

[It has become hidden from me]. (K, TA.) And hence also the saying of a man, as is related in a trad., (S, O, TA,) after his having charged his sons by saying to them, "When I die, burn ye me; and when I shall have become ashes, pound me; and then scatter me in the water." (O, TA:) **ضَلَّ** (S, O, TA) i. e. † *May-be, I shall be unperceived by God, or concealed from Him*: (S:) or *may-be, I shall be hidden, or absent, from God's punishment*: (O, TA:) or, as El-'Othee says, *may-be, I shall escape God, and my place will be hidden from Him*. (TA.) And **ضَلَّ** said of one forgetting means † *His memory became absent from him*. (O, Mṣb, TA.) **أَنْ تَضِلَّ إِحْدَاهُمَا**, or **إِنْ تَضِلَّ**, in the Kṣur [ii. 282], accord. to different readers, (TA,) in which instance **أَنْ** and **إِنْ** are syn., (Mughnee, [see **أَنْ**, in p. 106, cols. 1 and 2,]) means *If one of them twain [referring to women] be absent from her memory: or if the memory of one of them twain be absent from her: [or if one of them twain err in her memory:]* or, accord. to Zj, the meaning of the verb in this case is that which next follows. (TA.) — **ضَلَّتْ** **الشَّيْءُ** also signifies † *I forgot the thing*: whence one says of a woman, **ضَلَّتْ أَيَّامَ حَيْضِهَا** [*She forgot the days of her menstruation*]; and so † **أَضَلَّتْهَا**: (Mgh:) or **ضَلَّ فُلَانًا** † *He was made, or caused, to forget such a one*. (K. [In the CK, **أُنْسِيَهُ** is erroneously put for **أُنْسِيَهُ**].) It is said that **لَا يَضِلُّ رَبِّي**, in the Kṣur xx. 54, means † *My Lord will not be unmindful: or nothing will escape Him*. (TA.) — And one says, **ضَلَّنِي فُلَانٌ**, (Mṣb, K,) or **ضَلَّنِي فُلَانٌ فَلَمْ أَقْدِرْ عَلَيْهِ**, (O,) meaning *Such a one went away from me, (O, Mṣb, K,) and I was unable to compass him [or to find him]:* so in the Bāri'. (Mṣb.) — **ضَلَّ**, as a verb of wonder: see **ضَلَّ**.

2. **ضَلَّه**, (S, MA, O, K,) inf. n. **تَضَلُّيلٌ** and **تَضَلُّانٌ**, (K,) *He, or it, made, or caused, him to pursue a course that led to error, or deviation from the right way*: (K: [see also 4:]) *he, or it, led him astray; seduced him*: (MA:) [or] *he attributed, or imputed, to him error, or deviation from the right way*. (S, MA, O.) **ضَلَّلَ سَعِيرٌ**, a phrase used by a poet, means *Error, or deviation from the right way, was attributed to their labour; because they did not reach their goal*. (Ḥam p. 771.) — [Hence,] one says, **ضَلَّلَ مَالَكَ** *Send forth, or set free, thy cattle to pasture, or to pasture where they please, by themselves*. (O.) — See also the next paragraph.

4. **أَضَلَّهُ**, inf. n. **إِضْلَالٌ**, *He, or it, made him, or caused him, to err, stray, or go astray; to deviate from the right way or course, or from that which was right; to miss, or lose, the right way; or to lose his way*. (Az, TA.) [See also 2, first sentence.] **الإِضْلَالُ** is of two sorts: one of these is the consequence of erring, or straying; either as in the case in which one says **أَضَلَّتْ البَعِيرَ** (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case

when the **إِضْلَالُ** of a man is attributed to God: the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's **إِضْلَالُ** of a man is of two sorts; one of which has been expl. above; the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rāghib, TA.) — Also *He, or it, made, or caused, him, or it, to perish, or become lost*; syn. **أَهْلَكَه**, (S, TA,) and **أَضَاعَهُ**, (El-Fārābee, S, O, Mṣb,) or **ضَيَعَهُ**; (TA;) [**أَضَاعَهُ** and **ضَيَعَهُ** signifying the same; and so **أَلْرَجَعُ كَيْدَهُمُ** and **ضَلَّه**; whence,] **أَلْرَجَعُ كَيْدَهُمُ** in the Kṣur cv. 2, means [*Did He not make their plot to be such as ended*] in a causing to perish, or become lost, (**فِي تَضْيِيعٍ**) and in annulment? (Ksh, Bd.) **أَضَلَّ أَعْمَالَهُمُ**, in the Kṣur [xlvi. 1 and 9, which may be rendered † *He will cause their works to be lost, or to be of no effect*], means, accord. to Abou-Is-hāk, *He will not recompense them for their good works*; the phrase being similar to the saying **قَدْ ضَلَّ سَعْيِكَ** [expl. above]. (TA.) And **أَضَلَّ اللَّهُ ضَلَالَكَ** † [*May God make thine erring to be no more, or to come to an end*], is expl. by ISk as meaning *may thine erring pass away from thee, so that thou shalt not err*; and he adds that the saying **مَلَّ مَلَانِكَ** means **ذَهَبَ**. (TA.) — Also † *He buried, and hid, or concealed, him, or it*. (K, TA.) You say, **أَضَلَّ المَيِّتَ** † *The dead was buried*. (S, O.) The phrase **أَضَلَّتْ بِهِ أُمَّهُ**, meaning † *His mother buried him, in a verse cited by IAqr, is extr., or anomalous*. (TA.) — And *He found him to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; losing his way; not rightly directed, or not finding the way to the truth*: like as one says **أَحْبَدَهُ**, and **أَهْلَكَه**. (TA.) — And you say, **أَضَلَّنِي كَذَا**, meaning † *Such a thing was, or became, beyond my power, or compass*. (IAqr, Mṣb, TA.) — See also 1, near the end.

