

may they perish. (T, TA.) And ذبائله ذبائله [app. a mistranscription for ذبائله ذبائله May calamities, or misfortunes, befall him]. (TA.) And ذبائله ذبائله (T, TA) and ذبائله ذبائله (T) May a calamity, or misfortune, befall him. (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. ذبله It (the heat, S, TA) withered it; (namely, a herb [&c.], S;) caused it to wither, or lose its moisture; syn. اذواه; (S, K, TA;) rendered it ذابل. (TA.) — And تدبيل الريح بالاشياء The wind twists, wreathes, or contorts, the things. (TA.)

5. تدبيل It became twisted, wreathed, or contorted. (TA.) One says, تدبيلت الناقة بذنبها تدبيلت The she-camel twisted, or contorted, her tail. (TA.) — [It occurs in the K, in art. راد, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place تدبيلت — تدبيلت She (a woman), being thin, or slender, walked in the manner of men: (M, K:) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbád, K.) — Also He (a man) threw off [all] his garments, except one. (TA.)

ذبل The prime, or first part, or the briskness, liveliness, or sprightliness, (مبعة,) of youth. (Ibn-'Abbád, TA.) — ما له ذبل ذبله see 1. — Accord. to Aq, one says ذبل ذابل and ذبل ذابل, meaning [Deep] abasement or ignominy: and accord. to IAqr, (T,) ذبل ذبل, meaning severe bereavement. (T, K.) ذبلا ذبلا (M, K,) or ذبلا ذبلا (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one deep abasement or ignominy, or severe bereavement]: (M, K:) and one says also ذبلا ذابلا (K,) or ذبلا ذابلا (M,) meaning [likewise deep] abasement or ignominy, (TA,) or severe bereavement. (M, TA.) [See also ذبل and ذبيل.] — Also [Turtle-shell, or tortoise-shell;] the bach, (IAqr, S, Mqb,) or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAqr, S, M, Mqb, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAqr, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S:) or the bones of the bach of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K:) or horns of which are made [the bracelets, or anklets, called] مسك: (En-Nadr, TA:) or a certain thing [or substance] resembling ivory: (Mqb:) Th cites a poet as using the phrase ذات الذبيلات, forming the pl. of ذبل with ذ and ذ; but accord. to the citation of IAqr, the word in this instance is الذبيلات. (M.)

ذبل: see the next preceding paragraph, in four places.

ذبله A piece of camels' or similar dung: (M, K:) because of its drying up. (M.) — And

A withering wind. (M, K.) Dhu-r-Rummeh says,

\* ديار مَحْتًا بَعْدَنَا كُلُّ ذَبَلَةٍ \*

[Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.)

ذبله A woman whose lip is dry. (O, K.)\*

ذبال: see ذبالة. — Also Ulcers that come forth in the side and penetrate into the inside; (K;) i. q. نَقَابَات; and so ذبال, with ذ. (IAqr, T.)

ذبول A calamity, or misfortune; (T, TA;) as also ذبيل and ذبيل: (Ibn-'Abbád, TA:) see 1. [See also ذبيلة, in the first paragraph, and below.]

ذبيل: see ذبل, in three places: — and ذبول.

ذبالة (T, S, M, K) and ذبالة (T, K) A wick (T, S, M, K) that is lighted, (M,) or with which a lamp is lighted, or trimmed: (T:) or ذبالة signifies a wick of which a portion is burnt: (Ham p. 81:) pl. [or coll. gen. n.] ذبال and ذبال. (T, K, TA.) [See an ex. in a verse cited voce ذاحول.]

ذبيلة and [its pl.] ذبائل [or this is pl. of ذبول or ذبيل]: see 1.

ذبال: } see ذبالة.  
ذباله: }

ذابل Withering, or withered; losing, or having lost, its moisture. (TA.) — Spear-shafts (قنا) slender, and of which the ليط [or exterior part] adheres [firmly]: (M, K:\*) [for لاصق بالليط, in the K, I read لاصق الليط, as in the M:] pl. ذبل and ذبل. (M, K.) — Lean, or emaciated: (Ham p. 788.) — See also ذبل, in four places.

ذبول: see ذبيل.

ذحل

ذحل (S, Mgh, Mqb, K) and ذحل (Mqb) Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حقد: (S, Mgh, Mqb, K:) and [simply] enmity: (S, K:) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. ناز: or a desire, or seeking, for retaliation of a crime or of enmity: (K:) pl. (of the former) ذحول (S, Mgh, Mqb, K) and (of the latter, Mqb) اذحال. (Mgh, Mqb, K.) One says, طلب بذحله, meaning بثأره [i. e. He sought to obtain his blood-revenge, or retaliation]. (S, Mqb.) And عنده ذحلي [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. ناز.) [See also a verse of Lebeed cited as an ex. of the preposition ب.]

ذحل: see the preceding paragraph.

ذخر

1. ذخرة, aor. ذخر, (S, Mqb, K, &c.,) inf. n. ذخر, (S, K,) or this is a simple subst., and the inf. n. is ذخر; (Mqb;) and ذخرة, (S, A, Mqb, K,) of the measure افعل, (S, Mqb,) originally اذخرة, the ت being changed into د, and the ذ being incorporated into it; and some of the Arabs say ذخرة, which is allowable; but the former is more common; (Zj;) He hoarded it, treasured it, or laid it up for the future; reposed it, or stored it, in secret; (A;) or he prepared it, or provided it; (Mqb;) for a time of need: (A, Mqb:) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K "or") took it for himself, or prepared it. (K.) Some have made a distinction between ذخر and ذخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — ذخر لنفسه حديثا حسنا (A) † He reserved, or preserved, for himself [a good story, or the like]. (TA.) — ذخر من عدوه † [He (a horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need]. (M in art. صون.) [See also مدخر, below.] — فلان ما يدخر نصحا † [Such a one does not treasure in his heart good advice]. (A, TA.)

8. اذخر and اذخر: see 1, in three places.

ذخر: see 1: — and see the next paragraph, in two places.

ذخيرة (S, A, Mqb, K) and ذخر (A, Mqb, K) A thing hoarded, treasured, or laid up; reposed, or stored, in secret; (A;) or prepared, or provided; (Mqb;) for a time of need: (A, Mqb:) or taken for one's self, or prepared: (K:) pl. of the former, ذخائر; (S, A, Mqb;) and of the latter, اذخار. (Mqb, K.) — You say, جعل ماله ذخرا عند الله † [He made his wealth to be a store in the hands of God, by applying it to pious uses]. (A.) — And اعمال المؤمنين ذخائر † [The works of the believer are things laid up for the time of need, i. e. the day of resurrection]. (A.)

ذخر † Fat; as an epithet. (AA, K.)

اذخر [A kind of sweet rush; juncus odoratus; or schœnanthum;] a certain plant, (S, Mgh, Mqb,) or herb, (K,) well known, (Mqb,) in form resembling the قولان [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Mqb;) which, when it dries, becomes white; (Mqb;) used for roofing houses, over the wood, and for graves: (TA:) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the قولان [or papyrus-plant], save that it is wider, and smaller in the كعوب [which means either the joints or the internodal portions]; and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged