

this sense the verb has a single objective complement. (TA.)

4. أَظَنَّهُ الشَّيْءُ *I made him to think the thing.* (M, TA.) — And أَظَنَنْتُ بِهِ النَّاسَ [*I made the people to suspect him: or*] *I exposed him to suspicion; (M, Mgh, TA;)* [and] so أَظَنَنْتُهُ [alone]. (K.) — See also 1, last quarter.

5. التَّظَنِّي means *The exercising, employing, or using, of الظَّن* [i. e. *thought, &c.*]; originally التَّظَنُّنُ. (S, K.) A'Obeid says, تَظَنَّنْتُ is from ظَنَّتُ, and is originally تَظَنَّنْتُ; the ن being many, one of them is changed into ي: it is like قَصَصْتُ, which is originally قَصَصْتُ. (T.) — See also 1, first sentence.

8: see 1, first sentence: — and again, in the last quarter, in three places.

ظَنُّ is a simple subst. as well as an inf. n.; (TA;) and signifies *Thought, opinion, supposition, or conjecture*: (Er-Rághib, Mgh, TA;) or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munáwwe, TA;) or a preponderating wavering between the two extremes in indecisive belief: (K;) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of وَهْمٍ: (Er-Rághib, TA;) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rághib, TA;) contr. of يَقِينُ: (Mgh;) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Mghb,) of عِلْمٍ, (S, Mgh, K,) or يَقِينُ, (Mghb,) [i. e. *knowledge, or certainty*], in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also *knowledge, or certainty*, (يَقِينُ, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF;) and it also means *suspicion, or evil opinion*: (Er-Rághib, TA: [but in this last sense, ظَنُّ is more common:]) as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينُ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of أَظُنُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [*He is evil in opinion of everyone*]. (M.) [And ظَنُّهُ بِغُلَّانٍ *His opinion of such a one was evil*.] And عِلْمُهُ بِالشَّيْءِ ظُنُونٌ [*His knowledge is but opinions*]; meaning that no confidence is to be placed in him. (TA.)

ظَنَّةٌ *Suspicion, or evil opinion*; (T, S, M, Mgh, Mghb, K;) as also ظَنَّةٌ; the ظ being changed into ط, though there is no إِدْغَامٌ in this case, because of their being accustomed to say أَظَنَّ [for أَظَنَّ, which is for أَظَنَّ]; an instance like الذِّكْرُ, which is made to accord with اذْكُرْ [for اذْكُرْ, which is for اذْكُرْ], as mentioned by Sb; (M;) and ظَنَانَةٌ, (so accord. to a copy of

the M,) or ظَنَانَةٌ, like كِتَابَةٌ, (TA,) signifies the same: (M, TA:) the pl. of ظَنَّةٌ is ظُنُنٌ. (S, K.) One says, عَنْدَهُ ظَنِّي and هُوَ ظَنِّي, meaning *He is the place [i. e. object] of my suspicion*. (TA.) — And [hence] † A little [like the French “soupon”] of a thing. (TA.)

ظَنَّ: see ظَنَّ.

ظَنُونٌ A man who thinks evil (S, M) of everyone. (M.) — A man possessing little good or goodness: or, as some say, of whom one asks [a thing] thinking that he will refuse, and who is as he was thought to be: (M:) [or] † ظَنِينٌ has this latter meaning. (TA.) — A man in whose goodness no trust, or confidence, is to be placed. (M.) And Anything in which no trust, or confidence, is to be placed, (M, TA,) of water, and of other things; (TA;) as also † ظَنِينٌ. (M, TA.) A well (بئر) having little water, (S, M, K,) in the water of which no trust, or confidence, is to be placed: (M:) or a well, (S, K,) or a drinking-place, (M,) of which one knows not whether there be in it water or not: (S, M, K;) or water which one imagines, or supposes, to exist, but of which one is not sure. (TA.) كُلُّ مَنِيَّةٍ ظَنُونٌ is a saying mentioned, but not expl., by IAqr; [app. meaning *Every death is doubtful as to its consequence except slaughter in the way, or cause, of God*; but ISd says,] in my opinion the meaning is that it is of little good and profit. (M.) ذَيْنَ ظُنُونٍ means *A debt of which one knows not whether he who owes it will pay it or not*: (A'Obeid, T, S, M, \*K;) it is said in a trad. of 'Omar that there is no poor-rate in the case of such a debt. (TA.) — Also A man suspected in relation to his intellect, or intelligence. (Abou-Tálib, TA.) And A woman suspected in relation to her grounds of pretension to respect, or honour, on account of lineage &c. (TA.) And A woman of noble rank or quality, who is taken in marriage, (M, K,) from a desire of obtaining offspring by her, when she is advanced in age. (M.) — Also A weak man. (K.) [See also ظَنِينٌ.] — And A man having little artifice, cunning, ingenuity, or skill. (K.)

