

mispronunciation: (TA in art. ذوى:) for the fem. you say تَدَّكَ and تَلَّكَ: the dual of ذَلِكْ is ذَانِكْ, mentioned above; and that of the fem. is تَانِكْ: (T: [and in the K in art. ت, تَالِكْ is also mentioned as a dual, as well as a sing.:]) and the pl. is أَوْلَاكِ. (S and M and K voce أُولَى or أَلَى or أَلَا. [See art. الَى.]) هَا is not prefixed to ذَلِكْ (S) nor to تَلَّكَ [nor to أَوْلَاكِ] because, as IB says, the ل denotes the remoteness of that which is indicated and the هَا denotes its nearness, so that the two are incompatible. (TA in art. هَا.) — In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ, (T, TA,) accord. to Th and Mbr, (TA,) ذَا is syn. with هَذَا [so that the meaning is, Who is this that shall intercede with Him but by his permission?]: (T, TA:) or it may be here redundant [so that the meaning is, Who is he that &c.?). (Kull.) — It is sometimes syn. with الَّذِي. (T, S, M.) So in the saying, مَا ذَا رَأَيْتَ [What is it that thou sawest?]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ, [And they ask thee what amount of their property is it that they shall expend in alms]; (T, M, TA:) accord. to those who make the reply to be in the nom. case; for this shows that مَا is [virtually] in the nom. case as an inchoative, and ذَا is its enunciative, and يَنْفِقُونَ is the complement of ذَا; and that مَا and ذَا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding مَا and ذَا as one word, together constituting an inchoative, and يَنْفِقُونَ as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case: (M:) and هَذَا, also, is used in the same sense: (TA:) so too ذَا in وَ مَا ذَا هُوَ and مَا ذَا هُوَ but it is preferable to regard it as redundant. (Kull.) — It is [said to be] redundant also in other instances: for ex., in the trad. of Jerceer, as related by Aboo-Amr Ez-Zahid, who says that it is so in this instance: يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ ذِي يَمَنِ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ ذِي مُلْكٍ [There will come to you a man from El-Yemen, having upon his face an indication of dominion]. (TA. [But this evidently belongs to art. ذُو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنِ). See also other exs. there.]) — [كَذَا lit. means Like this: and hence, thus: as also هَكَذَا. — It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةٌ كَذَا and فِي سَنَةِ كَذَا In such a year. See also art. كَذَا: and see the letter ك.] — هَذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Aishah respecting 'Abd-Allah Ibn-'Amr Ibn-'Abbás, يَا عَجَبًا لِأَبْنِ عَمْرٍو هَذَا [O wonder (meaning how I wonder) at Ibn-'Amr, this fellow!]. (Kitáb el-Miftáh, cited in De Sacy's "Gram. Ar.," 2nd ed., i. 442.) [يَا هَذَا] often occurs as addressed to one who is held in mean estimation: it is like the Greek οὐτός, and virtually like the vulgar Arabic expression يَا أَنْتَ,

and the Latin *heus tu*; agreeably with which it may be rendered *O thou*; meaning *O thou fellow*; an appellation denoting mean estimation being understood: in the contrary case, one says يَا قَتِي. See also, in what follows, a usage of ذَاكَ and ذَلِكْ. — هَذَا in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means "This is all that I had to say on the subject to which it relates:" what follows it is commenced with the conjunction وَ. — One says, لَيْسَ بِذَاكَ [and لَيْسَ بِذَلِكَ], meaning *It is not approved*: for, [like as a person held in mean estimation is indicated by هَذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce لَيْسَ.) [See also what next follows.] — ذَلِكْ in the Kur ii. 1 is said by Zj to mean هَذَا الْكِتَابُ [This book]: but others say that ذَلِكْ is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) — كَذَلِكَ [lit. Like that, often means so, or in like manner: and —] Let that suffice [thee or] you. (TA in art. ذَعْر, from a trad.) — The dim. of ذَا is ذِيَا: (T, S, M:) you form no dim. of the fem. ذِي, using in its stead that of تِي, (S,) which is تِيَا: (T:) the dim. of the dual [ذَانِ] is ذِيَانِ: (S:) and that of [the pl.] [أَوْلَاءِ] [and أُولَى] is أَوْلِيَا: (T:) — that of هَذَا is ذِيَا, like that of ذَا; [and you may say هَذَا also; for] that of هَوْلَاءِ is هَوْلِيَا: (T:) — that of ذَاكَ is ذِيَاكَ: (S, K:*) and that of تَاكَ is ذِيَاكَ: (K in art. تَا:) — that of ذَلِكْ is ذِيَالِكْ: (S, K:*) and that of تَلِكْ is ذِيَالِكْ. (S.) A rájiz says,

* أَوْ تَحْلِفِي بِرَبِّكَ الْعَلِيِّ *
* إِنِّي أَبُو ذِيَالِكِ الصَّبِيِّ *

[Or thou shalt swear by thy Lord, the High, that I am the father of that little child]: (S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) — ذَا is also the accus. case of ذُو, q. v.

