

دُوكَة; and its pl. دُوكُ: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Aboo-Turáb, TA.)

مَدَاكُ i. q. صَلَاةٌ (K,) i. e., (TA,) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA;) as also دُوكُ (TA) and مَدُوكُ (K:) or this last signifies *a stone with which perfume is bruised, brayed, or pounded*: (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مَدُوكُ: see the next preceding paragraph.

## دول

1. دَالٌ i. q. دَارٌ. (TA.) You say, دالت الأيامُ, (S, Mṣb, K,) aor. تَدُولُ, (Mṣb,) inf. n. دَوْلٌ, (KL,) meaning دَارَتْ; (S, Mṣb, K;) [i. e.] *The days came round [in their turns]*. (KL.) — دَوْلٌ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K;) and so دَوْنَةٌ. (TA.) [Hence,] one says, دالت له الدَّوْنَةُ [The turn of fortune was, or became, in his favour; or] good fortune came to him: and دالت عليه الدَّوْنَةُ [The turn of fortune was, or became, against him; or] good fortune departed from him. (MA.) — [Golius assigns to دال, with دَوْنَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْنَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Obivit alter alterum in bello:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دال, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ and دَانَةٌ, (K,) or دَوْنَةٌ, (T,) *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً, (IAḡ, T, K,) i. e. مَشْهُورًا. (TK.) — دال الثَّوبُ, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] جَعَلَ وَدَّهُ يَدُولُ *His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دَوْلٌ *He wrote a d.* (TA.)

3. دَاوَلٌ, [inf. n. مُدَاوَلَةٌ] *He made to come round [by turns, or to be by turns]*: hence the saying in the Kur [iii. 134], وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا, *And those days, we make them to come round [by turns] to men*: (S, \*K, \*TA:) or this means, *we dispense them by turns to men*; (Bd, Jel;) to these one time, and to these another; (Bd;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ, *I dispensed the thing among them by turns, and they had, or received, or took, it by turns*. (Bd on the passage of the Kur quoted above.) مُدَاوَلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.])

4. اِدَالَةٌ (M, K,) inf. n. اِدَالَةٌ, (T, TA,) [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*] is

from اِدَالَةٌ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from اِدَالَةٌ,] the saying, اَدَانَا اللَّهُ مِنْ عَدُوِّنَا [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And اَدَاكَ اللَّهُ مِنْ عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Hām p. 547.) And اَدَالَ اللَّهُ زَيْدًا مِنْ عَمْرٍو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Har p. 118.)

Hence, also, (TA,) El-Hajjáj said, اِنَّ الْاَرْضَ اِنَّ الْاَرْضَ سَدَالٌ مِمَّا كَمَا اَدَلْنَا مِنْهَا [Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] اِدَالَةٌ signifies غَلَبَةٌ [or Victory]: (S, K:) or [rather], as some say, it signifies نُصْرَةٌ [i. e. aid against an enemy]: (Har ubi suprâ:) you say, اَللَّهُمَّ اِدْرِبْنِي عَلَى فُلَانٍ O God, aid me against such a one. (S, and Har ubi suprâ. [In the former, and اَنْصُرْنِي عَلَيْهِ, as an explicative adjunct: in the latter, اَي نَصْرْنِي عَلَيْهِ, for اَنْصُرْنِي.]])

6. تَدَاوَلُوهُ *They took it, or had it, by turns*. (S, Mṣb, K. See 3.) You say, تَدَاوَلْنَا الْاَمْرَ We took [or did] the affair by turns. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْاَمْرَ بَيْنَنَا *We did the work, and the thing, or affair, by turns, among us*. (T.) And تَدَاوَلُوا الْبَاطِلَ *They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like*; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلْتَهُ الْاَيْدِي *The hands took it by turns*. (S.) And تَدَاوَلَتِ الرِّياحُ رَسْمًا *The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west*. (Az, TA in art. عور.) And, of a thing, you say, يَتَدَاوَلُ (T) or يَتَدَاوَلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَاوَلَتِ الْاَرْضُ بِالرَّغِي *The land was pastured on by turns*. (S and K in art. وطلب.) [تَدَاوَلُوهُ] also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn*; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.] And تَدَاوَلَتِ الْاَشْيَاءُ *The things alternated; or succeeded one another by turns, one taking the place of another*: (L in art. نسخ:) and [in like manner] الْاَزْمَنَةُ [the times]. (Mṣb and K in that art.) [See also 6 in art. دفو.]

7. اِنْدَالُ الْقَوْمِ *The people, or party, removed, or shifted, from one place to another*. (S.) — اِنْدَالَ مَا فِي بَطْنِهِ *What was in his belly*, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) — And اِنْدَالَ (the belly) became wide,

and near, or approaching, to the ground. (M, K.) Also (K) *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K;) and so دَالٌ. (K.) — And *It (a thing) dangled, or moved to and fro; and hung*. (M, K.)

دَالٌ *One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت*: masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالٌ حَسَنَةٌ [a beautiful د]: the pl. is اَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَانَةٌ.

دَوْلٌ an inf. n. of دَالٌ in senses explained above. (K, KL.) — Also i. q. دَلْوٌ [A bucket]: (K:) [an arabicized word from the Pers. دَوْل: or] formed from دَلْوٌ by transposition. (TA.)

دَوْنٌ, as an epithet applied to نَبَلٌ [or arrows] i. q. مُتَدَاوِلٌ. (IAḡ, M, K,\*) So in the saying,

يَلُوذُ بِالْحَوْدِ مِنَ النَّبْلِ الدَّوْنِ

[app. relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows received in turns by one after another of the herd*]. (IAḡ, M.) — See also دَوْلَةٌ.

دَانَةٌ i. q. شَهْرَةٌ [Notoriousness, &c.]: pl. [or rather coll. gen. n.] دَالٌ. (IAḡ, T, K.) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change, or vicissitude, of time, or fortune*, (K, TA,) *from an unfortunate and evil, to a good and happy, state or condition*; (TA;) [i. e.,] *relating to good*; as دَبْرَةٌ, on the contrary, relates to evil: (Aḡ, T and M in art. دبر:) [therefore meaning *a turn of good fortune; a favourable turn of fortune*: or] *good fortune [absolutely]*: (KL:) *a happy state or condition, that betides a man*: (MF:) [also] *a turn which comes to one or which one takes [in an absolute sense]*; syn. نَوْبَةٌ (K in art. نوب:) and [particularly] (K) *a turn (عَقْبَةٌ) [to share] in wealth, and [to prevail] in war*; as also دَوْلَةٌ: ('Eesà Ibn-'Omar, \*T, \*S, \*M, K,\*) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking, or having, a thing*,] from تَدَاوَلُوا signifying "they took, or had, the thing by turns:" (Mṣb:) or دَوْلَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, S, M, Mṣb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تَدَالٌ) over the other: one says, كَانَتْ قَدْرَجَعَتِ فِي الْحَرْبِ [The turn to prevail over them in war was ours]: (S:) and قَدْرَجَعَتِ عَلَى هَوْلَاءِ [The turn to prevail against these returned]; as though meaning النِّبْرَةُ: so says Fr: but دَوْلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the S,) دَوْلَةٌ signifies *a thing that is taken by turns*; and دَوْلَةٌ, the act [of taking by turns]; (T, S;) and *a transition from one state, or condition, to another*: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الْفَيْءُ دَوْلَةً بَيْنَهُمْ, meaning [The