

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

ذَال Light and quick. (Ibn-'Abbād, TA.)

ذَام

1. ذَامَهُ, (T, S, M, Mṣb, K,) aor. ʾ, (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 ذَامَتُهُ in the sense of عَيْبُهُ is more common than ذَمَّتُهُ, 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. جَزَاهُ: (T and M:) or he overcame him in abasing; syn. خَزَاهُ. (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاهُ is the right reading.]])

4. اذَامَهُ, (TA,) inf. n. اِذَامٌ, (K, TA,) He frightened him, or terrified him; syn. of the inf. n. رَعِبَ. (K, TA.) — اِذَامَتْنِي 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 ʾ, and ذَمِيرٌ; as well as an inf. n. of 1, q. v.]: with and without ʾ. (S.)

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

مَذْمُومٌ pass. part. n. of 1. (S, Mṣb.) مَذْمُومٌ in the Kur [vii. 17] means Blamed: (TA:) or driven away: (M, TA:) or, accord. to Lh and Mujāhid, banished. (T, TA.)*

ذَان

1. ذَانَهُ, [aor. ʾ,] 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. (IAṣr, 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 يَتَذَاتُونَ, and in some copies of the K يَتَذَاتُونَ, or يَتَذَاتُونَ, [the verb being evidently a denominative from ذُونٌ like ذَاتَابٌ from ذَلَابٌ,]) 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 طَرْتُوثُ, Bk. I.

which grows in the winter, and, when the day becomes hot, rots, and goes away; (IAṣr, T;) said by Abu-l-'Omeythil to be, in form, like the هَلْيُون [or asparagus]: (T:) pl. ذَانِينُ: (T, S:) and some pronounce the sing. ذُونُونُ, without ʾ; and make the pl. ذَوَانِينُ: (T, TA:) a certain plant that grows at the roots of the أَرْطَى and رَمَتْ and آَلَا; 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 (أَسْخَرُ), and dust-coloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes (أَشْجَامُ) like those of the [bean called] بَاقَلِي; 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 ذَانِينُ are things of the [fungi called] فُفُوع, 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 (أَرْوَمَةٌ); 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 بُرْعُومَةٌ [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the ذُونُونُ is all [full of] water [or juice]; and is white, except what appears thereof, of that بُرْعُومَةٌ; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with ʾ: (M:) ISh says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the طَرْتُوثُ, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the mild هَلْيُون. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَانِينُ لَا رَمَتْ لَهَا وَطَرَاتِيثُ لَا أَرْطَى [Dhu-noonehs having no rimthehs, and furthoothehs having no arṭāhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَانِينُ لَا رَمَتْ 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 طَرْتُوثُ.)

ذَب

1. ذَبَّ عَنْهُ, (T, S, M, &c.,) aor. ʾ, (T, M, Mṣb,) inf. n. ذَبٌ, (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 ذَبٌ signifies also The act of driving away. (T, TA.) You say, ذَبَّ الذَّبَابُ, and ذَبَّهٖ, He drove away the fly, or flies.

(M, TA.) And الْوَحْشُ تَذُبُّ الْبَقَّ بِأَذْنَابِهَا [The wild animals drive away the gnats with their tails]. (A.) — And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبَّوْهُ † One demanding a woman in marriage came to them, and they rejected him, or turned him back. (A, TA.) = ذَبٌ + He (a man, TA) was, or became, possessed; or mad, or insane. (K, TA.) = ذَبٌ, (M, K,) aor. ʾ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبَّيْتُ, like لَبَّيْتُ &c.,] inf. n. ذَبٌ, (M,) He (a man, K) went hither and thither, not remaining in one place. (M, K.)* = ذَبٌ, [aor. ʾ,] It dried; dried up; or became dry. (T.) You say, ذَبَّتْ شَفْتُهُ, (S, M, K,) aor. ʾ, inf. n. ذَبٌ and ذَبَّ and ذُبُوبٌ, (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 ذَبٌ 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. (IAṣr, M, K.) And ذَبَّ جِسْمُهُ His body became lean, or emaciated, (S, K, TA,) and lost its moisture. (TA.) And ذَبَّ, (T, K,) aor. ʾ, inf. n. ذَبٌ, (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 شَفْتُهُ: see 1. = [ذَبَّ, inf. n. ذَبٌ, also signifies It left a ذَبَابَةٌ, i. e. somewhat remaining. Hence,] ذَبَّ التَّهَارُ, (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 طَعَنَ طَعْنٌ: 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 السَّبْرِ: 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. أَسْرَعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذْيِيبُ is like الطَّرَادُ [app. as meaning † the act of charging, by a horse or a horseman]: but the primary meaning is الإسْرَاعُ. (Ham p. 207.) And ذَبَّيْنَا لَيْلَتَنَا, (S, K,) inf. n. تَذْيِيبٌ, (K,) + Our beasts became fatigued, or jaded, by journeying [during that our night]. (S, K.)

R. Q. 1. ذَبَّ ذَبَّ, (T,) inf. n. ذَبَابَةٌ, (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;