

ذ

The ninth letter of the alphabet; called ذَال : it is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed ثَوْبِيَّةٌ [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلْعَمُ for تَلْعَمُ; and it is said to be substituted for the unpointed د in فَشْرِدُ بِهِمْ, [as some read] in the Kur [viii. 59, فَشْرِدُ بِهِمْ]. (TA.) = [As a numeral, it denotes Seven hundred.]

ذ

ذ is said by Aboo-'Alee to be originally ذِي; the ي, though quiescent, being changed into ا: (M:) or it is originally ذِي or ذِي; the final radical letter being elided: some say that the original medial radical letter is ي because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Mḡb.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Alk p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هَذَا, [which see in what follows,] to what is near: (K in art. هَا: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلِ [This man], and ذَا الْفَرَسِ [This horse]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِي (T, S, M, K, but omitted in the CK) and ذِي (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent ة, which is a substitute for the ي, not a sign of the fem. gender, (S, M,) as it is in طَلْحَةٌ and حَمْرَةٌ, in which it is changed into ة when followed by a conjunctive alif, for in this case the ة in ذِي remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِي; (M;) and ذَا and ذِي: (S and K &c. in art. ذَا:) for the dual you say ذَانِ and ذَانِ; (M;) ذَانِ is the dual form of ذَا (T, S) [and ذَانِ is that of ذَا used in the

place of ذِي; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.: (I'Alk p. 36:) the pl. is أَوْلَادٌ [or أَوْلَادٌ] (T, S, and I'Alk ib.) in the dial. of the people of El-Hijáz, (I'Alk,) and أَوْلَى [or أَوْلَى] (T, I'Alk) in the dial. of Temeem; each both masc. and fem. (I'Alk ib. [See art. أَلَى.]) You say, ذَا أَخُوكَ [This is thy brother]: and ذِي أُخْتِكَ [This is thy sister]: (T:) and لَا آتِيكَ فِي ذِي السَّنَةِ [I will not come to thee in this year]; like as you say فِي هَذِهِ السَّنَةِ and فِي هَذِي السَّنَةِ; not فِي ذَا السَّنَةِ, because ذَا is always masc. (Aḡ, T.) And you say, ذَانِ أَخَوَاكَ [These two are thy two brothers]: and ذَانِ أُخْتَاكَ [These two are thy two sisters]. (T.) And أَوْلَادٌ أَخْوَاتِكَ [These are thy brothers]: and أَوْلَادٌ أَخْوَاتِكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِي &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say هَذَا, (T, S, M,) and some say هَذَا, adding another ا; (Ks, T;) fem. هَذِي, (T, S, M,) and [more commonly] هَذِهِ in the case of a pause, (M,) and هَذِهِ in other cases, (T, S,) and هَاتَا, and some say هَذَاتَا, but this is unusual and disapproved: (T:) dual هَذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هَذَانِ; (T;) some, also, make هَذَانِ indecl., like the sing. ذَا, reading [in the Kur xx. 66] إِنَّ هَذَانِ لَسَاحِرَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhārith [or Benu-l-Hārith] Ibn-Kaḡb; but others make it decl., reading إِنَّ هَذَيْنِ لَسَاحِرَانِ: (S, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هَوْلَا in the dial. of Temeem, with a quiescent ا; and هَوْلَا in the dial. of the people of El-Hijáz, with medd and hemz and khafḡ; and هَوْلَا in the dial. of Benoo-'Oḡeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا اللَّهُ ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this is [my oath, or] that*

by which I swear. (T.) In the following verse, of Jemeel,

* وَأَتَى صَوَاحِبَهَا فَقُلْنَ هَذَا الَّذِي *
* مَنَعَ الْمَوَدَّةَ غَيْرَنَا وَجَدْنَا *

[it is said that] هَذَا is for أَذَا, (M,) i. e., ة is here substituted for the interrogative hemzeh (S* and K in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هَذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karāfee, TA in art. هَا.) — One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the ك of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T, S, and I'Alk p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Alk pp. 36 and 37,) and this ك has no place in desinential syntax; (S, and I'Alk p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذَا to denote the distance of ذَا from the person addressed: (T:) for the fem. you say ذِيكَ (T, S) and ذِيكَ; (S and K in art. ذَا, q. v.) but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, S) and ذَانِكَ, as in the phrases جَاءَنِي ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [I saw those two men]; (S;) and some say ذَانِكَ, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذَانِكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say ذَانِكَ also, with teshdeed, (T, S,) as well as ذَانِكَ: (T in this art., and S and K in art. ذَا, but there omitted in some copies of the S:) the pl. is [أَوْلَادٌ and] أَوْلَاتُكَ. (T, S.) هَا is also prefixed to ذَاكَ; so that you say, هَذَاكَ [That is Zeyd]: (S, TA:) and in like manner, for the fem., you say هَاتِيكَ and هَاتَاكَ: (S and K in art. ذَا:) but it is not prefixed [to the dual nor] to أَوْلَاتُكَ. (S.) — You also add ل in ذَاكَ, (T, S, M, K,) as a corroborative; (TA;) so that you say ذَاكَ, [meaning *That*,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Alk pp. 36 and 37;) or hemzeh, saying ذَاكَ, (K,) but some say that this is a

mispronunciation: (TA in art. ذوى:) for the fem. you say تَلِكْ and تَالِكْ: the dual of ذَلِكْ is ذَاتِكْ, mentioned above; and that of the fem. is تَاتِكْ: (T: [and in the K in art. تَا, تَالِكْ is also mentioned as a dual, as well as a sing.:]) and the pl. is أُوْلَاكْ. (S and M and K voce أُوْلَى or أُوْلَى or أُوْلَى. [See art. الَى.]) هَا is not prefixed to ذَلِكْ (S) nor to تَلِكْ [nor to أُوْلَاكْ] because, as IB says, the ل denotes the remoteness of that which is indicated and the هَا denotes its nearness, so that the two are incompatible. (TA in art. تَا.) — In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ, (T, TA,) accord. to Th and Mbr, (TA,) ذَا is syn. with هَذَا [so that the meaning is, Who is this that shall intercede with Him but by his permission?]: (T, TA:) or it may be here redundant [so that the meaning is, Who is he that &c.]. (Kull.) — It is sometimes syn. with الَّذِي. (T, S, M.) So in the saying, مَا ذَا رَأَيْتَ [What is it that thou savest?]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ [And they ask thee what amount of their property is it that they shall expend in alms]; (T, M, TA;) accord. to those who make the reply to be in the nom. case; for this shows that مَا is [virtually] in the nom. case as an inchoative, and ذَا is its enunciative, and يُنْفِقُونَ is the complement of ذَا; and that مَا and ذَا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding مَا and ذَا as one word, together constituting an inchoative, and يُنْفِقُونَ as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case: (M:) and هَذَا, also, is used in the same sense: (TA:) so too ذَا in هُوَ مَا ذَا هُوَ and مَنْ ذَا هُوَ may be considered as syn. with الَّذِي; but it is preferable to regard it as redundant. (Kull.) — It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Aboo-'Amr Ez-Zahid, who says that it is so in this instance: يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ ذِي يَمَنٍ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ ذِي مُلْكٍ [There will come to you a man from El-Yemen, having upon his face an indication of dominion]. (TA. [But this evidently belongs to art. ذُو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنٍ). See also other exs. there.]) — كَذَا lit. means Like this: and hence, thus: as also هَكَذَا. — It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةٌ كَذَا and كَذَا فِي سَنَةٍ كَذَا In such a year. See also art. كَذَا: and see the letter ك. — هَذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Aisheh respecting 'Abd-Allah Ibn-'Amr Ibn-'Abbás, يَا عَجَبًا لِبَنٍ عَمْرٍو هَذَا [O wonder (meaning how I wonder) at Ibn-'Amr, this fellow!]. (Kitáb el-Miftáh, cited in De Sacy's "Gram. Ar.," 2nd ed., i. 442.) [يا هَذَا] often occurs as addressed to one who is held in mean estimation: it is like the Greek οἷστρος, and virtually like the vulgar Arabic expression يَا أَنْتَ

and the Latin heus tu; agreeably with which it may be rendered O thou; meaning O thou fellow; an appellation denoting mean estimation being understood: in the contrary case, one says يَا قَتِي. See also, in what follows, a usage of ذَاكَ and ذَلِكْ. — هَذَا in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means "This is all that I had to say on the subject to which it relates:" what follows it is commenced with the conjunction وَ. — One says, لَيْسَ بِذَلِكَ [and لَيْسَ بِذَلِكَ], meaning It is not approved: for, [like as a person held in mean estimation is indicated by هَذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce لَيْسَ.) [See also what next follows.] — هَذَا الْكِتَابُ in the Kur ii. 1 is said by Zj to mean هَذَا الْكِتَابُ [This book]: but others say that ذَاكَ is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) — كَذَلِكَ [lit. Like that, often means so, or in like manner: and —] Let that suffice [thee or] you. (TA in art. دَعَر, from a trad.) — The dim. of ذَا is ذِيَا: (T, S, M:) you form no dim. of the fem. ذِي, using in its stead that of تَا, (S,) which is تَيَا: (T:) the dim. of the dual [ذَانِ] is ذَيَانِ: (S:) and that of [the pl.] [أُولَى] [and أُوْلَى] is أُوْلَيَا: (T:) — that of هَذَا is ذِيَا, like that of ذَا; [and you may say هَذَا ذِيَا also; for] that of هُوَلَاءِ is هُوَلَيَا: (T:) — that of ذَاكَ is ذِيَاكَ: (S, K:*) and that of تَاكَ is تَيَاكَ: (K in art. تَا.) — that of ذَلِكْ is ذِيَالِكْ: (S, K:*) and that of تَلِكْ is تَيَالِكْ. (S.) A rájiz says,

أَوْ تَحْلِفِي بِرَبِّكَ الْعَلِيِّ
إِنِّي أَبُو ذِيَالِكِ الصَّبِيِّ

[Or thou shalt swear by thy Lord, the High, that I am the father of that little child]: (S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) — ذَا is also the accus. case of ذُو, q. v.

ذَاب

1. ذُئِبَ He (a man, M) was frightened by the wolf; (M, K;) as also ذُئِبَ, aor. 2; and ذُؤِبَ, aor. 2: (K:) or he (a man) was assailed, fallen upon, come upon, or overtaken, by the wolf. (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] † He was frightened by anything; (M, K;) and so † اذَابَ, (AA, T, S, M, K,) inf. n. اذَابَ; (TA;) said of a man. (S.) [Hence also,] ذَابَهُ, (M, K,) aor. 2, (K,) [inf. n. اذَابَ,] † He frightened him [like as does a wolf]: (M, A, K, TA:) and ذَابَتْهُ الْجِنُّ (A, TA) and † تَذَابَتْهُ, as also تَذَعِبَتْهُ, (T, TA,) † The jinn, or genii, frightened him. (T, A, TA.) [And hence, app.,] ذَابَتْهُ الرِّيحُ † The wind came to

him from every side, like the wolf; when guarded against from one direction, coming from another direction: (A:) and تَذَابَتْ الرِّيحُ † (T, S, M, K,) and † تَذَابَتْ (S, M, K,) † The wind varied, (T, S, M,) or came now from one direction and now from another direction, (S, M, K,) so says Aq, (S,) feebly: (M, K:) accord. to Aq, from الذُّئِبِ, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, الذُّئِبُ is derived from † تَذَابَتْ الرِّيحُ meaning the wind blew from every direction; because the wolf comes from every direction. (MF, TA.) — Also, (i. e. ذُئِبَ) He (a man) had his sheep, or goats, fallen upon by the wolf. (S, K.) — And ذُؤِبَ, (T, S, M, A, K,) aor. 2, (T, S, K,) inf. n. ذَابَةٌ: (S, M, K;) and ذُئِبَ; (M, A, K;) and † تَذَابَ; (M, K;) † He (a man, T, S, M) was, or became, bad, wicked, deceitful, or crafty, (T, S, M, A, K,) like the wolf, (S, M, A, K,) or as though he became a wolf. (T.) — And ذَابَ, aor. 2, † He acted like the wolf; when guarded against from one direction, coming from another direction. (TA.) [And probably † He howled like the wolf; for,] accord. to Kr, (M,) ذَابٌ signifies the uttering a loud, or vehement, cry or sound. (M, K.) — And † He hastened, or was quick, in pace, or journeying; (K;) as also † اذَابَ. (TA.) — ذَابَهُ, [aor. 2,] inf. n. ذَابٌ, also signifies He despised him; and so ذَامَهُ: (T:) or he drove him away, and despised him: (ISk, T, S, M, K:) or he drove him away, (Lh, M, TA,) and beat him; (Lh, TA;) and so ذَامَهُ: (M, TA:) [or he blamed, or dispraised, him; like ذَامَهُ; for,] accord. to Kr, (M,) ذَابٌ signifies the act of blaming, or dispraising. (M, K.) — And He drove him, or urged him on: (K:) or ذَابَ, inf. n. ذَابٌ, he drove, or urged on, the camels. (S, M.) — He collected it; (T, K;) namely, a thing. (T.) — He made it even; syn. سَوَاهُ. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تَسَوَّى) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ مَا ذَابَتْهُ [How well has she made it even!] (T.) — He made it; namely, a [camel's saddle such as is called] قَتَبَ (K) and [such as is called] رَحْلٌ. (TA.) — He made, [or disposed,] for him, (namely, a boy,) a ذُؤَابَةٌ [q. v.]; as also † اذَابَهُ and † ذَابَهُ. (K.) — ذُئِبَ said of a horse, He was, or became, affected with the disease termed ذُئِبَةٌ. (T, Mgh.)

2: see 1, last sentence but one. — ذَابَ الرَّحْلَ, (inf. n. تَذَابَتْ, K,) He made, to the رحل [or camel's saddle], what is termed a ذُئِبَةٌ, (M, K,) or ذُئِبٌ. (TA.) [See also مُذَابٌ.]

4. اذَابَتْ الأَرْضُ (A, TA) The land abounded with wolves. (TA.) — See also 1, in three places.

5: see 6, in two places: — and see also 1, in three places.

تذَابٌ † نَهَا (S, M, K) and تذَابٌ لِنَهَاةٍ (M, K) † He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — See also 1, in two places. — تذَابٌ شَيْئًا and تذَابُهُ † He did a thing by turns; syn. تَدَاوَلَهُ: (M, K, TA: [in the CK, erroneously, تَدَاوَلَهُ:] from الذَّئْبُ [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استذَابَ النَّعْدُ The نقد [or ugly sheep] became like wolves: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

غَرَبٌ ذَابٌ † A large bucket with which one goes to and fro; thought by A_s to be from تَدَاوَبٌ الرَّيْحِ: (M:) or in much [or quick] motion, ascending and descending. (M, K.)

ذئبٌ, also pronounced ذيبٌ, without ء, (S, M_{sb}, K,) originally with ء, (T, S,) The wolf, wild dog, or dog of the desert; كَلْبُ الْبَرِّ: (M, A, K:) applied to the male and the female; (M_{sb};) and sometimes, also, (M_{sb};) the female is called ذئبةٌ: (S, M, M_{sb}, K:) pl. (of pauc., S, M_{sb}) أَذْؤُبٌ, and (of mult., S, M_{sb}) ذئَابٌ, (S, M, M_{sb}, K,) which may also be pronounced ذيابٌ, with ي, because of the kesreh, (M_{sb};) and ذؤبانٌ (S, M, M_{sb}, K) and ذئبانٌ. (TA.) — You say, الذئبُ الذئبةُ [The wolf is surnamed Aboo-Jaadeh]: i. e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) — And الذئبُ الذئبةُ [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — And هو ذئبٌ في ثلثةِ [He is a wolf among a flock of sheep]. (A.) — And ذئبةٌ معزى وظليمٌ في [A she-wolf among the goats, and a he-ostrich when tried]: i. e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكَلَهُمُ الضَّبُعُ وَالذئبُ [The hyena and the wolf devoured them]; meaning † dearth, or drought: and أَصَابَتْهُمْ سَنَةٌ ضَبْعٌ وَذئبٌ, meaning † A year that was one of dearth, or drought, befell them. (A.) — ذئبُهُ لَا يَشْبَعُ [His wolf will not be satiated], a phrase used by a poet, means † his tongue [will not be satisfied]; i. e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذئبُ يوسُفَ [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذؤبانُ العَرَبِ, (S, M, A, K,) also pronounced ذؤبان, without ء, (TA.) [The wolves of the Arabs,] means † the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K;) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — ذئَابُ الغَضَا The wolves of the ghadà, that frequent the trees so called, (TA,) is an appellation of the sons of Kaab Ibn-Malik Ibn-Handhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — دَاءُ الذئبِ [The wolf's disease] means † hunger; for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أَجْوَعُ مِنْ ذئبٍ [More hungry than a wolf]; because he is always hungry: or † death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذئبِ [More sound than the wolf]. (TA.) [Hence the prov., رَمَاهُ اللَّهُ بَدَأَ الذئبِ: see 1 in art. روى.] — الذئبانِ, in the dual form, [The two wolves,] is the name of † two white stars [app. ζ and η of Draco] between those called أَطْفَارُ الذئبِ and those called الفَرْقَدَانِ: and أَطْفَارُ الذئبِ [The claws of the wolf] is the name of † certain small stars before those called الذئبانِ. (K.) — عَنَبُ الذئبِ: see تَعَلَّبٌ. — See also the next paragraph.

ذئبةٌ fem. of ذئبٌ. (S, M, M_{sb}, K.) — Also † The [angular] intervening space between the [two boards] of the [kinds of saddle called] رَحْلٌ and سُرُجٌ (S, K, TA) and غَيْبِطٌ (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْلٌ and قَتَبٌ and إِكافٌ and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the مَتَسِجُ (S, M, K) of the beast. (M, K.) A poet says, * وَقَتَبٌ ذئبُهُ كَأَنَّ بِنَجْلٍ * [And a قَتَبٌ of which the ذئبةُ is like the reaping-hook]. (M.) [See قَرَبُوسٌ.] Accord. to IA_{ar}, the ذئبُ [a coll. gen. n. of which ذئبةٌ is the n. un.] of the [saddle called] رَحْلٌ are The curved pieces of wood in the fore part thereof. (TA.) — Also † A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,*) like the grains of the [species of millet called] جَاوَرِسُ (K,) or smaller than those grains. (T, Mgh.)

ذئبانٌ a pl. of ذئبٌ. (TA.) — Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K:) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]. (S, K.) [See also ذؤبانٌ in art. ذوب, and ذيبانٌ in art. ذيب.] ذؤابٌ: see the next paragraph. ذؤابةٌ (also pronounced ذؤابةٌ, T and K in art. ذوب,) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. ناصيةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K:) or the hair that surrounds the دَوَّارَةٌ [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِيضَةٌ: (M_{sb};) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the ناصيةِ, of the horse: (M, K:) pl. (in all its senses, M, TA) ذؤائبٌ, (T, S, M, M_{sb}, K,) originally, (S, K,) or regularly, (T,) ذئائبٌ, changed to render it more easy of pronunciation, (T, S, K,) and ذؤابَاتٌ also. (M_{sb}.) Hence, قَتْلُ ذؤابِهِ [His pendent locks of hair were twisted;] meaning † he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — † Anything that hangs down loosely. (TA.) † The end of a turban, (A, M_{sb};) that hangs down between the shoulders. (A.) † The end of a whip. (M_{sb}.) † Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قَبَالِ [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قَبَالِ]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the شَوَاكِ [or thong extending from the قَبَالِ above mentioned towards the ankle]; (A;) so called because of its wagging. (M.) † Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) † A shin, or piece of skin, that is hung upon the أَحْرَةَ [or hinder part] of the [camel's saddle called] رَحْلٌ; (S, M, K;) also termed عَذْبَةٌ. (TA.) A poet speaks, metaphorically, of the ذؤائبِ of palm-trees [app. meaning † Hanging clusters of dates]. (M.) And one says نَارٌ سَاطِعَةُ الذؤائبِ † [A fire of which the flames rise and spread]. (A.) — Also † The higher, or highest, part of anything: (M, K:) and ذؤابٌ is used as its pl., or [as a coll. gen. n., i. e.] as bearing the same relation to ذؤابةٌ that سَلٌّ does to سَلَّةٌ. (M.) You say, ذؤابةٌ العِزِّ وَالشَّرَفِ † [I ascended upon the summit of the mountain]. (A.) And ذؤابةٌ العِزِّ وَالشَّرَفِ † The highest degree of might and of nobility. (T, M.) And هُوَ فِي ذؤابَةِ قَوْمِهِ † He is among the highest of his people; taken from the ذؤابةِ of the head. (M.) And هُمُ ذؤابَةُ قَوْمِهِمُ (T, A) and ذؤائبِهِمُ (A) † They are the nobles of their people: (A, T:) and مِنْ ذؤائبِ قُرَيْشٍ † of the nobles of Kureysh. (TA.) And مَنْ الذئَابِ لَا مِنْ ذؤابِهَا † [Such a one is of the lowest of the people, not of the highest]. (A.) — ذؤابُ الجَوْزَاءِ is a name of † Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تَاجُ الجَوْزَاءِ. (Kzw in his description of Orion.)

ذؤابَةٌ fem. of ذؤابٌ. (S, M, M_{sb}, K.) — Also † The [angular] intervening space between the [two boards] of the [kinds of saddle called] رَحْلٌ and سُرُجٌ (S, K, TA) and غَيْبِطٌ (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْلٌ and قَتَبٌ and إِكافٌ and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the مَتَسِجُ (S, M, K) of the beast. (M, K.) A poet says, * وَقَتَبٌ ذئبُهُ كَأَنَّ بِنَجْلٍ * [And a قَتَبٌ of which the ذئبةُ is like the reaping-hook]. (M.) [See قَرَبُوسٌ.] Accord. to IA_{ar}, the ذئبُ [a coll. gen. n. of which ذئبةٌ is the n. un.] of the [saddle called] رَحْلٌ are The curved pieces of wood in the fore part thereof. (TA.) — Also † A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,*) like the grains of the [species of millet called] جَاوَرِسُ (K,) or smaller than those grains. (T, Mgh.)

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— ذَوَائِبُ نَيْلَةٌ + *The last, or latter, parts, or portions, of a night.* (Har p. 58.)

أَرْضٌ مَذَابَةٌ *A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K:) in the dial. of some of the tribe of Keys, مَذْيَبَةٌ, agreeing with ذَيْبٌ. (M.)*

مَذَابٌ *A boy having a ذَوَابَةٌ. (T, S, A, K.) — And + A [camel's saddle such as is called] غَيْبِطُ [&c.] having [a ذَوَابَةٌ, i. e.] a skin, or piece of skin, hung upon its آخِرَةٌ [or hinder part]: (S:) or having a ذَيْبَةٌ [q. v.]. (TA.)*

مَذْذُوبٌ *A man frightened by wolves: (A, TA:) or whose sheep, or goats, have been fallen upon by the wolf. (S, M, A, K.) — [And hence,] † Frightened [as though by a wolf]. (T, TA.) — Also A horse, (Mgh,) or such as is called بَرْدُونٌ, (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْيُوبٌ, as though from ذَيْبَةٌ for ذَيْبَةٌ, (Mgh,) Affected with the disease termed ذَيْبَةٌ. (Lth, T, M, Mgh, K.)*

مَتَذَابٌ + *A man in a state of commotion, or fluctuation; from تَذَابَتِ الرِّيحُ. (TA from a trad.)*

ذات

ذَاتٌ; dual. ذَوَاتَا; pl. ذَوَاتٌ: see art. ذُو.

ذَاتِيٌّ: and ذَاتِيَّةٌ: see art. ذُو.

ذَار

1. ذَارٌ عَلَيْهِ (S, *K, *TA,) aor. ٤, (K,) inf. n. ذَارٌ, (M,) *He was angry with him: (M, *K, *TA:) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth.) — He became emboldened against him. (S, *K, *TA.) — ذَارٌ, aor. ٤, He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seed.) — He was frightened, or terrified; he feared, or was afraid. (M, K.) — He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: 'Obeyd Ibn-El-Abraş says,*

* ذَارُوا لِقَتْلَى عَامِرٍ وَتَغَضَّبُوا *
meaning *They became affected with aversion and disapprobation on account of the slain of 'Amir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, thereat. (T.) — ذَارَهُ, (aor. ٤, TA,) He disliked, or hated, it, and turned away, or back, from it. (S, K.) — ذَارَتْ عَلَى زَوْجِهَا, (Aş, S, K,) and ذَارَتْ, (K,) contracted by El-Ḥoşeiäh into ذَارَتْ, (TA,) [see also art. ذَر.] *She was disobedient to her husband, and hated him; (Aş, S, K;) was averse from him; and became emboldened against him. (Aş, S.) — ذَارَ بِالشَّيْءِ He became accustomed, or habituated, to the thing. (S, K.) — ذَارَ التَّاقَةَ He smeared the she-camels' teats with ذَارٌ, that her young one might not suck her. (K.)**

3. ذَارَتْ: see 1. — Also *She (a camel) was*

averse from her young one when she brought it forth. (TA.)

4. اذَارَهُ عَلَيْهِ *He made him angry with him. (M, K, *) A 'Obeyd has transposed, and then changed, one of its letters, saying اذْرَانِي, which is a mistake. (M.) — اذَارَهُ, (inf. n. اذَارٌ, AZ, S,) He excited him to animosity; (AZ, T, S;) incited him; (AZ, S, M, K;) emboldened him; (K;) بِصَاحِبِهِ [against his companion]. (AZ, S, M.) — اذَارَهُ إِلَى شَيْءٍ, (M, K, *) and اذَارَهُ شَيْئًا, (TA,) *He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K, *TA.)**

إِنَّ شُؤْنَكَ لَذَنْبَةٌ ذَارٌ: see ذَارٌ, in two places. — ذَارٌ (S, K, *) *Verily thy tears are accompanied by a breathing, or sighing, (تَنْفَسٌ,) like that of the angry. (K.)*

ذَارٌ *Fresh camels' or similar dung, (بَعَرٌ,) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, *K, *TA.) [See also art. ذِير.]*

ذَارٌ *Angry; (IAşr, T, K;) as also ذَارٌ. (K.) — Contracted in the bosom, and evil in disposition. (Ibn-Es-Seed.) — Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAşr, T.) — A woman disobedient to her husband, and hating him; (S, K;) averse from him; and emboldened against him; (S;) as also ذَارٌ, and ذَارٌ: (K:) [all without ٤:] and in a similar sense ذَارٌ is applied to a man. (S, *TA.)*

ذَارٌ: see ذَارٌ. — Also, [without ٤,] *A she-camel averse from her young one when she has just brought it forth: (A 'Obeyd, S, K:) or that makes a show of affection with her nose [by smelling her young one] (تَرَامُرٌ بِأَنْفِهَا), and has not true love: (S, M, K:) or evil in disposition. (M.)*

ذاف

1. ذَافٌ, aor. ٤, inf. n. ذَافَانٌ, [in the CK ذَافَانٌ,] *He died: (Moḥet, K, TA:) [or he died quickly: see ذَافٌ, which is app. an inf. n., as also, perhaps, ذَافٌ. — ذَافٌ, and ذَافٌ عَلَيْهِ, inf. n. ذَافٌ and ذَافٌ, He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) — And ذَافٌ is also said of poison [app. as meaning It kills quickly]. (Lth, T.) — ذَافٌ *He passed by driving them away, or pursuing them, or destroying them. (M.)**

7. اذذاف *His heart broke (انقطع فؤاده). (K.) [See its syn. اندعف.]*

ذَافٌ *Quickness of death; (Lth, T, M, K;) as also ذَافٌ. (K.) [See 1, first sentence.] — Also an inf. n. of ذَافَةٌ. (M.)*

ذَافَانٌ: see ذَافَانٌ. — Accord. to the K, it signifies also *Death*: but the correct word seems to be ذَافَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)

ذَافَانٌ: see what next follows.

ذَافَانٌ (Lth, T, M, K) *Poison that kills quickly (يَذَافُ): (Lth, T:) or simply poison; (M, K;) as also ذَافَانٌ and ذَافَانٌ, (K, TA,) all with ٤, (TA,) and ذَافَانٌ (A 'Obeyd, T, M, K) and ذَافَانٌ (A 'Obeyd, T, K) and ذَافَانٌ and ذَافَانٌ, (IDrd, K,) and ذَافَانٌ. (T, K: the last, in the TA, without ٤.)*

ذَافَانٌ *Death that despatches quickly; (T, M, K;) as also ذَافَانٌ; thought by Yaşkoob to be an instance of permutation. (M.) — See also ذَافَانٌ. — And see ذَافٌ.*

ذاك

ذَاكٌ: see art. ذَا; and ك as a letter of allocution.

دال

1. دَالٌ, (T, K,) or دَالَتْ, (S,) aor. ٤, inf. n. دَالَانٌ (T, S, K) and دَالٌ or دَالٌ, (accord. to different copies of the S and K, the latter accord. to the TA,) *He, (T, K,) or she, i. e. a camel, (S,) walked, or went, lightly: (AZ, T, S:) or quickly: (K:) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also دَالٌ: and see دَالَانٌ, below.]*

6. تَدَاَلٌ *He became vile, base, ignominious, abject, or contemptible; syn. تصاغر. (K.)*

دَالَانٌ (K,) or دَالَانٌ, (ISk, S, M,) and دَالَانٌ, (Ibn-'Abbád, K,) *The jackal (أَبْنُ أَوْي) or the wolf: (K:) or the second word has the latter signification: (ISk, S, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is دَالَانٌ, with ل. (ISk, S.) [See also دَالَانٌ and دَالَانٌ: and see ذَوَالَةٌ, below.]*

ذَوَالَانٌ: see the next preceding paragraph.

ذَالَانٌ *The walk, or manner of going, of the wolf: pl. ذَالَانٌ, with ل: (M, K:) [but ISd says,] I know not how this is. (M. [See also ذَالَانٌ.]) Also [as an inf. n. of ل, q. v.,] *A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) — See also ذَالَانٌ.**

ذَوُولٌ *Anything [or any animal] Quick, or swift. (T.) [See also ذَوُولٌ.]*

ذَوَالَةٌ *The wolf: (T, S, M, K:) so called because of his light walk or manner of going; (A 'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذَوَالَانٌ and ذَوَالَانٌ. (M, K.) One says, ذَوَالَةٌ بِالْحَبَابَةِ [Frighten thou the wolf with the snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd,*

TA :) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also ذَالَان.]

مَذَال Light and quick. (Ibn-'Abbád, TA.)

ذام

1. ذَامَهُ, (T, S, M, Mṣb, K,) aor. ʔ, (S, M, Mṣb, K,) inf. n. ذَامٌ, (S, *M,) He blamed, or found fault with, him, or it; (T, S, Mṣb;) namely, a man, (T, [in which it is said that ذَامَهُ in the sense of عَيْبَهُ is more common than ذَمَمَهُ, though the contr. seems to be manifestly the case,]) or a commodity; (Mṣb;) and he despised him; like ذَابَهُ: (S:) and he despised him and beat him: (T:) and he despised him and blamed him: (T, M, K:) or he despised him and drove him away; like ذَابَهُ: (M:) and simply he drove him away: (M, K:) or he drove him away and beat him; like ذَابَهُ: (M and TA in art. ذَاب:) and he repaid him, or requited him; syn. جَزَاه: (T and M:) or he overcame him in abasing; syn. حَزَاه. (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاه is the right reading.]

4. اذَامَهُ, (TA,) inf. n. اِذَامٌ, (K, TA,) He frightened him, or terrified him; syn. of the inf. n. رَعِب. (K, TA.) — اِذَامْتَنِي عَلَى كَذَا Thou compelledst me against my will to do such a thing. (Fr, S.)

ذَامٌ i. q. عَيْبٌ [as a subst., meaning A vice, fault, defect, or the like; like ذَامٌ, without ʔ, and ذَمِير; as well as an inf. n. of ذ, q. v.]: with and without ʔ. (S.)

مَا سَمِعْتَ لَهُ ذَامَةً A word: so in the saying, مَا سَمِعْتَ لَهُ ذَامَةً [I heard not a word that he had to utter]. (K.)

مَذْمُومًا pass. part. n. of ذ. (S, Mṣb.) in the Kur [vii. 17] means Blamed: (TA:) or driven away: (M, TA:) or, accord. to Lḥ and Mujáhid, banished. (T, TA.)*

ذان

1. ذَانَهُ, [aor. ʔ,] inf. n. ذَانٌ, [app. from ذُونٌ, q. v.,] He held his state, or condition, to be contemptible and weak. (TA.)

R. Q. 1. ذَانَتِ الْأَرْضُ The land produced the kind of plant called ذُونٌ. (IAḡr, M.)

R. Q. 2. خَرَجُوا يَتَذَاتُونَ (S, so in both of my copies, and K and TK, but [erroneously] written in the TT as from the M يَتَذَانُونَ, and in some copies of the K يَتَذَاتُونَ, or يَتَذَانُونَ, [the verb being evidently a denominative from ذُونٌ like تَجَلَّبَبٌ from جَلْبَابٌ]) They went forth (S, M, K) to take, (S,) or to seek and take, (M,) or to gather, (K,) the kind of plant called ذُونٌ. (S, M, K.)

ذُونٌ [A kind, or species, of fungus; perhaps a species of phallus;] a certain plant, (T, S, K,) of the same kind as the عُرْجُون and the طُرْتُوثُ,

which grows in the winter, and, when the day becomes hot, rots, and goes away; (IAḡr, T;) said by Abu-l-'Omeythil to be, in form, like the هَلْيُون [or asparagus]: (T:) pl. ذَاتَيْن. (T, S:) and some pronounce the sing. ذُونٌ, without ʔ; and make the pl. ذَوَانِين. (T, TA:) a certain plant that grows at the roots of the اُرْطَى and رَمْت and اَلَام; the ground cleaving, and disclosing it, it comes forth like the سَوَاعِد [app. here meaning the upper arms, above the elbows,] of men; has no leaves; is black (أَسْحَر), and dust-coloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes (أَكْمَام) like those of the [bean called] بَاقَلَى; and has a yellow fruit at its upper part: some say that it is a plant that grows like the [fungi called] عَرَاجِين, of the plants termed فُطْر: AHn says that what are termed ذَاتَيْن are things of the [fungi called] فُتُوع, that come forth from beneath the ground like thick عُمِد [or poles]; nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock (أَرْوَمَة); and are used as medicines; and none but the hungry will eat them, because of their bitterness: he also says in one place, they grow at the roots of trees, most like to the asparagus (هَلْيُون), except that they are larger and thicker; and have no leaves; but they have a بُرْعُومَة [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the ذُونُون is all [full of] water [or juice]; and is white, except what appears thereof, of that بُرْعُومَة; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with ʔ: (M:) ISh says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the طُرْتُوث, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the wild هَلْيُون. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَانِين لَهَا وَطَرَانِيَتْ لَا اُرْطَى [Dhu-noonehs having no rimthehs, and turthootherhs having no artáhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَانِين لَا رَمْت لَهَا is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طُرْتُوث.)

ذب

1. ذَبَّ عَنْهُ, (T, S, M, &c.,) aor. ʔ, (T, M, Mṣb,) inf. n. ذَبٌّ, (T, S, M, Mṣb,) He repelled from him: he defended him. (T, S, M, Mṣb, K.) You say, يَذُبُّ عَنْ حَرِيمِهِ He repels from, or defends, his wife, or wives, or the like. (T, Mṣb.) [See also R. Q. 1.] — And ذَبٌّ signifies also The act of driving away. (T, TA.) You say, ذَبَّ الذَّبَابُ, and ذَبَّه, He drove away the fly, or flies.

(M, TA.) And الْوَحْشُ تَذِبُ الْبَقَّ بِأَذْنَابِهَا [The wild animals drive away the gnats with their tails]. (A.) — And [hence,] أَتَاهُمْ حَاطِبٌ فَذَبُّهُ † One demanding a woman in marriage came to them, and they rejected him, or turned him back. (A, TA.) = ذَبَّ † He (a man, TA) was, or became, possessed; or mad, or insane. (K, TA.) = ذَبَّ, (M, K,) aor. ʔ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبَّيْتُ, like لَبَّيْتُ &c.,] inf. n. ذَبٌّ, (M,) He (a man, K) went hither and thither, not remaining in one place. (M, K. *) = ذَبَّ, [aor. ʔ,] It dried; dried up; or became dry. (T.) You say, ذَبَّتْ شَفْتُهُ, (S, M, K,) aor. ʔ, inf. n. ذَبٌّ and ذَبَّ and ذَبُّوبٌ, (M, K,) His lip became dry, (M, K,) or lost its moisture, (S,) by reason of thirst, (S, K,) or by reason of vehement thirst, (M,) &c.; (M, K;) as also ذَبَّيْتُ. (M, K.) And ذَبَّ لِسَانَهُ (S, M) in like manner [His tongue became dry &c.]. (M.) And ذَبَّ said of a plant, It withered, or lost its moisture. (S, K.) And said of a pool of water left by a torrent, It dried up in the end of the hot season. (IAḡr, M, K.) And ذَبَّ جِسْمَهُ His body became lean, or emaciated, (S, K, TA,) and lost its moisture. (TA.) And ذَبَّ, (T, K,) aor. ʔ, inf. n. ذَبٌّ, (T,) His colour, or complexion, became altered, by reason of emaciation or hunger or travel &c. (T, K.) — See also 2.

2. ذَبَّ عَنْهُ He repelled from him, or defended him, much, or often. (S.) — ذَبَّ الذَّبَابُ: see 1. = ذَبَّيْتُ شَفْتَهُ: see 1. = ذَبَّيْتُ, inf. n. تَذَبُّيبٌ, also signifies It left a ذَبَابَةٌ, i. e. somewhat remaining. Hence, ذَبَّ النَّهَارُ, (S, A, TA,) or ذَبَّ, (so in the K, but corrected in the TA,) † The day passed so as to leave thereof only a ذَبَابَةٌ; (A, TA; *) i. e. (TA) the day had only a [small] remainder of it left. (S, K, TA.) And طَعَنٌ وَرَمَى غَيْرُ تَذَبُّيبٍ † A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted]. (S, *A, TA.) — [Also It left not a ذَبَابَةٌ, i. e. anything remaining: thus bearing two contr. significations. Hence,] ذَبَّ فِي السَّيْرِ † He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished]: (A, TA:) [or] ذَبَّ signifies † he hastened, made haste, or sped; syn. أُسْرِعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذَبُّيبُ is like الطَّرَادُ [app. as meaning † the act of charging, by a horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ḥam p. 207.) And ذَبَّيْنَا لَيْلَتَنَا, (S, K,) inf. n. تَذَبُّيبٌ, (K,) † Our beasts became fatigued, or jaded, by journeying [during that our night]. (S, K.)

R. Q. 1. ذَبَّذَبَ, (T,) inf. n. ذَبَّذَبَةٌ, (K,) He defended his neighbours and family. (T, K.) [See also 1.] = And He annoyed, molested, harmed, or hurt, (T, K,) people. (K.) = And He made a thing to dangle, or move to and fro;

(L;) and made it to be in a state of motion, commotion, or agitation. (L, K.*) — [Hence,] ذَبَّ، inf. n. as above, † He left him, or made him to be, confounded, or perplexed, not knowing his right course; wavering, vacillating, or going to and fro. (Msb.) = ذَبَّ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M:) and ذَبَّ the being in a state of motion or commotion: (S, L:) [or the latter has both these meanings; for] you say, ذَبَّ الشَّيْءُ the thing dangled, or moved to and fro, (M, A, L,) in the air; (A;) and was in a state of commotion or agitation. (M, L.) It is said in a trad., فَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تَذَبَّبَانِ meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, تَذَبَّبَ بَيْنَ أَمْرَيْنِ † He wavered, or vacillated, between two affairs. (MA.) And ذَبَّ أَمْرُهُ † [Their state of affairs was, or became, fluctuating, or unsteady]. (Lh, T in art. دل.)

R. Q. 2. تَذَبَّبَ، inf. n. تَذَبَّبَ: see the next preceding paragraph, in four places.

ذَبَّ Repelling: fem. with ة: hence ذَبَاتٌ السَّبِيبِ, a phrase used by Dhu-r-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 510.) = Much in motion. (Ham ubi suprâ.) ذَبَّ (M, L,) or ذَابَّ (K,) [the former correct, and perhaps the latter also,] applied to a camel, That does not, or will not, remain still, or motionless, in a place. (M, L, K.) A poet says,

* فَكَأَنَّا فِيهِمْ جِمَالٌ ذَبَّةٌ *
[And it was as though we were, among them, camels that would not remain still in a place]: which shows that ذَبَّ is not an inf. n. used as an epithet; for, were it so, he had said جِمَالٌ ذَبَّ (M, L.) — الذَّبُّ † The wild bull; [a species of bovine antelope;] also called ذَبُّ الرِّبَادِ; (T, S, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, * M;) or because his females pasture with him, going to and fro: (T:) and called also الذَّبُّ، (T, K,) by poetic license, for الذَّبُّ; (T;) and الذَّبُّ. (K.) — الذَّبُّ is also applied to † A man who goes and comes. (Kr, M, TA.) And † A man who is in the habit of visiting women. (AA, T, K.)

