

لوجه الله: it is said to have been used by the Arabs [of the classical age], as well as by Abo-temmám, [who was a Muwelled;] (Mgh, Mṣb,*) but some deny that it occurs in the old language. (Mṣb. [See, however, an ex. from a trad. voce مَجْتَمِعَاتُ دَاتٍ.]) [It is said that] the phrase مَجْتَمِعَاتُ دَاتٍ, used by En-Nábigah, (Mṣb,) i. e. Edh-Dhubyánee, (TA in art. جَل,) means *Their book is the service of God Himself*: (Mṣb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of دَات, as meaning *their book is that of God*, in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábigah is مَجْتَمِعَاتُ دَاتِ الإله, with حاء, [i. e. *their abode is in a peculiar manner that of God*,] meaning, their abode is one of pilgrimage and of sacred sites. (§ and TA in art. جَل.) — ذو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T,* TA.) Az says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعٍ كَذَا مَعَ ذِي عَمْرٍو, i. e. *We were in such a place with 'Amr*: (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. *'Amr was with us*: and أَتَيْنَا ذَا يَمَن, meaning *We came to El-Yemen*. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذَا. And see جَرَمَ and لَا ذَا جَرَمَ and لَا عَنْ ذَا and لَا أَنْ ذَا جَرَمَ and لَا ذَا جَرَمَ and جَرَمَ, (in which ذَا is in like manner redundant, as are also عَنْ and أَنْ, the latter of which is a dial. var. of the former of them,) in art. جَرَمَ: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَن; or perhaps to art. ذَا. See also what is said respecting ذو prefixed to a proper name in an early portion of this paragraph.] — It is also used in the sense of الذى, (T, §, M, K,) in the dial. of Teiyi, (T, §, TA,) for the purpose of qualifying a determinate noun (§, M, K) by means of a proposition which it connects with that noun: (M, K:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (§, M, K) and a fem., (§,) and exhibits no sign of case: (M, K:) you say, أَنَا ذُو عَرَفْتُ [I who knew], and ذُو سِعْتِ [who heard]; and هَذِهِ الْمَرْأَةُ ذُو قَالَتْ كَذَا [This is the woman who said such a thing: (§:) and أَنَا ذُو قَالَ ذَلِكَ [He who said that came to me]; and أَنَا ذُو قَالَا ذَلِكَ [They two who said that came to me]; and أَنَا ذُو قَالُوا ذَلِكَ [They who said that came to me]. (M.) But Fr says, I heard an Arab of the desert say, بِالْفَضْلِ ذُو فَضَّلَكُمْ اللهُ بِهِ, [By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you]; thus they use دَاتُ in the place of أَتَى, and they make it to be with reḥā in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هَذَانِ ذُو تَعْرِفُ and هَاتَانِ ذُو تَعْرِفُ [These two whom, or which, thou knowest]; and a poet says,

[namely, Sinán Ibn-El-Fahl, of the tribe of Teiyi, (Ḥam p. 292,)]

* فَإِنَّ الْمَاءَ مَاءَ أَبِي وَجَدِي *
* وَبِئْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ *

[For verily the water is the water of my father and my grandfather, and my well which I dug and which I cased; making ذو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هَذَانِ ذُوَا قَالَا ذَلِكَ

[These two who said that], and هَؤُلَاءِ ذُوُوا قَالُوا [These who said], and هَذِهِ دَاتٌ قَالَتْ [This female who said]; and he cites the saying of a poet,

* جَمَعْتَهَا مِنْ أَيْتِي سَوَابِقُ *
* ذَوَاتٌ يَنْهَضْنَ بِغَيْرِ سَاتِقِ *

[I collected them from outstripping she-camels, that rise and hasten in their pace without a driver]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى, meaning *What has come upon men in general has come, or came, upon him*. (T.) Accord. to the usage most in repute, ذو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذو in the sense of صاحب, except that they make دَات and ذَوَات indecl., with damm for the termination, saying دَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying دَاتٍ, and in like manner ذَوَاتٍ. (I'Alk pp. 40 and 41.) — They said also, لَا أَفْعَلُ ذَلِكَ بِذِي تَسْلَمَ, (M, K) and بِذِي تَسْلَمَانَ, (M, K,) and بِذِي تَسْلَمُونَ, (M,) meaning *I will not do that by thy, and by your, safety*: (M, K:) or *by God who, (M,) or by Him who, (K,) maketh thee, and you, to be in safety*. (M, K.) [See also art. سَلِمَ.]

