

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. ذَارِيَاتٍ, as ذَارِيَاتٍ ذَرَا as 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)."

ذَعِنَ To obey.—مُذْعِنٌ part. act. IV. f. One who is submissive (with اِلَى).

ذَقْنٌ To strike on the chin. أَذْقَانٌ plur. of ذَقْنٌ A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

ذَكَرَ aor. o. To strike a man on the private parts, to remember (with acc. and اَنْ); to commemorate, make mention of, bear in mind (with acc. and فِى or عَلَى). ذِكْرٌ A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korân is frequently called ذِكْرٌ لِلْعَالَمِينَ "An admonition, or exposition of religion for all creatures;" ذِكْرُ أَهْلِ آلِ ذِكْرِ 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" ذِكْرٌ also means fame, good report, as ذِكْرُكَ ذِكْرٌ وَرَعْنَا لَكَ 94 v. 4, "And have we not exalted thy fame?" ذَكَرَ Plur. ذُكُورٌ and ذَكَرَانٌ A male. ذَاكِرٌ part. act. One who remembers (God). ذَاكِرٌ (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذَاكِرِى الدَّارِ 38 v. 46, "By their calling to mind the life to come;" ذَاكِرَهَا 79 v. 43, "What record of (or means of knowing) it do you possess?" Note. ذَاكِرٌ is here put for ذَاكِرٌ "In what?" see مَا ذَاكِرٌ A warning, admonition, that which brings to one's recollection. مَذْكُورٌ part. pass. Remembered.—ذَكَرَ II. To remind, warn (with acc. and بِ); to admonish. تَذْكِيرٌ n.a. A

reminding, warning. مُذَكِّرٌ part. act. One who warns or admonishes.—تَذَكَّرَ or اِذْكُرَ V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded; اَوَلَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?"—اِذْكُرَ VIII. D. S. Gr. T. 1, p. 222, To remember, remind one's-self. مُذَكِّرٌ part. act. One who remembers or reminds himself, hence, who is reminded or admonished.

ذَكَرَ aor. o. To burn furiously.—ذَكَرَ II. To cause to burn, to slay.

ذَلَّ aor. i. To be abject, humbled. ذُلٌّ n.a. Humility, abasement; جَنَاحُ الذُّلِّ 17 v. 25, "The wing of humility," see جَنَاحٌ; At 17 v. 111 the words ذَلَّ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things);" or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). ذِلَّةٌ Abasement, ignominy, vileness. ذَلُولٌ Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. ذُلُلٌ plur. of ذَلِيلٌ Humble, submissive, mean, low-spirited, weak-hearted. اَذْلٌ comp. form (2nd declension), Viler, most vile.—ذَلَّلَ II. To humble, render submissive (with acc. and لَ); to bring low. اَذْلٌ n.a. A bringing low.—اَذْلٌ IV. To abase.

ذَلِكَ Fem. تِلْكَ Plur. اُولَٰئِكَ That, those; all of which are considered by Arab grammarians as indeclinable nouns, entirely distinct one