

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AHn:) 'Iyād asserts that its  $\text{ذ}$  is a radical letter; but this is a mistake: (MF:) the n. un. is  $\text{ذِخْرَةٌ}$ ; (S;) which is applied to a single plant, (AIIn,) or to a single fascicle thereof. (Mgh.)

$\text{عَفَج}$  : The [part of the intestines called]  $\text{مَذْخَر}$  : (TA:) [its pl.  $\text{مَذَاخِر}$  is also explained as signifying the intestines; and bellies; (S, K;) and reins: (K:) or the lower part of the belly: (As, K:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say  $\text{فُلَانٌ مَلَأَ مَذَاخِرَهُ}$  : Such a one filled the lower parts of his belly. (As.) And  $\text{مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا}$  : The beast satiated itself. (TA.) And  $\text{تَمَلَّاتْ مَلَأَ}$  : He became satiated. (A.) And  $\text{مَلَأَ مَذَاخِرَهُ}$  : He filled his heart with enmity towards us. (A.)

$\text{مَذْخَر}$ , or  $\text{مَذْخَر}$ , (accord. to different copies of the K,) + A horse that reserves his run; expl. by  $\text{المُبْقَى لِحُضْرِهِ}$ : (AO, K, TA:) [Freytag's reading of  $\text{مَذْخَر}$  for  $\text{مَذْخَر}$  or  $\text{مَذْخَر}$ , and his proposed emendation, of  $\text{المُبْقَى}$  for  $\text{المُبْقَى}$ , both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see  $\text{ذَخِرَ مِنْ عَدُوِّهِ}$ , above:] such is the  $\text{مَسَوَاطِ$ , a horse "that will not give what he has without the whip: the fem. is with  $\text{ة}$ . (TA.)

## ذر

1.  $\text{ذَر}$ , (T, S, M, A, &c.,) aor.  $\text{ذَر}$ , (S, M, Mgh, K,) inf. n.  $\text{ذَر}$ , (S, M, K, &c.,) He sprinkled, or scattered, salt (T, S, A, Mgh, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Mgh, K;) as also  $\text{ذَرَّرَ}$ , inf. n.  $\text{ذَرَرَةٌ}$ : (K:) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say,  $\text{ذَرَّ عَيْنَهُ}$ , (TA,) and  $\text{ذَرَّ عَيْنَهُ بِالذَّرْوَرِ}$ , aor.  $\text{ذَر}$ , (M, TA,) inf. n.  $\text{ذَر}$ , (K, TA,) He put the medicament called  $\text{ذَرْوَر}$  into his eye. (M, K, TA.) — Also, (A,) inf. n. as above, (K,) He spread. (A, K.) You say,  $\text{ذَرَّ اللَّهُ عِبَادَهُ فِي الْأَرْضِ}$ , God spread his servants, or mankind, upon the earth. (M, A.) Whence the word  $\text{ذَرِيَّة}$ . (M, TA.) — And  $\text{ذَرَّتِ الْأَرْضُ الثَّبَتَ}$  The ground put forth the plant, or plants. (K.) —  $\text{ذَرَّ}$ , (T, S, M, K, &c.,) aor.  $\text{ذَر}$ , [contr. to analogy,] (T, M,) inf. n.  $\text{ذَرَّوَر}$ , (M,) It (a herb, or leguminous plant,) came up, or forth, (IAq, AZ, T, S, K,) from the ground: (AZ, S;) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) —  $\text{ذَرَّتِ الشَّمْسُ}$ , (T, S, M, K,) aor.  $\text{ذَر}$ , inf. n.  $\text{ذَرَّوَر}$ , (S, M,) + The sun rose; (S, M, K;) and appeared: (M:) or began to rise:  $\text{شُرُوقَهَا}$  is when its light first falls upon the earth and trees: (T, TA:) and  $\text{ذَرَّ قَرْنُ الشَّمْسِ}$ , aor. and inf. n. as

above, + The upper limb of the sun rose: (Mgh:) or began to rise. (A, TA.) —  $\text{ذَر}$  is also syn. with  $\text{تَخَدَّدَ}$  [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (K.) — Also, (T, K,) aor.  $\text{ذَر}$ , contr. to analogy, (K,) unless  $\text{ذَر}$  be for  $\text{ذَرَّرَ}$ , (MF,) said of a man, The fore part of his head became white, or hoary. (T, K.)

3.  $\text{ذَارَتْ}$ , (aor.  $\text{ذَارَتْ}$ , S,) inf. n.  $\text{مُذَارَةٌ}$  and  $\text{ذَرَارٌ}$ , She (a camel) became evil in her disposition. (Fr, S, K.) Hence the saying of Hoteiāh, satirizing Ez-Zibrikan, and praising the family of Shemmās Ibn-Lāy,

وَكُنْتُ كَذَابَ الْبَوِّ ذَارَتْ بِأَنْفِهَا  
فَمِنْ ذَاكَ تَبَغَى بَعْدَهُ وَتَهَاجَرَهُ

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for  $\text{الْبَوِّ}$ ,  $\text{البِغْل}$ ; and for  $\text{بَعْدَهُ}$ ,  $\text{غَيْرَهُ}$ ; but the former are the correct readings:  $\text{ذَارَتْ}$  is a contraction of  $\text{ذَارَتْ}$ : or, accord. to some, it is for  $\text{ذَارَتْ}$ : see art.  $\text{ذَار}$ . (IB and TA.) — One says also,  $\text{ذَارَ فُلَانٌ ذَرَارًا}$ , meaning + In such a one is aversion, arising from anger, like that of a she-camel: (AZ, S;) or anger and aversion (Th, M, K, TA) and disapprobation. (Th, TA)

