and fully accomplished, the object of his want. (A, TA.) And اذابوا أَمْرَهُمْ † *They put their affair into a good, sound,* or *right, state.* (Ḳ.) — اذابوا عَلَيْنَا, (Ṣ, M,) or عَلَيْهِمْ, (A, Ḳ,) inf. n. إِذَابَةٌ, (Ṣ,) ‡ *They made an inroad* or *incursion,* or *a sudden attack, urging their horses, upon us,* or *upon them,* (Ṣ, M, A, Ḳ,) *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 (Ṣ) Ibn-Abee-Kházim, (TA,)

* فَكَانُو كَذَاتِ القِدْرِ لَمْ تَدْرِ إِذْ غَلَتْ *

* أَتَتْرُكُهَا مَذْمُومَةً أَمْ تُذِيبُهَا *

(Ṣ,) or وَكُنْتُمْ, (M, TA,) and أَتَنْزِلُهَا, (so in some copies of the Ṣ and M,) meaning † [*And they were,* or *and ye were, like her having the cooking-pot, 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 spoil:* (Ṣ, TA:) so accord. to AZ: (Ṣ:) or the meaning is, [*whether she should put it down* from the fire,] *or make it to remain;* i. e. تُثْبِتُهَا, (Ṣ, TA,) or تُبْقِيهَا; (AHeyth, TA;) from ذَابَ لِى عَلَيْهِ حَقٌّ, expl. above, (Ṣ, TA,) or from مَا ذَابَ فِى يَدِى شَىْءٌ, also expl. above: (AHeyth, TA:) or, accord. to Aṣ, the meaning is, *or whether she should melt it;* from the prov. mentioned above in this paragraph: (Ṣ, 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 مَذْمُومَةً, I find مَدْمُومَةً, which, applied to a cooking-pot, means *smeared,* or *done over, with spleen,* &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10. اسْتَذَبْتُهُ signifies طَلَبْتُ مِنْهُ الذَّوْبَ [which may be rendered *I asked,* or *desired, of him honey,* &c.]: (Ḳ:) [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,] استذابت الشَّمْسُ: see 1. — استذاب حَاجَتَهُ: see 4. — استذاب ذَوْبَةً † *He preserved a residue of his wealth,* or *property.* (TA.)

ذَابٌ *A vice, fault, defect,* or *the like;* (Ḳ;) like [ذَيْبٌ and] ذَامٌ and ذَيْمٌ. (TA.)

ذَوْبٌ [*What is fluid,* or *liquid,* of water &c.; *contr. of* جَمْدٌ: see جَامِدٌ: and see also ذَائِبٌ. —] *Honey,* (T, M, Ḳ,) in a general sense: (M:) or *honey cleared from its wax:* (T, M, Ḳ:) or *honey in the bees' cells:* (Ṣ, M, Ḳ:) and *melted,* or *liquefied, honey:* (M:) or *melted,* or *liquefied, honey, cleared from its wax:* so in the saying, هُوَ أَحْلَى مِنَ الذَّوْبِ بِالإِذْوَابَةِ ‡ [*He,* or *it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it*]. (A.) — *Gum flowing upon the ground.* (TA voce مغفر.) — ذَوْبُ الذَّهَبِ *Water-gold:* or, accord. to Er-Rázee, *fluid,* or *liquid, gold;* the inf. n. ذَوْبٌ being used in this instance in the sense of ذَائِبٌ. (Har p. 448.) = † *Foolishness,* or *stupidity.* (TA.) [But see the next paragraph.]

ذَوْبَةٌ † *A residue of wealth,* or *property:* so in the saying أَسْلَمَ عَلَى ذَوْبَةٍ † *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 فِى فُلَانٍ ذَوْبَةٌ † *In such a one is manifest foolishness* or *stupidity.* (TA in art. شوب.) You say also, ظَهَرَتْ فِيهِ ذَوْبَةٌ, meaning † *Foolishness,* or *stupidity, appeared in him.* (T.)

ذُوبَانٌ and ذِيبَانٌ [like ذِئْبَانٌ] The *remains of the* [*fur,* or *soft hair, called*] وَبَر [*after the greater part has fallen off or been shorn*]: or the *hair* (الشَّعَرُ [for which الشَّعِر is erroneously put in the CḲ]) *on the neck* (M, Ḳ) *and lip* (M) *of the camel* (M, Ḳ) or *horse.* (Ḳ.) = Also the former, *Paupers and thieves;* for ذُؤْبَانٌ [a pl. of ذِئْبٌ, q. v.], the ء being changed into و. (TA.)

ذَوُوبٌ [originally ذَوُوبٌ] A *fat* she-camel: (A, Ḳ:) because what is melted (مَا يُذَابُ) is collected from her. (A, TA.)

ذُوَابَةٌ for ذُؤَابَةٌ [expl. in art. ذأب]: pl. ذَوَائِبُ. (T, Ḳ.)

ذَوَّابَةٌ هَاجِرَةٌ ‡ *A midday,* or *summer-midday, intensely hot.* (T, A, TA.)

