

7. انداص *It (a thing) slipped out (انسل) from the hand.* (S, M, K.) — انداص عَلَيْنَا بِشْرًا (S, M, K*) *He came upon us suddenly, or unawares, with evil, or mischief; syn. هَجَمَ (M), or فَاجَأَ (K).*

دَيْصُ (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 دَيْصُ. = Also pl. of دَائِصٌ [q. v.] (S, K.)

دِيَوْصُ, [so in the TA, but probably دِيَوْصُ, like its syn. دَلْوَصُ,] with kesr, *That moves about.* (Ibn-'Abbād, TA.)

دِيَاصُ 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: (Aq, 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 *ḍ*, 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.)

دَائِصُ 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-'Abbād, 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.)

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

مَدِيصُ [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 rājiz says,

* إِنَّ الْجَوَادَ قَدْ رَأَى وَبَيْصَهَا *
* فَأَيْنَمَا دَاصَتْ يَدِصُ مَدِيصَهَا *

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

إِنَّهُ لَمُنْدَاصٌ 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 وَقَعَ] thereinto.* (K.)

ديف

1. دَافَهُ, aor. يَدِيفُهُ, inf. n. دَيْفٌ: see 1 in art. دوف.

ديك

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

دِيكٌ a word of well-known meaning, (S, K.) *The domestic cock; i. e. the male of the دَجَاج:* (Mṣb, TA:) pl. (of mult. TA) دِيكَةٌ and دِيوكٌ (S, Mṣb, K) and (of pauc. TA) أُدْيَاكٌ. (K.) Sometimes it is employed as meaning دَجَاجَةٌ, (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,

* وَزَقَّتِ الدِّيكُ بِصَوْتِ رَقًا *

[And the cock muted with a sound, with vehement muting]; (K;) because the دِيك is also a دَجَاجَةٌ: so says ISd. (TA.) — دِيكُ الجِنَّ [The cock of the jinn, or genii;] a certain little creeping thing, or insect, (دَوِيَّةٌ,) found in gardens. (Kzw.) And the surname of the poet 'Abd-Es-Selām. (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-Muärrij; who says that hence the دِيك [or domestic cock] is thus called. (TA.) = † The [season called] ربيع [here meaning spring]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the دِيك [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-Muärrij, 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.)

[دِيكَةٌ 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.*]

أَرْضٌ مَدَاكَةٌ and مَدَاكَةٌ and مَدِيكَةٌ A land abounding with دِيكَةٌ [or domestic cocks]. (K.)

أَرْضٌ مَدِيكَةٌ: see what next precedes.

ديمر

1. دَامَتِ السَّمَاءُ, aor. تَدِيمُ, inf. n. دِيمٌ: see 1 in art. دوم.

2. دَيِمَتِ السَّمَاءُ: and دَيِمُوا said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places.

مَا زَالَتِ السَّمَاءُ دِيْمًا دِيْمًا: see دوم, in art. دوم.

دِيْمَةٌ: see دِيمَةٌ.

دِيْمَةٌ: see art. دوم.

دِيْمَوْمَةٌ and دِيْمَوْمَةٌ: see arts. دم and دوم.

دِيَوْمٌ: see دَائِمٌ, in art. دوم.

مَدِيْمَةٌ and أَرْضٌ مَدِيْمَةٌ: see art. دوم.

دين

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

M, K, TA,) [inf. n. دِينَ, (which see below,) in this and most of the other senses, or the inf. n. is دِينَ, and دِينَ is a simple subst.,] *He was, or became, obedient; he obeyed:* (IAq, 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:* (IAq, * K, * TA:) or *he was, or became, abased and enslaved and obedient.* (S.) You say, دَانَ لَهُ, (S,) and دِنْتُ لَهُ, (M, TA,) *He, and I, was, or became, obedient to him* [&c.], or *obeyed him* [&c.]. (S, M, TA.) And دِنْتُهُ, (M, K,) aor. أُدِينُهُ, (K,) *I served him, did service for him, or ministered to him, and acted well to him.* (M, K.) — [Hence,] *He became [a serrant of God, or] a Muslim.* (TK.) You say, دَانَ بِالإِسْلَامِ, inf. n. دِينَ, with kesr, [and دِيَانَةٌ] *He became, or made himself, a serrant of God by [following the religion of] El-Islām; [i. e. he followed El-Islām as his religion;] and so تَدِينُ.* (Mṣb.) And دَانَ بِكَذَا, (S,) and دِينَ بِهِ, (M, K,) inf. n. دِيَانَةٌ [and دِينَ]; and دَتِينُ بِهِ, [and تَدِينْتُ بِهِ; *He, and I, followed such a thing as his, and my, religion;*] (S, TA;) from دِينَ as signifying "obedience." (S.) And دَانَ بِدِينِهِمْ *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 the trad. of 'Alec, دِينَ يَدَانِ مَحَبَّةَ الْعُلَمَاءِ: دِينَ يَدَانِ [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islām 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.* (IAq, 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. دِنْتُ, (T, Mgh,) aor. as above, (T, S, Mṣb,) inf. n. دِينَ, (S, Mṣb,) from المَدْيَانَةُ, (Mṣb, [see 3,]) i. q. أَخَذَ الدِّينَ, (IKt, M, Mṣb, K,) or [rather] أَخَذَ دِينًا, (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 اِدَّانٌ and اِدَّانٌ and اِدَّانٌ signify [in like manner] أَخَذَ دِينًا: (K:) or the first, i. e. دَانَ, signifies he sought, or demanded, a loan, or the like; (ISk, S, Mgh, Mṣb;) as also اِدَّانٌ and اِدَّانٌ: (S, Mgh:) and he became indebted, in debt, or under the obligation of a debt: (S:) and أَخَذَ بِدِينِ اسْتَدَانَ and اِدَّانٌ and اِدَّانٌ signify [he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like أَخَذَ دِينًا; (M;) or the first and last of these three signify أَخَذَ الدِّينَ, and اِقْتَرَضَ [which means the same]: but اِدَّانٌ signifies he gave, or granted, what is termed دِينَ [meaning a loan, or*