

هُوَ ضَجِيعًا meaning *He is he who lies, or sleeps, with her in one innermost garment; and هي ضَجِيعَةٌ She is she who so lies, or sleeps, with him.* (TA.) And [hence] one says, *بُئْسَ الضَّجِيعُ الجُوعُ* [Very evil is the bedfellow, hunger]. (TA.)

**ضَاجِعٌ** *Lying upon his side [or in any manner; and sleeping; see its verb];* (S, Mṣb, K;) as also **مُضْطَجِعٌ** (TA) and **مُضْجِعٌ**. (Mṣb.) See also **ضَجَعَةٌ**, in two places. — † *Stupid, foolish, or unsound in intellect:* (IAḡr, O, K, TA:) because of his impotence, and his cleaving to his place. (TA.) — **ذَلْوٌ ضَاجِعَةٌ** *A leathern bucket that is full, (IAḡr, ISk, O, K,) so that it leans in rising from the well by reason of its heaviness.* (ISk, O, K.) See also **ضُجُوعٌ**. — And **ضَاجِعٌ** † *A star inclining to setting:* pl. **ضَوَاجِعٌ**: (O, K, TA:) [or] **الضَوَاجِعُ** signifies [or signifies also] *the fixed stars.* (Ham p. 364.) — And † *Inclining as in the saying* **أَرَأَيْتَ ضَاجِعًا إِلَى فُلَانٍ** † *[I see thee inclining towards such a one].* (O, TA.) — And † *A place of bending of a valley:* pl. **ضَوَاجِعٌ**. (O, K.) — Also, applied to a beast, † *Worthless; in which is no good.* (TA.) [But] — **غَنَمٌ ضَاجِعَةٌ** means *Numerous sheep or goats;* as also **ضَجَعَاءٌ**. (Fr, S, O, K.) — And **إِبِلٌ ضَاجِعَةٌ** and **ضَوَاجِعٌ** † *Camels keeping to the plants called حِمَضٌ; remaining among them.* (TA.)

**ضَاجِعَةٌ** as a subst. i. q. **وَادٍ مَصْبٌ**; (AA, T, O, K, TA;) [app. meaning *The place where the water flows into it, of a valley;* for] Az adds, in the T, as though it were a **رَحْبَةٌ**, [see **الوَادِي** in art. **رَحِب**,] then, afterwards, it takes a straight direction, and becomes a valley (**وَادٍ**): pl. **ضَوَاجِعٌ**. (TA.) — **ضَوَاجِعٌ** [which is likewise pl. of **ضَاجِعٌ**] also signifies [*Hills such as are called*] **هَضَابٌ** [pl. of **هَضْبَةٌ**]; (S, O, K;) and is said to have no sing. [in this sense]: occurring in a verse of En-Nābighah Edh-Dhubyānee: (S:) but ISk says that, in this instance, it is the name of a certain place. (O.)

**أَضْجَعُ التَّنَائِي** † *Having the central incisors inclining;* (O, K, TA;) applied to a man: (O:) pl. **ضَجْعٌ**. (TA.) — And **أَضْجَعٌ** signifies also *Contrarious to his wife.* (O, K. [See also **ضُجُوعٌ**.]) — For a meaning of its fem., **ضَجَعَاءٌ**, see **ضَاجِعٌ**, last sentence but one.

**مُضْجِعٌ** *A place in which, or on which, one lies upon his side [or in any manner, or sleeps];* (O, Mṣb, K;) as also **مُضْطَجِعٌ**: (O, K:) [a bed; and the like:] pl. **مُضْجِعَاتٌ**: (Mṣb, TA:) which means sometimes *places of sleep, or of passing the night:* (Bḡ in iv. 38:) and *beds; or other things spread upon the ground to lie upon.* (Jel ibid., and Bḡ in xxxii. 16.) — [Hence] the pl. is used as meaning † *Wives, or women:* so in the saying, **كُرَيْمٌ المَغَارِشِ** i. e. † *He has well-born wives or women; like* **كُرَيْمٌ المَغَارِشِ**. (TA.) — And **مُضْجِعُ الغَيْثِ** means † *The places of falling of rain.* (O, K, TA.) One says, **بَاتَتْ الرِّيَاضُ**

† **مُضْجِعُ الغَيْثِ** † [The meadows were during the night places of the falling of rain]. (A, TA.)

**مُضْجِعٌ**: see **ضَاجِعٌ**, first sentence.

**مُضْجُوعٌ**: see **ضُجُوعٌ**, last sentence.

**مُضْجِعَاتٌ**: see **ضَاجِعٌ**.

**مُضْطَجِعٌ**: see **مُضْجِعٌ**. — It is also used as an inf. n. (Har p. 664.)

**مُضْطَجِعٌ**: see **ضَاجِعٌ**, first sentence. — [It is said that] **صَلَّى مُضْطَجِعًا** means † *He prayed lying upon his right side, [or app., inclining towards that side,] facing the kibleh.* (TA. [But see 8.]

## ضجر

1. **ضَجِرٌ**, (MA, K,) aor. **ضَجَرَ**, (K,) inf. n. **ضَجْرٌ**, (MA, K,\*) *It was, or became, distorted, or crooked; said of the mouth; (MA, K;) and in like manner one says of the side of the mouth; and of the lip; and of the chin; and of the neck: (K:) and likewise, † of a well: and † of a wound.* (K, TA.) [See **ضَجْرٌ** below.]