R. Q. 1.  $\text{ذَرَّرَ}$ : see 1, first sentence.

$\text{ذَر}$  The young ones [or grubs] of ants: (M, A, Mgh, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysābooree, [who perhaps held  $\text{ذَر}$  to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (S;) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the motes that are seen in a ray of the sun that enters through an aperture: (A, TA:) as though they were particles of a thing sprinkled: and in like manner  $\text{ذَرَاتُ الذَّهَبِ}$  [minute particles of gold]: (A:) the sing., (S,) or [rather] n. un., (Mgh, K,) is  $\text{ذَرَّةٌ}$ , (S, M, Mgh, K,) [of which the pl. is  $\text{ذَرَّاتٌ}$ .] [See an ex., from the Kur x. 62, voce  $\text{مِثْقَالٌ}$ .] — See also  $\text{ذَرِيَّة}$ .

$\text{ذَرَوْر}$  A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of  $\text{إِنْجِد}$  [q. v.]. [Har p. 86.] — See also  $\text{ذَرِيَّة}$ .

$\text{ذَارَةٌ}$  What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of  $\text{ذَرَوْر}$ , (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.)

$\text{ذَرِيَّة}$  (S, A, Mgh, K) and  $\text{ذَرَوْر}$  (S, Mgh, K) A kind of perfume, (Mgh, K,) the particles of the  $\text{قَصَبِ الطَّيْبِ}$  [or calamus aromaticus, also called  $\text{قَصَبُ الدَّرِيَّةِ}$ , q. v., in art.  $\text{قَصَب}$ ], (T, M, A,

Mgh,) which is brought from India, (A, Mgh,) and resembles the reeds of which arrows are made: (T, A, Mgh:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Mgh:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter,  $\text{أَذَرَّة}$ . (S, K.)

$\text{ذَرِيٌّ}$  a rel. n. from  $\text{ذَر}$ , (T,) + The diversified many marks, streaks, or grain, of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read  $\text{ذَرِيٌّ}$  [q. v.]. (M.) — And + A sword having much of such many marks, &c. (K.)

$\text{ذَرِيَّة}$ , (S, Mgh, K,) the most chaste form, (Mgh,) and  $\text{ذَرِيَّة}$ , (Mgh, K,) and  $\text{ذَرِيَّة}$ , this last without a sheddeh to the  $\text{ر}$ , (Mgh,) [respecting the derivation of which see art.  $\text{ذَرَا}$ ,] + Children, or offspring, (S, Mgh, Mgh, K,) as also  $\text{ذَر}$ , (Mgh,) of a man, (S, K,) [and of genii: see art.  $\text{ذَرَا}$ ,] male or female: (IAth:) little ones, or young ones. (Mgh, Mgh.) — Also; Progenitors, or ancestors. (Mgh, MF.) — Also + Women. (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mgh, K.) — Pl.  $\text{ذَرِيَّاتٌ}$  and (sometimes, Mgh)  $\text{ذَرَارِيٌّ}$ . (S, Mgh, K.) [In the CK, the latter pl., with the article, is written  $\text{الذَّرَارِي}$ , without a sheddeh to the  $\text{ي}$ . — For examples, see art.  $\text{ذَرَا}$ .]

$\text{مَذَرَّة}$  An instrument with which grain is scattered. (K.)

$\text{مُذَارٌ}$  A she-camel evil in disposition. (Fr, S, K.) [See 3.]

## ذرا

1.  $\text{ذَرَا}$ , (T, S, M, &c.,) aor.  $\text{ذَر}$ , (S, M, Mgh, K,) inf. n.  $\text{ذَرَّوَر}$ , (S, M, Mgh,) He (God) created, syn.  $\text{خَلَقَ}$ , (T, S, M, Mgh, K,)  $\text{الْخَلْقُ}$  [the creation; i. e. the things that are created]. (T, S, M, Mgh.)  $\text{وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ}$  in the Kur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — He multiplied, or made numerous. (K.)  $\text{يَذَرُّوكُمْ فِيهِ}$  in the Kur [xlii. 9], means He multiplieth you thereby; i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (S, M, K,) and so  $\text{ذَرَا}$ , (TA,) He sowed land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) —  $\text{ذَرَا فُوهَ}$  His teeth fell out from his mouth; (K, TA;) as also  $\text{ذَرَا}$  and  $\text{ذَرِي}$ , without  $\text{ة}$ : (TA:) but the most chaste is said to be without  $\text{ة}$ :  $\text{ذَرَا}$ , with  $\text{ة}$ , is said to be of weak authority, or a mispronunciation. (MF.) —  $\text{ذَرِيٌّ}$ , (M, K,) or  $\text{ذَرِيٌّ شَعْرُهُ}$ , (S,) aor.  $\text{ذَر}$ , (K,) inf. n.  $\text{ذَرَا}$ ; (S, M, O;) and  $\text{ذَرَا}$ , (S, K,) aor.  $\text{ذَر}$ ; (K;) and  $\text{ذَرَّوَر}$ , aor.  $\text{ذَر}$ ; (Ktr, TA;) His hair became white, or hoary, in the fore part of his