

ضَفْرٌ *A camel's girth, of plaited [goats'] hair;* (K, *TA;) as also **ضَفَارٌ**: (K:) the girth of a camel's saddle: (S:) a wide girth of a camel's saddle; as also **ضَفِيرَةٌ**: pl. [of mult.] (of the first, TA) **ضَفُورٌ** (K, TA) and [of pauc.] **أَضْفَارٌ**: (TA;) and (of the second, TA) **ضَفْرٌ**. (K, TA.) — See also **ضَفِيرَةٌ**, in three places. — Also † *A great quantity of sand that has become collected together: or a quantity of sand that has become accumulated, part upon part;* (K;) and (K) so **ضَفْرَةٌ**: (S, K:) pl. [of the former] **ضَفُورٌ**; (K;) and [coll. gen. n.] of the latter **ضَفْرٌ**: (S:) or a long, broad, **حَفَفٌ** [generally expl. as meaning a winding tract] of sand; by some pronounced **ضَفْرٌ**: (Lth, TA:) [or] a **حَفَفٌ** of sand is termed **ضَفِيرَةٌ**. (S.)

ضَفْرٌ: see the last preceding sentence.

كِنَانَةٌ = **ضَفْرٌ**: see **ضَفْرَةٌ**: [its n. un.] **ضَفْرٌ** and **ضَفْرَةٌ** [in the TA **ضَفِيرَةٌ**, evidently a mistranscription,] i. q. **مَمْتَلِنَةٌ** [i. e. *A full quiver*]. (S, O. [Freytag writes **ضَفْرَةٌ** **كِنَانَةٌ**, and explains it as meaning "Gens Cinanah impleta est:" but in my copies of the S and in the O, it is **كِنَانَةٌ**].)

ضَفَارٌ: see **ضَفْرٌ**, first sentence.

ضَفِيرٌ *A rope of [goats'] hair,* (Mgh, Mṣb, TA,) twisted: of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — And † *The shore, or side, of the sea or of a great river;* (O, K, *TA;) as also **ضَفِيرَةٌ**. (TA.)

ضَفْرٌ (Aṣ, S, M, A, Mgh, Mṣb, K) and **ضَفْرٌ**, (S, M, A, Mgh, K,) the latter an inf. n. used as a subst. [properly so termed], (Mgh,) *A single lock of hair:* (M, Mṣb, K:) and (Mṣb) a [lock of hair such as is termed] **دَوَابَّةٌ**, (Mgh, Mṣb,) or **عَدِيرَةٌ** and **عَدِيرَةٌ**, of a woman: (Aṣ, TA:) or a plaited, braided, or interwoven, **دَوَابَّةٌ**: (A, TA:) or [a plait of hair] consisting of three, or more, distinct portions: (Mṣb:) or i. q. **عَقِيصَةٌ** [q. v.]: one says **لَهَا ضَفِيرَتَانِ**, and **ضَفْرَانِ**, meaning **عَقِيصَتَانِ**: (Yaḥkoob, S:) or the **ضَفِيرَتَانِ** pertain to a man, not to a woman; [though such is not the case accord. to modern usage;] and **عَدَائِرِ**, [pl. of **عَدِيرَةٌ**], to women; and these are **مَضْفُورَةٌ** [i. e. plaited]: (AZ, TA:) the pl. of **ضَفِيرَةٌ** is **ضَفَائِرٌ** (A, Mṣb) and **ضَفْرٌ**; (Mṣb;) and the pl. of **ضَفْرٌ** is **ضَفُورٌ**. (A.) — See also **ضَفْرٌ**, in two places. — **ضَفِيرَةٌ** also signifies † *A dam,* (IAṣ, S, A, Mgh, Mṣb,) *extending in an oblong form upon the ground, having in it wood and staves,* (IAṣ, TA.) — And † *A plain, or soft, tract of land, oblong, producing herbage or the like, extending [to the distance of the journey of] a day, or two days.* (TA.) — See also **ضَفِيرٌ**.

