

and fully accomplished, the object of his want. (A, TA.) And اذابوا أمرهم + They put their affair into a good, sound, or right, state. (K.) — اذابوا علينا, (S, M,) or عَلِمُوا, (A, K,) inf. n. اذابة, (S,) † They made an inroad or incursion, or a sudden attack, urging their horses, upon us, or upon them, (S, M, A, K,) and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil]. (A.) Hence the saying of Bishr (S) Ibn-Abee-Khazim, (TA.)

- فَكَانُوا كَذَاتِ الْقَدْرِ لَمْ تَدْرِ إِذْ غَلَّتْ
- أَتَشْرِكُهَا مَذْمُومَةً أَمْ تَدْبِيبَهَا

(S,) or وَكُتْمًا, (M, TA,) and أَتَنْزَلُهَا, (so in some copies of the S and M,) meaning † [And they were, or and ye were, like her having the cooking-pot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or] whether she should let it be taken as spoil: (S, TA:) so accord. to AZ: (S:) or the meaning is, [whether she should put it down from the fire,] or make it to remain; i. e. تَبَيْبَهَا, (S, TA,) or تَبَيْبَهَا; (AHeyth, TA;) from ذَابَ لِي عَلَيْهِ حَقٌّ, expl. above, (S, TA,) or from ذَابَ لِي فِي يَدِي شَيْءٌ, also expl. above: (AHeyth, TA:) or, accord. to As, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (S, TA:) i. e., whether she should leave it in a thick state, [disapproved,] or should melt it; fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةً, I find مَذْمُومَةً, which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10. طَلَبْتُ مِنْهُ الذَّوْبَ signified [which may be rendered I asked, or desired, of him honey, &c.]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, I asked, or desired, of him that he would melt or dissolve [butter &c.]. (M.) — [Hence, perhaps,] استذابت الشمس: see 1. — استذاب حاجته: see 4. — استذاب ذوبه + He preserved a residue of his wealth, or property. (TA.)

ذَابَ A vice, fault, defect, or the like; (K:) like ذَابٌ and ذَابٌ. (TA.)

ذُوبٌ [What is fluid, or liquid, of water &c.; contr. of جَمَدٌ: see جَمَدٌ: and see also ذَائِبٌ. — Honey, (T, M, K,) in a general sense: (M:) or honey cleared from its wax: (T, M, K:) or honey in the bees' cells: (S, M, K:) and melted, or liquefied, honey: (M:) or melted, or liquefied, honey, cleared from its wax: so in the saying, † هُوَ أَحْلَى مِنَ الذَّوْبِ بِالْإِذْوَابَةِ [He, or it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it]. (A.) — Gum flowing upon the ground. (TA voce مغفر.) — ذُوبُ الذَّهَبِ Water-gold: or, accord. to Er-Rázei, fluid, or liquid, gold; the inf. n. ذُوبٌ being used in this instance in the sense of ذَائِبٌ. (Har p. 448.) = † Foolishness, or stupidity. (TA.) [But see the next paragraph.]

ذُوبَةٌ + A residue of wealth, or property: so in the saying ذُوبَةٌ عَلَيَّ أُسْلِمَ عَلَيَّ + He became a Muslim on the condition of his preserving a residue of his wealth, or property. (TA from a trad.) = † Manifest foolishness or stupidity: so in the phrase ذُوبَةٌ فِي فُلَانٍ + In such a one is manifest foolishness or stupidity. (TA in art. شوب.) You say also, ظَهَرَتْ فِيهِ ذُوبَةٌ, meaning † Foolishness, or stupidity, appeared in him. (T.)

ذُوبَانٌ and ذَيْبَانٌ [like ذَيْبَانٌ] The remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]: or the hair [الشَّعْرُ] [for which الشَّعْرُ is erroneously put in the CK] on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) = Also the former, Paupers and thieves; for ذُوبَانٌ [a pl. of ذُوبٌ, q. v.], the ة being changed into و. (TA.)

ذُوبٌ [originally ذُوبٌ] A fat she-camel: (A, K:) because what is melted (مَا يَذَابُ) is collected from her. (A, TA.)

ذُوبَةٌ for ذُوبَةٌ [expl. in art. ذَابٌ]: pl. ذُوبَاتٌ. (T, K.)

ذُوبَةٌ هَاجِرَةٌ A midday, or summer-midday, intensely hot. (T, A, TA.)

ذَائِبٌ part. n. of 1, [Melting or dissolving, fluid or liquid; or] flowing; contr. of جَمَدٌ. (Mgh.) — ذَائِبٌ ذُوبٌ [He has flowing tears]. (A, TA.) — ذَائِبُ الْمَالِ, as opposed to جَمَدٌ [q. v.], † Such property as consists in what is fluid, or liquid: (L in art. جَمَدٌ:) or such as consists in live stock: (L and K in that art.): or such as consists in trees. (L in that art.) — ذَائِبُ النَّفْسِ Heavy, slow, indolent, or dull, of soul; syn. ثَقِيلٌ. (A.)