5. **تَضَلَّتْ** *It went away*: so in the saying, **تَضَلَّتْ المَاءُ مِنْ تَحْتِ الحَجَرِ** [*The water went away from beneath the stone*]. (O, TA.)

6. **تَضَلَّ** *He feigned himself to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; or losing his way*. (O, TA.)

10. **استَضَلَّ ضَلَالَهُ** *His erring demanded that he should err [the more], so that he did err [the more]:* like as erring is said to be a cause of one's being made to err: see 4: and see also **ضَلَّ ضَلَالَهُ**, near the beginning of the art.: so in the saying of Abou-Dhu-eyb,

رَأَى المَوَادَّ فَاسْتَضَلَّ ضَلَالَهُ

[*The heart beheld her, and his erring demanded that he should err &c.*]. (Skr, S, TA.)

ضَلَّ: see **ضَلَّ**.

ضَلَّ: see **ضَلَّ**. — [Also, app. as meaning *A lost state; a state of perishing, coming to nought, or passing away*;] a subst. from **ضَلَّ** signifying **ضَالٌ** and **هَالِكٌ**. (S, TA.) — And hence [its usage, in the manner of a proper name, in] the saying, **هُوَ ضَلُّ بْنُ ضَلِّ**, (S,) which means, (S, O, K,) as also **هُوَ ضَلُّ بْنُ ضَلِّ**, (Ibn-'Abbād, O, K,) *He is the unknown, the son of the unknown*; (S, Z, O, K;) and in like manner, **الضَّلَالُ بْنُ الضَّلَالِ**; (S, O;) and **قُلُّ بْنُ قُلِّ**: (TA:) or *he is one in whom is no good*: (K:) or *he is one who persists in error*. (M, K.) — [Hence also, perhaps, it is said that] **ضَلَّ** [in the CK] means **يَا ضَلُّ مَا تَجْرِي بِهِ العَصَا** and **يَا تَلَفَّهُ** [i. e., app., *O the loss, or O the coming to nought, of that by reason of which the mare El-'Aṣā is running!*]: (K, TA:) a prov.; said by Kaṣeer Ibn-Sa'ad to Jedheemeh El-Abrash, when he went with him to Ez-Zebbā; for when they were within her province, he repented, and Kaṣeer said to him, "Mount this my horse, and escape upon him, for his dust will not be cloven [by the pursuer," i. e. he will not be overtaken]: (TA: [but the mare is thus made a male:]) or it was said by 'Amr Ibn-'Adee, when he saw El-'Aṣā, the mare of Jedheemeh, with Kaṣeer upon her: **قَوْمٌ** is suppressed after **يَا**; and **ضَلَّ** is of the forms [of verbs] denoting wonder, originally **ضَلَّلَ**, with ḍamm, like **حَبَّ** in the phrase **حَبَّ بِفُلَانٍ**, originally **حَبَّبَ**; and the meaning of the prov. is, *O people, what a case of perdition is that by reason of which El-'Aṣā is running!* i. e., the death of Jedheemeh. (Meyd.)

— **ضَلَّ** [in CK] means *A vain, or futile, thing*: (S, O, K:) [or *a vain, misleading thing*; **ضَلَّ** being an inf. n. of **ضَلَّلَ**]: 'Amr Ibn-Shās El-Asadee says,

تَذَكَّرْتُ لَيْلَى لَاتَ حِينَ إِكْرَامِهَا

وَقَدْ حَنِى الأَضْلَاعُ ضَلَّ بِتَضَلَّالٍ

[*I remembered Leylā when it was not a time for remembering her, the ribs having become bent by the bending of the back with age: it was a vain, misleading thing*]. (S, O.) — **ضَلَّ** **أَضْلَالٍ**: see **ضَلَّ**.

ضَلَّ **أَضْلَالٍ**: see **ضَلَّ**. — **هُوَ ضَلُّ بْنُ ضَلِّ**: see **ضَلَّ**.

ضَلَّةٌ *Confusion, or perplexity, and inability to see the right course*: (K:) [or *error: for*] one says, **فَعَلَ ذَلِكَ ضَلَّةً** *He did that in error* (**فِي ضَلَالَةٍ**): and **ذَهَبَ ضَلَّةً** *He went away not knowing whither he went*: (TA:) and **فُلَانٌ يَلُومُنِي ضَلَّةً** [*Such a one blames me wrongly*: (S, O:)] [or, *behind my back, or in my absence: for*] **ضَلَّةٌ** signifies