

7. اندادص *It (a thing) slipped out* (انسل) from the hand. (S, M, K.) — اندادص عَلَيْنَا بَشَرٌ — (S, M, K\*) *He came upon us suddenly, or unawares, with evil, or mischief; syn. هَجْرٌ, (M,) or فَاجِأَهُ, (K.)*

دَيْصٌ, (so in the TA,) or دَاصَةٌ, (so in a copy of the M,) *The motion of flight.* (M, TA.) [See also 1, and see دَائِصٌ.]

دَاصَةٌ: see دَيْصٌ. — Also pl. of دَائِصٌ [q. v.]. (S, K.)

دِيُوصٌ, [so in the TA, but probably دِيُوصٌ, like its syn. دِلْوَصٌ,] with kers, *That moves about.* (Ibn'Abbád, TA.)

دَيَاضٌ *A man over whom one cannot get power:* (S, K:) or *strong in the muscles:* (M:) or *a man whom one cannot seize because of the strength of his muscles:* (As, TA:) or *a fat man:* (K:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ة, a *fat woman:* (TA:) or *a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA:) or *a fleshy woman:* and a *short woman.* (CK.)*

دَائِصٌ *A thief:* pl. دَاصَةٌ. (S, K.) — *One who comes and goes.* (IB, TA.) — *One who follows the magistrates, and goes round about a thing.* (Ibn'Abbád, K.) — The pl., mentioned above, also signifies *Men who flee from war, or battle: or who put themselves in motion for flight.* (TA.) — And *The lowest or basest or meanest sort of mankind, or of people;* because of their being much in commotion: (Kr, M:) one of such is termed دَائِصٌ. (M.)

مَدَاصٌ *A diving-place, or plunging-place, in water:* (El-Moheet, K:) *a place in which fish go to and fro.* (A.)

مَدِيْصٌ [app. *A place where a person, or thing, declines; or turns aside, or from the right course or direction:* a meaning which seems to be indicated in the S and TA]. A rájiz says,

\*      أَنَّ الْجَوَادَ قُدْ رَأَى وَيَبِعَصَا \*  
\*      فَإِنَّمَا دَاصَتْ يَدِيْصُ مَدِيْصَا \*

[*Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside.*] (S, TA.)

إِنَّهُ لِمَدَاصٌ بِالشَّرِّ (S, K) *Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] fall [so I here render وَقَاعٌ] thereinto.* (K.)

## دَيْف

1. دَيْفٌ, aor. يَدِيْغَةٌ, inf. n. دَيْفٌ: see 1 in art. دَوْفٌ.

## دِيَكٌ

دِيَكٌ a cry used in chiding domestic cocks. (K.)

دِيَكٌ a word of well-known meaning, (S, K,) The *domestic cock;* i. e. the *male of the cock:* دِيَاجٌ: (Mṣb, TA:) pl. (of mult. TA) دِيَكَةٌ and دِيَكَاتٌ (K.) and (of pauc. TA) أَدِيَكٌ (K.) Sometimes it is employed as meaning دِجَاجَةٌ, (K,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

## وَزَقَتِ الدِّيَكُ بِصَوْتِ زَقٍ

[*And the cock muted with a sound, with vehement muting;*] (K;) because the دِيَكٌ is also a دِجَاجَةٌ: so says ISd. (TA.) [دِيَكُ الْجِنِّ —] (The cock of the jinn, or genii;) a certain little creeping thing, or insect, (دويبة,) found in gardens. (Kzw.) And the surname of the poet 'Abd-Es-Selám. (K.) — *Solicitously affectionate; compassionate:* (K:) or *solicitously affectionate; affectionate to offspring;* applied to a man, in the dial. of El-Yemen: so accord. to El-Muārrij; who says that hence the دِيَكٌ [or domestic cock] is thus called. (TA.) — + The [season called] رَبِيع [here meaning *spring*]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the دِيَكٌ [or domestic cock]. (TA.) — *One, and all, of the three stones on which the cooking-pot is placed:* used alike as sing. and pl. (El-Muārrij, K.) — *The protuberant bone behind the ear of the horse:* (K:) IKh explains it as meaning a certain bone behind the ear; not particularizing a horse nor any other animal. (IB.)

[دِيَكٌ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying *A domestic hen.*]

مَدَاكَةٌ and أَرْضٌ مَدَاكَةٌ + مَدِيَكَةٌ and أَرْضٌ مَدِيَكَةٌ *A land abounding with* دِيَكٌ [or domestic cocks]. (K.)