ذَاب

1. ذُئِبٌ He (a man, M) was frightened by the wolf; (M, K;) as also ذُئِبٌ, aor. 2; and ذُؤِبٌ, aor. 2: (K:) or he (a man) was assailed, fallen upon, come upon, or overtaken, by the wolf. (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] † He was frightened by anything; (M, K;) and so † اذَابُ, (AA, T, S, M, K,) inf. n. اذَابٌ; (TA;) said of a man. (S.) [Hence also,] ذَابَةٌ, (M, K,) aor. 2, (K,) [inf. n. ذَابٌ,] † He frightened him [like as does a wolf]: (M, A, K, TA:) and ذَابَتُهُ الْجِنُّ (A, TA) and † تَذَابَتُهُ, as also تَذَعْبَتُهُ, (T, TA,) † The jinn, or genii, frightened him. (T, A, TA.) [And hence, app.,] ذَابَتُهُ الرِّيحُ † The wind came to

him from every side, like the wolf; when guarded against from one direction, coming from another direction: (A:) and تَذَابَتِ الرِّيحُ † (T, S, M, K,) and † تَذَابَتِ, (S, M, K,) † The wind varied, (T, S, M,) or came now from one direction and now from another direction, (S, M, K,) so says Aḡ, (S,) feebly: (M, K:) accord. to Aḡ, from الذُّئِبِ, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, الذُّئِبُ is derived from † تَذَابَتِ الرِّيحُ meaning the wind blew from every direction; because the wolf comes from every direction. (MF, TA.) — Also, (i. e. ذُئِبٌ) He (a man) had his sheep, or goats, fallen upon by the wolf. (S, K.) — And ذُؤِبٌ, (T, S, M, A, K,) aor. 2, (T, S, K,) inf. n. ذَابَةٌ; (S, M, K;) and ذُئِبٌ; (M, A, K;) and † تَذَابٌ; (M, K;) † He (a man, T, S, M) was, or became, bad, wicked, deceitful, or crafty, (T, S, M, A, K,) like the wolf, (S, M, A, K,) or as though he became a wolf. (T.) — And ذَابٌ, aor. 2, † He acted like the wolf; when guarded against from one direction, coming from another direction. (TA.) [And probably † He howled like the wolf; for,] accord. to Kr, (M,) ذَابٌ signifies the uttering a loud, or vehement, cry or sound. (M, K.) — And † He hastened, or was quick, in pace, or journeying; (K;) as also † اذَابُ. (TA.) — ذَابَةٌ, [aor. 2,] inf. n. ذَابٌ, also signifies He despised him; and so ذَامَهُ: (T:) or he drove him away, and despised him: (ISK, T, S, M, K:) or he drove him away, (Lh, M, TA,) and beat him; (Lh, TA;) and so ذَامَهُ: (M, TA:) [or he blamed, or dispraised, him; like ذَامَهُ; for,] accord. to Kr, (M,) ذَابٌ signifies the act of blaming, or dispraising. (M, K.) — And He drove him, or urged him on: (K:) or ذَابَ الإِبِلَ, inf. n. ذَابٌ, he drove, or urged on, the camels. (S, M.) — He collected it; (T, K;) namely, a thing. (T.) — He made it even; syn. سَوَاهُ. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تُسَوِّي) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ [How well has she made it even!] (T.) — He made it; namely, a [camel's saddle such as is called] قَتَبٌ (K) and [such as is called] رَحْلٌ. (TA.) — He made, [or disposed,] for him, (namely, a boy,) a ذُؤَابَةٌ [q. v.]; as also † اذَابَهُ and † ذَابَهُ. (K.) — † ذُئِبٌ said of a horse, He was, or became, affected with the disease termed ذُئِبَةٌ. (T, Mgh.)

2: see 1, last sentence but one. — ذَابَ الرَّحْلَ, (inf. n. تَذَابٌ, K,) He made, to the رحل [or camel's saddle], what is termed a ذُئِبَةٌ, (M, K,) or ذُئِبٌ. (TA.) [See also مُذَابٌ.]

4. اذَابَتِ الْأَرْضُ (A, TA) The land abounded with wolves. (TA.) — See also 1, in three places.

5: see 6, in two places: — and see also 1, in three places.