

(L;) and made it to be in a state of motion, commotion, or agitation. (L, K.) — [Hence,] ذَبَّ, inf. n. as above, † He left him, or made him to be, confounded, or perplexed, not knowing his right course; wavering, vacillating, or going to and fro. (Msb.) — ذَبَّ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M:) and ذَبَّ the being in a state of motion or commotion: (S, L:) [or the latter has both these meanings; for] you say, ذَبَّ الشَّيْءُ the thing dangled, or moved to and fro, (M, A, L,) in the air; (A;) and was in a state of commotion or agitation. (M, L.) It is said in a trad., فَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تُذَبِّبَانِ, meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, ذَبَّ بَيْنَ أَمْرَيْنِ † He wavered, or vacillated, between two affairs. (MA.) And ذَبَّ أَمْرُهُ † [Their state of affairs was, or became, fluctuating, or unsteady]. (Lh, T in art. ذل.)

R. Q. 2. ذَبَّ, inf. n. ذَبَّ: see the next preceding paragraph, in four places.

ذَبَّ Repelling: fem. with ذ: hence ذَبَّاتٌ, a phrase used by Dhu-r-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 510.) — Much in motion. (Ham ubi supra.) ذَبَّ, (M, L,) or ذَابَّ, (K,) [the former correct, and perhaps the latter also,] applied to a camel, That does not, or will not, remain still, or motionless, in a place. (M, L, K.) A poet says,

فَكَأَنَّا فِيهِمْ جِمَالٌ ذَبَّةٌ

[And it was as though we were, among them, camels that would not remain still in a place]: which shows that ذَبَّ is not an inf. n. used as an epithet; for, were it so, he had said ذَبَّ جِمَالٌ. (M, L.) — الذَّبُّ † The wild bull; [a species of bovine antelope;] also called الذَّبَابُ; (T, S, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, M;) or because his females pasture with him, going to and fro: (T:) and called also الذَّبُّ, (T, K,) by poetic license, for الذَّبُّ; (T;) and الذَّبُّ. (K.) — الذَّبُّ is also applied to † A man who goes and comes. (Kr, M, TA.) And † A man who is in the habit of visiting women. (AA, T, K.)

ذَبَّ [The common fly:] the black thing that is in houses, that falls into the vessel and into food; (M;) well known: (S, K:) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA:) and likewise applied to the bee; (M, K;) which is also called ذَبَّ الغَيْثِ [the fly of the rain], (IAth, TA,) or ذَبَّ غَيْثٍ [the fly of rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n.

