

دُوکَة; and its pl. دُوكُ: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Aboo-Turáb, TA.)

مَدَاكُ i. q. صَلَاةٌ (K), i. e., (TA.) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA;) as also دُوكُ (TA) and مَدُوكُ (K:) or this last signifies a stone with which perfume is bruised, brayed, or pounded: (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مَدُوكُ: see the next preceding paragraph.

دول

1. دَالٌ i. q. دَارٌ. (TA.) You say, دَالَتِ الْيَوْمَ, (S, Mṣb, K,) aor. تَدُولُ, (Mṣb,) inf. n. دَوْلٌ, (KL,) meaning دَارَتِ; (S, Mṣb, K;) [i. e.] *The days came round [in their turns]*. (KL.) — دَوْلٌ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K;) and so دَوْلَةٌ. (TA.) [Hence,] one says, دَالَتِ لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour; or] *good fortune came to him*: and دَالَتِ عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] *good fortune departed from him*. (MA.) — [Golius assigns to دَالٌ, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Obivitalter alterum in bello:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دَالٌ, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ and دَالَةٌ, (K,) or دَوْلَةٌ, (T,) *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً, (IAḡ, T, K,) i. e. مَشْهُورًا. (TK.) — دَالٌ الثَّوْبُ, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] جَعَلَ وَدَّهُ يَدُولُ *His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دَوْلٌ *He wrote a d.* (TA.)

3. دَاوَلٌ [inf. n. مَدَاوَلَةٌ] *He made to come round [by turns, or to be by turns]*: hence the saying in the Kur [iii. 134], وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا, *And those days, we make them to come round [by turns] to men*: (S, *K, *TA:) or this means, *we dispense them by turns to men*; (Bḡ, Jel;) to these one time, and to these another; (Bḡ;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ, *I dispensed the thing among them by turns, and they had, or received, or took, it by turns*. (Bḡ on the passage of the Kur quoted above.) مَدَاوَلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.]

4. اِدَالَةٌ (M, K,) inf. n. اِدَالَةٌ, (T, TA,) [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*] is

from الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from الدَّوْلَةُ,] the saying, اَدَانَا اللهُ مِنْ عَدُوْنَا [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And اَدَاكَ اللهُ مِنْ عَدُوِكَ and عَلَى عَدُوِكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And اَدَالَ اللهُ زَيْدًا مِنْ عَمْرٍو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Har p. 118.) Hence, also, (TA,) El-Hajjáj said, اِنَّ الْاَرْضَ سَتَدَالُ مِنَّا كَمَا اَدَلْنَا مِنْهَا [Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] اِدَالَةٌ signifies غَلَبَةٌ [or Victory]: (S, K:) or [rather], as some say, it signifies نَصْرَةٌ [i. e. aid against an enemy]: (Har ubi suprâ:) you say, اَللّٰهُمَّ اِدْرِنِيْ عَلَى فُلَانٍ O God, aid me against such a one. (S, and Har ubi suprâ. [In the former, and اِنصُرْنِيْ عَلَيْهِ, as an explicative adjunct: in the latter, اِي نَصْرِنِيْ عَلَيْهِ, for اِنصُرْنِيْ.]])

6. تَدَاوَلُوْهُ They took it, or had it, by turns. (S, Mṣb, K. See 3.) You say, تَدَاوَلْنَا الْاَمْرَ We look [or did] the affair by turns. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْاَمْرَ بَيْنَنَا We did the work, and the thing, or affair, by turns, among us. (T.) And تَدَاوَلُوا الْبَاطِلَ They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلَتْهُ الْاَيْدِي The hands took it by turns. (S.) And تَدَاوَلَتِ الرِّياحُ رَسْمًا The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west. (Az, TA in art. عور.) And, of a thing, you say, تَدَاوَلُ (T) or يَتَدَاوَلُ (S) [meaning *It is taken, or done, by turns*]. And تَدَاوَلَتِ الْاَرْضُ بِالرَّغْوِي [The land was pastured on by turns]. (S and K in art. وغب.) تَدَاوَلُوْهُ also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.* And تَدَاوَلَتِ الْاَشْيَاءُ The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ:) and [in like manner] الْاَزْمِنَةُ [the times]. (Mṣb and K in that art.) [See also 6 in art. دفو.]

7. اِنْدَالَ الْقَوْمُ The people, or party, removed, or shifted, from one place to another. (S.) — اِنْدَالَ مَا فِي بَطْنِهِ What was in his belly, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) — And اِنْدَالَ It (the belly) became wide,

and near, or approaching, to the ground. (M, K.) Also (K) *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K;) and so دَالٌ. (K.) — And *It (a thing) dangled, or moved to and fro; and hung*. (M, K.)

دَالٌ One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت: masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالَةٌ حَسَنَةٌ [a beautiful د]: the pl. is اَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَالَةٌ.

دَوْلٌ an inf. n. of دَالٌ in senses explained above. (K, KL.) — Also i. q. دَوْلٌ [A bucket]: (K:) [an arabicized word from the Pers. دَوْل: or] formed from دَوْلٌ by transposition. (TA.)

دَوْلٌ, as an epithet applied to نَبَلٌ [or arrows] i. q. مُتَدَاوِلٌ. (IAḡ, M, K,*) So in the saying,

يَلُوذُ بِالْجُودِ مِنَ النَّبْلِ الدَّوْلُ

[app. relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows received in turns by one after another of the herd*]. (IAḡ, M.) — See also دَوْلَةٌ.

دَالَةٌ i. q. شَهْرَةٌ [Notoriousness, &c.]: pl. [or rather coll. gen. n.] دَالٌ. (IAḡ, T, K.) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change, or vicissitude, of time, or fortune*, (K, TA,) *from an unfortunate and evil, to a good and happy, state or condition*; (TA;) [i. e.,] *relating to good*; as دَبْرَةٌ, on the contrary, relates to evil: (Aḡ, T and M in art. دبر:) [therefore meaning *a turn of good fortune; a favourable turn of fortune*: or] *good fortune [absolutely]*: (KL:) *a happy state or condition, that betides a man*: (MF:) [also] *a turn which comes to one or which one takes [in an absolute sense]*; syn. نَوْبَةٌ (K in art. نوب:) and [particularly] (K) *a turn (عَقْبَةٌ) [to share] in wealth, and [to prevail] in war*; as also دَوْلَةٌ: ('Eesà Ibn-'Omar, *T, *S, *M, *K,*) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking, or having, a thing*,] from تَدَاوَلُوا signifying "they took, or had, the thing by turns:" (Mṣb:) or دَوْلَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, S, M, Mṣb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تَدَالٌ) over the other: one says, كَانَتْ قَدْ رَجَعَتْ لَنَا عَلَيْهِمُ الدَّوْلَةُ فِي الْحَرْبِ [The turn to prevail over them in war was ours]: (S:) and قَدْ رَجَعَتْ لَنَا الدَّوْلَةُ عَلَى هَؤُلَاءِ [The turn to prevail against these returned]; as though meaning المَرَّةُ: so says Fr: but دَوْلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the S,) دَوْلَةٌ signifies *a thing that is taken by turns*; and دَوْلَةٌ, the act [of taking by turns]; (T, S;) and *a transition from one state, or condition, to another*: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الْفِيءُ دَوْلَةً فِي بَيْنِهِمْ, meaning [The