or false: (Mgh, Ḳ, TA:) the pl. of دَعْوَى is دَعَاوٍ and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mṣb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ى] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لِى فِى هٰذَا الأَمْرِ دَعْوَى *I have, in respect of this thing,* [*a claim* or] *a demand*, and دَعَاوَى or دَعَاوٍ [*claims* or] *demands*, as written in different copies. (Az, Mṣb.) And لَوْ أُعْطِىَ النَّاسُ بِدَعَاوِيهِمْ [*If men were given according to their claims*, or *demands*,] occurs in a trad. (Mṣb.) — See also دِعْوَةٌ.

دُعْوِىٌّ is a word used only in negative sentences: (Ṣ:) you say, مَا بِالدَّارِ دُعْوِىٌّ *There is not in the house any one:* (Ṣ, Ḳ:*) Ks says that it is from دَعَوْتُ, and [properly] means لَيْسَ فِيهَا مَنْ يَدْعُو [*there is not in it one who calls*, &c.]. (Ṣ.)

دُعَآءٌ is an inf. n. of 1; (Mṣb, Ḳ;) as also دَعْوَى: (Ḳ:) the former is originally دُعَاوٌ: (Ṣ:) [both, used as simple substs., signify *A prayer*, or *supplication*, to God:] and the pl. of the former is أَدْعِيَةٌ. (Ṣ.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعْوَى, with the fem. alif [written ى]. (Mṣb, TA.) One says, اَللّٰهُمَّ أَشْرِكْنَا فِى دَعْوَى الْمُسْلِمِينَ, meaning [*O God, make us to share*] *in the prayer* (دُعَآء) *of the Muslims.* (TA.) And hence, in the Ḳur [x. 10], دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللّٰهُمَّ [*Their prayer in it shall be* سبحانك اللهم]. (TA.) [دُعَآءٌ followed by لِ signifies *An invocation of good, a blessing*, or *a benediction:* followed by عَلَى, *an imprecation of evil, a curse*, or *a malediction.*] سُورَةُ الدُّعَآءِ is a title of *The first chapter of the Ḳur-án.* (Bḍ.) — [Hence,] دُعَآءٌ signifies also *Adoration, worship*, or *religious service.* (TA.) — And *i. q.* إِيمَانٌ [i. e. *Belief;* particularly *in God, and in his word and apostles &c.: faith:* &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — [Also *A call*, or *cry;* and so دَعْوَى, as in the Ḳur vii. 4 (where the latter is explained by Bḍ as syn. with the former) and xxi. 15.] — And [particularly] *A calling*, or *crying, for aid* or *succour.* (TA.)

دَعِىٌّ One *invited to a repast:* pl. دُعَوَآءُ; as in the saying عِنْدَهُ دُعَوَآءُ [*With him*, or *at his abode, are guests invited to a repast*]. (TA.) — One *who makes a claim in respect of relationship;* (Ṣ;) [i. e.] one *who claims as his father a person who is not his father;* (Az, Mgh, Mṣb;) [in other words,] one *who claims the relationship of a son to a person who is not his father:* or *one who is claimed as a son by a person who is not his father;* (Az, Mṣb;) *an adopted son:* (Ṣ, Ḳ:) pl. أَدْعِيَآءُ, (Ṣ,) which is anomalous; (Bḍ in xxxiii. 4;) occurring in the Ḳur [in the verse just referred to], where it is said, وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ (Ṣ) *Nor hath He made your adopted sons to be your sons* in reality. (Jel.) — And One *whose origin*, or *lineage*, or *parentage, is suspected;* (Ḳ, TA;) as also ▼ مَدْعِىٌّ: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَةٌ and دِعَاوَةٌ: see دَعْوَى.

دِعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَّآءٌ One *who prays*, or *supplicates* God, or *who calls*, &c., *much*, or *often.* (TA.)

الدَّعَّآءَةُ [an epithet in which the quality of a subst. predominates;] *The* سَبَّابَة [or *fore finger*]; (Ḳ;) i. e. *the finger with which one calls* [or *beckons*]. [TA.)

