

has not such an appointed time is [properly, but not always,] termed قَرْضِي : (K:) and دَيْنَةٌ signifies the same as دَيْن (T, M, K) in the sense above explained: (K:) a valid دَيْن (دَيْنٌ صَحِيحٌ) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْن is also applied to † [a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دَيْن properly so called: (Mḡb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is أُدْيَانٌ (Lh, M, K) and [of mult.] دِيُونٌ (S, M, K) [and in the CK is added and دَيْنَةٌ, with kesr; but this is a mistranscription for دَيْتُهُ, as syn. with أُدْيَانُهُ, which follows it, connected therewith by وَ]: the pl. of دَيْنَةٌ is دِيَانٌ. (TA.) You say, مَا أَكْثَرَ دَيْتَهُ and دَيْتُهُ [How great in amount is his debt!]; both meaning the same. (AZ, T.) And جِئْتُ لِطَلْبِ الدَّيْنِ i. e. الدَّيْنِ [I came for the demanding of the debt]. (AZ, T.) And عَلَيْهِ دَيْنٌ [On him lies a debt; i. e. he owes a debt]: and لَهُ دَيْنٌ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اشْتَرَى بِالْأَدْيَانِ [He bought upon credit]: (K:) and أَخَذَ الدَّيْنَ (IKt, M, Mḡb, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِالْأَدْيَانِ [He sold upon credit]: (K:) and بَعَثَهُ بِدَيْنٍ (TA) or بِدَيْنَةٍ (S) [I sold to him upon credit]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — [Hence,] † Death: (K, TA;) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللَّهُ بِدَيْنِهِ † [May God smite him with his death]. (TA.) — Thaalebeh Ibn-'Obeyd says, describing palm-trees,

* تَضَنُّنُ حَاجَاتِ الْعِيَالِ وَضَيْفِهِمْ *
* وَمَهْمَا تَضَمَّنَ مِنْ دِيُونِهِمْ تَقْبِضُ *

[They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the دِيُونٌ meaning what is obtained of their fruit that is gathered. (M, TA.)

دَيْنٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M,

K:) as also دَيْنَةٌ : (K: [in the M it is said, without any restriction, that دَيْنَةٌ is like دَيْن:]) this is its primary meaning: and its pl. is أُدْيَانٌ: or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.) الله الدَّيْنُ means Obedience to, and the service of, God. (T, K,*) And the saying, in the Kur [iv. 124], وَمَنْ أَحْسَنُ وَمَنْ أَدْبَانٌ means [And who is better] in obedience [than he who resigns himself to God?] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِي الدِّينِ means [There shall be no compulsion] in obedience. (Er-Rághib, TA.) — A religion: (K, and in one of my copies of the S:) pl. as above: (S:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islám]. (TA.) الدَّيْنُ is a name for That whereby one serves God. (S, * K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإيمان, which means "religious belief." And it [particularly] signifies [The religion of] El-Islám. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرِيعَةُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الوَرَع. (S, K.) — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Kátádeh, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِأَخَاهُ فِي دِينِ الْمَلِكِ فِي حُكْمِهِ, meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e., فِي حُكْمِهِ, or فِي قَضَائِهِ (Kátádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El-Umawee, the meaning is, in the dominion of the King. (T.) — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs (IAth, K, TA) and their inheritances (IAth, TA) and their modes of buying and selling and their ways of acting, (IAth, K, TA,) and other ordinances of the faith [&c.]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دَيْنٌ in the sense next following. (TA.) — Custom, or habit; (AZ, T, S, M, K;) as also دَيْنَةٌ : (M, * TA:) and business: (S, TA:) pl., as above, أُدْيَانٌ.

(M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ دَيْنِي ذَلِكَ That has not ceased to be my custom, or habit. (T, TA.) — A way, course, mode, or manner, of acting, or conduct, or the like. (K.) — I. q. تَدْبِيرٌ [app. as meaning Management, conduct, or regulation, of affairs]. (K.) — State, condition, or case. (S, M, K.) ISH says, I asked an Arab of the desert respecting a thing, and he said to me, دَيْنٌ غَيْرُ هَذِهِ لِأَخْبَرْتُكَ [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — A property, such as is an unknown cause of a known effect; syn. خَاصَّةٌ. (KL. [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.]) = Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] = Repayment, requital, compensation, or recompense: (S, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, دَيْنٌ يَوْمَ الدِّينِ, i. e. [The King] of the day of requital, in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذَلِكَ الدِّينُ الْقَيِّمُ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) = Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K:) mastery, or ownership; or the exercise, or possession, of authority. (K, TA.) = A disease: (Lh, IAḡr, T, S, M, K:) or, accord. to El-Mufaddal, an old disease. (IAḡr, T.) = [It is said to signify also] A constant, or a gentle, rain; as also دَيْنَةٌ : (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Eṭ-Tirmáh, there cited as an ex., ends with وَدَيْنٌ, which is in that instance syn. with مَوْدُونٌ, meaning "moistened;" its و being the primal radical, not the conjunction و; and دَيْنٌ as meaning any kind of rain being unknown. (T, TA.) = See also دَائِنٌ.

دَيْنَةٌ, (so in the TT, as from the T,) or دَيْنَةٌ, with kesr, (so in the TA,) A cause of death. (T, TA.)

دَيْنٌ: see دَيْنٌ, in five places: = and دَيْنٌ, in three places: = and دَيْنَةٌ.

دَيْنٌ Religious; or one who makes himself a servant of God; (S, Mḡb;) as also مُتَدِينٌ. (S.)

دَيَانٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) a subduer; (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article