

meaning such a thing.] — ذَهَبَ فِي طَلَبِ الشَّيْءِ: [He tried every way, or did his utmost, in seeking the thing]. (K in art. موت.) And ذَهَبَ فِي اللَّيْنِ كُلِّ مَذْهَبٍ [It attained the utmost degree of softness]: said of the skin. (TA in that art.) — اذْهَبْ إِلَيْكَ + Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K* voce إِلَى.) — ذَهَبَ إِلَى أَبِيهِ فِي الشَّبهِ i. q. نَزَعَ + [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نَزَعَ.) = ذَهَبَ (S, K,) aor. ٤, (K,) inf. n. ذَهَبَ; (TA;) and ذَهَبَ, with two keschs, (IAqr, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) He (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K,) by reason of the greatness thereof in his eye: (S:) it is derived from ذَهَبَ: and the epithet applied to a man in this case is ذَهَبٌ. (TA.)

2: see 1, in the former half of the paragraph, in two places: = and see also 4.

4: see 1, in the former half of the paragraph, in three places. = Also اذْهَبَهُ (Msb, K,) inf. n. اذْهَابٌ; (S;) and ذَهَبَهُ (K,) inf. n. تَذَهَّبَ; (S;) He gilded it; did it over with gold. (S, Msb, K.)

[Q. Q. 2. تَذَهَّبَ, from مَذْهَبٌ, is used by late writers as meaning + He followed, or adopted, a certain religious persuasion or the like.]

ذَهَبَ: see مَذْهَبٌ: = and see also the last sentence of the paragraph here following.

ذَهَبٌ [Gold;] a certain thing well known; (S, Msb, &c.) accord. to several of the leading lexicologists, (TA,) i. q. تَبَرَّ; (A, L, K, &c.) but it seems to have a more general meaning; for تَبَرَّ is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S, Msb, K, TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ذَهَبَةٌ, (Msb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K,) signifying a piece of ذَهَبَ [or gold]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: ذَهَبَةٌ is the dim. of ذَهَبَ, the ٤ being added because the latter word is fem., like as it is in قُوَيْتَةٌ and شَيْئَةٌ; or it is the dim. of ذَهَبَةٌ, and signifies a little piece of ذَهَبَ [or gold]: (TA:) the pl. of ذَهَبَ is اذْهَابٌ [a pl. of pauc.] (S, A, Msb, K,) and ذُهُوبٌ (S, K,) and ذُهَبَانٌ (Nh, Msb, K,) and ذُهَبَانٌ. (Nh, TA.) [مَاءُ الذَّهَبِ means Water-gold; gold-powder mixed with size, for ornamental writing &c.] — The yolk, or the entire contents, i. e. yolk and white, (مَح, K, TA, with the unpointed ح, Bk. I.

TA, [in the CK and in my MS. copy of the K (مَح)] of an egg. (K.) = Also, (S, K,) in a copy of the T written ذَهَبَ, (TA,) A certain measure of capacity, for corn, used by the people of El-Yemen, (S, K,) well known: (S:) pl. ذُهَابٌ (K) and اذْهَابٌ, [the latter a pl. of pauc.,] (S, K,) and pl. pl. [i. e. pl. of the latter of the pls. above] اذْهَابٌ, (S, and so in the K accord. to the TA,) mentioned by A'Obeid, (S,) or اذْهَابٌ. (So in the CK.)

ذَهَبَ: see 1, last sentence.

ذَهَبَةٌ A rain: (S:) or a weak rain: or a copious rain: (A'Obeid, K:) pl. ذُهَابٌ. (A'Obeid, S, K.)

ذَهَبَةٌ: see ذَهَبَ, first sentence.

ذُهُوبٌ: see اذْهَابٌ.

ذُهَيْبٌ: see مَذْهَبٌ, first sentence.

ذُهَيْبَةٌ: see ذَهَبَ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبَ;] Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.] (A, K:) and ذُهُوبٌ signifies the same [in an intensive manner]. (K.) — ذَاهِبٌ فِي الطُّولِ means + Excessive in length or tallness.]

مَذْهَبٌ is an inf. n.: (JK, A, K:) — and also signifies A place of ذَهَابٌ [or going, &c.]: and a time thereof. (JK.) — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — And hence,] + A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. مَتَوَضَّأٌ; (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.,] + A way, course, mode, or manner, of acting or conduct or the like: (Msb, K, TA:) + [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and ذَهَبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبٌ. Hence, ذَوُوءُ مَذَاهِبٍ + Persuasions, as meaning persons holding particular tenets in religion or the like.] — Also + Origin: (Ks, Lh, K:) so in the sayings, مَا يُدْرِي لَهُ أَتَيْنَ مَذْهَبَهُ and مَا يُدْرِي لَهُ أَتَيْنَ مَذْهَبَهُ, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)

مَذْهَبٌ Gilt, or done over with gold; (S, A, K;) as also مَذْهَبٌ (A, K) and ذُهَيْبٌ (T, K.) — Also sing. of مَذَاهِبٌ, which signifies Skins gilt, (ISK, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISK, TA:) or gilt straps or thongs: (S, TA:) and variegated, or figured, [garments

of the kind called] بُرُود: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مَذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so كُمَيْتٌ مَذْهَبٌ [i. e. of a gilded bay colour]: (S, TA:) fem. with ٤: the mare thus termed is of a clearer colour and thinner skin. (TA.) — المَذْهَبُ is also a name of The Kaabeh. (K, TA.) — See also the next paragraph, in three places.

المَذْهَبُ A gilder. (S.) — المَذْهَبُ, explained by Lh as the name of + A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed] الوُضُوءُ, (K, TA,) and on other occasions, (TA,) is [said to be] correctly [المَذْهَبُ] with kesr to the ٤: (K:) applied to the devil, (TA in art. شَيْطَانٌ) as meaning + he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المَذْهَبُ, (Fr, TA in art. هَذَبَ,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, ذَهَبٌ مَذْهَبٌ means + [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وَضُوءُ [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly المَذْهَبُ. (TA.) Az says that the people of Baghdád apply the appellation مَذْهَبٌ to + A man who inspires vain suggestions; and that the vulgar among them pronounce it ذَهَبٌ. (TA.)

مَذْهَبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be مَذْهَبَةٌ لِلْأَشْرَارِ [i. e. + A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَحْصَمَةٌ, q. v.)

مَذْهَبٌ: see مَذْهَبٌ.

ذهل

1. ذَهَلَ عَنْهُ, (JK, S, Msb, K,) aor. ٤, (S, K,) inf. n. ذَهَلٌ, (JK, S,) or ذُهُولٌ, (Msb,) or both; (K;) and ذَهَلَ, (S, Msb,) aor. ٤, (Msb,) inf. n. ذُهُولٌ; (S;) He forgot it, or neglected it; (S;) he was, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K, TA; عَلَى عَهْدٍ in the K being a mistake for عَلَى عَمْدٍ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, K:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) ذُهُولٌ is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bq in xxii. 2:) or the being diverted from one's constant companion, or familiar, so