الضَّافِرُ فِي الْحَجِّ *He who twists, or plaits, his hair during the performance of the pilgrimage.* (TA.)

ضفو

1. **ضَفَا**, aor. **يَضْفُو**, (S, Mṣb,) inf. n. **ضَفُو** (S, Mṣb, K) and **ضَفُو**, (Mṣb,) *It (a thing, S, and a garment, S, Mṣb) was, or became, complete, full, ample, or without deficiency.* (S, Mṣb, K, *) — And *It was, or became, much in quantity;* (S, K, *TA;) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool. (TA.) [Hence,] one says, **ضَفَّتْ عَلَيْهِ التَّعْمَةُ**, i. q. **رَفَّتْ** [i. e. *Wealth became abundantly bestowed upon him*]. (M in art. ر.ف.) And **ضَفَا العَيْشُ**, meaning **اِتَّسَعَ** [i. e. *The means of subsistence became ample*]. (Mṣb.) — And **ضَفَا الحَوْضُ**, (TA,) inf. n. **ضَفُو**, (K, TA,) *The watering-trough overflowed (K, *TA) by reason of its fulness.* (TA.) = **ضَفِيَ** *He (a man) became poor:* mentioned by Az in art. ضيق. (TA.)

ضَفَا *A side:* and **ضَفَوَاهُ** *his, or its, two sides.* (K.) [**ضَفَّةٌ** and **ضَفَّةٌ**, also, have a similar meaning.]

ضَفُو [an inf. n. of 1, q. v.: and as a simple subst.,] *Wealth, or prosperity, and ampleness [of circumstances].* (TA.) [See also what next follows.]

ضَفْوَةُ العَيْشِ *An easy and a plentiful state, or condition, of life.* (K, TA.) One says, **فُلَانٌ فِي ضَفْوَةٍ مِنْ عَيْشِهِ** [*Such a one is in an easy and a plentiful state, or condition, in respect of his means of subsistence*]. (S.)

تَوْبٌ ضَافٌ *A garment that is complete, full, ample, or without deficiency.* (S, Mṣb, K, *) And **فَرَسٌ ضَافِي السَّبِيبِ** *A horse full, or ample, in the hair [or hair of the forelock or of the mane or of the tail].* (TA.) And **رَجُلٌ ضَافِي الرَّأْسِ** *A man having much hair of the head.* (S.) And **دِيمَةٌ ضَافَةٌ** *A lasting, or continuous, or continuous and still, rain, in consequence of which the land becomes abundant with herbage.* (TA.) And **هُوَ ضَافِي الفُضْلِ** † [*He is abundant in excellence*]. (TA.)

ضل

1. **ضَلَّتْ**, (S, Mgh, *O, Mṣb, *K,) third pers. **ضَلَّ**, (Mgh, Mṣb,) aor. **ز**, (S, Mgh, O, Mṣb, K,) inf. n. **ضَلَالٌ** and **ضَلَالَةٌ**; (S, *O, *Mṣb;) and **ضَلَّتْ**, (S, Mgh, *O, Mṣb, *K,) third pers. as above; (Mgh;) the former of the dial. of Nejd, and the more chaste; the latter of the dial. of the people of El-'Áliyeh, (S, Mṣb, TA,) and of El-Hijáz, and Kr has mentioned **ضَلَّتْ** for **ضَلَّتْ** as heard from the tribe of Temeem; (TA;) *I erred, strayed, or went astray;* (Mgh, Mṣb;) *deviated from the right way or course, or from that which was right; missed, or lost, the right way; or lost my way;* **ضَلَّالٌ** and **ضَلَالَةٌ** signifying the contr. of **رَشَادٌ**, (S, O, TA,) and **هُدًى**. (K, TA.) [See **ضَلَّالٌ** below.] Hence, in the Kur [xxxiv. 49], **قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي** [*Say thou, If I err, I shall err only against myself, i. e., to my own hurt*]. (O, Mṣb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, **ضَلَّ ضَلَالَهُ** [app.