أَرْضٌ مَدِيَكَةٌ: see what next precedes.

## دِيمٌ

1. دِيمٌ, aor. تَدِيمٌ, inf. n. دَوْمٌ: see 1 in art. دَوْمٌ.

2. دِيمُوا: said of horses: see دَيَمَتِ السَّهَاءَ 1 in art. دَوْمٌ, in the latter half of the paragraph, in three places.

دَوْمٌ: ما زَالَتِ السَّهَاءَ دِيمًا دِيمًا

دِيمَةٌ: see دِيمٌ.

دَوْمٌ: see art. دَوْمٌ.

دَوْمٌ and دِيمُومٌ: see arts. دَوْمٌ and دِيمُومٌ.

دَوْمٌ: see دَائِمٌ, in art. دَوْمٌ.

دَوْمٌ and مَدِيَمَةٌ أَرْضٌ مَدِيَمَةٌ: see art. دَوْمٌ.

## دِينٌ

1. يَدِينُ, aor. دَانَ, (IAqr, S, K, TA,) aor. دَانَ.

M, K, TA,) [inf. n. دِينٌ, (which see below,) in this and most of the other senses, or the inf. n. is دِينٌ, and دِينٌ is a simple subst.,] *He was, or became, obedient; he obeyed:* (IAqr, S, M, K, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, *he was, or became, abased and submissive:* (IAqr, K, TA:) or *he was, or became, abased and enslaved and obedient.* (S.) You say, دَنْتَهُ and دَنْتَ لَهُ, (S,) and دَنْتَ لَهُ (M, TA,) *He, and I, was, or became, obedient to him [&c.], or obeyed him [&c.].* (S, M, TA.) And دِينٌ, (M, K,) aor. أَدِينَهُ, (K,) *I served him, did service for him, or ministered to him, and acted well to him.* (M, K.) — [Hence,] *He became [a servant of God, or] a Muslim.* (TK.) You say, دَانَ بِالْإِسْلَامِ, inf. n. دِينٌ, with kers, [and دِيَانَةٌ,] *He became, or made himself, a servant of God by [following the religion of] El-Islám;* [i. e. he followed El-Islám as his religion;] and so تَدِينَتْ. (Mṣb.) And دَانَ بِكَذَّا (S,) and دِينٌ [and دِيَانَةٌ] [and دِينٌ به] (M, K,) inf. n. دِيَانَةٌ [and دِينٌ به] (M, K,) and دِينٌ به (M, K,) aor. تَدِينَتْ به [and تَدِينَتْ به; He, and I, followed such a thing as his, and my, religion;] (S, TA;) from دِينٌ as signifying “obedience.” (S.) And دَانَ بِدِينِهِ *He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his.* (TA.) And مَحَبَّةُ الْعُلَمَاءِ دِينٌ يَدَانُهُ بِهِ [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase ولا يَدِينُونَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islám is meant. (Jel.) — Also *He was, or became, disobedient; he disobeyed:* and *he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious.* (IAqr, T, K.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) — Also, (S, M, Mṣb, K,) first pers. دَنْتَ, (T, Mgh,) aor. as above, (T, S, Mṣb,) inf. n. دِينٌ, (S, Mṣb,) from المَدَائِنَةُ, (Mṣb, [see 3,]) i. q. أَخْدَ الدِّينِ, (IKt, M, Mṣb, K,) or [rather] أَخْدَ دِينَاهُ, (T,) [He took, or received, a loan, or the like; he borrowed: or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and دَانَ and دَانَ تَدِينَتْ signify [in like manner] دَانَ دِينَاهُ: (K:) or the first, i. e. signifies he sought, or demanded, a loan, or the like; (ISk, S, Mgh, Mṣb;) as also أَدَانَ and دَانَ استَدانَ: (S, Mgh;) and he became indebted, in debt, or under the obligation of a debt: (S:) and أَخْدَ دِينَاهُ signify [in like manner] دَانَ دِينَاهُ: (K:) or the first, i. e. signifies he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like دَانَ دِينَاهُ: (M;) or the first and last of these three signify أَخْدَ الدِّينِ [which means the same]: but أَدَانَ دِينَاهُ signifies he gave, or granted, what is termed دِينٌ [meaning a loan, or