دَاعٍ [*Praying*, or *supplicating* God:] *calling*, or *summoning:* (Mgh:) [*inviting:*] and particularly, [as an epithet in which the quality of a subst. predominates,] *one who calls*, or *summons*, or *invites, to obey a right* or *a wrong religion:* (TA:) pl. دُعَاةٌ (Mgh, Mṣb, TA) and دَاعُونَ. (Mṣb, TA.) [Hence,] دَاعِى اللّٰهِ [*God's summoner*, or *inviter;* i. e.] *the prophet:* (Ḳ:) and also, (Mṣb, Ḳ,) or simply الدَّاعِى, (TA,) *The* مُؤَذِّن [or *summoner to prayer*]. (Mṣb, Ḳ, TA.) [Hence also, دَاعِى الْمَنَايَا *The summoner of death*, lit. *of deaths;* like طَارِقُ الْمَنَايَا] — See also the next paragraph, in two places. — Also *A punisher.* (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ *The remainder of the milk*, (Ḳ,) or *what is left, of the milk, in the udder*, (Ṣ, Mgh,) *that draws*, or *attracts*, (Ḳ,) or *in order that it may draw*, or *attract*, (Ṣ, Mgh,) *what is to come after it;* (Ṣ, Mgh, Ḳ;*) as also ▼ دَاعِى اللَّبَنِ, occurring in a trad., where it is said, دَعْ دَاعِىَ اللَّبَنِ [*Leave thou the remainder of the milk, in the udder, that is to draw*, or *attract, what is to come after it*]; (Ṣ, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify ‡ *A mean*, or *means; a cause;* or *a motive;* (Ḥar p. 306;) [as also ▼ دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, ▼ مَدْعَاةٌ [properly signifying *a cause of drawing, attracting*, or *inducing*, &c., originally مَدْعَوَةٌ, being a noun of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] — Also † The *cry of horsemen in battle;* (Ḳ;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِى الصَّدْرِ † *The anxiety* [or rather *anxieties*] *of the bosom.* (Ḥam p. 509.) — دَوَاعِى الدَّهْرِ ‡ *The vicissitudes of fortune:* (Ḳ, TA:) sing. دَاعِيَةٌ. (TA.)

أُدْعُوَةٌ: see what next follows.

أُدْعِيَةٌ (Ṣ, Ḳ) and ▼ أُدْعُوَةٌ (Ḳ) *An enigma; a riddle;* (Ṣ, Ḳ;*) like أُحْجِيَّةٌ [and أُحْجُوَةٌ]; and including *such as is in verse*, like that quoted above, in the second paragraph of this article. (Ṣ.)

مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places: — and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — Hence the saying,] لَهُ مَسَاعٍ وَمَدَاعٍ, i. e. ‡ [*He possesses means of attaining honour and elevation, and*] *causes of glorying*, or *memorable and generous qualities*, especially *in war.* (TA.)

[مَدْعُوٌّ pass. part. n. of 1; as also ▼ مَدْعِىٌّ.]

مَدْعِىٌّ: see what next precedes: — and see also دَعِىٌّ, last sentence.

مُدَّعًى *Claimed* property [&c.]: مُدَّعًى بِهِ is nought. (Mgh.) — مُدَّعًى عَلَيْهِ One *upon whom a claim is made* for property [&c.]. (Mgh.) [*A defendant in a law-suit.*]

مُدَّعٍ *Claiming* property [&c.]; *a claimant.* (Mgh.) [*A plaintiff in a law-suit.*]

دعى

1. دَعَيْتُ, aor. أَدْعِى, inf. n. دُعَآءٌ: see 1 in art. دعو.

دَعِىٌّ: &c.: see art. دعو.

دغر

1. دَغَرَ, aor. ـُ, (Ḳ,) inf. n. دَغْرٌ, (Ṣ, A, Ḳ,) *He pushed, thrust, drove, impelled*, or *repelled.* (Ṣ, A, Ḳ.) This is the primary signification. (Ṣ, A.) — دَغَرَهُ, aor. as above, *He pressed him*, or *squeezed him, until he died.* (Ḳ.) — دَغَرَتْ حَلْقَ الصَّبِىِّ, (TḲ,) aor. ـُ, (Ḳ,) inf. n. دَغْرٌ, (Ṣ, Ḳ,) *She pressed the throat*, or *fauces, of the child,* (Ḳ,* TA,) *on account of the pain termed* الْعُذْرَةُ, (Ṣ,* TA,) and (or that is to say, TA) *raised his uvula with her finger,* (Ṣ, Ḳ, TA,) *compressing that part on the occasion of the pain's being excited by the blood.* (A'Obeyd, TA.) So in the trad., عَلَامَ تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Wherefore do ye torment your children by raising the uvula &c.:* (Ṣ:) and لَا تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Torment ye not your children by pressing the throat, or fauces, &c.* (A'Obeyd, TA.) — And دَغَرَتْ وَلَدَهَا, (TḲ,) aor. and inf. n. as above, (Ḳ,) *She fed her child ill:* and *she suckled him without satisfying him,* (Ḳ,) *so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat:* and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeyd, as is shown in the traditions [elsewhere]. (TA.) — دَغَرَ الشَّىْءَ بِالشَّىْءِ, (TḲ,) aor. and inf. n. as above, (Ḳ,) *He mixed the thing with the thing.* (Ḳ,* TḲ.) = دَغَرَ عَلَيْهِ, (Ḳ,) aor. ـُ, (TA,) inf. n. دَغْرٌ, (Ḳ,) and ▼ دَغْرَى, (Ḳ, TA,) or the latter is a simple subst., (TA,) *He rushed upon him without consideration;* (Ḳ, TA;) *he charged upon him.* (TA.) Hence the saying, دَغْرَى ▼ لَا صَفًّا, (Ṣ, A, Ḳ,*) and ▼ دَغْرَى, and ▼ دَغْرَآءَ, (Ḳ,) and دَغْرًا لَا صَفًّا, (Ṣ, Ḳ,) like عَقْرَى وَحَلْقَى, and عَقْرًا وَحَلْقًا, (Ṣ,) i. e., *Rush ye upon them without*