

الْحَيَاةِ وَضَعْفِ عَذَابِ الْمَمَاتِ (O, Jel,) i. e. [In that case we would assuredly have made thee to taste] the like [or, as some explain it, the double] of the punishment of others in the present world and [the like or the double thereof] in the world to come: (Jel:) [Sgh adds, app. on the authority of Ibn-'Arafah,] the meaning is, the punishment of others should be made two-fold, or more, (يُضَاعَفُ,) to thee, because thou art a prophet. (O.) In the saying, فَأَوْلَا نَكَ لَهْمُ جَزَاءِ الصِّعْفِ, in the Kur [xxxiv. 36], by الصِّعْفِ is meant الأَضْعَافُ [i. e. For these shall be the recompense of the likes for what they have done]; and it is most properly held to denote ten of the likes thereof, because of the saying in the Kur [vi. 161], "Whoso doth that which is good, for him shall be ten of the likes thereof." (O.) In the saying, فَأَتَاهُمُ عَذَابًا ضِعْفًا, in the Kur [vii. 36], by ضِعْفًا is meant مَضَاعِفًا [i. e. Therefore do Thou recompense them with a doubled, or a double, punishment]: ضِعْفٌ عَذَابٌ meaning a punishment as though doubled, one part of it upon another. (TA.) — أَضْعَافُ الْكِتَابِ means † The interspaces of the lines, (S, O, K, TA,) or of the margin, (S, O,) or and of the margins, (K, TA,) of the writing, or book: (S, O, K, TA:) so in the saying, وَقَعَ فِي أَضْعَافِ كِتَابِهِ † [Such a one made an entry of a note or postil or the like, or entries of notes &c., in the interspaces of the lines, &c., of his writing, or book]: (S, O, TA:) and † تَضَاعَيْفُ الْكِتَابِ signifies the same as أَضْعَافُهُ. (TA.) — And أَضْعَافُ الْجَسَدِ † The limbs, members, or organs, (أَعْضَاءُ,) of the body: (O, K:) or the bones thereof: (AA, K:) or the bones thereof having flesh upon them: (TA:) sing. ضِعْفٌ. (K.) Hence the saying of Ru-beh,

وَاللَّهُ بَيْنَ الْقَلْبِ وَالْأَضْعَافِ

† [And God is between the heart and the limbs, &c.]. (TA.) And it is said of Yoonus, [the prophet Jonah,] كَانَ فِي أَضْعَافِ الْحَوْتِ † [He was amid the members of the fish]. (TA.)

ضِعْفٌ: see ضَعْفٌ. = Also Garments, or pieces of cloth, made double (مُضَعَّفَةٌ). (Ibn-'Abbád, O, K.)

ضَعْفَةٌ Weakness of heart, and littleness of intelligence. (TA.)

ضَعْفَةٌ A party, or company, or small company, (شُرُومَةٌ,) of the Arabs. (TA.) — Also a pl. of ضَعِيفٌ [q. v.]. (S &c.)

ضَعْفَانٌ: see ضَعِيفٌ.

ضَعُوفٌ: see the next paragraph, in two places.

ضَعِيفٌ (S, O, Mṣb, K) and [in an intensive sense] ضَعُوفٌ (Ibn-Buzurj, O, K) and ضَعْفَانٌ (K) Weak, feeble, faint, frail, infirm, or unsound:

(S, O, Mṣb, K:*) pl. (of the first, S, O, Mṣb) ضَعْفَانٌ and ضَعْفَانٌ and ضَعْفَةٌ, (S, O, Mṣb, K,) which last is [said to be] the only instance of its kind except حَبَبَةٌ pl. of حَبِيبٌ [q. v.], (TA,) and ضَعْفَى, like جَرَحَى pl. of جَرِيحٌ: (Mṣb:) fem. ضَعُوفٌ (Ibn-Buzurj, O, K) and ضَعِيفَةٌ; pl., applied to women, ضَعِيفَاتٌ (K) and ضَعَائِفٌ and ضَعَافٌ. (TA.) وَخَلَقَ الْإِنْسَانَ ضَعِيفًا (in the Kur [iv. 32], O) means [For man was created weak, or] subject to be inclined by his desire. (O, L, K.) And الضَعِيفَانِ [The two weak ones] means the woman and the slave: hence the trad., اتَّقُوا اللَّهَ فِي الضَعِيفِينَ [Fear ye God in respect of the woman and the slave]. (TA.) — In the dial. of Himyer, Blind: and [it is said that] thus it signifies in the phrase لَنَرَاكَ فِينَا ضَعِيفًا [Verily we see thee to be, among us, blind], (O, K,) in the Kur [xi. 93]: (O:) but Esh-Shiháb rejects this, in the 'Inaych. (TA.) — [As a conventional term] in lexicology, applied to a word, [Of weak authority;] inferior to what is termed قَبِيحٌ, but superior to what is termed مُنْكَرٌ. (Mz, 10th نوع.) — Applied to verse, or poetry, [Weak;] unsound, or infirm; syn. عَلِيلٌ: thus used by Kh. (TA.) — The saying of a man who had found a thing dropped on the ground (وَجَدَ لِقْطَةً) فَعَرَفْتُهَا ضَعِيفًا, means And I made it known in a suppressed, or low, [or weak,] voice. (Mgh in art. نَفْر.)

