signify the *number of the* ذُرِّيَّة. (M.) One says, أَنْمَى ٱللّٰهُ ذَرْأَكَ and ذَرْوَكَ, meaning *May God increase* [*the number of*] *thine offspring.* (T.) — And ذَرْوُ النَّارِ occurs in a trad., as some relate it, instead of ذَرْءُ النَّارِ, as others relate it; meaning [either *The children of the fire* of Hell, agreeably with what next precedes, or] *to be scattered in the fire.* (Ṣ and TA in art. ذرأ.) = Also, ذَرْوٌ, The *curved extremity of a bow.* (So in a copy of the S.)

ذَرًى, also written ذَرًا, (or, accord. to some copies of the Ṣ, ▼ ذُرًى,) *A thing* [*such as dust &c.*] *that the wind has raised,* or *made to fly, and carried away:* (Ṣ:) or it signifies *what one has winnowed;* (M;) or مَا تَذْرُوهُ [*what thou winnowest,* as is indicated by the context of this explanation]; like as نَفَضٌ signifies مَا تَنْفُضُهُ. (T.) — And ذَرًى or ▼ ذُرًى (accord. to different copies of the Ṣ) *Tears poured forth:* (Ṣ:) or so ▼ ذَرِىٌّ [or دَمْعٌ ذَرِىٌّ]. (M, TA.) = Also *A shelter;* (M, TA;) *anything by which one is protected,* or *sheltered:* (Ṣ, Mṣb:) *a shelter from the cold wind, consisting of a wall,* or *of trees:* and particularly *a shelter that is made for camels such as are termed* شَوْل, *by pulling up trees of the kind called* عَرْفَج *&c. and placing them one upon another in the direction whence blows the north,* or *northerly, wind, in the camels' nightly resting-place.* (T.) [Hence,] one says, فُلَانٌ فِى ذَرَى فُلَانٍ *Such a one is in the protection of such a one.* (T.) And أَنَا فِى ظِلِّ فُلَانٍ وَفِى ذَرَاهُ *I am in the protection of such a one, and in his shelter.* (Ṣ.) And [hence, perhaps,] إِنَّ فُلَانًا لَكَرِيمُ الذَّرَى † *Verily such a one is generous in disposition.* (AZ, T.) — Also The *court,* or *yard,* (فِنَآء,) *of a house.* (Ḥar pp. 56 and 442.) = See also ذَرْوٌ, in two places.

ذُرًى: see ذَرًى, in two places: — and ذُرَاوَةٌ.

ذَرْوَةٌ *Much property;* like ثَرْوَةٌ: so in the saying, هُوَ ذُو ذَرْوَةٍ [*He is a possessor of much property*]. (TA.) = See also ذِرْوَةٌ.

ذُرْوَةٌ: see what next follows.

ذِرْوَةٌ and ▼ ذُرْوَةٌ The *upper,* or *uppermost, part* of a thing (Ṣ, M, Mṣb, Ḳ) of any kind; (M, Mṣb;) and so, accord. to Et-Taḳee Esh-Shemenee, ▼ ذَرْوَةٌ: (TA:) and particularly, of a camel's hump, (Ṣ, M,) and of the head: (M:) and *a camel's hump* itself: (TA:) pl. ذُرًى. (Ṣ, TA.) It is said in a trad., أُتِىَ بِإِبِلٍ غُرِّ الذُّرَى [or غُرِّ الذُّرَى?] *He brought camels having white humps.* (TA.) And in another trad., عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَانٌ [*On the hump of every camel is a devil*]. (TA.) And in a prov., مَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ [*He ceased not to twist* the fur of *the upper part and the fore part of the hump:* originating from, or occurring in, a trad., which see explained in art. غرب]: it means, † *he ceased not to render familiar,* or *tame,* [or rather *to endeavour to do so,*] *and to remove refractoriness.* (TA.) — [Hence,] تَزَوَّجَ مِنْهُمْ فِى الذِّرْوَةِ وَالنَّاصِيَةِ (T, M*) † *He married among the noble and high of them.* (T.)

ذَرِىٌّ: see ذَرًى. = ذَرًى ذَرِىٌّ *A warm shelter.* (TA.)

ذَرِيَّةٌ *A she-camel by means of which one conceals himself from the objects of the chase:* on the authority of Th: but the more approved word is with د [i. e. دَرِيَّةٌ, or, accord. to AZ, دَرِيئَةٌ]. (M.)

ذُرَاوَةٌ (vulgarly pronounced ذَرَاوَة, TA) *What has become broken into small particles,* (M, Ḳ,) *and dried up,* (M,) or *of what has dried up,* (Ḳ,) of a plant, or of herbage, *and has been blown away by the wind.* (M, Ḳ.) — And *What has fallen of,* or *from, corn,* (M, Ḳ,) or especially *wheat,* (Lḥ, M,) *in the process of winnowing.* (M, Ḳ.) And *What has fallen of,* or *from, a thing;* as also ▼ ذُرًى. (M,* Ḳ.)

ذُرِّيَّةٌ: see ذَرْوٌ.

الذَّارِيَاتُ [as used in the Ḳur li. 1] means *The winds* (Ṣ, Bḍ, Jel) *raising,* or *making to fly, and carrying away,* or *dispersing, the dust &c.:* (Bḍ, Jel:) or † *the prolific women;* for they scatter children: or † *the causes of the scattering of the created beings, angels and others.* (Bḍ.)