ذَبَّ [The common fly;] the black thing that is in houses, that falls into the vessel and into food; (M;) well known: (S, K:) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA:) and likewise applied to the bee; (M, K;) which is also called ذَبَّ الغَيْثِ [the fly of the rain], (IAth, TA,) or ذَبَّ غَيْثِ [the fly of rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n.

un. is ذَبَّ: (S, Msb, K:) one should not say ذَبَّ [as the vulgar do in the present day]: (S:) or one should not say ذَبَّ, though El-Ahmar and Ks are related to have used this word [as meaning a kind of fly]; for ذَبَّ is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., S, Msb) is ذَبَابٌ and (of mult., S, Msb) ذَبَابٌ (S, M, Msb, K) and ذَبَّ (M, K,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, ذَبَّ إِنَّهُ لَأَوْفَى مِنَ الذَّبَابِ [Verily he is more frail than the fly]. (A.) And ذَبَّ مِنْ طِينِ هُوَ أَهْوَنُ عَلَيَّ مِنْ طِينِ [He is more contemptible to me than the buzzing of the fly]. (A.) الذَّبَابُ [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written مَنْجَا; and in two places, مَنْجَا.) And الذَّبَابُ [The father of the fly] is an appellation used as meaning † He who has stinking breath; and some say أَبُو الذَّبَابِ [the father of the flies]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwân: (M, A, TA:) whence the saying, الذَّبَابُ مِنْ أَبِي الذَّبَابِ (A, TA) and أَبِي الذَّبَابِ (TA) [More stinking in breath than Abu-dh-Dhubâb and Abu-dh-Dhibbân]. — [Hence,] † Evil, or mischief; (A, K;) and annoyance, or harm; as in the saying, أَصَابَنِي ذَبَابٌ † [Evil, &c., befell me]; (A;) and أَصَابَ فُلَانًا مِنْ ذَبَابٍ † Evil, or mischief, [lit. a hurting fly] fell upon such a one from such a one: (T:) or † continual evil, as in the saying, أَصَابَكَ ذَبَابٌ † [Continual evil hath befallen thee from this thing, or event]; and شَرُّهَا ذَبَابٌ † [Her, or its, or their, evil is a continual evil]. (TA.) — † Ill luck. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذَبَابٌ، meaning † This is ill luck: and hence, رَجُلٌ ذَبَابِي † [An unlucky man]. (T.) — † Plague, or pestilence. (TA.) — † Diabolical possession; or madness, or insanity. (K.) — † Ignorance: so in the phrase الذَّبَابُ مَحْشَى الذَّبَابِ † [A man stuffed with ignorance]. (M.) — † The إِنْسَانِ [as meaning the pupil, or apple,] of the eye: (AZ, T, S, M, A, K:) so in the saying, هُوَ أَعَزُّ عَلَيَّ مِنْ ذَبَابِ الْعَيْنِ † [He is dearer to me than the apple of the eye]: (A:) [ISd says,] I think it to be so termed as being likened to the ذَبَابٌ [properly so called; i. e. the fly]. (M.) And الذَّبَابُ also signifies † A black speck, or spot, in the interior of the حَدَقَةُ [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) — ذَبَابُ السِّيفِ (T, S, M, A, Msb, K) and ذَبَابَةُ السِّيفِ (TA) † The حَدَّةُ (M, K,) or طَرَفُ (S, Msb,) [each app. here meaning the point, or extremity, though the former also means the edge,] of the sword, (S, M, Msb, K,) which is the part wherewith one strikes: (S, Msb:) or its extremity with which one is pierced, or transpierced; and the حَدَّةُ [here meaning edge] with which one strikes is called its غَرَارَانِ: (En-Nadr, T:) or its tapering, or pointed, extremity; expl. by

طَرَفُهُ المِتَطَرِّفُ: (M, K:) or the point (حَدَّةُ) of its extremity (M, A) which is between its شَفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its طَبَّتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَمِيرُ; and each has what are termed غَرَارَانِ, which are the part between the عَمِيرُ and each one of the طَبَّتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غَرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمْرَةُ السَّوْطِ يَتَّبِعُهَا ذَبَابُ السِّيفِ † [The knot, or tail, at the end of the whip is followed by the point of the sword; i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذَبَابٌ signifies likewise † The حَدَّةُ [or point, or extremity, or edge,] of anything. (A'Obeyd, T.) — † The pointed, or sharp, part of the extremity of the ear (A'Obeyd, M, K) of a horse (A'Obeyd, M) and of a man. (M.) — † The sharp edge of the teeth of camels. (S, TA.) — And † The part that first comes forth of the flower of the حِنَاءِ. (M, K.)

ذَبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — † A remainder, or remains, (T, S, M, A, * Msb, K,) of a thing, (T, Msb,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذُنَانَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذن:) pl. ذَبَابَاتٌ. (T, S, Msb.) You say, صَدَرَتْ الإِبِلُ ذَبَابَةٌ (M,) or ذَبَابَةٌ مِنْ ظَمَأٍ (A,) i. e. † [The camels returned from water having in them] somewhat remaining of thirst. (M.) — And the pl. ذَبَابَاتٌ also signifies † Small mountains: so says El-Andalusee. (MF.)

ذَبَابِي: see ذَبَابٌ.

ذَبَابٌ A man who repels from, or defends, with energy, his wife, or wives, or the like; as also ذَبَابٌ. (M, K.) — [Hence,] ذَبَابٌ † A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails: the act being thus attributed to the day. (A.) — See also what next follows.

ذَبَابَةٌ شَفَّةُ ذَبَابَةٍ, the latter word of the measure فَعْلَانَةٌ, in some of the copies of the K erroneously written ذَبَابَةٌ (TA,) [and so in the TT as from the M,] A lip that has become dry, or has lost its moisture. (M, K, TA.)

ذَبَابٌ The penis, (T, * S, M, A, K,) as some say; (M;) as also ذَبَابَةٌ and ذَبَابٌ, which

last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the tongue: (M, A:) or ذَبَابٌ has this latter meaning: (K:) and ذَبَابٌ signifies the genitals; or, as some say, the testicles; (M;) one of which is termed ذَبَابَةٌ. (M, K.)

ذَبَابٌ: see ذَبَابٌ.

ذَبَابٌ: see ذَبَابٌ, in two places.

ذَبَابَةٌ: see ذَبَابٌ, in three places: — and see also ذَبَابٌ.

ذَبَابٌ Certain things that are hung to the [women's camel-vehicle called] هَوْدَجٌ, (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رَعَتْ);] as also ذَبَابَةٌ: (M, K:) the sing. of the former is ذَبَابٌ, (T,) or ذَبَابٌ, with damm. (TA.) — And The fringes, and edges, of a [garment of the kind called] بَرْدَةٌ; because of their motion upon the wearer when he walks: sing. ذَبَابٌ. (TA from a trad.) — See also ذَبَابٌ, in two places.

ذَابٌ: } see ذَبٌ.
الذئبُ: }

أَذَبٌ: see مَذْبُوبٌ = and ذَبٌ = Also The tush, or canine tooth, of the camel. (T, K.) = And Tall, or long; syn. طَوِيلٌ. (K.)

مَذْبٌ: see ذَبَابٌ.

أَرْضٌ مَذْبُوبَةٌ (Fr, S, K) and مَذْبُوبَةٌ (Fr, S, K) A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.)

مَذْبَةٌ A thing with which one drives away flies; (S, M, K;*) a fly-whisk made of horse-hairs: (T:) [pl. مَذَابٌ whence,] one says of wild-animals, أَذْنَابُهُمَا مَذَابُهُمَا [Their tails are their fly-whisks]. (A.)

مَذْبٌ † A rider hastening, or making haste, (T, S, M, K,) apart from others: (S, M, K:) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

* مَسِيرَةٌ شَهْرٍ لِلْبَعِيرِ الْمَذْبِيبِ *
† [A month's journey to the hastening camel], (M,) or لِلْبَيْرِيدِ الْمَذْبِيبِ [to the hastening messenger], (TA,) by الْمَذْبِيبِ is meant الْمَذْبِيبُ. (M, TA.) — † A quick journey: or one in which is no flagging, or langour. You say, لَا يَنَالُونَ إِلَّا بِمَقْرَبٍ مَذْبِيبٍ, i. e. † [They will not reach the water but by a] quick [night-journey thereto]. (S.) And حَمْسٌ مَذْبِيبٌ † [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or langour. (T.) — † ظَمْرٌ مَذْبِيبٌ † [An interval between two waterings] of long duration, in which one journeys

from afar (T, S, M, K) and with haste. (T, S, K.)

مَذْبُوبٌ A camel attacked by flies, (A'Obeyd, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies; as also † أَذَبٌ: or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there: (M:) and the former, a horse into whose nostril the fly has entered. (A.) — See also † أَرْضٌ مَذْبُوبَةٌ, above. — Also † Possessed; or mad, or insane. (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written † ذَبُوبٌ, and in other copies thereof omitted,] † Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مَذْبُوبٌ Driven away: (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., † تَزَوَّجٌ وَإِلَّا فَأَنْتَ مِنَ الْمَذْبُوبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ “the act of driving away:” or, accord. to IATH, it may be from the signification of “motion and agitation.” (TA.) And it is said in the Kur [iv. 142], † مَذْبُوبِينَ بَيْنَ ذَلِكَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex. of the meaning next following. (S, M.) — A man (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and † مَذْبُوبٌ signifies the same; (K;) as also † مَذْبُوبٌ. (M.)

مَذْبُوبٌ: see what next precedes: — and see also مَذْبُوبٌ.

مَذْبُوبٌ: see مَذْبُوبٌ, last sentence.

ذبح

1. ذَبَحَ, (S, M, K, &c.) aor. ذَبَحَ, (K,) inf. n. ذَبْحٌ (S, M, K, &c.) and ذَبَّاحٌ, (K,) He cut, or divided, lengthwise; clave; split; slit; rent, or rent open; ripped, or ripped open. (S, M, K.) [Accord. to Fei,] this is the primary signification. (M, K.) [But see what follows.] You say, ذَبَحَ † فَارَةَ الْمِسْكِ † He (a perfumer, A) ripped open the follicle, or vesicle, of musk, (A, TA,) and took forth the musk that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — He slaughtered [for food, or sacrificed,] (L, TA) an animal, (M, K,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the وَجَانِ [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. q. نَحَرَ: but correctly, الذَّبْحُ is in the throat; and الذَّبْحُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter

word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذَكَو.]) Also † He slaughtered, or slew, in any manner. (L.) [You say, ذَبَحَ عَنْهُ He slaughtered, or sacrificed, for him, by way of expiation.] And ذَبَحَ بَعْضُهُمْ بَعْضًا † [They slaughtered, or slew, one another]. (S, K.) And أَخَذَهُمْ بَنُو أُخْتِهِمْ † The sons of such a one slaughtered, or slew, them. (TA.) And ذَبَحَ (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], † يَذْبَحُونَ أَبْنَاءَهُمْ † [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining. (Aboo-Is-hāk, TA.) — Hence, † He killed; because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kādee, (Mgh,) مَنْ جَعَلَ قَاضِيًا بَيْنَ مَنْ سَلَّطَهُ عَلَيْهِ † [Whoso is made a Kādee among the people, he is as though he were slaughtered without a knife]: (Mgh, TA:*) expl. by some as meaning, † he is as though he were killed [&c.]. (TA.) — [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] † It rendered allowable, or lawful: as salt and the sun and the fishes called نَيْبَانٌ (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also † He broached, or pierced, a دَرَّةٌ [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, M, K, &c.) — And † He, or it, choked. (K, TA.) You say, ذَبَحَتْهُ الْعَبْرَةُ † Weeping choked him. (A, TA.) — And, said of thirst, † It affected him severely, or distressed him. (A, TA.) — ذَبَحَتْ اللَّحْيَةَ فَلَانًا † The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be ذَبُوحٌ † بِلَحْيَتِهِ. (K, TA.)

2: see 1. — تَذْبِيحٌ is [said to be] syn. with ذَبَحَ, (K, TA,) in prayer: accord. to Hr, ذَبَحَ رَأْسَهُ signifies He lowered his head, in inclining his body in prayer; like ذَبَحَ: and accord. to Lth, ذَبَحَ signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ذَبَحَ, with the unpointed د. (TA.)

6. تَذَابَحُوا † They slaughtered, or slew, one another. (S, MA, K.) One says, التَّمَادُحُ التَّمَادِحُ

‡ [Mutual praising is mutual slaughtering]. (S, A.)

8. ذَبَحَ He took, or prepared, for himself a slaughtered [or sacrificed] animal. (S, K.)

ذَبْحٌ An animal prepared for slaughter [or sacrifice; i. e. an intended victim]: (T, A, Mgh, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being:] or an animal that is slaughtered [or sacrificed]; (S, Mgh, K, TA;) and so ذَبِيحَةٌ; (Mgh, Mghb;) or this signifies a slaughtered [or sacrificed] sheep or goat; (TA;) and is [nominally] fem. of ذَبِيحٌ, but the *ḥ* is affixed only because the quality of a subst. is predominant in it: (S:) or the *ḥ* is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M, voce رَمِيَّةٌ:) ذَبِيحٌ is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَحْنٌ in the sense of مَطْحُونٌ, and عَطْفٌ in the sense of مَعْطُوفٌ, &c.: (TA:) the pl. of ذَبِيحَةٌ is ذَبَائِحٌ. (Mgh, Mghb.) It is said in the K̄ur [xxxvii. 107], وَقَدَيْنَاهُ بِذَبِيحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ذَبَائِحُ الْجِنِّ means Animals sacrificed to the Jinn, or Genii: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) = See also ذَبْحَةٌ.

ذَبْحٌ A certain plant which ostriches eat: (S:) this word and ذَبِيحٌ signify the plant called الْجَزْرُ البَرِّيُّ, (K, TA,) which is of a red colour: and, accord. to the K̄, another plant: but correctly a red plant (نَبْتٌ آخِرٌ, نَبْتٌ أَحْمَرٌ) having a stem, or root, (أَصْلٌ) from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white خَرَزَةٌ [or bead, but perhaps this is a mistranscription for جَزْرَةٌ, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.]; and the n. un. is ذَبْحَةٌ and ذَبِيحَةٌ: so says AHn, on the authority of Fr: and he says also, on the authority of AA, that the ذَبْحَةٌ is a tree that grows upon a stem, and in a manner resembling the كَرَاثُ [app. كَرَاثٌ, not كَرَاثٌ], and then has a yellow flower; its root is like a جَزْرَةٌ [i. e. جَزْرَةٌ, or carrot], and it is sweet, and of a red colour: (TA:) or the ذَبْحٌ is a plant having a stem, or root, (أَصْلٌ) which is peeled, and there comes forth what resembles the جَزْرُ [i. e. جَزْرٌ or جَزْرٌ, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham p. 777.) — Also, and ذَبِيحٌ, (K,) the former the more common, (Th, TA,) A species of the كَمَاءُ [or

truffle], (K,) of a white colour. (TA.) — See also ذَبَاخٌ.

ذَبِيحٌ: see the next preceding paragraph, in two places.

ذَبْحَةٌ: see ذَبْحَةٌ.

ذَبْحَةٌ A mode, or manner, of ذَبْحٌ [i. e. slaughter, such as is described in the first paragraph of this art.]. (Mgh.) = See also what here next follows.

ذَبْحَةٌ (AZ, S, A, K) and ذَبْحَةٌ (A, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ذَبَاخٌ (A, K) and ذَبِيحَةٌ and ذَبْحَةٌ and ذَبَاخٌ (K) and ذَبِيحٌ, (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the حَلْقُ [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T:) or blood which chokes and kills: (K:) or an ulcer that comes forth in the حَلْقُ [or fauces] of a man, like the ذَبْحَةٌ that attacks the ass: (Ish, TA:) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA.) One says, أَخَذْتُهُ الذَّبْحَةَ [The ذَبْحَةٌ attacked him]. (S.) And ذَبْحٌ الطَّمَعُ ذَبَاخٌ † Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And كَانَ ذَلِكَ مِثْلَ الذَّبْحَةِ عَلَى النَّحْرِ [That was like the disease called ذَبْحَةٌ in the uppermost part of the breast]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or كَانَ مِثْلَ الذَّبْحَةِ الذَّبْحَةُ &c., a disease in the حَلْقُ, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) = ذَبْحَةٌ is also the n. un. of ذَبِيحٌ [q. v.]. (Fr, AHn.)

ذَبْحَةٌ: see the next preceding paragraph. = It is also the n. un. of ذَبِيحٌ [q. v. voce ذَبِيحٌ]. (Fr, AHn.)

ذَبَاخٌ A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبِيحٌ. (TA.) One says, ذَبْحَةٌ الطَّمَعُ ذَبَاخٌ: see ذَبْحَةٌ, in two places.

— [Hence,] مَوْتٌ ذَبَاخٌ † A quick, or sudden, death. (L.) = See also ذَبَاخٌ.

ذَبَاخٌ: see ذَبْحَةٌ.

ذَبِيحٌ and ذَبِيحٌ signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Mgh, K, TA.) You say ذَبِيحٌ فَارْتَهُ [for ذَبِيحٌ فَارْتَهُ], meaning † [Musk of which the follicle, or vesicle, is] ripped open. (A. [It is there said to be tropical: but see 1.]) — Both are [also] applied to an animal, (Mghb,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning Slaughtered, in the manner described in the first paragraph of this art.: (TA:) the fem. of ذَبِيحٌ is with *ḥ*: (S, TA: [see ذَبِيحَةٌ below:]) but ذَبِيحٌ is used as a

fem. epithet without the addition of *ḥ*: you say ذَبِيحٌ شاةٌ as well as ذَبِيحٌ ذَبِيحٌ, because ذَبِيحٌ is an instance of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; though you say شاةٌ ذَبِيحَةٌ also; and in like manner نَاقَةٌ: the pl. [of ذَبِيحٌ] is ذَبَائِحٌ and ذَبَاخٌ and [that of ذَبِيحَةٌ is] ذَبَائِحٌ. (TA.) Aboo-Dhu-eyb says, describing wine,

يَقَالُ لَهَا دَمُ الْوَدَجِ الذَّبِيحِ *

meaning المَذْبُوحُ عَنْهُ, i. e. [One would call it the blood of the external jugular vein,] for which it had been slit [to let it flow]. (AAF, TA.) And again he says,

وَسِرْبٌ تَطَلَّى بِالْعَبِيرِ كَأَنَّهُ *

دِمَاءٌ ظَبْيَاءٍ بِالنَّحُورِ ذَبِيحِ *

[app. meaning And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breasts]: he applies ذَبِيحٌ as an epithet to a pl. n. because it is of the measure مَفْعُولٌ [in the sense of the measure مَفْعُولٌ], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — ذَبِيحٌ also signifies An animal that is fit, or proper, to be slaughtered as a sacrifice: (ISk, S, K:) [or that is destined, or prepared, for sacrifice; i. e., an intended victim; like ذَبِيحٌ; as appears from the fact that] الذَّبِيحُ is † a surname of Isma'el, or Ishmael; (K, TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA:) and أَنَا أَبْنُ أَنْبِيَاءِ الذَّبِيحِينَ occurs in a trad. [as said by Moḥammad, meaning † I am the son of the two intended victims; namely, Isma'el and 'Abd-Allah]; for 'Abd-El-Muṭṭalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, TA.) — Also † A slain man. (A.)

ذَبِيحَةٌ, and its pl. ذَبَائِحٌ: see ذَبِيحٌ, in three places.

[ذَبَاخٌ] One whose occupation, or habit, is that of slaughtering sheep or the like. — And, in the present day, † An executioner.]

ذَبَاخٌ (T, S, K) and sometimes ذَبَاخٌ, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فَعَالٌ denoting diseases, (TA,) † Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) next the fore part of the foot: (TA:) or a cut across the inner sides of the toes: (Ibn-Buzurj, T:) or a crack in the inner side, or sole, of the foot: (IAar, TA voce تَكْبَةُ:) pl. ذَبَائِحٌ. (TA.) Hence the saying, † مَا دُونَهُ شَوْكَةٌ وَلَا ذَبَاخٌ [There is not in the way of its attainment a thorn nor are

there any cracks in the inner sides of the toes, &c. : see also *نَجَبَةٌ*. (S, TA.)

ذَابِحٌ [act. part. n. of 1]. *سَعْدُ الذَّابِحِ*, (S, K,) or *سَعْدُ الذَّابِحِ*, (so in one copy of the S,) + Two bright stars, between which is the space of a cubit (ذراع), over against one of which (في نَحْرٍ وَاحِدٍ) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it; (S, K;) whence the appellation of *الذَّابِحِ*: (S:) the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شاة) of *الذَّابِحِ*, which he is about to slaughter: (Kzw:) it is one of the Mansions of the Moon; (S, Kzw;) [namely, the Twenty-second Mansion: see also art. سعد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make *التَّوَهُ* to signify "the auroral rising" and those who make it to signify "the auroral setting:" see *مَنَازِلُ الْقَمَرِ* in art. نزل.] The Arabs [used to] say, *إِذَا طَلَعَ الذَّابِحُ* [When the dawn rises aurorally, the barker enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA.) — † A mark made with a hot iron across the throat: or † the instrument with which it is made. (L, K.) — † Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

ذَابِحَةٌ, of the measure *فَاعِلَةٌ* in the sense of the measure *مَفْعُولَةٌ*, [with *ة* affixed because the quality of a subst. is predominant in it,] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

مَذْبَحٌ The place of [the slaughter termed] *الذَّبْحِ*: (K:) i. e. the place, or spot of ground, where *الذَّبْحِ* is performed: and the part of the throat which is the place of *الذَّبْحِ*, which is that below the part beneath the lower jaw; (MF, TA;) or the *حَلْقُومٌ* [i. e. windpipe]. (Msb.) — † The chancel of a church; i. e. the part of a church that is like the *مَحْرَابِ* of a mosque: (A, * K, * Msb:) pl. *مَذَابِحٌ*: (A, Msb, K:) the *مَذَابِحِ* are the *مَحَارِبِ* (S, A, K) of the Christians; (A;) so called because of the oblations (قرايين) there offered; (S, TA;) the *مَقَاصِرِ* (K, TA) in churches, pl. of *مَقْصُورَةٌ*; said to be the same as the *مَحَارِبِ*: (TA:) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.) — † A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K,) such as is made by a torrent: (S, A:) the channel of a torrent in the lower part of the

face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river; as though it cleve [the earth] or were cleft: (TA:) pl. *مَذَابِحٌ*. (S, A, L.) You say, *غَادَرَ السَّيْلُ فِي الْأَرْضِ مَذَابِحَ*, † [The torrent left in the ground trenches about a span wide]. (S.)

مَذْبَحٌ A knife with which [the slaughter termed] *الذَّبْحِ* is performed: (Msb:) or a thing with which an animal is slaughtered in the manner termed *ذَّبْحٌ*, (T, K, *) whether it be a knife or some other thing. (T.)

مَذْبُوحٌ: see *ذَبِيحٌ*. — [Hence,] † Clean, or pure; not requiring to be slaughtered; [as though it had been already slaughtered,] an epithet applied in a trad. to everything in the sea. (TA.) — See also 1, last sentence.

ذبر

1. *ذَبَرَ*, (T, S, M, A, K,) aor. *ذَبَرَ*, (T, S, M, K) and *ذَبَرَ*, (S, M, K,) inf. n. *ذَبْرٌ*; (M, A, K;) and *ذَبَرَ*, (M, A,) inf. n. *تَذْبِيرٌ*; (K;) He wrote (A'Obeyd, T, S, M, A, K) a writing, or a book; (A'Obeyd, T, S, M, A;) like *زَبَرَ*: (A'Obeyd, T, S;) or both signify, (M,) or the former signifies also, (K,) he pointed, or dotted, (M, K,) it: (M:) or (M, but in the K "and,") he read it, or recited it, (IAar, T, M, K, *) with a low, or faint, voice; (M, K;) or easily; (M, A, each in relation to both verbs;) or quickly: (K:) all of the dial. of Hudheyl. (M.) You say, *مَا أَحْسَنَ مَا يَذْبُرُ الشَّعْرَ* How well he recites poetry, or the poetry, (K, TA,) without halting, or hesitating, therein! (TA.) And *مَا أَحْسَنَ مَا يَذْبُرُ الْكِتَابَ* How well he reads, or recites, the book, or the writing, without pausing therein! (A.) — And *ذَبَرَ*, (IAar, Th, T, M, K,) aor. *ذَبَرَ*, inf. n. *ذَبْرٌ* and *ذَبْرَةٌ*, He knew, or learned, a tradition, well, soundly, or thoroughly; *عَنْهُ* from him: (IAar, Th, T:) or he understood it: (M, K:) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, *ذَبْرٌ* signifies Understanding, and knowledge; (T;) knowledge of a thing, and understanding thereof; (K, * TA;) as also *ذُبُورٌ* [another inf. n.]: (TA:) or *ذُبُورٌ* signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, *لَا ذَبْرَ لَهُ*, (T, TA,) i. e. Of them is he who has no understanding: (TA:) or, accord. to IAar, it means he who has no tongue with which to speak, by reason of his weakness. (T.) — And *ذَبَرَ*, aor. *ذَبَرَ*, (K,) inf. n. *ذَبْرَةٌ*, (so in some copies of the K,) or *ذَبْرَةٌ*, (so in other copies of the K, and accord. to the TA,) He looked, and did so well. (K, * TA.) — *ذَبَرَ* He was angry: (T, K:) so accord.

to IAar: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for *ذُبُورٌ*. (TA.)

2: see 1, in two places.

ذَبْرٌ A writing, (As, T, K,) in the dial. of Himyer, written upon *عَسْبٌ* [or leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. *صَحِيفَةٌ* [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K:) pl. *ذَبَارٌ*. (As, T, K.) — *كِتَابٌ ذَبْرٌ*, (M, A,) or *ذَبْرٌ*, like *كَتَفٌ*, (K,) A writing, or book, easy to be read: (A, K:) or *ذَبْرٌ* in this phrase is an inf. p. used in the place of the pass. part. n. *مَذْبُورٌ* [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) — Also A mountain; in the Abyssinian language: so accord. to one reading, but accord. to another reading *ذَبْرٌ*, in a trad. cited in art. دبر. (TA.)

ذَبْرٌ: see the next preceding paragraph.

ذَابِرٌ Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAar, T, K.)

مَذْبَرٌ A reed-pen; like *مِزْبَرٌ*. (TA.)

مَذْبَرٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. *مُتَمَنَّرٌ*: (M, K:) of the dial. of El-Yemen. (M.)

مَذْبُورٌ: see *ذَبْرٌ*.

مَذَابِرٌ, occurring in a trad., is explained by IAth as meaning *Going away*; if it be not a mistranscription [for *مَذَابِرٌ*, which seems to be probably the case]. (TA.)

ذبل

1. *ذَبَلٌ*, (T, S, M, Msb, K,) aor. *ذَبَلٌ*, inf. n. *ذَبْلٌ* and *ذَبُولٌ*; (S, M, Msb, K;) and *ذَبَلٌ*; (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered; i. e., lost its moisture; (Msb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. *ذَوِي*. (S, K.) And in like manner it is said of a man: (M:) or *ذَبُولٌ* [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodness, of youth. (Ham p. 478.) And said of a horse, (S, K,) inf. n. *ذَبَلٌ*, (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, *ذَبَلُ فُوهٍ*, inf. n. *ذَبُولٌ* (T, TA) and *ذَبَلٌ*, May his mouth, and his saliva, or spittle, dry up. (TA.) And *ذَبَلُ مَا لَهْ ذَبَلٌ*, or *ذَبَلُ مَا لَهْ ذَبَلَةٌ*, (M, K, [in the CK, erroneously, ذَبَلَةٌ]) i. e. [What aileth him?] may his stock (أصله) wither: meaning his body and his flesh: or, as some say, may his marriage, or coition, be ineffectual: (M, TA:) said in reviling: (TA:) as also *ذَبَلُ ذَبَلَةٍ*. (TA in art. دبل.) One says also, in reviling, (TA,) *ذَبَلْتَهُمْ ذَبَلَةً* [and *ذَبَلْتَهُمْ*, i. e. May a calamity, or misfortune, befall them: or]

may they perish. (T, TA.) And ذبائله ذبلت ذبائله [app. a mistranscription for ذبائله ذبائله May calamities, or misfortunes, befall him]. (TA.) And ذبائله ذبائله ذبائله (T, TA) and ذبائله ذبائله (T) May a calamity, or misfortune, befall him. (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. اذبله It (the heat, S, TA) withered it; (namely, a herb [&c.], S;) caused it to wither, or lose its moisture; syn. اذواه; (S, *K, TA;) rendered it ذابل. (TA.) — And تذبيل الرياح بالاشياء The wind twists, wreathes, or contorts, the things. (TA.)

5. تذبيل It became twisted, wreathed, or contorted. (TA.) One says, تذبيلت الناقة بذنبها The she-camel twisted, or contorted, her tail. (TA.) — [It occurs in the K, in art. راد, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place تذبيلت. — تذبيلت She (a woman), being thin, or slender, walked in the manner of men: (M, K:) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbád, K.) — Also He (a man) threw off [all] his garments, except one. (TA.)

ذبل The prime, or first part, or the briskness, liveliness, or sprightliness, (مبعة) of youth. (Ibn-'Abbád, TA.) — ما له ذبل ذبله see 1. — Accord. to As, one says ذبل ذابل and ذبل ذابل, meaning [Deep] abasement or ignominy: and accord. to IAqr, (T,) ذبل ذابل, meaning severe bereavement. (T, K.) ذبل ذابل, (M, K,) or ذبل ذابل, (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one deep abasement or ignominy, or severe bereavement]: (M, K:) and one says also ذبل ذابل, (K,) or ذبل ذابل, (M,) meaning [likewise deep] abasement or ignominy, (TA,) or severe bereavement. (M, TA.) [See also ذبل and ذبل.] — Also [Turtle-shell, or tortoise-shell:] the back, (IAqr, S, Mgh, or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAqr, S, M, Mgh, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAqr, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S:) or the bones of the back of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K:) or horns of which are made [the bracelets, or anklets, called] مسك: (En-Nadr, TA:) or a certain thing [or substance] resembling ivory: (Mgh:) Th cites a poet as using the phrase ذبات الذبيلات, forming the pl. of ذبل with ذ and ذ; but accord. to the citation of IAqr, the word in this instance is الريلات. (M.)

ذبل: see the next preceding paragraph, in four places.

ذبله A piece of camels' or similar dung: (M, K:) because of its drying up. (M.) — And

A withering wind. (M, K.) Dhu-r-Rummeah says,

* ديار مَحْتَبَا بَعْدَنَا كُلُّ ذَبَلَةٍ *

[Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.)

ذبله A woman whose lip is dry. (O, K.)*

ذبال: see ذبالة. — Also Ulcers that come forth in the side and penetrate into the inside; (K;) i. q. نَقَابَات; and so ذبال, with ذ. (IAqr, T.)

ذبول A calamity, or misfortune; (T, TA;) as also ذبيل and ذبيل: (Ibn-'Abbád, TA:) see 1. [See also ذبيلة, in the first paragraph, and below.]

ذبول: see ذبل, in three places: — and ذبول.

ذباله (T, S, M, K) and ذبالة (T, K) A wick (T, S, M, K) that is lighted, (M,) or with which a lamp is lighted, or trimmed: (T:) or ذبالة signifies a wick of which a portion is burnt: (Ham p. 81:) pl. [or coll. gen. n.] ذبال and ذبال. (T, K, *TA.) [See an ex. in a verse cited voce ذاحول.]

ذباله and [its pl.] ذبال [or this is pl. of ذبول or ذبيل]: see 1.

ذبال: } see ذبالة.
ذباله: }

ذابل Withering, or withered; losing, or having lost, its moisture. (TA.) — Spear-shafts (قنا) slender, and of which the ليط [or exterior part] adheres [firmly]: (M, K:*) [for لاصق بالليط, in the K, I read لاصق الليط, as in the M:] pl. ذبل and ذبل. (M, K.) — Lean, or emaciated: (Ham p. 788.) — See also ذبل, in four places.

ذبل: see ذبول.

ذحل

ذحل (S, Mgh, Mgh, K) and ذحل (Mgh) Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حقد: (S, Mgh, Mgh, K:) and [simply] enmity: (S, K:) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. نثار: or a desire, or seeking, for retaliation of a crime or of enmity: (K:) pl. (of the former) ذحول (S, Mgh, Mgh, K) and (of the latter, Mgh) ذحال. (Mgh, Mgh, K.) One says, طلب بذحله, meaning بثاره [i. e. He sought to obtain his blood-revenge, or retaliation]. (S, Mgh.) And عنده ذحلي [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. نثار.) [See also a verse of Lebeed cited as an ex. of the preposition ذ.]

ذحل: see the preceding paragraph.

ذخر

1. ذخرة, aor. ذخر, (S, Mgh, K, &c.) inf. n. ذخر, (S, K,) or this is a simple subst., and the inf. n. is ذخر; (Mgh;) and ذخرة, (S, A, Mgh, K,) of the measure اذتعل, (S, Mgh,) originally اذتخرو, the ت being changed into ذ, and the ذ being incorporated into it; and some of the Arabs say ذخرة, which is allowable; but the former is more common; (Zj;) He hoarded it, treasured it, or laid it up for the future; repositied it, or stored it, in secret; (A;) or he prepared it, or provided it; (Mgh;) for a time of need: (A, Mgh:) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K "or") took it for himself, or prepared it. (K.) Some have made a distinction between ذخر and ذخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — ذخر لنفسه حديثا حسنا (A) † He reserved, or preserved, for himself [a good story, or the like]. (TA.) — ذخر من عدوه † [He (a horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need]. (M in art. صون.) [See also مذخر, below.] — فلان ما يدخر نصحا † [Such a one does not treasure in his heart good advice]. (A, TA.)

8. اذخر and اذخر: see 1, in three places.

ذخر: see 1: — and see the next paragraph, in two places.

ذخرة (S, A, Mgh, K) and ذخر (A, Mgh, *K) A thing hoarded, treasured, or laid up; repositied, or stored, in secret; (A;) or prepared, or provided; (Mgh;) for a time of need: (A, Mgh:) or taken for one's self, or prepared: (K:) pl. of the former, ذخائر; (S, A, Mgh;) and of the latter, اذخار. (Mgh, K.) — You say, جعل ماله ذخرا عند الله † [He made his wealth to be a store in the hands of God, by applying it to pious uses]. (A.) — And اعمال المؤمن ذخائر † [The works of the believer are things laid up for the time of need, i. e. the day of resurrection]. (A.)

ذخر + Fat; as an epithet. (AA, K.)

اذخر [A kind of sweet rush; juncus odoratus; or schoenanthum;] a certain plant, (S, Mgh, Mgh,) or herb, (K,) well known, (Mgh,) in form resembling the كولان [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Mgh;) which, when it dries, becomes white; (Mgh;) used for roofing houses, over the wood, and for graves: (TA:) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the كولان [or papyrus-plant], save that it is wider, and smaller in the كعوب [which means either the joints or the internodal portions]; and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AḤn:) 'Iyād asserts that its *ذ* is a radical letter; but this is a mistake: (MF:) the n. un. is *ذُخْرَةٌ*; (S;) which is applied to a single plant, (AḤn,) or to a single fascicle thereof. (Mgh.)

عَفَجٌ † The [part of the intestines called] *مَذَخِرٌ*: (TA:) [its pl. *مَذَاخِرٌ* is also explained as signifying the intestines; and bellies; (S, K;) and reins: (K:) or the lower part of the belly: (AḤ, K;) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say *فَلَانٌ مَلَأَ مَذَاخِرَهُ* † Such a one filled the lower parts of his belly. (AḤ.) And *مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا* † The beast satiated itself. (TA.) And *تَمَلَّأَتْ مَذَاخِرَهُ* † He became satiated. (A.) And *مَلَأَ مَذَاخِرَهُ عَدَاوَةً* † [He filled his heart with enmity towards us]. (A.)

مَذَخِرٌ, or *مَذَخْرٌ*, (accord. to different copies of the K,) † A horse that reserves his run; expl. by *المَبْتَعِيُّ لِحُضْرِهِ*: (AO, K, TA:) [Freytag's reading of *مَذَخِرٌ* for *مَذَخْرٌ* or *مَذَخِرٌ*, and his proposed emendation, of *المَبْتَعِيُّ* for *المَبْتَعِي*, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see *ذَخِرٌ* above:] such is the *مَسْوَاطُ*, a horse "that will not give what he has without the whip: the fem. is with *ة*. (TA.)

ذر

1. *ذَرٌّ*, (T, S, M, A, &c.,) aor. *ذَرَّ*, (S, M, Mḡb,) inf. n. *ذَرٌّ*, (S, M, K, &c.,) *He sprinkled, or scattered, salt* (T, S, A, Mḡb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Mḡb, K;) as also *ذَرَّ ذَرًّا*, inf. n. *ذَرٌّ*: (K:) *he took a thing with the ends of his fingers and sprinkled it upon a thing.* (M.) You say, *ذَرَّ عَيْنَهُ*, (TA,) and *ذَرَّ عَيْنَهُ بِالذَّرْوَرِ*, aor. *ذَرَّ*, (M, TA,) inf. n. *ذَرٌّ*, (K, TA,) *He put the medicament called ذَرْوَرٌ into his eye.* (M, K, TA.) — Also, (A,) inf. n. as above, (K,) *He spread.* (A, K.) You say, *ذَرَّ اللَّهُ عِبَادَهُ فِي الْأَرْضِ* † *God spread his servants, or mankind, upon the earth.* (M, A.) Whence the word *ذَرِيَّةٌ*. (M, TA.) — And *ذَرَّتِ الْأَرْضُ النَّبْتِ* † *The ground put forth the plant, or plants.* (K.) — *ذَرَّ*, (T, S, M, K, &c.,) aor. *ذَرَّ*, [contr. to analogy,] (T, M,) inf. n. *ذَرٌّ*, (M,) *It* (a herb, or leguminous plant,) *came up, or forth,* (IAḡr, AZ, T, S, K,) *from the ground:* (AZ, S:) or *it* (a herb, or leguminous plant, and a horn,) *began to come forth; put forth the smallest portion of itself.* (A.) — *ذَرَّتِ الشَّمْسُ*, (T, S, M, K,) aor. *ذَرَّتْ*, inf. n. *ذَرٌّ*, (S, M,) † *The sun rose;* (S, M, K;) and *appeared:* (M:) or *began to rise:* *شَرُوقَهَا* is when its light first falls upon the earth and trees: (T, TA:) and *ذَرَّ قَرْنُ الشَّمْسِ*, aor. and inf. n. as

above, † *The upper limb of the sun rose:* (Mḡb:) or *began to rise.* (A, TA.) — *ذَرَّ* is also syn. with *تَخَدَّدَ* [app. as meaning *His flesh became contracted, shrunk, or wrinkled*]. (K.) — Also, (T, K,) aor. *ذَرَّ*, contr. to analogy, (K,) unless *ذَرَّ* be for *ذَرَّرَ*, (MF,) said of a man, *The fore part of his head became white, or hoary.* (T, K.)

3. *ذَارَتْ*, (aor. *ذَارَتْ*, S,) inf. n. *مُذَارَةٌ* and *ذَرَارٌ*, *She* (a camel) *became evil in her disposition.* (Fr, S, K.) Hence the saying of Ḥoteiāh, satirizing Ez-Zibriḡān, and praising the family of Shemmās Ibn-Lāy,

* *وَكُنْتَ كَذَاتِ الْبَوِّ ذَارَتْ بِأَنْفِهَا* *
* *فَمِنْ ذَاكَ تَبِعَى بَعْدَهُ وَتَهَاجَرَهُ* *

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for *الْبَوِّ*, *الْبَعْلُ*; and for *بَعْدَهُ*, *بَعْدَهُ*; but the former are the correct readings: *ذَارَتْ* is a contraction of *ذَارَتْ*: or, accord. to some, it is for *ذَارَتْ*: see art. *ذَار*. (IB and TA.) — One says also, *ذَرَّ ذَرًّا*, *فِي فَلَانٍ*, meaning † *In such a one is aversion, arising from anger, like that of a she-camel:* (AZ, S:) or *anger and aversion* (Th, M, K, TA) and *disapprobation.* (Th, TA.)

R. Q. 1. *ذَرَّرَ*: see 1, first sentence.

ذَرٌّ The young ones [or grubs] of ants: (M, A, Mḡb, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysābooree, [who perhaps held *ذَرٌّ* to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (S:) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the notes that are seen in a ray of the sun that enters through an aperture: (A, TA:) as though they were particles of a thing sprinkled: and in like manner *ذَرَاتُ الذَّهَبِ* [minute particles of gold]: (A:) the sing., (S,) or [rather] n. un., (Mḡb, K,) is *ذَرَّةٌ*, (S, M, Mḡb, K,) [of which the pl. is *ذَرَاتٌ*.] [See an ex., from the Kur x. 62, voce *مِثْقَالٌ*.] — See also *ذَرِيَّةٌ*.

ذَرْوَرٌ A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of *إِنْجِدٌ* [q. v.]. [Ḥar p. 86.] — See also *ذَرِيَّةٌ*.

ذَرَارَةٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of *ذَرْوَرٌ*, (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.)

ذَرِيرَةٌ (S, A, Mḡb, K) and *ذَرِيرٌ* (S, Mḡb, K) A kind of perfume, (Mḡb, K,) the particles of the *قَصَبِ الطَّيِّبِ* [or *calamus aromaticus*, also called *الذَّرِيرَةُ*, q. v., in art. *قَصَب*], (T, M, A,

Mḡb,) which is brought from India, (A, Mḡb,) and resembles the reeds of which arrows are made: (T, A, Mḡb:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Mḡb:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, *أَذْرَةٌ*. (S, K.)

ذَرِيٌّ a rel. n. from *ذَرٌّ*, (T,) † The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read *ذَرِيٌّ* [q. v.]. (M.) — And † A sword having much of such wavy marks, &c. (K.)

ذَرِيَّةٌ, (S, Mḡb, K,) the most chaste form, (Mḡb,) and *ذَرِيَّةٌ*, (Mḡb, K,) and *ذَرِيَّةٌ*, this last without a sheddeh to the *ر*, (Mḡb,) [respecting the derivation of which see art. *ذَرَّ*,] † Children, or offspring, (S, Mgh, Mḡb, K,) as also *ذَرٌّ*, (Mḡb,) of a man, (S, K,) [and of genii: see art. *ذَرَّ*,] male or female: (IAth:) little ones, or young ones. (Mgh, Mḡb.) — Also † Progenitors, or ancestors. (Mḡb, MF.) — Also † Women. (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mḡb, K.) — Pl. *ذَرِيَّاتٌ* and (sometimes, Mḡb) *ذَرَارِيٌّ*. (S, Mḡb, K.) [In the CK, the latter pl., with the article, is written *الذَّرَارِي*, without a sheddeh to the *ي*. — For examples, see art. *ذَرَّ*.]

مَذْرَةٌ An instrument with which grain is scattered. (K.)

مَذَارٌ A she-camel evil in disposition. (Fr, S, K.) [See 3.]

ذرا

1. *ذَرَأَ*, (T, S, M, &c.,) aor. *ذَرَأَ*, (S, M, Mḡb, K,) inf. n. *ذَرَأٌ*, (S, M, Mḡb,) *He* (God) *created, syn. خَلَقَ*, (T, S, M, Mḡb, K,) *الْخَلْقَ* [the creation; i. e. the things that are created]. (T, S, M, Mḡb.) *وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ* in the Kur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — *He multiplied, or made numerous.* (K.) *يَذَرُّوكُمْ فِيهِ*, in the Kur [xlii. 9], means *He multiplieth you thereby;* i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (S, M, K,) and so *ذَرَأَ*, (TA,) *He sowed land:* (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) — *ذَرَأَ فُوهٌ* *His teeth fell out from his mouth;* (K, TA;) as also *ذَرَأَ* and *ذَرِيٌّ*, without *ة*: (TA:) but the most chaste is said to be without *ة*: *ذَرَأَ*, with *ة*, is said to be of weak authority, or a mispronunciation. (MF.) — *ذَرِيٌّ*, (M, K,) or *ذَرِيٌّ شَعْرَةٌ*, (S,) aor. *ذَرَأَ*, (K,) inf. n. *ذَرَأٌ*; (S, M, O;) and *ذَرَأَ*, (S, K,) aor. *ذَرَأَ*; (K;) and *ذَرَوُ*, aor. *ذَرَأَ*; (Kṭr, TA;) *His hair became white, or hoary, in the fore part of his*

head: (S:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (K:) or he began to become white, or hoary, (M, K,) in the fore part of his head, (K,) or in the upper part of each side of the head. (A, TA.) The epithet is ذرأ; fem. ذرأة. (S, M, K.) [In some copies of the K, ذرأى is erroneously put for ذرأة.]

