

as to forget him; and being content to relinquish him: (K;) or diversion that occasions grief and forgetfulness. (Er-Rághib, TA.) Hence, in the Kur [xxii. 2], **يَوْمَ تَرَوْنَهَا تَذَهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ** [On the when thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) = See also what next follows.

4. **أَذْهَلَنِي عَنْهُ**, (JK, \*S, Mṣb, TA,) inf. n. **إِذْهَالٌ**, (TA,) It (a thing, JK, S, TA,) or he, (a man, Mṣb,) caused me to forget it, or neglect it; (S;) or to be unmindful of it; (S, Mṣb;) or to neglect it intentionally: (JK:) [like **أَذْهَنِي عَنْهُ**:] and sometimes one says **ذَهَلَنِي**; (Mṣb, TA;) [like **ذَهَنِي**]; but this is rare; or, rather, unknown. (TA.)

**ذَهَلٌ**: see what next follows.

**ذَهَلٌ**, (S, K, \*) and **ذَهَلٌ**, (S, K,) **جَاءَ بَعْدَ ذَهَلٍ مِنَ اللَّيْلِ**, (S, K,) He came after a short portion, or a period, (سَاعَةٌ, K, or هَدًى, S,) of the night: (S, K:) so called because sleep causes men to forget (يُذْهَلُ النَّاسُ) therein: (Ham p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with د. (TA.) = **ذَهَلٌ** also signifies The tree [or plant] **بَشَامٌ** [q. v.]. (JK, Sgh, K.)

**ذَهْلُ** A horse fleet, or swift: (K:) or light, or active: and so a man: pl. **ذَهَالِيلٌ**. (JK.)

**ذَاهِلٌ** [act. part. n. of 1. — And] A man who cares not for ornament and the anointing of himself. (JK.)

ذهن

1. **ذِهْنٌ**, (MA, TA,) aor. ذَهَنَ, (TA,) inf. n. **ذِهْنٌ** and **ذَهْنٌ**, (MA, KL,) He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, (MA, KL, PṢ, TA,) and endowed with a retentive mind. (KL, PṢ.) You say, **ذَهْنٌ** **إِلَى مَا أَقُولُ** Understand thou what I say. (TA.) And **ذِهْنٌ** **هُوَ لَا يَذْهَنُ شَيْئًا** He does not understand anything. (TA.) And **ذَهْنْتُ كَذَا** I understood such and such things. (TA.) And **ذَهْنْتُ عَنْ كَذَا** I understood from such a thing. (TA.) = **ذَاهِنِي فَذَهْنْتُهُ**: see 3. — **أَسْتَذْهِنِي**, and **أَذْهَنِي**, and **ذَهْنِي عَنْهُ**, He, or it, made me to forget it; diverted me from remembering it: (K, \*TA:) [like **ذَهَلَنِي عَنْهُ**, and **أَذْهَلَنِي**.] And **ذَهْنٌ** Memory, or understanding, escaped him, or left him. (JK.)

3. **ذَاهِنِي فَذَهْنْتُهُ** He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.,] in **ذِهْنٌ**. (K.)

4: see 1.

10: see 1. — You say also, **أَسْتَذْهَنَكَ حُبَّ الدُّنْيَا**

The love of the present world took away, or has taken away, thy **ذِهْنٌ** [i. e. intelligence, understanding, &c.]. (TA.) — And **أَسْتَذْهَنَتِ السَّنَةُ الْقَصَبَ** + **ذِهْنٌ**, i. e. pith (نَقْيٌ), of the canes, or reeds. (TA.)

**ذِهْنٌ** (JK, S, Mṣb, K, &c.) and **ذَهْنٌ** (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. **عَقْلٌ**, (JK, K,) and **فَهْمٌ**, (K,) and **فِطْنَةٌ**, (S, Mṣb, K,) and **ذِكَاةٌ**; (Mṣb;) and retentiveness of mind, or memory: (JK, \*S, \*K:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed **ذِكَاةٌ**: and a good quality thereof for the forming ideas of the things that present themselves to it is termed **فِطْنَةٌ**: (TA:) pl. **أَذْهَانٌ**. (Mṣb, K, \*) One says, **أَجْعَلْ ذِهْنَكَ إِلَى كَذَا وَكَذَا** [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — Also, the former, + **Strength**: (JK, S, K:) and **fat**: (JK, K:) pl. as above. (K.) One says, **مَا بَرَجَلْتِي ذِهْنٌ** There is not in my legs any strength to walk. (TA.) And **ذِهْنٌ** **هُوَ مِنْ أَهْلِ الذَّهْنِ** and **الْأَذْهَانِ** + **ذِهْنٌ** He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And **مَا رَأَيْتُ بِالْإِبِلِ ذِهْنًا** + **ذِهْنٌ** I saw not, in the camels, fat and strength. (JK.) — Also + **The pith (نَقْيٌ)** of canes, or reeds. (TA.) = See also **ذِهْنٌ**.

