

عِنْدَهُ زُبُلٌ مِنْ تَمْرٍ. (Mṣb, TA.) One says, *عِنْدَهُ زُبُلٌ مِنْ تَمْرٍ* and *زُبَابِلٌ* [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also *زَبْلٌ*.

زُبَالَةٌ Sweepings. (Mṣb in art. كَسَسَ.) — [And hence, Anything; like *زِبَالٌ* and *زَبَلَةٌ*.] One says, *مَا فِي الْإِنَاءِ*, (S,) or *الْبِئْرِ*, (K,) and *السَّقَاءِ*, (TA,) *زُبَالَةٌ*, i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

زَبْلٌ A collector of *زَبْلٌ*: (Mṣb:) one whose occupation is to carry *زَبْلٌ*. (TA.) [In the present day it means A scavenger, or dustman.]

زَبِيلٌ: see *زَبِيلٌ*.

زَابِلٌ and *زَابِلٌ* (S, K) and *زَابِلٌ* and *زَابِلٌ*, but mostly without ء, (K,) [applied to a man,] Short. (S, K.)

زَابِلٌ A calamity, or misfortune: (Ibn-'Abbād, K:) pl. *زَابِلٌ*. (TA.)

زَابِلٌ and *زَابِلٌ*, and the pl. *زَابِلٌ*: see *زَابِلٌ*, in four places.

مَزْبَلَةٌ (S, Mgh, Mṣb, K) and *مَزْبَلَةٌ* (S, Mṣb, K) A place of *زَبْلٌ*: (S, Mgh, Mṣb, K:) a place where *زَبْلٌ* is thrown down: (M, K:) pl. *مَزَابِلٌ*. (TA.)

زبن

1. *زَبَنَهُ*, (Mṣb, TA,) and *زَبَنَ بِهِ*, (TA,) aor. ٺ, (Mṣb, TA,) inf. n. *زَبْنٌ*, (S, M, Mgh, Mṣb, K,) He pushed it, or thrust it; or pushed it, or thrust it, away; (S, * Mgh, * Mṣb, K, * TA;) namely, a thing: (Mṣb, TA:) or a thing from another thing. (M, * TA.) You say of a she-camel, *تَزَبَنُ حَالِبَهَا* She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Mṣb, TA.) And *زَبَنَتْ رِجْلَهَا*, (S,) or *زَبَنَتْ بِفُجَاتِ رِجْلِهَا*, (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: *زَبْنٌ* being [generally] with the stifle-joints; and *رَكُضٌ*, with the hind leg; and *خَبُطٌ*, with the fore leg. (S, TA.) And *تَزَبَنُ شَرْعَهَا بِرِجْلِهَا* She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And *زَبَنَهُمْ* He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (*حَرْبٌ*;) one says, *تَزَبَنُ النَّاسَ*, meaning † It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) — And *زَبَنَتْ عَنْكَ هَدْيَكَ وَمَعْرُوفَكَ*, inf. n. as above, † Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, † thou hast withdrawn, and withheld, from us thy present &c. (TA.) — *زَبْنٌ* also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence *الْمُزَابِنَةُ* (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. *دَاعَعَهُ* i. q. *مُزَابِنَةٌ*, (TA,) inf. n. *زَابِنَةٌ*, (K,) *دَاعَعَهُ* [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — *مُزَابِنَةٌ* signifies [also] The selling dates (S, Mgh, Mṣb, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Mṣb, K) by measure; (Mgh, Mṣb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from *الزَّبْنُ*; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Málík, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, (*بَيْعٌ مُغَابِنَةٌ*) in a kind in which endamaging, or overreaching, is not allowable; (K:) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. *ارزبنوا بيوتهم* They removed their tents from the road, or way. (TA.)

5: see 10, in two places.

6. *تدافعوا* i. q. *تزابنوا* [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. *انزبنوا* They removed, withdrew, or retired to a distance. (K.)

10. *استزبنه* He made him a *زَبُونٌ*; [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also *تَزَبَنُهُ*: (Mgh:) or *تَزَبَنُهُ* and *تَزَبَنُهُ* are like *تَغَبَنُهُ* and *تَغَبَنُهُ* [both app. meaning he esteemed him *غَبِينٌ*, i. e. weak in judgment, and therefore liable to be endamaged, or overreached, defrauded, or deceived; like as *تَضَعَفُهُ* and *تَضَعَفُهُ* both signify "he esteemed him *ضَعِيفٌ*, i. e. weak"]; or like *اسْتَفْبَاهَهُ* and *تَقَبَّاهُ* [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.)

زَبْنٌ A tent, or house, (*بَيْتٌ*) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — See also *زَبْنٌ*. — *مَقَامٌ زَبْنٌ* A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — [In one place in the CK, *الزَّبْنُ* is erroneously put for *الزَّبْنُ*.]

زَبْنٌ: see *زَبْنٌ*. = Also A want, or thing

wanted: you say, *قَدْ أَخَذَ زَبْنَهُ مِنَ الْمَالِ*, i. e. [He has taken] what he wanted [of the property], (K,) and *مِنَ الطَّعَامِ* [of the food]. (TA.)

زَبْنٌ A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., *زَبْنٌ* and *زَبْنٌ*: for] you say, *حَلَّ زَبْنًا مِنْ قَوْمِهِ*, with fet-ḥ, [as well as *زَبْنًا*, with two fet-ḥahs,] and *زَبْنًا*, with kesr, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) = Also A piece of cloth [shaped] after the fashion of the tent (*عَلَى* *تَقْطِيعِ الْبَيْتِ*), like the *حَجَلَةٌ* [a kind of curtained canopy prepared for a bride]. (K.)

زَبْنٌ, (K, TA,) like *كَتَفٌ*, (TA, [the *زَبْنُ* in the CK being a mistranscription for *الزَّبْنُ*]) Vehement in pushing, or thrusting; and so *زَبْنٌ*. (K, * TA.)

زَبْنِيَّةٌ } see *زَبَانِيَّةٌ*.
زَبْنِيٌّ }

زَبْنٌ: see *زَبْنٌ*.

زَبْنَةٌ The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called *زَبْنَتَاهَا* (K, TA) because she pushes, or thrusts, with them. (TA.)

زَبُونٌ One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.] a thing. (Mṣb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Mṣb, K,) or that kicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Mṣb, K, *) with her hind leg (Mṣb) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says *حَرْبٌ زَبُونٌ* (S, A, Mṣb, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed *زَبُونٌ*: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Mṣb.) — As meaning *غَبِيٌّ* [i. e. † Unintelligent, or having little intelligence], and *حَرِيفٌ* [syn. with *مُعَامِلٌ*, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying and selling, a meaning which *مُعَامِلٌ* often has, though, as I have shown in art. *حَرْفٌ*, I do not know any authority for assigning this meaning to *حَرِيفٌ*], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, *حَرِيفٌ*, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpleton, or fool, who is endamaged, or defrauded, (*يُغَبَّنُ*) much;