



The eighth letter of the alphabet: called ذال. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعِيَّةٌ [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form افْتَعَلَ and its variations, when the first radical letter is ز, as in اَزْدَادٌ [for اَزْتَادٌ]; or د, as in اِدْرَاكٌ [for اِدْتَكِرٌ, originally اِدْتَكِرٌ]; or د, as in اِدْرَاكٌ [for اِدْتَرَاكٌ, originally اِدْتَرَاكٌ]: and sometimes after ج, as in اِجْتَمَعُوا, a dial. var. of اِجْتَمَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَدْتُ for جَدْتُ; and after ز, as in جَزْدٌ for جَزْتُ: it is also substituted for the ت of تَوَلَّجٌ: contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرَدِي for مَرَطِي. (MF.) — [As a numeral, it denotes Four.]

ذ

R. Q. 1. ذَادٌ, inf. n. ذَادَةٌ and ذَادَةٌ, He (a camel, §) ran (عَدَا) most vehemently, (S, M, K, TA,) going a pace quicker than that termed عَقَقٌ [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. اَسْرَعَ وَاخْضَرَ (K): accord. to AA, ذَادٌ is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n. ذَادَةٌ is syn. with اِخْضَارٌ]: and in the Nawádir [app. of Aboo-'Amr Esh-Sheybánee] it is said that ذَوْدًا (inf. n. ذَوْدَةٌ) and ذَوْدًا (inf. n. ذَوْدَةٌ) and ذَوْدًا (inf. n. ذَوْدَةٌ) are syn. with عَدَا; and that ذَادَةٌ and ذَادَةٌ signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَفْدٌ [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed حَبَبٌ [q. v.], not so quick as that termed رَبْعَةٌ [q. v.]. (TA.) You say, ذَاتَاتُ الدَّابَّةِ The beast ran a pace quicker than that termed عَقَقٌ. (M.) And ذَادًا فِي اِثْرِهِ He followed him, having him near before him. (M, \* K, \* TA.) And hence, ذَادًا مِنْهُ He ran (اَخْضَرَ) to escape from him, being followed by him, and being near before him; as also ذَادًا. (M.) — He put a thing in motion.

Bk. I.

(M, K.) — And, contr., He rendered a thing, still, or motionless. (M, K.)

R. Q. 2. ذَادًا: see above. — Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: I Ath says that it may be from تَدَهَّدَةٌ. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

ذَادًا: see ذَادًا, in three places.

ذَادَةٌ inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K:) or the falling of stones in the bed of a torrent. (Lth, IKtt, O.) — And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) — See also the next paragraph, in two places.

ذَادَةٌ (AA, T, S, M, K) and ذَادَةٌ (AA, S, M, K) and ذَادَةٌ (M, K,) all with medd, (TA,) The last (of the days, T) of the [lunar] month; (AA, T, S, M, K;) as also ذَادًا (M:) or the day of doubt; يَوْمُ الشَّكِّ [generally meaning the day of which one doubts whether it be the last of Shaqbán or the first of Ramadán; but here app. relating to any month]: (TA:) or ذَادًا signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth: or each of these two is called ذَادَةٌ; and the two together, الذَادِيَّ: (Th, M:) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِي الْمَحَاقِي: (TA:) pl. ذَادِيَّ, (M, K,) and, by poetic license, ذَاد: (M:) or the ذَادِيَّ are three nights of the latter part of the month, before those called لَيَالِي الْمَحَاقِي: (T, S:) thus says A'Obeyd; and IAar says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase ذَادَةُ الْبَعِيرِ: ذَادَةٌ: Aar says that three of the nights of the month are called the محاق; and three, the ذَادِيَّ; and

these latter are the last; and AHeyth says the like. (T.) ذَادَةٌ signifies also The last part of the night. (Kr, M.) And ذَادَةٌ and ذَادَةٌ and ذَادَةٌ, (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1.

ذَادَةٌ: see the next preceding paragraph, near the end.

ذَادَةٌ: see ذَادَةٌ.

ذَادَةٌ: see ذَادَةٌ, in two places.

ذَاب

1. ذَابَ, (T, S, M, &c.,) aor. ذَابَ, (T, M, A, K,) inf. n. ذَابٌ (T, S, M, A, K) and ذَابٌ (T, M, A, K) and ذَابٌ, (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, ذَابَتْ is said of a she-camel, (T,) or of a دَابَّةٌ [or horse or the like]: (A:) or he held on, or continued, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, اللَيْلُ وَالنَّهَارُ يَذَابَانِ فِي اَعْتَابِهِمَا [The night and the day hold on their course in their alternating]. (A.) — ذَابٌ (K) and ذَابٌ (TA) also signify The act of driving vehemently; and ذَابٌ [the act of driving away, hunting, &c.]. (K, TA.)

4. ذَابَ, (T, S, M, &c.,) inf. n. ذَابٌ, (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and ذَابٌ also signifies اُحْوَجَهُ اِلَى الذُّؤُوبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and ذَابٌ is used by a rájiz, but not necessarily by poetic license, for ذَابُوا. (IAar, M.) — [Hence,] اِدَابَ السَّبْرَ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. مَسَد; and M and L in art. سَاد:) and [in like manner] you say, ذَابْنَا سَبْرًا [for