4. ذرأه He angered him; provoked him to anger. (T, M, K.) — ذرأه بصاحبه He incited him against his companion. (AZ, T.) And ذرأه بالشئ He incited him, or urged him, to do, or attempt, the thing. (M, K.) And ذرأه إلى كذا He constrained him, or compelled him, to have recourse to, or to do, such a thing. (K, TA.) A'Obeyd mentions ذرأى, without ء; but 'Alee Ibn-Hamzeh asserts that this is incorrect. (M.) — ذرأ الدمع He, or it, made tears to flow. (K, TA.) — And ذرأه He frightened him. (M, K.) — ذرأت (أنزلت) She (a camel) excerned (أنزلت) the milk (M, K, TA) from [app. a mistake for into] her udder: a dial. var. of ذرأت [q. v.]. (TA.) The epithet applied to the she-camel so doing is ذرأى. (M, K.)

ذرب The act of creating; inf. n. of ذرأ. (S, M, Mṣb.) — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذرأ النار (S, K, TA,) [for ذرأ للنار] related as occurring in a trad. (S, TA) of 'Omar, (TA,) means Created [i. e. destined] for the fire [of Hell]: (S, K, TA:) but as some relate it, the phrase is ذرأ النار, meaning [either "the children of the fire," agreeably with what next follows, or] "to be scattered in the fire." (S, TA.) — Also The number of [ones] offspring: one says, أنمى الله ذرأك May God increase [the number of] thine offspring; as also ذرؤك. (T.) = Somewhat; (M, K;) as in the saying, بلغنى ذرؤ من خير [Somewhat of news, or information, reached me, or came to my knowledge]: (K, TA:) or ذرؤ من خير [somewhat of good]: (so in some copies of the K and M:) thus ذرؤ is written by IATH: in some copies of the K, ذرؤ, with ḍamm: (TA:) or ذرؤ here means a little; and ذرؤ is a dial. var. thereof. (M in art. ذرؤ.) Also A little of what is said. (TA.) = A thing intervening as a separation or an obstacle: so in the saying, ما بيننا وبينه ذرؤ [There is not anything intervening &c. between us and him, or it]. (K, TA.)

ذرا: see what next follows.

ذراة (S, M, K) and ذرأ (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) Whiteness, or hoariness, in the fore part of the head: (S:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K,) or in the upper part of each side of the head. (A, TA.)

ذراة and ذراة Intensely white salt: (S, M, K:) derived from ذرأة: one should not say ذرأى; (S, K;) for this is a vulgarism: some pronounce it with the unpointed ذ. (TA.)

ذرى Sown seed. (S, M, K.)

ذرية (T, S, M, Mgh, K) and ذرية (M, K) and ذرية (K,) [or ذرية, without a sheddeh to the ر, accord. to the Mṣb in art. ذر] always pronounced by the Arabs without ء: (S:) accord. to some, (TA,) from الذرؤ; (M, TA;) so says Th; (M;) the measure of the first being فَعُولَةٌ or فَعِيلَةٌ; [so that it is originally ذرؤة or ذرئة]; (TA:) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذر, signifying "the act of scattering;" because God scattered the ذرية upon the earth; and the measure is فَعُولَةٌ or فَعِيلَةٌ, [if the latter,] the word being originally ذرؤة, the last ر being changed into ي, in a manner similar to the case of تَقَضَّتْ الْعَقَابُ [in which تَقَضَّتْ becomes تَقَضَّتْ and then تَقَضَّتْ; so that ذرؤة becomes ذرية and then ذرية]: (TA:) Children, or offspring, (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K:) pl. [ذريات] (see art. ذر) and sometimes ذرأى. (S.) Hence, هب لي من لدنك ذرأى. (S.) Hence, هب لي من لدنك ذرأى [in the Kṣur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِي فِي الذَّرِيَّةِ means And he put me among the little ones, or young ones. (Mgh.) — It is also applied to signify Progenitors: as in the saying, in the Kṣur [xxxvi. 41], حَمَلْنَا ذَرِيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ [We carried their progenitors in the laden ark]. (T.) — And it is used also to signify Women; [because they are the sources of offspring;] (T, Mgh, TA;) like as سماء is used to signify "rain:" (TA:) as in the saying of 'Omar, حُجُّوا بِالذَّرِيَّةِ [Perform ye the pilgrimage with the women]. (T, Mgh, TA.) [See his saying in full, voce ذرئ.]

الذراية an epithet applied to God, The Creator. (T.)

ذراة; fem. ذرأة: see 1, last sentence. Applied to a ram, Having whiteness in the head; (M, K;) and so the fem. applied to a ewe: (M:) or having the ears variegated, or speckled, with black and white, and the rest black: (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.)

ذرى: see 4, last sentence.

ذرب

1. ذرب, aor. ذر, inf. n. ذرب (M, A, Mṣb, K) and ذرابة (S, M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Mṣb) of any

kind, (M,) It was, or became, sharp, (S, M, A, Mṣb, K,) and cutting, or penetrating: (Mṣb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison. (A.) — ذرب لسانه, aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i. e. sharp in the extremity: (see ذرب:) and also tropically, i. e., in a good sense, as meaning + chaste, or eloquent; without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning + profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذرب (S, M, A, TA) and ذرابة (S, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Mṣb,) [or each,] metaphorically, (TA,) + chasteness, or eloquence, thereof; (Mṣb, TA;) without barbarousness, or vitiousness, or impediment; a quality approved: and + profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each,] + badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Mṣb,) or each, (A,) + foulness, or obscenity, thereof: (AZ, S, M, A, Mṣb, K:) and the pl. of the former [used as a simple subst.] is أذراب. (AZ, IAḡr, S, M, K.) A poet says, (S,) namely, Ḥadramee Ibn-'Amir El-Asadee, (TA,)

* وَقَدْ طَوَيْتُكُمْ عَلَى بُلَاتِكُمْ *

* وَعَرَفْتُ مَا فِيكُمْ مِنَ الْأَذْرَابِ *

‡ [And I have borne with you notwithstanding your vices and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue]; (AZ, S:) [or] عَلَى بُلَاتِكُمْ (IAḡr, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الْأَعْيَابِ, pl. of عَيْب. (M, TA.) [Accord. to Z,] فِيهِمْ أَذْرَابٌ means † In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) — ذربت معدته, (T, S, M, A, Mṣb.) aor. ذر, (S, Mṣb,) inf. n. ذرب (T, S, M, Mṣb, K) and ذرابة and ذرؤة (M, K,) + His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] † his stomach was, or became, in a good, or right, state: (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) † his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Mṣb, K:) thus having two contr. significations. (M, K.) — ذرِبَ الْجَرْحِ (S, M, A,) inf. n. ذرب (S, M, K,) † The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, K,) and admitted not of cure: (M:) or flowed with صَدِيد [i. e. ichor tinged with blood]. (M, K.) — ذرِبَ أَنْفَهُ, inf. n. ذرابة, † His nose dripped; let fall drops. (M.) = ذرب: see 2, in two places. — ذرِبْتُ فَلَانًا † I excited, or provoked, [or exasperated,]

such a one. (A.) And **يَضْرِبُ بَيْنَنَا وَيَضْرِبُ** † [app. *Such a one makes a separation between us, (see ضَرَبَ), and excites discord: يَضْرِبُ is perhaps here used for يَضْرِبُ, to assimilate it to يَضْرِبُ.* (A.)

2. **ذَرِبَ**, (M, K,) inf. n. **تَضْرِبُ**, (S,) *He sharpened* (M, S, K) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also **ذَرِبَ**, (M, Mṣb, K,) aor. **ذَرَبَ**, (M, L, Mṣb, TA,) accord. to the K, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. **ذَرِبَ**; (M, Mṣb, TA;) and **ذَرِبَ**. (KL.) Also, inf. n. as above, *He poisoned a sword, i. e. steeped it in poison, and, when it was well steeped, took it forth and sharpened it; and ذَرِبَ, likewise, is allowable.* (T, TA.) = The inf. n. also signifies *A woman's holding her infant in order that it may satisfy its want [by evacuation, as the words in the explanation (حَتَّى يَقْضَى حَاجَتَهُ) commonly mean, not, as Freytag supposes, by sucking].* (T, K.)

4. **ذَرِبَ**: see 2. = Also † *He became chaste in speech, after having been barbarous therein.* (IAḡ, T in art. **رَبَدَ**, and TA.) — And † *His life became bad, or corrupt.* (IAḡ, T in art. **رَبَدَ**, and TA.)

ذَرِبَ, (so in the CK and in a MS copy of the K,) or **ذَرِبَ**, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from **ذَرِبَ**, which I incline to think the right reading,]) *A shoemaker's إزميل [a word well known as signifying his knife, with which he cuts the leather, but here explained in the TA as signifying his إشقى with which he sews].* (K.)

ذَرِبَ an irreg. pl. of **ذَرِبَ**, q. v.

ذَرِبَ i. q. **عَدَّةٌ** [i. e. *A ganglion; &c.*]: (AZ, T:) or so **ذَرِبَةٌ**: and both signify *a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble: or the former word signifies a certain disease in the liver, (K, TA,) slow of cure: (TA:) the pl. of the former is ذَرِبَ, (K,) or ذَرِبَةٌ, (AZ, T,) or this latter is pl. of ذَرِبَةٌ. (TA.)*

ذَرِبَ an inf. n. of **ذَرِبَ** [q. v. passim]. (T, S, M, &c.) — See also **ذَرِبًا**: and see there a pl. or a dual form, in three places. — Also † *An incurable disease: (M, K:) [in the present day applied to diarrhoea; and this is app. meant by what follows:] a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad, or corrupt, state, and not retaining the food.* (L.) — And † *Rust.* (S, K.)

ذَرِبَ *Sharp*; (T, S, M, K;) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spear-head; and so **مَذْرُوبٌ**: (T:) or this latter, applied to a spear-head [&c.], signifies *sharpened*; (S;) as also **مَذْرُوبٌ**: (T, S:) or **ذَرِبَ** (A, TA)

and **مَذْرُوبٌ** (M, K) and **مَذْرُوبٌ**, (T, TA,) applied to a sword (T, M, A, K) and a spear-head, (A, TA,) signify [or signify also] *poisoned*; (A, K;) i. e. *steeped in, or imbued with, poison, (T, M, A, TA,) and then sharpened.* (T, M, TA.) And **سَمُّ ذَرِبٍ** means *Sharp poison.* (M, A.) A rájiz says, (referring to cattle, TA,)

• **دَبَّتْ عَلَيْهَا ذَرِبَاتُ الْأَنْبَارِ** •

meaning [Upon which have crept insects resembling ticks, that produce swellings where they creep,] *sharp in stinging.* (S.) — **لِسَانُ ذَرِبٍ** [properly signifies] *A tongue sharp in the extremity.* (M, TA.) Tropically, (A,) † *A sharp tongue*; (S, A, TA;) as also **مَذْرُوبٌ**: (TA:) † *a chaste, or an eloquent, tongue*: (Mṣb:) [and † *a profuse, or clamorous, tongue*: (see **ذَرِبَ**):] and † *a foul, or an obscene, tongue.* (Mṣb.) And **ذَرِبُ اللِّسَانِ** † *Sharp in tongue*: (TA:) [† *profuse, or clamorous, therein; long-tongued*: (see **ذَرِبَ**):] † *bad, or corrupt, in tongue*: (Abu-l-'Abbás [Th], TA:) † *went to revile*; (T;) *foul, or obscene, in tongue*; (Ish, T, TA;) *who cares not what he says.* (Ish, TA.) And **ذَرِبٌ**, alone, † *Sharp-tongued*: and † *long-tongued, or clamorous*; or *foul, or obscene, in tongue*: (K, TA:) and so **ذَرِبَةٌ**, applied to a woman; (AZ, T, S, A, Mṣb;*) and **ذَرِبَةٌ**: (AZ, T, S, M, K:) this last [is app. a contraction of **ذَرِبَةٌ**, and used by poetic license: it] is applied by a rájiz to his wife, (T, S,*) as meaning † *bad, or corrupt, and unfaithful to her husband in respect of her فَرَج*; or, accord. to Sh, it means *long-tongued*; and *foul, or obscene, in speech*: (T:) and **مَذْرُوبٌ** likewise, accord. to Sh, means *foul, or obscene, in speech*: (TA:) the pl. of **ذَرِبٌ** is **ذَرِبَ**, (K,) which is irreg.; (TA;) meaning † *sharp*; (M, K;) and † *sharp in tongue* [&c.]: (K:) and the pl. of **ذَرِبَةٌ** is **ذَرِبَ**. (T, S, M.) — **مَعْدَةٌ ذَرِبَةٌ** † *A stomach sharp, or keen, by reason of hunger*: or † *in a good, or right, state*: (see **ذَرِبَتْ مَعْدَتُهُ**): and also, the contr., i. e. † *a stomach in a bad, or corrupt, state.* (M, TA.) — **جُرْحٌ ذَرِبٌ** † *A wound in a bad, or corrupt, state, and wide, and not admitting of cure*: or *flowing with صَدِيدٌ [i. e. ichor tinged with blood].* (M, TA.) — **ذَرِبُ الْخَلْقِ** † *A man of a bad, or corrupt, natural disposition.* (A, TA.) = See also **ذَرِبَ**.

ذَرِبَةٌ: see **ذَرِبَ**: — and see also **ذَرِبَ**, in two places.

الذَّرِبَةُ: }
ذَرِبِي: } see what next follows.
ذَرِبِي: }
ذَرِبِي: }

ذَرِبًا † *A vice, fault, defect, or the like*; as also **ذَرِبِي**. (K.) — And *A calamity, or misfortune*; (S, M, K;) from **ذَرِبُ الْجُرْحِ** meaning “the wound admitted not of cure”; (S;) as also **ذَرِبِي**, (K, TA,) or **ذَرِبِي**, (so accord. to the CK,) and **ذَرِبِيَّةٌ** [or

ذَرِبِيَّةٌ?]. (TA.) El-Kumeyt says, **مَانِي بِالذَّرِبِيَّةِ** meaning † [He smote me, or afflicted me,] *with calamity, or misfortune: or with evil, or mischief; and discord, or dissension*; (T;) as also **بِالذَّرِبِيِّنَ** [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or **بِالذَّرِبِيِّنَ** [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means *with calamity, or misfortune.* (TA.) And **لَقِمْتُ مِنْهُ الذَّرِبِيَّةَ** and **الذَّرِبِيَّةَ** and **الذَّرِبِيَّةَ**, [thus this last is written in the TT as from the M,] meaning † [I experienced from him, or it,] *calamity, or misfortune.* (M.) And **أُلْقِيَ بَيْنَهُمُ الذَّرِبُ** † *Evil, or mischief, and discord, or dissension, were cast among them, or between them.* (T.)

ذَرِبِي: see the next preceding paragraph.

ذَرِبٌ *Poison.* (K, M, A, K.)

ذَرِبٌ *A yellow flower*: (K:) or *yellow*, applied to a flower and to other things. (M.)

ذَرِبِيٌّ *Wool of Adharbeejan or Adharbeejan or Adhrabeejan*; for there are different opinions respecting the orthography of this name: (TA:) **ذَرِبِيٌّ** is a rel. n. from **ذَرِبِيَّانٌ**: (K, TA:) contr. to rule; for by rule it should be **ذَرِبِيٌّ** or **ذَرِبِيٌّ**. (IAth, TA.)

مَذْرُوبٌ *The tongue*: (K:) so called because of its sharpness. (TA.)

مَذْرُوبٌ: see **ذَرِبَ**, in two places.

مَذْرُوبٌ: see **ذَرِبَ**, in four places.

ذَرَجَ

1. **ذَرَجَ الشَّيْءَ فِي الرِّيحِ**: see 2. = **ذَرَجَ الطَّعَامَ** *He winnowed the thing*; syn. **ذَرَاهُ**. (K, K.)

2. **ذَرَجَ الطَّعَامَ**, (S, K,) inf. n. **تَذْرِجُ**; (S;) and **ذَرَجَهُ**, aor. **ذَرَجَ**; (K;) *He put ذَرَارِيحَ [or cantharides] into the food.* (S, K.) — **ذَرَجَهُ فِي الْمَاءِ**, inf. n. as above, *He put a small quantity of it, namely, saffron, &c., into the water.* (S.) — And **ذَرَجَ**, [or **ذَرَجَ لَبَنَهُ**, (see **ذَرَجَ**, below,)] *He poured water into his milk, in order that it might become much in quantity.* (TA.) — **تَذْرِجُ** also signifies *The smearing with clay a new [water-vessel of skin such as is called] إِدَاوَةٌ, in order that its odour may become good.* (AA, K.)*

ذَرَجٌ *A certain tree, of which camels' saddles are made.* (K, TA.) [Forskål mentions, in his “Flora Aeg. Ar.,” p. xcvi, a fabril wood of an uncertain kind, of which spears, or lances, are made, called **ذَرَج** (thus with the unpointed د), brought from the region of San'a.]

ذَرَجٌ: see **ذَرَجَ**.

ذَرَجٌ, applied to milk, i. q. **صَيَّاحٌ**, (AA, K,) i. e. *Mixed with water*; as also **مَذْرُجٌ**: (TA:) or

bound the camel with the redundant part of his nose-rein upon his [the camel's] arm. (K, TA.) [See also تَدْرِيع below.] — تَدْرِيع also signifies The tinging a captive's fore arm with crocus, or with خَلُوق, as a sign of slaughter; which was done in the time before Moḥammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns., below.]

3. مَدَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CK, والجَزَافِ is put by mistake for الجَزَافِ.] You say, بَعْتَهُ مَدَارَعَةً الثَّوْبَ I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — See also 1, in two places. — ذَارَعْتُهُ, (TA,) inf. n. مَدَارَعَةٌ, (K, TA,) + I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him: syn. خَالَطْتُهُ. (K, TA.)

4. اذرع, (K,) inf. n. اذْرَعُ: (S:) see 1, first sentence. — † He exceeded the due bounds, or just limits, in speech, or talk; (S, K, TA;) he talked much; (S, TA;) as also تَذْرَعُ: (S, Mṣb, K, TA:) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — اذْرَعُ ذِرَاعِيَهُ He put forth, (K, TA,) and extended, (TA,) his fore arms from beneath the jubbeh: (K, TA:) or اذْرَعُ ذِرَاعِيَهُ, and اذْرَعِيَهُ, [the latter with the د unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اذْرَعُ; (Mgh, K;) like اذْرَعُ, (TA,) or اذْرَعُ, (Mgh,) from اذْرَعُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اذرع also signifies He seized with the fore arm. (K.) — مَا اذْرَعَهَا [How long, or large, is she in the fore arm!] is [from الذَّرَاعِ, being] of the same [anomalous] class as اَحْنَكُ [from اَحْنَكُ]. (TA.) — اذرع قَيْتَهُ He (a man) emitted, or ejected, his vomit. (TA.)

5: see 1; first and second sentences: — and see also 4. — تَذْرَعُ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansāree, (TA.)

* تَرَى قِصَدَ الْمِرَانِ تَلْقَى كَأَنَّهَا *
* تَذْرَعُ خِرْصَانَ بِأَيْدِي الشَّوَابِطِ *

[Thou seest the fragments of the hard and pliant spears thrown as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them]: (S, TA:) or, accord. to Aḡ, فَلَانٌ تَذْرَعُ الجَرِيدَ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and خِرْصَانٌ means, originally, rods of palm-sticks: and

شَوَابِطِ is pl. of شَوَابِطَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مَنْقِيَّة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شَوَابِطَةُ. (TA.) — Also, The splitting (تَشْتَقُّ [which is intrans., but I think it is a mistake for تَشْقِيق, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-'Abbād, K.) — تَذْرَعَتِ الْمَرْأَةُ The woman split palm-leaves to make of them a mat. (IDrd, K.) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) — تَذْرَعَتِ الْإِبِلُ الْكَرْعَ The camels came to drink of the rain-water and waded in it with their arms. (K.) — تَذْرَعُ بِذِرْيَعَةٍ † He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, تَذْرَعُ إِلَيْهِ † He obtained, or sought to obtain, access to him; &c. (TA.)

8. اذْرَعُ, or اذْرَعُ: see 4.
10. استذرع به He concealed, or protected, himself by it, (namely a thing, TA,) and made it a ذِرْيَعَةٌ [q. v.] for him. (Ibn-'Abbād, K.)

ذْرَعُ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — [Hence, it is used in the sense of] † Power, or ability; as also ذِرَاعُ; (TA;) or a man's reach, or extent of power or ability. (Mṣb.) And hence the phrases, ضَاقَ بِالْأَمْرِ ذِرْعُهُ, and ذِرَاعُهُ, (K,) and ضَاقَ بِالْأَمْرِ ذِرْعًا, (S, Mṣb, K,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said ذِرَاعًا, (S, TA,) † He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA,*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K:) or he was unable to bear, or endure, or undertake, the thing, or affair. (Mṣb.) You say also, مَا لِي بِهِ ذِرْعٌ, and ذِرَاعٌ, † I have not power, or ability, to do it. (TA.) And كَسَرَ ذَلِكَ مِنْ ذِرْعِي † That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) And اِقْصِدْ بِذِرْعِكَ † Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. اَرْبِعْ عَلَى نَفْسِكَ. (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And اُبْطَرْتُ فَلَانًا ذِرْعَهُ † I imposed upon such a one more than he was able to do: (S, TA:)

but ذْرَعُ also signifies † the body: and [accord. to IAAr] اُبْطَرْنِي ذِرْعِي means † He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بَطَرَ.] You likewise say, رَجُلٌ وَحْبُ الذَّرَاعِ [and الذَّرْعِ] † A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA. [See also رَحْبُ.] And ضَعِيفُ الذَّرْعِ † Impotent. (KL.) — And hence, فَلَانٌ خَالِي الذَّرْعِ † Such a one has his heart devoid of anxieties, or solitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذْرَعُ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَّاسِعُ الذَّرْعِ, and الذَّرْعِ, † A man large, or liberal, in disposition. (K.) And كَبُرَ فِي ذِرْعِي † Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — ذْرَعُ also signifies The measure of anything: and نَخْلَةٌ ذِرْعُ رَجُلٍ, A palm-tree of the measure of the stature of a man. (TA.)

ذْرَعُ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is ذَرَعُ.] — See also ذِرْيَعَةٌ.

ذِرْيَعُ: see ذِرْيَعُ, in two places. — † That journeys by night and by day. (K.) — † Long-tongued with evil speech. (K.) — † Good in social, or familiar, intercourse. (K, TA.)

ذِرْعَةٌ: see ذِرْعَةٌ.

ذِرَاعُ (S, K) and ذِرَاعٌ (ISd, K) + A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.)

ذِرَاعُ, of a man, (Mṣb,) [The part] from the elbow to the extremities of the fingers; (Mgh, Mṣb;) the fore arm; syn. سَاعِدٌ [q. v.; thus corresponding to the سَاق of the leg]: (Lth, K:) and † [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, K: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mṣb to be meant in the explanation cited above from that work and the Mgh: see also جَرِيْبُ:] in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mṣr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Ok̄l make it masc.: Aḡ did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mṣb:) the measure thus called, [i. e. the cubit,] (Mṣb,) the ذِرَاعُ مُكْتَسَرَةٌ [or cubit which is divided into fractions], (Mgh,) is six قَبْضَاتٍ [or fists] (Mgh, Mṣb) of middling measure; (Mṣb;) and this is

called ذراع العامة [the cubit of the common people, or the common cubit], because it wants one قِبْضَة [or fist] of what is called ذراع الملك [the cubit of the king], namely one of the Kisras, (Mgh, Mṣb,) not the last of them, whose ذراع was seven قِبْضَات: (Mgh:) [see also مِيل: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kz̄w and other writers, to be, probably, by rule, two degrees; nearly the half, or quarter, of the length assigned in different instances to the measure termed رَمْع; but, like the latter, not precise nor uniform in every instance:] the dim. is ذَرِيعَة, with ة because it is fem.; (TA;) or ذَرِيع [or ذَرِيع, without ة, accord. to those who make it masc.]: (L voce حَرَب:) the pl. is أذْرَع and ذَرَعَان; (O, Mṣb, K;) or, accord. to Sb, the former only; (S, Mṣb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that فَعَال and فَعَال and فَعِيل, when fem., have the pl. of the measure أَفْعَل. (TA.) In the phrase الثَّوبُ سَبْعٌ فِي ثَمَانِيَةِ [The garment, or piece of cloth, is seven cubits by eight spans], they say أَثْبَارٌ because أَذْرَع is fem., and ثَمَانِيَةٌ because أَثْبَارٌ is masc.; (S; [and the like is said in the Mgh;]) and because the length is measured by the ذراع, and the breadth by the شِبْر. (S in art. ثَمَن.) ذراع is also used as an epithet, applied to a masc. n.: thus they say, هَذَا ثَوْبٌ ذِرَاعٌ [This is a garment, or piece of cloth, a cubit in length]. (Kh.) You say also, هُوَ مِثْنِي عَلَى حَبْلِ الذِّرَاعِ It is prepared, or made ready, on my part: (S;) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ I will pay it to thee in ready money: or it is prepared, or made ready, for thee: the حَبْل being a certain vein in the ذراع. (TA.) — [Hence several tropical significations:] see ذَرَع, in six places: and see also ذِرَاع. — Hence also, (Z, TA,) † The instrument with which one measures the length of the ذراع [or cubit], (S, Z, O, Mgh, K,) made of a piece of wood, (Mgh,) or whether it be iron or a rod of wood. (O, K.) — [Hence also,] † A sleeve: as in the phrase ثَوْبٌ مَوْشَى الذِّرَاعِ † [a garment, or piece of cloth, variegated, or figured, in the sleeve]: pl. مَذَارِع, a pl. not agreeing with its sing., like مَلَامِح and مَحَاسِن. (TA.) — Of the fore legs of bulls or cows, and of sheep or goats, [The arm; i. e.] the part above the ذراع: and of the fore legs of camels and horses and mules and asses, [likewise the arm; i. e.] the part above the ذراع: (K;) [also the arm-bone of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, † the fore leg:] i. q. يَد; (Mṣb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاق; this latter term, in like manner, having a proper and a synecdochical acceptation. Hence the prov.] لَا تَطْعِمِ الْعَبْدَ الكِرَاعَ فَيَطْمَعُ فِي الذِّرَاعِ [Feed not thou the slave with the shank, lest he covet the arm]. (K.) — [Hence,] ذراع الأسد, also called الأَسَدُ † Two

bright stars, which are one of the Mansions of the Moon: (S;) [there are two asterisms thus called; together, الذَّرَاعَان: one of them is] الذَّرَاعُ الْمَبْسُوطَةُ, [also called الذَّرَاعُ الْأَسَدُ الْمَبْسُوطَةُ,] the two bright stars [α and β] in the heads of Gemini: (Kz̄w in his description of Gemini:) [the other is called] الذَّرَاعُ الْمَقْبُوضَةُ, and] الذَّرَاعُ الْأَسَدُ الْمَقْبُوضَةُ, the two bright stars [α and β] of Canis Minor: (Kz̄w in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذراع accord. to those who make الثَّوْبُ to signify “the auroral rising,” but the latter accord. to those who make it to signify “the auroral setting,” is the Seventh Mansion of the Moon: the following descriptions in Kz̄w’s account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:] الذَّرَاعُ is one of the Mansions of the Moon, (O, Kz̄w, K,) and is called الأسد ذراع الأسد: (O, Kz̄w,) or مَبْسُوطَةٌ ذراع الأسد مَبْسُوطَةٌ (K;) the lion has a ذراع which is مَبْسُوطَةٌ and a ذراع which is مَقْبُوضَةٌ, (O, Kz̄w, K,) and this is the one next to Syria, (O, K,) or on the left, (Kz̄w,) and in it the moon has a mansion; the مَبْسُوطَةٌ being next to El-Yemen, (O, K,) or on the right; (Kz̄w;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows;] each being two stars, between which is the measure of a سَوْط [or whip]; (O;) and the latter is higher in the sky, and more extended, than the other, (O, K,) wherefore it is called مَبْسُوطَةٌ; (O;) and sometimes the moon deviates, and so has a mansion in it: (O, K;) [it is said in the TA that الذراع is also a name of one of the asterisms (نُجُوم) of الجُوزَاء; but this is the same that is called the مَبْسُوطَةٌ:] it rises [at dawn] on the fourth of تَمُوز [or July O. S.], and sets [at dawn] on the fourth of كَانُونُ الْأَخْر [or January, O. S.]: (O, Kz̄w: [and so in the K, except that in this last, it is erroneously said to set in كَانُونُ الْأَوَّل:] so says IKt: but Ibráheem El-Ḥarbee says that it rises on the seventh of تَمُوز, and sets on the sixth of كَانُونُ الْأَخْر. (O, TA.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَل; and see also نَوْءٌ, and نَكْبَاءٌ.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَتِ الذِّرَاعُ حَسَرَتِ الشَّمْسُ القِنَاعَ وَأَسْتَعْلَتْ فِي الْأَفْقِ الشُّعَاعُ وَتَرْتَوِقُ السَّرَابُ فِي كُلِّ قَاعٍ [When the Dhirāa rises at dawn, the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers, or glistens, in every plain]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذراع does not break its promise, though it be but a بَغْشَة [or weak shower of rain]: (Kz̄w, TA:) [or] its نَوْءٌ is approved, and seldom does it break its promise. (Kz̄w.) — ذراع also signifies † A certain mark made with a hot iron upon the arm (ذراع) of a camel: (S, K;) and is a mark of the Benoo-Thaalebeh in El-Yemen, and of some persons of the Benoo-Málik-Ibn-Sa‘d. (K.) — Also † The fore part of a spear or spear-shaft:

(K, TA:) this is called (S, TA) also (TA) ذراع الغامل. (S, TA.)

ذَرُوع: see what next follows.

ذَرِيع Wide in step, (S, K,) and light, or active, in pace, or going; (K;) applied to a horse, (S, K,) and to a camel; as also ذَرُوع: (K;) and quick: (S, Mṣb, K;) [and so ذَرُوع; for] ذَرَعَات, (S, O, K,) applied to the legs of a quadruped (قَوَائِم), (S, TA,) signifies quick, (S, K,) wide in step, taking much of the ground: (O, K;) or, as some say, this last word signifies the legs of a beast, (TA,) like مَذَارِع, (S, K,) pl. of مَذْرَاع. (K.) It is said of Moḥammad, in a trad., كَانَ ذَرِيعَ الْمَشْيِ † He was quick, and wide of step, in walking. (TA.) And you say, رَجُلٌ ذَرِيعٌ بِالْكِتَابَةِ † A man quick in writing. (TA.) And أَكَلَ ذَرِيعًا † He ate quickly and much. (TA.) And قَتَلَ ذَرِيعًا † Quick slaughter. (S.) And مَوْتُ ذَرِيعٍ † Spreading death: (K;) or quick, spreading death, such that the people can hardly, or can in no wise, bury one another. (TA.) — † An ample thing, affair, or state. (K.) — † An intercessor. (Ibn-'Abbád, K.)

ذَرِيعٌ a dim. of ذِرَاع, q. v.

ذَرِيعَةٌ A she-camel by which the archer, or the like, conceals himself from the game, (S, K, TA,) walking by her side, and shooting, or casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her; (TA;) like ذَرِيعَةٌ; (S;) as also ذَرُوع: (K;) pl. ذَرُوع. (IAqr.) — Hence, † Anything that brings one near to a thing; (IAqr;) a means of access, nearness, intimacy, ingratiation, attachment, or connexion; syn. وَصْلَةٌ; (S, Mṣb, K, TA;) and سَبَب; and وَسِيلَةٌ; (TA;) as also ذَرُوعَةٌ: (Ibn-'Abbád, K;) pl. ذَرَائِع. (S, Mṣb.) You say, فَلَانٌ ذَرِيعَتِي إِلَيْكَ † Such a one is my means of access to thee, and of attachment to thee, or connexion with thee. (TA.) — Also, [like ذَرِيعَةٌ,] A ring by aiming at which one learns the art of shooting, or casting [the lance &c.]. (TA.)

ذَرِيعٌ }
ذَرِيعَةٌ } dims. of ذِرَاع, q. v.

ذَرِيعٌ A measurer with the ذراع [or cubit]. (T in art. أَمْر.) — A he-camel that drives the she-camel with his arm and so makes her lie down that he may cover her. (Ibn-'Abbád, K.)

ذَارِعٌ [so in a copy of the S and of the K and in the TA: in one copy of S and in one of the K, ذَارِع: in the CK, ذَارِع: but the right reading is ذَارِع, as is shown by verses in which it occurs, cited in the TA, and by its pl.,] A small [skin of the hind called] ذَرِيعٌ, which is stripped off from the part next to the ذراع [or arm], (S, K,) and

which is for شَوَاب [or wine]; (§); and مَدْرَعٌ signifies [the same; or simply] a small ذِرْق: (TA:) or, as some say, ذَارِعٌ ذِرْقٌ signifies a ذِرْقٌ that takes much water: (TA:) the pl. is ذَوَارِعٌ. (§, TA.) — نَاقَةٌ ذَارِعَةٌ. An excellent she-camel. (TA.)

أَذْرَعٌ [More, and most, light, or active, and quick, with the arms, or hands, or † otherwise]. It is said in a trad., خَيْرُكُنَّ أَذْرَعُنَّ لِلْغَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قَتَلُوهُمْ أَذْرَعٌ قَتْلًا + They slew them with the quickest slaughter. (§.) — † More, and most, chaste in speech. (K.) You say, هُوَ أَذْرَعٌ مِنْهُ + He is more chaste of speech than he. (TA.) — † One whose mother is Arabian but not his father; syn. مَقْرَفٌ: or the son of an Arabian man by an emancipated slave-woman: (K:) the former is the more correct. (TA.) [See also مَدْرَعٌ.]

تَنْزِيعٌ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like [تَصْدِيرٌ and] تَنْبِيْتٌ; not an inf. n. (TA.)

مِذْرَعٌ: see ذَارِعٌ.

مُذْرَعٌ, an epithet applied to an ass, and to a mule, meaning Having what are termed رَقْمَتَانِ [q. v.] upon his arms. (L.) — Hence, (L.) † A man (TA) whose mother is more noble than his father: (§, L, K:) as though, (K,) or said to be, (§,) so called because of the رَقْمَتَانِ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (§, K;) or so called as being likened to the mule, because he has upon his arms رَقْمَتَانِ like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَعٌ.] — A lion having upon his arms the blood of his prey. (IAqr.) — [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA.) — A bull having black spots, or black places, upon his shanks. (§, K.) — مَذْرَعَةٌ A hyena having stripes upon its arms: (K:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مَدْرَعٌ Rain that sinks into the earth to the depth of a cubit. (§, K.)

مَذْرَاعٌ sing. of مَذَارِعٌ, [which is contr. to rule,] (§, K,) in a sense pointed out below, (§), or in all the senses explained below, and of مَذَارِيعٌ, (K,) which is agreeable to rule. (TA.) — مَذَارِيعٌ signifies The legs of a beast; (§, K;) as also مَذَارِيعٌ, and ذَرِيعَاتٌ; see ذَرِيعٌ; because the beast

measures with them the ground: or, as some say, [like the pl. of ذَرِيعٌ,] the parts of a beast between the knee and the arm-pit. (TA.) — مَذَارِيعٌ also signifies The towns (قُرَى, §, or بِلَادٌ, K) that are between the cultivated land and the desert; (§, K;) such as El-Kádiiseeyeh and El-Ambar; (TA;) in this sense, (§), as in others, (K,) pl. of مَذْرَاعٌ; (§, K;) as also مَذَارِيعٌ; (K;) syn. with مَزَالِفٌ; (§); and بَرَاغِيبٌ: (TA:) El-Hasan El-Basree speaks of the مَذَارِيعُ of El-Yemen. (TA.) [Freytag says, without mentioning his authority, that مَذَارِيعٌ has the same signification with the inhabitants of Nejd as مَخَالِيفٌ with the inhabitants of El-Yemen and مَزَالِفٌ in the region of El-Hijáz: but this is at variance with all that I have found, in respect of the term مَخَالِيفٌ.] — Also Parts, regions, quarters, or tracts, syn. نَوَاجٍ, (Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) — And The places of bending of a valley. (Kh.) — And Palm-trees that are near to houses or tents. (§, K.)

مَذَارِعٌ a pl. [contr. to rule] of مَذْرَاعٌ, q. v.: (§, K:) and of ذَرِيعٌ as signifying † A sleeve. (TA.) See the last of these words, near the middle of the paragraph.

ذرق

1. ذَرَقَ الدَّمْعُ, (Lth, T, §, M, Mṣb, K,) aor. -, inf. n. ذَرِقٌ (Lth, T, §, K) and ذُرُوقٌ (Lth, T, K) and ذَرِقَانٌ (§, K) and ذَرِيفٌ and تَذْرِافٌ, (K,) The tears flowed. (Lth, T, §, M, Mṣb, K.) And ذَرَقَتْ عَيْنُهُ, (§, Mṣb, K,) aor. -, inf. n. ذَرِقٌ, (Mṣb,) His eye shed tears; (Mṣb;) tears flowed from his eye. (§, K.) And ذَرَقَتْ عَيْنُهُ دَمْعًا, (Lth, T,) or ذَرَقَتْ الْعَيْنَ دَمْعًا (K) or الدَّمْعُ, (M, Mṣb,) aor. -, (M,) inf. n. ذَرِقٌ and ذَرِقٌ and تَذْرِافٌ (Lth, T, M) and ذُرُوقٌ and ذَرِيفٌ and تَذْرِافٌ, and [ISd says,] I think that Lh has mentioned as an inf. n. ذَرِيفٌ, but I am not certain of it, (M,) His eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let fall tears, or the tears: and ذَرَقْتُهُ, inf. n. تَذْرِيفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ذَرِقٌ دَمْعَهُ, (K,) or دَمُوعَهُ, (T,) inf. n. تَذْرِيفٌ and تَذْرِافٌ and تَذْرِيفَةٌ, (T, K,) He poured forth his tears. (K.) — [See also ذَرِفٌ, and ذَرِقَانٌ, below.]

2: see above, in two places. — ذَرَفَ عَلَيْهِ, (T, §, M, K,) inf. n. تَذْرِيفٌ, (§,) He exceeded it; (T, §, M, K;) namely, a hundred [years], (§, K,) or sixty, (T,) or fifty, or some other number. (M.) — ذَرَفَ فِي حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also ذَرَفَهُ. (IDrd and O in art. زلف.) — ذَرَفَهُ الشَّيْءُ He made him to know the thing: a poet says,

لَأَذْرِفَنَّكَ الْمَوْتَ إِنْ لَمْ تَهْرَبْ

i. e. I will assuredly make thee to know death [if thou flee not]: (IAqr, M:) or ذَرَفَهُ الْمَوْتُ

signifies he made him to be at the point of death. (T, K.)

10. اسْتَدْرَفَهُ He desired its (a thing's) dripping, or flowing. (M.) — And اسْتَدْرَفَ الضَّرْعُ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.)

ذَرِفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرِفٌ,] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

ذَرِقَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرِفٌ,] A weak gait or manner of going. (§, K.)

ذَرِيفٌ and مَذْرُوفٌ Tears shed, or made to flow. (T, M, K.)

ذَرِيفٌ [accord. to Freytag, Largely flowing: but he does not name any authority.] — Quick, or swift; and so زَرِيفٌ. (M.)

ذَوَارِيفٌ, applied to tears (ذَمُوعٌ), Flowing. (T.) [And] Running waters. (KL.)

مَذَارِيفٌ i. q. مَدَامِعٌ [The channels of the tears; &c.: see مَدْمَعٌ]. (T, §, K.)

مَذْرُوفٌ: see ذَرِيفٌ.

ذرق

1. ذَرَقَ, aor. - and -, (§, Mgh, Mṣb, K,) inf. n. ذَرِقٌ, (Mgh, Mṣb,) said of a bird, (§, Mgh, Mṣb, K,) It muted, or dinged; (JK, Mgh, Mṣb;) [like ذَرَقَ:] as also ذَرِقٌ, (Zj, JK, Mṣb, K,) inf. n. إِذْرَاقٌ: (JK:) it is also, sometimes, † said of a man: (§, TA:) and the latter is sometimes † said of a beast of prey, and [particularly] of a fox. (TA.) — [Hence,] one says, مَتَى تَذْرِقُ مَتَى تَذْرِقُ عَلَى النَّاسِ † When wilt thou behave in a light-witted, or foolish, manner towards men? or utter foul, or obscene, language against them? (TA.) And هَذَا كَلَامٌ يَذْرِقُ عَلَيْهِ † This is speech, or language, that is deemed foul. (TA.) And لَا أَذْرِقَنَّكَ إِنْ لَمْ تَرْتَبِعْ is a phrase meaning a threat. (TA.) [But how it should be rendered, unless it be said by a woman to her husband, (see لَا أَذْرِقَنَّ عَلَيْكَ) and لَا أَذْرِقَنَّكَ be for لَا أَذْرِقَنَّكَ, I know not.] — ذَرَقَ الْمَالُ, [in the JK written ذَرِقٌ, but said in the TA to be like فَرِحَ, meaning The cattle suffered from eating the herb called ذَرِقٌ, is] from الذَّرِقُ. (JK, TA.)

4: see the first sentence above. — أَذْرِقْتُ الْأَرْضَ The land produced [the herb called] ذَرِقٌ. (§, K.)

5. تَذَرَقَتْ She applied مَذْرُقٌ as a collyrium to her eyes; as also أَذْرِقْتُ, of the measure اِقْتَعَلَتْ: [so accord. to the copies of the K: but] in the "Nawádir el-Aqráb" it is said, † أَذْرِقْتُ signifies the woman applied collyrium to her eyes. (TA.)

8 : see what next precedes, in two places.

ذُرُق *Dung* (JK, S, Mgh) of a bird; (S, Mgh); as also ذُرَاقُ : (AZ, TA:) [or] of the bustard (حَبَارَى) and the like: (JK:) the former word an inf. n. used as a subst. in this sense. (Mgh.)

ذُرُق *A certain plant, resembling فسفسة*; (JK); *a certain herb*, (TA,) i. q. حَنْدَقُوقُ [the herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil: so in the present day]: (JK, IDrd, S, K:) *it has a slight and sweet odour, and grows in [plains such as are called] قِبَعَان, and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies*: (AHn, TA:) n. un. with ة. (AHn, JK, TA.)

ذُرُقُ : see ذُرَاقُ.

ذُرُقُ لَبَنٍ مَذْرُوقُ *Milk mixed with water*: (AZ, S, K:) [like مَذْرُوقُ.]

