

and † of the tongue. (S, K.) — And the first, The slender part of an arrow. (TA.) — And The place in which turns the pin, or pivot, of the sheave of a pulley. (S, TA.) — For the first, also, see ذلق, in three places.

ذلق inf. n. of ذلق. (S, K, * TA.) — It may be also pl. of ذلق, signifying Sharpened, or pointed, in the iron head or blade: [like مذلق:] — and it may be used by poetic license for ذلق. (L.) — See also the paragraph next following.

ذلق and ذلق, applied to a spear-head [and the like], Sharp, cutting, or penetrating: (S, K:) pl. of the latter ذلق. (K, * TA.) — And in like manner, both words, applied to the tongue, † i. q. ذلق [which means Sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]: (S, K:) and ذلق and ذلق and ذلق, so applied, signify sharp and eloquent. (K.) You say ذلق لسان طلق, expl. in art. طلق [q. v.]: (K:) and ذلق طلق and ذلق طلق and ذلق طلق and ذلق طلق and ذلق طلق and ذلق طلق: all meaning [a tongue] sharp, penetrating, or effective: and ذلق طلق, or ألسنة ذلق, (TA.) And ذلق حطيب and ذلق (S, K) † [An orator, or a preacher,] chaste in speech, or eloquent: (K, * TA:) the fem. of each of these epithets is with ذ. (S, K, *).

ذلق and ذلق: see the next preceding paragraph, each in two places.

ذلق: see ذلق.

ذلق: see ذلق, in four places. — Also A vehement run or running. (JK, TA.)

ذلق: see ذلق.

ذلق: see ذلق.

ذلق: see the paragraph next following, in two places.

الحُرُوفُ الذُّقِيَّةُ — ذلق. — ذلق, and its pl. ذلق: see ذلق. The letters [that are pronounced by means] of the tip of the tongue and the lip: (S, K:) sing. ذلق: they are six; (S;) [comprised in the phrase مَرُّ بَنَفَلٍ:] three of these are termed ذلقِيَّة, namely, ر and ل and ن; and three, ذلقِيَّة, namely, ب and ف and م: (S, K:) or all of these six letters are termed ذلقِيَّة. (TA voce عَسَجَد.) Every quadrilateral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الحُرُوفُ البُصِيَّةُ. (IJ.)

مذلق Anything sharpened, or pointed, at the extremity: (S:) [like ذلق:] or a sharp point. (TA.) — Also Milk mixed with water: (AZ, Bk. I.

K:) [like مُذَرَّق:] accord. to Ibn-'Abbád, like نَسَب. (TA.)

مذلق A quick-paced she-camel. (TA.)

ذلك

ذلك: see art. ذا; and ك as a particle of allocution.

ذلى

1. ذلى الرطب, like ذلى, (K,) [i. e.,] aor. ذلى, inf. n. ذلى, (TA,) He gathered the fresh ripe dates: (K:) so in the copies of the K; in which is added, فَأَنْذَلِي مَعَهُ: but what we find in the Tekmileh is this: ظَلَّ يَذِلِي الرطب اى يجنيه: and يذلى is written as [the aor. of] a quadrilateral [i. e. as the aor. of ذلى, for it is without a sheddeh]: (TA:) [here, however, يذلى is evidently, in my opinion, a mistranscription for يَتَذَلَّى; and the right reading and rendering I therefore hold to be as follows: ظَلَّ يَذِلِي الرطب, or perhaps يَذِلِي, means He continued gathering the fresh ripe dates, they hanging down with him: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that أَذَلِي مَعَهُ signifies "he gathered with him."]

4: see the preceding paragraph.

5. تَذَلَّى i. q. تَذَلَّى [He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself]: (T, K:) the latter verb is the original: the former being like تَذَلَّى, originally تَذَلَّى. (T.) [See also the next paragraph.]

12. اذلولى (T, S, M, K,) inf. n. اذلولى, (S,) He went away hiding himself; stole away secretly. (T, S, M, K.) — He hastened, made haste, sped, or went quickly; (TA:) [like اذلولى:] and (TA) he did so in fear lest a thing should escape him. (T, TA.) And اذلولى فذهب He went back, or away, running quickly. (T.) — He was, or became, easy, tractable, submissive, or manageable. (M, K.) [See also 5.] — He (a man) was, or became, broken-hearted. (T, K.) — It (the ذكر) stood in a lax state. (T, K.)

