

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, Mṣb, TA;)*] [and] so أَظَنَنْتُهُ [alone]. (K.) — See also 1, last quarter.

5. التَّظَنِّي means *The exercising, employing, or using, of الظَّنّ* [i. e. *thought, &c.*]; originally التَّظَنُّنُ. (S, K.) A'Obeyd says, تَطَنَّتْ is from ظَنَنْتُ, and is originally تَطَنَنْتُ; the ن being many, one of them is changed into ي: it is like قَصَّيْتُ, which is originally قَصَّصْتُ. (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-Rāghib, Mgh, TA:)* or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munāwee, 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-Rāghib, TA:) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rāghib, TA;) contr. of يَقِينٌ: (Mṣb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Mṣb,) of عِلْمٍ, (S, Mgh, K,) or يَقِينٌ, (Mṣb,) [i. e. *knowledge, or certainty,*] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also *knowledge, or certainty,* (يَقِينٌ, 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-Rāghib, TA: [but in this last sense, ظَنَّةٌ is more common:]) as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينٌ, (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 سَاءَ ظَنُّهُ بِفُلَانٍ [*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, Mṣb, 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 الدَّكْرُ, which is made to accord with اِدْكُرْ [for اِدْكُرْ, which is for اِدْكُرْ], 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 ظُنُونٌ. (S, K.) One says, هُوَ ظَنَّتِي وَعِنْدَهُ ظَنَّتِي, meaning *He is the place [i. e. object] of my suspicion.* (TA.) — And [hence] † *A little* [like the French “soupon”] of a thing. (TA.)

ظُنَانٌ: see ظُنُونٌ.

ظُنُونٌ *A man who thinks evil (S, M) of every-one.* (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] † ظُنِينٌ 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 † ظُنِينٌ. (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 ظُنُونٌ *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.) دَيْنٌ ظُنُونٌ *means A debt of which one knows not whether he who owes it will pay it or not:* (A'Obeyd, 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.* (Aboo-Tālib, 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 ظُنِينٌ.]) — And *A man having little artifice, cunning, ingenuity, or skill.* (K.)

ظُنِينٌ *Suspected;* (T, S, M, Mgh, Mṣb, K;) applied to a man; (S, M;) i. q. † مَظُنُونٌ, (Mbr, Mṣb,) in this sense: (Mṣb:) pl. أَظَانَةٌ. (M, TA.) Thus in the saying in the Kur [lxxxix. 24], وَمَا هُوَ عَلَى الْغَيْبِ بِظُنِينٍ, (T, M, Mṣb,) 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 ظُنِينٌ may have this meaning like as ظُنُونٌ has: (T:) some read بَضِينٍ.* (TA in art. بَضِينٌ, q. v.) شَهَادَةٌ ظُنِينٍ, 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 ظُنَانَةٌ 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.

ظُنِينٌ: see ظُنَانَةٌ.

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

أَظَنَّ [*Such as is more, or most, fit that one should think of him to do a thing.*] You say, نَظَرْتُ إِلَى أَظَنِّهِمْ 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.)

أُظُنُونَةٌ: see ظُنُّ, near the end.

مَظَنَّةٌ, (M, Mgh, Mṣb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Málik and others, and مَظَنَّةٌ شَيْءٌ, (TA,) or [rather] مَظَنَّةٌ شَيْءٌ, (IF, S, Mṣb, K, TA,) signifies *The place, (IF, S, Mṣb, K, TA,) and the accustomed place, (IF, S, Mṣb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Mṣb, K, TA;) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Mṣb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Mṣb:) [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 لَكَذَا 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, Mṣb, TA.) One says, مَوْضِعٌ مَظَانٌ *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.* (Ḥam p. 437.) And En-Nābighah says,*

\* فَإِنْ يَكُ عَامِرٌ قَدْ قَالَ جَهْلًا \*  
\* فَإِنَّ مَظَنَّةَ الْجَهْلِ السَّبَابُ \*

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

\* فَإِنَّ مَظَنَّةَ الْجَهْلِ السَّبَابُ \*