ذرى and ذرو

1. تَذَرُوهُ (T, S, M, Mṣb, K,) aor. ذَرَّتْهُ الرِّيحُ (S, M, Mṣb,) inf. n. ذَرُّوْهُ; (S, M, Mṣb, K;) and aor. تَذَرِيهِ (S, M,) inf. n. ذَرِيْهِ; (S;) and ذَرَّتْهُ; (M, K;) the last on the authority of IAḥr, but said in the T to be disallowed in this sense by AHeyth; (TA;) *The wind raised it, (T, S,*) or made it to fly, (AHeyth, T, S,*) M, K,) and carried it away; (S,*) M, Mṣb,*) K;) and dispersed it; (Mṣb;) namely, a thing, (Mṣb, K,) or the dust, (T, S, M,) &c. (S, M.)* And accord. to IAḥr, one says, ذَرَّتْ الرِّيحُ, and ذَرَّتْهُ, [elliptically,] meaning ذَرَّتْ التُّرَابَ [i. e. *The wind raised the dust, or made it to fly, &c.*] (T.) — [Hence,] ذَرَا الرِّوَابِيَةَ ذَرُّوْهُ الرِّيحُ البَشِيْرُ [He carried on the relation uninterruptedly and rapidly [like as the wind carries away the dry herbage that is broken in pieces.] (TA.) — Hence also, ذَرَا النَّاسِ الحَنْطَةَ [The people winnowed the wheat]. (S.) You say, ذَرَّوْتُ الحَنْطَةَ, (IAḥr, T, M, K,*) aor. ذَرَّوْهَا, inf. n. ذَرَّوْهُ; (IAḥr, T;) and ذَرَّيْتُهَا; (M;) *I winnowed the wheat*: (M, K,*) or ذَرَّيْتُهَا, inf. n. تَذَرِيْتُهُ; (Mṣb;) and ذَرَّيْتُهُ and ذَرَّوْتُهُ; (T;) *I cleared the wheat from its straw*. (Mṣb.) And ذَرَّوْتُهُ (S, M,) and ذَرَّيْتُهُ; (M;) *I made it to fly, and go away*; (S, M;) namely, a thing, (S,) or grain, and the like. (M.) ذَرَّيْتُهُ تَذَرِيْتُهُ is well known [as meaning *The winnowing of the heaps of grain*]. (S.) And hence, (S,) ذَرَّيْتُ تَرَابَ المَعْدِنِ *I sought the gold of the dust of the mine [by sifting it or winnowing it]*: (S, K:) and ذَرَّيْتُهُ signifies the same. (T and S in art. ذرى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.]) — ذَرَّيْتُ الشَّيْءَ (T,) or ذَرَّيْتُهُ (S, TA,) accord. to AHeyth, (TA,) *I threw the thing [or scattered it] like as one throws grain for sowing*. (T, S, TA.) And ذَرَا الارْضِ *He sowed the land, scattering the seed*; as also

ذَرَا الارْضِ; but the former is said to be the more chaste. (MF and TA in art. ذَرَا.) — And ذَرَّاهُمْ, inf. n. ذَرَّوْهُ, is a dial. var. of ذَرَّاهُمْ, meaning *He [God] created them*. (M.) — ذَرَا الشَّيْءِ *He broke the thing (K, TA) without separating*. (TA.) And ذَرَّوْتُ نَابَهُ *I broke his canine tooth*. (M, TA.) — ذَرَّاهُ بِالرَّمْحِ *He displaced, or uprooted, him, or it, with the spear*. (Kr, M.) — ذَرَا, intrans., *It (a thing, K, or dust, &c., M) flew up, and went away, or became carried away [by the wind]*. (M, K.) — *He (a gazelle, K, or, accord. to some, any animal, TA) hastened (K, TA) in his running*. (TA.) You say, مَرَّ يَذْرُو, inf. n. ذَرَّوْهُ, *He (a man, S) passed, or went, along quickly*: (S, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فُلَانٍ *He rose and betook himself to such a one*. (TA.) — *It (a thing) fell*. (S, K.) — ذَرَا نَابَهُ, inf. n. ذَرَّوْهُ, *His canine tooth broke*: or, as some say, *fell out*. (M.) And ذَرَا فُوهَهُ (K,) inf. n. ذَرَّوْهُ, (TA,) *His teeth fell out from his mouth*; (K, TA;) as also ذَرَّيْتُ, and ذَرَا; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذَرَا.)

2: see 1, in five places. — [Hence,] ذَرَّيْتُ رَأْسَهُ (M, TA,) inf. n. تَذَرِيْتُهُ, (TA,) *He combed his head (M, TA) [so as to remove the scurf &c.], like as one winnows a thing*: but ذَرَّيْتُ [with the unpointed د] is of higher authority. (M.) — ذَرَّيْتُهُ, namely, a sheep, inf. n. as above, *I shored, or sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby*: and in like manner one says in relation to a camel. (S, M.) [See مَذْرِيْهِ.] — [Hence,] app, or from ذَرَّوْتُ, as is indicated in what follows,] ذَرَّيْتُ فُلَانًا *I praised him*. (IAḥr, M, K.) You say, فُلَانًا يَذْرِيْهِ فُلَانًا *Such a one exalts the state, or condition, of such a one; and praises him*. (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the S,)]

* عَمْدًا أَذْرِي حَسْبِي أَنْ يُثْمَنًا *

+ [Purposely I praise and exalt what constitutes my grounds of pretension to respect or honour, lest it should be reviled]: (T, S, M:) as though I put it upon the ذَرَّوْتُ [q. v.] (M.)

4: see 1, in three places. — Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذْرَيْتُ الشَّيْءَ عَنِ الشَّيْءِ, meaning *I threw down the thing from the thing*: (T, TA:) or إِذْرَاءُ signifies the striking a thing and throwing it down: (Lth, T:) and sometimes, the throwing down without cutting. (M.) You say, ضَرَبْتُهُ بِالسَّيْفِ فَأَذْرَيْتُ رَأْسَهُ [I struck him with the sword and made his head to fall from him]. (T.) And عَن ظَهْرِهِ فَأَذْرَيْتُهُ عَنِ فَرْسِهِ (T,) or عَن ظَهْرِهِ (S,) i. e. [I thrust him, or pierced him, and] threw him down [from his horse, or from the back of his beast]. (T, S.) And أَذْرَيْتُ الدَّابَّةَ رَاكِبَهَا *The beast threw down its rider*. (M.) And أَذْرَى الشَّيْءَ بِالسَّيْفِ *He struck the thing*

with the sword so as to throw it down. (M.) And أَذْرَيْتُ العَيْنَ دَمْعَهَا (S,) or الدَّمْعَ (M,) *The eye poured forth [or let fall its tears, or the tears]*. (S, M.) [See also أَذْرَأُ.] — أَذْرَى said of a camel, *He was, or became, tall, or long, in his ذَرَّوْتُ [or hump]*. (TA.)

5. تَذَرَّتْ الحَنْطَةَ *The wheat was, or became, winnowed*: (M, K:) or *was, or became, cleared from its straw*. (TA.) — تَذَرَى بِهِ *He protected, or sheltered, himself by means of it*; (M, Mṣb;) i. e. by means of a wall, &c., from the wind and the cold; as also بِهِ *استدري*. (M.) One says, تَذَرَّ مِنَ الشَّمَالِ بِذَرِيْهِ *Protect, or shelter, thyself from the north wind by means of a shelter*. (T.) And اسْتَدْرَى بِهَذِهِ الشَّجَرَةِ *Shelter thyself by means of this tree*: (T:) or اسْتَدْرَيْتُ بِالشَّجَرَةِ *I shaded and sheltered myself by means of the tree*. (S.) And تَذَرَّتْ الإِبِلُ *The camels protected, or sheltered, themselves from the cold, one by means of another; or by means of the [trees called] عَضَاهُ*. (M.) And اسْتَدْرَيْتُ بِفُلَانٍ *I sought refuge with such a one, and became in his protection*. (S.) And أَذْرَى [thus I find it written, without any syll. signs, evidently for أَذْرَى, of the measure اِفْتَعَلَ, like اِكْتَنَ and اِكْتَنَ] *He sought protection by means of a king*. (TA.) — تَذَرَى السَّنَامَ (S,) or الذَّرَّوْتُ (M, K,) *He mounted upon [the hump, or the top of the hump &c.]*. (S, M, K.) — [Hence,] تَذَرَيْتُ بَنِي فُلَانٍ وَتَنَصَّيْتُهُمْ *I married among the ذَرَّوْتُ and the نَاصِبَةُ of the sons of such a one; (Aḥ, T,*) S;) i. e., among the noble and high of them*: (T:) or تَذَرَى فِيهِمْ *He married among the ذَرَّوْتُ of them*. (M.)

8: see 1: — and see also 5.

10: see 5, in four places. — اسْتَدْرَتْ, said of a she-goat, *She desired the ram*; (S, K;) like اسْتَدْرَتْ. (S.) — And the inf. n. اسْتَدْرَاءُ signifies *The act of leaping upon a female*. (KL.)

ذَرَّةٌ, originally ذَرَّوْهُ (S, Mṣb, K,) or ذَرَّيْتُ (S, M,*) Mṣb,) the ة being a substitute (S, Mṣb) for the final radical letter, (Mṣb,) [A species of millet; the holcus sorghum of Linn.; thus called in the present day, and also, vulgarly, ذَرَّةٌ صَيْغِي, and ذَرَّةٌ قَيْطِي, to distinguish it from maize, the zea mays of Linn., which is vulgarly called ذَرَّةٌ شَامِي and ذَرَّةٌ كَبْرَان;] a species of grain; (M;) a certain grain, well known: (S, Mṣb, K:) the word is used as a n. un. and as a coll. n. (T.) [See مَبِيْرَةٌ.]

ذُرُّوْهُ *A portion (ظَرْفٌ) not completed, of a saying; as in the phrase, بَلَّغْنِي عَنْهُ ذُرُّوْهُ مِنْ قَوْلٍ [An uncompleted portion of a saying was related to me from him]: (T, S:) or a little; a dial. var. of ذَرَّةٌ [q. v.]. (M.) — Also, and ذَرَّيْتُ, i. q. ذَرَّيْتُهُ (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذَرَا,] i. e. *Created beings*: [or children, or offspring: (see art. ذَرَا:)] or ذَرَّوْهُ and ذَرَّيْتُ*

signify the number of the ذرية. (M.) One says, *ذُرُوكَ* and *أَنْبَى* *الله ذُرَاكُ* and *ذُرُوكُ*, meaning *May God increase [the number of] thine offspring.* (T.) — And *ذُرُوكُ النَّارِ* occurs in a trad., as some relate it, instead of *ذُرُوكُ النَّارِ*, as others relate it; meaning [either *The children of the fire* of Hell, agreeably with what next precedes, or] *to be scattered in the fire.* (§ and TA in art. ذرأ.) — Also, *ذُرُوكُ*, *The curved extremity of a bow.* (So in a copy of the S.)

ذُرَى, also written *ذُرَا*, (or, accord. to some copies of the §, *ذُرَى*), *A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away:* (§:) or it signifies *what one has winnowed;* (M;) or *ما تَذْرُوهُ* [what thou winnowest, as is indicated by the context of this explanation]; like as *تَنْفُضُهُ* signifies *نَفْضُ*. (T.) — And *ذُرَى* or *ذُرَى* (accord. to different copies of the §) *Tears poured forth:* (§:) or so *ذُرَى* [or *ذِمَعُ ذُرَى*]. (M, TA.) — Also *A shelter;* (M, TA;) *anything by which one is protected, or sheltered:* (§, Mḡb:) *a shelter from the cold wind, consisting of a wall, or of trees:* and particularly *a shelter that is made for camels such as are termed شَوْل*, by pulling up trees of the kind called *عَرَجَج* &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place. (T.) [Hence,] one says, *فُلَانٌ فِي ذُرَى فُلَانٍ* *Such a one is in the protection of such a one.* (T.) And *أَنَا فِي ظِلِّ فُلَانٍ وَفِي ذِرَاهُ* *I am in the protection of such a one, and in his shelter.* (§.) And [hence, perhaps,] *إِنَّ فُلَانًا لَكَرِيمُ الذَّرَى* + *Verily such a one is generous in disposition.* (AZ, T.) — Also *The court, or yard, (فَنَاءُ), of a house.* (Ḥar pp. 56 and 442.) — See also *ذُرُو*, in two places.

ذُرَى: see *ذُرَى*, in two places: — and *ذُرَاوَةٌ*.

ذُرُوَةٌ *Much property;* like *ثُرُوَةٌ*: so in the saying, *هُوَ ذُو ذُرُوَةٍ* [He is a possessor of much property]. (TA.) — See also *ذُرُوَةٌ*.

ذُرُوَةٌ: see what next follows.

ذُرُوَةٌ and *ذُرُوَةٌ* *The upper, or uppermost, part of a thing* (§, M, Mḡb, K) of any kind; (M, Mḡb;) and so, accord. to Et-Taḡee Esh-Shemenee, *ذُرُوَةٌ*: (TA:) and particularly, of a camel's hump, (§, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. *ذُرَى*. (§, TA.) It is said in a trad., *أَتَى بِإِبِلٍ غُرِّ الذَّرَى* [or *غُرِّ الذَّرَى*?] *He brought camels having white humps.* (TA.) And in another trad., *عَلَى ذُرُوَةٍ كُلِّ بَعِيرٍ شَيْطَانٌ* [On the hump of every camel is a devil]. (TA.) And in a prov., *مَا زَالَ يَفْتَلُ فِي الذَّرُوَةِ وَالْغَارِبِ* [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. *غرب*: it means, *he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness.*

(TA.) — [Hence,] *تَزَوَّجَ مِنْهُمْ فِي الذَّرُوَةِ وَالنَّاصِبَةِ* (T, M*) + *He married among the noble and high of them.* (T.)

ذُرَى: see *ذُرَى*. — *ذُرَى ذُرَى* *A warm shelter.* (TA.)

ذُرِيَّةٌ *A she-camel by means of which one conceals himself from the objects of the chase: on the authority of Th: but the more approved word is with ذ [i. e. ذُرِيَّةٌ, or, accord. to AZ, ذُرِيَّةٌ].* (M.)

ذُرَاوَةٌ (vulgarly pronounced *ذُرَاوَةٌ*, TA) *What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind.* (M, K.) — And *What has fallen of, or from, corn, (M, K,) or especially wheat, (Lh, M,) in the process of winnowing.* (M, K.) And *What has fallen of, or from, a thing; as also ذُرَى*. (M, *K.)

ذُرُوَةٌ: see *ذُرُوَةٌ*.

الذَّرَابَاتُ [as used in the *Qur li. 1*] means *The winds* (§, Bḡ, Jel) *raising, or making to fly, and carrying away, or dispersing, the dust &c.:* (Bḡ, Jel:) or + *the prolific women; for they scatter children: or + the causes of the scattering of the created beings, angels and others.* (Bḡ.)

مِذْرَى (§, M) and *مِذْرَاةٌ* (M) *A wooden implement, (§, M,) or a small wooden implement, (so in one copy of the §,) having [several] extremities [or prongs], (§,) with which one winnows (§, M) wheat, and with which the heaps of grain are cleared [from the straw &c.]:* (§:) or the former word signifies *the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows.* (T.) — Also, the former word, *The extremity of the buttock:* (AO, T, M, K:) or *مِذْرَوَانٌ* signifies *the two extremities of the two buttocks;* (A'Obeyd, T, S, M, K;*) or the *two uppermost parts of the two buttocks;* (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were *مِذْرَى*, the dual would be *مِذْرَيَانِ*. (A'Obeyd, T, S, M, Meyd.)

Hence, (Meyd,) *جَاءَ يَنْفُضُ مِذْرَوَيْهِ* [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (§, Meyd, K;) a prov., applied to one behaving insolently (*بَاغٍ*), and threatening; (§, K;*) or to one threatening vainly: (Meyd, and Ḥar p. 603:) and *جَاءَ يَضْرِبُ مِذْرَوَيْهِ* [He came striking &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Ḥar ubi supra.) — *مِذْرَوَانٌ* also signifies *The two sides of the head:* (M, K:) or *مِذْرَارٌ* signifies *the temples of the head;* and the sing. is *مِذْرَى*; accord. to AA. (§.) — Also, *مِذْرَوَانٌ*, *The two places, of a bow, upon which lies the string, in the upper portion and the lower:* (AḤn, S, M, K;*) and in this sense it has no sing.: (§:) or, accord. to AA, its sing. is *مِذْرَى*. (M.)

مِذْرَاةٌ: see the next preceding paragraph, first sentence.

مِذْرَوَانٌ: see *مِذْرَى*, in five places.

مِذْرَى, fem. *مِذْرَاةٌ*, *A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn.* (T.) [See 2.]

ذعب

5. *تَذَعَّبَتْهُ الْجِنَّ* (K,) as also *تَذَابَّبَتْهُ* (TA,) *The jinns frightened him, or terrified him.* (K.)

7. *انذعب* (K,) as also *انتعب*, the latter thought by Az to be the original word, (TA,) *It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream.* (K.)

ذُعْبَانٌ *A young wolf.* (K.)

رَأَيْتُهُمْ مُذْعَابِينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانٍ (K,) and *مُذْعَابِينَ* (TA,) *I saw them following one another as though they were the mane of a male hyena.* (As, K.)

ذعر

1. *ذَعَرَهُ*, aor. ذ, inf. n. *ذَعَرٌ*; (§, A, Mḡb, K;) and *ذَعَرَهُ* (TA,) inf. n. *ذِعَارٌ*; (K;) *He frightened him; made him afraid.* (§, A, Mḡh, Mḡb, K, TA.) Hence, *قُمْ فَأْتِ الْقَوْمَ وَلَا تَذْعُرْهُمْ عَلَيَّ*, meaning *Kureysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Ḥodheyfeh, on the night of the Aḡzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: كَذَلِكَ لَا تَذْعُرُوا عَلَيْنَا*, meaning, *Let that suffice you: make not our camels to be frightened at us.* (TA.) — *ذَعَرَ*, (§, K,) inf. n. *ذَعَرٌ*; (TA;) and *انذعر*; (TA;) [and app. *تذعر*; of which see the act. part. n., below;] *He became frightened, or afraid.* (§, K, TA.) [You say, *ذَعَرَ مِنْهُ* *He was frightened at him, or it.*]

4: see above, first sentence.

5 and 7: see 1.

ذَعَرٌ *Fright.* (§, *Mḡh, Mḡb, *K.)

ذَعَرٌ *A state of stupefaction, (K,) by reason of shame, or pudency.* (TA.)

ذَعَرٌ, a possessive epithet, (T, TA,) or *ذَعْرٌ*, (K,) *A thing feared; a frightful thing.* (T, K.) — See also *مِذْعُورٌ*.

ذَعَرٌ: see *ذَعَرٌ*.

ذَعْرَةٌ *A fright.* (TA.)

ذَعْرَةٌ [an intensive epithet, *Very fearful.* — And hence,] *A certain bird, (K,) a small bird, (T,) found in trees, always wagging its tail, (T, K,) never seen otherwise than frightened.* (T, TA.)

ذَفَافٌ [or سَرَّ ذَفَافٌ], (AA, T, S,) or ذَفَافٌ (M,) or both, (K,) Deadly poison: (AA, T, S, M, K:) because it kills quickly him who drinks it. (AA, T.)—You say also, مَا فِيهِ ذَفَافٌ, meaning مَتَعَلِّقٌ يَتَعَلَّقُ بِهِ [i. e. There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence]. (K.)— See also ذَفٌّ and ذَفَافٌ.

ذَفِيفٌ Quick: (S, Mḡb:) or, as also ذَفَافٌ, quick and light: or light, or going lightly, upon the ground. (M, K.) You say also ذَفِيفٌ ذَفِيفٌ, (T, S, K,) meaning Quick, (S,) and in like manner ذَفَافٌ ذَفَافٌ, (T, K,) in each case using the latter word as an imitative sequent. (K.)— Also A death, (M,) or a pestilence, (K,) that kills quickly. (M, K.)— Also The male قَنْغَدٌ [or hedge-hog]. (M.)

ذَفِيفٌ سَهْرٌ مَذْفَفٌ A swift and light arrow. (K.)

ذفر

1. ذَفْرٌ, aor. ذَفَرَ, (S, Mḡb, K,) inf. n. ذَفْرٌ, (Mḡb,) He, or it, had, or emitted, a pungent, or strong, odour, or smell; (S, Mḡb;) or a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Mḡb:) or he had stinking arm-pits; or it (the arm-pit) stank. (Lḡ, M, K.) [See also ذَفْرٌ, below.]— ذَفْرٌ النَّبْتِ The plants became abundant. (AḤn. M.)

10. ذَفْرٌ فِي الْأَمْرِ + استذفر في الأمرِ He became very determined, and hardy, [as though he drew forth from himself a pungent odour by sweating,] to do the thing, or affair. (M, TA.)— استذفرت said of a woman, i. q. استشفرت [q. v.]. (TA.)

ذَفْرٌ inf. n. of 1. (Mḡb.)—Pungency, or strength, of odour; (S, A, Mḡb, Mḡb;) or intense pungency or strength thereof; (M, K;) whether sweet or stinking; (S, M, A, Mḡb, *Mḡb;) as also ذَفْرَةٌ, (K, TA,) or ذَفْرَةٌ: (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul: (TA:) or any pungent, or strong, odour; whether sweet or stinking: (T:) or stench of the arm-pit: (Lḡ, M, K:) or it has this signification as well as the first: (S, M:) or stink, or stench, [absolutely,] (IAḡr, M, K,) except when relating to musk; not used with reference to any other perfume, or sweet-smelling substance: (IAḡr, M:) but ذَفْرٌ, with the unpointed د, signifies only "stink, or stench." (M.)— The seminal fluid (مَاءٌ) of a stallion. (K.)

ذَفْرٌ (S, M, A, Mḡb, K) and ذَفْرٌ (M, K) Having, or emitting, a pungent, or strong, odour, or smell; (S, *Mḡb;) or having, or emitting, a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Mḡb:) or especially, (Lḡ, M, K,) or also, (S, M, A,) a man having stinking arm-pits, (S, M, A, K,) and a foul smell: (S, M, A:) fem. of the former, ذَفْرَةٌ; and of the latter, ذَفْرَةٌ: (M:) or ذَفْرَةٌ signifies a woman having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits. (Mḡb.) You say ذَفْرٌ ذَفْرٌ, (S, A,

M, K,) and ذَفْرٌ, (M, K,) Pungent, or strong-scented, musk: (S, A:) or musk of the utmost excellence. (K.) And ذَفْرَةٌ ذَفْرَةٌ [A pungent, or strong-scented, or] sweet-smelling [follicle, or vesicle, of musk]: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

* لَهَا فَارَةٌ ذَفْرَةٌ كَلَّ عَشِيْبَةٌ *
* كَمَا فَتَى الْكَافُوْرُ بِالْمِسْكِ فَاتَعَهُ *

[They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk]. (T, M, TA.) One says also ذَفْرَةٌ ذَفْرَةٌ (S, A) A sweet-smelling meadow. (TA.) And ذَفْرَةٌ ذَفْرَةٌ A stinking arm-pit. (A.) And ذَفْرَةٌ ذَفْرَةٌ, (S, K,) or ذَفْرَةٌ ذَفْرَةٌ, (A,) An army, or a collected portion thereof, or a troop of horse, having a foul smell from the rust of the arms or armour. (S, A, K.)— ذَفْرَةٌ A certain plant, (K,) which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the جَعْدَةٌ in [the sweetness of] its odour. (TA.)— And ذَفْرَةٌ ذَفْرَةٌ A certain herb, or leguminous plant, (K,) which remains green until the cold smites it: [a coll. gen. n.; and with tenween; for] the n. un. is ذَفْرَةٌ: (TA:) [but it is from ذَفْرَةٌ, fem. of ذَفْرٌ:] a certain herb, of foul odour, which camels &c. scarcely ever eat: (Yaḡkoob, S:) or a certain tree, also called عَطْرُ الْأَمَةِ: or, accord. to AḤn, a species of [the trees called] حَمِيْضٌ: or, as he says in another place, a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Ráze.)]

ذَفْرَةٌ A single emission of pungent, or strong, odour. (Mḡb.)

ذَفْرَةٌ : } see ذَفْرٌ.
ذَفْرَةٌ : }

ذَفْرِيٌّ, without tenween, (S, K,) because the alif [written ى] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذَفْرِيٌّ, with tenween, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to ذَفْرٌ, (S, K,) The place that sweats, in the back of a camel's neck, behind the ear: (Lḡ, S:) or, in a man, (M,) and in any animal, the part extending from the مَقْدَدٌ [or part between the two ears, erroneously written in the CK مَقْدَمٌ,] to the half of the قَدَالٌ [or entire back of the head]: or the prominent bone behind the ear: (M, K:) or a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the

middle: (Sh:) or the ذَفْرِيَّانِ [which is the dual] are the two protuberances on the right and left of the small hollow in the middle of the back of the neck: (M:) it is from ذَفْرُ الْعَرَقِ ["the pungency of the odour of sweat"], because it is the first part that sweats in a camel: (S:) pl. ذَفْرِيَّاتٌ and ذَفْرِيٌّ, (S, K) and some say ذَفْرِيٌّ. (S.)

ذَفْرٌ: see what next follows.

ذَفْرٌ A camel large in the part called ذَفْرِيٌّ: fem. with ة: (AZ, S, K:) or a great camel: (AA:) or (so in the TA; but in the K, "and") hard, or firm, and strong: as also ذَفْرٌ: (K:) but the former (ذَفْرٌ) is of higher authority: also applied to a camel; fem. with ة: and in like manner to an ass: (TA:) or (so in the TA; but in the K, "and") great in make: (K:) also a young man tall, perfect [in make], and hardy, strong, or sturdy: (S, K:) and ذَفْرَةٌ an excellent she-camel, (K,) long-necked: (TA:) and, accord. to the K, a bulky, or thick, ass: but this is at variance with what is found in other lexicons: (TA.)

ذَفْرٌ and ذَفْرَةٌ: see ذَفْرٌ, in eight places.

ذَفْرَةٌ ذَفْرَةٌ رَوْضَةٌ مَذْفُورَةٌ A meadow abounding with ذَفْرَةٌ. (K.) [See ذَفْرٌ.]

ذفن

1. ذَفْنَةٌ, (JK, S, A, K,) aor. ذَفَنَ, (JK,) inf. n. ذَفْنٌ, (TK,) He struck his ذَفْنٌ [or chin]: (JK, S, A, K:) or he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand; syn. قَفْدَةٌ. (K, TA. [In the CK, erroneously, قَفْدَةٌ.]) And He struck him, or beat him, with a staff, or stick. (JK.)— ذَفْنٌ عَلَى يَدِهِ, (K,) or عَلَى عَصَاهُ, (JK, K,) He put his ذَفْنٌ [or chin] upon his hand, or upon his staff, or stick, (JK, K, TA,) and leaned [upon it]: (TA:) and ذَفْنٌ بِسَوْطِهِ [He leaned his chin upon his whip]: (TA:) as also ذَفْنٌ. (K.)— ذَفْنَتِ الدَّلْوُ, (JK, S, K,) aor. ذَفَنَ, (JK, K,) inf. n. ذَفْنٌ, (JK,) The bucket nos, or became, such as is termed ذَفْوُنٌ (S, K) or ذَفْنًا. (JK.)

2: see the preceding paragraph.

3. ذَفْنَةٌ He straitened him. (K.)

[4. ذَفْنٌ is said by Golius, as on the authority of the KL, to signify Opem tulit in tollenda re: but the word explained in the KL as signifying the doing this is the inf. n. of ذَفَنَ, not of ذَفْنٌ.]

ذَفْنٌ A decrepit, old and weak, or extremely aged, man. (K.)

ذَفْنٌ [The chin;] the place where the لَحْيَانِ [here meaning the two lateral portions of the lower jaw] combine, (JK, S, Mḡb, K,) at their lower part: (K:) it is of a man (S, Mḡb) [and of a beast]: also pronounced with kear (ISd, K) to the ذ [i. e. ذَفْنٌ]: (TK:) of the masc. gender, (Lḡ, K,) only: (Lḡ, TA:) pl. أَذْفَانٌ, (Mḡb, K,)

a pl. of pauc.; and the pl. of mult. is ذُقُونُ. (Mṣb.) Hence, (K,) مُثَقَّلٌ أَسْتَعَانَ بِذُقْنِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَرُّوا لِذُقَانِهِمْ [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109]: and [hence,] عَصَفَتْ رِيحٌ فَخَرَّتِ الْأَشْجَارُ [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. خَر:) and هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرَ عَلَى أَذْقَانِهَا [The wind blew, and overturned, or thren down, or bent down, the trees]: and, of a stone, كَبَّهُ السَّيْلُ لِذُقْنِهِ [The torrent overturned it. (TA.)] — The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafájee, in the “Shifá el-Ghaleel,” to be post-classical: Z says, in the “Rabeea el-Abra,” that it signifies the beard in the language of the Nabathæans. (TA.)

ذُقْنُ: see the next preceding paragraph, first sentence.

ذُقْنَى: see the paragraph next following.

ذُقُونُ A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA:) pl. ذُقُونُ: (TA:) and ذُقَانَةٌ, applied to a she-camel, signifies the same as ذُقُونُ. (IAḡr, TA.) — ذُقُونٌ + A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Rághib, TA:) and ذُقُونٌ ذُقْنَى a bucket with an inclining lip: (IB, TA:) and ذُقُونٌ ذُقْنَى a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

الذَّقَانَةُ The part beneath the ذُقْنُ [or chin]: (K:) or the part, of the breast, that is reached by the ذُقْنُ: or the ذُقْنُ [itself]: (TA:) or the head of the حُلُقُومُ [or windpipe]: (K:) or the prominent extremity of the حُلُقُومُ: (S, K:) thus explained by A'Obeid and AA in the saying of 'Áisheh, “[The Prophet died] between my ذَّقَانَةٌ and my ذُقَانَةٌ.” (TA: [see الحَاقِنَةُ:]) or the تَرْقُوتَةُ [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of الحَاقِنَةُ,

by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذُقَانُ. (S, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَا لِحَقْنَ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حَقْنُ]: الذُّوَاقِنُ, accord. to AZ, means the lower part of the belly. (S.) — See also ذُقُونُ.

أَذُقْنُ A man long in the ذُقْنُ [or chin]: and so [the fem.] ذُقْنَاءُ applied to a woman. (K.) — And A man having the two sides of the mouth inclining, or wry. (JK.) — And [hence, app.,] ذُقْنَاءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) † Having the جِهَازُ [or pudendum] inclining, or wry. (K, TA.) — دَلُو ذُقْنَاءُ: see ذُقُونُ.

ذَكَرَ

1. ذَكَرَهُ, [aor. ذَكَرَ,] inf. n. ذَكَرَى, (S, A, Mṣb,) which is fem., (Mṣb,) and imperfectly decl., (S,) and ذَكَرُ (A, K) [and ذَكَرٌ, or, accord. to Et-Tebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Mṣb., both are properly subst., and a distinction is made between them, as will be shown below,] and تَذَكَرُ, (K,) He preserved it in his memory: (K, TA:) he remembered it; (S, A;) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (S, Mṣb,) and تَذَكَرَهُ; (S, A;) and ذَكَرَهُ, (S, K, TA,) originally إِذَكَرَهُ, (S,) and إِذَكَرَهُ, (TA, and so in the CK,) and إِذَكَرَهُ, (K,) and اسْتَذَكَرَهُ, (AZ, K,) signify the same as تَذَكَرَهُ (K) [as explained above]: تَذَكَرَهُ signifies also he became reminded of it; (Mṣb;) [and so إِذَكَرَهُ and its variations: and اسْتَذَكَرَهُ seems properly to signify, as also تَذَكَرَهُ, he recollected it; or called it to mind: and he sought to remember it: and اسْتَذَكَرَهُ and تَذَكَرَهُ used intransitively, he sought, or endeavoured, to remember.] You say, ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ [I remembered the thing after forgetting]: (S:) and ذَكَرْتُ إِذْ ذَكَرْتُهُ and تَذَكَرْتُهُ [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A:) and إِذَكَرْتُ بَعْدَ أَمْرِهِ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (S.) And رَبَطَ فِي إِصْبَعِهِ خَيْطًا يَسْتَذَكِرُ بِهِ حَاجَتَهُ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رَتِيمَةٌ]: (AZ:) and اسْتَذَكَرُ is used alone with the like signification [i.e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, اسْتَذَكَرُ بِدِرَاسَتِهِ He sought to remember by his studying of a book. (A.) — ذَكَرَ حَقَّهُ, (K,) inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, أَذْكَرُ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] وَأَذْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) — One says, مَا أَسْمَكَ أَذْكَرُ, (Fṣ and Lb, and so in a copy of the K,) or أَذْكَرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكَرُ being disjunctive, (Lb, K,) [in the CK we find مَا أَسْمَكَ مَا أَذْكَرُ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرُ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a trilateral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (إِذْكَرَهُ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكَرُ, or إِذْكَرُهُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for — ذَكَرَهُ, aor. ذَكَرَ, (TA,) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Mṣb,) and ذَكَرُ and ذَكَرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mṣb., both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA;) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Mṣb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ + He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ, or the like.] — [And, in like manner, + He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْحَمْدِ, or بِخَيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْقَبِيحِ, or بِشَرٍّ,] + He spoke evil of him; men-

inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, أَذْكَرُ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] وَأَذْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) — One says, مَا أَسْمَكَ أَذْكَرُ, (Fṣ and Lb, and so in a copy of the K,) or أَذْكَرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكَرُ being disjunctive, (Lb, K,) [in the CK we find مَا أَسْمَكَ مَا أَذْكَرُ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرُ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a trilateral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (إِذْكَرَهُ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكَرُ, or إِذْكَرُهُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for — ذَكَرَهُ, aor. ذَكَرَ, (TA,) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Mṣb,) and ذَكَرُ and ذَكَرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mṣb., both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA;) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Mṣb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ + He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ, or the like.] — [And, in like manner, + He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْحَمْدِ, or بِخَيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْقَبِيحِ, or بِشَرٍّ,] + He spoke evil of him; men-

tioned him with evil words; (Fr;) mentioned his vices, or faults; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true; or merely said of him what would grieve him: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, *تَبَّنْ ذَكَرْتَنِي لَتَتَدَمَّنَنَّ*, meaning [Verily, if thou mention me] with evil words [thou wilt assuredly repent]: and in like manner the verb is used in the *Kur* *xxi. 37* and *61*: and 'Antarah says,

* لَا تَذْكَرِي قَرَسِي وَمَا أَطْعَمْتَهُ *
* فَيَكُونُ جِلْدُكَ مِثْلَ جِلْدِ الْأَجْرَبِ *

meaning *Mention thou not reproachfully [my horse, and what I have given him for food, for, if thou do, thy skin will be like the skin of the scabby]*: (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse, and my preferring him before the family.* (T, TA.) — *ذَكَرَ فَلَانَةٌ*, inf. n. *ذَكَرٌ*, [expressly said to be] with *kesr*, [so in the CK, and I think it the right reading,] or *ذَكَرٌ*, [so in a MS. copy of the K, and in the TA,] with *fet-h*, [so in the TA,] *He demanded such a one in marriage: or he addressed himself to demand her in marriage:* (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) — *ذَكَرَهُ*, inf. n. *ذَكَرٌ*, with *fet-h*, *He struck him upon his penis.* (K.)

2. *ذَكَرَهُ* بِهٖ, (S, A, * Mṣb, K,) and *ذَكَرَهُ* أَيَّاهُ, (K, *xiv. 5*, &c.,) inf. n. *تَذَكَّرَةٌ* (A, TA) and *تَذَكَّرَ* (K, TA,) and quasi-inf. n. *ذَكَرِي*, imperfectly decl.; (A, * K, * TA;) and *اذكروه* أَيَّاهُ (S, Mṣb, K;) *He reminded him of, or caused him to remember, him, or it.* (S, Mṣb, K.) — And *ذَكَرَ*, (TA,) inf. n. *تَذَكَّرَ* (K) [and *تَذَكَّرَةٌ* also, as in the *Kur* *xx. 2*], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the *Kur* *lxxxviii. 21*. (TA.) — Also *ذَكَرَهُ*, inf. n. *تَذَكَّرَ*, *He made it (a word) masculine; contr. of أَنَّهُ*. (S, * Mṣb, K, *) — In the *Kur* [ii. 282], *تَذَكَّرَ إِحْدَاهُمَا*, *ذَكَرِي* is said by some to signify † *That one of them may make the other to be in the legal predicament of a male: [meaning that both of them together shall be as one man:] or, accord. to others, one of them may remind the other.* (TA.) — It is said in a trad., *فَذَكَرَهُ الْفَرَّانُ ذَكَرًا* † *The Kur-án is eminently excellent [lit, masculine]: therefore do ye hold it and know it and describe it as such.* (K, TA. [In the CK, for *ذَكَرٌ* is put *ذَكَرٌ*]) — [Hence,] *ذَكَرَهُ*, (TA,) inf. n. *تَذَكَّرَ*, (K,) *He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel.* (K, * TA.) [See *ذَكَرَةٌ*.]

3. *ذَكَرَهُ*, (MA,) inf. n. *مَذَاكِرَةٌ*, (KL,) *He called to mind with him (MA, KL) a story, or*

discourse, or the like, (MA,) or a thing. (KL.) — [And hence, *He conferred with him.*]

4: see 2. — *اذكرو* also signifies *He (a man [or other]) begat a male.* (TA from a trad.) And *اذكرت* *She (a woman, S, A, or other female, TA) brought forth a male, (S, A, K,) or males.* (Mgh.) It is said in a prayer for a woman in labour, *وَأَذْكَرْتُ وَأَيْسَرْتُ* *May she have an easy birth, and may she bring forth a male child.* (A.) And you say also, *اذكرت به* † *She brought him forth a male, and hardy: (TA from a trad.): or a male, and sharp and cunning.* (Mgh.)

5: see 1, in five places, in the first and second sentences. — [Also *It (a word) was, or became, or was made, of the masculine gender; contr. of تَأْتَتْ*.]

6. *تذكروا* *They called to mind [a story, or discourse, or the like, or a thing,] one with another.* (KL. [See 3.]) — [And hence, *They conferred together.*]

8. *اذكرو* and *اذكرو* and *اذكرو*: see 1, in three places, in the first and second sentences.

10: see 1, in six places, in the first and third sentences.

ذَكَرٌ: see *ذَكَرٌ*: — and *ذَكَرِي*.

سَبَّ ذُو ذَكَرٍ: see *ذَكَرٌ*, in six places. — *سَبَّ ذُو ذَكَرٍ*, or *ذَكَرِي*, (as in different copies of the S,) and *أَذْكَرَةٌ*, [which is the pl.,] (A,) † *A cutting, or sharp, sword.* (S, A.) [See *ذَكَرَةٌ*.]

ذَكَرٌ (Yoo, A'Obeyd, Yaḥkoob, S, M, A, Mṣb, K) and *ذَكَرِي* (Yoo, A'Obeyd, Yaḥkoob, S, A, Mṣb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Mṣb, TA,) and the latter only is mentioned in this sense in the *Fṣ*, (TA,) and is said by El-Aḥmar to be of the dial. of Kureysh, (TA,) [both said in the Mṣb to be simple subst., though many hold them to be inf. ns.,] and *ذَكَرِي*, accord. to one of the expositors of the *Fṣ*, but this is strange, (TA,) and *ذَكَرَةٌ* (S, M) and *ذَكَرَةٌ* (M, TA) and *ذَكَرِي* (S, M, [see 1, first sentence,]) and also *ذَكَرٌ* (S) and *ذَكَرٌ*, mentioned by ISd as of the dial. of Rabe'ah, but held by him to be of weak authority, (TA,) *Remembrance; (S, M, A, Mṣb, K, &c.) the presence of a thing in the mind: (Er-Rághib:) also termed ذَكَرٌ بِالْقَلْبِ*, (Mṣb, TA,) to distinguish it from *ذَكَرٌ* in another sense, to be explained below: (TA:) the pl. of *ذَكَرَةٌ* is *ذَكَرٌ*, (M,) also said to be pl. of *ذَكَرِي*.

