of the grape-vine, and making them to hang down. (M.) وَذُلِّلَتْ قُطُوفُهَا, in the Ḳur [lxxvi. 14], means † *The bunches being evenly disposed, and made to hang down,* (Ṣ, JM,) *exposed to be plucked:* (JM:) or *being well disposed, and made near:* (IAmb, TA:) or *being within the reach of the seeker,* or *desirer:* (Ibn-'Arafeh, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so:* (Bḍ:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] التَّذْلِيلُ also signifies † *The putting the raceme of the palm-tree upon the branch* [*near it*] *in order that it* [the branch] *may support it:* (AḤn, M:) or تَذْلِيلُ العُذُوقِ, as practised in the present world, is † *the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens.* (T. [See also مُذَلَّل.]) [Hence it is said in the Ḳ that ذُلِّلَ النَّخْلُ signifies وُضِعَ عُذُقُهَا عَلَى الجَرِيدَةِ لِتَحْمِلَهُ: the explanation should be وُضِعَتْ عُذُوقُهَا عَلَى الجَرِيدِ لِتَحْمِلَهَا, i.e. † *The palm-trees had their racemes put upon the branches in order that these might support them.*] — See also what next follows.

4. اذلّهُ, (M, Mṣb, Ḳ,) inf. n. إِذْلَالٌ, (TA,) *He* (God, Mṣb) *lowered, abased,* or *humbled, him;* or *rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled,* and *weak;* (M,* Mṣb, Ḳ, TA;) as also ▼ ذلّلهُ and ▼ استذلّهُ: (Ḳ, TA:) all these signify the same. (Ṣ.) — See also 10. ═ اذلّ [as an intrans. verb] *He* (a man, Ṣ, M) *became one whose companions were low, base, vile,* &c. (Ṣ, M, Ḳ.) — And *He became in a state,* or *condition, that was low, base, vile,* &c. (Ṣ in art. قهر.)

5: see 1.

10. استذلّهُ *He saw him to be* ذَلِيل [i.e. *low, base, vile,* &c.]: (M, Ḳ:) or *he found him to be so;* (TA;) as also ▼ اذلّهُ. (Ḳ.) — See also 4. — استذلّ البَعِيرَ الصَّعْبَ *He plucked off the ticks from the refractory camel in order that he might experience pleasure* [or *relief*], *and so become at ease,* or *tranquil,* (M, Ḳ,) *with him.* (Ḳ.)

[اذْلَوْلَى, a verb of which one of the significations is mentioned in this art. in the Ḳ, belongs to art. ذلى.]

R. Q. 2. تَذَلْذَلَ [app. from ذُلْذُلٌ] *It was,* or *became, in a state of commotion,* or *agitation, and lax, slack,* or *pendulous.* (Ḳ.)

ذُلٌّ and ▼ ذِلَّةٌ and ▼ مَذَلَّةٌ [all mentioned in the M and MA and Ḳ as inf. ns.] *contr. of* عِزٌّ; (Ṣ, M;) [i.e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, inglorious ness, abasement, humiliation,* and *weakness.* (Mṣb, Ḳ.*) وَلَمْ يَكُنْ لَهُ وَلِىٌّ مِنَ الذُّلِّ, in the Ḳur [xvii. last verse], means *Nor hath* taken to himself *any aider* to assist Him and league with Him *by reason of any lowness of condition* in Him, as is the custom of the Arabs to do: (Ḳ, TA: [in the CḲ, يُخالِفُهُ is erroneously put for يُحَالِفُهُ:]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also ذَلِيل. — And see the paragraph here following, in five places.

ذُلٌّ *Easiness, tractableness, submissiveness,* or *manageableness;* (Ṣ, M, Ḳ, and Ḥam p. 50; [mentioned in the M and Mṣb and Ḳ as an inf. n.;]) as also ▼ ذُلٌّ. (M, Ḳ, and Ḥam ubi suprà.) Hence the saying, بَعْضُ الذُّلِّ أَبْقَى لِلْأَهْلِ وَالمَالِ [*Somewhat of submissiveness is most preservative of the family and the property*]: (Ṣ:) or ▼ أَبْقَى لِلْأَهْلِ وَالمَالِ الذُّلُّ, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness* betiding a man when he bears patiently an injury that has befallen him *is most preservative* of him and *of* his *family and* his *property.* (TA.) — Also *Gentleness;* and *mercy;* and so ▼ ذُلٌّ: thus in the phrase, وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ ▼ or الذِّلِّ, (M, Ḳ,) in the Ḳur [xvii. 25, lit. *And make soft to them* (thy two parents) *the side of gentleness;* meaning *treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easiness, tractableness,* or *submissiveness:* (Ḳ:) [and so the former, as has been stated above:] Er-Rághib says that ▼ الذُّلُّ is a consequence of subjection; and الذِّلُّ is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them;* and accord. to the latter reading, *be gentle and tractable,* or *submissive, to them.* (TA.) ═ Also The *beaten track,* (Ḳ,) or *part that is trodden and made even,* (M,) of a road. (M, Ḳ.) Its pl. أَذْلَال occurs in the saying, أَجْرِ الأُمُورَ عَلَى أَذْلَالِهَا *Let events,* or *affairs, take their course in the ways,* or *manners, that are fit,* or *proper, for them, and easy.* (T.) El-Khansà says,

* لِتَجْرِ المَنِيَّةُ بَعْدَ الفَتَى ٱلْـمُغَادِرِ بِٱلْمَحْوِ أَذْلَالَهَا *

[*Let fate take its ways after the youth left behind in El-Maḥw*]; (Ṣ, M;) meaning I mourn not for anything after him: cited by AA: (Ṣ in the present art. and in art. محو:) المحو is here the name of a place. (Ṣ in the latter art.) And one says, أُمُورُ ٱللّٰهِ جَارِيَةٌ عَلَى أَذْلَالِهَا, (Ṣ, M, Ḳ,) and جَارِيَةٌ أَذْلَالَهَا, (M, Ḳ,) *The decrees of God take their* [appointed] *courses:* (Ṣ, M, Ḳ:) here, also, اذلال is pl. of ذُلٌّ. (M, Ḳ.) And ▼ دَعْهُ عَلَى أَذْلَالِهِ *Leave thou him,* or *it, in his,* or *its,* [present] *state,* or *condition:* (Ṣ, M, Ḳ:) in this case it has no sing. (M, Ḳ.) [And so in the saying,] ▼ جَاءَ عَلَى أَذْلَالِهِ *It came in its* [proper] *manner.* (Ṣ, Ḳ.) — See also another usage of أَذْلَال, as a pl. having no sing. assigned to it, voce ذُلْذُل, last sentence.

ذِلَّةٌ: see ذُلٌّ. — In the following verse,

* لِيَهْنِئْ تُرَاثِى لِٱمْرِئٍ غَيْرِ ذِلَّةٍ *
* صَنَابِرُ أُحْدَانٌ لَهُنَّ حَفِيفُ *

[*May my heritage give joy to a man not low,* or *base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, غَيْرِ ذَلِيلٍ, or غَيْرِ ذِى ذِلَّةٍ; and صنابر is put in the nom. case as a substitute for تراث. (M.)

ذَلُولٌ *Easy, tractable, submissive,* or *manageable;* (Ṣ, M, Mṣb, Ḳ;) applied to a beast, such as a horse and the like, (دَابَّة), (Ṣ, M, Mṣb,) and to a man [&c.]; (M;) and so ▼ ذَلُولِىٌّ, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is ذَلَوْلَى, belonging to art. ذلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. ذُلُلٌ (Ṣ, M, Mṣb, Ḳ) and أَذِلَّةٌ. (Ḳ.) A poet applies the epithet ذُلُل to spear-heads, as meaning *Made easy* [*to pierce with*] *by being sharpened, and made thin and slender.* (M.) — See also the next paragraph, in two places.

ذَلِيلٌ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled,* and *weak;* (T, Ṣ, M, Mṣb, Ḳ;) applied to a man; (T, Ṣ;) and ▼ ذُلَّانٌ signifies the same, as a sing.; (Ibn-'Abbád, Ḳ:) or this latter is a pl. of the former, (T,) as also أَذِلَّاءُ (Ṣ, M, Mṣb, Ḳ) and أَذِلَّةٌ (T, Ṣ, Mṣb, Ḳ) and ذِلَالٌ. (M, Ḳ.) — [Also *Gentle;* and *merciful.* Hence,] أَذِلَّةٍ عَلَى المُؤْمِنِينَ أَعِزَّةٍ عَلَى الكَافِرِينَ, in the Ḳur [v. 59], means *Gentle,* (Zj, T,) and *merciful,* (T,) *to the believers, rough in behaviour,* (Zj, T,) and *hard,* or *severe,* (T,) *to the unbelievers.* (Zj, T.) — Also applied to a road, meaning † *Made even,* or *smooth, and easy to be travelled,* or *to walk or ride upon;* as also with ة; being applied to طَرِيقٌ [which is fem. as well as masc.]; (M;) and so ▼ ذَلُولٌ: (T:) pl. of the latter, (T,) or of the former, (M,) ذُلُلٌ: (T, M:) and [in like manner] ▼ مُذَلَّلٌ, so applied, *beaten,* or *trodden, and* [*made*] *even,* or *easy* [*to walk or ride upon*]: (T:) [in like manner also] ▼ ذَلُولٌ is applied to land or ground &c. [as meaning *easy to be travelled,* or *to walk or ride upon,* &c.]. (As, M voce تَرْبُوتٌ.) — Also † *Low,* applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (Ṣ and Ḳ in art. دك:) or ‡ *low and thin,* applied to a wall: (Mgh:) and † *short,* applied to a spear. (T.) — You say also ▼ ذَلِيلٌ ذُلٌّ, [meaning *Exceeding lowness* or *baseness* &c.; or *lowering,* or *abasing, lowness* or *baseness* &c.; i. e.,] using the latter word as an intensive epithet; or as signifying مُذِلٌّ. (M, Ḳ.)

ذَلُولِىٌّ *Good and easy in respect of natural disposition:* pl. ذَلُولِيُّونَ. (Ibn-'Abbád, Ḳ. [In the CḲ, الخَلْقِ is erroneously put for الخُلُقِ.]) See also ذَلُولٌ.

ذُلَّانٌ: see ذَلِيلٌ.