ضَاعِفٌ A cow having a young one in her belly; (IDrd, O;) as though she were made double thereby: (TA:) but IDrd says that this is not of high authority. (O.)

تَضَاعِيفُ الشَّيْءِ (S &c.) — تَضَاعِيفُ means The doubles, or trebles, or multiples, of the thing; (مَا ضَعْفٌ مِنْهُ;) in this sense, تَضَاعِيفُ has no sing., like تَبَاشِيرٌ &c. (TA.) — تَضَاعِيفُ الْكِتَابِ: see ضَعْفٌ, near the end. — As expl. by Lth, (O,) التَضَاعِيفُ signifies حُمْلَانُ الْكِيمِيَاءِ [i. e. What is used as an alloy in chemistry or alchemy]. (O, K.)

مُضَعِفٌ A man whose beast, (S, K, and Mgh in art. كَفَأُ,) or whose camel, (O,) is weak, (S, Mgh, O, K,) or untractable. (O.) Hence the saying of 'Omar, الضَعْفُ أَمِيرٌ عَلَى أَصْحَابِهِ [He whose beast is weak, or untractable, is ruler over his companions]; (O, K;) i. e. in journeying; (O;) because they go his pace. (O, K.) And the saying, in a trad., يَرُدُّ مُشْدَهُمْ عَلَى مُضَعِفِهِمْ [expl. in art. شد]. (Mgh in art. كَفَأُ.) = فَأَوْلَا نَكَ هُمُ الْمُضَعِفُونَ, in the Kur [xxx. 38], means These are they who shall have their recompense doubled, or multiplied: (Az, Bd, TA:) or those who double, or multiply, their recompense (Bd, Jel) and their possessions, (Bd,) by the blessing of their almsgiving: (Bd, Jel:*) but some read الْمُضَعِفُونَ. (Bd.) — الْمُضَعِفُ also signifies مَنْ فَسَتْ ضَيْعَتُهُ وَكَثُرَتْ [He whose property has become wide-spread and abundant]. (Ibn-'Abbád, O, L, K.)

أَرْضٌ مُضَعَّفَةٌ Land upon which a weak rain has fallen: (Ibn-'Abbád, O, K:) and [in like manner] † مَضْعُوفٌ signifies a place upon which has fallen only a little, or weak, rain. (O in art. رَك.) — الْمُضَعَّفُ One of the arrows used in the game of المَيْسِرِ, that has no share, or portion, allotted to it; as though it were disabled from having a share (كَأَنَّهُ ضَعْفٌ عَنْ أَنْ يَكُونَ لَهُ نَصِيبٌ): (TA:) the second of the arrows termed الغُفْلُ, that have no notches, and to which is assigned [no portion and] no fine: these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]. (Lh, M.) [See السَّفِيحُ.] = See also ضَعْفٌ.

مُضَعَّفٌ A man having manifold good deeds. (TA.)

مَضْعُوفٌ, applied to a thing, (S,) or to a man, (O,) Rendered ضَعِيفٌ [i. e. weak, &c.]: (AA, S, O, K:) by rule it should be مُضَعَّفٌ. (O, K.) A man weak in intellect: (IAgr, TA:) or weak-hearted and having little intellect. (TA.) — See also مُضَعَّفَةٌ, above.

دِرْعٌ مُضَاعَفَةٌ A coat of mail composed of double rings. (S, O, K.) — مُضَاعَفٌ as a conventional term used by those who treat of inflection, Having a [radical] letter doubled. (TA.)

أَهْلُ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ [The meet for Paradise is every weak person who is esteemed weak]. (K, TA. [In the CK, erroneously, مُتَضَعِّفٌ: and in the K, اهل الجنة is omitted.]

ضَعُو

1. ضَعَا He hid, or concealed, himself. (ISd, K.)

ضَعَةٌ (S, K,) originally ضَعُو, or ضَعُو, (accord. to different copies of the S,) the δ being a substitute [for the ω], because of the form of its pl. [and of the rel. n.]; or, as some say, the δ is a substitute for an initial ω , and it is mentioned also in art. وَضَعٌ; (S;) A species of tree, (S, K, TA,) in the desert: or it is [a plant] like the [species of panic grass called] ثَمَامٌ: (TA:) accord. to Az, a species of ثَمَامٌ: (TA in art. ثَمَر:) or another plant: and some pronounce it ضَعَةٌ; but this is in الحَسْبِ [or grounds of pretension to respect &c.], and does not belong to the present art.: (TA:) the pl. is ضَعَوَاتٌ. (S, TA.) [Golius says, on the authority of Meyd, that it also signifies The reed of which writing-reeds are made.]

ضَعُوفٌ Of, or relating to, the ضَعَةٌ above mentioned. (S, K.)

ضَعَتْ

1. ضَعَتْ الشَّيْءَ, aor. ϵ , inf. n. ضَعْتُ, He collected together the thing: whence ضَعْتُ signifying "a handful of herbs &c." (Mṣb.) See also 2. — And [hence,] ضَعَتْ الْحَدِيثَ (A, K,) aor. as above, (K,) and so the inf. n., (S,) † He confused,