(MF, art. احد.) You say, *أَجْعَلُهُ مِنْكَ عَلَى ذَكَرِي*, and *ذَكَرِي*, in the same sense, *Place thou him, or it, in thy remembrance.* (S.) And *أَجْعَلُهُ مِنِّي عَلَى ذَكَرِي*, and *ذَكَرِي*, *I will not forget him, or it.* (A.) And *ذَكَرِي* مَا زَالَ مِنِّي عَلَى ذَكَرِي, and *ذَكَرِي*, (K,) or the former only, (Fr, Mṣb, TA,) *He, or it, did not cease to be in my remembrance; (K;) I did not forget him, or it.* (Fr, TA.) And *ذَكَرِي* أَنْتَ مِنِّي عَلَى ذَكَرِي *Thou art in my mind.* (ISd, Lb.) — The words in the *Kur* [xxix. 44]

وَلَذَكَرُ اللَّهِ أَكْبَرُ admit of two explanations: *The remembrance of God is better for a man than a*

man's remembrance of a man: and *the remembrance of God is better* as more efficacious in forbidding evil conduct than is prayer. (TA.) —

ذَكَرٌ also signifies *Memory; a certain quality of the mind, by which a man is able to remember what he cares to know; like حِفْظٌ*, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) — Also *ذَكَرٌ* (Er-Rághib, Mṣb, TA) and *ذَكَرِي*, (Mṣb, TA,) or the former only accord. to Fr, (Mṣb, TA,) and *ذَكَرِي*, (Mṣb,) *The mention, telling, relating, or saying, of a thing: said by some to be contr. of صَمْتُ: (TA:) and also termed ذَكَرٌ بِاللِّسَانِ*, (Mṣb, TA,) to dis-

tinguish it from *ذَكَرٌ* in the sense first explained above. (TA.) — Also *ذَكَرٌ*, † *The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity or imperfection, or from everything derogatory from his glory; or the saying سُبْحَانَ لَا إِلَهَ إِلَّا اللَّهُ*, [and *الْحَمْدُ لِلَّهِ*, and *اللَّهُ أَكْبَرُ*,] and *إِلَهِ إِلَّا اللَّهُ*, [&c., see 1,] and uttering all the forms of his praise: a reading, or reciting, of the *Kur-án: a thanking [God]: obedience [to God]: (Abu-l-'Abbás:) prayer to God; (K;) supplication.* (Abu-l-'Abbás, K.) — Also † *Praise, or eulogy, or good speech, of another.* (S, * K, * TA.) — [And, accord. to some, † *Dispraise, or evil speech.* See 1.] — Also † *A thing that is current upon the tongue.* (K.) — † *Fame; renown; report; reputation; (S, A, K;) whether good or evil; (ISd;) as also ذَكَرَةٌ.* (AZ, ISd, K.) Thus in the saying, *لَهُ ذَكَرٌ فِي النَّاسِ* † *He has fame among the people: in which it has also the signification next following.* (A.) — † *Eminence; nobility; honour.* (S, A, Mṣb, K.) So in the *Kur* [xciv. 4], *وَرَفَعْنَا لَكَ ذَكَرَكَ* † *And We have raised for thee thine eminence, or thy nobility, or thine honour: as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Kur*

[xliii. 43], *وَإِنَّهُ لَذَكَرٌ لَكَ وَقَوْمِكَ* † *And verily it (the Kur-án) is an honour to thee and to thy people.* (TA.) Also, in the *Kur* [xxxviii. 1], *بِالْقُرْآنِ ذَكَرَهُ* † *By the Kur-án possessed of eminence, &c.* (S.) — Also † *A book containing an exposition of religion, and an institution of religious laws: (K:) any book of the prophets: (TA:) and especially the Kur-án: (MF, TA:) and the تَوْرَةَ [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA in art. زهر:) and that [law] which is [recorded] in heaven. (Sa'eed Ibn-Jubeyr, TA ubi suprâ.) — † *An exhortation; an admonition, or a warning.* (Bḍ in xxxviii. 1.) — *ذَكَرٌ حَقٌّ* † *A written obligation; syn. صَكٌّ: (A, K:) pl. ذَكَرٌ حَقٌّ, (A,) or ذَكَرٌ حَقٌّ. (TA.) You say, عَلَى هَذَا الْأَمْرِ ذَكَرٌ حَقٌّ* † *[I have a written obligation to insure this thing]. (A.)* — See also the next paragraph, in the latter half.*

ذَكَرٌ [probably originally signifying "mentioned," or "talked of," of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the

sense of مَنْفُوسٌ, and حَبَطٌ in the sense of مَسْبُوطٌ, and قَبَضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male, or masculine, sex, or gender; contr. of أنثى:* (S, A, Mṣb, K, &c.) [the corresponding word in Hebrew (זָכָר) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (S, A, Mṣb, K) and ذُكُورَةٌ (A, Mṣb, K) and ذَكَارٌ (K) and ذِكَارَةٌ and ذُكْرَانٌ (S, A, Mṣb, K) and ذِكْرَةٌ: (S, K:) [the last, in one copy of the S, I find written ذِكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذُكْرَةٌ, and expressly said to be with ḍamm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mṣb.) One says, كَبِرَ الذِّكْرَةُ مِنْ وَلَدِكَ, or الذِّكْرَةُ, (accord. to different copies of the S,) or الذِّكْرَةُ, with ḍamm, (accord. to the TA,) *How many are the males of thy children?* (S, TA.) — *The male organ of generation; the penis; syn. عَوْفٌ:* (S, K, &c.) of a man: (TA:) or the فَرْجُ [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mṣb:) pl. ذُكُورٌ, (K,) or ذِكْرَةٌ, like عِنَبَةٌ, (Mṣb,) or ذِكَارَةٌ, (T, TA,) and مَذَاكِيرٌ: (S, Mṣb, K:) the last contr. to analogy, (S, Mṣb,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنٌ [with respect to حُسْنٌ] and مَلَامِحٌ [with respect to نِسَاءٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَبَابِيدٌ and أَبَابِيلٌ: accord. to the T, it has no sing.; or if it have a sing., it is مَذَكِيرٌ, like مَقْدِمٌ, of which the pl. is مَقَادِيرٌ; and signifies the parts next to the penis: (TA:) or it signifies the penis with what is around it; [or the genitals;] and is similar to مَفَارِقٌ in the phrase شَابَتْ مَفَارِقَ رَأْسِهِ: and مَذَاكِيرَةٌ قَطَعَ مَذَاكِيرَةَ رَأْسِهِ signifies *He extirpated his penis.* (Mgh.) — Applied to a man, (A, K,) it also signifies † *Strong; courageous; acute and ardent; vigorous and effective in affairs; [and also] stubborn; and disdainful:* (TA:) or [masculine, meaning] *perfect;* like as أنثى is applied to a woman. (T and A in art. أنت.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذِكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكْرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكُورٌ الرِّجَالِ † [None will do it but such as are strong, &c., of men]. (A.) — Applied to iron, † *Of the toughest and best quality,* (K,) and *strongest;* (TA;) *contr. of أنيث:* (S;) [iron converted into steel,] as also ذَكِيرٌ. (K.) [See also ذُكْرَةٌ.] — Applied to a sword, † *Having many [i. e., diversified] navy marks, streaks, or grain;* (S;) as also مَذَكِيرٌ: (S, K:) or of which the edge is of steel (حَدِيدٌ ذَكْرٌ) and the مَتْنُ [or

*middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S:) or مَذَكِيرٌ signifies having a sharp iron blade or edge: (Aḡ:) the pl. of the former is ذُكُورٌ. (Ḥam p. 168.) — ذُكُورُ البُقُولِ † *Herbs, or leguminous plants, that are hard and thick:* (TA voce عَشْبٌ:) or *that are thick, and inclining to bitterness:* (S, TA:) like as أُحْرَارُهُا signifies such as are slender and sweet: (TA:) or the former signifies such as are thick and rough. (AHeyth.) — ذُكُورَةُ الطَّيِّبِ, (K,) and ذُكُورَةٌ, and ذِكَارَتُهُ, (TA,) † *Perfume proper for men, exclusively of women: i. e., (TA,) that leaves no stain;* (K, TA;) *that becomes dissipated; such as musk, and aloes-wood, and camphire, and غَالِيَةٌ, and ذَبِيرَةٌ.* (TA.) [See the contr., طَيِّبٌ مُؤْتَتٌ, in art. أنت.] ذَكْرٌ applied to the Kur-án signifies † *Eminently excellent.* (K.) See 2. — Applied to a saying, † *Strong and firm:* and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذَكْرٌ, met., to † *Anything disliked.* (A.) — [Thus,] applied to rain, it signifies † *Violent;* (A, K;) *falling in large drops.* (K.) They said, أَصَابَتِ الْأَرْضَ ذُكُورُ الْأَسْمَةِ † *Rains bringing intense cold and torrents fell upon the earth.* (A.) — Applied to a day, † *Severe; distressing; hard to be borne:* see also مَذَكِيرٌ. (A.) — IDrd says, I think that the name الذكْر [so in the TA, without any syll. signs; app. الذكْر] is applied by some of the Arabs to السَّمَكَ الرَّابِعُ [or the star Arcturus]. (TA.)*

ذِكْرٌ } see ذَكِيرٌ.
ذِكْرٌ }

ذِكْرٌ } see ذَكْرٌ.
ذِكْرٌ }

ذِكْرَةٌ } see مَذَكِيرٌ.
ذِكْرَةٌ }

ذِكْرَةٌ } see ذَكْرٌ, in two places: — and ذَكْرٌ, in two places. — Also † *A piece of steel that is added [to the edge of a sword and] to the head of an axe &c.* (K, TA.) — And † *Sharpness of a sword: [see also ذَكْرٌ:] and of a man.* (S, A, K.) You say, ذَهَبَتْ ذِكْرَةُ السَّيْفِ, and ذِكْرَةُ الرَّجُلِ † *The sharpness of the sword, and the sharpness of the man, went.* (S, A.)

ذِكْرَةٌ } see ذَكْرٌ, in two places: — and ذَكْرٌ, in two places.
ذِكْرَةٌ }

ذِكْرَةٌ } see مَذَكِيرٌ.
ذِكْرَةٌ }

ذِكْرِي: see ذَكْرٌ, in three places. — *Remembrance with the reception of exhortation:* so in the following passage of the Kur [xlvi. 20], فَأَتَى نَبِيَّهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception

of exhortation: (K, TA:) i. e., this will not profit them. (TA.) — *Repentance:* so in the Kur [lxxxix. 24], وَأَتَى لَهُ الذِّكْرَى, i. e. *And how shall he have repentance?* (K, TA.) — *A reminding, or causing to remember:* so in the Kur viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. — *An admonition:* so in the Kur xxxviii. 42, and xl. 56. (K.) — *A being reminded, or caused to remember:* so in the Kur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K:) or it may mean their remembering much the latter abode. (B, TA.)

ذَكِيرٌ A man possessing an excellent memory. (S.) — Also, (AZ, K,) and ذَكْرٌ, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ذَكْرٌ, (accord. to the CK,) and ذَكْرٌ and ذَكِيرٌ, (K,) † *A man possessing ذِكْرٌ, (K,) i. e., fame, or renown: or glory, or boastfulness.* (TA.) — See also ذَكْرٌ, in the latter half of the paragraph.

ذَكِيرٌ: see the next preceding paragraph.

ذِكَارَةٌ The males of palm-trees. (K.)

مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا ذَاكِرًا [act part. n. of 1]. — ائْتَرَا: see art. ائْتَرَا.

أَذَكْرٌ † *More, and most, sharp,* (S, TA,) *acute and ardent, vigorous and effective in affairs.* (TA.) *Mohammad used to go round to his wives in one night, and to perform the ablution termed غُسْلٌ for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذَكْرٌ. (S, TA, from a trad.)* And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللَّهِ مَا وَلَدَتِ النِّسَاءُ أَذَكْرَ مِنْكَ † *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou.* (TA from a trad.)

تَذَكْرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] *A thing by means of which something that one wants [or desires to remember] is called to mind; a memorandum.* (S, K, TA.) — [A biographical memoir. — And, in the present day, Any official note; such as a passport; a permit; and the like.]

مَذَكِيرٌ A place of remembrance: pl. مَذَاكِيرٌ: whence المَذَاكِرُ in a trad., app. meaning *The black corner or stone [of the Ka'abah].* (TA.)

مَذَكِيرٌ: see its fem., with ة, voce مَذَكِيرٌ.

مَذَكِيرٌ A woman [or other female (see 4)] bringing forth a male: (S, K:) or a woman that brings forth men-children. (TA in art. رَجُلٌ.) — And † *A desert that produces herbs, or leguminous plants, of the kind called ذُكُورٌ.* (Aḡ. [See ذَكْرٌ: and see also مَذَكِيرٌ.]) — And † *A road that is feared.* (A, K.) — See also مَذَكِيرٌ, in two places. — And see ذَكْرٌ, in the former half of the paragraph.

مَذَكِيرٌ [A masculine word; a word made mas-

culine]. — **مُذَكَّرَةٌ** A she-camel resembling a he-camel in make and in disposition. (S.) And also, (K, TA,) or **مُذَكَّرَةٌ**, (accord. to the CK,) A woman who makes herself like a male; (K;) as also **ذَكْرَةٌ**, (L, and so in a copy of the K,) or **ذَكْرَةٌ**, (so in another copy of the K, and in the TA,) or **ذَكْرَةٌ**, (so in the CK,) and **مُتَذَكَّرَةٌ**. (K.) — **مُذَكَّرَةُ الشَّيْبَانِ** A she-camel having a large head, (K, TA,) like that of a he-camel: (TA:) because her head is one of the parts that are excepted in the game of chance [called **الميسر**] for the man who has sold her: [therefore those parts are termed **الشَّيْبَانِ**:] (K:) or resembling the make of the male in [the largeness of] the head and legs. (Th, M in art. **ثني**.) — **يَوْمٌ مُذَكَّرٌ** † A day that is severe, distressing, or hard to be borne; as also **مُذَكَّرٌ**: (K, TA:) or in which a severe fight, or slaughter, has taken place. (A, TA.) [See also **ذَكَرَ**, last sentence but one.] — **دَاهِيَةٌ مُذَكَّرَةٌ** † A severe calamity or misfortune; (A, K;) and so **مُذَكَّرٌ** [without **ة** because it is from this epithet applied to a she-camel as meaning “bringing forth a male;” for her doing so was disliked, as has been mentioned **voce ذَكَرَ**]: (K:) or the latter means which none can withstand but strong, courageous, stubborn men. (TA.) — See also **ذَكَرَ**, in two places, in the latter half of the paragraph.

مُذَكَّرٌ A woman [or other female] that usually brings forth males. (S, K.) And A man who usually begets male children. (TA.) — Also † Land that produces herbs, or leguminous plants, such as are termed **ذُكُورٌ**: (A, TA: [see **مُذَكَّرٌ**, and **ذَكَرَ**]:) or that does not produce [anything]: but the former signification is the more common. (TA.) — **قَلَاةٌ مُذَكَّرَةٌ** † A terrible desert; (A, K;) that is not traversed but by strong, courageous, stubborn men. (A, K.)

مُذَكَّرٌ [pass. part. n. of 1]. — † A man praised, or spoken of well. (TA.) — **لَمْ يَكُنْ شَيْئًا مُذَكَّرًا** in the **Qur** [lxvii. 1], means [accord. to some] When he was not a thing existing by itself, though existing in the knowledge of God. (TA.)

مَذَاكِرُ said to be an anomalous pl. of **ذَكَرٌ** in a sense pointed out above: see the latter word. (S, M, K.)

مُتَذَكَّرَةٌ: see **مُذَكَّرَةٌ**.

ذكو

1. **ذَكَتِ النَّارُ**, (S, K, &c.) aor. **تَذَكُو**, (S,) inf. n. **ذَكَ**, (S, Mgh, K, &c.) and **ذَكَةٌ** accord. to Z (K) and **ذُكُو**, (M, K, TA,) like **عَلُو**; (TA; [accord. to the CK **ذُكُو**; and so accord. to the MA, as well as **ذُكُو** and **ذَكَ**];) and **استذكت**; (K;) The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is “completeness.” (Mgh.) — **ذَكَ الْمِسْكُ** The musk gave forth odour, or fragrance; (MA; [or a strong, or pungent, odour; for] the primary signification of **ذَكَ** in relation to odour is the being strong, [or pungent,] in sweetness or in fetidness. (TA.) — **ذَكَى**, aor. **يَذَكِي**; (S, M, K, &c.) and **ذَكَ**, (M, K, TA,) aor. **يَذَكِي**, (K,) or **يَذُكُو**; (M, K;) and **ذُكُو**, (MA, K,) aor. **يَذُكُو**; (K;) all three mentioned by ISd; (TA;) inf. n. **ذَكَةٌ**; (S, MA, K, TA; [in my copy of the M, the inf. n. of the first is said to be **ذَكِي**; but this is app. a mistranscription; or the author perhaps held **ذَكِي**, more properly written **ذَكَ**, to be the inf. n.; for he says that **ذَكِي** is of the class of **تَعَب**, of which the inf. n. is **تَعَبٌ**, and afterwards mentions **ذَكَةٌ** as though he held this to be a simple subst.];) said of a man, (S, M, K,) He was, or became, sharp, or acute, in mind, (S, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or quick of understanding, (M, K,) or intelligence, sagacity, skill, or knowledge: (K:) or quick of perception, and sharp, or acute, in understanding: (Er-Rághib, TA:) or quick in drawing conclusions. (TA. [See **ذَكَةٌ**, below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See **ذَكِي**.] — **ذَكَ** seems to have been also used by some as meaning He (a beast) was, or became, legally slaughtered; and consequently, legally clean: or to have been supposed to have this signification. — And hence, **أَيُّهَا أَرْضُ جَعَّتْ فَقَدْ ذَكَتْ** means † Whatever ground has become dry, it has become clean, or pure: but [M, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also **ذَكَةٌ**, below.])

2. **ذَكَى النَّارُ**, (T, M, K,) inf. n. **تَذَكِيَةٌ**, (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also **ادكاهَا**: (S, K;) or he supplied the fire fully with fuel: (M, TA:) and **ادكى السراج** He lighted the lamp. (Har p. 53.) — **ادكى العقل**, and **ذكى** alone, said of a medicine &c., It sharpened the intellect. — **ذكى**, (Mgh, M, K,) inf. n. as above, (S, Mgh, M, K,) He slaughtered (S, Mgh, M, K) an animal, (Mgh,) or a camel and the like, (M, K,) in the manner [prescribed by the law,] termed **ذَبْحٌ**, (S, Mgh, K,) i. e., (Mgh, K,) in the manner termed **ذَكَةٌ** [q. v. infra]. (Mgh, M, K.) The proper signification of **التذكية** is The causing the natural heat to pass forth: but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusive of any other manner. (Er-Rághib, TA.) **إِلَّا مَا ذَكَيْتُمْ**, in the **Qur** [v. 4], means Except that whereof ye shall attain to the **ذَكَة** [or slaughter in the manner prescribed by the law] (Bd, M, TA) while life yet remains in it. (Bd.) — Also, (S, K,) said of a man, (S,) He became old, or advanced in age, (S, K,) and big-bodied, or corpulent: (K:) [or he attained to full growth or age: said of a man, and of a horse and the like:] see **ذَكَةٌ**, last sentence. [See also **مَذَكٌ**, below.]

4: see 2, in two places. — [Hence,] **أَذَكَيْتُ**

أَذَكَيْتُ عَلَيْهِ + I kindled war. (TA.) — **أَذَكَيْتُ عَلَى الْعَيُونِ** I sent against him the scouts. (S.)

10: see 1, first sentence. — [Hence, app.,] **استذكى الفحل على الأنثى** + The stallion pressed vehemently upon the female. (TA.)

ذَكَ an inf. n. of 1; The blazing, or flaming, &c., of fire. (S, K, &c. [See 1, first sentence.]) — See also **ذُكُوَةٌ**. — And see **ذَكَةٌ**.

ذِكٌ a possessive epithet: (ISd, TA:) you say **نَارٌ ذَكِيَةٌ**, (K, TA,) without teshdeed, (TA, [in the CK **ذَكِيَةٌ**],) A fire blazing, or flaming, &c. (K, TA.)

ذَكَةٌ: see **ذُكُوَةٌ**. — [Also] a subst. (Mgh, M, K, TA) syn. with **تَذَكِيَةٌ** (Mgh, M, K, TA) as signifying **ذَبْحٌ** [i. e. The slaughter of an animal for food in the manner prescribed by the law]; (Mgh, K, TA;) as also **ذَكَةٌ**, (K, TA, [in the CK **ذَكَةٌ**],) which is likewise said to be a simple subst.: (TA: [in the TK, **ذَكَةٌ** and **ذَكَةٌ** are both said to be inf. ns., of which the verb is **ذَكَ**, signifying **ذَبْحٌ**; but this I do not find in any lexicon of authority:]) it is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Ahmad [Ibn-Hambal], or, as is also related on his authority, by severing them and also the **وَدَجَانِ** [or two external jugular veins], less than which is not lawful; or, accord. to Aboo-Haneefeh, the severing of the windpipe and gullet and one of the **وَدَجَانِ**; or, accord. to Malik, the severing of the **أَوْدَاجِ** [or external jugular veins] though it be without the severing of the windpipe. (M, K.) The saying **ذَكَةُ الْجَنِينِ هِيَ ذَكَةُ الْجَنِينِ ذَكَةُ أُمِّهِ** [The legal slaughter of the foetus, or young in the belly, it is the legal slaughter of its mother]: (M, K, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, M, K,) its implied meaning being **ذَكَةُ أُمِّ الْجَنِينِ** [The legal slaughter of the mother of the foetus, or young in the belly, is a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (M, K;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase **ذَكَةُ أُمِّهِ**, [i. e., the saying **ذَكَةُ أُمِّهِ**] is a mistake. (Mgh, TA.) — Hence the saying of Moammad Ibn-El-Hanafeeyeh, **ذَكَةُ الْأَرْضِ يُنْسِبُهَا** + [The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكُوَةٌ, (T, TA, &c.) with damm, not **ذُكُوَةٌ** as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and **ذُكِيَةٌ**, (S, TA,) also with damm, (TA,) [in the copies of the K **ذُكِيَةٌ**], What is thrown upon the fire, (T, S, K,) of firewood, or of camels' or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely. (S, K.) — Also

the former, *A blazing, or flaming, coal of fire*; and so ذكَا, (K, TA,) with the short *ā*, on the authority of IDrd; [in the CK ذكَا;] or, as in the M, ذكَاة. (TA.)

ذُكْوَانٌ *A kind of trees*: n. un. with *ḥ*: (IAqr, TA:) the pl. of the latter is ذُكَاوِينٌ, and signifies *small [trees of the kind called] سُرُج* [q. v.]. (M, K, TA. [In the CK, السُرُج is erroneously put for السُرُج.])

ذَكَاةٌ *Sharpness, or acuteness, of mind*, (S, Mṣb, TA,) with *quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge*: (TA:) or *completeness of intelligence, with quickness of apprehension*: (Mṣb:) or *quickness of intelligence, understanding, sagacity, skill, or knowledge*: (K:) or *quickness of perception, and sharpness, or acuteness, of understanding*: thus applied, it is like the phrase فُلَانٌ شَعْلَةٌ نَارٌ: (Er-Rāghib, TA:) or *quickness in drawing conclusions*. (TA. [See ذُهْنٌ: and see also 1.]) [It app. signifies also *Sharpness of spirit*; as a quality of a camel and the like. See ذَكِيٌّ.] — Also *Age*: (S, K:) or *full, or complete, age*: so says Mbr in the “Kāmil.” (TA:) *contr. of قِتَاءٌ*: (Ḥam p. 217:) accord. to Az, its primary signification, universally, is *a state of completeness*: and الذكَاةُ فِي السِّنِّ means *completeness of age*: accord. to Kh, it means *the age of completeness of strength*, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the قُرُوح [or finishing of teething]: (TA:) or السِّنِّ ذَكَاةٌ means *the utmost term of youthfulness*; from the primary signification of the root, which is “a state of completeness.” (Mgh.) Hence the saying of El-Ḥajjāj, فِرْتُ عَنْ ذَكَاةٍ [I have been examined as to age; app. meaning *† my abilities have been tested and proved*]: and بَلَغَتِ الدَّابَّةُ الذَّكَاةَ *The beast attained to [fulness of] age*. (S, TA.) [Hence, also,] one says, قِتَاءٌ فُلَانٍ كِتْدَكَاةٍ فُلَانٍ and فُلَانٌ كِتْدَكَاةٍ فُلَانٍ [The youthfulness of such a one is like the fulness of age of such a one], i. e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ḥam p. 217.)

ذُكَاةٌ, imperfectly decl., *The sun*: (S, K:) determinate, and not admitting the article *al*: you say, هَذِهِ ذُكَاةٌ طَالَعَةٌ [This is the sun rising]:

(S:) derived from ذَكَتِ النَّارُ. (TA.) — Hence, (S,) ذُكَاةٌ ابْنٌ *The dawn, or daybreak*: (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikh, as in one of my copies of the S, in art. كَفَرُ,]

* فَوَرَدَتْ قَبْلَ أَنْ يَلْجَأَ الْفَجْرُ *
* وَأَبْنُ ذُكَاةٍ كَامِنٌ فِي الْكَلْبِ *

[And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night]. (S.)

ذَكِيٌّ, applied to musk, and so ذَكِيَّةٌ, (K, TA,) for مُسْكٌ, as is said by IAMB, is both masc. and fem., and so is ذَكِيٌّ, (TA,) and ذَاكٌ, *Diffusing odour*: (K:) or *having a strong [or pungent] odour*. (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذَكِيَّةٌ *A sharp [or pungent, or a strong,] odour [whether sweet or fetid]; syn. حَادَّةٌ*. (K in art. حَاد.) — Applied to a man, *Having the attribute, or quality, termed ذَكَاةٌ*, (S, Mṣb, K,) as meaning *sharpness, or acuteness, (S, Mṣb,) or quickness, (K,) of mind, (S, Mṣb,) or of intelligence, &c.*: (K, TA, &c. :) pl. أذَكِيَاءٌ. (Mṣb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit*: see فُوَادٌ]. (TA.) — Also *i. q. ذَبِيحٌ* [meaning *Slaughtered in the manner prescribed by the law, termed ذَبِيحٌ and ذَكَاةٌ*]: (K:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) and [therefore] you say شاةٌ ذَكِيٌّ, meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] *to whose ذَكَاةٌ [or slaughter in that manner] one has attained [while life yet remained therein: see 2]:* (Mgh, Mṣb:) ذَكِيَّةٌ [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — Hence, جِلْدٌ ذَكِيٌّ † *A skin stripped from an animal that has been slaughtered in the manner mentioned above*. (Mgh.)

ذَاكٌ: see the next preceding paragraph.

مُذَكٌ; and the fem., مُذَكِيَّةٌ: see the following paragraph, in three places.

مُذَكٌ, applied to a man, (TA,) *Old, or advanced in age, and big-bodied, or corpulent*: (K, TA:) [or *full-grown, or of full age*: see ذَكَاةٌ:] or an *old man, but only such as is much experienced and disciplined*: (Er-Rāghib, TA:) and accord. to ISd, anything [i. e. any animal] *old, or advanced in age*: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the قُرُوح [or finishing of teething] by a year: (TA:) or مَذَاكٌ, (S, K, TA,) which is its pl., (S, TA,) [(like as مَذَكِيَّاتٌ is pl. of the fem.), and also pl. of its syn. مُذَكٌ,] signifies, applied to horses, (S, K, TA,) *of generous race, advanced in age, (TA,) that have passed a year, or two years, after their قُرُوح*: (S, K, TA:) the sing. is like مُخْلَفٌ applied to a camel: (S, TA:) or مُذَكٌ signifies a horse of full age and of complete strength; as also مُذَكٌ: (Ḥam p. 217:) or a horse whose run becomes spent (يَذْهَبُ), and [then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., جَرِيٌّ جَرِيٌّ [The running of the horses that have attained to their full age and strength is a contending for superiority]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غَلَاةٌ; (Meyd, and so in other copies of the S in this art., and in the S and K in art. غُلُو;) meaning

that the running of such horses is *several bow-shots*: (Meyd, and S and K in art. غُلُو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] سَحَابَةٌ مُذَكِيَّةٌ, (K,) or, as in the Tekmileh, مُذَكِيَّةٌ, (TA,) † *A cloud that has rained time after time*. (K, TA.)

Quasi ذكي

ذَكِيَّةٌ: see ذُكْوَةٌ, in art. ذكو.

ذَكِيٌّ: see art. ذكو.

دل

1. دَلٌّ, aor. يَدُلُّ, (M, Mṣb, K,) inf. n. دُلٌّ and دَلَّةٌ and مَدَلَّةٌ, (S, * M, MA, K,) or these three are simple substs., and the inf. n. is دُلٌّ, (Mṣb,) and دَلَّةٌ (M, K) and دَلَّالَةٌ, (K,) [contr. of عَزَّ; (see دُلٌّ below; i. e.) *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak*; (MA, Mṣb, K;) syn. هَانٌ, (Mṣb, K,) and ضَعْفٌ. (Mṣb.) — دَلٌّ, (M, K,) and دَلَّتْ, (M, Mṣb,) aor. as above, (M, K,) inf. n. دُلٌّ, (M, Mṣb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّةٌ, M, Mṣb,) *He, or it, was, or became, easy, tractable, submissive, or manageable*; (M, Mṣb, K;) and اِدْتَوَلَى [which belongs to art. دَلَى] signifies the same as دَلٌّ in this sense. (ISd, TA.) And تَدَلَّلَ † *He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself,] to him*; (S, TA;) as also تَدَلَّى, originally تَدَلَّلَ. (TA.) — [Hence,] دَلٌّ is also said of a road [as meaning *† It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon*: see دَلِيلٌ]. (A in art. تَب.)

— And دَلَّتِ الْقَوَائِي لِلشَّاعِرِ † *The rhymes were easy to the poet*. (T.) — And دَلٌّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) † *It was, or became, broken much, or in several places, in its edge, and much demolished*. (M, TA.)

2. دَلَّلٌ, (M, Mṣb,) inf. n. تَدَلَّلٌ, (Mṣb,) *He made, or rendered, (M, Mṣb,) a man, (M,) and a beast, such as a horse and the like, (M, Mṣb,) easy, tractable, submissive, or manageable*: (M, Mṣb:) [said of the former, it may be rendered *he brought under, or into, subjection; or he subdued*: and said of the latter, *he broke, or trained*: and said of any animal, *he tamed*. — Hence, † *He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon*: see دَلِيلٌ.] — And دَلَّلَ لَهُ أَمْرًا † *He made an affair easy to him*; syn. رَوَّضَهُ and سَوَّاهُ. (TA in art. سَوَس.) — And دَلَّلَ التَّكْرُمَ † *The bunches of the grape-vine were made to hang down [so that they might be easily plucked]*: (M, K:) or *were evenly disposed [for the same purpose]*; syn. سَوَّيْتَهُ: (K:) or, accord. to AḤn, دَلَّلٌ signifies *the disposing evenly the bunches*

of the grape-vine, and making them to hang down. (M.) *وَدَلَّتْ فَطَوَّهَا*, in the *Qur* [lxxvi. 14], means + *The bunches being evenly disposed, and made to hang down*, (S, JM,) *exposed to be plucked*: (JM:) or *being well disposed, and made near*: (Iamb, TA:) or *being within the reach of the seeker, or desirer*: (Ibn-'Arafah, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so*: (Bd:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] *التَّذْيِيلُ* also signifies + *The putting the raceme of the palm-tree upon the branch [near it] in order that it [the branch] may support it*: (AHn, M:) or *تَذْيِيلُ الْعُذُوقِ*, as practised in the present world, is + *the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens*. (T. [See also *مُذَلَّلٌ*].) [Hence it is said in the *K* that *ذَلَّلَ التَّخْلُ* signifies *وَضَعَ عِذْقَهَا عَلَى الْجَرِيدَةِ تَحْمِلُهَا*: the explanation should be *وَضَعَتْ عِذْقَهَا عَلَى الْجَرِيدِ تَحْمِلُهَا*, i.e. + *The palm-trees had their racemes put upon the branches in order that these might support them*.] — See also what next follows.

4. *اذلة*, (M, Mṣb, K,) inf. n. *أَذَلُّ*, (TA,) *He* (God, Mṣb) *lowered, abased, or humbled, him; or rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak*; (M, Mṣb, K, TA;) as also *ذَلَّةٌ* and *استذلة*: (K, TA:) all these signify the same. (S.) — See also 10. *أَكَلٌ* [as an intrans. verb] *He* (a man, S, M) *became one whose companions were low, base, vile, &c.* (S, M, K.) — And *He* became in a state, or condition, that was low, base, vile, &c. (S in art. *قهر*.)

5: see 1.

10. *استذلة* *He* saw him to be *ذليل* [i. e. low, base, vile, &c.]: (M, K:) or *he* found him to be so; (TA;) as also *اذلة*. (K.) — See also 4. — *استذل البعير الصعب* *He* plucked off the ticks from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil, (M, K,) with him. (K.)

[*اذلوتى*], a verb of which one of the significations is mentioned in this art. in the *K*, belongs to art. *ذلى*.]

R. Q. 2. *تَذَلَّلَ* [app. from *ذَلَّلَ*] *It* was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous. (K.)

ذُلٌّ and *ذَلَّةٌ* and *مَذَلَّةٌ* [all mentioned in the M and MA and K as inf. ns.] *contr. of عز*; (S, M;) [i. e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness*. (Mṣb, K.)*

ذَلٌّ, in the *Qur* [xvii. last verse], means *Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do*: (K, TA: [in the CK, *يُخَالَفُهُ* is erroneously put for *يُخَالَفُهُ*]:) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also *ذَلِيلٌ*. — And see the paragraph here following, in five places.

ذُلٌّ *Easiness, tractableness, submissiveness, or manageableness*; (S, M, K, and Ham p. 50; [mentioned in the M and Mṣb and K as an inf. n.];) as also *ذُلٌّ*. (M, K, and Ham ubi supra.) Hence the saying, *بَعْضُ الذَّلِّ أَبْقَى لِلْأَهْلِ وَالنَّوَالِ* [Somewhat of submissiveness is most preservative of the family and the property]: (S:) or *الذَّلُّ أَبْقَى لِلْأَهْلِ وَالنَّوَالِ*, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness betiding a man when he bears patiently an injury that has befallen him is most preservative of him and of his family and his property*. (TA.) —

Also *Gentleness*; and *mercy*; and so *ذُلٌّ*: thus in the phrase, *وَأَخْفَضَ لَهَا جَنَاحَ الذَّلِّ* or *الذَّلِّ*, (M, K,) in the *Qur* [xvii. 25, lit. *And make soft to them (thy two parents) the side of gentleness*; meaning *treat them with gentleness*): the former is the common reading: (TA:) or the latter means *easiness, tractableness, or submissiveness*: (K:) [and so the former, as has been stated above:] Er-Rághib says that *الذَّلُّ* is a consequence of subjection; and *الذَّلُّ* is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them*; and accord. to the latter reading, *be gentle and tractable, or submissive, to them*. (TA.) — Also *The beaten track*, (K,) or *part that is trodden and made even*, (M,) of a road. (M, K.) Its pl. *أَذْلَالٌ* occurs in the saying, *أَجْرُ الْأُمُورِ عَلَى أَذْلَالِهَا*, *Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy*. (T.) El-Khansà says,

* *تَجْرِبُ الْمَنِيَّةِ بَعْدَ الْفَتَى الْمَغَادِرِ بِالْمَحْوِ أَذْلَالَهَا* [Let fate take its ways after the youth left behind in *El-Mahw*]; (S, M;) meaning I mourn not for anything after him: cited by AA: (S in the present art. and in art. *محو*;) *المحو* is here the name of a place. (S in the latter art.) And one says, *أُمُورُ اللَّهِ جَارِيَةٌ عَلَى أَذْلَالِهَا*, (S, M, K,) and *جَارِيَةٌ أَذْلَالِهَا*, (M, K,) *The decrees of God take their [appointed] courses*: (S, M, K:) here, also, *أذلال* is pl. of *ذُلٌّ*. (M, K.) And *دَعَا عَلَى أَذْلَالِهِ* *Leave thou him, or it, in his, or its, [present] state, or condition*: (S, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] *دَعَا عَلَى أَذْلَالِهِ* *It* came in its [proper] manner. (S, K.) — See also another usage of *أذلال*, as a pl. having no sing. assigned to it, voce *ذُنْدَلٌ*, last sentence.

ذَلَّةٌ: see *ذُلٌّ*. — In the following verse,

نَيْبَتِي تُرَائِي لِأَمْرِي غَيْرِ ذَلَّةٍ
صَنَابِرُ أَحْدَانٍ لَيْتٌ حَفِيفٌ

[*May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, *غَيْرِ ذَلِيلٍ*, or *غَيْرِ ذَلَّةٍ*; and *صنابر* is put in the nom. case as a substitute for *تراث*. (M.)

ذُلُولٌ *Easy, tractable, submissive, or manageable*; (S, M, Mṣb, K;) applied to a beast, such as a horse and the like, (*دَابَّةٌ*), (S, M, Mṣb,) and to a man [&c.]; (M;) and so *ذُلُولِي*, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is *ذُلُولِي*, belonging to art. *ذلى*, q. v.]:) the former alike masc. and fem.: (M, TA:) pl. *ذُلُلٌ* (S, M, Mṣb, K) and *أَذَلَّةٌ*. (K.) A poet applies the epithet *ذُلُلٌ* to spear-heads, as meaning *Made easy [to pierce with] by being sharpened, and made thin and slender*. (M.) — See also the next paragraph, in two places.

ذَلِيلٌ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak*; (T, S, M, Mṣb, K;) applied to a man; (T, S;) and *ذَلِيلٌ* signifies the same, as a sing.; (Ibn-'Abbád, K:) or this latter is a pl. of the former, (T,) as also *أَذْلَالٌ* (S, M, Mṣb, K) and *أَذَلَّةٌ* (T, S, Mṣb, K) and *ذَلَالٌ*. (M, K.) — [Also *Gentle; and merciful*. Hence,] *أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعَزَّةٌ*, in the *Qur* [v. 59], means *Gentle, (Zj, T,) and merciful, (T,) to the believers, rough in behaviour, (Zj, T,) and hard, or severe, (T,) to the unbelievers*. (Zj, T.) — Also applied to a road, meaning + *Made even, or smooth, and easy to be travelled, or to walk or ride upon*; as also with *ة*; being applied to *طَرِيقٌ* [which is fem. as well as masc.]; (M;) and so *ذُلُولٌ*: (T:) pl. of the latter, (T,) or of the former, (M,) *ذُلُلٌ*: (T, M:) and [in like manner] *مُذَلَّلٌ*, so applied, *beaten, or trodden, and [made] even, or easy [to walk or ride upon]*: (T:) [in like manner also] *ذُلُولٌ* is applied to land or ground &c. [as meaning *easy to be travelled, or to walk or ride upon, &c.*]. (Ag, M voce *تَرَبُّوتٌ*.) — Also + *Low*, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. *دك*;) or + *low and thin*, applied to a wall: (Mgh:) and + *short*, applied to a spear. (T.) — You say also *ذُلٌّ* *ذَلِيلٌ*, [meaning *Exceeding lowness or baseness &c.*; or *lowering, or abasing, lowness or baseness &c.*; i. e.,] using the latter word as an intensive epithet; or as signifying *مُذَلَّلٌ*. (M, K.)

ذُلُولِي *Good and easy in respect of natural disposition*: pl. *ذُلُولِيُونَ*. (Ibn-'Abbád, K. [In the CK, *الْخَلْقِ* is erroneously put for *الْخَلْقِ*].) See also *ذُلُولٌ*.

ذَلِيلٌ: see *ذَلَالٌ*.

ذُلُّ is sing. of ذَلِيلٌ, which signifies The lower, or lowest, parts, (AZ, T, S,) that are next the ground, of a shirt, (S,) or of a long shirt; (AZ, T;) and IAḥr says that the sing. is ذُلٌّ, and ذُلَّةٌ, also; and they are also called ذَلِيلٌ, pl. of ذُلِيلٌ; (T;) and ذَلِيلٌ: (K in art. ذن:) or ذُلٌّ and ذُلِيلٌ and ذُلَّةٌ and ذُلِيلٌ and ذُلَّةٌ all signify the lower, or lowest, parts of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلِيلٌ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذُلٌّ and ذُلِيلٌ and ذُلَّةٌ [in some copies of the K, erroneously, ذُلُّ, or ذُلُّ, and ذُلَّةٌ,] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلِيلٌ (S, M) [and the latter of them is the same contracted pl. with the addition of ة]. — [Hence,] ذَلِيلُ النَّاسِ + Those who are the last of the people; (K;) or the last of a few of the people; so in the Moḥeḥ; (TA;) and ذَلِيلَانِ and ذَلِيلَاتُهُ, (K, TA, [in the CK, erroneously, ذَلِيلَاتُهُ and ذَلِيلَاتُهُ,]) the latter a dim., (TA,) and ذَلِيلَةٌ, signify the same: (K;) or this last signifies the lower, baser, viler, or meaner, of them. (O, TA.)

ذُلٌّ and ذُلِيلٌ and ذُلَّةٌ and ذُلِيلٌ and ذُلَّةٌ and ذُلِيلٌ and ذُلَّةٌ } see ذُلٌّ, in eight places.

ذُلُّ and ذُلِيلَاتُهُ: see ذُلٌّ.

أَذْلٌ [More, and most, low, base, vile, &c.]: see أَخْنَعٌ.

أَذْلٌ as a pl. without a sing.: see ذُلٌّ (of which it is also a pl.), in two places: — and see ذُلٌّ, last sentence.

مَذْلَةٌ: see ذُلٌّ. — [Hence,] عَيْرُ الْمَذْلَةِ + The wooden pin, peg, or stake: (S, K;) because its head is broken [or battered by beating]. (S.) [See عَيْرٌ.]

مَذْلٌ: see ذَلِيلٌ. — Also, [applied to palm-trees (نَخْلٌ),] + Having the fruit thereof bent [down] in order that it may be [easily] gathered: [see also its verb (2):] so in the following verse of Imra-el-Kays: (Sgh, TA:)

* وَكَشْحٌ لَطِيفٌ كَالجَدِيدِ لِمُخَصَّرٍ *
* وَسَاتٍ كَأَثْبَابِ السَّقِيِّ الْمَذْلَلِ *

meaning And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (بَرْدِيٌّ) growing among irrigated palm-trees having their racemes bent down (ذَلَّلَتْ) by reason of the abundance of their fruit; so that their branches overshadow these papyrus-plants: or, accord. to some, and a shank resembling the stalk of the irrigated papyrus that is bent down (مَذْلَلٌ) by saturation: (EM pp. 28 and 29:) Aḥr says that it means, [agreeably with the former explanation,] سَاتٍ كَأَثْبَابِ بَرْدِيٍّ بَيْنَ هَذَا النَّخْلِ الْمَذْلَلِ AO

says that سَقِيٌّ means watered [naturally,] without occasioning one's taking any trouble to water: IAḥr explained الْمَذْلَلُ as meaning having the way of the water thereto made easy: and some say that by السَّقِيُّ is meant the tender, white, stalk of the بَرْدِيٌّ. (T.)

ذلف

1. ذَلْفٌ, aor. ذَلَفٌ, inf. n. ذَلْفٌ, said of a nose, It was short and small: (M, Mḡb:) or short in the bone, and small in the tip, or lower portion: or ذَلْفٌ is like حَنْسٌ [inf. n. of حَنَّسٌ, q. v.]: (M:) or the verb means it was small, and even in the tip, or lower portion: (S, * K:) or small and slender: or thick and even in the lower extremity; (M, K;) or, as some say, it had in it what resembled a pit, or depression; (M;) not being very thick (لَيْسَ بِجِدِّ غَلِيظٍ): (M, K; * [in the latter I find لَيْسَ بِجِدِّ غَلِيظٍ, which I doubt not to be a mistranscription:]) or it was short in the tip, or lower portion, and even in the bone, without prominence. (M.) And said of a man, He had a nose such as is above described. (S, K.)

أَذْلَفٌ A man having a nose such as is described above: (S, Mḡb, K;) or having a short and slender nose: (Mḡh:) fem. ذَلْفَاءٌ: (S, Mḡh, Mḡb, K;) pl. ذَلْفٌ. (S, K.) And A nose such as is described above. (K.)—And ذَلْفٌ, applied to sands, + Even and compact; as also ذَلٌّ. (AḤn, M.)

ذلق

1. ذَلَقٌ, aor. ذَلَقٌ, (S, K,) inf. n. ذَلَقٌ, (S,) It (a spear-head [and the like]) was, or became, sharp, cutting, or penetrating. (S, K.) — And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلَقِي,] said of the tongue, † It was, or became, sharp and eloquent; as also ذَلَقٌ, aor. ذَلَقٌ, inf. n. ذَلَقَةٌ; and ذَلَقٌ, aor. ذَلَقٌ: (K, TA:) and i. q. ذَرَبٌ [which means it was, or became, sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]. (S in explanation of the first verb, and app. of the second also, i. e. ذَلَقٌ, inf. n. ذَلَقَةٌ; and K in explanation of the first only.) — Also, i. e. like فَرِحَ, + It (a lamp, or lighted wick,) gave light, shone, was bright, or shone brightly: (K;) [or] so ذَلَقٌ, inf. n. ذَلَقٌ. (JK.) — Also, i. e. ذَلَقٌ, aor. ذَلَقٌ, inf. n. ذَلَقٌ, It, or he, was, or became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried, or in a state of commotion. (S, TA.) You say, ذَلَقْتُ عَنْ مَكَانِي I rose from my place, and became disquieted, or disturbed. (JK.) — And, said of the [lizard called] ضَبٌّ, (K,) inf. n. as above, (TA,) It came forth from the roughness of the sand to the softness of the water. (K.) — And ذَلَقْتُ مِنَ الْعَطَشِ He (a man) became at the point of death from thirst: (K;) or he became affected severely by thirst so that his tongue protruded. (TA.) — ذَلَقَهُ, (JK, K,) aor. ذَلَقَهُ, (TA,) inf. n. ذَلَقٌ, (JK, TA,) He sharpened it; (JK, K;)

namely, a knife, (K,) or anything; (JK;) as also ذَلَقَهُ; (Lth, K;) and ذَلَقَهُ, (K,) inf. n. ذَلَقٌ. (TA.) — And ذَلَقَهُ said of the [hot wind called] سَمُورٌ, or of fasting, It weakened him, (K,) and emaciated him, and disquieted him, or disturbed him; (TA;) as also ذَلَقَهُ: (K, TA:) or the latter, thus used, it affected him severely, afflicted him, or distressed him. (JK.) — ذَلَقٌ said of a bird, i. q. ذَرَقٌ [It muted, or dunged]; (K;) and in like manner, ذَلَقَهُ ذَلَقٌ (K, * TA) it cast forth its dung quickly. (TA.)

