; contrary to the **سُنَّةُ**. (TA.) — *He disagreed with, or differed from, him; dissented from him; was contrary, opposed, or repugnant, to him; or he acted contrarily, contrariously, adversely, or in opposition, to him*; syn. **خَالَفَهُ**. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) **لَا تُضَارُونَ فِي رُؤْيَيْهِ**, (O, K,) i. e. *Ye will not differ, one from another, nor dispute together, respecting the truth of the seeing Him*; (Zj, O, * TA;) because of his manifest appearance: (Zj, TA:) or the meaning is, **لَا تُضَامُونَ**, (S, K,) and thus some relate it, (TA,) meaning *ye will not draw yourselves together, (K, TA,) and straiten one another*; one saying to another "Show me Him," like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA:) or, as some say, it is **لَا تُضَارُونَ** [originally **تَضَارُونَ**], meaning **لَا تُضَامُونَ**, [which is the same in signification as **لَا تُضَامُونَ**], i. e. with fet-ḥ to the ت: (TA, and so in one of my