ذَائِبٌ part. n. of 1, [*Melting* or *dissolving, fluid* or *liquid;* or] *flowing; contr. of* جَامِدٌ. (Mṣb.) — لَهُ دُمُوعٌ ذَوَائِبُ ‡ [*He has flowing tears*]. (A, TA.) — ذَائِبُ المَالِ, as opposed to جَامِد [q. v.], ‡ *Such property as consists in what is fluid,* or *liquid:* (L in art. جمد:) or *such as consists in live stock:* (L and Ḳ in that art.:) or *such as consists in trees.* (L in that art.) — ذَائِبُ النَّفْسِ ‡ *Heavy, slow, indolent,* or *dull, of soul;* syn. ثَقِيلٌ. (A.)

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

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

مُذَابٌ and ▼ مُذَوَّبٌ *Melted,* or *dissolved,* fat [&c.]. (A.)

مِذْوَبٌ *A vessel in which a thing is melted,* or *dissolved.* (M, Ḳ.)

مِذْوَبَةٌ *A ladle.* (Lḥ, M, Ḳ.)

مُذَوَّبٌ: see مُذَابٌ.

ذوباج

ذُوبَاجٌ: see جوذاب, in art. جذب.

ذود

1. ذَادَ, (M, A,) first pers. ذُدْتُ, (T, Ṣ,) aor. يَذُودُ, (T, A,) inf. n. ذَوْدٌ, (T,) or ذِيَادٌ, (Ṣ,) or both, (M, A, Ḳ,) *He drove:* (Ṣ, M, Ḳ:) *he drove away:* (T, Ṣ, M, A, Ḳ:) and *he repelled.* (M, Ḳ.) You say, ذُدْتُ الإِبِلَ *I drove the camels:* (Ṣ:) and *I drove them away:* (T, Ṣ:) and [so ▼ ذَوَّدْتُهَا, for] تَذْوِيدٌ signifies the same as ذِيَادٌ. (Ṣ.) And ذَادَ الإِبِلَ عَنِ المَاءِ, (A, Mṣb,) aor. يَذُودُ, inf. n. ذَوْدٌ and ذِيَادٌ, *He* (the pastor) [*drove away,* or *repelled,* or] *kept back,* or *debarred, the camels from the water;* or *prevented them from coming to it.* (Mṣb.) And ذَادَهُ عَنْ كَذَا, (A,) and ذُدْتُهُ, (Ṣ,) *He,* and *I, drove him away from such a thing.* (Ṣ, A. [And the like is said in the M.]) And ذَادَ عَنِ الحَرَمِ *He repelled from,* or *defended, the sacred territory.* (L.) And الثَّوْرُ يَذُودُ عَنْ نَفْسِهِ بِمِذْوَدِهِ, i. e. ‡ [*The bull repels from,* or *defends, himself*] *with his horn:* *and* الفَارِسُ بِمِذْوَدِهِ, i. e. ‡ [*the horseman*] *with his spear,* or *short spear.* (A.) And ذَادَ عَنْ عِرْضِهِ † *He defended his honour.* (L.) And ذَادَ عَنِّى الهَمَّ ‡ [*He dispelled from me anxiety.*] (A.)

2: see above.

4. اذادهُ *He aided,* or *assisted, him to drive,* or *drive away,* (T, Ṣ, M, A,) *his camels.* (T, Ṣ, A.) [In the Ḳ, أَذَدْتُهُ is said to signify أَعَنْتُهُ عَلَى ذِيَادِ أَهْلِهِ: but اهله is app. a mistake for إِبِلِهِ: or عَنْ is omitted before اهله; and if so, the meaning is *I aided,* or *assisted, him to defend his family;* but in this latter case, we should read ذِيَادٍ, which would be less chaste than الذِّيَادِ.]

ذَوْدٌ *A number of camels, from three to ten:* (Lth, AZ, Aṣ, T, Ṣ, M, A, Mgh, Mṣb, Ḳ:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the Ḳ, 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:* (IAạr, M:) or *from three to nine:* (M, L:) or *from three to fifteen:* or *from three to twenty;* (M, L, Ḳ;) and *a little more;* (L:) or *from three to thirty:* (M, L, Ḳ:) or *from two to nine:* (M, Mgh, L, Ḳ:) [said to be] applied only to *females:* (Lth, A'Obeyd, T, M, Mgh, Mṣb, Ḳ:) so in the Bári': (Mṣb:) and it is of the fem. gender; (T, Ṣ, M, Mṣb, Ḳ;) i. e., the word is fem.: (MF:) but its dim. is [▼ ذُوَيْدٌ,] without ة; contr. to analogy: (M:) the word ذَوْدٌ is a pl., (M, Ḳ,) meaning a quasi-pl. n., (MF,) having no sing. (Ṣ, M, Ḳ) of the same root: (Ṣ:) or a sing.; (Ḳ;) and its pl. is أَذْوَادٌ: (T, Ṣ, M, A, Mṣb, Ḳ:) or a sing. and pl.: (M, Ḳ:) the Arabs said ثَلَاثُ أَذْوَادٍ and ثَلَاثُ ذَوْدٍ and so with all the inferior ns. of number, making ذَوْد a substitute for أَذْوَاد: and they also said ثَلَاثُ ذَوْدٍ meaning thereby *three she-camels.* (M, L.) It is said in a trad., لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ, (T, L,) or لَيْسَ فِى أَقَلَّ مِنْ خَمْسِ ذَوْدٍ صَدَقَةٌ, (T, Mṣb,) meaning [*There is not in the case of less than five*] *camels* [*any poor-rate*]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,