

تَدَاعَى عَلَيْهِ الْعَدُوُّ مِنْ كُلِّ جَانِبٍ † *The enemy advanced against him from every side.* (K, TA.) — [Hence,] تَدَاعَتِ السَّحَابَةُ بِالرَّيِّ وَالرَّعْدِ † *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى تَدَاعَى † *The building cracked in its sides, (Mgh, Mṣb,) or became much broken, (TA,) and gave notice of falling to ruin: (Mṣb, TA:) or cracked in several places, without falling; and in like manner, تَدَاعَتِ الْحِيطَانُ, (Mgh,) the walls cracked in several places, without falling: (Mgh, K, \*) and تَدَاعَتِ الْحِيطَانُ تَدَاعَتِ الْحِيطَانُ the walls fell to ruin by degrees; syn. تَدَاعَتِ إِلَى الْخَرَابِ (S:) [but Mṣr says,] تَدَاعَتِ إِلَى الْخَرَابِ is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تَدَاعَى † *aid of a sand-hill, † It, being put in motion, or shaken in its lower part, poured down.* (Mṣb.) And [hence,] تَدَاعَتِ إِبِلُ بَنِي فَلَانَ † *The camels of such a one became broken by emaciation.* (TA.) — تَدَاعَوْا بِالْأَلْقَابِ † *They called one another by surnames, or nicknames.* (Mṣb.) — التَّدَاعَى also signifies † *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. التَّحَاجَى.* (TA in art. حَجَو.) You say, تَدَاعَوْا بَيْنَهُمْ أَدْعِيَةً † *Between them is an enigma with which they try one another; or by proposing which they contend, one with another.* (S, K, \*) — تَدَاعَوْا فَصَلَ الْخَطَابِ † *They compete, one with another, [as though each one challenged the others,] in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, تَدَاعَوْا الْقَوْمَ † *They [together] called the people.* (Mgh in art. نَقَض.) [See 6 in that art.]*

7. أَجَابَ i. q. اُدْعَى. (K.) Akh heard one or more of the Arabs say, لَوْ دَعَوْنَا لَأَجَبْنَا، meaning [i. e. *Had they called us, &c., we had certainly answered, or replied, or assented, or consented.*] (S.)

8. ادَّعَى † *He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K, TA:) he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it.* (Mṣb.) And ادَّعَى الشَّيْءَ and ادَّعَى الشَّيْءَ signify the same [i. e. *They claimed the thing, every one of them for himself.*] (Mgh.) You say, ادَّعَيْتُ عَلَى فَلَانٍ كَذَا † *I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing.* (S.) And ادَّعَى زَيْدٌ عَلَى عَمْرٍو مَالًا † *Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.* (Mgh.) And ادَّعَيْتُ عَلَى مَا لَمْ تَفْعَلْ † *Thou hast asserted against me, or charged against me, or accused me of, that which I have not done.* (S and K in art. شَرِب, and S in art. اَكَلَ.) هذا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ, in the Kur [lxvii. 27], means *This is that on account of which ye used to assert vain and false*

things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُونَ; and the meaning may be, *this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:"* it may be from الدَّعَاءُ: and it may be from الدَّعْوَى: (TA:) [i. e.] it means *this is that which ye used to demand, and desire to hasten; from الدَّعَاءُ: or that which ye used to assert, [namely,] that there will be no raising to life; from الدَّعْوَى. (Bd.)* And وَلَهُمْ مَا يَدْعُونَ, in the Kur [xxxvi. 57], is explained as meaning *And they shall have what they desire, or wish for; which is referrible to the meaning of الدَّعَاءُ. (TA.)* — You say also, ادَّعَى غَيْرَ أَبِيهِ † *He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father.* (T, Mgh, Mṣb.) And ادَّعَى إِلَى غَيْرِ أَبِيهِ † *He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father.* (T, Mṣb. See 4, in three places.) And ادَّعَى غَيْرَ أَبِيهِ † *One who is not his father asserts him to be his son; or claims him as his son.* (T, Mṣb.) الادَّعَاءُ in war signifies *The asserting one's relationship; syn. الاعتزاز.* (S, TA;) as also ادَّعَى; (TA;) i. e. the saying "I am such a one the son of such a one." (S.) And [hence] sometimes it includes the meaning of *Informing, or telling; and therefore ب* may be prefixed to its objective complement; so that one says, ادَّعَى بَكْرِمٍ فَعَالَهُ، i. e. *Such a one informs of the generosity of his deeds.* (Mṣb.)

