as to forget him; and being content to relinquish him: (K;) or diversion that occasions grief and forgetfulness. (Er-Raghib, TA.) Hence, in the يُوْمَ تَرُوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَة عَبًا ,[xxii. 2] [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. مُنْفَالٌ ,(JK, \$, Mab, TA,) inf. n. أَزْهَلُني عَنْهُ إِي (TA,) It (a thing, JK, S, TA,) or he, (a man, Mab,) caused me to forget it, or neglect it; (S;) or to be unmindful of it; (S, Msb;) or to neglect it intentionally : (JK :) [like عنه and :] and sometimes one says أ زَهَلْنِي † (Msb, TA;) [like but this is rare; or, rather, unknown. (TA.)

: see what next follows.

, زَهْلِ \* عَدْ دُهْلِ مِنَ اللَّيْلِ (S, K,) He came after a short portion, or a period, (المده, K, or مده, S,) of the night: (S, K:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) therein: (Ḥam p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd المل المال also signifies The tree [or plant] بشام [q. v.]. (JK, Sgh, K.)

A horse fleet, or swift : (K :) or light, or active: and so a man: pl. دهاليل. (JK.)

[act. part. n. of 1. \_ And] A man who cares not for ornament and the anointing of himself. (JK.)

## ڏھن

1. زهن (MA, TA,) aor. - , (TA,) inf. n. ذهن and زهن, (MA, KL,) He was, or became, intelligent, possessed of understanding, sagacious, acute, shilful, knowing, (MA, KL, PS, TA,) and endowed with a retentive mind. (KL, PS.) You say, اِذْهَنْ إِلَى مَا أَقُولُ Understand thou what I say. (TA.) And هُو لا يَذْهَن شَيًّا He does not understand anything. (TA.) And الْهُنْتُ كُذًا I understood such and such things. (TA) And ا كَمْنْتُ عَنْ كُذُا I understood from such a thing. (TA.) = ذَاهَنَنِي فَذَهَنْتُهُ see 3. ـ رَاسْتَذْهَنَـنِي \* and أَزْهَنَـنِي \* and رَهَنَـنِي عَنْهُ He, or it, made me to forget it; diverted me from remembering it: (K, TA:) [like زَهَلَني Memory, or under دُهِن And أَذِهَلُني Memory, or understanding, escaped him, or left him. (JK.)

3. أَهُنَّتُهُ 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 (۲۸) .زهن

4: see 1.

The love of the present morld took away, or has [so that the word becomes 3, and then, by reason taken away, thy ذهن [i.e. intelligence, understanding, &c.]. (TA.) \_ And imit limits + The year of drought took away the رَفْن, i. e. pith (نقّی), of the canes, or reeds.

(S, K) دُهُن ♦ (JK, S, Mab, K, &c.) and دهن Intellect, intelligence, understanding, sagacity acuteness, shill, or knowledge; syn. Jac, (JK, K,) and فهن (K,) and فطنة, (S, Msb, K,) and زكان; (Msb;) and retentiveness of mind, or memory: (JK, \$, \$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 is: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فطنة (TA:) pl. ازهان. (Msb, اجْعَلَ ذِهْنَكَ إِلَى كَذَا وَكَذَا 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 بِرِجَلَى دِهْن There is not in my legs any strength to walk. (TA.) And He is of those الأَذْهَانِ and اللَّهُ اللَّهُ اللَّهُ اللَّهُ endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And إِنَّ بِالْإِبْلِ دِهِنَا † 1 saw not, in the camels, fat and strength. (JK.) \_\_ Also + The pith (نقی) of canes, or reeds. (TA.) = See also زهن.

ذهن: see the next preceding paragraph.

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

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

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, Msb, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Msb, &c.,) is originally ذوا, like مصا, the I being changed from ; (Ṣ;) or it is originally زوى; and if one used it as a proper name, he would say, هَذَا دُوى قَدْ جَاءَ (This is Dhard, he has come]; (M;) [not 133, as in copies of the S; i. e.,] its third radical letter is c, not, as J says, this ي being afterwards suppressed; (IB;)

of its being prefixed to another noun, 3, like as the original form of أَبُ , becomes أَبُو, it is declined [like e with and l and (; (Mab;) [i. e.,] the nom. case is , accus. 15, and gen. زات : (Mgh:) the fem. is زَاتُ; (T, S, M, Mgh, Msb, K; in a copy of the M, 3t, and the CK, [as though it were not a prefixed noun];) and in the case of a pause, some say ذات, and others say : (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., i, (S, M,) [accus. and gen. إِذَ ذُوى, (T, M, Mgh, Msb, K,) for which Ul is allowable in poetry, but ذواتى is better, (T,) [accus. and gen. ذواتا pl., masc., ¿, (T, S, M, Msb, K, but omitted in the CK,) [accus. and gen. زوات;] fem. روات (T, S,\* M, Mgh, Msb, K,) accus. and gen. ذوات; ذُوَات and ذُوو are like أُولَات and أُولُو and \$ [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 (Ṣ.) [Thus you say رجل ذو مال A man a possessor of wealth; and الرجل ذو المال The man the possessor of wealth.] In the phrase [Not those possessed of meapons, غير ذات الشوكة &c.], in the Kur [viii. 7], the fem. form is used صَارَ ذَا ذَنْبِ (T.) وَعَالَمُهُ as meaning the طَائفَة [or party]. [He became one having a sin, or crime, &c., attributable to him, i.e. he had a sin, &c., attributable to him,] means تَحَمَّلُ ذَبُّا [he became chargeable with a sin, &c.]. (Msb in art. دنب.) - Accord. to the S, it is not prefixed to a pronoun (مضمر); nor to a proper name, such as and 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,

إِنَّهَا يَصْطَنعُ المَعْسِرُوفَ 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,) هذا ذو زيد, (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibraheem, 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 رُو الخَلْصة, for الخلصة is [said by some to be] the name of a certain idol, and ذو is a metonymical appellation of its ذو and by the proper names ذُو رُعَيْنِ and [accord. to some] ذُو جَدْنِ [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 ] .... [or, as in the Kur viii. last verse, and xxxiii. 6, in the classical أَرْدُو الرَّحِيرِ pls. of أُولُو الأَرْحَامِ