

mispronunciation : (TA in art. ذُوی) for the fem. you say ذَلِكَ and تِلْكَ : the dual of ذَلِكَ is ذَانِكَ mentioned above ; and that of the fem. is تِنَّكَ : (T : [and in the K in art. تِلْكَ is also mentioned as a dual, as well as a sing. :]) and the pl. is أَوْلَكَ (S and M and K voce or أَلَى or أَلَّى). [See art. الـ.] is not prefixed to ذَلِكَ to هـا (S) nor to أَوْلَكَ [nor to تِنَّكَ] because, as IB says, the لـ denotes the remoteness of that which is indicated and the هـا denotes its nearness, so that the two are incompatible. (TA in art. تـ.) — In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذَا أَنَّدِي يَسْقُعُ عَنْهُ إِلَّا يَأْذِنَهُ (T, TA,) accord. to Th and Mbr, (TA,) is syn. with هذا [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 الـ. (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 مَا ذَا يَنْفَقُونَ [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 لـ is [virtually] in the nom. case as an inchoative, and بـ is its enunciative, and يـنـفـقـونـ is the complement of ذـا ; and that لـ and بـ 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 لـ and بـ as one word, together constituting an inchoative, and يـنـفـقـونـ as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case : (M :) and هذا, also, is used in the same sense : (TA :) so too بـ in مَنْ ذَا هـوُ and مَنْ ذَا هـوُ may be considered as syn. with الـ; 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 Jereer, as related by Aboo'Amr Ez-Záhid, who says that it is so in this instance : بَطْلُعَ عَلَيْمَرْ رَجُلٌ مِنْ ذِي يَمِنٍ عَلَى وَجْهِ مَسْحَةٍ 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. ذـوـيـ ; in which see a similar ex. أَتَيْنَا ذـا يَمِنـ.) See also other exs. there.]) — كـذا lit. means Like this : and hence, thus : as also هـكـذا. — It is also often used as one word, and, as such, is made the complement of a prefixed noun ; as in سـنةـ كـذاـ and فـيـ سـنةـ كـذاـ In such a year. See also art. كـذاـ : and see the letter كـ.] — هذا is sometimes used to express contempt, and mean estimation ; as in the saying of 'Aisheh respecting 'Abd-Allah Ibn-'Amr Ibn-Abbás, يـاـ عـجـبـاـ لـآيـنـ عـمـرـ هـذاـ [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.) يـاـ هـذاـ often occurs as addressed to one who is held in mean estimation : it is like the Greek ὡς οἴτος, and virtually like the vulgar Arabic expression يـاـ أـنـتـ.

him from every side, like the wolf; when guarded against from one direction, coming from another direction: (A:) and تَذَأْبَتِ الْرِّيحُ (T, S, M, K,) and تَذَأْبَتِ (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 As, (S,) feebly: (M, K:) accord. to As, from the التَّذَبَّبُ (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, التَّذَبَّبُ is derived from تَذَأْبَتِ الْرِّيحُ meaning the wind blew from every direction; because the wolf comes from every direction. (MF, TA.) — Also, (i. e. ذَئْبٌ) He (a man) had his sheep, or goats, fallen upon by the wolf. (S, K.) — And ذَوَقَ (T, S, M, A, K,) aor. ۚ, (T, S, K,) inf. n. ذَائِقَةٌ; (S, M, K;) and ذَئْبٌ (M, A, K;) and تَذَأْبٌ (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 ذَأْبٌ, aor. ۚ, † 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,) ذَأْبٌ 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 اذَأْبٌ. (TA.) = ذَأْبَةٌ [aor. ۚ,] inf. n. ذَأْبٌ, also signifies He despised him; and so ذَأْمَةٌ: (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 ذَأْمَةٌ: (M, TA:) [or he blamed, or dispraised, him; like ذَأْمَةٌ; for,] accord. to Kr, (M,) ذَأْبٌ signifies the act of blaming, or dispraising. (M, K.) — And He drove him, or urged him on: (K:) or سَوَاهُ (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even تُسْوِي her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ مَا ذَأْبَةٌ [How well has she made it even!] (T.) — He made it; namely, a [camel's saddle such as is called] قَتْبٌ (K) and [such as is called] a رَحْلٌ. (TA.) = He made, [or disposed,] for him, (namely, a boy,) a ذُؤْبَةٌ [q. v.]; as also ذَأْبَةٌ and ذَأْبَةٌ. (K.) = ذَئْبٌ said of a horse, He was, or became, affected with the disease termed ذُئْبَةٌ. (T, Mgh.)

2 : sec 1, last sentence but one. — ذَابُ الرَّحْلَ، [or رَحْلٌ] (inf. n. تَذَبَّيْثٌ، K.) *He made, to the camel's saddle], what is termed a ذِبْهَةٌ*, (M, K,) or ذَبْبَةٌ. (TA.) [See also مُذَابٌ.]

4. أَذَابَتِ 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.