

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

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

ذَبَحَ An animal prepared for slaughter [or sacrifice; i. e. an intended victim]: (T, A, Mgh, TA:) [see also ذَبِيح, 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 ذَبِيحَة; (Mgh, Mghb;) or this signifies a slaughtered [or sacrificed] sheep or goat; (TA;) and is [nominally] fem. of ذَبِيح, but the ة is affixed only because the quality of a subst. is predominant in it: (S:) or the ة 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] ذَبِيح: (M, voce رَمِيَّة) ذَبِيح is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَحَن in the sense of مَطْحُون, and عَطَف in the sense of ذَبَائِح: (TA:) the pl. of ذَبِيحَة is ذَبَائِح. (Mgh, Mghb.) It is said in the Kur [xxxvii. 107], وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ذَبَائِحُ الجِنَّ 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 ذَبَحَة.

ذَبَحَ A certain plant which ostriches eat: (S:) this word and ذَبَح signify the plant called الجَزَرُ البَرِّي (K, TA,) which is of a red colour: and, accord. to the K, another plant: but correctly a red plant (نَبْتٌ أَحْمَرٌ, not نَبْتٌ أَخْضَرٌ) 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 خَزَرَة [or bead, but perhaps this is a mistranscription for جَزَرَة, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.]; and the n. un. is ذَبَحَة and ذَبَحَة: so says AHn, on the authority of Fr: and he says also, on the authority of AA, that the ذَبَحَة is a tree that grows upon a stem, and in a manner resembling the كَرَاث [app. كَرَاث, not كَرَاث], and then has a yellow flower; its root is like a جَزَرَة [i. e. جَزَرَة, or carrot], and it is sweet, and of a red colour: (TA:) or the ذَبَح is a plant having a stem, or root, (أَصْلٌ), which is peeled, and there comes forth what resembles the جَزَر [i. e. جَزَر or جَزَر, 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 ذَبَح (K,) the former the more common, (Th, TA,) A species of the كَمَاة [or

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

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

ذَبَحَة: see ذَبَحَة.

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

ذَبَحَة (AZ, S, A, K) and ذَبَحَة (A, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ذَبَاخ (A, K) and ذَبَحَة and ذَبَحَة and ذَبَاخ (K) and ذَبَح (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the حَلَق [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 حَلَق [or fauces] of a man, like the ذَبَحَة 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, أَخَذَتْهُ الذَّبَحَة [The ذَبَحَة attacked him]. (S.) And ذَبَاخُ الطَّمَعِ † Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And كَانَ ذَلِكَ مِثْلَ الذَّبَحَةِ عَلَى التَّخَرُّمِ [That was like the disease called ذَبَحَة 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 الذَّبَحَةِ الدَّاءِ He was like the ذَبَحَة &c., a disease in the حَلَق, 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.) = ذَبَحَة is also the n. un. of ذَبَح [q. v.]. (Fr, AHn.)

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

ذَبَاخ A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبَح. (TA.) One says, ذَبَاخُ الطَّمَعِ: see ذَبَحَة, in two places. — [Hence,] مَوْتُ ذَبَاخ † A quick, or sudden, death. (L.) = See also ذَبَاخ.

ذَبَاخ: see ذَبَحَة.

ذَبِيح and ذَبِيحَة signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Mgh, K, TA.) You say مِنْكَ ذَبِيح [for ذَبِيح فَأَرْتَهُ], 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 ذَبِيح is with ة: (S, TA: [see ذَبِيحَة below:]) but ذَبِيح is used as a

fem. epithet without the addition of ة: you say ذَبِيح شاة as well as كَبَش ذَبِيح, because ذَبِيح is an instance of the measure فَعِيل in the sense of the measure مَفْعُول; though you say ذَبِيحَة شاة also; and in like manner نَاقَة: the pl. [of ذَبِيح] is ذَبَائِح and ذَبَاخ and [that of ذَبِيحَة is] ذَبَائِح. (TA.) Abou-Dhu-eyb says, describing wine,

يُقَالُ لَهَا دَمُ الْوَدَجِ الذَّبِيحِ

meaning المَذْبُوح 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 طِبَاءٍ بِالنُّحُورِ ذَبِيحٌ

[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 ذَبِيح as an epithet to دِمَاءٌ, meaning ذَبِيح طِبَاءُوه; and he applies it as an epithet to a pl. n. because it is of the measure مَفْعُول [in the sense of the measure فَعِيل], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — ذَبِيح 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 ذَبَح; as appears from the fact that] الذَّبِيح is † a surname of Isma'eel, 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 ابْنُ الذَّبِيحَيْنِ occurs in a trad. [as said by Moḥammad, meaning † I am the son of the two intended victims; namely, Isma'eel and 'Abd-Allah]; for 'Abd-El-Muttalib 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.)

ذَبِيحَة, and its pl. ذَبَائِح: see ذَبَح, in three places.

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

ذَبَاخ (T, S, K) and sometimes ذَبَاخ, without teshideed, (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 فَعَال 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 نَكْبَة:) pl. ذَبَائِيح. (TA.) Hence the saying, مَا دُونَهُ شَوْكَةٌ وَلَا ذَبَاخ [There is not in the way of its attainment a thorn nor are