10: see 1, near the middle of the paragraph. — [Hence,] ادَّعَى signifies also *It called for, demanded, required, or invited, a thing.* See also ادَّعَى بِهِ.]

دَعْوَةٌ [as an inf. n. of un.] signifies *A single time or act (S, Mṣb) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA].* See دَعَا. — [Also, as such, *A call.*] You say, هُوَ مَتَى دَعْوَةُ الرَّجُلِ (K, TA) and الكَلْبُ، and دَعْوَةُ الرَّجُلِ، in the former case دَعْوَةٌ being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning [i. e. *He, or it, is distant from me the space of the call of the man and of the dog.*] (K, TA.) And لَهُمُ الدَّعْوَةُ عَلَى غَيْرِهِمْ † *The call is to them before the others of them:* (K, TA: [يَبْدَأُ in the CK is a mistake for يَبْدَأُ:] accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — *The call to prayer: whence, in a trad., الدَّعْوَةُ فِي الْحَبَشَةِ [meaning The office of calling to prayer rests among the Abyssinians]; (JM, TA;) said by the Prophet in preference of his مَوْلَانِ Bilal. (JM.) — A call, or an invitation, to El-Islām. (Mgh.)* You say, ادَّعَى الْإِسْلَامَ and ادَّعَى الْإِسْلَامَ، meaning *I call thee, or invite*

thee, by the declaration of the faith whereby the people of false religions are called: دَاعِيَةٌ being an inf. n. syn. with دَعْوَةٌ, like عَابِيَةٌ and عَابِيَةٌ: (JM:) دَعْوَةُ الْإِسْلَامِ and دَاعِيَتَهُ and دَاعِيَتَهُ signify the same: and دَعْوَةُ الْحَقِّ [in like manner] means *the declaration that there is no deity but God.* (TA.) — *An invitation to food, (S, M, Mṣb, K, TA,) and to beverage; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion of a wedding or the like: (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دَعْوَةٌ: (A'Obeyd, S, M, Mṣb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Mṣb:) and دَعْوَةٌ signifies the same; (K;) or, as some say, this, which is given as on the authority of Kṭr, is a mistake: (TA:) and so does مَدْعَاةٌ [app. an inf. n.]. (S, Mṣb, K.)* You say, كُنَّا فِي دَعْوَةِ فَلَانٍ and مَدْعَاتِهِ، meaning [i. e. *We were included in] the invitation (دَعَا [see 1]) of such a one to food: (S, Mṣb: [but in the latter, نَحْنُ, in the place of كُنَّا:] [or we were at the repast, or feast, or banquet, of such a one; for] you say [also] ادَّعَى إِلَى الدَّعْوَةِ and ادَّعَى إِلَى المَدْعَاةِ [He invited him to the repast, or feast, or banquet: and in this sense دَعْوَةٌ is commonly used in the present day]. (MA.) — See also دَعْوَةٌ: — and دَعْوَى. — Also i. q. حَلْفٌ or حَلْفٌ (accord. to different copies of the K) [both in the sense of Confederation to aid or assist]: (K, TA:) [whence] one says, دَعْوَةُ فَلَانٍ فِي بَنِي فَلَانَ، meaning *The confederation of such a one is with the sons of such a one.* (TA.)*

دَعْوَةٌ: see the next preceding paragraph.

دَعْوَى respects relationship, (S, Mṣb,) like دَعْوَى or دَعْوَى فِي النَّسَبِ; (S;) meaning *A claim in respect of relationship; (K;) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Mṣb;) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Mṣb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دَعْوَى. (S, Mṣb.)* See also دَعْوَى. — Also *Kindred, or relationship, and brotherhood: so in the saying, لِي فِي الْقَوْمِ دَعْوَةٌ، [I have in, or among, the people, or company of men, kindred, or relationship, and brotherhood]. (Ks, Mṣb.)* — See also دَعْوَةٌ.

دَعْوَى: see دَعَا, in five places. — Also a subst. from 8; (S, M, Mgh, Mṣb, TA;) omitted in the K, though better known than the sun; (TA;) and so دَعَاةٌ (M, Mṣb, K) and دَعَاةٌ and دَعْوَةٌ (M, K,) accord. to the general pronunciation, (M, TA,) and دَعْوَةٌ (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and دَاعِيَةٌ; (TA, there said to be syn. with دَعْوَى;) [meaning *An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.;] a demand; a suit; (Yz, Az, Mṣb;) whether true*