and fully accomplished, the object of his want. (A, TA.) And اذابوا أمرهم † They put their affair into a good, sound, or right, state. (K.) ___ إِذَابَةً , (A, K,) inf. n. إِذَابَةً , إِذَابُوا عَلَيْنَا (S,) ! They made an inroad or incursion, or a sudden attack, urging their horses, upon us, or upon them, (S, M, A, K,) and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil]. (A.) Hence the saying of Bishr (S) Ibn-Abee-Kházim, (TA,)

فَكَانُو كَذَاتِ القَدُّرِ لَمْ تَدُّرِ إِذْ غَلَتْ أَتَتُرُكُهَا مَذْمُومَةً أَمْ تُذيبُهَا

(ج), or وَكُنْتُمْ (M, TA,) and أَتْنُولُهَا (so in some copies of the S and M,) meaning + [And they were, or and ye were, like her having the cookingpot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or] whether she should let it be taken as spail: (S, TA:) so accord. to AZ: (S:) or the meaning is, [whether she should put it down from the fire,] or make it to remain; i.e. (AHeyth, TA;) from تُبْقيها (Ş, TA,) or تُبْتُها expl. above, (Ş, TA,) or from ذَابُ لِي عَلَيْهِ حَقَّ , also expl. above : (A Heyth, TA:) or, accord. to As, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (S, TA:) i.e., whether she should leave it in a thick state, [disapproved,] or should melt it; fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مُدْمُومة , I find مَدْمُومة , which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

which طَلَبْتُ مِنْهُ الذُّوْبِ signifies اسْتَذَبُّتُهُ. 10. may be rendered I asked, or desired, of him honey, &c.]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, I asked, or desired, of him that he would melt or dissolve [butter &c.]. (M.) _ [Hence, perhaps,] see : استذاب حَاجَتُهُ _ . see : استذابت الشَّهُسُ 4. _ أستداب ذوبة + IIe preserved a residue of his wealth, or property. (TA.)

A vice, fault, defect, or the like; (K;) like [بير and دام (TA.)

(What is fluid, or liquid, of water &c.; contr. of عَدْ: see جَامَدْ and see also .__] Honey, (T, M, K,) in a general sense: (M:) or honey cleared from its wax: (T, M, K:) or honey in the been' cells : (S, M, K:) and melted, or liquefied, honey: (M:) or melted, or liquefied, honey, cleared from its wax: so in the saying, t [He, or it, is مُو أَحْلَى مِنَ الدُّوْبِ بِالإِذْوَابَةِ * sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it]. (A.) - Gum floring upon the ground. (TA voce ذُوْبُ الدُّهُبِ _ (.مغْفُرُ Watergold: or, accord. to Er-Razee, fluid, or liquid, gold; the inf. n. ذوب being used in this instance in the sense of ذائب. (Har p. 448.) = † Foolishness, or stupidity. (TA.) [But see the next paragraph.]

the saying أَسْلَمَ عَلَى ذُوْبَة † He became a Muslim on the condition of his preserving a residue of his wealth, or property. (TA from a trad.) = + Manifest foolishness or stupidity : so in the phrase في فُلَان ذُوبَة † In such a one is manifest foolishness or stupidity. (TA in art. - ...) You say also, ظُهُرتُ فيه ذُوْبَةٌ, meaning + Foolishness, or stupidity, appeared in him. (T.)

The remains of [ذِبُّانُ and زِيبَانُ and زُوبَانُ the [fur, or soft hair, called] enfer the greater part has fallen off or been shorn]: or the is erroneously put in الشَّعرُ for which الشُّعرُ) the CK]) on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) = Also the former, Paupers and thieves; for دُوْبان [a pl. of دُرُب , q. v.], the s being changed into . (TA.)

: originally [دووب A fat she-camel دووب (A, K:) because what is melted (مَا يُذَابُ) is collected from her. (A, TA.)

. ذَوَائِبُ for ذُوَائِثُ [expl. in art. زُوَّابَةٌ for ذُوَابَةٌ

A midday, or summer-midday, intensely hot. (T, A, TA.)

part. n. of 1, [Melting or dissolving, fluid or liquid; or] flowing; contr. of جامد (Msb.) _ telip Le has flowing tears]. جامد as opposed to رَائب الهَال _ (A, TA.) [q.v.], ! Such property as consists in what is fluid, or liquid: (L in art. :) or such as consists in live stock : (L and K in that art. :) or such as consists in trees. (L in that art.) . Heavy, slow, indolent, or dull, of إِذَائَبُ النَّفْس soul; syn. ثقيل. (A.)

