

respect of the point, or place, to which the way that thou tookest leads]. (IAar, M.) = Also † Relationship; nearness with respect to kindred; or near relationship. (K.)

ذُنَابِي: see ذَنْبٌ, in three places. — It is also applied to *Four [feathers] in the wing of a bird, after what are called الخَوَافِي*. (S.) — It is said in a trad., *مَنْ مَاتَ عَلَى ذُنَابِي طَرِيقَ فَبُؤْمِنِ أَهْلِهِ*, meaning [† *Whosoever dies*] *purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof.]* (TA.) = Accord. to Fr and the S, it signifies also *A fluid like mucus that falls from the noses of camels*: but this is a mistake: the right word, as stated by IB and others, is ذُنَانِي. (L, MF, TA.)

ذُنَيْبَا *A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]*. (M, K.) [See also ذُنَيْبَا, in art. ذن.]

ذُنَيْبِي † *A certain kind of [the striped garments called] بُرُود* [pl. of بُرْدٌ]; (AHeyth, K;) as also ذُنَيْبٌ. (TA.)

ذَانِبٌ † *Following in the track of a thing*. (TA.) See also ذَنْبٌ, in the latter half of the paragraph.

أُذُنِبٌ *A [lizard of the kind called] صَبٌّ having a long tail*. (T, L.) [See also ذُنُوبٌ.]

تَذُنُوبٌ and تَذُنُوبٌ, and with ة: see 2.

مَذْنَبٌ: see the next paragraph.

مَذْنَبٌ *A long tail*. (IAar, T, K.) — And [hence, app. for مَذْنَبٌ], (T,) or مَذْنَبٌ (TA, [but see this latter below,]) *A [lizard of the kind called] صَبٌّ*. (T, TA.) — Also, (S, K,) or مَذْنَبٌ, like مَقْعَدٌ, (A,) and مَذْنَبَةٌ (M, TA,) † *A ladle*; (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذْنَابٌ. (S, M.) — And † *A water-course, or channel of a torrent, in a tract at the foot of a mountain*; (Lth, T, S, M, A, K;) *not wide*; (A;) or *not very wide*; (M;) or *not very long and wide*; (Lth, T;) as also ذُنَابَةٌ: (S:) the تَلْعَةُ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also *a water-course or channel of a torrent, between what are termed تَلْعَتَانِ*; (TA; [see تَلْعَةُ, and see also مَدْفَعٌ];) or this is termed تَلْعَةٌ † ذُنَابٌ; (T;) or it is termed ذُنَابٌ, of which the pl. is ذُنَابٌ: (M, K;) also *a water-course, or channel of a torrent, [running] to a tract of land*: (M, K;) and *a rivulet, or streamlet*, (K,) or the like thereof, (AHn, T, M,) *flowing from one رَوْضَةٌ [or meadow] to another*, (AHn, T, M, K,) and *separating therein*; (T;) as also ذُنَابَةٌ and ذُنَابَةٌ; (K;) and the tract over which this flows is also called مَذْنَبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.

مَذْنَبَةٌ: see the next preceding paragraph.

مَذْنَبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called صَبٌّ, as seems to be indicated in the TA,]

Finding difficulty in parturition, and therefore stretching out her tail: (K:) [but accord. to Az,] it is applied to a صَبٌّ only when he is *striking with his tail a hunter or a serpent desiring to catch him*. (T.) See also مَذْنَبٌ. — See also 2, in two places.

مَذْنُوبٌ † *A man followed [by dependants]*. (A.)

مَذْنَابٌ *A camel that is at the rear of other camels*; (K;) as also مَسْتَذْنَبٌ. (TA.) — See also 3.

سَحَابٌ مَذْنَابٌ † *Clouds following one another*. (A.)

مَسْتَذْنَبٌ: see مَذْنَابٌ. — Also *One who is at the tails of camels*, (S, TA,) *not quitting their track*. (TA.)

ذِه

ذِهِي and ذِهِي: see art. ذَا.