His error became error indeed; a phrase similar to جَدَّ جُدَّهُ, q. v.: or his erring passed away; see 4, latter part]. (TA.) And **ضَلَّ عَنِ القَصْدِ** *He deviated from the right way or course.* (TA.) And the verb is trans. as well as intrans.: you say, **ضَلَّ الطَّرِيقَ**, and **ضَلَّ عَنْهُ**, aor. **ز** and **ز**, (Mgh, Mṣb,) inf. ns. as above, meaning *He erred, strayed, or went astray, from the road, or way;* (Mṣb;) *he did not find the way to the road:* (Mgh, Mṣb:) and of anything stationary, if you miss the place thereof, you say **ضَلَلْتَهُ** and **ضَلَلْتَهُ**: (Az, Mṣb:) or you say, **ضَلَلْتُ الطَّرِيقَ**, (K,) or **ضَلَلْتُ المَسْجِدَ**, and **الدارَ**, (ISk, S, O,) [*I missed, or lost, the right way to the road, or the mosque, and the house,*] when you know not the place thereof: (ISk, S, O:) and in like manner, anything stationary, to which one does not find the way: (ISk, S, O, K:) and AA says the like: but that one says of a thing that falls from his hand, and a thing that quits its place, **أَضَلَّتْهُ**, (IB, TA,) which means *I lost it, and knew not its place;* meaning, for instance, a horse, or she-camel, or the like: (Az, Mṣb:) [thus] one says, **أَضَلَّتْ بَعِيرِي** [*I lost my camel, and knew not his place,*] (AA, ISk, S, IB, O) when his shank has been tied up to his arm and one does not find the way to him, and when he has been left loose and has gone away whither one knows not: (AA, IB, TA:) but Yoo differs from others respecting this case; for, accord. to him, one says, **أَضَلَّ بَعِيرَهُ** and also **ضَلَّهُ**, in the same sense; (O, TA;) and the like is said in the K: (TA:) and it is also said in the Bári' that when you seek an animal and miss its place and find not the way to it, it is regarded as in the category of stationary things, and therefore you say **ضَلَلْتَهُ**. (Mṣb.) — **ضَلَّ** signifies also *He was, or became, confounded, or perplexed, and unable to see his right course.* (Ibn-Es-Seed, TA.) — Also, aor. **ز** (S, O, K) and **ز**, (K,) the pret. being like **زَلَّ** and **مَلَّ**, (TA,) inf. n. **ضَلَالٌ**, *It (a thing, S, O, TA) became lost; [as though it went astray;] it perished, came to nought, or passed away.* (S, O, K, TA.) Thus in the phrase **ضَلَّ عَنِّي كَذَا** *Such a thing became lost from me.* (Mgh.) One says to him from whom pieces of money have dropped, **قَدْ ضَلَّتْ عَنْكَ** [*They have become lost from thee*]. (TA.) And to him who has done a deed from which no profit has resulted, you say, **قَدْ ضَلَّ سَعْيُكَ** † [*Thy labour has been lost*]: the like occurs in the Kur xviii. 104, meaning **ضَاعَ**. (TA, in two places.) — And † *He (a man, TA) died, and became dust and bones.* (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of **ضَلَلْنَا**, **ضَلَلْنَا** [q. v.], with **ص**: (TA:) or the verb in that instance has the meaning here next following. (S.) — And † *He, or it, (a man, S, TA, or a camel, Mṣb, and a thing, TA,) was, or became, unperceived or imperceptible, unapparent, latent, hidden or concealed, or absent.* (S, Mṣb, K, TA.) Hence the phrase, **ضَلَّ المَاءُ فِي اللَّبَنِ** † [*The water became unperceived, or concealed, in the milk*]. (TA.) One says of a road to which he has not been able to find the way, **ضَلَّ عَنِّي**