ذَاتُ fem. of ذُو [q. v. passim]. (T, §, M, &c.)
ذَاتِي: see ذَوِي, below, in three places.

ذَاتِيَّةٌ [a post-classical word, used in philosophy, The essential property or quality, or the aggregate of the essential properties or qualities, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّة. (Kull p. 148.)

ذَاتُ ذَوِي the rel. n. of ذُو; (§, TA;) and of ذَاتُ ذَوِي also, (§, M, Mṣb, TA,) the ة of the original being rejected in forming the rel. n.: (§, Mṣb,* TA:) ذَاتِي, as rel. n. of ذَاتُ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential*, &c.]: they say الصِّغَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Mṣb;) but this is a wrong expression: and عَيْبٌ ذَاتِيٌّ [An essential, or] a natural, an innate, an original, or a constitutional, fault or imperfection &c. (Mṣb.)

ذوب

1. ذَابَ, (T, §, M, &c.) aor. يَذُوبُ, (T, §, Mṣb,) inf. n. ذَوْبٌ (§, M, Mṣb, K) and ذَوْبَانٌ, (T, §, M, Mṣb, K,) *It melted, dissolved, or became fluid or liquid; contr. of جَمَدَ*: (§, M, A, K:) *it flowed*. (T, Mṣb.) — [Hence,] ذَابَ ذَمْعُهُ † [His tears flowed]. (A.) And ذَابَتْ حَدَقَتُهُ † [His eye shed tears; (A;) or flowed [with tears]. (T.) — ذَابَ جَسْمُهُ † His body became lean, or emaciated: one says, ذَابَ بَعْدَمَا ذَابَ † [He became fat after he had been lean]. (A.) — And ذَابَ [alone] † He became foolish, or stupid, after having been intelligent. (T, K.) — نَحْنُ لَا نَجْمُدُ † [We will not be hard, or niggardly, in the case of truth, or right, nor will we be soft, or easily yielding, in the case of falsity, or wrong]. (A.) — هَذَا الْكَلَامُ فِيهِ † [This speech, or discourse, contains that which melts the soul]. (A.) — ذَابَتِ الشَّمْسُ † [and † استذابت (as is shown by a phrase mentioned in the L in art. صَخَدَ) † The sun became intensely hot. (§, A, K.) —

* أذُوبُ اللَّيَالِي أَوْ يَجِيبُ صَدَاكُمَا *
occurring in a trad. of Kuss, means † *I will wait in expectation during the lapse of the nights [or the echo of you two shall answer]*; from الإذابة, which signifies “spoil, booty, or plunder.” (TA.) — † There remained not in my hand anything. (AHeyth, TA.) And ذَابَ فِي يَدَيْهِ مِنْهُ خَيْرٌ (M,) or ذَابَ فِي يَدِي مِنْهُ خَيْرٌ (K,) † *There came not [into his hands, or into my hands, from him, or it, any good]*. (M, K.) — ذَابَ عَلَيْهِ الْمَالُ † *The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt*. (T.) And ذَابَ لِي عَلَيْهِ حَقٌّ † *A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and established against him*. (§, A, Mgh, K,*) And ذَابَ عَلَيْهِ مِنَ الْأَمْرِ كَذَا, inf. n. ذَوْبٌ, † *Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him; like جَمَدَ and بَرَدَ*. (M.) — ذَابَ also signifies *He continued in the eating of ذَوْبٌ, i. e. honey*. (T, L, K,*)

2. ذَوِبُ: see ذَوِبٌ = Also, inf. n. تَذَوِيْبٌ, *He made [or disposed] for him a ذَوَابَةٌ [or ذَوَابَةٌ]: irreg.; being originally with ة [i. e. ذَابَةٌ]. (T, K.) It is said in a trad. of Ibn-El-Hanafeeyeh, كَانَ ذَوَابَةً يَذُوبُ أُمَّهُ, meaning *He used to plait the ذَوَابَةٌ of his mother*. (TA.)*

4. ذَوِبُهُ and ذَابَهُ † *He melted it, dissolved it, rendered it fluid or liquid, liquified it*; (§, M, A, K;) or *made it to flow*. (Mṣb.) It is said in a prov., (§, TA,) respecting butter, (§,) مَا يَذُرِي أَيْخُرٌ أَمْ يَذِيرٌ [expl. in art. خَشَرَ]. (§, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — [Hence,] the former [as meaning † *It dissolved him, or emaciated him*,] is said of anxiety, (A, TA,) and grief. (TA.) — [Hence also,] اذاب حاجته, and † استذابها, † *He matured,*