إِذَابَةٌ Spoil; booty; plunder: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

إِذْوَابٌ and إِذْوَابَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] Fresh butter when it is put into the cooking-pot to be cooked so as to become سَمْنٌ [i. e. clarified butter]: (AZ in explanation of the latter word, T, S:) or fresh butter which is melted in the cooking-pot to make سَمْنٌ: this name continues to be applied to it until it is put into the skin. (M, K.) See ذُوبٌ.

مَذَابٌ and مَذُوبٌ Melted, or dissolved, fat [&c.]. (A.)

مَذُوبٌ A vessel in which a thing is melted, or dissolved. (M, K.)

مَذُوبَةٌ A ladle. (Lh, M, K.)

مَذُوبٌ: see مَذَابٌ.

ذوباج

جذوب: see ذوباج, in art. جذوب.

ذود

1. ذَادٌ, (M, A,) first pers. ذُدْتُ, (T, S,) aor. يَذُودُ, (T, A,) inf. n. ذُودٌ, (T,) or ذِيَادٌ, (S,) or

both, (M, A, K,) He drove: (S, M, K:) he drove away: (T, S, M, A, K:) and he repelled. (M, K.) You say, ذُدْتُ الْإِبِلَ I drove the camels: (S:) and I drove them away: (T, S:) and [so يَذُودُهَا, for] تَذْوِيدٌ signifies the same as ذِيَادٌ. (S.) And ذَادَ الْإِبِلَ عَنِ الْمَاءِ, (A, Mgh,) aor. يَذُودُ, inf. n. ذُودٌ and ذِيَادٌ, He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Mgh.) And ذَادَهُ عَنْ كَذَا, (A,) and ذُدُّهُ, (S,) He, and I, drove him away from such a thing. (S, A.) [And the like is said in the M.] And ذَادَ عَنِ الْحَرَمِ He repelled from, or defended, the sacred territory. (L.) And اَنْتَوْرٌ يَذُودُ عَنْ نَفْسِهِ بِمِذْوِدِهِ, i. e. † [The bull repels from, or defends, himself] with his horn: and الْفَارِسُ يَذُودُهُ, i. e. † [the horseman] with his spear, or short spear. (A.) And ذَادَ عَنْ عَرْضِهِ + He defended his honour. (L.) And ذَادَ عَنِّي الْهَمَّ [He dispelled from me anxiety.] (A.)

2: see above.

4. اذاهه He aided, or assisted, him to drive, or drive away, (T, S, M, A,) his camels. (T, S, A.) [In the K, اذوته is said to signify ذِيَادٌ اَعْتَنَهُ عَلَيَّ ذِيَادٌ اذوته is said to signify ذِيَادٌ اذوته: but اهله is app. a mistake for ابله: or عن is omitted before اهله; and if so, the meaning is I aided, or assisted, him to defend his family; but in this latter case, we should read ذِيَادٌ, which would be less chaste than الذِيَادُ.]

ذُودٌ A number of camels, from three to ten: (Lth, AZ, As, T, S, M, A, Mgh, Mgh, K:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are masc.; and so in the next here following: in the rest, fem.:] or from three to ten; and a little more: (IAar, M:) or from three to nine: (M, L:) or from three to fifteen: or from three to twenty; (M, L, K;) and a little more: (L:) or from three to thirty: (M, L, K:) or from two to nine: (M, Mgh, L, K:) [said to be] applied only to females: (Lth, A'Obeid, T, M, Mgh, Mgh, K:) so in the Bári': (Mgh:) and it is of the fem. gender; (T, S, M, Mgh, K;) i. e., the word is fem.: (MF:) but its dim. is [ذُودِيَّةٌ] without ة; contr. to analogy: (M:) the word ذُودٌ is a pl., (M, K,) meaning a quasi-pl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K;) and its pl. is ذُودَاتٌ: (T, S, M, A, Mgh, K:) or a sing. and pl.: (M, K:) the Arabs said ثَلَاثُ اذوادٍ and ثَلَاثُ ذُودٍ and so with all the inferior ns. of number, making ذُودٌ a substitute for اذواد: and they also said ذُودٌ ثَلَاثٌ meaning thereby three she-camels. (M, L.) It is said in a trad., لَيْسَ فِيهَا ذُودٌ خَمْسٍ, (T, L,) or لَيْسَ فِي اَقْلٍ مِنَ الذُّودِ مِنَ الْإِبِلِ صَدَقَةٌ ذُودٌ, (T, Mgh,) meaning [There is not in the case of less than five] camels [any poor-rate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,