un. is ذَبَّ: (S, Msb, K:) one should not say ذَبَّ [as the vulgar do in the present day]: (S:) or one should not say ذَبَّ, though El-Ahmar and Ks are related to have used this word [as meaning a kind of fly]; for ذَبَّ is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., S, Msb) is ذَبَّ and (of mult., S, Msb) ذَبَّ (S, M, Msb, K) and ذَبَّ, (M, K,) the last mentioned by Sb, accord. to the dial. of Temcem. (M.) One says, ذَبَّ إِنَّهُ لَأَوْفَى مِنَ الذَّبَابِ [Verily he is more frail than the fly]. (A.) And ذَبَّ عَلَى مَنْ طِينٍ [He is more contemptible to me than the buzzing of the fly]. (A.) مَنْجَى الذَّبَابِ [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written مَنْجَا; and in two places, مَنْجَا.) And أَبُو الذَّبَابِ [The father of the fly] is an appellation used as meaning † He who has stinking breath; and some say أَبُو الذَّبَّانِ [the father of the flies]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwān: (M, A, TA:) whence the saying, أَبْخَرُ مَنْ أَبِي الذَّبَابِ (A, TA) and أَبُو الذَّبَّانِ (TA) [More stinking in breath than Abu-dh-Dhubāb and Abu-dh-Dhibbān]. — [Hence,] † Evil, or mischief; (A, K;) and annoyance, or harm; as in the saying, أَصَابَنِي ذَبَابٌ † [Evil, &c., befell me]; (A;) and أَصَابَ فُلَانًا مِنْ ذَبَابٍ † Evil, or mischief, [lit. a hurting fly] fell upon such a one from such a one: (T:) or † continual evil, as in the saying, أَصَابَكَ ذَبَابٌ † [Continual evil hath befallen thee from this thing, or event]; and شَرُّهَا ذَبَابٌ † [Her, or its, or their, evil is a continual evil]. (TA.) — † Ill luck. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذَبَابٌ, meaning † This is ill luck: and hence, رَجُلٌ ذَبَابِي † [An unlucky man]. (T.) — † Plague, or pestilence. (TA.) — † Diabolical possession; or madness, or insanity. (K.) — † Ignorance: so in the phrase الذَّبَابُ مَحْشَى الرَّجُلِ † [A man stuffed with ignorance]. (M.) — † The إِنْشَانُ [as meaning the pupil, or apple,] of the eye: (AZ, T, S, M, A, K:) so in the saying, هُوَ أَعَزُّ عَلَيَّ مِنَ الذَّبَابِ † [He is dearer to me than the apple of the eye]: (A:) [ISd says,] I think it to be so termed as being likened to the ذَبَاب [properly so called; i. e. the fly]. (M.) And الذَّبَابُ also signifies † A black speck, or spot, in the interior of the حَدَقَةُ [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) — ذَبَابُ السِّيفِ (T, S, M, A, Msb, K) and ذَبَابَةُ السِّيفِ (TA) † The حَدَدُ, (M, K,) or طَرَفُ, (S, Msb,) [each app. here meaning the point, or extremity, though the former also means the edge,] of the sword, (S, M, Msb, K,) which is the part wherewith one strikes: (S, Msb:) or its extremity with which one is pierced, or transpierced; and the حَدَدُ [here meaning edge] with which one strikes is called its غَرَارُ: (En-Nadr, T:) or its tapering, or pointed, extremity; expl. by

طَرَفُهُ الْمُتَطَرِّفُ: (M, K:) or the point (حَدَدُ) of its extremity (M, A) which is between its شَفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its طَبَّتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَيْرُ; and each has what are termed غَرَارَانِ, which are the part between the عَيْرُ and each one of the طَبَّتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غَرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السَّوْطِ يَتَّبِعُهَا ذَبَابُ السِّيفِ † [The knot, or tail, at the end of the whip is followed by the point of the sword; i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذَبَابٌ signifies likewise † The حَدَدُ [or point, or extremity, or edge,] of anything. (A'Obeyd, T.) — † The pointed, or sharp, part of the extremity of the ear (A'Obeyd, M, K) of a horse (A'Obeyd, M) and of a man. (M.) — † The sharp edge of the teeth of camels. (S, TA.) — And † The part that first comes forth of the flower of the حِمَاة. (M, K.)

ذَبَابَةُ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — † A remainder, or remains, (T, S, M, A, Msb, K,) of a thing, (T, Msb,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذُنَانَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذن:) pl. ذَبَابَاتُ. (T, S, Msb.) You say, صَدَرَتْ الْإِبِلُ ذَبَابَةً (M,) or ذَبَابَةً مِنْ ظَمًا (A,) i. e. † [The camels returned from water having in them] somewhat remaining of thirst. (M.) — And the pl. ذَبَابَاتُ also signifies † Small mountains: so says El-Andalusee. (MF.)

ذَبَابِي: see ذَبَابٌ.

ذَبَابٌ A man who repels from, or defends, with energy, his wife, or wives, or the like; as also ذَبَابٌ. (M, K.) — [Hence,] ذَبَابٌ † A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails: the act being thus attributed to the day. (A.) — See also what next follows.

فَعَلَانَةٌ ذَبَابَةٌ, the latter word of the measure فَعَلَانَةٌ, in some of the copies of the K erroneously written ذَبَابَةٌ, (TA,) [and so in the TT as from the M,] A lip that has become dry, or has lost its moisture. (M, K, TA.)

ذَبَابٌ The penis, (T, S, M, A, K,) as some say; (M;) as also ذَبَابَةٌ and ذَبَابٌ, which