

head: (S:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (K:) or he began to become white, or hoary, (M, K,) in the fore part of his head, (K,) or in the upper part of each side of the head. (A, TA.) The epithet is ذَرَّاءُ; fem. ذَرَّاءُ. (S, M, K. [In some copies of the K, ذَرَّاءُ is erroneously put for ذَرَّاءُ.])

4. اذراه He angered him; provoked him to anger. (T, M, K.) — اذراه بصاحبه He incited him against his companion. (AZ, T.) And اذراه بالشئ He incited him, or urged him, to do, or attempt, the thing. (M, K.) And اذراه إلى كذا He constrained him, or compelled him, to have recourse to, or to do, such a thing. (K, TA.) A'Obeid mentions اذرى, without ء; but 'Alce Ibn-Hamzeh asserts that this is incorrect. (M.) — اذرا الدمع He, or it, made tears to flow. (K, TA.) — And اذراه He frightened him. (M, K.) — اذرات She (a camel) excerned (أَنْزَلَتْ) the milk (M, K, TA) from [app. a mistake for into] her udder: a dial. var. of اذرات [q. v.]. (TA.) The epithet applied to the she-camel so doing is مُذَرِّى. (M, K.)

ذَرَّ The act of creating; inf. n. of ذَرَأَ. (S, M, Mgh.) — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرَّ النار (S, K, TA,) [for ذَرَّ للنار,] related as occurring in a trad. (S, TA) of 'Omar, (TA,) means Created [i. e. destined] for the fire [of Hell]: (S, K, TA:) but as some relate it, the phrase is ذَرَّ النار, meaning [either "the children of the fire," agreeably with what next follows, or] "to be scattered in the fire." (S, TA.) — Also The number of [ones] offspring: one says, اَنْمَى الله ذَرَّكَ May God increase [the number of] thine offspring; or also ذَرَّكَ. (T.) — Somewhat; (M, K;) as in the saying, بَلَغْنِي ذَرَّ مِنْ خَبَرٍ [Somewhat of news, or information, reached me, or came to my knowledge]: (K, TA:) or ذَرَّ مِنْ خَبَرٍ [somewhat of good]: (so in some copies of the K and M:) thus ذَرَّ is written by IATH: in some copies of the K, ذَرَّ, with damm: (TA:) or ذَرَّ here means a little; and ذَرَّ is a dial. var. thereof. (M in art. ذَرَو.) Also A little of what is said. (TA.) — A thing intervening as a separation or an obstacle: so in the saying, مَا بَيْنَنَا وَبَيْنَهُ ذَرَّ [There is not anything intervening &c. between us and him, or it]. (K, TA.)

ذَرَّ: see what next follows.

ذَرَّاءُ (S, M, K) and ذَرَّاءُ (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) Whiteness, or hoariness, in the fore part of the head: (S:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K,) or in the upper part of each side of the head. (A, TA.)

ذَرَّائِي and ذَرَّائِي Intensely white salt: (S, M, K:) derived from ذَرَّاءُ: one should not say اَنْذَرَّائِي; (S, K;) for this is a vulgarism: some pronounce it with the unpointed د. (TA.)

ذَرَّى Sown seed. (S, M, K.)