ذهب

1. ذَهَبٌ, (S, A, &c.,) aor. َ, (A, K,) inf. n. ذَهَابٌ (S, A, Mṣb, K) and ذَهَابٌ (TA) and ذُهُوبٌ (S, A, K) and مَذْهَبٌ (A, K,) *He (a man, S, [and a beast,]) went [in any manner, or any pace]; went, or passed, along; marched; journeyed; proceeded: went, or passed, away; departed: syn. مَشَى, (A,) or سَارَ, (K,) or مَرَّ: (S, A, K:) and said of a mark or trace or the like [as meaning it went away]. (Mṣb.) [And hence, † *It wasted away; became consumed, destroyed, exhausted, spent, or expended.*] — ذَهَبَ إِلَيْهِ *He went, repaired, betook himself, or had recourse, to him, or it.* (TA.) And they say also, ذَهَبَ الشَّامُ [He went to Syria]; making the verb trans. without a particle; for although الشَّامُ is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ *He, or it, went from, quitted, relinquished, or left, him, or it.* (TA.) — ذَهَبَ فِي الْأَرْضِ (A, Mṣb,) inf. n. ذَهَابٌ and ذُهُوبٌ and مَذْهَبٌ, *He went away [into the country, or in the land]: (Mṣb:) [but it often means † *he went into the open country, or out of doors, to satisfy a want of nature: or simply*] † *he voided his excrement, or ordure.* (A.) — ذَهَبَ بِهِ *He went, or went away, with him, or it: (A:) and he made him, or it, to go, go away, pass away, or depart; (A, Mṣb, K;) as also ذَهَبَ بِهِ, (S, A, Mṣb, K,) and ذَهَبَ بِهِ, (K,) but this is rare; (Zj, TA;) and ذَهَبَهُ, inf. n. ذَهَيْبٌ: (MF:) [all may likewise be rendered *he removed, dispelled, put away, or banished, it; properly and tropically: and † *he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it; and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of ب, accompaniment is necessarily signified; but not otherwise; so that if you*****

say ذَهَبَ بِهِ, the meaning is, *he went away with him, or it; i. e., accompanying him, or it; [he took away, or carried off or away, him, or it;] but if you say ذَهَبَهُ or ذَهَبَهُ, the meaning is, he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it: this, however, is not agreeable with the phrase in the Kur [ii. 16], ذَهَبَ اللَّهُ بِنُورِهِمْ [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَيْنَ يَذْهَبُ بِكَ, which may mean † *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mṣr, it is a saying of the people of Baghdād, addressed to him whom they charge with foolish judgment or opinion, as meaning* أَيْنَ يَذْهَبُ بِعَقْلِكَ † [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ † *His reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect. And ذَهَبَ قُؤَادُهُ † *His heart forsook him, or failed him, by reason of fear or the like.*] And ذَهَبَ لَحْمُهُ † [His flesh wasted away]. (K in art. بحر, &c.) And ذَهَبَ الرَّجُلُ فِي الْقَوْمِ † *The man became lost [or he disappeared] among the people, or party.* (A.) And ذَهَبَ الْمَاءُ فِي اللَّبَنِ † *The water became lost [or it disappeared] in the milk.* (A.) — ذَهَبَ عَلَيْهِ † *It escaped his memory; he forgot it.* (A, TA.) And † *It was, or became, dubious, confused, or vague, to him.* (MA.) — ذَهَبَ مَذْهَبًا حَسَنًا (S, A, TA) † *He pursued a good way, course, mode, or manner, of acting or conduct or the like.* (TA.) And ذَهَبَ فِي الدِّينِ مَذْهَبًا † *He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion.* (Mṣb.) And ذَهَبَ مَذْهَبٌ فَلَانَ † *He pursued the way, course, mode, or manner, of acting &c. of such a one.* (Mṣb.) And ذَهَبَ لِدَهَيْبِهِ † *He pursued his way, course, mode, or manner, of acting &c.* (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ † *He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief.* (K, TA.) And ذَهَبَ يَذْهَبُ فَلَانَ † *Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Aboo-Haneefeh.* (A.) [And ذَهَبَ إِلَى أَمْرٍ كَذَا † *He held, or was of opinion, that the thing, or affair, or case, was so. And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ † *He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also † *he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression. And ذَهَبَ بِهِ إِلَى مَعْنَى كَذَا † *He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as******