

ك,) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each <sup>2</sup>, (Msb, K,) inf. n. ضَعْفٌ and ضَعَفٌ (S, O, \*Msb, K) [and app. ضَعَفٌ (q.v. infra) or this is a simple subst.] and ضَعْفَةٌ and ضَعْفِيَّةٌ (K,) all of which are inf. ns. of the former verb, (TA,) or the first, which is of the dial. of Kureysh, is of the former verb, and the second, which is of the dial. of Temeem, is of the latter verb, (Msb,) *He, or it, was, or became, weak, feeble, faint, frail, infirm, or unsound; ضَعْفٌ and ضَعَفٌ being the contr. of قُوَّةٌ*, (S, O, Msb, K,) and of صِحَّةٌ; (Msb;) and both of them may be used alike, in every relation; or, accord. to the people of El-Basrah, both are so used; so says Az; (TA;) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion. (O, Msb, K: but this is omitted in my copy of the TA.) — ضَعْفٌ عَنِ الشَّيْءِ means *He lacked strength, or power, or ability, to do, or accomplish, or to bear, the thing; [he was weak so as to be disabled, or incapacitated, from doing, or accomplishing, or from bearing, the thing;]* syn. عَجَزَ عَنْهُ, (Msb in art. عجز,) or عَجَزَ عَنْ أَحْتِبَالِهِ. (Msb in the present art.) — [See also ضَعْفٌ below.] = ضَعْفٌ also signifies *It (a thing) exceeded; syn. زَادَ*. (L, TA.) — And you say, ضَعَفْتُ الْقَوْمَ, (Lth, O, K, \*) aor. <sup>2</sup>, (O,) or <sup>2</sup>, (K, TA,) inf. n. ضَعْفٌ; (O;) [and app. ضَعَفْتُ عَلَيْهِمْ, like as you say زِدْتُ عَلَيْهِمْ;] *I exceeded the people, or party, in number, so that I and my companions had double, or several-fold, the number that they had.* (Lth, O, K, \*) — See also 3.

2. ضَعَفَهُ, inf. n. تَضَعِيفٌ: see 4: and see also الضَعْفُ. — Also *He reckoned, or esteemed, him ضَعِيفٌ* [i. e. *weak, &c.*]; (O, K;) and so *استضعفه*, (S, O, Msb, K,) and *تضعفه*: (O, K:) or *استضعفه* signifies *he found him to be so; (TA;) or he asserted him to be (جَعَلَهُ) so; (Msb;) or, as also تضعفه, he [esteemed him to be so, and therefore] behaved proudly, haughtily, or insolently, towards him, in respect of worldly things, because of [his] poverty, and meanness of condition.* (IAth, TA.) غَلَبَنِي أَهْلُ الْكُوْفَةِ اسْتَعْمِلَ عَلَيْهِمُ الْمُؤْمِنُ فَيَضَعِفُ [The people of El-Koofeh have overcome me: I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness:] is a saying mentioned in a trad. of 'Omar. (TA.) — And *He attributed, or ascribed, (O, K,) to him, i. e. a man, (O,) or † to it, i. e. a tradition, [&c.] ضَعْفٌ* [meaning *weakness, app.*, in the case of a man, of judgment, and in the case of a tradition &c., of authority]. (O, K, TA.) = And *He doubled it, or made it double, covering one part of it with another part.* (TA.) — See also the next paragraph, in two places.

3. ضَاعَفَهُ, (S, O, K,) inf. n. مُضَاعَفَةٌ; (S, Msb;) and ضَعَفَهُ, (S, K,) inf. n. تَضَعِيفٌ; (S, O, Msb;) and ضَاعَفَهُ, (S, O, K,) inf. n. إِضَاعَافٌ; (S, Msb;) all signify the same; (S, K;) i. e. *He doubled it,*

or *made it double, or two-fold; (O, K;) [and trebled it, or made it treble, or three-fold; and redoubled it, or made it several-fold, or many-fold; i. e. multiplied it; for] Kh says, التَضَعِيفُ signifies the adding to a thing so as to make it double, or two-fold; or more [i. e. treble, or three-fold; and several-fold, or many-fold]; (S, O, Msb;) and so الإضَاعَافُ, and المضَاعَفَةُ; (S, Msb;) and ضَعَفَهُ, without tesheed, signifies the same as ضَاعَفَهُ. (Ham p. 257.) The saying, in the Kur [xxxiii. 30], يُضَاعَفُ لَهَا الْعَذَابُ ضَعْفَيْنِ, (Mgh, O, K,) in which AA read يَضَعِفُ, (TA,) accord. to AO, (Mgh, O,) means, *The punishment shall be made to her three punishments; (Mgh, O, K;) for, he says, she is to be punished once; and when the punishment is doubled two-fold, [or is repeated twice,] the one becomes three: (TA:) he adds, (O,) and the tropical meaning of يَضَاعَفُ [مَجَازٌ يَضَاعَفُ] [for which مَجَازٌ يَضَاعَفُ is erroneously put in the CK] is two things' being added to a thing so that it becomes three: (O, K:) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, *she shall be punished with twice the like of the punishment of another; (Mgh;)]* [so that it may be rendered the punishment shall be doubled to her, made two-fold; and in like manner] Ibn-'Arafch explains it as meaning *she shall have two shares of punishment.* (O.) *فَيَضَاعَفُهُ لَهُ أَضْعَافًا كَثِيرَةً* [And He will multiply it to him many-fold, or, as some read, فَيَضَاعَفُهُ] is another phrase occurring in the Kur [ii. 246]. (O, TA.) And one says, *أَضَعَفْتُ النَّوَابِ لِلْقَوْمِ* [I doubled, or multiplied, the recompense to the people, or party]. (Msb.) And *أَضَعَفُ الْقَوْمُ* The people, or party, had a doubling, or multiplying, [of their recompense, &c.] made to them; (Msb;) [and so, app., *أَضَعَفُوا*; (see مُضَعِفٌ);] i. q. *لَهُمْ*. (S, O, K.)**

