

or false: (Mgh, K, TA:) the pl. of دَعَوَى is دَعَاوَى and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mḡb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written عى] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لِي فِي هَذَا الْأَمْرِ دَعَوَى I have, in respect of this thing, [a claim or] a demand, and دَعَاوَى or دَعَاوَى [claims or] demands, as written in different copies. (Az, Mḡb.) And نُؤَاعِطِي النَّاسَ نُوْا أُعْطِي النَّاسَ [If men were given according to their claims, or demands,] occurs in a trad. (Mḡb.) — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالْبَادِرِ دَعْوَى There is not in the house any one: (S, K, *) Ks says that it is from دَعَوْتُ, and [properly] means لَيْسَ فِيهَا مَنْ يَدْعُو [there is not in it one who calls, &c.]. (S.)

دَعَا is an inf. n. of 1; (Mḡb, K;) as also دَعْوَى: (K:) the former is originally دَعَاوَى: (S:) [both, used as simple subst., signify A prayer, or supplication, to God:] and the pl. of the former is دَعَاوَى. (S.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعْوَى, with the fem. alif [written عى]. (Mḡb, TA.) One says, اللَّهُمَّ اجْعَلْنَا فِي دَعْوَى الْمُسْلِمِينَ, meaning [O God, make us to share] in the prayer (دَعَاء) of the Muslims. (TA.) And hence, in the Kur [x. 10], فِيهَا سُبْحَانَكَ اللَّهُمَّ دَعْوَاهُمْ [Their prayer in it shall be سبحانك اللهم]. (TA.) [دَعَا followed by ل signifies An invocation of good, a blessing, or a benediction: followed by عَى, an imprecation of evil, a curse, or a malediction.] سُورَةُ الدَّعَاةِ is a title of The first chapter of the Kur-án. (Bd.) — [Hence,] دَعَاءٌ signifies also Adoration, worship, or religious service. (TA.) — And i. q. إِيمَانٌ [i. e. Belief; particularly in God, and in his word and apostles &c.: faith: &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — [Also A call, or cry; and so دَعْوَى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] A calling, or crying, for aid or succour. (TA.)

دَعَى One invited to a repast: pl. دَعَاوَى; as in the saying عِنْدَهُ دَعَاوَى [With him, or at his abode, are guests invited to a repast]. (TA.) — One who makes a claim in respect of relationship; (S;) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Mḡb;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Mḡb;) an adopted son: (S, K:) pl. أُدْبِيَاءُ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the Kur [in the verse just referred to], where it is said, وَمَا جَعَلَ أُدْبِيَاءَ كَمَا كُنْتُمْ Nor hath He made your

adopted sons to be your sons in reality. (Jel.) — And One whose origin, or lineage, or parentage, is suspected; (K, TA;) as also مَدْعَى: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَى and دَعَاوَى: see دَعْوَى.

دَعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَا One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

الدَّعَاةُ [an epithet in which the quality of a subst. predominates;] The سَبَابَةُ [or fore finger]; (K;) i. e. the finger with which one calls [or beckons]. [TA.]

دَاعٍ [Praying, or supplicating God:] calling, or summoning: (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. دَعَاةٌ (Mgh, Mḡb, TA) and دَاعُونَ (Mḡb, TA.) [Hence,] دَاعِيَ اللَّهِ [God's summoner, or inviter; i. e.] the prophet: (K:) and also, (Mḡb, K,) or simply الدَّاعِي, (TA,) The مُؤَدِّن [or summoner to prayer]. (Mḡb, K, TA.) [Hence also,] دَاعِيَ الْمَنَابِأِ The summoner of death, lit. of deaths; like طَارِقُ الْمَنَابِأِ — See also the next paragraph, in two places. — Also A punisher. (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ دَاعِيَةُ اللَّبَنِ The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it; (S, Mgh, K; *) as also دَاعِيُ اللَّبَنِ, occurring in a trad., where it is said, دَعِ دَاعِيُ اللَّبَنِ [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify † A mean, or means; a cause; or a motive; (Har p. 306;) [as also دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, مَدْعَاةٌ [properly signifying a cause of drawing, attracting, or inducing, &c., originally مَدْعُوَةٌ, being a noun of the same class as مَجْبُوتَةٌ and مَجْبُوتَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ. — Also † The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِي الصَّدْرِ † The anxiety [or rather anxieties] of the bosom. (Ham p. 509.) — دَوَاعِي الدَّهْرِ † The vicissitudes of fortunes: (K, TA:) sing. دَاعِيَةٌ. (TA.)

دَعْوَةٌ: see what next follows.

دَاعِيَةٌ (S, K) and دَعْوَةٌ (K) An enigma; a riddle; (S, K; *) like أُحْجِيَةٌ [and أُحْجُوَةٌ]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.)

مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places:

— and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — Hence the saying,] لَهُ مَسَاجِعٌ وَمَدَاعٍ, i. e. † [He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.)

مَدْعَى pass. part. n. of 1; as also مَدْعَى.

مَدْعَى: see what next precedes: — and see also دَعَى, last sentence.

مَدْعَى Claimed property [&c.]: مَدْعَى بِهِ is nought. (Mgh.) — مَدْعَى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.]

مَدْعٍ Claiming property [&c.]; a claimant. (Mgh.) [A plaintiff in a law-suit.]

دعى

1. دَعَيْتُ, aor. أُدْعِي, inf. n. دَعَا: see 1 in art. دعو.

دَعَى: &c.: see art. دعو.

دغر

1. دَغَرَ, aor. -, (K,) inf. n. دَغْرٌ, (S, A, K,) He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.) — دَغْرَهُ, aor. as above, He pressed him, or squeezed him, until he died. (K.) — دَغَرْتُ حَلْقِي, (TK,) aor. -, (K,) inf. n. دَغْرٌ, (S, K,) She pressed the throat, or fauces, of the child, (K, *TA,) on account of the pain termed العَذْرَةُ, (S, *TA,) and (or that is to say, TA) raised his uvula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being excited by the blood. (A'Obeyd, TA.) So in the trad., عَلَامٌ نَعْدَبُنْ أَوْلَادَكُنْ بِالْدَغْرِ Wherefore do ye torment your children by raising the uvula &c.: (S:) and لَا نَعْدَبُنْ أَوْلَادَكُنْ بِالْدَغْرِ Torment ye not your children by pressing the throat, or fauces, &c. (A'Obeyd, TA.) — And دَغَرْتُ وَلَدَهَا, (TK,) aor. and inf. n. as above, (K,) She fed her child ill: and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and suckled, and would suck the dug of a ewe or goat: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeyd, as is shown in the traditions [elsewhere]. (TA.) — دَغَرَ الشَّيْءَ بِالشَّيْءِ, (TK,) aor. and inf. n. as above, (K,) He mixed the thing with the thing. (K, *TK.) — دَغَرَ عَلَيْهِ, (K,) aor. -, (TA,) inf. n. دَغْرٌ, (K,) and دَغْرِي, (K, TA,) or the latter is a simple subst., (TA,) He rushed upon him without consideration; (K, TA;) he charged upon him. (TA.) Hence the saying, لَا صَغْرِي, (S, A, K, *) and دَغْرِي, and دَغْرَاءُ, (K,) and عَقْرًا, (S, K,) like عَقْرِي وَحَلْقِي, and دَغْرًا لَا صَغْرًا, (S,) i. e., Rush ye upon them without