

ض

The fifteenth letter of the alphabet: called ضَادٌ: it is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed شَجَرِيَّةٌ, ('Eyn, Mgh, TA,) from الشَّجَرُ, which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter ج:) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] أُضْرَاسٌ; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as ظَاءٌ, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Faḍl: he says [also] that some of the Arabs substitute it for ظَاءٌ, saying ظَهْرٌ for ظَهْرٌ; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Mgh in art. ضود:) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the اَضْرَاسُ; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of ذ and ث, and these three letters are termed ثَوْبِيَّةٌ [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:) it is of the class termed الحُرُوفُ الْمُسْتَعْلِيَّةُ: (L in art. ضود:) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art. ;) [whence the saying of Moḥammad, أَنَا أَفْصَحُ مَنْ نَطَقَ بِالصَّادِ I am the most chaste in speech of those who have pronounced the letter dād; i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce بَيْدٌ;] or it is a letter rarely occurring in the language of any other people. (L in that art.) — It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. ضود;) [but it is so substituted in some cases of اِدْغَامٌ, as, for instance, for the ل of the article اَل, and in يَصْرَعُ for يَتَصَرَّعُ, and the like; and] it is sometimes substituted for ص, as in مَصَّيَا for مَصَّ الرَّمَانَةِ, as Ibn-Oḡfoor says, and Ks mentions مَنَاصٍ for مَنَاصٍ; (TA;) and also for ل, as Ibn-Málik says in the Tes-beel, an instance of which is رَجُلٌ جَهْدٌ

for جَدُّ, mentioned by J; (MF, TA;) and sometimes it is changed into ل, as in the instance of اَضْطَجَعَ for اَطْجَعَ. (§ and L & c. in art. ضجع.) = [As a numeral, it denotes *Eight hundred.*]

ضَا

ضَوْضُو: see the next paragraph but one, in two places. = Also The bird called أُخَيْلٌ [q. v.]: (O, K:) so says ISd: but IDrd doubts its correctness. (TA.)

ضَضًا: see the next paragraph.

ضَوْضُو (S, O, K) and ضَضِي: and ضَوْضُو (O, K) and accord. to ISd ضَضًا, which is of an extr. measure, (TA,) *Origin, root, race, or stock*; syn. أَصْلٌ: (S, O, K:) and the place in which a thing originates; syn. مَعْدِنٌ: (K:) hence, in a خُطْبَةٌ of Aboo-Tálib, الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَزُرْعَ إِسْمَاعِيلَ وَضَضِي [and of the race of Muḍar]: and يَخْرُجُ مِنْ هَذَا ضَضِي, occurring in a trad., i. e. *There shall spring from the stock, or race, of this*; or, as some relate it, it is [صِصِي] with the unpointed ص, which means the same: and you say ضَضِي صِدْقِي [An excellent origin or race]: (TA:) [see an ex. voce بُوْبُو, in art. بَا: and see also ضَضِي:] or ضَضِي & c. signify *multitude, and abundance, of offspring or breed*; (K, TA;) whence the ضَضِي of sheep. (TA.)

ضَضًا, [in the CK الضَضًا is erroneously put for الضَضًا,] as also ضَوْضًا (O, K, TA) and ضَوْضِي, (CK,) [which belong to art. ضو and the last of which is mentioned in the K in art. ضوض.] The voices, cries, or shouts, of men, (AA, O, K, TA,) in war, or fight. (O, K, TA.)

ضَوْضًا: see the next preceding paragraph.

ضَوْضُو: } see ضَضِي.
ضَضِي: }

ضَوْضُو or مَضُوضٌ, (accord. to different copies of the K,) the former app. the original of the latter,

[which is mentioned in the K in art. ضوض, but in the CK there written مَضُوضِي,] (TA,) applied to a man, *Crying out, shouting or clamouring.* (K.)

ضَابِلٌ

ضَابِلٌ, and ضَيْبِلٌ, (S, M, O, K,) like زَيْبِرٌ and زَيْبَرٌ, (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) *Calamity, or misfortune*: (S, M, O, K:) [it is said that] زَيْبِرٌ and ضَيْبِلٌ are the only instances of the measure فَعْلَلٌ: (K:) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the ة be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root ضبِل]: (S, O:) ضَيْبِلٌ, however, with ص, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as ضَيْبِلٌ, with ض; and IB mentions نَتَدُلُّ, meaning [likewise the same, or] “incubus,” or “nightmare:” [but one of these four instances may be excepted; for] it is said in the K [in art. زَابِرٌ] that زَيْبِرٌ may be incorrect. (TA.)

ضَاذٌ

1. ضَاذٌ, aor. ضَاذٌ, inf. n. ضَاذٌ and ضَاذٌ, *He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically*; (K;) like ضَاذَةٌ, aor. يَضُوزُ and يَضِيرُ. (TA.) — ضَاذَةٌ حَقَّةٌ, (K,) aor. ضَاذٌ and ضَاذٌ, (TA,) [but the latter is probably a mistake for ضَاذٌ,] *He deprived him, or defrauded him, of a part, or the whole, of his right, or due*: (K:) *he refused it to him; or withheld it from him*: (TA:) like ضَاذَةٌ إِيَّاهُ, aor. يَضِيرُهُ (S* and K* and TA in art. ضير) and يَضُوزُهُ. (K* and TA in art. ضوز.)

ضَاذِي: } see what here follows.
ضَاذِي:

ضَاذِي, (K,) ضَاذِي, and ضَاذِي, (K,) the first mentioned by AZ (§ in art. ضير) and IAqr, (TA,) and the second by Fr (§ ubi supra) and IAqr, (TA,) and the third by Fr, (§ ubi