ذَرَّةٌ (T, S, M, Mgh, K) and ذَرَّةٌ (M, K) and ذَرَّةٌ (K,) [or ذَرَّةٌ, without a sheddeh to the ر, accord. to the Mgh in art. ذَر,] always pronounced by the Arabs without ء: (S:) accord. to some, (TA,) from الذَّرُّ; (M, TA;) so says Th; (M;) the measure of the first being فَعُولَةٌ or فَعِيلَةٌ; [so that it is originally ذَرُّوَةٌ or ذَرَّةٌ;] (TA;) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرُّ, signifying "the act of scattering;" because God scattered the ذَرَّةَ upon the earth; and the measure is فَعُولَةٌ or فَعِيلَةٌ, [if the latter,] the word being originally ذَرُّوَةٌ, the last ر being changed into ي, in a manner similar to the case of تَقَضَّتْ الْعُقَابُ [in which تَقَضَّتْ becomes تَقَضَّتْ and then تَقَضَّتْ; so that ذَرُّوَةٌ becomes ذَرَّةٌ and then ذَرَّةٌ]: (TA:) Children, or offspring, (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K:) pl. ذَرَّيَاتُ (see art. ذَر) and sometimes ذَرَّائِي. (S.) Hence, هَبْ لِي مِنْ لَدُنْكَ ذَرَّائِي. (S.) [in the Kur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِي فِي الذَّرَّةِ means And he put me among the little ones, or young ones. (Mgh.) — It is also applied to signify Progenitors: as in the saying, in the Kur [xxxvi. 41], حَمَلْنَا ذَرَّيْتَهُمْ فِي الْفُلْكِ الْمَحْجُونِ [We carried their progenitors in the laden ark]. (T.) — And it is used also to signify Women; [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَاءُ is used to signify "rain:" (TA:) as in the saying of 'Omar, حُجُّوا بِالذَّرِّيَّةِ [Perform ye the pilgrimage with the women]. (T, Mgh, TA. [See his saying in full, voce رِبْق.])

الذَّرَّاءُ an epithet applied to God, The Creator. (T.)

اَذْرَأَ; fem. ذَرَّاءُ: see 1, last sentence. Applied to a ram, Having whiteness in the head; (M, K;) and so the fem. applied to a ewe: (M:) or having the ears variegated, or speckled, with black and white, and the rest black: (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.)

مُذَرِّى: see 4, last sentence.

## ذرب

1. ذَرَبَ, aor. َ, inf. n. ذَرَّبَ (M, A, Mgh, K) and ذَرَابَةٌ (S, M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Mgh) of any

kind, (M,) It was, or became, sharp, (S, M, A, Mgh, K,) and cutting, or penetrating: (Mgh:) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison. (A.) — ذَرَبَ لِسَانَهُ, aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i. e. sharp in the extremity: (see ذَرَبَ:) and also tropically, i. e., in a good sense, as meaning + chaste, or eloquent; without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning + profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذَرَبَ (S, M, A, TA) and ذَرَابَةٌ (S, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Mgh,) [or each,] metaphorically, (TA,) + chasteness, or eloquence, thereof; (Mgh, TA;) without barbarousness, or vitiousness, or impediment; a quality approved: and + profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each,] + badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Mgh,) or each, (A,) + foulness, or obscenity, thereof: (AZ, S, M, A, Mgh, K:) and the pl. of the former [used as a simple subst.] is أَذْرَابٌ. (AZ, IAAr, S, M, K.) A poet says, (S,) namely, Ḥaḍramec Ibn-'Ámir El-Asadee, (TA,)

وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَلَاتِكُمْ  
وَعَرَفْتُ مَا فِيكُمْ مِنَ الْأَذْرَابِ

[And I have borne with you notwithstanding your vices and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue]; (AZ, S:) [or] عَلَى بُلَلَاتِكُمْ (IAAr, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الْأَعْيَابِ, pl. of عَيْبٌ. (M, TA.) [Accord. to Z,] فِيهِمْ أَذْرَابٌ means: In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) — ذَرَبْتُ مَعِدَّتَهُ, (T, S, M, A, Mgh,) aor. َ, (S, Mgh,) inf. n. ذَرَّبَ (T, S, M, Mgh, K) and ذَرَابَةٌ and ذَرُّوَةٌ (M, K,) + His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] + his stomach was, or became, in a good, or right, state: (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) + his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Mgh, K:) thus having two contr. significations. (M, K.) — ذَرَبَ الْجُرْحَ, (S, M, A,) inf. n. ذَرَّبَ (S, M, K,) + The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, K,) and admitted not of cure: (M:) or flowed with صَدِيد [i. e. ichor tinged with blood]. (M, K.) — ذَرَبَ أَنْفَهُ, inf. n. ذَرَابَةٌ, + His nose dripped; let fall drops. (M.) — ذَرَبْتُ: see 2, in two places. — [Hence,] ذَرَبْتُ فَلَرَأَى I excited, or provoked, [or exasperated,]