2. ذَلَقَهُ, inf. n. ذَلَقٌ: see 1: — and 4: — ذَلَقِي الْفَرَسِ, (JK, K,) inf. n. as above, (K,) i. q. ضَمَرَهُ [He made the horse lean, or light of flesh; or prepared him for racing, &c., by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder so that he had become fat; &c.]; (JK, K;) and took good care of him. (JK.)

4. ذَلَقَهُ as syn. with ذَلَقَهُ and ذَلَقَهُ: see 1. — Also, (inf. n. ذَلَقٌ, TA,) + He made it to give light, shine, become bright, or shine brightly; namely, a lamp, or lighted wick. (JK, K.) — Also He, or it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him, or it. (JK, S, K.) You say, أَتَانِي أَخْبَرٌ News came to me, and unsettled me, or disquieted me, &c. (JK.) And it is said in a trad. of Má'iz, لَمَّا أَدْلَقَهُ الْحَجَارَةُ جَمَزَ, (Mḡh, TA,) i. e. When the stones disquieted him, &c.: (TA:) or when the stones hit him, or hurt him, with the point, or edge, [or rather the points, or edges,] thereof, he ran [or went] quickly. (Mḡh.) See also 1, last sentence but one. You say also, أَذَلَقَنِي قَوْلُهُ Thy saying afflicted me, or distressed me, so that I writhed, or showed that I was hurt. (TA.) And اذلق الضَّبَّ He poured water into the hole of the [lizard called] ضَبٌّ in order that he might come forth, (S, K, TA,) thus disturbing him; (TA;) as also ذَلَقَهُ, (K,) inf. n. ذَلَقٌ. (TA.) — ذَلَقٌ also signifies He dug أخاديد [i. e. furrows, trenches, or channels; or rivulets, or streamlets]. (TA.) — And اذلق The casting quickly. (JK, TA.) See 1, last sentence.

7. اذلق It (a branch) had [or presented] to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لِي) a point, or an extremity, (K, TA,) to be cut off. (TA.)

10. استذلق الضَّبَّ He sought, or endeavoured, to make the [lizard called] ضَبٌّ come forth from its hole. (TA.) One says likewise, المَطَرُ يَسْتَذِقُ الْحَشْرَاتِ The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; as also يستذلقها. (TA in art. ذلق) And استذلق السيف and استذلقه He drew forth the sword, or made it to come forth. (TA ibid.)

ذَلَقٌ (JK, S, Mḡh, K) and ذَلَقَةٌ and ذَلَقَةٌ (K) and ذَلَقٌ (S, K) The point, extremity, or edge, (JK, S, Mḡh, K,) of anything: (JK, S, K;) and the sharpness thereof: (AA, TA:) and the last, [particularly,] the extremity of a spear-head,

assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i. e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, *K, *TA.) — See also the next paragraph.

5. **تذمَّر** *He shunned, or avoided, (T, *Mgh,) or he preserved, or guarded, himself from, (MA,) blame, dispraise, &c. : (T, *MA, Mgh:) this is the proper meaning; and hence, (Mgh,) he felt disdain, or scorn, and shame. (S, MA, Mgh, K, KL.)* One says, **نُوْنِرُ أَتْرِكُ الْكِدْبَ تَأْتِيًا تَرَكْتُهُ**, **تَذَمَّرًا** [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And **تَذَمَّرَ مِنْهُ** [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art. حشمر.) And Aboo-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression **لَا يَذْمُونَ** [app. **لَا يَذْمُونَ**, for the **ل** in the measure **أَفْعَل** sometimes has a privative property,] meaning *They do not shun, or avoid, blame; (لَا يَذْمُونَ); and are not affected with shame. (TA.)* It is said in a trad., **مِنْ خِلَالِ الْمَكَارِمِ**, meaning [Of the properties of generous, or honourable, practices, is] the being regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertences of the companion, or friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof. (TA.) And one says, **لِلْجَارِ عِنْدَكَ تَذَمَّرَ** and **مُسْتَذَمَّرًا** [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertences: **مُسْتَذَمَّرٌ** being app. an inf. n. of **استذمَّر**, and this being syn. with **تذمَّر**]. (TA.)

6. **تذاموا** *They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another. (M, K.)*

10. **استذمَّر** [He required blame, &c.; as though he called for it; or] *he was blamed, or dispraised, &c. (KL.)* See also 4, second sentence. — And see 5, last sentence. — **استذمَّرَ بِذِمَامِهِ** is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged, or implored, his protection. See an instance in "Abulfedæ Annales," vol. iii. p. 170.]*

R. Q. 1. **ذَمَّرَ** *He made his gift small, or scanty. (IAar, T, K.)*

ذَمَّرٌ inf. n. of **ذَمَّ**. (T, S, M, &c.) [As a simple subst., *Blame, dispraise, or censure.*] — And [the pl.] **ذَمَمٌ** signifies *Vices, faults, defects, or the like. (M, K.)* [See **ذَمَّرَ**.] — See also **ذَمِيرٌ**. — And see **ذَمَّةٌ**.

ذَمَّرٌ: see **ذَمِيرٌ**. — Also *Excessively lean or emaciated; and perishing: (K:) or like him who is perishing. (T, TA.)* — See also **ذَمَّةٌ**.

ذَمَّرٌ [us a subst.]; (T, Mgh;) and **ذَمَّرٌ**, (T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and **ذَمَّةٌ** also, with kesr, (so in one of my copies of the S,) and **ذَمِيرٌ**, and **ذَمِيمَةٌ**; (M, K;) *A well containing little water; (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) containing much water: thus having two contr. significations: (M, K:) pl. **ذَمَامٌ** (T, S, M, K) and **ذَمَّرٌ**, (T, TA.) [or rather the latter is a coll. gen. n., of which **ذَمَّةٌ** is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)*

عَلَى حَمِيرَاتٍ كَأَنَّ عَيْونَهَا
ذَمَامُ الرَّكَايَا أَتَكَرَّتْهَا الْمَوَاتِحُ

[Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted]. (T, S.)

ذَمَّةٌ *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation; (T, S, M, Mgh, Mgh, K;) because the breaking thereof necessitates blame: (Mgh:) and a right, or due, (حَقٌّ,) for the neglect of which one is to be blamed: (Bd in ix. 8:) [an inviolable right or due:] and **ذَمَامٌ** and **ذَمَمَةٌ** and **ذَمَّةٌ** signify in like manner a compact, a covenant, &c. as above, for the neglect, or non-observance, of which a man is to be blamed: (Mgh:) or these three words [in the CK the first and last only] signify a right, or due; syn. **حَقٌّ**: (M, K:) or so the first of them: (T, *S:) and each of them, (M, K,) or the first of them, i. e. **ذَمَامٌ**, (T, S, Mgh,) i. q. **حُرْمَةٌ** [which includes all the significations of **ذَمَّةٌ** likewise, those above and those which follow, but appears here to be used as meaning especially a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence, in the character and appertences of a person]; (S, M, Mgh, K;) every **حُرْمَةٌ** for the neglect, or non-observance, of which one is to be blamed: (T:) **ذَمَامَةٌ**, also, and **ذَمَامَةٌ**, are syn. with **حَقٌّ** and **حُرْمَةٌ**: (TA:) and **ذَمَّةٌ** signifies also i. q. **أَمَانٌ** [as meaning security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter]; (S, Mgh, Mgh, KL, TA;) and so **ذَمَامٌ**: (MA, KL: [explained in both by the Pers. **زَنْهَارٌ**; and in the latter by **حُرْمَةٌ** and **حَقٌّ** also:] and responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person]; suretiship; (M, Mgh, Mgh, K;) as also **ذَمَامَةٌ** and **ذَمَامَةٌ**; (M, K;) [in the former of which, these two words are said to be syn. with **ذَمَّةٌ**, app. meaning, in all the senses mentioned above;]) and **ذَمَّرٌ**: (M, K: [said in the M to*

be syn. with **ذَمَّةٌ** in the first only of the senses mentioned above in this paragraph: in the CK, **وَالذَّمُّ** is erroneously put for **وَالذَّمِيرُ**];) the pl. of **ذَمَّةٌ** is **ذَمَمٌ** (T, Mgh) and **ذَمَامٌ**: (T:) and the pl. of **ذَمَامٌ** as [a sing.] syn. with **ذَمَّةٌ** and **ذَمَمَةٌ** is **أَذَمَّةٌ**. (M, K.) Hence, i. e. from **ذَمَّةٌ** in the first of the senses explained above, **أَهْلُ الذَّمَّةِ**, (S, Mgh, TA,) and **الذَّمَّةُ**, (T, M, *Mgh, K, TA,) with the prefixed noun **أهل** suppressed, (TA,) *The people with whom a compact, or covenant, &c., has been made; (T, S, M, K, TA;) [and particularly] those, of the believers in a plurality of Gods, [by which are here meant the Christians, Jews, and Sabians, but no others,] who pay the [tax called] جَزِيَّةٌ; (T, TA;) [i. e. the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see **أَهْلُ**]: the appellation **ذَمِيٌّ**, (Mgh, Mgh,) a rel. n. from **الذَّمَّةُ**, (Mgh,) is applied to a person of this class; (Mgh, Mgh;) because he is rendered secure, or free from fear, for his property and his blood, by means of the **جَزِيَّةُ**. (Mgh.) **جَعَلَ عَمْرٌ أَهْلَ السَّوَادِ ذَمَّةً** means 'Omar treated [lit. made] the people of the Savád as those who are termed **الذَّمَّةُ**. (Mgh.) And **أَقْبَلْنَا بِذَمَّةٍ** [or **أَقْبَلْنَا**?], in the prayer of the traveller, means *Restore us to our family in safety. (TA.)* It is related in a trad. of 'Alee, that he said, **ذَمِّي بِمَا أَقُولُ رَهِيْنَةٌ وَأَنَا بِهِ زَعِيْرٌ**, meaning *My responsibility is pledged for [the truth of] what I say, and I am answerable for it; (Mgh, TA;*) i. e. this my saying is true, and I am responsible for it. (Mgh.)* And it is said in another trad., **فَقَدْ بَرَأْتُ مِنَ الذَّمَّةِ** [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) **فِي ذَمِّي كَذَا** means *virtually I am responsible for such a thing; i. e. for paying it, or restoring it, &c.; but lit. in my responsibility is such a thing; or on my responsibility rests, or lies, or be, such a thing; for فِي may be here used, as it is in many other instances, in the sense of عَلَى: (Mgh:) [or,] in the saying **ثَبَّتَ فِي ذَمِّي كَذَا**, [which means *Such a thing became, or has become, binding, obligatory, or incumbent, on me,*] the term **ذَمَّةٌ** is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed **ذَمَّةٌ** [i. e. a compact, or covenant, or the like]. (Mgh.) **مَا يَذْهَبُ عَنِّي مَذَمَّةُ الرِّضَاعِ** (T, S, Mgh,*) or **مَذَمَّةُ الرِّضَاعِ** (T, Mgh,) meaning [What will put away from me the obligation of] the right, or due, of the woman who has suckled for the sucking? is a question occurring in a trad., (T, S, Mgh,*) as put by a man to the**

(T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and **ذَمَّةٌ** also, with kesr, (so in one of my copies of the S,) and **ذَمِيرٌ**, and **ذَمِيمَةٌ**; (M, K;) *A well containing little water; (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) containing much water: thus having two contr. significations: (M, K:) pl. **ذَمَامٌ** (T, S, M, K) and **ذَمَّرٌ**, (T, TA.) [or rather the latter is a coll. gen. n., of which **ذَمَّةٌ** is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)*

Prophet: (T:) and the answer was, "A slave, male or female." (T, S, Mgh:) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) **مَذْمَةٌ** in this case is a dial. var. of **مَذْمَةٌ**: (Mgh:) or, as I Ath says, the former is from **ذَمَّرَ**; and the latter, from **الذِّمَّةُ**. (TA.) You say also, **أَذْهَبَ عَنْكَ مَذْمَرٌ الرِّضَاعِ بِشَيْءٍ تُعْطِيهِ الظَّنُّ** and **مَذْمَرٌ الرِّضَاعِ**, meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the sucking of thy child [by something that thou shalt give to her who has suckled]. (T.) And **أَذْهَبَ عَنْكَ بِشَيْءٍ مَذْمَرٌ** and **مَذْمَرٌ بِشَيْءٍ**, (T, and so accord. to different copies of the S and K, in which **عَنْكَ** is omitted,) **مَذْمَةٌ** being a dial. var., (T,) i. e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And **قَضَى مَذْمَتَهُ** and **مَذْمَتَهُ** [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And **رَجُلٌ ذُو مَذْمَةٍ** and **مَذْمَةٌ** [in the CK the latter only, A man who has a right, or due,] meaning **كُلُّ عَلَى النَّاسِ** [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) — Also (i. e. **ذِمَّةٌ**) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) — See also **ذِمَّةٌ**.

ذِمَارٌ: see **ذِمَّةٌ**, in three places. It is also a pl. of **ذِمَّةٌ** [as well as syn. therewith]. (T.)

ذَمِيرٌ Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, Mṣb, K;) i. q. **مَذْمُومٌ**; (T, M, Mṣb, K;) as also **ذَمَّرٌ** (T, K, TA) and **ذَمْرٌ**, (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] **حَمْدٌ**, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See **مَذْمَرٌ**.] — See also **ذِمَّةٌ**. — Also, applied to water, **Disliked, or disapproved**. (S, K,*) — [As a subst.,] Urine and mucus, (K,) so in the copies of the K, but correctly, (TA,) mucus, and urine (S, TA) that flows from the penis of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAgr, T.) — And in like manner, Milk [that flows] from the teats of sheep or goats; (K;) or, as in some copies of the S, from the teats of the she-camel; (TA;) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M:) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) — Also **Dew**, (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud. (M, K.) — And A thing [meaning the

sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or pimples, or small pustules, (**بُتْرٌ**, T, K,) or a thing resembling **بُتْرٌ**, black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K:) or the dirty matter that comes forth upon the nose: n. un. with **ة**. (TA.) — And Whiteness upon the nose of a kid. (Kr, M, K.)

ذِمَامَةٌ: see **ذِمَّةٌ**, in two places. — Also Shame, and fear of blame: whence the saying, **أَخَذْتَهُ مِنْ صَاحِبِهِ ذِمَامَةٌ** [Shame, and fear of blame, with respect to his companion, seized him]: and **أَصَابَتْهُ مِنْهُ ذِمَامَةٌ**, i. e. Shame and disgrace affected him on account of him, or it. (TA.) One says also, **أَخَذْتَنِي مِنْهُ مَذْمَةٌ** and **مَذْمَةٌ**, meaning Shame and disgrace by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable, (**مِنْ تَرْكِ الْحُرْمَةِ**) [seized me on account of him, or it.] (S, K.)

ذِمَامَةٌ + A remain, remainder, remaining portion, remnant, or relic. (K.) [See also **ذِمَاءٌ**, below.]

ذِمَامَةٌ: see **ذِمَّةٌ**, in two places.

ذِمِيمَةٌ به **ذِمِيمَةٌ** In him is a crippleness, or a chronic disease, (K, [in the CK **ذِمَامَةٌ** is erroneously put for **ذِمَامَةٌ**,]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.)

ذَمَّ [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also **ذِمَامَةٌ**.]

ذِمِّيٌّ: see **ذِمَّةٌ**, in the former half of the paragraph.

ذَمَّارٌ One who blames, dispraises, discommends, &c., much, or often. (TA.)

ذَامٌ and **ذَامٌ**, with and without tesheed, [the latter belonging to art. **ذَمِيرٌ**,] A vice, fault, defect, or the like. (Aṣ, T.) [See also **ذَمْرٌ**.]

أَذْمَرُ A horse fatigued, and standing still. (TA.)

مَذْمَرٌ and **مَذْمَرٌ**: see **ذِمَّةٌ**, in the latter part of the paragraph.

مَذْمَرٌ A thing blamed, dispraised, &c.; [like **ذَمِيرٌ**;] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S, K;) as also **مَذْمَرٌ**. (K.) — And A man (S) in whom is no motion. (S, K.)

مَذْمَرٌ: see the next preceding paragraph.

مَذْمَةٌ, with fet-**h** only [to the **ذ**, A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable,

quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of **مَحْمُودَةٌ**: (S:) [pl. **مَذَامٌ**.] You say, **الْبُخْلُ مَذْمَةٌ**, (S, K,) i. e. [Niggardliness is] one of the things for which one is, or is to be, blamed, &c. (S.) And **إِيَّاكَ وَالْمَذَامَ** [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.]. (TA.) — See also **ذِمَّةٌ**, in six places. — And see **ذِمَامَةٌ**.

مَذْمَةٌ: see **ذِمَّةٌ**, in six places. — And see also **ذِمَامَةٌ**.

مَذْمَرٌ A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) — And A place held in reverence, respect, or honour. (TA.)

مَذْمُومٌ: see **ذَمِيرٌ**, first sentence.

مُسْتَذْمَرٌ: see 5, last sentence.

ذمر

1. **ذَمَّرَ**, (S,) inf. n. **ذَمْرٌ**, (K,) He (a lion) roared. (S, K.) — **ذَمَّرَهُ**, aor. **ذَمَّرَ**, (S, M, A,) inf. n. **ذَمْرٌ**, (T, S, M, K,) He excited, incited, urged, or instigated, him, (T, S, M, A, K,*) with chiding, or reproof, (T, M, A, K,*) and encouraged him, (L,) **ذَمَّرَ عَلَى الْأَمْرِ** to do the thing; (A;) as also **ذَمَّرَهُ**: (L, TA:) and he threatened him; (L, K,*) and was angry with him. (L.) — **ذَمَّرَهُ**, aor. **ذَمَّرَ**; and **ذَمَّرَهُ**, [inf. n. **تَذَمِيرٌ**;] He felt his **مَذْمَرٌ** [q. v.]. (M.) You say also, **ذَمَّرَ الرَّاعِي السَّلِيلَ** The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female: (A:) [or its inf. n., **ذَمْرٌ**, signifies the same as] **تَذَمِيرٌ** a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) [See **مَذْمَرٌ**.]

2: see 1, in three places. — **تَذَمِيرٌ** also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K, TA.)

5. **تَذَمَّرَ**, an irreg. quasi-pass. of **ذَمَّرَهُ**, (M,) [or rather a reg. quasi-pass. of **ذَمَّرَهُ**, which is mentioned in the L, and meaning He excited, incited, urged, or instigated, himself,] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed **ذِمَارٌ**. (TA.) — He became angry. (M, K.) — He disliked a thing, and was angry in consequence thereof. (Har p. 517.) — **تَذَمَّرَ عَلَيْهِ** He became changed, or altered, to him, and threatened him with evil. (S, K.) — But in the trad. in which it is said of Moses, **كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ**, this expression means that He emboldened himself to his Lord, and raised his voice in his expression of disapproval. (TA.)

6. *They excited, incited, urged, or instigated, one another, (S, K,) in war, (S,) or to fight. (K.)* — Also, sometimes, *They blamed one another for neglecting an opportunity. (TA.)*

ذمر and ذمر and ذمر and ذمر A courageous man: (S, M, K:*) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M,) or with strength; (T;) and ذمائر has also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (K,) clever, intelligent, and a good assistant: (M, K:) pl. of the first (S, M) and second and fourth, (M,) اذمار; (S, M;) and pl. of the third, ذمرون. (M.) — الذمر and الذمائر are also names of Calamities, or misfortunes. (K.)

ذمر: } see the next preceding paragraph.
ذمر: }

ذمار a verbal noun, like نزال; [signifying *Excite thou, or incite, urge, or instigate, thy companions to the fight: or, perhaps, be thou excited, &c.:*] from ذمره في الحرب. (R.)

ذمار: see the next paragraph.

ذمار Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K,*) and for the loss or neglect of which one must be blamed: (T:) things that are sacred, or inviolable; a man's family, and property (حوزة), and servants or dependents, and relations: (AA, T:) as also ذمار: (TA:) things for which, if he did not defend or protect them, a man would be blamed, and severely reprov'd: (A:) or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect; for they say حامى الذمار, [see below,] like as they say حامى الحقيقة; and those things are termed ذمار because anger (تذمر) on their account is incumbent on him to whom they pertain; and they are termed حقيقة because it is the duty of him to whom they pertain to defend them. (S.) حامى الذمار signifies The defender, or protector, of those things for which a man is to be blamed, and severely reprov'd, if he do not defend or protect them: (A:) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, or instigated, and angry, defends, or protects. (S.) One says also, فلان أمتع ذماراً من فلان [app., *Such a one is a greater defender of those things which it is his duty to defend than such a one.*] (S.) — يوم الذمار The day of war: or of perdition: or of anger. (Et-Towsheeh.)

ذمير: see ذمر. — Also A man goodly, or beautiful, (K, TA,) in make. (TA.)

ذمارة Courage: (M, K:) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see ذمر]: or cleverness, intelligence, and the quality of rendering good assistance. (M.)

ذمائر: see ذمر, in two places.

ذميرى (K, TA,) with damm to the م, (TA,) [in the CK ذميرى,] A man sharp in temper, who adheres to things and minds them pertinaciously. (K, TA.) [And so ذميرى.]

مذمر The back of the neck: (M, K:) or two hones in the base of the back of the neck: or the part called ذفوى [behind the ear]: or the كاهل [or upper part of the back, next the neck]: (M:) or this last-mentioned part with the neck and what surrounds it as far as the ذفوى; which is what the مذمر [q. v.] feels: (A, S:) or the place where the head of a camel is set upon the neck. (A.) — بلغ الأمر المذمر † The affair, or case, or event, reached a distressing pitch; (A, K;) like بلغ المصنق. (A.)

مذمر A man who inserts his hand into the vulva of a she-camel, to discover if her foetus be a male or a female: (S, M, K:) because he feels its مذمر, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

* وَقَالَ الْمَذْمَرُ لِلنَّاتِجِينَ *
* مَتَى ذَمَّرْتَ قَبْلَى الْأَرْجُلِ *

[And he whose business it was to feel the foetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the foetus?]: (S, M:) for it is the head that is felt, as above explained. (M.) The مذمر is, to camels, as the midwife to human beings. (A.)

ذمل

1. ذمل (S, M, K,) or ذملت (T,) aor. ذ (T, S, M, K) and ذم, (S, M, K,) inf. n. ذميل (T, S, M, K) and ذمل and ذمول and ذملان (M, K,) said of a camel, (T, S,) He, or she, went a gentle pace: (T, M, K:) or went a pace above that which is termed العتق (S, M, K,) and above that which is termed التزيد: [for] A'Obeyd says, when the pace rises a little above that which is termed العتق, it is termed التزيد; and when it rises above this, it is termed الذميل; and then, الرسيمير: A says that no camel goes the pace termed الذميل for a day and a night except the مبرى. (S.)

2. ذملت, inf. n. تذميل, I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.)

ذمولة [A she-camel that is accustomed to go the pace above mentioned]: (M, K:) pl. ذمل, (M, and so in my MS. copy of the K,) or ذمل. (TA: in the CK ذمل.)

ذميلة Fatigued, or jaded; (IAar, T, K;) applied to a she-camel. (IAar, TA.)

ناقاة ذاملة [A she-camel going the pace above mentioned]: pl. ذوامل. (T.)

ذمی

1. ذمی (M, K, and so in some copies of the S,) aor. يذمی; (K, and some copies of the S;) or ذمی, aor. يذمی; (T, and so in some copies of the S;) or both; (Sgh, TA;) inf. n. ذمأة; (T, S, M, K, TA;) said of a slaughtered animal, (S, TA,) It moved. (T, S, M, Sgh, K, TA.) And ذمی; (M;) or ذمی, aor. يذمی; (K;) inf. n. as above; (M, K;*) He retained remains of the soul, or vital principle: or had strength of heart [remaining: app. said of one dying]. (M, K. [These meanings are there indicated, but not expressed.]) You say, مر يذمی, inf. n. as above, He passed by at his last gasp of breath. (Har p. 220.) And ذمی, aor. يذمی, inf. n. ذمی [and app. ذمأة also, as seems to be indicated by what here follows, or perhaps the latter only], He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof: whence one says, ما أطول ذمأة [How long is his suffering of the agong and disquietude of death!]. (A, T.) [See ذمأة below.] You say also, of a man, ذمی, inf. n. ذمأة, meaning He remained long sick, or diseased. (M.) = ذمی, aor. يذمی, inf. n. ذمیان, He hastened, made haste, sped, or went quickly: (Fr, T, S, M, K:) some also mention ذمی, aor. يذمی, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) = ذمی لى منه شىء: means Somewhat thereof was, or became, prepared for me; or feasible, or practicable, to me: (M:) [and so, app., ذمی لى: for] one says, خذ من فلان ما ذمى لك, meaning Take thou, from such a one, what has risen up for thee, or arisen for thee; i. e. ما ارتفع لك. (S.) = ذمى الريح signifies The odour annoyed me, or molested me; (S, M, K;) accord. to AHn: (M:) and took away my breath; referring to a wind emitted from the anus; inf. n. ذمى: (M:) and killed me; (T, M;) accord. to AZ; (T;) aor. تذمى (M,) inf. n. ذمى: (TA:) but Abou-Malik disallows this, and says, you say, ذمى فى أنفه الريح, meaning The odour flew [or rose] into his [nose and] head: and accord. to A, you say, يذمى ذمى الحبشى فى أنف الرجل بصنانه, inf. n. ذمى, The Abyssinian annoyed the man in his nose by the odour of his armpits. (T.) One says also, ذمى, aor. يذمى, meaning He, or it, emitted a displeasing odour. (M.)

4. اذماه He left him ill, or sick, (أو قدّه, T, or وقده, K, [which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.,]) and left him at his last gasp. (T, K.) And اذمى رميته He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it: (T:) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.)

10. استذمی *He sought, or demanded, a thing:* (M:) or *he sought, sought for, or sought after, repeatedly, or gradually,* (S, K,) and *took,* (S,) a thing that another had. (S, K.)

ذمی *A fetid odour:* (M:) *an odour that is disliked, hated, or hateful.* (K.)

ذمًا [an inf. n. of ذم, (q. v.) in several senses: as a simple subst., it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, K:) and *remains of the soul, or vital principle,* (S, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (S:) or *strength of heart:* (M, K:) or *the state between slaughter and the exit of the soul;* but there is no ذمًا in the case of a human being: or *strong tenaciousness of life after slaughter.* (Meyd in explaining the prov. above referred to.) It is said, ذمًا *الضب أطول شئ*; [The lizard called ضب is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., أطول الضب *ذمًا من الضب* [Longer in retaining the remains of life, &c., than the ضب]. (Meyd, TA.) — Also † *Sickness;* as in the saying, فلان باقى الذمًا *Such a one is long suffering sickness.* (MF.) — And *A fracture of the head: and a spear-wound, or the like, such as is termed جائف* [q. v.]. (Meyd ubi suprâ.)

ذمر (M, K) and † مذمة (M,) or مذمة (K.) *An animal shot at, or cast at, which is hit,* (M, K,) and *which one drives along, and which drives along with one.* (M.)

مذمة, or مذمة: see what next precedes.

ذن

1. ذن, aor. يذن, inf. n. ذنين (S, M, K) and ذنن (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذنين, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed;* (S, M, K,* TA;) [like ذمر, aor. يذمر;] as also † ذنن, inf. n. تذنين (IAgr, T, K,) said of what is termed ذنين (IAgr, T.) — And ذن said of the nose, *It flowed* [with what is termed ذنين]; (Lth, T;) like ذمر. (S and K in art. ذمر.) — And ذن said of a man, (MA,) or ذنن (K, [but this latter I think doubtful,]) *sec. pers. ذننت,* (A'Obeyd, T, S, M,) aor. يذن (A'Obeyd, T, S,) inf. n. ذنن (A'Obeyd, T, S, M, K) and ذنين (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, S, M, MA, K*) with what is termed ذنين: (A'Obeyd, T, S, M, K:*) and *both his nostrils flowed.* (M.) — ذنن also signifies *The flowing of the eye with tears.* (M.) [You say, app., ذنت العين, meaning *The eye flowed with tears*] — إنّه ليدن *† Verily he is weak and perishing, by reason of extreme old age, or of disease;* (S, K, TA;) said of a man: (S:) or يذن (K,) or يذن في مشيه, inf. n. ذنين (Aq, T,) means *he walks, or goes along, in a weak manner.* (Aq, T, K.) And

ذن, as an inf. n. [of ذن], signifies † *The being in a state of perishing.* (KL.) — مَا زَالَ يَذِنُ † *He ceased not to labour, or exert himself,* (A, K, TA,) with moderation and gentleness [to attain that object of want until he accomplished it]. (A, TA.) — ذن البرد, inf. n. ذنين, † *The cold became intense.* (TA.)

2: see 1, first sentence.

3. هُوَ يُوذِنُهُ عَلَى حَاجَةٍ † *He seeks, or demands, of him an object of want.* (S, L, K:*)

4: see ذنّانة, below.

اذن, for اذن or اذنا: see اذنا, in art. اذا.

ذنن [originally an inf. n.: see 1:] *Dirt, or filth;* and تغل [i. e. تغل or تغل, meaning saliva; or froth, or foam, or the like; or perhaps it is a mistranscription for تغل, meaning sediment, settlings, dregs, or lees, &c.]: mentioned by Suh. (TA.)

ذنن: see what next follows.

ذنن (Lh, T, S, M, K) and † ذنان (Lh, S, M, K) [the former originally an inf. n.: see 1:] *Mucus* (Lh, T,* S, M, K) of any sort, (Lh, M,) or *thin mucus,* (M, K,) or *a thin fluid,* (K,) or *any fluid,* (Lh, M, K,) that flows from the nose. (Lh, T, S, M, K.) — And the former signifies also *The seminal fluid of a stallion, and of an ass, and of a man,* (M, TA,) that flows from the penis by reason of excessive appetite. (TA.)

ذنّانة *A remainder, or remains, of a thing that is weak, or frail,* (S, L, K,) and *perishing;* (S, L; in both of which is added, يذنبها شيئاً بعد شئ; [app. meaning that leaves it portion after portion, by perishing, or passing away, gradually; but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished from ذبابة, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — Also *An object of want;* syn. حاجة. (K.)

ذنانى *The mucus of camels:* (K:) or [a fluid] like mucus, that falls from the noses of camels: or, accord. to Kr, it is ذنانى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, “in whom confidence is not placed,”] it is termed زنانى (M:) or it is a dial. var. of زنانى: or it is correctly with ذ. (K.)

ذنيناء is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مبرياء, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذنيناء, q. v.]

ذنين (S, M,) or ذنين (T,) *The lower, or lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذنن (M) [or ذنن]; mentioned by AA: pl. ذنان: (T:) the ذنان of a shirt, (ISk, S,) or of a garment, (K,) are like ذنن: (ISk, S, K:) and some say that the

ن of the former is a substitute for the ل of the latter. (TA.)

اذن *A man* (S, M) whose nose flows with what is termed ذنين: (S, M, K:) and one whose nostrils flow: (T, M:) fem. ذنّانة, (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., اذنك منك وإن كان *[Thy nose is a part of thee though it be flowing with ذنين].* (TA.) — Hence, (TA,) the fem. signifies also † *A woman whose menstrual discharge ceases not.* (S, M, K.) — And ذنّانة *† [A wound] that will not be stanchd.* (TA.)

ذنب

1. ذنّبة (M, K,) aor. ذنّب (S, M, A, K) and ذنّب (M, K,) inf. n. ذنّب (TK;) and استذنبه (M, K;) [properly signifies] *He followed his tail, not quitting his track:* (M:) [and hence, tropically,] † *he followed him [in any case], not quitting his track.* (K.) You say, ذنّب الإبل and استذنبها *He followed the camels.* (A: there mentioned among proper significations.) El-Kilábee says,

• وَجَّاتِ السَّيْلُ جَمِيعًا تَذْنِبُهُ •

[And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

• مِثْلُ الْأَجِيرِ اسْتَذْنَبَ الرَّوَّاحِلَ •

[Like the hired man,] he was at the tails of the ridden camels. (T, S.) ذنّبت القوم, and [ذنّبت] السحاب يذنب بعضه, and [ذنّب] الأمر, والطريق بعضاً, are tropical phrases [meaning † *The people followed one another, and † The road followed on uninterruptedly, and † The affair, or case, or event, proceeded by successive steps, uninterruptedly, and † The clouds follow one another*]. (A.) — See also 2.

2. ذنّب (T, M, A,) inf. n. تذنيب (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs:* (A:) or, said of the [lizard called ضب, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] فراش, (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate,* (Lth, T, M,) or *to lay eggs, and therefore stuck its tail into the ground:* (M:) or, said of the ضب, it signifies only *it struck with its tail a hunter or serpent desiring to catch it:* (T:) or, said of the ضب, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather,* (M,) or *when an attempt was made to catch it:* (A:) [or it put its tail foremost in coming forth from its hole; contr. of ذنّب البسور, ذنّبت البسورة, (T, S, M, K,) ذنّب البسور, (Aq, A, Mgh,) or الرطب, (Mgh,) inf. n. تذنيب (Mgh, K,) † [The full-grown unripe date or dates, or the ripening dates,] began to ripen, (Mgh, and so in a copy of the S,) or showed ripening, (Mgh,

and so in a copy of the §,) or *became speckled by reason of ripening*, (A, T, M, K,) or *ripened*, (A,) *at the ذنب*, (A, T, S, M, A, Mgh, K,) i. e. *the part next the base and stalk*. (Mgh.) The dates in this case are termed *ذُنُوبٌ* (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and *ذُنُوبٌ* (Fr, T, K) in the dial. of Temeem (Fr, T) and *مُذَنَّبٌ*; (A, Mgh;) and a single date is termed *ذُنُوبَةٌ* (T, M, *K) and *مُذَنَّبَةٌ* (T, S.) = *ذنب الضب*, [or, probably, *ذنب*, being similar to *رأس* and *جنب* and *فأد* &c., or perhaps both,] *He seized the tail of the ضب*; said of one endeavouring to catch it. (A.) — *ذنب الأفعى*, said of a ضب, *It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole*; *contr. of الأفعى رأس*. (TA in art. رأس.) — *ذنب عماتته* [He made a tail to his turban;] (S, K, TA;) i. e. *he made a portion of his turban to hang down like a tail*: (S, TA:) you say of him who has done this, *ذَنَّبَ*. (S, A, K, TA.) — *ذَنَّبَتْ كَلَامَهُ* [and *كَتَابَهُ* + *I added an appendix to his discourse and his writing, or book*; like *ذَيْلَتَهُ*. (A, TA.) [Hence, the inf. n. *تَذَنَّبَ* is used to signify + *An appendix*; like *تَقْدِيرٌ*.] — *ذَنَّبُوا خُشْبَانَهُ* + *They made channels for water* (which are termed *مَذَانِبٌ*) *in its rugged ground*. (TA from a trad.)

3. *ذَانَبَتْ*, (AO, T, K,) written by Sgh, with his own hand, with *ذ*, but by others without, (MF,) said of a mare [in parturition], *She was in such a state that her foetus came to her فَحْشَحَ* [or *ischium* (here described by MF as *the place of meeting of the two hips*), and the *سُغَى* [q. v. (here explained by MF as *a skin containing yellow water*)] *was near to coming forth*, (AO, T, K,) *and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it*. (AO, T.) In this case, she is said to be *مُذَانَبٌ*, (AO, T, K.)

4. *ذَانَبَ* *He committed a sin, crime, fault, misdemeanour, &c.*; (S, *M, *A, *MA, K, *) *he became chargeable with a ذنب* [or *sin, &c.*]; (Mgh:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [*ذنب* being used instead of such, as a quasi-inf. n.]; for *ذَانَبَ*, like *إِكْرَامَ*, [though mentioned in the KL, as signifying the committing of a sin or the like, and also in the TK,] has not been heard. (MF.)

5. *تَذَنَّبَ عَلَى فُلَانٍ* *He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any*. (A, TA.) — See also 2, near the end of the paragraph. — *تَذَنَّبَتْ الْوَادِي* + *I came to the valley from the direction of its ذنب* [q. v.]. (A.) And *تَذَنَّبَ الطَّرِيقَ*; *He took the road*; (K, TA;) as though he took its ذنابه, or came to it from [the direction of] its ذنب. (TA.)

10. *استذنبه* *He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like: and he attributed, or*

imputed, to him a sin, &c. (Har p. 450.) — See also 1, in three places. — *استذنب الأمر* + *The affair was, or became, complete, [as though it assumed a tail,] and in a right state*. (K, *TA.)

ذنب *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience*; syn. *إِثْمٌ*, (T, M, A, Mgh,) or *جُرْمٌ*, (S,) or both, (TA,) and *مَعْصِيَةٌ*: (T, TA:) or it differs from *إِثْمٌ* in being *either intentional or committed through inadvertence*; whereas the *إِثْمٌ* is peculiarly intentional: (Kull p. 13:) or *a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally*: (KT:) pl. *ذُنُوبٌ* (M, Mgh, K) and pl. pl. *ذُنُوبَاتٌ*. (M, K.) *وَلِهَرٌ عَلَى ذَنْبٍ* [in the Kur xxvi. 13, said by Moses, meaning *And they have a crime to charge against me*,] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

ذَنْبٌ and *ذُنَابِيٌّ* (T, S, M, A, Mgh, K) and *ذَنْبِيٌّ* and *ذُنَيْبِيٌّ* (El-Hejeree, M, K) signify the same; (T, S, M, &c.) i. e. *The tail*; syn. *ذَيْلٌ*: (TA: [in the CK, the ذُنَيْبِيٌّ is erroneously put for الذُنَيْبِيٌّ]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second; (S, A;*) and the second is used in relation to a bird (S, M, A, Mgh) more commonly than the first, (S, M, *) or more chastely: (M, *Mgh:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies *the place of growth of the ذنب* [or *tail*]: (M:) the pl. of *ذنب* is *أَذْنَابٌ*. (S, M, A, Mgh, K.) [Hence the following phrases &c.] — *رَكِبَ ذَنْبَ الْبَعِيرِ* [lit. *He rode on the tail of the camel, meaning*] *he was content with a deficient lot*. (T, A, K.) — *ضَرَبَ بِذَنْبِهِ* [lit. *He smote the earth with his tail, الأرض* being understood, meaning] *he (a man) stayed, or abode, and remained fixed*. (K.) [See also another explanation of this phrase below.] *أَقَامَ بِأَرْضًا وَعَزَرَ ذَنْبَهُ*, meaning *he stayed, or abode, in our land, and remained fixed, or did not quit it*; [lit., and *stuck his tail into the ground*]; originally said of the locust. (A, TA. [See art. عَزَرَ.]) — *بَيْنِي وَبَيْنَهُ ذَنْبُ الضَّبِّ* [lit. *Between me and him is the tail of the ضب*,] means *between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the ضب]*. (A, TA.) — *اسْتَرْخَى ذَنْبُ الشَّيْخِ* + *The old man's became lax, or languid*. (A, TA.) — *رَكِبَ ذَنْبَ الرِّيحِ* [lit. *He rode upon the tail of the wind*,] means *he outwent, or outstripped, and was not reached, or overtaken*. (T, A, K.) — *وَلَّى الْخَمْسِينَ ذَنْبًا* [lit. *He turned his tail upon the fifty*,] means *he passed the [age of] fifty [years]*: (M, TA:) and so *وَلَّتْهُ الْخَمْسُونَ ذَنْبًا* [lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaakoob: accord. to IAqr, El-Kilábee, being asked his age, said, *قَدْ وَلَّتْ لِي الْخَمْسُونَ ذَنْبًا* [lit. *The fifty have turned their tail to me*]. (M, TA.) — *اتَّبَعَ ذَنْبَ* *أَمْرٍ مُذْهِبٍ* [lit. *He followed the tail of an event retreating*,] means *he regretted an event that had passed*. (T, A, *TA,*) — [The ذنب of a man is + *The part corresponding to the tail*: and hence,] *رَجُلٌ وَقَاحُ الذَّنْبِ* + *A man hard in the caudal extremity*; meaning *a man very patient in enduring riding*. (IAqr, M, and K in art. وقح.) — [And of a garment, *The skirt*:] you say, *تَعَلَّقْتُ بِأَذْنَابِهِ* + *I clung to his skirts*. (A.) — The ذنب of a ship or boat is + *The rudder*. (Lth and S* and L in art. سكن. [See also *خَيْرَانٌ*].) — ذنب also signifies + *Anything resembling a tail*. — Hence,] + *The extremity of a whip*. (Mgh, Mgh.) — And, of an unripe date, (M, Mgh,) and of any date, (M,) + *The hinder part*; (M;) *the part next the base and stalk*. (Mgh.) — + *And* + *The outer extremity of the eye, next the temple*; as also *ذُنَابٌ* and *ذُنَابَةٌ* (M, A) and *ذُنَابِيٌّ* (A) [and *ذُنَابِيٌّ*, as used in the K voce *أَزْدَج*, in art. *زَج*]. — See also *ذُنُوبٌ*, third sentence. — Also + *The end*; or *last*, or *latter, part*; of anything: pl. *ذُنَابٌ* (T) [and *أَذْنَابٌ*]: and *ذُنَابٌ* [as a sing.], (K,) or *ذُنَابٌ*, (so in the TT as from the M,) has this meaning. (M, K.) You say, *كَانَ ذَلِكَ فِي ذَنْبِ الدَّهْرِ* + *That was in the end of the time [past]*. (M.) And *ذَنْبُ الْوَادِي* and *الذَّنَابَةُ*: both signify the same [i. e. + *The end of the valley*]: (A'Obeyd, M, TA:) or *ذُنَابَةٌ* and *ذُنَابَةٌ* and *ذُنَابَةٌ* signify the *last, or latter, parts*, (K, TA,) in some copies of the K, the *last, or latter, part*, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and *ذُنَابٌ* app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that *ذُنَابٌ* and *ذُنَابَةٌ* in relation to a valley are pls. of *جَمَلٌ*, like as *جَمَالٌ* and *جَمَالَةٌ* are pls. of *جَمَلٌ*: (T:) or *ذُنَابَةٌ* and *ذُنَابَةٌ*, (S, Mgh,) the former of which is more common than the latter, (Th, S, Mgh,) signify + *the place to which finally comes the torrent of a valley*: (S, Mgh:) the pl. of *ذُنَابَةٌ* is *ذُنَابَاتٌ*: (T:) the ذنب of a valley and its *مُذَنَّبٌ* are the same; [i. e. + *the lowest, or lower, part thereof*]; (T;) [for the pls.] *أَذْنَابٌ* (T, TA) and *مَذَانِبٌ* (TA) signify + *the lowest, or lower, parts of valleys*: (T, TA:) and *أَذْنَابٌ* signifies [in like manner] + *the last, or latter, parts, of [water-courses such as are termed] تَلَاعٍ*. (T, TA. See also *مُذَنَّبٌ*.) It is said in a trad, *لَا يَمْنَعُ فُلَانٌ ذَنْبَ تَلْعَةٍ* [+ *Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And *أَذْنَابٌ أُمُورٍ* means + *The last, or latter, parts of affairs or events*. (M.) You say also, *أَحَدِيثٌ طَوِيلٌ الذَّنْبِ* [+ *A long-tailed story*]; a

[lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaakoob: accord. to IAqr, El-Kilábee, being asked his age, said, *قَدْ وَلَّتْ لِي الْخَمْسُونَ ذَنْبًا* [lit. *The fifty have turned their tail to me*]. (M, TA.) — *اتَّبَعَ ذَنْبَ* *أَمْرٍ مُذْهِبٍ* [lit. *He followed the tail of an event retreating*,] means *he regretted an event that had passed*. (T, A, *TA,*) — [The ذنب of a man is + *The part corresponding to the tail*: and hence,] *رَجُلٌ وَقَاحُ الذَّنْبِ* + *A man hard in the caudal extremity*; meaning *a man very patient in enduring riding*. (IAqr, M, and K in art. وقح.) — [And of a garment, *The skirt*:] you say, *تَعَلَّقْتُ بِأَذْنَابِهِ* + *I clung to his skirts*. (A.) — The ذنب of a ship or boat is + *The rudder*. (Lth and S* and L in art. سكن. [See also *خَيْرَانٌ*].) — ذنب also signifies + *Anything resembling a tail*. — Hence,] + *The extremity of a whip*. (Mgh, Mgh.) — And, of an unripe date, (M, Mgh,) and of any date, (M,) + *The hinder part*; (M;) *the part next the base and stalk*. (Mgh.) — + *And* + *The outer extremity of the eye, next the temple*; as also *ذُنَابٌ* and *ذُنَابَةٌ* (M, A) and *ذُنَابِيٌّ* (A) [and *ذُنَابِيٌّ*, as used in the K voce *أَزْدَج*, in art. *زَج*]. — See also *ذُنُوبٌ*, third sentence. — Also + *The end*; or *last*, or *latter, part*; of anything: pl. *ذُنَابٌ* (T) [and *أَذْنَابٌ*]: and *ذُنَابٌ* [as a sing.], (K,) or *ذُنَابٌ*, (so in the TT as from the M,) has this meaning. (M, K.) You say, *كَانَ ذَلِكَ فِي ذَنْبِ الدَّهْرِ* + *That was in the end of the time [past]*. (M.) And *ذَنْبُ الْوَادِي* and *الذَّنَابَةُ*: both signify the same [i. e. + *The end of the valley*]: (A'Obeyd, M, TA:) or *ذُنَابَةٌ* and *ذُنَابَةٌ* and *ذُنَابَةٌ* signify the *last, or latter, parts*, (K, TA,) in some copies of the K, the *last, or latter, part*, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and *ذُنَابٌ* app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that *ذُنَابٌ* and *ذُنَابَةٌ* in relation to a valley are pls. of *جَمَلٌ*, like as *جَمَالٌ* and *جَمَالَةٌ* are pls. of *جَمَلٌ*: (T:) or *ذُنَابَةٌ* and *ذُنَابَةٌ*, (S, Mgh,) the former of which is more common than the latter, (Th, S, Mgh,) signify + *the place to which finally comes the torrent of a valley*: (S, Mgh:) the pl. of *ذُنَابَةٌ* is *ذُنَابَاتٌ*: (T:) the ذنب of a valley and its *مُذَنَّبٌ* are the same; [i. e. + *the lowest, or lower, part thereof*]; (T;) [for the pls.] *أَذْنَابٌ* (T, TA) and *مَذَانِبٌ* (TA) signify + *the lowest, or lower, parts of valleys*: (T, TA:) and *أَذْنَابٌ* signifies [in like manner] + *the last, or latter, parts, of [water-courses such as are termed] تَلَاعٍ*. (T, TA. See also *مُذَنَّبٌ*.) It is said in a trad, *لَا يَمْنَعُ فُلَانٌ ذَنْبَ تَلْعَةٍ* [+ *Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And *أَذْنَابٌ أُمُورٍ* means + *The last, or latter, parts of affairs or events*. (M.) You say also, *أَحَدِيثٌ طَوِيلٌ الذَّنْبِ* [+ *A long-tailed story*]; a

story that hardly, or never, comes to an end. (M.) And **يَوْمَ طَوِيلِ الذَّنْبِ** + *A day of which the evil does not come to an end*: (TA:) and **يَوْمَ ذُنُوبٍ** has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means + *a day of long-continued evil*. (K.) And **اتَّبَعَ** **الْقَوْمَ** **ذُنَابَهُ**, and **الإِبِلَ**, † *He followed [the last of] the people, and the camels, not quitting their track*. (A.) — Also † *The followers, or dependants, of a man*: (T, TA:) and **ذَانِبٌ** and **ذُنَابَةٌ** + *a [single] follower, or dependant*: (S, K:) and **أَذَانِبٌ** (M, A, K) and **ذُنَابِي** (S) and **ذُنَائِبٌ** [pl. of **ذُنَابَةٌ**] (A) and **ذُنَابَاتٌ**, (so in the TT as from the M,) or **ذُنَابَاتٌ**, (K,) but some state that this last is not said of men, (Ham p. 249,) † *followers, or dependants*, (S, M, A, K,) of a people or party; (M, K;) and the *lower, or lowest, sort, or the rabble, or refuse, thereof*; (M, A, K;) and *such as are below the chiefs*. (TA.) **ضَرَبَ** **يَعْسُوبَ** **الِدِينِ** **بِذَنْبِهِ**, [accord. to some, † *The leader of the religion shall go away through the land with followers, or dependants*, (T,* TA,) and *those holding his opinions*. (T. [But see arts. **ضَرَبَ** and **عَسَبَ**].) And **عَقِيلٌ طَوِيلَةُ الذَّنْبِ**, a phrase mentioned by IAqr, but not explained by him, app. means † [The tribe of] *'Oheyh have numerous horsemen*. (M.) — [Also **ذَنْبٌ** (as will be shown by the use of its pl. in the verse here following) and] **ذُنَابٌ**, (S, K, TA,) or **ذُنَابٌ**, (so in the TT as from the M,) + *The sequel, consequence, or result, syn. عَقِبُ*, of anything. (S, M, K.) A poet says,

* **تَعَلَّقْتَ مِنْ أَذَانِبِ لَوْ بِلَيْتِي** *
* **وَلَيْتَ كَلَوْ حَيَّةٌ لَيْسَ يَنْفَعُ** *

[From considering what might be the sequels of "if," (i.e. of the word **لَوْ**), *Thou clungest to the reflection "Would that I had done so and so:" but "would that," like "if," is disappointment: it does not profit*. (TA.) And one says **لَكَ مَنْ لَوْ** **بِذُنَابِ** i.e. [Who will be responsible to thee for] *the sequel [of the word **لَوْ**]*? (TA:) [or, as in the Proverbs of El-Meydānee, **لَوْ** **بِذُنَابَةٍ**, which means the same.] — **ذَنْبُ السَّرْحَانِ**: see art. **سَرَحَ**. — **ذَنْبُ الْفَرَسِ**: † *A certain asterism (نَجْمٌ, M, K, TA) in the sky, (TA,) resembling the ذَنْبُ [or tail] of the horse*. (M, K.) [The ذَنْبُ is a name applied to each of several stars or asterisms: as † *The star α of Cygnus*; also called **الذَّنْبُ** **الرَّاسِ** **وَالذَّنْبُ** **الرَّاسِ** signifies + *The two nodes of a planet*: see **بَتْنَيْنِ**.] — **ذَنْبُ الْخَيْلِ**, (K,) or **أَذْنَابُ الْخَيْلِ**, (M,) + *A certain herb, (M, K,) of which the expressed juice concretes*: so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum, or horse-tail*]. (M.) [Accord. to Forskāl, (Flora Aegypt. Arab., p. cxii,) the *Portulaca oleracea* (or *garden-purslane*) is called in some parts of El-Yemen **الذَّنْبُ الْفَرَسِ**.] — **ذَنْبٌ**

الذَّنْبُ + *A certain plant, resembling the ذَنْبُ [or tail] of the fox*; (M, K;) a name applied by some of the Arabs to the **ذَنْبَانُ** [q. v.] (T.) — **ذَنْبُ السَّبْعِ** + *Cauda leonis, i.e. circium (or cirsium)*: (Golius, from Diosc. iv. 119:) now applied to the *common creeping way-thistle*. — **ذَنْبُ الْغَاوَةِ** + *Cauda muris, i.e. plantago*. (Golius, from Ibn-Beytār.) — **ذَنْبُ الثَّوْرِ** + *A species of aristida, supposed by Forskāl (Flora Aegypt. Arab. p. civ,) to be the aristida adscensionis*. — **ذَنْبُ الْعَقْرَبِ** + *Scorpioides, or scorpion-grass*: so called in the present day.]

ذَنْبَةٌ, and its pl. **ذُنَابَاتٌ**: see the next preceding paragraph, in three places.

ذُنَابَاتٌ: see **ذَنْبٌ**, in the latter half of the paragraph.

ذَنْبَانٌ *A certain plant, (T, S,) well known, called by some of the Arabs الذَّنْبُ*: (T:) *a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years*: (M, TA:) or *a certain herb, or plant, like ذُرَّةُ [or millet]*; (K;) or *a certain herb having ears at its extremities like the ears of ذُرَّةُ, (M, TA,*) and having reeds, (قَصَبٌ [i. e. قَصَبٌ], M,) or twigs, (قَصَبٌ [i. e. قَصَبٌ], TA,) and leaves, growing in every place except in unmixed sand, [for حَرُّ الرَّمْلِ in the TA, I find in the M حَرُّ الرَّمْلِ,] and growing upon one stem and two stems*: (M, TA:) or, accord. to AHn, *a certain herb, having a جزرة [app. meaning rhizoma like the carrot], which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the طَرْحُونِ, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed*; (M, TA;) *rising about the height of a man, (TA,) or half the height of a man*; (M;) *two whereof suffice to satiate a camel*: (M, TA:) [a coll. gen. n.:] n. un. with **ذَنْبٌ**, (M, K.)

ذَنْبِي and **ذَنْبِي**: see **ذَنْبٌ**, first sentence.
ذُنَابٌ: see **ذَنْبٌ**, in two places.
ذُنَابٌ: see **ذَنْبٌ**, in five places: — and see also **مِذْنَبٌ**. — Also *A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider*. (M, K.)

ذُنُوبٌ *A horse (T, S, &c.) having a long tail*: (T, S:) or *having a full, or an ample, tail*. (M, A, K.) [See also **أَذْنَبٌ**.] — Hence applied to a day: see **ذَنْبٌ**, in the latter half of the paragraph. — Also *A great دَلْوُ [or bucket]*: (Fr, T, Mṣb:) or *one that has a ذَنْبٌ [or tail]*: (TA:) or *one that is full (S, M, Mṣb, K) of water*: (S, Mṣb;) not applied to one that is empty: (S, TA:) or *one that is nearly full of water*: (ISK, S:) or *one containing less than fills it*: or *one containing water*: or *a دَلْوُ (M, K) in any case*: (M:) or a

bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Mṣb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) **أَذْنِبَةٌ** and (of mult., S) **ذُنَائِبٌ** (S, M, K) and **ذُنَابٌ**. (M, A,* Mṣb, K.) Fr. cites as an ex.,

* **لَنَا ذُنُوبٌ وَلَكُمْ ذُنُوبٌ** *
* **فَإِنْ أَبَيْتُمْ فَلَنَا الْقَلِيبُ** *

[as meaning *For you shall be a great bucket, and for us a great bucket*: or, *if ye refuse this, for us shall be the well*]. (T.) [Accord. to the K, it also signifies *A grave*: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] *Abou-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,*

* **فَكُنْتُ ذُنُوبَ الْبِشْرِ لَمَّا تَبَسَلْتُ** *
* **وَسُرْبَلْتُ أَكْفَانِي وَوَسِدْتُ سَاعِدِي** *

[app. meaning † *And I was as though I were the corpse of the grave (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm*: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abey-Áidh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed **حَسِيفٌ**: see Kosegarten's "Carmina Hudsailitarum," p. 189.] — Hence metaphorically applied to † *Rain*. (Ham p. 410.) — [Hence, also,] † *A lot, share, or portion*: (Fr, T, S, M, A, Mṣb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mṣb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) — Also † *The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْنٌ*: (M, K:) or *the part where the مَتْنُ ends*; (M;) *the flesh of the lower, or lowest, part of the مَتْنُ*: (S:) or the [buttocks, or parts called] **أَلْيَةٌ** and **مَأْكِرٌ**: (M, K:) or *the flesh of the أَلْيَةٌ and مَأْكِرٌ*: (CK:) and the **ذُنُوبَانِ** are the [two parts called the] **مَتْنَانِ**, (M, K,) *on this side and on that [of the back-bone]*: (M:) or **ذُنُوبِ الْمَتْنِ** means *the flesh that is called يَرَابِيعُ الْمَتْنِ* [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

ذُنُوبِي [dim. of **ذَنْبٌ**: = and] i. q. **ذُنُوبِي**, q. v. (TA.)

ذُنَابَةٌ **أَنْفٌ** [i. e. *toe, or foremost extremity, also called the أَسَلَةٌ*], of a sandal. (K.) — See also **ذَنْبٌ**, in six places. — And see **مِذْنَبٌ**.

مِذْنَبٌ: see **ذَنْبٌ**, in six places: — and see **مِذْنَبٌ**, in two places. — **ذُنَابَةُ الطَّرِيقِ** + *The point, or place, to which the way, or road, leads*; syn. **وَجْهَةٌ**. (IAqr, M, K.) So in the saying of Abu-l-Jarráh, to a certain man, **إِنَّكَ لَمْ تَرْتُدْ ذُنَابَةَ الطَّرِيقِ**, [† *Verily thou didst not follow a right course in*

respect of the point, or place, to which the way that thou tookest leads]. (IAar, M.) = Also + Relationship; nearness with respect to kindred; or near relationship. (K.)

ذُنَابِي: see ذَنْبٌ, in three places. — It is also applied to *Four [feathers] in the wing of a bird, after what are called الخواصي*. (S.) — It is said in a trad., مَنْ مَاتَ عَلَى ذُنَابِي طَرِيقِ قَبْرِ مَنْ أَهْلِهِ, meaning [+Whosoever dies] purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof.] (TA.) = Accord. to Fr and the S, it signifies also *A fluid like mucus that falls from the noses of camels*: but this is a mistake: the right word, as stated by IB and others, is ذُنَانِي. (L, MF, TA.)

ذُنَيْبَا *A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]*. (M, K.) [See also ذُنَيْبَا, in art. ذَنْبٌ.]

ذُنَيْبِي + *A certain kind of [the striped garments called] بُرُود [pl. of بُرْدٌ]; (AHeyth, K;) as also ذُنَيْبٌ. (TA.)*

ذَانِبٌ † *Following in the track of a thing.* (TA.) See also ذَنْبٌ, in the latter half of the paragraph.

أُذْنَبٌ *A [lizard of the kind called] صَبَبٌ having a long tail.* (T, L.) [See also ذَنْبٌ.]

تَذُنُوبٌ and تَذُنُوبٌ and with ذ: see 2.

مَذْنَبٌ: see the next paragraph.

مَذْنَبٌ *A long tail.* (IAar, T, K.) — And [hence, app. for مَذْنَبٌ, (T,) or مَذْنَبٌ, (TA, [but see this latter below,]) *A [lizard of the kind called] صَبَبٌ. (T, TA.) — Also, (S, K,) or مَذْنَبٌ, like مَقْعَدٌ, (A,) and مَذْنَبَةٌ, (M, TA,) + *A ladle*; (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذْنَابٌ. (S, M.) — And + *A water-course, or channel of a torrent, in a tract at the foot of a mountain*; (Lth, T, S, M, A, K;) *not wide*; (A;) or *not very wide*; (M;) or *not very long and wide*; (Lth, T;) as also ذُنَابَةٌ: (S:) the تَلْعَةُ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also *a water-course or channel of a torrent, between what are termed تَلْعَتَانِ*; (TA; [see تَلْعَةُ, and see also مَدْفَعٌ;]) or this is termed تَلْعَةُ ذَنْبٍ; (T;) or it is termed ذُنَابٌ, of which the pl. is ذُنَابٌ: (M, K;) also *a water-course, or channel of a torrent, [running] to a tract of land*: (M, K;) and *a rivulet, or streamlet*, (K;) or the like thereof, (AHn, T, M,) *flowing from one رَوْضَةٌ [or meadow] to another*, (AHn, T, M, K,) and *separating therein*; (T;) as also ذُنَابَةٌ and ذُنَابَةٌ; (K;) and the tract over which this flows is also called مَذْنَبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.*

مَذْنَبَةٌ: see the next preceding paragraph.

مَذْنَبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called صَبَبٌ, as seems to be indicated in the TA,]

Finding difficulty in parturition, and therefore stretching out her tail: (K:) [but accord. to Az,] it is applied to a صَبَبٌ only when he is striking with his tail a hunter or a serpent desiring to catch him. (T.) See also مَذْنَبٌ. — See also 2, in two places.

مَذْنُوبٌ † *A man followed [by dependants]*. (A.)

مَذْنَابٌ *A camel that is at the rear of other camels*; (K;) as also مَسْتَذْنَبٌ. (TA.) — See also 3.

سَحَابٌ مُتَذَانِبٌ † *Clouds following one another.* (A.)

مُسْتَذْنَبٌ: see مَذْنَابٌ. — Also *One who is at the tails of camels*, (S, TA,) *not quitting their track.* (TA.)

ذِه

ذِهٌ and ذِهِي: see art. ذَا.

ذهب

1. ذَهَبٌ, (S, A, &c.,) aor. ذَهَبَ, (A, K,) inf. n. ذَهَابٌ (S, A, Mṣb, K) and ذَهَابٌ (TA) and ذُهُوبٌ (S, A, K) and مَذْهَبٌ, (A, K,) *He (a man, S, [and a beast,]) went [in any manner, or any pace]; went, or passed, along; marched; journeyed; proceeded: went, or passed, away; departed: syn. مَشَى, (A,) or سَارَ, (K,) or مَرَّ: (S, A, K:) and said of a mark or trace or the like [as meaning it went away]. (Mṣb.) [And hence, + *It wasted away; became consumed, destroyed, exhausted, spent, or expended.*] — ذَهَبَ إِلَيْهِ *He went, repaired, betook himself, or had recourse, to him, or it.* (TA.) And they say also, ذَهَبَ الشَّامَ, [He went to Syria]; making the verb trans. without a particle; for although الشَّامُ is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ *He, or it, went from, quitted, relinquished, or left, him, or it.* (TA.) — ذَهَبَ فِي الْأَرْضِ, (A, Mṣb,) inf. n. ذَهَابٌ and ذُهُوبٌ and مَذْهَبٌ, *He went away [into the country, or in the land]*: (Mṣb:) [but it often means + *he went into the open country, or out of doors, to satisfy a want of nature: or simply] † he voided his excrement, or ordure.* (A.) — ذَهَبَ بِهِ *He went, or went away, with him, or it*: (A:) and *he made him, or it, to go, go away, pass away, or depart*; (A, Mṣb, K;) as also ذَهَبَ بِهِ, (S, A, Mṣb, K,) and ذَهَبَ بِهِ, (K,) but this is rare; (Zj, TA;) and ذَهَبَهُ, inf. n. تَذْهِيْبٌ: (MF:) [all may likewise be rendered *he removed, dispelled, put away, or banished, it*; properly and tropically: and + *he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it*; and these meanings may perhaps be intended by أَرَاكَ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you*

say ذَهَبَ بِهِ, the meaning is, *he went away with him, or it*; i. e., *accompanying him, or it*; [he took away, or carried off or away, him, or it]; but if you say ذَهَبَهُ or ذَهَبَهُ, the meaning is, *he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it*: this, however, is not agreeable with the phrase in the Kṣur [ii. 16], ذَهَبَ اللَّهُ بِرُوحِهِ, [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَيْنَ يَذْهَبُ بِكَ, which may mean + *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee*, if this be thine intellect? or, accord. to Mṣr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning *Where, or whither, is thine intellect taken away?*]. (Har p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ + *His reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect.* And ذَهَبَ قُوَاذُهُ + *His heart forsook him, or failed him, by reason of fear or the like.*] And ذَهَبَ لَحْمُهُ + [His flesh wasted away]. (K in art. بحر, &c.) And ذَهَبَ الرَّجُلُ فِي الْقَوْمِ † *The man became lost [or he disappeared] among the people, or party.* (A.) And ذَهَبَ اللَّبَنُ فِي الْبَيْتِ † *The water became lost [or it disappeared] in the milk.* (A.) — ذَهَبَ عَلَيْهِ † *It escaped his memory; he forgot it.* (A, TA.) And + *It was, or became, dubious, confused, or vague, to him.* (MA.) — ذَهَبَ فِي الْمَذْهَبِ حَسَنًا (S, A, TA) † *He pursued a good way, course, mode, or manner, of acting or conduct or the like.* (TA.) And ذَهَبَ فِي الدِّينِ مَذْهَبًا † *He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion.* (Mṣb.) And ذَهَبَ مَذْهَبَ فُلَانٍ † *He pursued the way, course, mode, or manner, of acting &c. of such a one.* (Mṣb.) And ذَهَبَ لِنَهْيِهِ † *He pursued his way, course, mode, or manner, of acting &c.* (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ † *He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief.* (K, TA.) And فُلَانٌ يَذْهَبُ † *Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Abou-Haneefeh.* (A.) [And ذَهَبَ إِلَى أَمْرٍ كَذَا † *He held, or was of opinion, that the thing, or affair, or case, was so.* And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ † *He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression*; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also + *he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression.* And ذَهَبَ بِهِ إِلَى مَعْنَى كَذَا † *He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as*

meaning such a thing.] — ذَهَبَ فِي طَلَبِ الشَّيْءِ: ذَهَبَ كُلُّ مَنْذِبٍ + [He tried every way, or did his utmost, in seeking the thing]. (K̄ in art. موت.) And ذَهَبَ فِي اللَّيْنِ كُلِّ مَنْذِبٍ + [It attained the utmost degrees of softness]: said of the skin. (TA in that art.) — اذْهَبْ اِثْنًا + Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K̄* voce اِثْنًا) — ذَهَبَ إِلَى أَبِيهِ فِي الشَّبَهِ + [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S̄ in art. نَزَعَ) — ذَهَبَ (S̄, K̄,) aor. -, (K̄,) inf. n. ذَهَبٌ; (TA;) and ذَهَبَ, with two kesrehs, (IAar, K̄,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) He (a man) saw gold in the mine, (S̄,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K̄,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S̄, K̄,) by reason of the greatness thereof in his eye: (S̄:) it is derived from ذَهَبَ: and the epithet applied to a man in this case is ذَهَبٌ. (TA.)

2: see 1, in the former half of the paragraph, in two places: — and see also 4.

4: see 1, in the former half of the paragraph, in three places. — Also اذْهَبَهُ (M̄sb, K̄,) inf. n. اذْهَابٌ; (S̄;) and اذْهَبَهُ (K̄,) inf. n. اذْهَبٌ; (S̄;) He gilded it; did it over with gold. (S̄, M̄sb, K̄.)

[Q. Q. 2. تَمَذَّهَبَ, from مَذَّهَبَ, is used by late writers as meaning + He followed, or adopted, a certain religious persuasion or the like.]

ذَهَبٌ: see مَذَّهَبٌ: — and see also the last sentence of the paragraph here following.

ذَهَبٌ [Gold;] a certain thing well known; (S̄, M̄sb, &c.) accord. to several of the leading lexicologists, (TA,) i. q. تَبَرُّ; (A, L, K̄, &c.) but it seems to have a more general meaning; for تَبَرُّ is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S̄, * M̄sb, K̄, * TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ذَهَبَةٌ, (M̄sb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K̄,) signifying a piece of ذهب [or gold]: (S̄, A, L, TA:) or, accord. to El-Kurṭubee, it is fem., and sometimes masc., but more commonly fem.: ذَهَبِيَّةٌ is the dim. of ذَهَبٌ, the ة being added because the latter word is fem., like as it is in قَوَيْسِيَّةٌ and شَيْبِيَّةٌ; or it is the dim. of ذَهَبَةٌ, and signifies a little piece of ذهب [or gold]: (TA:) the pl. of ذَهَبٌ is اذْهَابٌ [a pl. of pauc.] (S̄, A, M̄sb, K̄) and ذُهُوبٌ (S̄, K̄) and ذُهَابَانٌ (Nh, M̄sb, K̄) and ذُهَابَانٌ. (Nh, TA.) [ماء الذهب means Water-gold; gold-powder mixed with size, for ornamental writing &c.] — The yolk, or the entire contents, i. e. yolk and white, (مَح, K̄, TA, with the unpointed ح, Bk. I.

TA, [in the CK̄ and in my MS. copy of the K̄ (مَح)] of an egg. (K̄.) — Also, (S̄, K̄,) in a copy of the T written ذَهَبٌ, (TA,) A certain measure of capacity, for corn, used by the people of El-Yemen, (S̄, K̄,) well known: (S̄:) pl. ذُهَابٌ (K̄) and اذْهَابٌ, [the latter a pl. of pauc.,] (S̄, K̄,) and pl. pl. [i. e. pl. of the latter of the pls. above] اذْهَابٌ, (S̄, and so in the K̄ accord. to the TA,) mentioned by A'Obeid, (S̄,) or اذْهَابِيَّةٌ. (So in the CK̄.)

ذَهَبٌ: see 1, last sentence.

ذَهَبَةٌ A rain: (S̄:) or a weak rain: or a copious rain: (A'Obeid, K̄:) pl. ذُهَابٌ. (A'Obeid, S̄, K̄.)

ذَهَبَةٌ: see ذَهَبٌ, first sentence.

ذُهُوبٌ: see ذُهَابٌ.

ذُهَيْبٌ: see مَذَّهَبٌ, first sentence.

ذُهَيْبَةٌ: see ذَهَبٌ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبٌ;] Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K̄:) and ذُهُوبٌ signifies the same [in an intensive manner]. (K̄.) — [ذَاهِبٌ فِي الطُّولِ means + Excessive in length or tallness.]

مَذَّهَبٌ is an inf. n.: (JK, A, K̄:) — and also signifies A place of ذُهَابٌ [or going, &c.]: and a time thereof. (JK.) — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — And hence,] † A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. مَتَوَضُّأٌ; (JK, A, K̄, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.,] † A way, course, mode, or manner, of acting or conduct or the like: (M̄sb, K̄, TA:) † [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K̄, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (M̄sb:) and ذُهَبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبٌ. Hence, ذُوو مَذَاهِبٍ + Persuasions, as meaning persons holding particular tenets in religion or the like.] — Also † Origin: (Ks, Lh, K̄:) so in the sayings, لَا يُدْرَى لَهُ مَا يُدْرَى لَهُ أَيْنَ مَذَّهَبُهُ and ذُهَبٌ, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)

مَذَّهَبٌ Gilt, or done over with gold; (S̄, A, K̄;) as also مَذَّهَبٌ (A, K̄) and ذُهَيْبٌ. (T, K̄.) — Also sing. of مَذَاهِبٌ, which signifies Skins gilt, (ISk, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISk, TA:) or gilt straps or thongs: (S̄, TA:) and variegated, or figured, [garments

of the kind called] بُرُودٌ: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مَذَّهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so كَمِيَّتٌ مَذَّهَبٌ [i. e. of a gilded bay colour]: (S̄, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) — المَذَّهَبُ is also a name of The Kaqbeh. (K̄, TA.) — See also the next paragraph, in three places.

المَذَّهَبُ A gilder. (S̄.) — المَذَّهَبُ, explained by Lih as the name of † A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed] الوُضُوءُ, (K̄, * TA,) and on other occasions, (TA,) is [said to be] correctly [المَذَّهَبُ] with kesr to the ة: (K̄:) applied to the devil, (TA in art. شَيْطَانٌ) as meaning † he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المَهْدَبُ, (Fr, TA in art. هَدَبٌ,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S̄ and El-Kurṭubee and many others, ذُهَبٌ بِهِ means † [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وُضُوءُ: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K̄, it is correctly المَذَّهَبُ. (TA.) Az says that the people of Baghdád apply the appellation مَذَّهَبٌ to † A man who inspires vain suggestions; and that the vulgar among them pronounce it ذُهَبٌ. (TA.)

مَذَّهَبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be مَذَّهَبَةٌ لِلْأَشْرَارِ [i. e. † A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S̄ voce مَحْشِيَّةٌ, q. v.)

مَذَّهَبٌ: see مَذَّهَبٌ.

ذهل

1. ذَهَلَ عَنْهُ, (JK, S̄, M̄sb, K̄,) aor. -, (S̄, K̄,) inf. n. ذَهَلٌ, (JK, S̄,) or ذُهُولٌ, (M̄sb,) or both; (K̄;) and ذَهَلَ, (S̄, M̄sb,) aor. -, (M̄sb,) inf. n. ذُهُولٌ; (S̄;) He forgot it, or neglected it; (S̄;) he was, or became, unmindful of it; (S̄, M̄sb:) or he neglected it intentionally; (JK, T, M, K̄, * TA; ذَهَلَ عَلَى عَهْدِ in the K̄ being a mistake for ذَهَلَ عَلَى عَهْدِ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, K̄:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, M̄sb:) ذُهُولٌ is the neglecting a thing, dismissing it from the mind: (Ḥam p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bq̄ in xxii. 2:) or the being diverted from one's constant companion, or familiar, so

as to forget him; and being content to relinquish him: (K:) or diversion that occasions grief and forgetfulness. (Er-Rághib, TA.) Hence, in the Kur [xxii. 2], **يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ** [On the when thou shalt see it, every woman giving such shall forget, or neglect, &c., what she has suckled]. (TA.) = See also what next follows.

4. **أَذْهَلَنِي عَنْهُ**, (JK, *S, Mṣb, TA,) inf. n. **أَذْهَالٌ**, (TA,) It (a thing, JK, S, TA,) or he, (a man, Mṣb,) caused me to forget it, or neglect it; (S;) or to be unmindful of it; (S, Mṣb;) or to neglect it intentionally: (JK:) [like **أَذْهَنْتَنِي عَنْهُ**:] and sometimes one says **ذَهَلَنِي**; (Mṣb, TA;) [like **ذَهَلْتَنِي**:] but this is rare; or, rather, unknown. (TA.)

ذَهَلٌ: see what next follows.

ذَهَلٌ **بَعْدَ ذَهَلٍ مِنَ اللَّيْلِ**, (S, K,*) and **ذَهَلٌ**, (S, K,) **He came after a short portion, or a period, (سَاعَةً, K, or هَدْمًا, S,) of the night:** (S, K:) so called because sleep causes men to forget therein: (Ḥam p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with **د**. (TA.) = **ذَهَلٌ** also signifies The tree [or plant] **بَشَامٌ** [q. v.]. (JK, Sgh, K.)

ذَهْلُولٌ A horse fleet, or swift: (K:) or light, or active: and so a man: pl. **ذَهَالِيلٌ**. (JK.)

ذَاهِلٌ [act. part. n. of 1. — And] A man who cares not for ornament and the anointing of himself. (JK.)

ذهن

1. **ذَهِنَ**, (MA, TA,) aor. **ذَهَنَ**, (TA,) inf. n. **ذَهْنٌ** and **ذَهْنٌ**, (MA, KL,) **He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing,** (MA, KL, PṢ, TA,) and **endowed with a retentive mind.** (KL, PṢ.) You say, **أَذْهَنْتَ إِلَى مَا أَقُولُ** Understand thou what I say. (TA.) And **هُوَ لَا يَذْهَنُ شَيْئًا** He does not understand anything. (TA.) And **ذَهَنْتُ كَذَا وَكَذَا** I understood such and such things. (TA.) And **ذَهَنْتُ عَنْ كَذَا** I understood from such a thing. (TA.) = **ذَاهَنْتَنِي فَذَهَنْتَهُ**: see 3. — **أَسْتَذْهَنْتَنِي عَنْهُ**, and **أَذْهَنْتَنِي**, and **ذَهَلَنِي عَنْهُ**, **He, or it, made me to forget it; diverted me from remembering it:** (K, *TA:) [like **ذَهَلْتَنِي عَنْهُ**, and **أَذْهَلْتَنِي**.] And **ذَهْنٌ** Memory, or understanding, escaped him, or left him. (JK.)

3. **ذَاهَنْتَنِي فَذَهَنْتَهُ** He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.,] in **ذَهْنٌ**. (K.)

4: see 1.

10: see 1. — You say also, **أَسْتَذْهَنْتُكَ حُبَّ الدُّنْيَا**

The love of the present world took away, or has taken away, thy **ذَهْنٌ** [i. e. intelligence, understanding, &c.]. (TA.) — And **أَسْتَذْهَنْتَ السَّنَةَ الْقَصَبَ** + **The year of drought took away the ذَهْنُ**, i. e. pith (نَقْيُ), of the canes, or reeds. (TA.)

ذَهْنٌ (JK, S, Mṣb, K, &c.) and **ذَهْنٌ** (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. **عَقْلٌ**, (JK, K,) and **فَهْمٌ**, (K,) and **فِطْنَةٌ**, (S, Mṣb, K,) and **ذِكَاةٌ**; (Mṣb;) and retentiveness of mind, or memory: (JK, *S, *K:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed **ذِكَاةٌ**: and a good quality thereof for the forming ideas of the things that present themselves to it is termed **فِطْنَةٌ**: (TA:) pl. **أَذْهَانٌ**. (Mṣb, K,*) One says, **أَجْعَلْ ذَهْنَكَ إِلَى كَذَا وَكَذَا** [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — Also, the former, + **Strength**: (JK, S, K:) and **fat**: (JK, K:) pl. as above. (K.) One says, **مَا بِيَرْجَلِي ذَهْنٌ** There is not in my legs any strength to walk. (TA.) And **هُوَ مِنْ أَهْلِ الذَّهْنِ** + **مَا رَأَيْتُ بِالْإِبِلِ ذَهْنًا** He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And **رَأَيْتُ بِالْإِبِلِ ذَهْنًا** + **I saw not, in the camels, fat and strength.** (JK.) — Also + **The pith (نَقْيُ) of canes, or reeds.** (TA.) = See also **ذَهْنٌ**.

ذَهْنٌ: see the next preceding paragraph.

ذَهْنٌ and **ذَهْنٌ** Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing **ذَهْنٌ**, though the former is agreeable with a general rule as part. n. of **ذَهْنٌ**,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

ذَهْنِي [ذَهْنِي] Of, or relating to, the **ذَهْنُ**, or intellect, &c.; intellectual; subjective; ideal. Hence, **الأُمُورُ الذَّهْنِيَّةُ** Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to **الأُمُورُ الْخَارِجِيَّةُ**.]

ذو

ذُو, meaning **صَاحِبٌ** [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, S, M, Mgh, Mṣb, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Mṣb, &c.) is originally **ذَوًا**, like **عَصَا**, the **ا** being changed from **و**; (S;) or it is originally **ذَوِي**; and if one used it as a proper name, he would say, **هَذَا ذَوِي قَدْ جَاءَ** [This is Dharà, he has come]; (M;) [not **ذَوًا**, as in copies of the S; i. e.,] its third radical letter is **ي**, not, as J says, **و**; this **ي** being afterwards suppressed; (IB;]

[so that the word becomes **ذُو**, and then, by reason of its being prefixed to another noun, **ذُو**, like as **أَبُو**, the original form of **أَب**, becomes **أَبُو**:] it is declined [like **أَبُو**] with **و** and **ا** and **ي**; (Mṣb;) [i. e.,] the nom. case is **ذُو**, accus. **ذَا**, and gen. **ذِي**: (Mgh:) the fem. is **ذَاتٌ**; (T, S, M, Mgh, Mṣb, K; in a copy of the M, **ذَاة**, and the CK, **ذَاة** [as though it were not a prefixed noun];) and in the case of a pause, some say **ذَاتٌ**, and others say **ذَاهٌ**: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., **ذَوَا**, (S, *M,) [accus. and gen. **ذَوِي**;] fem. **ذَوَاتَا**, (T, M, Mgh, Mṣb, K,) for which **ذَاتَا** is allowable in poetry, but **ذَوَاتَا** is better, (T,) [accus. and gen. **ذَوَاتِي**:] pl., masc., **ذَوُو**, (T, *S, *M, Mṣb, K, but omitted in the CK,) [accus. and gen. **ذَوِي**;] fem. **ذَوَاتٍ**, (T, S, *M, Mgh, Mṣb, K,) accus. and gen. **ذَوَاتٍ**; (S;) and **أُولُو** and **أُولَاتٍ** are like **ذَوُو** and **ذَوَاتٍ** [in signification]. (T. [See art. الو.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article **ال**. (S.) [Thus you say **رَجُلٌ ذُو مَالٍ** A man a possessor of wealth; and **الرَّجُلُ ذُو الْهَالِ** The man the possessor of wealth.] In the phrase **غَيْرُ ذَاتِ الشُّوْكَةِ** [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning the طَائِفَةُ [or party]. (T.) **صَارَ ذَا ذَنْبٍ** [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means **تَحَمَّلَ ذَنْبًا** [he became chargeable with a sin, &c.]. (Mṣb in art. ذنب.) — Accord. to the S, it is not prefixed to a pronoun (**مُضَيَّرٌ**); nor to a proper name, such as **زَيْدٌ** and **عَمْرُو** and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

* **إِنَّمَا يَصْطَنِعُ الْمَعْرُوفُ فِي النَّاسِ ذَوُوهُ** *

[Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ḥam p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) **هَذَا ذُو زَيْدٍ**, (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibráheem, the preceptor of Th, meaning **This is Zeyd**, (M, TA,) i. e., **this is the owner of the name Zeyd**; (M, K, TA;) and [perhaps] by the name **ذُو الْخَلْصَةِ**, for **الْخَلْصَةُ** is [said by some to be] the name of a certain idol, and **ذُو** is a metonymical appellation of its **بَيْتٌ**; and by the proper names **ذُو رَعِيْنٍ** and **ذُو يَزْنَ** and [accord. to some] **ذُو جَدَنِ** [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — **ذَوُو الْأَرْحَامِ**, [or, as in the Kur viii. last verse, and xxxiii. 6, **ذُو الرَّحِمِ**,] in the classical

language, means [The possessors of relationship; i. e.] any relations: and in law, any relations that have no portion [of the inheritances termed *فرائض*] and are not [such heirs as are designated by the appellation] *عَصَبَة* [q. v.: they are so called because they are relations by the women's side: see *رَجْم*]. (KT, TA.) — If you form a pl. from *ذُو مَال*, you say, *هَؤُلَاءِ ذَوُونَ* [These are possessors of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, *الذَوُونَ* signifies *The former, or first, [of persons,] and the more, or most, distinguished.* (T, TA.)* Also, (S, M,) and *الأذواء*, [which is another pl. of *ذُو*,] (S,) *The kings (S, M) of El-Yemen, of the tribe of Kud'ah, (S,) whose surnames commenced with ذُو, (M,) [i. e.] who were named [or rather surnamed] (S) ذُو يَزِين (S, M) and ذُو جَدِين and ذُو نَوَاسِ (S) and the like. (S, M.)* *قُرَشِي ذُو* occurring in a trad., means *A Kurashie in respect of lineage, not of the أذواء [above mentioned].* (TA.) — *ذَات* and *ذَا* and *ذِي* are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession, or the like; not a possessor*: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase *ذَات الْيَدِ* (mentioned below) in *Ḥar* p. 93, that which is contained is made to be as though it were the possessor (صاحب) of that which contains. — *مَوْتٌ ذَا بَطْنِهَا* [He killed what was in her belly]. (*Ḥar ubi supra.*) And *وَضَعَتِ الْمَرْأَةُ ذَا بَطْنِهَا*, (T,) or *ذَات بَطْنِهَا*, (TA,) *The woman brought forth [her child].* (T, TA.) And *نَشَرَتْ ذَا بَطْنِهَا* *She brought forth many children.* (T in art. *نَشَر*; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is *نَشَرَتْ بَطْنِهَا*.) And *أَلْقَتِ الدَّجَاجَةُ ذَا بَطْنِهَا* *The hen laid her egg, or eggs: or muted.* (Mgh.) And *أَلْقَى الرَّجُلُ ذَا بَطْنِهِ* *The man ejected his excrement, or ordure.* (T.) And *الذُّبُّ مَغْبُوطٌ بِذِي بَطْنِهِ* *The wolf is envied [for what is in his belly, or] for his distention of the belly [with food].* (TA.) — [In like manner,] *ذَاتُ الْيَدِ* means † *Wealth*; as though it were the possessor of that which contains it: (*Ḥar ubi supra.*) [or *what is in the possession of the hand:*] or *what one possesses, of wealth*; because gained by the hand and disposed of by the hand. (*Ḥar* p. 66.) You say, *قَلَّتْ ذَاتُ يَدِهِ* † *What his hand possessed became little in quantity*; (Lth, T;) or *the possessions accompanying his hand*; (Mgh;) app. meaning *his riches.* (Lth, T.) — *ذَاتُ الرَّثَةِ* and *ذَاتُ الْجَنْبِ* are *Two well-known diseases.* (TA. [See arts. *رَأَى* and *جَنْب*].) — *عَلِمْتُ بِذَاتِ الصُّدُورِ*, in the *Ḳur* iii. 115, means [Acquainted, or well acquainted,] with what is in the minds: (Ksh, Bd, Jel: [and the like is indicated in the Mgh:]) or *with the true, or real, nature of the notions that are concealed in the minds*: (IAmb, T:) or *with the hidden things of the minds*: or *with the minds themselves.* (Mgh. [If the last meaning be correct, the phrase should be mentioned with others later in this

paragraph.]) [And similar to this is the saying,] *عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ* *He knew it from what he conceived in his mind [without his being informed thereof; i. e. he knew it of himself].* (Lth, T.) And *مِنْ ذَاتِ نَفْسِهِ* and *جَاءَ مِنْ ذِي نَفْسِهِ* (M, K) *He came [from a motive in his own mind; of himself;] of his own accord; or willingly*; syn. *طَبَعًا*: (M, TA:) in the copies of the *Ḳ*, *طَبَعًا*; but the former is the right explanation. (TA.) And *ذَاتُ فَمٍ* and *مَا كَلَّمْتُ فَلَانًا ذَاتَ شَفَةِ* (AZ, T.) — *I spoke not to such a one a word.* (AZ, T.) — *ذَاتُ الشِّمَالِ* and *ذَاتُ الْيَمِينِ* [are adverbial expressions, and] mean *In the direction of the right hand and of the left*: properly in the direction that has the name of the right hand [and that has the name of the left hand]. (Bd in xviii. 16.) And *أَتَيْنَا ذَا يَمِينٍ* means *We came on the right hand.* (TA.) — *ذَا صَبَاحٍ* and *ذَاتُ مَرَّةٍ* [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (S:) you say, *لَقِيتُهُ ذَاتَ مَرَّةٍ* [I met him once, or once upon a time], (S,) and *ذَاتَ الْمَرَارِ* many times, (M and K in art. *مَر*;) or *sometimes*, (S in that art.) and *ذَاتُ يَوْمٍ* (Fr, T, S) i. e. *مَرَّةٍ فِي يَوْمٍ* [once upon a day, or one day], therefore you use the fem. form, (T,) and *ذَاتُ لَيْلَةٍ* [one night], (Fr, T, S,) and *ذَاتُ غَدَاةٍ* [one morning, or one morning between daybreak and sunrise], and *ذَاتُ الْعِشَاءِ* [once in the evening at nightfall], (S,) meaning, accord. to Th, *in the hour, or time, in which is nightfall,* (T,) and *ذَاتُ الزَّمِينِ* (Fr, T, S) [some time ago, or] *ثَلَاثَةَ مَرَّاتٍ* [or more, to ten,] seasons ago, (T, [by *ازمان* being app. meant periods of two, or three, or six, months,]) and *ذَاتُ الْعُوبِرِ* (Fr, T, S) [some years ago, or] *ثَلَاثَةَ عَامَاتٍ* (T,) or *three years ago or more, to ten*; (Az on the authority of AZ, TA in art. *عُومَر*;) and *ذَا صَبَاحٍ* [one morning], and *ذَا مَسَاءٍ* [one evening], (T, S,) and *ذَا صَبُوحٍ* [lit. at a time of drinking the morning-draught], and *ذَا غُبُوقٍ* [lit. at a time of drinking the evening-draught]; in these four instances without *ة*: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say *ذَاتُ شَهْرٍ* nor *ذَاتُ سَنَةٍ*: (S:) or one may also well say *ذَاتُ صَبَاحٍ*, like *ذَاتُ يَوْمٍ*; for *ذَا* and *ذَات* both mean the time: and accord. to IAqr, one says, *ذَاتُ الصُّبُوحِ*, and *ذَاتُ الْعُوبِرِ*, as meaning *I came to him in the morning, or in the morning between daybreak and sunrise, and in the evening, or in the evening between sunset and nightfall.* (T.) — You say also, *لَقِيتُهُ أَوَّلَ ذِي يَدَيْنِ*, (TA,) or *ذَاتِ يَدَيْنِ* (M) and *ذَاتِ يَدَيْنِ*, (AZ, M, Mgh, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning *I met him the first thing, (M,) or first of everything.* (AZ, Mgh, TA.) And *أَفْعَلُهُ أَوَّلَ ذِي يَدَيْنِ* and *ذَاتِ يَدَيْنِ* [I will do it the first thing, or first of everything]. (M.) And *أَمَّا أَوَّلَ ذَاتِ يَدَيْنِ فَيَأْتِنِي* (AZ, M, Mgh,) i. e. [Whatever be the case, the first thing, or] *first of everything, I praise God.* (AZ, Mgh.) — [Respecting the

phrase *ذَاتُ الْبَيْنِ*, which has two contr. meanings, see art. *بَيْن*. It is inadequately explained in this art. in the T and M and K, as follows. *وَأَصْلُهَا ذَاتُ بَيْنِكُمْ*, (T, M, K,*) in the *Ḳur* [viii. 1], accord. to Ahmad Ibn-Yahya, means [And do ye rightly dispose, or arrange, or order,] the case that is between you: (T:) or, accord. to Zj, (M,) *that wherein consists your union; (حَقِيقَةُ وَصْلِكُمْ, M, K;) i. e. be ye of one accord, or in unison, respecting that which God and his Apostle have commanded*: (M:) or *ذَاتُ الْبَيْنِ* means *the state of circumstances whereby the Muslims become of one accord, or in unison*: (K:) this is the meaning in the saying, *اللَّهُمَّ أَصْلِحْ ذَاتَ الْبَيْنِ* [O God, do Thou rightly dispose &c.]. (M.) — *ذَاتٌ* is sometimes used as a noun independent in its meaning, (Mgh, Mghb,) so as to denote material [or real] things; (Mghb;) and is described by the epithets *مُتَبَيِّنَةٌ* [or “distinct”] (Mgh, Mghb) and *قَدِيمَةٌ* [as meaning “that has existed from eternity”] (Mgh) and *مُحَدَّثَةٌ* [as meaning “that has been brought into existence”]. (Mgh, Mghb.) Thus used, (Mghb,) it signifies *The essence of a thing, meaning that by being which a thing is what it is, or that in being which a thing consists*; or the *ultimate and radical constituent of a thing*: and the *essence as meaning the peculiar nature of a thing*: syn. *حَقِيقَةٌ*, (T, IB, Mghb, TA,) and *مَاهِيَةٌ*, (Mghb,) and *خَاصَّةٌ*: (T, IB, TA:) it is also used as meaning a thing's self: (Mgh, Mghb:) [a man's self, or person: (see *شَخْصٌ*):] and a thing; a being; anything, whatever it be; every *شَيْءٌ* being a *ذَاتٌ*, and every *ذَاتٌ* being a *شَيْءٌ*: (Abou-Sa'eed, Mgh, Mghb;) and particularly a substance, or thing that subsists by itself: [hence *أَسْمُرُ ذَاتٌ* meaning a real substantive; also termed *أَسْمُرُ عَيْنٍ*: opposed to *أَسْمُرُ مَعْنَى*, i. e. an ideal substantive:] and [hence] it signifies also a word that is independent in its meaning; [i. e. *ذَاتٌ* (alone), though oftener used in the sense assigned above to *أَسْمُرُ ذَاتٌ*, signifies also, absolutely, a substantive;] opposed to *صِفَةٌ* as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of *حَقِيقَةٌ* and *خَاصَّةٌ*, is forbidden by most persons: (TA:) [for] *ذَاتُ اللَّهِ* [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix *ة*; so that one does not apply to Him the epithet *عَلَّامَةٌ*, though He is the all-surpassing in knowledge. (Mghb.) The phrase *ذَاتُ اللَّهِ* is like *فِي جَنْبِ اللَّهِ* [In, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God]: and like *لِوَجْهِ اللَّهِ* [for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God]: (Mghb:) or it means *in obedience to God*; and *in the way of God or his religion*: (TA:) [or it may be rendered for the sake of God Himself; and so