مِذْرًى (Ṣ, M) and ▼ مِذْرَاةٌ (M) *A wooden implement,* (Ṣ, M,) or *a small wooden implement,* (so in one copy of the Ṣ,) *having* [*several*] *extremities* [or *prongs*], (Ṣ,) *with which one winnows* (Ṣ, M) *wheat, and with which the heaps of grain are cleared* [*from the straw &c.*]: (Ṣ:) or the former word signifies the *thing with which the wheat is carried to be winnowed:* and the latter, the *wooden implement with which one winnows.* (T.) = Also, the former word, The *extremity of the buttock:* (AO, T, M, Ḳ:) or ▼ مِذْرَوَانِ signifies the *two extremities of the two buttocks;* (A'Obeyd, T, Ṣ, M, Ḳ;*) or the *two uppermost parts of the two buttocks;* (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, Ṣ, M, Meyd, Ḳ;) for if the sing. were مِذْرًى, the dual would be مِذْرَيَانِ. (A'Obeyd, T, Ṣ, M, Meyd.) Hence, (Meyd,) ▼ جَآءَ يَنْفُضُ مِذْرَوَيْهِ [*He came shaking the two extremities,* or *the two uppermost parts, of his buttocks*]; (Ṣ, Meyd, Ḳ;) a prov., applied to one behaving insolently (بَاغٍ), and threatening; (Ṣ, Ḳ;*) or to one threatening vainly: (Meyd, and Ḥar p. 603:) and ▼ جَآءَ يَضْرِبُ مِذْرَوَيْهِ [*He came striking* &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Ḥar ubi suprà.) — ▼ مِذْرَوَانِ also signifies The *two sides of the head:* (M, Ḳ:) or مَذَارٍ signifies the *temples of the head;* and the sing. is مِذْرًى; accord. to AA. (Ṣ.) — Also, ▼ مِذْرَوَانِ, The *two places,* of a bow, *upon which lies the string, in the upper portion and the lower:* (AḤn, Ṣ, M, Ḳ:) and in this sense it has no sing.: (Ṣ:) or, accord. to AA, its sing. is مِذْرًى. (M.)

مِذْرَاةٌ: see the next preceding paragraph, first sentence.

مِذْرَوَانِ: see مِذْرًى, in five places.

مُذَرًّى, fem. مُذَرَّاةٌ, A sheep *having a portion of its wool left unshorn between the shoulders when the rest has been shorn.* (T.) [See 2.]

ذعب

5. تَذَعَّبَتْهُ الجِنُّ, (Ḳ,) as also تَذَأَّبَتْهُ, (TA,) *The jinn frightened him,* or *terrified him.* (Ḳ.)

7. انذعب, (Ḳ,) as also انثعب, the latter thought by Az to be the original word, (TA,) *It* (water) *flowed, ran, streamed,* or *poured: it flowed in a continuous stream.* (Ḳ.)

ذُعْبَانٌ *A young wolf.* (Ḳ.)

رَأَيْتُهُمْ مُذْعَابِّينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانٍ, (Ḳ,) and مُثْعَابِّينَ, (TA,) *I saw them following one another as though they were the mane of a male hyena.* (Aṣ, Ḳ.)

ذعر

1. ذَعَرَهُ, aor. ـُ, inf. n. ذَعْرٌ; (Ṣ, A, Mṣb, Ḳ;) and ▼ اذعره, (TA,) inf. n. إِذْعَارٌ; (Ḳ;) *He frightened him; made him afraid.* (Ṣ, A, Mgh, Mṣb, Ḳ, TA.) Hence, قُمْ فَأْتِ القَوْمَ وَلَا تَذْعَرْهُمْ عَلَىَّ *Arise thou, and go to the people,* meaning Ḳureysh, *but do not make them to be frightened at me;* i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Ḥodheyfeh, on the night of the Aḥzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: كَذٰلِكَ لَا تَذْعَرُوا عَلَيْنَا, meaning, *Let that suffice you: make not* our camels *to be frightened at us.* (TA.) — ذُعِرَ, (Ṣ, Ḳ,) inf. n. ذَعْرٌ; (TA;) and ▼ انذعر; (TA;) [and app. ▼ تذعّر; of which see the act. part. n., below;] *He became frightened,* or *afraid.* (Ṣ, Ḳ, TA.) [You say, ذُعِرَ مِنْهُ *He was frightened at him,* or *it.*]

4: see above, first sentence.

5 and 7: see 1.

ذُعْرٌ *Fright.* (Ṣ,* Mgh, Mṣb,* Ḳ.)

ذَعَرٌ *A state of stupefaction,* (Ḳ,) *by reason of shame,* or *pudency.* (TA.)

ذَعِرٌ, a possessive epithet, (T, TA,) or ▼ ذُعَرٌ, (Ḳ,) A thing *feared;* a *frightful* thing. (T, Ḳ.) — See also مَذْعُورٌ.

ذُعَرٌ: see ذَعِرٌ.

ذَعْرَةٌ *A fright.* (TA.)

ذُعَرَةٌ [an intensive epithet, *Very fearful.* — And hence,] *A certain bird,* (Ḳ,) *a small bird,* (T,) *found in trees, always wagging its tail,* (T, Ḳ,) *never seen otherwise than frightened.* (T, TA.)