

respect of the point, or place, to which the way that thou takest 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 الخَوَافِي*. (S.) — It is said in a trad., *مَنْ مَاتَ عَلَى ذُنَابِي طَرِيقِي فَهُوَ مِنْ 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.)

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

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.

أَذْنِبٌ *A [lizard of the kind called] ضَبٌّ having a long tail*. (T, L.) [See also ذَنْوَبٌ.]

تَذُنُوبٌ and تَذُنُوبٌ, and with ذ: see 2.

مَذْنِبٌ: see the next paragraph.

مَذْنِبٌ *A long tail*. (IAar, T, K.) — And [hence, app. for مَذْنِبٌ], (T,) or مَذْنِبٌ, (TA, [but see this latter below,]) *A [lizard of the kind called] ضَبٌّ*. (T, TA.) — Also, (S, K,) or مَذْنِبٌ, like مَقْعَدٌ, (A,) and مَذْنِبَةٌ, (M, TA,) + *A ladle*; (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذْنِبَاتٌ. (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 تَلْعَةٌ † ذَنْبٌ; (T;) or it is termed † ذِنَابٌ, 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 مَذْنِبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.

مَذْنِبَةٌ: see the next preceding paragraph.

مَذْنِبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبٌّ, 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 ضَبٌّ only when he is *striking with his tail a hunter or a serpent desiring to catch him*. (T.) See also مَذْنِبٌ. — See also 2, in two places.

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

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

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

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

ذِه

ذِهِي and ذِهِي: see art. ذَا.

ذهب

ذَهَبٌ, (S, A, &c.) aor. ذَهَبَ, (A, K,) inf. n. ذُهُوبٌ (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.) — ذَهَابٌ فِي الْأَرْضِ 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 † *اذْهَبَ*, (S, A, Mṣb, K,) and † *اذْهَبْ بِهِ*, (K,) but this is rare; (Zj, TA;) and † *ذَهَبَ*, 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 أَزَالَهُ, 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 ذَهَبٌ is trans. by means of ب, 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 † *اذْهَبَ* or † *ذَهَبَ*, 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 بِنُورِهِمْ, [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 *أَيْنَ يَذْهَبُ بِعَقْلِكَ* [+ *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 فُؤَادُهُ † *His heart forsook him, or failed him, by reason of fear or the like*.] And ذَهَبَ لَحْمُهُ † [*His flesh wasted away*]. (K in art. بَحْر, &c.) And ذَهَبَ الرَّجُلُ فِي الْقَوْمِ † *The man became lost [or he disappeared] among the people, or party*. (A.) And ذَهَبَ الْمَاءُ فِي اللَّبَنِ † *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 الدِّينِ مَذْهَبًا † *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 لِنَفْسِهِ † *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 Aboo-Haneefeh*. (A.) [And ذَهَبَ إِلَى الْأَمْرِ كَذَا † *He held, or was of opinion, that the thing, or affair, or case, was so*. And ذَهَبَ بَلْفَظٍ 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*