

language, means [The possessors of relationship; i. e.] any relations: and in law, any relations that have no portion [of the inheritances termed فرائض] and are not [such heirs as are designated by the appellation] عَصَبَةٌ [q. v.: they are so called because they are relations\* by the women's side: see رَجْمٌ]. (KT, TA.) — If you form a pl. from ذُو مَالٍ, you say, هُوَ لَاءِ ذُوونَ [These are possessors of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, الذُّوونَ signifies The former, or first, [of persons,] and the more, or most, distinguished. (T, TA.)\* Also, (S, M,) and الأذواءُ, [which is another pl. of ذُو,] (S.) The kings (S, M) of El-Yemen, of the tribe of Kud'd'ah, (S,) whose surnames commenced with ذُو, (M,) [i. e.] who were named [or rather surnamed] (S) ذُو بَزْنٍ (S, M) and ذُو جَدْنٍ and ذُو نَوَابِ (S) and the like. (S, M.) قُرَشِيٌّ occurring in a trad., means A Kurashite in respect of lineage, not of the أذواءُ [above mentioned]. (TA.) — ذَاتٌ and ذَا and ذِي are also used as prefixed nouns in various expressions here following, in several thereof as meaning Something in possession, or the like; not a possessor: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase ذَاتُ الْيَدِ (mentioned below) in Har p. 93, that which is contained is made to be as though it were the possessor (صَاحِبٌ) of that which contains. — مَوْتٌ ذَا بَطْنِهَا [He killed what was in her belly]. (Har ubi supra.) And وَضَعَتِ الْمَرْأَةُ ذَا بَطْنِهَا (T,) or ذَاتٌ بَطْنِهَا (TA,) The woman brought forth [her child]. (T, TA.) And نَشَرَتْ ذَا بَطْنِهَا She brought forth many children. (T in art. نَشْرٌ; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is بَطْنِهَا.) And أَلْقَتِ الدَّجَاجَةُ ذَا بَطْنِهَا The hen laid her egg, or eggs: or muted. (Mgh.) And أَلْقَى الرَّجُلُ ذَا بَطْنِهِ The man ejected his excrement, or ordure. (T.) And أَلْقَى الذَّبَّابُ مَغْبُوطٌ بِذِي بَطْنِهِ The wolf is envied [for what is in his belly, or] for his distention of the belly [with food]. (TA.) — [In like manner,] ذَاتُ الْيَدِ means † Wealth; as though it were the possessor of that which contains it: (Har ubi supra:) [or what is in the possession of the hand:] or what one possesses, of wealth; because gained by the hand and disposed of by the hand. (Har p. 66.) You say, قَلَّتْ ذَاتُ يَدِهِ † What his hand possessed became little in quantity; (Lth, T;) or the possessions accompanying his hand; (Mgh;) app. meaning his riches. (Lth, T.) — ذَاتُ الرَّئِثَةِ and ذَاتُ الْجَنْبِ are Two well-known diseases. (TA. [See arts. رَأَى and جَنْبٌ.]) — عَلِمْتُ بِذَاتِ الصُّدُورِ, in the Kur iii. 115, means [Acquainted, or well acquainted,] with what is in the minds: (Ksh, Bd, Jel: [and the like is indicated in the Mgh:]) or with the true, or real, nature of the notions that are concealed in the minds: (IAmb, T:) or with the hidden things of the minds: or with the minds themselves. (Mgh.) [If the last meaning be correct, the phrase should be mentioned with others later in this

