

last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the tongue: (M, A:) or ذبذبة has this latter meaning: (K:) and ذبذب signifies the genitals; or, as some say, the testicles; (M;) one of which is termed ذبذبة. (M, K.)

ذبذب: see ذبذب.

ذبذب: see ذبذب, in two places.

ذبذبة: see ذبذب, in three places: — and see also ذبذب.

ذبذب Certain things that are hung to the [women's camel-vehicle called] هودج, (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رعث);] as also ذبذبة: (M, K:) the sing. of the former is ذبذب, (T,) or ذبذب, with damm. (TA.) — And The fringes, and edges, of a [garment of the kind called] برودة; because of their motion upon the wearer when he walks: sing. ذبذب. (TA from a trad.) — See also ذبذب, in two places.

ذاب: } see ذب.  
الذئب: }

أذب: see مذبوب: = and ذب. = Also The tush, or canine tooth, of the camel. (T, K.) = And Tall, or long; syn. طويل. (K.)

مذب: see ذباب.

أرض مذبة (S, M, K) and مذبوبة (Fr, S, K) A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.)

مذبة A thing with which one drives away flies; (S, M, K;) a fly-whisk made of horse-hairs: (T:) [pl. مذاب whence,] one says of wild-animals, أذناها مذابها [Their tails are their fly-whisks]. (A.)

مذبت † A rider hastening, or making haste, (T, S, M, K,) apart from others: (S, M, K:) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذبابة [or any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

\* مسيرة شهر للمبغير المذبذب \*  
† [A month's journey to the hastening camel], (M,) or للمبغير المذبذب [to the hastening messenger], (TA,) by المذبذب is meant المذبذب. (M, TA.) — † A quick journey: or one in which is no flagging, or langour. You say, لا يخالون [They will not reach the water but by a] quick [night-journey thereto]. (S.) And خمس مذبت † [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or langour. (T.) — † ظمرو مذبت † [An interval between two waterings] of long duration, in which one journeys

from afar (T, S, M, K) and with haste, (T, S, K.)

مذبوب A camel attacked by flies, (A'Obeyd, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies; as also أذب: or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there: (M:) and the former, a horse into whose nostril the fly has entered. (A.) — See also أرض مذبة, above. — Also † Possessed; or mad, or insane. (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذبوب, and in other copies thereof omitted,] † Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مذبذب Driven away: (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., تَزَوَّجَ وَإِلَّا فَأَنْتَ مِنَ الْمَذْبُذِبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذب "the act of driving away:" or, accord. to I Ath, it may be from the signification of "motion and agitation." (TA.) And it is said in the Kur [iv. 142], مَذْبُذِبِينَ بَيْنَ مَذْبُذِبِينَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex. of the meaning next following. (S, M.) — A man (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and مذذب signifies the same; (K;) as also مذبذب. (M.)

مذبذب: see what next precedes: — and see also مذذب.

مذبذب: see مذذب, last sentence.

ذبح

1. ذبح, (S, M, K, &c.) aor. ذ, (K,) inf. n. ذبح (S, M, K, &c.) and ذباح, (K.) He cut, or divided, lengthwise; clave; split; slit; rent, or rent open; ripped, or ripped open. (S, M, K, &c.) [Accord. to Fei,] this is the primary signification. (M, K.) [But see what follows.] You say, ذبح فارة المسك † He (a perfumer, A) ripped open the follicle, or vesicle, of musk, (A, TA,) and took forth the musk that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذبح in the sense here next following.] — He slaughtered [for food, or sacrificed,] (L, TA) an animal, (M, K,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the وِجَانِ [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. q. نحر: but correctly, النبح is in the throat; and النحر is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter

word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذكاة, in art. ذكو.]) Also † He slaughtered, or slew, in any manner. (L.) [You say, ذبح عنه He slaughtered, or sacrificed, for him, by way of expiation.] And ذبح بعضهم بعضاً † [They slaughtered, or slew, one another]. (S, K.) And أخذهم بنو أذخهم بالذباح † The sons of such a one slaughtered, or slew, them. (TA.) And ذبح (inf. n. تذبیح, KL) signifies the same as ذبح, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يذبحون أبناءكم † [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining. (Abou-Is-hak, TA.) — Hence, † He killed; because الذبح [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kadee, (Mgh,) مَنْ جَعَلَ قَاضِيًا بَيْنَ مَنْ سَلَّطَ عَلَيْهِ كَادِيَةً † [Whoso is made a Kadee among the people, he is as though he were slaughtered without a knife]: (Mgh, TA:\*) expl. by some as meaning, † he is as though he were killed [&c.]. (TA.) — [Hence, also, because الذبح renders the flesh of an animal allowable, or lawful, as food,] † It rendered allowable, or lawful: as salt and the sun and the fishes called نينان (pl. of نون) do wine, by changing its quality, as is said in a trad. (TA.) — Also † He broached, or pierced, a دن [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, M, K, &c.) — And † He, or it, choked. (K, TA.) You say, ذبحة العبرة † Weeping choked him. (A, TA.) — And, said of thirst, † It affected him severely, or distressed him. (A, TA.) — ذبحت اللحية فلانا † The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be بلحيتته. (K, TA.)

2: see 1. — تذبیح is [said to be] syn. with ذبح, (K, TA,) in prayer: accord. to Hr, ذبح رأسه signifies He lowered his head, in inclining his body in prayer; like ذبح: and accord. to Lth, ذبح signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ذبح, with the unpointed د. (TA.)

6. They slaughtered, or slew, one another. (S, MA, K.) One says, التبايح التبايح