4. *اضعفه* *He*, (God, Msb, or another, S,) or *it*, (disease, TA,) rendered *him ضَعِيفٌ* [i. e. *weak, &c.*]; (S, O, Msb, K;) as also *ضعفه*. (L, TA.) = And *أضعف*, said of a man, *He became one whose beast was weak.* (S, O, K.) = See also 3, first sentence, and last two sentences.

5: see 2, in two places. = [تضعف app. signifies also *He manifested weakness: see تصور.*]

6. *صار ضعف ما كان* signifies *It became double, or two-fold; and treble, or three-fold; and several-fold, or many-fold.* (O, K.)

10: see 2, in two places.

ضعفٌ an inf. n. of 1, like ضَعْفٌ, (S, O, \*Msb, K,) [both, when used as simple substs., signifying *Weakness, feebleness, &c.*,] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Msb, K;) and ضَعْفٌ signifies the same, (IAar, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.) — ضَعْفُ التَّأْلِيفِ [Weakness of construction, in language,] is such a con-

struction of the members of a sentence as is contrary to the [generally-approved] rules of syntax; as when a pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition]; for instance, in the phrase, ضَرَبَ غَلَامُهُ زَيْدًا [“His,” i. e. Zeyd’s, “young man beat Zeyd”]. (KT.) When the pronoun is affixed to the objective complement, as in خَافَ رَبَّهُ عُمَرُ [“Omar feared his Lord”] such introduction of it is common: (IAk p. 128:) and it is [universally] allowable when the pronoun is of the kind called الضَمِيرُ الشَّانِ, as in إِنَّهُ زَيْدٌ قَاتِلٌ رَبِّهِ; or ضَمِيرُ رَبِّهِ, as in رَبِّهِ رَجُلًا لَقِيْتُهُ; or ضَمِيرُ رَبِّهِ, as in نَعِمَهُ رَجُلًا زَيْدٌ. (Kull p. 56.) — [In the CK, a signification belonging to ضَعْفٌ is assigned to ضَعْفٌ.]

ضعفٌ: see ضَعْفٌ. — ضَعْفٌ مِنْ ضَعْفٍ in the Kur xxx. 53 means *Of sperm.* (O, K, TA.) AA, reciting before the Prophet, said ضَعْفٌ مِنْ; and was told by the latter to say ضَعْفٌ مِنْ, [i. e.] with damm. (TA.)

ضعفٌ الشَّيْءِ signifies *The like of the thing, (AO, Zj, S, O, Msb, K, TA,) that doubles it (يضعفه); (Zj, TA;) and ضِعْفَاهُ, twice the like of it; (AO, S, O, Msb, K;) and أَضْعَافُهُ, the likes of it: (S, Msb;) الضَعْفُ in the [proper] language of the Arabs means the like: this is the original signification: (Az, Msb:) and (K, TA, but in CK “or,”) then, by a later [and conventional] usage, (Az, Msb,) the like and more, the addition being unlimited: (Az, Msb, K:) one says, هَذَا هَذَا ضَعْفٌ i. e. *This is the like of this: and هَذَا هَذَا ضِعْفَاهُ i. e. These two are twice the like of it: and it is allowable in the language of the Arabs to say, هَذَا ضِعْفُهُ meaning This is twice the like [i. e. the double] of it, and thrice the like [i. e. the treble] of it, [and more,] because the ضَعْفُ is an unlimited addition: (Az, Msb: [and the like is said in the O, on the authority of Az:]) and one says, لَكَ ضِعْفُهُ meaning *Thou shalt have twice the like of it, (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also thrice the like of it, and more without limit: (K:) and الإثنان ضِعْفُ الْوَاحِدِ [i. e. الإثنان is the double of الواحد]: (M and K in art. ثنى:) and if one say in his will, *أَعْطَوهُ ضِعْفَ نَصِيبِ وَلَدِي*, twice the like of the share of his child is given to him; and if he say ضِعْفِيهِ, thrice the like thereof is given to him; so that if the share of the son be a hundred, he [the legatee] is given two hundred in the former case, and three hundred in the latter case; for the will is made to accord with the common conventional language, not with the niceties of the [proper] language: (Az, Msb: [and the like is said, but less fully, in the Mgh:]) the pl. is أَضْعَافٌ only. (TA.) إِذَا لَادَتْكَ ضَعْفٌ إِذَا لَادَتْكَ ضَعْفٌ, in the Kur [xvii. 77], means ضَعْفٌ عَذَابٍ حَيًّا وَمَيِّتًا***