paragraph.] [And similar to this is the saying,] عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ He knew it from what he conceived in his mind [without his being informed thereof; i. e. he knew it of himself]. (Lth, T.) And مِنْ ذَاتِ نَفْسِهِ and جَاءَ مِنْ ذِي نَفْسِهِ (M, K) He came [from a motive in his own mind; of himself;] of his own accord; or willingly; syn. طَبِيعًا: (M, TA:) in the copies of the K, طَبِيعًا; but the former is the right explanation. (TA.) And ذَاتٌ فَمٌ and مَا كَلَّمْتُ فَلَانًا ذَاتَ شَفَةِ (TA.) I spoke not to such a one a word. (AZ, T.) — ذَاتُ الشِّمَالِ and ذَاتُ الْيَمِينِ [are adverbial expressions, and] mean In the direction of the right hand and of the left: properly in the direction that has the name of the right hand [and that has the name of the left hand]. (Bd in xviii. 16.) And أَتَيْنَا ذَا يَمِينٍ means We came on the right hand. (TA.) — ذَا صَبَاحٍ and ذَاتُ مَرَّةٍ [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (S:) you say, لَقِيتُهُ ذَاتَ مَرَّةٍ [I met him once, or once upon a time], (S,) and ذَاتَ الْمَرَارِ many times, (M and K in art. مَرٌّ) or sometimes, (S in that art.,) and ذَاتَ يَوْمٍ (Fr, T, S) i. e. مَرَّةً فِي يَوْمٍ [once upon a day, or one day], therefore you use the fem. form, (T,) and ذَاتَ لَيْلَةٍ [one night], (Fr, T, S,) and ذَاتَ غَدَاةٍ [one morning, or one morning between daybreak and sunrise], and ذَاتَ الْعِشَاءِ [once in the evening at nightfall], (S,) meaning, accord. to Th, in the hour, or time, in which is nightfall, (T,) and ذَاتَ الرُّمَيْنِ (Fr, T, S) [some time ago, or] three [or more, to ten,] seasons ago, (مُدَّ ثَلَاثَةً), T, [by اَزْمَانٌ being app. meant periods of two, or three, or six, months,] and ذَاتَ الْعَوْبِيرِ (Fr, T, S) [some years ago, or] three years ago (T,) or three years ago or more, to ten; (Az on the authority of AZ, TA in art. عَوْرٌ;) and ذَا صَبَاحٍ [one morning], and ذَا مَسَاءٍ [one evening], (T, S,) and ذَا صَبُوحٍ [lit. at a time of drinking the morning-draught], and ذَا غُبُوقٍ [lit. at a time of drinking the evening-draught]; in these four instances without ة: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say ذَاتُ شَهْرٍ nor ذَاتُ سَنَةٍ: (S:) or one may also well say ذَاتُ صَبَاحٍ, like ذَاتُ يَوْمٍ; for ذَا and ذَاتٌ both mean the time: and accord. to IAqr, one says, ذَاتُ الصُّبُوحِ, and ذَاتُ الْغُبُوقِ, as meaning I came to him in the morning, or in the morning between daybreak and sunrise, and in the evening, or in the evening between sunset and nightfall. (T.) — You say also, لَقِيتُهُ أَوَّلَ ذِي يَدَيْنِ (TA,) or ذَاتُ يَدَيْنِ (M) and ذَاتُ يَدَيْنِ (AZ, M, Mgh, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning I met him the first thing, (M,) or first of everything. (AZ, Mgh, TA.) And أَوَّلَ ذِي يَدَيْنِ and ذَاتُ يَدَيْنِ [I will do it the first thing, or first of everything]. (M.) And أَمَّا أَوَّلُ ذَاتِ يَدَيْنِ فَأَنْبَى (AZ, M, Mgh,) i. e. [Whatever be the case, the first thing, or] first of everything, I praise God. (AZ, Mgh.) — [Respecting the

phrase ذَاتُ الْبَيْنِ, which has two contr. meanings, see art. بَيْنٌ. It is inadequately explained in this art. in the T and M and K, as follows. وَأَصْلُهُمَا ذَاتٌ بَيْنَكُمَا (T, M, K,\*) in the Kur [viii. 1], accord. to Ahmad Ibn-Yahyà, means [And do ye rightly dispose, or arrange, or order,] the case that is between you: (T:) or, accord. to Zj, (M,) that wherein consists your union; (K:) i. e. be ye of one accord, or in unison, respecting that which God and his Apostle have commanded: (M:) or ذَاتُ الْبَيْنِ means the state of circumstances whereby the Muslims become of one accord, or in unison: (K:) this is the meaning in the saying, اللَّهُ أَصْلِحْ ذَاتَ الْبَيْنِ [O God, do Thou rightly dispose &c.]. (M.) — ذَاتٌ is sometimes used as a noun independent in its meaning, (Mgh, Mghb,) so as to denote material [or real] things; (Mghb;) and is described by the epithets مُتَمَيِّزَةٌ [or “distinct”] (Mgh, Mghb) and قَدِيمَةٌ [as meaning “that has existed from eternity”] (Mgh) and مُحَدَّثَةٌ [as meaning “that has been brought into existence”]. (Mgh, Mghb.) Thus used, (Mghb,) it signifies The essence of a thing, meaning that by being which a thing is what it is, or that in being which a thing consists; or the ultimate and radical constituent of a thing: and the essence as meaning the peculiar nature of a thing: syn. حَقِيقَةٌ (T, IB, Mgh, TA,) and مَاهِيَةٌ (Mghb,) and خَاصَّةٌ: (T, IB, TA:) it is also used as meaning a thing's self: (Mgh,\* Mghb:) [a man's self, or person: (see شَخْصٌ:)] and a thing; a being; anything, whatever it be; every شَيْءٌ being a ذَاتٌ, and every ذَاتٌ being a شَيْءٌ. (Abou-Sa'eed, Mgh, Mghb:) and particularly a substance, or thing that subsists by itself: [hence اسْمٌ ذَاتٌ meaning a real substantive; also termed اسْمٌ عَيْنٌ: opposed to اسْمٌ مَعْنَى, i. e. an ideal substantive:] and [hence] it signifies also a word that is independent in its meaning; [i. e. ذَاتٌ (alone), though oftener used in the sense assigned above to اسْمٌ ذَاتٌ, signifies also, absolutely, a substantive;] opposed to صِفَةٌ as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of حَقِيقَةٌ and خَاصَّةٌ, is forbidden by most persons: (TA:) [for] ذَاتُ اللَّهِ [as meaning The essence of God], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet عَلَامَةٌ, though He is the all-surpassing in knowledge. (Mghb.) The phrase ذَاتُ اللَّهِ فِي ذَاتِ اللَّهِ is like فِي جَنْبِ اللَّهِ [In, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God]: and like لَوْجِهِ اللَّهِ [for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God]: (Mghb:) or it means in obedience to God; and in the way of God or his religion: (TA:) [or it may be rendered for the sake of God Himself; and so