لوجه الله: it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmám, [who was a Muwelled;] (Mgh, Mgb;*) but some deny that it occurs in the old language. (Mgh. [See, however, an ex. from a trad. voce مَجْتَمِعَاتُ ذَاتِ الْإِلَهِ.]) [It is said that] the phrase مَجْتَمِعَاتُ ذَاتِ الْإِلَهِ, used by En-Nábigah, (Mgb,) i. e. Edh-Dhubyanee, (TA in art. جَل,) means *Their book is the service of God Himself:* (Mgb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذَات, as meaning *their book is that of God,* in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábigah is مَجْتَمِعَاتُ ذَاتِ الْإِلَهِ, with [i. e. *their abode is in a peculiar manner that of God,*] meaning, their abode is one of pilgrimage and of sacred sites. (§ and TA in art. جَل.) — ذُو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T,* TA.) Az says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعٍ كَذَا مَعَ ذِي عَمْرٍو, i. e. *We were in such a place with 'Amr:* (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. *'Amr was with us:* and أَتَيْنَا ذَا يَمَنَ, meaning *We came to El-Yemen.* (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذَا. And see جَرَمٌ and لَا ذَا جَرَمٍ and لَا ذَا جَرَمٍ, (in which ذَا is in like manner redundant, as are also أَنْ and عَنْ, the latter of which is a dial. var. of the former of them,) in art. جَرَمٌ: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَنَ; or perhaps to art. ذَا. See also what is said respecting ذُو prefixed to a proper name in an early portion of this paragraph.] — It is also used in the sense of الَّذِي, (T, §, M, K,) in the dial. of Teiyi, (T, §, TA,) for the purpose of qualifying a determinate noun (§, M, K) by means of a proposition which it connects with that noun: (M, K:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (§, M, K) and a fem., (§,) and exhibits no sign of case: (M, K:) you say, أَنَا ذُو عَرَفْتُ [I who knew], and ذُو سَبَعْتُ [who heard]; and هَذِهِ الْمَرْأَةُ ذُو قَالَتْ كَذَا [This is the woman who said such a thing: (§:) and أَنَا ذُو قَالَ ذَلِكَ [He who said that came to me]; and أَنَا ذُو قَالَتْ كَذَا [They two who said that came to me]; and أَنَا ذُو قَالُوا ذَلِكَ [They who said that came to me]. (M.) But Fr says, I heard an Arab of the desert say, بِالْفَضْلِ ذُو فَضَلْتُمْ اللَّهَ بِهِ، وَكَرَامَةَ ذَاتِ أَكْرَمْتُمْ اللَّهَ بِهَا [By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you]; thus they use ذَاتُ in the place of أَتَى, and they make it to be with reſa in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هَذَانِ ذُو تَعْرِفُ and هَاتَانِ ذُو تَعْرِفُ [These two whom, or which, thou knowest]; and a poet says,

[namely, Sinán Ibn-El-Fahl, of the tribe of Teiyi, (Ham p. 292,)]

* فَإِنَّ الْمَاءَ مَاءَ أَبِي وَجَدِّي *
* وَبِئْرِي ذُو حَفْرَتِ وَذُو طَوَيْتِ *

[For verily the water is the water of my father and my grandfather, and my well which I dug and which I cased; making ذُو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هَذَانِ ذُوَا قَالَا ذَاكَ

[These two who said that], and هَؤُلَاءِ ذُوُوا قَالُوا [These who said], and هَذِهِ ذَاتُ قَالَتْ [This female who said]; and he cites the saying of a poet,

* جَمَعْتَهَا مِنْ أَيْتِي سَوَائِي *
* ذَوَاتُ يَنْهَضْنَ بِغَيْرِ سَائِي *

[I collected them from outstripping she-camels, that rise and hasten in their pace without a driver]; and the prov., ذُو أَتَى عَلَيَّ [i. e. *What has come upon men in general has come, or came, upon him.*] (T.) Accord. to the usage most in repute, ذُو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذُو in the sense of صَاحِبٌ, except that they make ذَات and ذَوَات indecl., with damm for the termination, saying ذَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَاتُ, and in like manner ذَوَاتُ. (I' Aḳ pp. 40 and 41.) — They said also, لَا أَفْعَلُ ذَلِكَ بِذِي تَسْلَمٍ (M, K) and بِذِي تَسْلَمَانَ (M, K,) and بِذِي تَسْلَمُونَ (M,) meaning *I will not do that by thy, and by your, safety:* (M, K:) or *by God who, (M,) or by Him who, (K,) maketh thee, and you, to be in safety.* (M, K.) [See also art. سَلِمَ.]

ذَاتُ fem. of ذُو [q. v. passim]. (T, §, M, &c.)

ذَاتِي: see ذُوِي, below, in three places.

ذَاتِيَّةٌ [a post-classical word, used in philosophy, The essential property or quality, or the aggregate of the essential properties or qualities, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّة. (Kull p. 148.)

ذَاتُ ذُوِي the rel. n. of ذُو; (§, TA;) and of ذَاتُ ذَاتُ also, (§, M, Mgb, TA,) the ذ of the original being rejected in forming the rel. n.: (§, Mgb,* TA:) ذَاتِي, as rel. n. of ذَاتُ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential, &c.*:] they say ذَاتِيَّةٌ الصِّغَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Mgb;) but this is a wrong expression: and عَيْبٌ ذَاتِيٌّ [An essential, or] a natural, an innate, an original, or a constitutional, fault or imperfection &c. (Mgb.)

ذوب

1. ذَابَ (T, §, M, &c.,) aor. يَذُوبُ (T, §, Mgb,) inf. n. ذُوبٌ (§, M, Mgb, K) and ذُوبَانٌ (T, §, M, Mgb, K,) *It melted, dissolved, or became fluid or liquid; contr. of جَمَدٌ: (§, M, A, K:) it flowed.* (T, Mgb.) — [Hence,] ذَابَ ذَمْعُهُ † [His tears flowed]. (A.) And ذَابَتْ حَدَقَتُهُ † [His eye shed tears; (A;) or flowed [with tears]. (T.) — ذَابَ جَسْمُهُ † His body became lean, or emaciated: one says, ذَابَ بَعْدَمَا ذَابَ † [He became fat after he had been lean]. (A.) — And ذَابَ † [alone] † He became foolish, or stupid, after having been intelligent. (T, K.) — نَحْنُ لَا نَجْمُدُ † [We will not be hard, or niggardly, in the case of truth, or right, nor will we be soft, or easily yielding, in the case of falsity, or wrong]. (A.) — هَذَا الْكَلَامُ فِيهِ ذُوبُ الرُّوحِ † [This speech, or discourse, contains that which melts the soul]. (A.) — ذَابَتِ الشَّمْسُ † [and استذابت (as is shown by a phrase mentioned in the L in art. صَخَدَ)] † The sun became intensely hot. (§, A, K.) —

* أذُوبُ اللَّيَالِي أَوْ يُجِيبُ صَدَاكُمَا *
occurring in a trad. of Kuss, means † *I will wait in expectation during the lapse of the nights [or the echo of you two shall answer];* from الإِذَابَةُ, which signifies “*spoil, booty, or plunder.*” (TA.) — مَا ذَابَ فِي يَدِي شَيْءٌ † There remained not in my hand anything. (AHeyth, TA.) And مَا ذَابَ فِي يَدِي مِنْهُ خَيْرٌ † There came not [into his hands, or into my hands, from him, or it, any good]. (M, K.) — ذَابَ عَلَيْهِ الْمَالُ † The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt. (T.) And ذَابَ لِي عَلَيْهِ حَقٌّ † A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and established against him. (§, A, Mgh, K,*.) And ذَابَ عَلَيْهِ مِنَ الْأَمْرِ كَذَا, inf. n. ذُوبٌ † Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him; like جَمَدٌ and بَرَدٌ. (M.) — ذَابٌ also signifies *He continued in the eating of ذُوبٌ, i. e. honey.* (T, L, K.*)

2. ذُوبَةٌ: see ذُوبٌ = Also, inf. n. تَذُوبٌ, *He made [or disposed] for him a ذُوبَةٌ [or ذُوبَةٌ]:* irreg.; being originally with ذُوبٌ. (T, K.) It is said in a trad. of Ibn-El-Hanafeeyeh, كَانَ ذُوبَةً أُمِّهِ, meaning *He used to plait the ذُوبَةٌ of his mother.* (TA.)

4. ذُوبَةٌ and ذُوبَةٌ *He melted it, dissolved it, rendered it fluid or liquid, liquified it;* (§, M, A, K;) or *made it to flow.* (Mgb.) It is said in a prov., (§, TA,) respecting butter, (§,) مَا يَذُوبُ أَيْخُرٌ أَوْ يَذُوبُ [expl. in art. حَشْر]. (§, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — [Hence,] the former [as meaning † *It dissolved him, or emaciated him,*] is said of anxiety, (A, TA,) and grief. (TA.) — [Hence also,] ذَابَ حَاجَتَهُ, and استذابها † *He matured,*

ذوق [In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., *الدُّودُ إِلَى الدُّودِ إِبِلٌ* [A few she-camels with a few she-camels are a herd of camels]; (T, S, M, A;) meaning that a little with a little is much; *الي* being here used in the sense of *مع*: (S, A:) or *الي* is here used in its proper sense; a word signifying "joined" or the like being understood; (TA;) i. e. a few joined to a few becomes much: (M:) [or,] accord. to the K [and the T], this prov. shows that *دود* is here used in the place of *اثنان* [i. e. two she-camels]; for two added to two are a pl.; but this requires consideration. (MF.)

ذويد: see the next preceding paragraph.

ذواد: see the next following paragraph.

ذائد *Driving: driving away: and repelling:* pl. ذواد and ذواد and ذادة. (M, K.) — Also, and ذواد, [but the latter has an intensive meaning,] † A man who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect: (S, K:) who is wont to repel attacks upon his honour. (S,* TA.)

مذاد *A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage.* (IAgr, K.)

مذود [An instrument for driving, driving away, or repelling. —] † A spear, or short spear, with which one repels from, or defends, himself. (A.) — † The horn of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) — † The tongue: (S, M, A, K:) because with it a man defends his honour. (M.) Hassán Ibn-Thábit says,

* لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهِمَا *
* وَيَبْلُغُ مَا لَا يَبْلُغُ السِّيفُ مِذْوَدِي *

‡ [My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach]. (S, TA.) — † [A man who defends well, or vigorously; as also † مذواد:] you say *رجالٌ مِذْوَادٌ* and *مِذْوَادٌ*. (A.) — The manger (مغلف, T, K, TA, in some copies of the K معتلف, TA) of a horse or similar beast. (T, K. [A manger is thus called in the present day.])

مذواد: see the next preceding paragraph.

Quasi ذور.

ذر. ذارت for ذارت or ذارت: see § in art. ذر.

ذوف

1. ذاف, (M, K,) aor. يذوف, (M,) inf. n. ذوف, *He walked with short steps, and in a straddling manner.* (M, K.) — And ذفت is a dial. var. of ذفت, signifying *I mixed* [medicine &c.] (M.)

ذوفان [like ذوفان &c.] *Poison:* (K:) or *poison made into a confection: or deadly poison: like ذيفان* [&c.]. (M.)

ذوق

1. ذاقه, (K,) first pers. ذقت, aor. اذوقه, (S, Mṣb,) inf. n. ذوق and ذواق and مذاق (S, Mṣb, K) and مذاقة, (S, K,) *He tasted it; i. e., perceived its taste, by means of the moisture of the tongue:* (Mṣb:) or *he tried, or knew, its taste:* (K:) it is originally said of that of which little is taken: when much is taken, the term *أكل* is used [and one says *أكله*]: and *تذوقه* signifies the same as *ذاقه*. (TA.) You say, *ذقت الشيء* [I tasted the thing], (S,) or *الطعام* [the food]. (Mṣb.) And *ما ذقت فيه يوماً ما ذقتُه طعاماً*, meaning *A day in which I tasted not food*. (TA.) — By amplification, *الذوق* is used to signify † *The perceiving, beside tastes, all other objects of the senses, and states or conditions:* (Bḍ in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, *ذوقوا عذاب الحريق* [Taste ye the punishment of burning]: (Bḍ, TA:) for, although, in the common conventional acceptance, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.)

One says also, *فلان ذاق كذا وأنا أكلته* [lit. Such a one tasted such a thing, and I ate it;] meaning † *such a one knew, or tried or tested, such a thing, and I knew it, or tried it or tested it, more.* (TA.) *ذقت الشيء* means † *I tried, or tested, the thing.* (Mṣb.) And hence one says, *ذاق فلان البأس* † *Such a one experienced harm, &c.; i. e., knew it by its befalling him.* (Mṣb.) And *ذقت ما عند فلان* † *I knew, or tried or tested, what [qualities &c.] such a one possessed;* (S, TA;) and so *ذقت فلاناً*. (TA.) And *ذاق ذاق* † *The man [tasted or] experienced the sweetness of the carnal enjoyment of the woman, and she in like manner.* (Mṣb.) And *ذاق طعم الإيمان* † *He tasted, or experienced, the savour of faith with his heart, like as the mouth tastes, or experiences, the savour of food and drink.* (TA from a trad.)

And *ذقت كذبه وخبرته حاله* † *I experienced his lying, and knew his condition.* (TA.) And *ذقت فلانة*, and *ذاقته يدي*, and *ذاق القوس*, (S, K,) inf. n. ذوق; (TA;) [and ذوقها; (so in Freytag's Lex. from the Deewán el-Hudhaleeyeen;)] † *He pulled the string of the bow (S, K, TA) for the purpose of trial, (K, TA,) that he might see what was its strength.* (S, TA.)

— † *ذوق* is also employed to signify † *[Taste, as meaning intellectual discernment and relish; i. e.] the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property; and particularly that [faculty] which concerns the niceties of language; because it [i. e. nice language] is, to the soul of man, like delicious intellectual food.* (Kull. [When used as a subst. in this sense, its pl. is اذواق.]) One says, *هو حسن الذوق للسكر*, meaning † *He has a good [taste or] natural faculty for poetry.* (TA.) — [Also † *Voluptuousness; sensuality: see ذواق.*]

2. ذوقه [He gave him something to taste]: it is like *لمجه*. (M and TA in art. لبط.) — See also 1, in the latter half of the paragraph.

4. اذاقته الطعام, (Mṣb, K,*) inf. n. اذاقته, (TA,) *I made him to taste the food; i. e., to perceive its taste by means of the moisture of the tongue:* (Mṣb:) or *I made him to try, or know, the taste [of the food].* (K.) — [Hence,] *اذاقه الله* † *God made him to taste, or experience, the evil result of his affair.* (S.) It is said in the Kur [xvi. 113], *فأذاقها الله لباس الجوع والخوف* † *So God made her to taste, or experience, the utmost degree of hunger and of fear:* the verb is here used with *لباس* because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, *made them to taste, or experience, hunger and fear, and clad them with the clothing thereof.* (TA.) And in the same [xlii. 47], *إذا أذقنا الإنسان مئنة رحمة*, † *When we make man to taste, or experience, mercy from us;* where, afterwards, *الإصابة* is opposed to *وإن تصبهم سيئة*. (TA.) — *وإن أذاق زيد بعدك كرمًا* † *Zeyd became generous [after thee, i. e. after thou knewest him, or sawest him, or wast with him]:* (Abou-Hamzeh, K, TA:)

[lit. made people to taste generosity:] and *اذاق الفرس بعدك عدوا* † *The horse became a good runner [after thee, i. e. after thou knewest him, &c.]* (Abou-Hamzeh, TA.)

5. تذوقه *He tasted it (ذاقه, S, K) by degrees, (S,) or repeatedly. (K.)* — [Hence,] *أذوق فلان* † *Let me try, or test, the character of such a one.* (TA.) And *تذوق طعم فراقه* † *I tasted, or experienced, the savour of his separation.* (TA.)

6: see 1, first sentence. [The primary signification of *تذوق* seems to be *The tasting a thing one with another.* — And hence,] *تذوقوا الرماح* † *They took the spears, one from another, app. to test their qualities: see ذاق القوس* above]. (K, TA.) Ibn-Mukbil says,

* أَوْ كَأَمْتِرَارِ رُدَيْبِي تَنَاوَقَهُ *
* أَيْدِي التِّجَارِ فَرَادُوا مَتْنَهُ لِينَا *

‡ [Or like the quivering of a well-straightened spear (lit. a spear of Rudeyneh, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness]. (TA.)

10. استذاق فلاناً خبره فلم يحمد مخبرته. † [app. He endeavoured to test such a one, to ascertain the knowledge of his internal state, and did not approve his internal state: see the pass. part. n. below]. (TA, in which خبره is without any syllabical signs.) — *استذاق الأمر لفلان* † *The*

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affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَدِينُ لِي الشَّعْرُ لَا يَسْتَدِينُ لِي الشَّعْرُ [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

ذُوقُ an inf. n. used as a simple subst; pl. أَذْوَاقُ: see 1, in the latter part of the paragraph.

ذَوَاقُ an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;*) of the measure مَفْعُول in the sense of the measure مَفْعُول. (TA.) It is said of Moḥammad, وَلَا يَمْدَحُهُ لَمْ يَكُنْ يَذْمُرُ ذَوَاقًا وَلَا, i.e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, مَا ذُقْتُ ذَوَاقًا, meaning *I tasted not anything*. (S, K;*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَاقِي, i.e. †[They used, when they went forth from his (Moḥammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذَوَاقُ † That contracts new marriages time after time: (JM:) quick in marrying and quick in divorcing: (TA:) that conceives frequent disgust [long] in one state with respect to marriage &c.: fem. with ذ. (Ḥar ubi suprā.) Hence the saying, إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ, i.e. †[Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Ḥar ubi suprā.)

مَذَاقُ an inf. n.: and also a subst. (TA) signifying *A place, or time, of tasting*. (KL.)

أَمْرٌ مُسْتَذَاقٌ † A thing, or an affair, tried, or tested, and known: (S:) and in like manner رَجُلٌ [a man]. (JK.)

ذول

ذَوْلٌ ذَوْلٌ ذَوْلٌ I wrote a ذ; (Az, Sgh, K;) or ذَالًا حَسَنَةً [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالُ A certain letter of the alphabet, (Lth, ISd, K,) [ذ] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ذَوِيلَةٌ: (K;) the pl. is أَذْوَالٌ and ذَالَاتٌ. (TA.) — Also The comb of a cock. (Kh, TA.)

ذَوِيلٌ, explained by IDrd as signifying What is dry, of plants &c., and so in the K, is said by ISd to be correctly ذَوِيلٌ [q. v.]. (TA.)

ذَوِيلَةٌ: see ذَال, above.

ذون

ذَوْنٌ He was, or became, in a state of richness, wealth, or competence, and ease and plenty. (IAqr, K. [In the CK, التَّعَمُّة is here, as

in many other instances, erroneously put for التَّعَمُّة.]) [See also تَدَوْن. Perhaps both are correct, as dial. vars.]

ذَانُ (S, K) and ذَيْنُ, (TA,) [the latter belonging to art. ذين,] A vice, fault, defect, or the like; (S, K;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذِيمٌ; (S, TA;) as heard by ISk from AA. (S.)

ذُونُونُ A certain plant: a dial. var. of ذُونُونُ, with ذ: [see the latter in art. ذَان:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ka. (TA.)

ذوى

1. ذَوَى, (ISk, T, S, M, Mṣb, K,) aor. يَذْوِي, (ISk, S, &c.,) inf. n. ذَوَى, (T,) or ذَوِي, (ISk, S, K,) or both; (M, Mṣb;) and ذَوِي, (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوِي; (T, K;) said of a branch, or twig, (T, M, Mṣb,) or of a herb, or leguminous plant, (S, K,) It withered; lost its moisture; or became thin, or unsubstantial, after being succulent; syn. ذَبِلَ: (S, M, Mṣb, K;) it dried up: (T, A:) it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak: (T:) in the dial. of the people of Beesheh, ذَاى. (Lth, T.) — [Hence,] ذَوْتُ سَكِينَتِهِ † [His calmness, or gravity,] ceased. (Ḥar p. 109.)

4. اذواه, said of heat, (S, Mṣb, K,) or of want of irrigation, (M,) It withered it; caused it to wither, or loss its moisture; (S, M, Mṣb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Mṣb.)

ذَوَى The skins of grapes: (IAqr, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the skin, or husk, or rind, of the grapes, (AA, T, Kr, M, K,) and of wheat (الحنطة), (AA, T, and so in some copies of the K,) or of the colocynth (الحنظلة), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [ذَوَاةٌ] with the unpointed ذ. (TA.) — Also ذَوَى, (IAqr, T,) or ذَوَى, (K,) Weak, (IAqr, T,) or small, or young, (K,) ewes. (IAqr, T, K.)

ذَوَى: see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of ذَوَى [q. v.]

ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v.

ذَاوٍ Withering, or withered; losing, or having lost, its moisture. (S, TA.)

ذَائِكَ i. q. ذَالِكَ: so in the phrase ذَائِكَ الرَّجُلُ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

ذى

ذَى fem. of ذَا: see art. ذَا.

ذِيَّةٌ وَذِيَّةٌ: see art. ذيت.

ذيا

ذِيَا, and ذِيَاكَ, and ذِيَاكَ: see the two sentences next before the last in art. ذَا.

ذِيَاةٌ وَذِيَاةٌ: see art. ذيت.

ذيا

2. ذِيَا, (T, S, K,) inf. n. تَذِيِي, (K,) He cooked flesh-meat thoroughly, so that it fell off from the bone. (T, S, K.)

5. ذِيَا, said of flesh, or flesh-meat, (T, S, M, K,) It became separated from the bone by reason of corruption, (T, M, K,) or in consequence of cooking, (T,) or by slaughter, (M, K,) or from some other cause: (TA:) or became thoroughly cooked, so that it fell off from the bone. (S.) It (a wound, Aṣ, S, M, K,) became dissundered, or ragged, and corrupt, or putrid: (Aṣ, S, M, K:) and so said of other things: (K:) thus تَذِيَاتٌ said of a قَرْبَةِ [or water-skin], (M, TA,) and of a مَزَادَةٌ [or leathern water-bag]. (TA.) — It (the face) became swollen. (K.)

ذيب

ذَيْبٌ (K,) like ذَابٌ, mentioned in art. ذوب, [and ذِيمٌ] and ذَلِمٌ, (TA,) A vice, fault, defect, or the like. (K.)

ذَيْبٌ: see ذَيْبٌ, in art. ذَاب.

ذَيْبَانٌ: see ذَوْبَانٌ, in art. ذوب.

أَذَيْبٌ, [like أَزَيْبٌ,] Much water. (K.) — Fright, or fear. (K.) Aṣ mentions the saying, مَرَفْلَانٌ وَلَهُ أَذَيْبٌ [as though meaning Such a one passed having fright, or fear]: and he says, I think that one says أَزَيْبٌ, with زاي, having the meaning here following. (TA.) — Briskness, liveliness, sprightliness, or agility. (K.)

أَرْضٌ مَذَيْبَةٌ: see مَذَابَةٌ, in art. ذَاب.

مَذْيُوبٌ: see مَذْوُوبٌ, in art. ذَاب.

ذيت

ذَيْتٌ وَذَيْتٌ (AO, S, M voce ذَا, Mṣb, K) and ذَيْتٌ وَذَيْتٌ (K,) the last of which is unknown, except as mentioned by IKṭt, (TA,) and ذِيَّةٌ وَذِيَّةٌ (M, K) and ذِيَّةٌ وَذِيَّةٌ i. q. كَيْتٌ وَكَيْتٌ: (AO, S, M, Mṣb, K:) so in the saying, كَانَ مِنَ الْأَمْرِ ذَيْتٌ وَذَيْتٌ [i.e., Some of the circumstances of the case were thus and thus, or so and so, or such and such things]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذيت is a radical letter, the last radical letter of the word: but AḤei says that the ت in ذيت and كيت is substituted for ي; that they are originally ذِيَّةٌ and كِيَّةٌ; and that the ة is elided, and the ي which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

is ت,] they are incorrectly placed in the ك [and in the س]. (MF.) Or ذيت is formed from ذيو, by eliding the و, and doubling the ي, and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانَ ذِيَهُ وَذِيَهُ. (S at the end of art. ذو.)

ذير

2. ذير, (K,) inf. n. تَذِيرٌ, (S,) *He smeared a she-camel's teats with ذير, (S, K,) in order that the young one might not suck her.* (S.) — And ذير الناقة *He bound the she-camel's udder with a صرار [q. v.], in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her.* (K, TA.) [But see ذير, which indicates that the true meaning is, *He smeared the she-camel's teats with ذير in order that the pieces of wood above mentioned might not make any impression upon them.*] — ذير فوه, inf. n. تَذِيرٌ, *His (a man's, S) teeth became black.* (Lth, S, K.)

ذير: see ذير.

ذير *Fresh camels' or similar dung (بعر), [mixed with dust, or earth,] with which a she-camel's teats are smeared, (T, S, M,*) in order that the young one may not suck her, (S, M,) and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her; (T, M;) i. q. ذير: or dung (سرفين) before mixed with dust or earth is called حنة: and when mixed, ذير: and when the teats are smeared with it, ذير. (Lth, K.)*

ذيع

1. ذيع, aor. يذيع, inf. n. ذيع, (S, M, K) and ذيعان and ذيعوة, (S, K,) *It (information, news, or tidings, S, K, or discourse, M, and a thing, TA) became spread, published, or divulged; (S, M, K, TA;) became revealed, made known, or disclosed. (M, K.)* — You say also, ذيع الجور + *Injustice, or tyranny, spread.* (TA.) — And ذيع الحرب في الجلد *The mange, or scab, became general, and spread, in the skin.* (TA.)

4. ذيع, (S, M, K,) and ذيع به, (Zj, K,) as in the Kur iv. 85, (Zj,) inf. n. ذيع, (TA in art. ذوع,) *He spread, published, divulged, revealed, made known, or disclosed, it; (Zj, S, M, K,*) and (so Zj, but in the K, "or,") proclaimed it among the people; (Zj, K;) namely, information, news, or tidings, (S,) or discourse, (M, K,) or a secret. (K.)* — Hence, app., (TA in art. ذوع,) *اذاع القوم, (S, K,) and اذاعت الإبل, (K,) ذيعا في الحوض, (S,) or ذيعا في الحوض, (K,) ذيعا في الحوض, (S,) or ذيعا في الحوض, (K,) ذيعا في الحوض, (S,) or ذيعا في الحوض, (K,) ذيعا في الحوض, (S,) or ذيعا في الحوض, (K,) ذيعا في الحوض, (S,) or ذيعا في الحوض, (K.)* — And hence, app., (TA,) *اذاع به* signifies also *He took it away;*

namely, another's property, (K,) and anything. (TA.) — Accord. to the ك, the medial radical letter is both و and ي; but correctly it is ي: (TA in the present art. and in art. ذوع:) so accord. to AZ and J and Z. (TA in art. ذوع.)

مذيع [A babler of secrets &c.]; one who will not keep, or conceal, a secret: (S, K:) or one who is unable to conceal his information, news, or tidings: an epithet of an intensive form: (TA:) pl. مذيعين. (S.)

ذيف

ذيفان (S, M, K) and ذيفان (M, K) *Deadly poison: (S, M, K:) or poison that takes effect; or that remains fixed, and collects: (M:) a dial. var. of ذيفان &c., (K,) and ذيفان. (M.)* And the second of these words, *Death: so in the saying, سقاه الله كأس الذيفان [May God give him to drink the cup of death]; as mentioned by Lh. (M.)*

ذيل

1. ذيل, aor. يذيل, inf. n. ذيل, *It (a garment) was long, so that it touched the ground. (M, K.)* — *He, or it, had a ذيل; [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man, as meaning he had a ذيل to his garment;] as also ذيل. (M, K.)* — And, said of a man, (M, M, K,) aor. as above, (M, M, K,) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his ذيل [or skirt, or the lower extremity of his garment]; (M, K;) and in like manner ذالت is said of a she-camel: (M:) or he dragged his ذيل [or skirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (M, K;) or ذالت, (T, S,) ذالت, said of a girl, or young woman, (T,) or of a woman, (S,) aor. يذيل, (T, S,) inf. n. as above, (T,) ذالت, (T,) or ذالت, (S,) upon the ground, walking with an elegant and a proud and self-conceited gait. (T, S.) [See also 5.] — ذالت بذنيه *He raised his tail; (M, K;) said of a horse, and of a mountain-goat. (M.)* And ذالت بذنيها *She (a camel) spread her tail upon her thighs. (T.)* — ذال ذال i. q. انبسط [app. as meaning *He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance;* as also ذال. (K.)] — ذال الشيء, (M, M, K,) aor. as above, (M,) and so the inf. n., (M, K,) *The thing was, or became, low, base, vile, mean, contemptible, or ignominious. (M, M, K.)* And ذالت حاله *His state, or condition, became lowered, or abased; as also ذالت. (O, K.)* — ذالت said of a woman, (M, K,) and of a she-camel, (M,) *She was, or became, lean, or emaciated, (M, K,) and in a bad condition. (M.)**

2. ذيل ثوبه, inf. n. تذييل, [*He made his garment to have a ذيل, i. e. skirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground; or] he made his garment long: (T:) and ذال ثوبه he made his garment to have a long ذيل. (T, TA.)* — [Hence, ذالت كتابه + *I added an appendix to his writing, or book; like ذالته. And hence, the inf. n. تذييل is used to signify + An appendix; like تذييل; as also ذال. (IB, TA on the letter ا.) [See also 2 in art. ذول.]*

4. اذال ثوبه: see 1, second sentence. — اذال ثوبه: see 2. — اذالت قناعها *She (a woman) let down her head-covering. (T, S, K,*)* — اذاله, (T, S, M, M, K,) inf. n. اذالة, (S, M, M, K,) *He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious; or held him in low, or mean, estimation; (T, S, M, M, K;) and did not tend him, or take care of him, well; (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (M, K.)* It is said in a trad., (S, M,) of the Prophet, (M,) *نهي عن اذالة الخيل [He forbade] the using of horses for mean work, and burdens. (S, TA.)* — And اذلتها *I rendered her lean; or emaciated her; namely, a woman, and a camel. (TA.)*

5. تذيلت الذابة *The beast moved about its tail. (M.)* — And hence, (M,) *تذيل He (a man, TA) walked with an elegant and a proud and self-conceited gait, (M, K,) [app., dragging his ذيل (or skirt), like ذال.]* — [It occurs in the M and L, in art. راد: said of a branch, or twig, app. as meaning *It inclined limberly from side to side: but in the K, I there find in its place ذال.]* — See also 1.

6: see 1, last sentence but one.

ذيل *The latter, or hinder, or the last, or hindmost, part of anything. (M, K.)* Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them, if not strictly proper, is what is termed حقيقة عرفية, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] — [*A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down: the extremity, of a garment, that is next the ground, and so if not touching it [as well as if touching it]; an inf. n. used in this sense: (M, K;) or the part of a waist-wrapper (ازار), and of a garment [of any kind], that is dragged [upon the ground], (M, K,) when it is made to hang down: (M:) or the part, of an ازار, and of a [garment of the kind called] رداء, that is made to hang down, and touches the ground: and the part, of any kind of garment worn by a woman, that the wearer drags upon the ground behind her: (Lth, T:) or the parts, all round, of a woman's garment, that fall upon the ground: and the portion that is made*

to hang down, of a woman's shift and of her قناع [or head-covering]: you do not [properly] say of a man that he has a ذِيل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جَبَّة, [or his dragging the skirt thereof,] is termed ذَيْلٌ: (Khálid Ibn-Jembah, T:) the pl. of ذَيْلٌ (in this sense, T, Mṣb, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَالٌ (T, S, M, Mṣb, K) and أَذْيَالٌ (El-Hejeree, M, K) [both pls. of pauc.] and ذَيْلٌ (T, S, M, Mṣb, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning † Richness, or competency; because long أَذْيَالٌ generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rázee, Har p. 493:) and you say, طَالَ ذَيْلُ فُلَانٍ, meaning † The state, or condition, of such a one became good, and his wealth became abundant: and هُوَ طَوِيلُ الذَّيْلِ, meaning † He is rich. (Har p. 319.) — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The tail: (T, M, K:) or the tail when long: (TA:) or the part, of the tail, that is made to hang down. (M, K.) — [† Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce هَيْدَبُ.] — ذَيْلُ الرِّيحِ † What is dragged along, (T, S, O,) or drawn together, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O:) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ذَيْلٌ [or skirt] dragged along: (M, K:) or, as some say, ذَيْلُ الرِّيحِ means † the after-parts of the wind, with which it sweeps what is light to it. (M.) — ذَيْلُ جَبَلٍ † The foot, bottom, base, or lowest part, of a mountain. (A and TA voce جَبْرٌ.) — أَذْيَالُ النَّاسِ † The hindmost of the people. (K.) You say, جَاءَ أَذْيَالُ مِنَ النَّاسِ † Some few of the hindmost of the people came. (S, Sgh.) — See also 2. — And see ذَائِلٌ.

ذَيْلٌ: see ذَائِلٌ, in three places. — Also That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait. (TA.) Applied to a horse, That carries

himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذَيْلٌ [or pendent portion] of his tail. (M.)

ذَائِلٌ, applied to a horse, Having a ذَيْلٌ, (T, K,) i. e. tail: (T:) and ذَيْلٌ having a long ذَيْلٌ: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means having a long tail: (S:) and † the latter word, tall, and having a long ذَيْلٌ, (M, K,) and that carries himself in an elegant and a proud and self-conceited manner, in his step; (K;) and is applied in the same sense to a wild bull: (M:) or the former word signifies short, and having a long tail; and its fem. is with ة: (T:) or when a horse is of this description, they say ذَيْلٌ ذَائِلٌ, mentioning the ذَنْبُ. (T, S.) — Also, applied to a دِرْعٌ, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] Long (S, M, K) in the ذَيْلٌ [or skirt]; (S:) and so ذَائِلَةٌ and ذَائِلَةٌ. (M, K.) [In the CK, the last word is erroneously written ذَائِلَةٌ.] — And ذَائِلَةٌ ذَائِلَةٌ and ذَائِلَةٌ ذَائِلَةٌ A ring [app. of a coat of mail] that is slender (M, K*) and elongated. (M.) — ذَائِلٌ ذَائِلٌ [an expression like ذَيْلٌ ذَائِلٌ, the former word an inf. n.,] means [Exceeding] lowliness, baseness, vileness, meanness, contemptibleness, or ignominiousness. (S.)

مُذَائِلٌ; fem. with ة: see the latter in the next preceding paragraph, in two places. — The fem. also means † A female slave: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخْبِلُ مِنَ مُذَائِلَةٍ [More proud and self-conceited than a female slave]. (S, K.)

مُذَيِّلٌ [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيِّلٌ] and مُتَذَيِّلٌ [in the CK مُتَذَيِّلٌ] i. q. مُتَبَيِّلٌ [One who performs his own work; or who is careless of himself or his honour or reputation]. (M, K.)

مُذَيِّلٌ A garment, (T,) of the kind called مَلَاةٌ, (T, S,) or رِدَاءٌ, (K,) Long (T, S, K) in the ذَيْلٌ [or skirt]. (S, K.) So in a verse of Imra-el-

Keys, of which the latter hemistich is cited voce دَوَارٌ. (T, TA.)

أَرْضٌ مُتَذَيِّلَةٌ A land upon which has fallen a weak and small quantity (لَطْنٌ ضَعِيفٌ) of rain. (Sgh, K.)

مُتَذَيِّلٌ: see مُذَيِّلٌ.

ذِيمٌ

1. ذَامَةٌ, (T, M, Mṣb, K,) first pers. ذَمُّهُ, (S,) aor. يَذِيْمُ, (T, &c.,) inf. n. ذَيْمٌ and ذَامٌ, (S, M, Mṣb, K,) He blamed, or found fault with, him, or it, (T, S, M, Mṣb, K,) namely, a commodity; like ذَامَةٌ: (Mṣb:) accord. to Akh, ذَمَّتْهُ and ذَامَتْهُ and ذَمَّتْهُ all signify the same. (S.)

ذَامٌ: see what next follows, in two places.

ذَامٌ and ذَامٌ are inf. ns., (S, M, Mṣb, K,) and are syn. with عَيْبٌ [as such, and also as meaning A vice, fault, defect, or the like; in the latter sense syn. with ذَامٌ, which belongs to art. ذَمٌ]: (T, S, M, Mṣb, K) or, as some say, syn. with ذَمٌ [blame, &c.]. (M.) It is said in a prov., لَا تَعْدَمُ الْحَسَنَاءُ ذَامًا † [The beautiful female is not without a defect]. (S.)

مُذَيْمٌ Blamed, or found fault with; (S, Mṣb, K;) as also مُذَيْمٌ: (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذْمُومٌ, as used in the Kur vii. 17;) and] to a commodity. (Mṣb.)

مُذَيْمٌ: see what next precedes.

ذِينٌ

1. ذَانَهُ, [aor. يَذِينُ, inf. n., app., ذَيْنٌ,] He blamed, or found fault with, him, or it; like ذَامَةٌ. (IAgr, T.)

ذَيْنٌ, (M, TA,) incorrectly said in the K to be ذَيْنٌ, with kesr, (TA,) A vice, fault, defect, or the like; (M, K, TA;) as also ذَانٌ [which belongs to art. ذُونٌ]. (M.)

مُذَانٌ a dial. var. of مُذَالٌ. (M.) [See the latter in art. ذَيْلٌ.]