

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] *عَصَبَة* [q. v.: they are so called because they are relations* by the women's side: see *رَجْم*]. (KT, TA.) — If you form a pl. from *ذُو مَال*, you say, *هُؤُلَاءِ ذُوُونَ* [These are possessors of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, *الذُّوُونَ* signifies *The former, or first, [of persons,] and the more, or most, distinguished.* (T, TA.)* Also, (S, M,) and *الأذْوَاءُ*, [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 يَزْنِ (S, M) and ذُو جَدْنِ and ذُو نَوَابِ (S) and the like. (S, M.) قُرَشِيٌّ* occurring in a trad., means *A Kurashee* in respect of lineage, not of the *أذْوَاءُ* [above mentioned]. (TA.) — *ذَات* 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 *ذَاتِ الْيَدِ* (mentioned below) in *Ḥar* p. 93, that which is contained is made to be as though it were the possessor (صاحب) of that which contains. — *مَوْتٌ ذَا بَطْنِهَا* [He killed what was in her belly]. (*Ḥar* 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. *نَشْر*; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is *بَطْنِهَا*.) And *أَلْقَتِ الدَّجَاجَةَ 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 *الذِّئْبُ الذُّبُّ 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: (*Ḥar* 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. (*Ḥar* 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 *جَنْب*].) — *عَلِمَ بِذَاتِ الصُّدُورِ*, in the *Ḥur* iii. 115, means [Acquainted, or well acquainted,] with what is in the minds: (Ksh, Bḍ, 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.* (Mḡb. [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. *طَبَعًا*: (M, TA:) in the copies of the *Ḥ,* *طَبَعًا*; but the former is the right explanation. (TA.) And *ذَاتٌ فَمٌ* and *مَا كَلَّمْتُ فَلَانًا ذَاتَ شَفَةِ* *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].* (Bḍ in xviii. 16.) And *ذَاتِنَا ذَا يَمِينٍ* means *We came on the right hand.* (TA.) — *ذَاتٌ صَبَاحٌ* and *ذَاتٌ مَرَّةٌ* [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. *مَر*.) or *sometimes,* (S in that art.) and *ذَاتَ يَوْمٍ* (Fr, T, S) i. e. *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 *ذَاتُ الرُّمَيْنِ* (Fr, T, S) [some time ago, or] *three [or more, to ten,] seasons ago,* (مُدُّ ثَلَاثَةً), T, [by *ازمان* being app. meant periods of two, or three, or six, months,] and *ذَاتُ الْعَوْبِرِ* (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. *عَوْم*;) 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 *ذَاتٌ صَبَاحٌ*, like *ذَاتٌ يَوْمٌ*; for *ذَا* and *ذَات* both mean the time: and accord. to IAḡr, 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 *ذِي يَدَيْنِ* (M) and *ذَاتُ يَدَيْنِ* (AZ, M, Mḡb, [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, Mḡb, TA.) And *أَفْعَلُهُ أَوَّلَ ذِي يَدَيْنِ* and *ذَاتُ يَدَيْنِ* [I will do it the first thing, or first of everything]. (M.) And *ذَاتُ يَدَيْنِ فِائِسِي* (AZ, M, Mḡb,) i. e. [Whatever be the case, the first thing, or] *first of everything, I praise God.* (AZ, Mḡb.) — [Respecting the

phrase *ذَاتُ الْبَيْنِ*, which has two contr. meanings, see art. *بَيْن*. It is inadequately explained in this art. in the T and M and K, as follows. *وَأَصْلُهَا ذَاتٌ بَيْنِكُمْ* (T, M, K,*) in the *Ḥur* [viii. 1], accord. to Aḡmad Ibn-Yaḡyà, 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, *اللَّهُمَّ أَصْلِحْ ذَاتَ الْبَيْنِ* [O God, do Thou rightly dispose &c.]. (M.) — *ذَاتٌ* is sometimes used as a noun independent in its meaning, (Mgh, Mḡb,) so as to denote material [or real] things; (Mḡb;) and is described by the epithets *مُتَمَيِّزَةٌ* [or “distinct”] (Mgh, Mḡb) and *قَدِيمَةٌ* [as meaning “that has existed from eternity”] (Mgh) and *مُحَدَّثَةٌ* [as meaning “that has been brought into existence”]. (Mgh, Mḡb.) Thus used, (Mḡb,) 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, Mḡb, TA,) and مَاهِيَةٌ, (Mḡb,) and خَاصَّةٌ: (T, IB, TA:) it is also used as meaning a thing's self: (Mgh,* Mḡb:) [a man's self, or person: (see *شَخْصٌ*);] and *a thing; a being; anything, whatever it be; every شَيْءٌ* being a *ذَات*, and every *ذَات* being a *شَيْءٌ*. (Aḡoo-Sa'eed, Mgh, Mḡb:) and particularly *a substance, or thing that subsists by itself*: [hence *أَسْمَرُ ذَاتٍ* meaning *a real substantive*; also termed *أَسْمَرٌ عَيْنٌ*: opposed to *أَسْمَرٌ 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 *أَسْمَرُ ذَاتٍ*, 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. (Mḡb.) The phrase *ذَاتُ 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 *لِوَجْهِ اللَّهِ* [for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God]: (Mḡb:) 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*