

ذ

The ninth letter of the alphabet; called ذَال: it is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed ثَوْبَةٌ [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلْعُدُ for تَلْعُمُ; and it is said to be substituted for the unpointed د in فَشَرْدُ بِهِم, [as some read] in the K̄ur [viii. 59, for فَشَرْدُ بِهِم]. (TA.) = [As a numeral, it denotes Seven hundred.]

ذ

ذ is said by Abou-'Alee to be originally ذِي; the ي, though quiescent, being changed into ل: (M:) or it is originally ذِي or ذَوِي; the final radical letter being elided: some say that the original medial radical letter is ي because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (M̄ab.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Ak p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هَذَا, [which see in what follows,] to what is near: (K in art. هَا: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلِ [This man], and ذَا الْفَرَسِ [This horse]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِي (T, S, M, K, but omitted in the CK) and ذِهِ (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ي, not a sign of the fem. gender, (S, M,) as it is in طَلَحَهُ and حَمَزَهُ, in which it is changed into ه when followed by a conjunctive alif, for in this case the ه in ذِهِ remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِي; (M;) and ذَ and ذِ: (S and K &c. in art. ذَا:) for the dual you say ذَانِ and ذَيْنِ; (M;) ذَانِ is the dual form of ذَا (T, S) [and ذَيْنِ is that of ذَا used in the

place of ذِي; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fern. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.:

(I'Ak p. 36:) the pl. is أُولَئِكَ [or أُولَئِكَ] (T, S, and I'Ak ib.) in the dial. of the people of El-Hijáz, (I'Ak,) and أُولَى [or أُولَى] (T, I'Ak) in the dial. of Temeem; each both masc. and fem. (I'Ak ib. [See art. أَلَى.]) You say, ذَا أَخَوَكَ [This is thy brother]: and ذِي أُخْتِكَ [This is thy sister]: (T:)

and لَا أَتِيكَ فِي ذِي السَّنَةِ [I will not come to thee in this year]; like as you say فِي هَذِهِ السَّنَةِ and فِي ذَا السَّنَةِ; not ذَا السَّنَةِ; because ذَا is always masc. (Aq, T.) And you say, ذَانِ أَخَوَاكَ [These two are thy two brothers]: and تَانِ أُخْتَاكَ [These two are thy two sisters]. (T.) And

أُولَئِكَ أَخَوَاتُكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and ذِي &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say هَذَا, (T, S, M,) and some say هَذَا, adding another ل; (Ks, T;) fem. هَذِي, (T, S, M,) and [more commonly] هَذِهِ in the case of a pause, (M,) and هَذِهِ in other cases, (T, S,) and هَآتَا, and some say هَآتَاتَا, but this is unusual and disapproved: (T:) dual هَذَانِ for the masc., and هَآتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هَآتَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhārith [or Benu-l-Hārith] Ibn-Ka'ab; but others make it decl., reading هَآتَانِ لَسَاحِرَانِ: (S, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هَؤُلَاءِ in the dial. of Temeem, with a quiescent ل; and هَؤُلَاءِ in the dial. of the people of El-Hijáz, with medd and hemz and khafī; and هَؤُلَاءِ in the dial. of Benoo-'Okeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا إِلَهَ إِلَّا ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this is* [my oath, or] that

by which I swear. (T.) In the following verse, of Jemeel,

• وَأَتَى صَوَاحِبَهَا فَقُلْنَ هَذَا الَّذِي •
• مَنَعَ الْمَوَدَّةَ غَيْرَنَا وَجَفَانَا •

[it is said that] هَذَا is for إِذَا, (M,) i. e., ه is here substituted for the interrogative hemzeh (S* and K in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هَذَا, the ل being suppressed for the sake of the measure. (El-Bedr El-Karāfēc, TA in art. هَا.)

— One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the ك of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T, S, and I'Ak p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Ak pp. 36 and 37,) and this ك has no place in desinential syntax; (S, and I'Ak p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذَا to denote the distance of ذَا from the person addressed: (T:) for the fem. you say تِيكَ (T, S) and تَاكَ; (S and K in art. تَا, q. v.;) but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, S) and ذَيْنِكَ, as in the phrases جَاءَنِي ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [I saw those two men]; (S;) and some say ذَانِكَ, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذَانِكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say تَانِكَ also, with teshdeed, (T, S,) as well as تَانِكَ: (T in this art., and S and K in art. تَا, but there omitted in some copies of the S:) the pl. is أُولَئِكَ and أُولَئِكَ (T, S,) هَا is also prefixed to ذَاكَ; so that you say, هَذَاكَ [That is Zeyd]: (S, TA:) and in like manner, for the fem., you say هَآتِيكَ and هَآتَاكَ: (S and K in art. تَا:) but it is not prefixed [to the dual nor] to ذَانِكَ. (S.) — You also add ل in ذَاكَ, (T, S, M, K,) as a corroborative; (TA;) so that you say ذَالِكَ, [meaning *That*,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Ak pp. 36 and 37;) or hemzeh, saying ذَالِكَ, (K,) but some say that this is a