

as to forget him; and being content to relinquish him: (K;) or diversion that occasions grief and forgetfulness. (Er-Rāghib, TA.) Hence, in the Kur [xxii. 2], يَوْمَ تَرَوْهَا 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. اذْهَلَنِي عَنْهُ (JK, *S, Mṣb, TA,) inf. n. اذْهَالٌ, (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 اذْهَلَنِي عَنْهُ:] and sometimes one says ذَهَلَنِي; (Mṣb, TA;) [like ذَهَلَنِي:] but this is rare; or, rather, unknown. (TA.)

ذَهَلٌ: see what next follows.

ذَهَلٌ (S, K, *) and ذَهَلٌ (S, K, *) He came after a short portion, or a period, (سَاعَةٌ, K, or هَذِهِ, S,) of the night: (S, K:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) 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 ذ. (TA.) = ذَهَلٌ also signifies The tree [or plant] بِشَامٌ [q. v.]. (JK, Sgh, K.)

ذَهْلُولٌ 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. ذَهِنٌ (MA, TA,) aor. ذَهِنَ, (TA,) inf. n. ذَهْنٌ 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, اذْهِنِ إِلَى مَا أَقُولُ Understand thou what I say. (TA.) And هُوَ لَا يَذْهِنُ شَيْئًا He does not understand anything. (TA.) And ذَهِنْتُ كَذَا I understood such and such things. (TA.) And ذَهِنْتُ عَنْ كَذَا I understood from such a thing. (TA.) = ذَاهِنِي فَذَهِنْتُهُ: see 3. — اِسْتَذْهِنِي and اذْهِنِي and ذَهِنِي عَنْهُ He, or it, made me to forget it; diverted me from remembering it: (K, *TA:) [like ذَهَلَنِي عَنْهُ, and اذْهَلَنِي.] And ذَهِنٌ Memory, or understanding, escaped him, or left him. (JK.)

3. ذَاهِنِي فَذَهِنْتُهُ 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 ذَهِنٌ. (K.)

4: see 1.

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

The love of the present world took away, or has taken away, thy ذَهِنٌ [i. e. intelligence, understanding, &c.]. (TA.) — And اِسْتَذْهِنْتَ السَّنَةَ اِسْتَذْهِنْتَ السَّنَةَ + The year of drought took away the ذَهِنُ, i. e. pith (نَقْيُ), of the canes, or reeds. (TA.)

ذَهِنٌ (JK, S, Mṣb, K, &c.) and ذَهْنٌ (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ, (JK, K,) and فِهْرٌ, (K,) and فِطْنَةٌ, (S, Mṣb, K,) and ذَكَاةٌ; (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 ذَكَاةٌ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَةٌ: (TA:) pl. اذْهَانٌ. (Mṣb, K, *) One says, اَجْعَلْ ذَهْنَكَ 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 بَرِحْتِي ذَهِنٌ There is not in my legs any strength to walk. (TA.) And هُوَ مِنْ أَهْلِ الذَّهْنِ and اِلْذْهَانُ + 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 ذَهِنًا + I saw not, in the camels, fat and strength. (JK.) — Also + The pith (نَقْيُ) of canes, or reeds. (TA.) = See also ذَهِنٌ.

ذَهِنٌ: see the next preceding paragraph.

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

ذَهْنِي [ذَهْنِي] Of, or relating to, the ذَهِنُ, or intellect, &c.; intellectual; subjective; ideal. Hence, الأُمُورُ الذَّهْنِيَّةُ Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to الأُمُورُ الخَارِجِيَّةُ.]

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 ذَوًا, like عَصًا, 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 Dhawā, he has come]; (M;) [not ذَوًا, 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, ذَا, and the CK, ذَا [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتٌ, and others say ذَاهُ: (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 ذَاتَا 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 ذَوَاتٌ and ذَوَاتٌ are like ذَوُو [in signification]. (T. [See art. الو.]) 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 غَيْرُ ذَاتِ السُّوْكِ [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning the طَائِفَةُ [or party]. (T.) صَارَ ذَا ذَنْبٍ [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means تَحْمِيلُ ذَنْبًا [he became chargeable with a sin, &c.]. (Mṣb in art. ذَنْب.) — Accord. to the S, it is not prefixed to a pronoun (مُضْمِرٌ); 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-Ibrāheem, 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 الخَلَصَةِ, for الخَلَصَةُ 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 رَعِينٍ and ذُو بَزْنٍ 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 الأَرْحَامِ [or, as in the Kur viii. last verse, and xxxiii. 6, ذَوُو الرَّحِمِ, pls. of الرَّحِيمِ] in the classical