

ciliation: (§, K, TA: [in the CK, لَعْلَبَةٌ is erroneously put for لَعْلَةٌ:] or +[as a cloak] upon [i. e. concealing] inward corruptness; from دَخْنَتْ explained above; [see 1;] (Mṣb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or +upon latent rancour or malevolence: (§ and TA in art. هَدَن:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دُخَانٌ as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دُخَانٌ is also used by the Arabs for †Evil, or mischief, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ كَانَ دُخَانٌ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — It also means †Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Kṣur xlv. 9: for it is said that the hungry [once] saw smoke (دُخَانٌ) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَانٌ [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced دُخَانٌ, to Tobacco; nicotiana tabacum of Linn.]

دُخَانٌ: see the next preceding paragraph, first and last sentences.

دَاخِنٌ Firewood producing دُخَانٌ [or smoke]. (TA.) — [Hence,] خُلِقَ دَاخِنٌ †A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دَخِنٌ.]

دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay [إِرْدِيَاتٌ] [for the passage of smoke]: (JK:) its pl. is دَوَاخِنٌ, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مَدَاخِنٌ [pl. of مَدَخِنَةٌ]. (TA.)

أَدَخِنٌ, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دَخْنَةٌ. (S, K.)

[مَدَخِنٌ A place of smoke.]

مَدَخِنَةٌ: see دَاخِنَةٌ.

مِدَخِنَةٌ A vessel for fumigation; i. q. مَجْمَرَةٌ: (K:) or differing from the مَجْمَرَةٌ, [app. in being made only of baked clay,] and not disapproved; whereas the مَجْمَرَةٌ is disapproved, because generally of silver: (Mgh in art. جَمْر:) pl. مَدَاخِنٌ. (TA.)

دد

دَدٌ (§, A, K, [but in some copies of the S and K written دَدٌ, and said in the TA, in art. دَدَن, to

be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like دَدٌ, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (§, A, K;) as also دَدَا, like قَفَا; and دَدَن, (§, K,) and دَدُودٌ: (Ed-Demámeenee, CK:) but accord. to IB, it should be mentioned in art. دَدَن [in which دَدَن is mentioned again in the S and K], or art. دَدُو [in which دَدَا is mentioned again together with دَدٌ and دَدَن]. (L.) [The proper place of دَدٌ seems to be art. دَدُو (like as art. اَخُو is the proper place in which اَخٌ should be mentioned), as well as of دَدَا; and the proper place of دَدَن, art. دَدَن.] Hence, (A,) مَا أَنَا مِنْ دَدٍ وَلَا الدَّدُ مِنِّي [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Moḥammad] occurring in a trad. (§, A.) — Also A space (حَمِين) of time. (K.)

دَدٌ: see above.

دَدُودٌ [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Et-Tirimmāh [cited in this art. in the K, and in the present work in art. طَرِب, as an ex. of اسْتَطَرَبَ]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

دَدَن

دَدَن (T, S, K) and دَدَا and دَدٌ; (T, K;) all mentioned by El-Aḥmar; (T;) and compared by Aboo-Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to دَدَن and دَدَا and دَدٌ; the second like قَفَا and عَصَا, and the third like يَدٌ, (T, TA,) and by some written دَدُدٌ, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ل and by the elision of ن; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also دَدِيدٌ, [which should be mentioned in art. دَدِيد,] and دَدِيدَانٌ, (IAar, T, K, [not دَدِيدَانٌ as in Freytag's Lex., being followed in the K by the epithet مَحْرُكَةٌ,] and دَدِيدُونَ, (TA, [app. دَدِيدُونَ, of the measure فَيْعُول, like تَيْفُور,]) and دَدِيدُونَ, (IAar, T, S,) [mentioned also in the S in art. دَدِين,] by Sgh and in the K mentioned in art. دَدَب, and said in the K to be wrongly included by J in the present art. (TA.) دَدَن and دَدَانٌ are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (§.)

دَدَانٌ, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (§:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others مَعْضَدٌ; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man,

[perhaps from the first of the significations mentioned above,] meaning لَا غِنَاءَ عِنْدَهُ [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

دَدِينٌ (§, K) and دَدِيدَانٌ (TA on the authority of El-Khuwárezmee and El-Wáhidée) and دَدِيدَانٌ (IJ, S, K) and دَدِيدُونَ [app. دَدِيدُونَ] (TA) and دَدِيدَانٌ (K) A custom, manner, habit, or wont. (§, K, TA.)

دَدِيدَانٌ: } see what next precedes.
دَدِيدَانٌ: }

دَدِيدَانٌ: see دَدَن.

دَدِيدُونَ [app. دَدِيدُونَ]: see دَدَن: — and دَدِيدَانٌ.

دَدِيدُونَ: see دَدَن.

دَدِيدَانٌ: see دَدِيدَانٌ.

دَدُو

دَدُو: see what follows.

دَدَا (§, K,) like عَصَا (§) or قَفَا, (TA,) and دَدُودٌ (§, K,) like دَمْرٌ (§) or يَدٌ, (TA,) and دَدَن, (§, K,) which last is mentioned in art. دَدَن, (§.) Diversion, sport, play, or such as is vain, or frivolous. (§, K.) [See also arts. دَد and دَدَن.]

دَر

1. دَرٌ (§, Mṣb, K, &c.) aor. 2 and 3, [the latter anomalous,] inf. n. دَرٌ (Mṣb, K, TA) and دَرُورٌ, (TA,) It (milk) was, or became, copious, or abundant, (Mṣb, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so †the water of the eye, or tears, and the like, (TA,) &c.; (Mṣb;) as also دَرٌ: (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — [Hence,] said of sweat, †It flowed (K) like as milk flows. (TA.) — And of the tax called خَوَاج, †Its produce became abundant. (K.) — And [in like manner] one says, دَرٌ دَرٌ: see دَرٌ, below. — And [hence,] دَرٌ also signifies †It was, or became, consecutive. (K in art. دَهْدَر.) And †It continued; as in the phrase, دَرٌ لَهُ الشَّيْءُ †[The thing continued to him]. (Sh, TA in art. جَرِي.) — And, said of a horse, aor. 2, inf. n. دَرِيرٌ (K) and دَرَةٌ, (TA,) †He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — And of herbage, (K,) inf. n. دَرٌ, (TA,) †It became tangled, or luxuriant, (K, TA,) by reason of its abundance. (TA.) — One says also, of a she-camel, دَرَّتْ, (TA,) and دَرَّتْ بِلَبَنِهَا, (K,) aor. 2 and 3, [the former anomalous,] inf. n. دَرُورٌ and دَرٌ; (TA;) and دَرَّتْ, alone, (§, K,) and دَرَّتْ بِلَبَنِهَا; (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And دَرٌ الصَّرْعُ بِاللَّبَنِ, aor. 2, (§,) or 3, (TA,) inf. n. دَرُورٌ, (S,) or دَرٌ, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly:]