إذاية Spoil; booty; plunder: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

and إِذُوابَة, [the latter, only, mentioned in the A, app. as being the more common,] Fresh butter when it is put into the cooking-pot i. e. clarified سهن to be cooked so as to become butter]: (AZ in explanation of the latter word, T, S:) or fresh butter which is melted in the cooking-pot to make : this name continues to be applied to it until it is put into the skin. (M, K.) See -دُوب.

and مُذُوب Melted, or dissolved, fat [&c.]. (A.)

A vessel in which a thing is melted, or dissolved. (M, K.)

A ladle. (Lh, M, K.) .مُذَابُ see : مُذَوَّبُ

جذب . see , نوبائج

1. ذاك , (M, A,) first pers. ذرت , (T, S,) aor.

+ A residue of wealth, or property : so in both, (M, A, K,) He drove : (S, M, K:) he drove away: (T, S, M, A, K:) and he repelled. (M, K.) You say, ذرت الإبل I drove the camels: (S:) and I drove them away: (T, S:) and [so . ذِيَادِ signifies the same as تَذُويِدُ for] . ذُوَّدْتُهَا ﴿ (8.) And ذاد الإبل عن الباء (A, Msb,) aor. (the pastor) دَيَادُ and رَيْدُودُ , He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Msb.) And ذاره عن (A,) and ذَدْتُه (S,) He, and I, drove him away from such a thing. (S, A. [And the like is said in the M.]) And ذاد عن الحرم He repelled from, or defended, the sacred territory. (L.) i. e. ‡ [The bull الثُّورُ يَذُودُ عَنْ نَفْسه بَمِذُوده And repels from, or defends, himself] with his horn : and الغَارِس بهذُوده, i. e. ‡[the horseman] with his spear, or short spear. (A.) And ذاد عن ذاد He defended his honour. (L.) And خرضه [He dispelled from me anxiety.] (A.) عنى الهُمَّ

2 : see above.

4. اذاده He aided, or assisted, him to drive, or drive away, (T, S, M, A,) his camels. (T, S, A.) أَعْنَتُهُ عَلَى ذِيَادِ is said to signify أَذُوتُهُ is said to signify عن or إبله but الهله is app. a mistake for عن or عن is omitted before alal; and if so, the meaning is I aided, or assisted, him to defend his family; but in this latter case, we should read, which would be less chaste than الذياد.]

A number of camels, from three to ten: (Lth, AZ, As, T, S, M, A, Mgh, Msh, K:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are masc.; and so in the next here following: in the rest, fem. :] or from three to ten; and a little more: (IAar, M:) or from three to nine: (M, L:) or from three to fifteen: or from three to twenty; (M, L, K;) and a little more; (L:) or from three to thirty: (M, L, K:) or from two to nine: (M, Mgh, L, K:) [said to be] applied only to females: (Lth, A'Obeyd, T, M, Mgh, Msb, K:) so in the Bári': (Msb:) and it is of the fem. gender; (T, S, M, Msb, K;) i. e., the word is fem. : (MF:) but its dim. is (فويد الله); without ة; contr. to analogy: (M:) the word ذُود is a pl., (M, K,) meaning a quasipl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K;) and its pl. is : (T, S, M, A, Mab, K:) or a sing. and pl. : ثَلَاثُ ذُودِ and ثَلَاثُ أُذُوادِ (M, K :) the Arabs said and so with all the inferior ns. of number, making a substitute for الزواد and they also said meaning thereby three she-camels. كُلُاتُ ذُوَّد لِيْسَ فِيمًا دُونَ خَمْس ,M, L.) It is said in a trad لَيْسَ فِي أَقُلُّ مِنْ T, L,) or , ذَوْدٍ مِنَ الإبلِ صَدَقَةً T, Mab,) meaning [There is not in the case of less than five] camels [any poorrate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or رَدُود (T, A,) inf. n. دُود, (T,) or دُياد (S,) or females. (L.) And in another trad. it is said,