زَهَبَ فِي طَلَبِ الشَّيْءِ ... [.meaning such a thing He tried every way, or did his + [He tried every way, or did his utmost, in seeking the thing]. (K in art. موت.) And أَهْبَ فِي اللِّينِ كُلَّ مَذْهَبَ إِلا مَعَامًا And the utmost degree of softness]: said of the skin. (TA in that art.) الأهب إليك - Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K. voce إلى.) ... He inclined | + نَزَعَ i.q. ذَهَبَ إِلَى أَبِيهِ فِي الشَّبَهِ to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نزع.)== (; TA) زَهْبٌ , (Ş, K,) aor. - , (K,) inf. n. زَهْبٌ , (TA) and i, with two kesrehs, (IAar, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) He (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K,) by reason of the greatness thereof in his eye: (S:) it is derived from ذَهَبُ : and the epithet applied to a man in this case is (TA.) ذَهَبٌ *

2: see 1, in the former half of the paragraph, in two places: == and see also 4.

4: see 1, in the former half of the paragraph, in three places. Also ازهبه (Msb, K,) inf. n. زَنَدْهِيْبُ; (Ş;) and نَعْبهُ (K,) inf. n. إِذْهَابُ (Ş;) He gilded it; did it over with gold. (Ş, Mşb, K.)

[Q. Q. 2. تَمَذْهَبُ, from مَنْهُبُمُ , is used by late writers as meaning + He followed, or adopted, a certain religious persuasion or the like.]

ذَهُبُ : see : مَنْهُبُ : see also the last sentence of the paragraph here following.

[Gold;] a certain thing well known; (S, Msb, &c.;) accord. to several of the leading lexicologists, (TA,) i. q. تبر; (A, L, K, &c.;) but it seems to have a more general meaning; for is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem. : (S,* Msb, K,* TA :) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of (Msb, TA,) [or rather as a coll. gen. n., for] ذَهَبَة is the n. un., (K,) signifying a piece of (in gold]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem. : Y is the dim. of ذَهَب, the ة being added because the latter word is fem., like as it is in ie in ie and and signifies a lit- زَهَبَة; or it is the dim. of مُعَيَّسَة tle piece of ذهب [or gold]: (TA:) the pl. of ذهب the piece of ذَهُوبٌ a pl. of pauc.] (S, A, Msb, K) and أَذْهَاب (Ṣ, Ķ) and ذَهْبَانُ (Nh, Mạb, Ķ) and ذَهْبَانُ (Nh, TA.) [ماً: الذَّهُب] means Water-gold; goldpowder mixed with size, for ornamental writing gc.] - The yolk, or the entire contents, i. e. yolh and mhite, (مَعْمَ K, TA, with the unpointed , Bk. I.

TA, [in the CK and in my MS. copy of the K (,,)) of an egg. (K.) - Also, (S, K,) in a copy of the T written (نَعْبَ (TA,) A certain measure of capacity, for corn, used by the people of El-Yemen, (S, K,) well known: (S:) pl. زَعْبَ (K) and إِذَهْبَ (the latter a pl. of pauc.,] (S, K,) and pl. pl. [i. e. pl. of the latter of the pls. above] if (S, and so in the K accord. to the TA,) mentioned by A'Obeyd, (S,) or أَذَاهَبَ (So in the CK.)

isee 1, last sentence.

ذِهْبَة A rain : (Ṣ:) or a weak rain : or a copious rain : (A'Obeyd, Ķ:) pl. ذِهَابٌ. (A'Obeyd, Ṣ, Ķ.)

ذَهَبَّ : قَوَفَ , first sentence. ذَاهِبْ عَوْفَ : ذَهُوبْ ذَاهِبْ عَوْفَ : قَوْفِبْ : قَوْهَبْ عَوْفَ : قَوْمَبْ : قَوْمَ : : قَوْمَ : [part. n. of : وَقَعَتْ : Going [in any manner,

or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K:) and لأهبُ في signifies the same [in an intensive manner]. (K.) _____ [الملول] means + Excessive in length or tallness.]

is an inf. n. : (JK, A, K :) ____ and also مَدْهَب signifies A place of ذَهَاب [or going, &c.]: and a time thereof. (JK.) _ [Also A place to which one goes : see an ex. voce And hence,] 1 A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. أُمْتَوَضًا ; (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) _ [Also A way by which one goes or goes away. ___ And hence, as in several exs. in the first paragraph of this art.,] 1 A way, course, mode, or manner, of acting or conduct or the like: (Msb, K, TA:) t [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a may of believing, opining, thinking, or judging ;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion : (Msb :) and زُهْبُ signifies the same. (JK, TA.) [The pl. is مَذَاهبُ Hence, ذوو مذاهب + Persuasions, as meaning persons holding particular tenets in religion or the like.] ___ Also + Origin : (Ks, Lh, K :) so in the لَا يُدْرِى لَهُ and مَا يُدْرَى لَهُ أَيْنَ مَذْهَبُهُ sayings, مَدْهَب, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)

فَنْهُبُ Gilt, or done over with gold; (Ṣ, A, Ķ;) as also لَمُنَعَبُ (A, Ķ) and لَمَنْهُبُ. (T, Ķ.) ______ Also sing. of مُنَاهبُ, which signifies Shins gilt, (ISk, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISk, TA:) or gilt straps or thongs: (Ṣ, TA:) and variegated, or figured, [garments] of the kind called : بَرُود (JK, TA:) [or it is applied as an epithet to such garments; for] you say بَرُدْ مُنْهُبُ (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so تُعَيْتُ مُذْهُبُ [i. e. of a gilded bay colour]: (S, TA:) fem. with 3: the mare thus termed is of a clearer colour and thinner skin. (TA.) — See also the next paragraph, in three places.

explained , الهُذْهَبُ ٢ (S.) مَذْهَبُ by Lth as the name of + A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed] الوَضَو، (K,* TA,) and on other occasions, (TA,) is [said to be] correctly [البذهب], with kesr to the o: (K:) applied to the devil, (TA in art. شيط,) as meaning the who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المُهَدَّب (Fr, TA in art. رهذب) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, * به مذهب means + [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وضوء: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like :] but accord. to the K, it is correctly المُدْهبُ. (TA.) Az says that the people of Baghdad apply the appellation to + A man who inspires vain suggestions; and that the vulgar among them pronounce it ***مذهب**. (TA.)

مَذْهَبَةُ [A cause, or means, of doing array with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be مَذْهَبَةُ لَأَشَرُ (i. e. + A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَحْسَبَةٌ

مَدْهَبٌ see : مَذَهَبٌ

1. زَهُلَ عَنْهُ, (JK, S, Msb, K,) aor. -, (S, K,) inf. n. زَهُولْ (JK, Ṣ,) or دَهُولْ, (Mṣb,) or both; (K;) and ذَهل (S, Msb,) aor. - , (Msb,) inf. n. زُهُوڵ; (Ṣ;) He forgot it, or neglected it; (Ṣ;) he was, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K,* in the K being a mistake for عَلَى عَهْد ; TA as in the [JK and T and] M; TA;) or ,علمّى عَهْد in consequence of his being diverted by something : (T, K:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) زَهُولْ is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c. : (Ksh and Bd in xxii. 2:) or the being diverted from one's constant companion, or familiar, so



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