**ذِهْنٌ**: see the next preceding paragraph.

**ذِهْنٌ** and **ذِهْنٌ** Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing **ذِهْنٌ**, though the former is agreeable with a general rule as part. n. of **ذِهْنٌ**,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

**ذِهْنِي** Of, or relating to, the **ذِهْنٌ**, or intellect, &c.; intellectual; subjective; ideal. Hence, **الْأُمُورُ الذَّهْنِيَّةُ** Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to **الْأُمُورُ الْخَارِجِيَّةُ**.]

ذو

**ذُو**, meaning **صَاحِبٌ** [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, S, M, Mgh, Mṣb, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Mṣb, &c.,) is originally **ذَوَا**, like **عَمَّا**, the **ا** being changed from **و**; (S;) or it is originally **ذَوِي**; and if one used it as a proper name, he would say, **هَذَا ذَوِي قَدْ جَاءَ** [This is Dhanà, he has come]; (M;) [not **ذَوَا**, as in copies of the S; i. e.,] its third radical letter is **ي**, not, as J says, **و**; this **ي** being afterwards suppressed; (IB;]

[so that the word becomes **ذُو**, and then, by reason of its being prefixed to another noun, **ذُو**, like as **أَبُو**, the original form of **أَبٌ**, becomes **أَبُو**:] it is declined [like **أَبُو**] with **و** and **ا** and **ي**; (Mṣb;) [i. e.,] the nom. case is **ذُو**, accus. **ذَا**, and gen. **ذِي**: (Mgh:) the fem. is **ذَاتٌ**; (T, S, M, Mgh, Mṣb, K; in a copy of the M, **ذَاة**, and the CK, **ذَاة** [as though it were not a prefixed noun];) and in the case of a pause, some say **ذَاتٌ**, and others say **ذَاهٌ**: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., **ذَوَا**, (S, \*M,) [accus. and gen. **ذَوِي**]; fem. **ذَوَاتَا**, (T, M, Mgh, Mṣb, K,) for which **ذَوَاتَا** is allowable in poetry, but **ذَوَاتَا** is better, (T,) [accus. and gen. **ذَوَاتِي**]; pl., masc., **ذَوُو**, (T, \*S, \*M, Mṣb, K, but omitted in the CK,) [accus. and gen. **ذَوِي**]; fem. **ذَوَاتٌ**, (T, S, \*M, Mgh, Mṣb, K,) accus. and gen. **ذَوَاتٍ**; (S;) and **أُولَاتٌ** and **أُولُو** are like **ذَوُو** and **ذَوَاتٍ** [in signification]. (T. [See art. **أَبُو**.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article **ال**. (S.) [Thus you say **رَجُلٌ ذُو مَالٍ** A man a possessor of wealth; and **الرَّجُلُ ذُو الْمَالِ** The man the possessor of wealth.] In the phrase **غَيْرَ ذَاتِ السُّوْكَةِ** [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning the **طَائِفَةٌ** [or party]. (T.) **ذَانِبٌ** [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means **تَحَمَّلَ ذَنْبًا** [he became chargeable with a sin, &c.]. (Mṣb in art. **ذَنْبٌ**.) — Accord. to the S, it is not prefixed to a pronoun (**مُضَيَّرٌ**); nor to a proper name, such as **زَيْدٌ** and **عَمْرُو** and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

\* **إِنَّمَا يَصْطَنِعُ الْمَعْرُوفُ فِي النَّاسِ ذَوُوهُ** \*

[Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) **هَذَا ذُو زَيْدٍ**, (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibráheem, the preceptor of Th, meaning **This is Zeyd**, (M, TA,) i. e., **this is the owner of the name Zeyd**; (M, K, TA;) and [perhaps] by the name **ذُو الْخَلْصَةِ**, for **الْخَلْصَةُ** is [said by some to be] the name of a certain idol, and **ذُو** is a metonymical appellation of its **بَيْتٌ**; and by the proper names **ذُو رَعِيْنٍ** and **ذُو يَزْنَ** and [accord. to some] **ذُو جَدْنٍ** [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — **ذَوُو الْأَرْحَامِ**, [or, as in the Kur viii. last verse, and xxxiii. 6, **ذَوُو الرَّجْمِ**, pls. of **الرَّجْمِ**.] in the classical