ظَنِينٌ *Suspected*; (T, S, M, Mgh, Mghb, K;) applied to a man; (S, M;) i. q. † ظَنُونٌ, (Mbr, Mghb,) in this sense: (Mghb:) pl. أَظْنَاءُ. (M, TA.) Thus in the saying in the Kur [lxxxix. 24], وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ, (T, M, Mghb,) meaning *And he is not suspected as to what he makes known from God, of the knowledge of that which is undiscoverable, as is related on the authority of 'Alee: or, accord. to Fr, it may mean weak; for ظَنِينٌ may have this meaning like as ظَنُونٌ has: (T:) some read بِضَيْنٍ. (TA in art. ضن, q. v.)* شَهَادَةُ ظَنِينٍ, which is said in a trad. to be not allowable, is *The testimony of one who is suspected as to his religion*. (TA.) And نَفْسٌ ظَنَاءٌ means *[A soul, or person,] suspected*. (TA.) — Also One who treats, or regards, another, or others, with enmity, or hostility; (T,

M;) because of his evil opinion and the evil opinion of which he is an object. (M.) — See also ظُنُونٌ, in two places.

ظَنَّةٌ or ظَنَانَةٌ: see ظَنَّةٌ.

ظَنِينٌ: see ظَنِينٌ.

ظَنَّ One who opines, or conjectures, much [and] in an evil manner; as also † ظَنَّ. (TA.)

أَظَنَّ [Such as is more, or most, fit that one should think of him to do a thing]. You say, نَظَرْتُ إِلَى أَظْنَبِهِمْ أَن يَفْعَلَ ذَلِكَ *I looked towards him who was the most fit of them that I should think of him to do that*. (M, TA.)

أَظُنُونَةٌ: see ظَنَّ, near the end.

مَظَنَّةٌ, (M, Mgh, Mghb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Málik and others, and مَظَنَّةٌ, are dial. vars., (TA,) or [rather] مَظَنَّةٌ شَيْءٌ, (IF, S, Mgh, K, TA,) signifies *The place, (IF, S, Mgh, K, TA,) and the accustomed place, (IF, S, Mgh, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Mgh, K, TA;) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Mghb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Mghb:) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IAth, by rule it should be مَظَنَّةٌ: (TA:) [it may therefore be properly rendered a cause of thinking, &c., the existence of a thing; and مَظَنَّةٌ تَكْدًا may be well expl. as meaning a thing, and a person, that occasions one's thinking, supposing, presuming suspecting, inferring, or knowing, the existence of such a thing or quality, in it, or in him: and hence, an indication, or evidence, or a symptom, diagnostic, characteristic, sign, mark, or token, of the existence of such a thing or quality:] the pl. is مَظَانٌ. (M, Mgh, Mghb, TA.) One says, مَوْضِعٌ كَذَا مَظَنَّةٌ مِنْ فُلَانٍ i. e. *Such a place is a place in which such a one is known [&c.] to be*. (S, TA.) And فُلَانٌ مَظَنَّةٌ مِنْ كَذَا i. e. *Such a one is one in whom such a thing, or quality, is known [&c.] to be*. (Lh, T.) And فُلَانٌ مَظَنَّةٌ لِلْخَيْرِ i. e. *Such a one is one in whom good, or goodness, is thought [&c.] to be*. (Ham p. 437.) And En-Nábigah says,*

فَإِنْ يَكُ عَامِرٌ قَدْ قَالَ جَهْلًا  
فَإِنْ مَظَنَّةَ الْجَهْلِ الشَّبَابُ

[And if 'Amir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist]: (S, Mghb:) or, as some relate the verse, الشَّبَابُ [so that the meaning is, mutual reviling is an act in which &c.]: (S:) or, accord. to another relation, the latter hemistich is

فَإِنْ مَظَنَّةَ الْجَهْلِ الشَّبَابُ