اذلولى, [in copies of the K اذلولى,] applied to a man, i. q. مَذْلُوب [part. n. of 12, q. v.]: (K, TA:) [in some copies of the K مَذْلُوب:] of the measure فَعُولٌ; or, as some say, فَعْلَعْل. (TA.)

رشاء مذلول [A well-rope] unsteady; or moving about, or to and fro, or from side to side. (T.)

ذم

1. ذمه (T, S, M, &c.,) aor. ذم, (T, M, Mgh,) inf. n. ذم (T, S, M, Mgh, Msh, K) and مَذْمُوم (M, K,) He blamed, dispraised, discommended, found fault with, censured, or reprehended, him, in respect of evil conduct; الذم signifying التوبيخ (T, Mgh) وفي الإساءة (T;) contr. of المديح (S, M, Mgh, Msh, K,) or of الحمد: (Mgh:)

and ذمه (MA,) inf. n. تَذْمِير (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, اِفْعَلْ كَذَا وَخَلَاكَ ذَمُّ, (T, S, K,) i. e. ذمَّ، meaning [Do thou such a thing, and] thou wilt not be blamed; (ISK, S, K;) or thou wilt have an excuse; [lit.] blame will fall from thee: (S in art. خلو:) one should not say خَلَاكَ ذَنْبٌ. (ISK, S in the present art.) ذمَّ, also, signifies He was satirized, particularly in verse. (IAar, T.) And He was made to suffer loss or diminution [app. in respect of his reputation]. (IAar, T.) — ذمَّ الْهَكَانُ: The place was, or became, affected with drought, or barrenness, and its good things [or produce] became scanty. (TA.) [But perhaps ذمَّ is here a mistranscription for ذمَّ; for] you say of a land, ذمَّ مَرْعَاهَا [He dispraised, or discommended, its pasture, when its pasture is scanty]. (S and M and K in art. بدأ) — ذمَّ، [aor. ذمَّ,] said of the nose, (S, K,) It flowed [with ذمير, i. e. mucus]; (K;) like ذمَّ. (S, K.) And [the aor.] يَذِمُّ is said of ذمير: (S, K;) like يَذِنُّ; (S, TA;) meaning It flows. (TA.)

2: see 1, first sentence.

3. فَلَانٌ يَذَامُ عَيْشُهُ † Such a one passes his life contended with scantiness. (TA.)

4. اذمَّ He (a man) did [or said] that for which he should be blamed, dispraised, discommended, found fault with, censured, or reprehended; (S;) contr. of اُحْمَدَ. (A in art. حميد.) And اذمَّ، (M, K,) or اذمَّ، (S,) He did to him, or to the people, that for which he should be blamed, &c. (S, M, K.) — [Hence,] اذمَّتْ راحلته: His riding-camel ceased going on; as though she made the people to blame her. (TA.) And اذمَّتْ رُكَابُهُم: Their camels upon which they were riding became jaded, and lagged behind, (S, M, K, TA,) not keeping up with the main body of camels; (S, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذمة meaning "a well having little water." (TA.) And اذمَّ به بعيره: [His camel became jaded, and lagged behind with him]. (S, TA.) And اذمَّتْ بِالرُّكْبِ، said of a she-ass, † She kept back the company of riders upon camels by her weakness and her ceasing to go on. (TA from a trad.) — اذمَّ He found him, or it, to be such as is blamed, dispraised, &c.; (S, M, K, TA;) contr. of اُحْمَدَهُ. (TA.) One says, اَنْتَ مَوْضِعٌ اَذِمْتُه، i. e. [I came to such a place, and] I found it to be such as is discommended. (S.) — اذمَّ به، (S,) or اذمَّ به، (M, K,) He held him, or them, in little, or light, or mean, estimation, or in contempt: (S, K:) or he left [him or] them blamed, dispraised, &c., among the people. (IAar, M, K.) — Also, اذمَّ، He protected him; granted him protection, or refuge. (S, K.) — And اذمَّ له عليه He took, or obtained, a promise, or an