

عَنْدَهُ زَبْلٌ مِنْ تَمْرٍ. (Msb, TA.) One says, زَبْلٌ [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also زَبْلٌ.

زَبَالَةٌ Sweepings. (Msb in art. كَسَبَ.) — [And hence, Anything; like زَبَالٌ and زَبْلَةٌ.] One says, زَبَالٌ, (S,) or زَبْلٌ, (K,) and زَبَالَةٌ, (TA,) i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

زَبَالٌ A collector of زَبْلٌ: (Msb:) one whose occupation is to carry زَبْلٌ. (TA.) [In the present day it means A scavenger, or dustman.]

زَبِيلٌ: see زَبِيلٌ.

زَابِلٌ and زَابِلٌ (S, K) and زَابِلٌ and زَابِلٌ, but mostly without ز, (K,) [applied to a man,] Short. (S, K.)

زَابِلٌ A calamity, or misfortune: (Ibn-'Abbād, K:) pl. زَابِلٌ. (TA.)

زَابِيلٌ and زَابِيلٌ, and the pl. زَابَائِلٌ: see زَابِيلٌ, in four places.

زَابِلَةٌ (S, Mgh, Msb, K) and زَابِلَةٌ (S, Msb, K) A place of زَبْلٌ: (S, Mgh, Msb, K:) a place where زَبْلٌ is thrown down: (M, K:) pl. زَابَائِلٌ. (TA.)

زبن

1. زَبَنَهُ, (Msb, TA,) and زَبَنَ بِهِ, (TA,) aor. =, (Msb, TA,) inf. n. زَبْنٌ, (S, M, Mgh, Msb, K,) He pushed it, or thrust it; or pushed it, or thrust it, away; (S, * Mgh, * Msb, K, * TA;) namely, a thing: (Msb, TA:) or a thing from another thing. (M, * TA.) You say of a she-camel, تَزَبَنَ حَالِبَهَا She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Msb, TA.) And زَبَنَتْ, (S,) or زَبَنَتْ بِفُفْجَاتِ رَجُلِهَا, (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: زَبْنٌ being [generally] with the stifle-joints; and رَكْضٌ, with the hind leg; and خَبْطٌ, with the fore leg. (S, TA.) And تَزَبَنَ وَلَدَهَا عَنْ ضَرْعِهَا بِرَجُلِهَا She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And زَبَنَهُمَ He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (حَرْبٌ) one says, تَزَبَنَ النَّاسُ, meaning † It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) — And زَبَنَتْ عَنَّْا هَدْيَتَكَ وَمَعْرُوفَكَ, inf. n. as above, † Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, † thou hast withdrawn, and withheld, from us thy present &c. (TA.) — زَبْنٌ also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence زَبَانَةٌ (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. دَافَعَهُ, (K,) inf. n. مُزَابَنَةٌ, (TA,) i. q. دَافَعَهُ [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — مُزَابَنَةٌ signifies [also] The selling dates (S, Mgh, Msb, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Msb, K) by measure; (Mgh, Msb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from الزَبْنُ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Málík, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, (بَيْعٌ مُغَابَنَةٌ) in a kind in which endamaging, or overreaching, is not allowable; (K:) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. اَزَبَنُوا بُيُوتَهُمْ They removed their tents from the road, or way. (TA.)

5: see 10, in two places.

6. تَدَافَعُوا i. q. تَدَافَعُوا [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. اَزَبَنُوا They removed, withdrew, or retired to a distance. (K.)

10. اِسْتَزَبَنَهُ He made him a زَبُونٌ [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also تَزَبَنَهُ (Mgh:) or اِسْتَزَبَنَهُ and تَزَبَنَهُ are like اِسْتَعْبَنَهُ and اِسْتَعْبَنَهُ [both app. meaning he esteemed him غَبِيْنٌ, i. e. weak in judgment, and therefore liable to be endamaged, or overreached, defrauded, or deceived; like as اِسْتَعْبَنَهُ and اِسْتَعْبَنَهُ both signify "he esteemed him ضَعِيْفٌ, i. e. weak"]; or like اِسْتَفْبَاهَهُ and تَغْبَاهَهُ [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.)

زَبْنٌ A tent, or house, (بَيْتٌ) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — See also زَبْنٌ — مَقَامُ زَبْنٍ A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — [In one place in the CK, الزَبْنُ is erroneously put for الزَبْنُ.]

زَبْنٌ: see زَبْنٌ. = Also A want, or thing

wanted: you say, قَدْ أَخَذَ زَبْنَهُ مِنَ الْمَالِ, i. e. [He has taken] what he wanted [of the property], (K,) and مِنَ الطَّعَامِ [of the food]. (TA.)

زَبْنٌ A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., زَبْنٌ and زَبْنٌ: for] you say, حَلَّ زَبْنًا مِنْ قَوْمِهِ, with fet-h, [as well as زَبْنًا, with two fet-hahs,] and زَبْنًا, with kesr, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) = Also A piece of cloth [shaped] after the fashion of the tent (عَلَى حَجَلَةٍ), like the حَجَلَةُ [a kind of curtained canopy prepared for a bride]. (K.)

زَبْنٌ (K, TA,) like كَتَفٌ, (TA,) [the الزَبْنُ in the CK being a mistranscription for الزَبْنُ,] Vehement in pushing, or thrusting; and so زَبْنٌ. (K, * TA.)

زَبْنِيَّةٌ } see زَبَانِيَّةٌ.
زَبْنِيٌّ }
زَبْنٌ: see زَبْنٌ.

زَبْنَةٌ The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called زَبْنَتَاهَا (K, TA) because she pushes, or thrusts, with them. (TA.)

زَبُونٌ One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.,] a thing. (Msb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Msb, K,) or that kicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Msb, K, *) with her hind leg (Msb) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says حَرْبُ زَبُونٍ (S, A, Msb, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed زَبُونٌ: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Msb.) — As meaning غَبِيٌّ [i. e. † Unintelligent, or having little intelligence], and حَرِيْفٌ [syn. with مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying and selling, a meaning which مُعَامِلٌ often has, though, as I have shown in art. حَرْف, I do not know any authority for assigning this meaning to حَرِيْفٌ], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, خَرِيْفٌ, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpleton, or fool, who is endamaged, or defrauded, (يُغْبِنُ) much;