6. **تَضَاجَرٌ** [*He was, or became, distorted, or crooked, in the mouth:* (see its part. n., below:) and so, accord. to Golius, **اضْجَرٌ** and **اضْجَامٌ**. — And] † i. q. **اِخْتَلَفٌ**: (S, K, TA:) so in the saying, **تَضَاجَرُ الأُمُورُ بَيْنَهُمْ** † [*The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them.*] (S, TA.) And hence the saying, **تَضَاجَرُ الأَسْمَاءُ** [for **تَضَاجَرٌ**] i. e. **اِخْتَلَفٌ** [meaning † *Names are dissimilar, diverse, or various.*] (TA.)

9 and 11: see the next preceding paragraph.

**ضَجْرٌ** inf. n. of **ضَجِرٌ** [q. v.]: (MA, K:\*) [as a simple subst.,] *Distortion, or crookedness, (S, K,) [in an absolute sense; and particularly,] in the mouth; and in the side of the mouth; and in the lip; and in the chin; and in the neck: (K:) and in the nose; (Lth, TA;) its inclining towards one side (Lth, S, TA) of the face: (S, TA:) and in one of the shoulders: (S, TA:) and, accord. to the M, in the bill [for **خَط** in the TA (an obvious mistranscription) I read **خَطْرٌ** of the male ostrich: and sometimes in the mouth together with the nose: (TA:) and in like manner † in a well: and † in a wound. (K, TA.)*

**دُوبِيَّةٌ ضَجِيَّةٌ** *A certain small creeping thing (دُوبِيَّةٌ) of foul odour, (K, TA,) that stings, or bites.* (TA.)

**أَضْجَرٌ** *Having the quality termed ضَجْرٌ, expl. above: (K:) [or, particularly,] having the nose inclining towards one side of the face: (S:) [fem. قَلْبٌ أَضْجَرٌ: and pl. ضَجْرٌ.] And [hence] قَلْبٌ أَضْجَرٌ † *A well having a crookedness in the wall that surrounds its interior: or that is not dug in a straight, or an even, direction: pl. ضَجْرٌ قَلْبٌ أَضْجَرٌ. (TA.) El-'Ajjāj has applied the phrase قَلْبٌ أَضْجَرٌ to † *Wide wounds; as likened to the wells thus termed. (TA.) — And [the pl.] ضَجْرٌ signifies also † *Men who eat much.* (IAḡr, TA.)***

**مُضْجِعٌ** *Distorted, or crooked, in the mouth,* (S, K.)

## ضح

R. Q. 1. **ضَحَّضَ**, [inf. n. **ضَحَضَةٌ**, which see below,] said of the **سَرَابٌ** [or mirage], *It was, or became, in a state of commotion; or moved to and fro; as also † ضَحَّضَ. (S, K.) — And, (K, TA,) said of an affair, (TA,) It was, or became, manifest, evident, or apparent. (K, TA.)*

R. Q. 2: see the preceding paragraph.

**ضِحٌّ** *The sun: (S, O, K:) and (K) the light of the sun, (Lth, A, O, K,) when it has possession of the ground: (Lth, O, TA:) or the light of the sun upon the surface of the ground; sunshine; contr. of **ظِلٌّ**: (AHeyth, T, O, TA:) accord. to AHeyth, originally **وَضِحٌ**, the **و** being rejected and a **ح** added to the radical **ح**; but correctly, it is originally **ضِحٌّ**, from **ضَحِيَّتُ الشَّمْسِ** [app. a mistranscription for **ضَحِيَّتُ الشَّمْسِ**]: (TA; as from the T:) also *land, or ground, that lies open and exposed (K, TA) to the sun: (TA:) and what is shone upon, or smitten, by the sun: (K, TA:) it has no pl. in any of these senses. (El-Fihree, TA.) It is said in a trad., **لَا يَتَّقِدَنَّ أَحَدُكُمْ بَيْنَ الصِّحِّ وَالظِّلِّ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ** (S, A) † [*None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil;* meaning half of him in the sun and half of him in the shade. (TA.) And one says, **جَاءَ فُلَانٌ بِالصِّحِّ وَالرِّيحِ** † *Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown; (S, K, TA;) meaning, abundance, or much; (S, A;) or much property, or many cattle: (TA:) [F asserts that] one should not say **بِالصِّحِّ**, (K,) i. e. **بِالصِّحِّ** and **الرِّيحِ**: (TA:) this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that **الصِّحِّ** is correct: (MF:) [and the author of the K, who disallows it in this art., authorizes it in art. **ضِحٌّ**, q. v.:] Kr, also, is related to have said that **الصِّحِّ** signifies “the sun” and “its light;” and is said to signify “what is exposed to the sun:” and a poet says,***

• وَالشَّمْسُ فِي اللُّجَّةِ ذَاتِ الصِّحِّ •

[*And the sun in the abyss of sunlight:*] Abou-Mis-hal, moreover, mentions, in his “Nawādir,” the saying, **أَسْتَعِيلُ فُلَانًا عَلَى الصِّحِّ وَالرِّيحِ** [meaning † *Such a one was employed as manager of much property.*] (TA.) **مَاتَ عَنِ الصِّحِّ وَالرِّيحِ**, occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means † *He died leaving much property.* (TA.) And it is said of the Prophet, in a trad., **يَكُونُ فِي الصِّحِّ وَالرِّيحِ** *He will be exposed to the heat of the sun and the blowing of the winds; meaning, accord. to Hr, † he will be attended by, or in the midst of, numerous horsemen and military forces.* (TA.)