

a pl. of pauc.; and the pl. of mult. is ذُقُون. (Msb.) Hence, (K,) مُثْقَلٌ أَسْتَعَانَ بِذُقْنِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَرُّوا لِأَذْقَانِهِمْ [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109]: and [hence,] عَصَفَتْ رِيحٌ فَخَرَّتِ الْأَشْجَارُ [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. خر:) and هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرَ عَلَى أَذْقَانِهَا [The wind blew, and overturned, or threned down, or bent down, the trees]: and, of a stone, كَبَّتِ السَّيْلُ لَذُقْنِهِ [The torrent overturned it. (TA.)] — The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafájee, in the "Shifá el-Ghaleel," to be post-classical: Z says, in the "Rabea el-Abrár," that it signifies the beard in the language of the Nabathæans. (TA.)

ذُقْنُ: see the next preceding paragraph, first sentence.

ذُقْنِي: see the paragraph next following.

ذُقُون A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA:) pl. ذُقْنُ: (TA:) and ذُقَانَةٌ, applied to a she-camel, signifies the same as ذُقُون. (IAar, TA.) — ذَلُّ ذُقُونُ + A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Rághib, TA:) and ذَلُّ ذُقْنِي a bucket with an inclining lip: (IB, TA:) and ذَلُّ ذُقْنَةٍ a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

الذَّاقِنَةُ The part beneath the ذُقْنُ [or chin]: (K:) or the part, of the breast, that is reached by the ذُقْنُ: or the ذُقْنُ [itself]: (TA:) or the head of the حُلُقُومُ [or windpipe]: (K:) or the prominent extremity of the حُلُقُومُ: (S, K:) thus explained by A'Obeyd and AA in the saying of 'Aisheh, "[The Prophet died] between my ذُقَانَةٌ and my ذُقَانَةٌ": (TA: [see الحَاقِنَةُ]) or the ذُقَانَةُ [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of الحَاقِنَةُ,

by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذَوَاقِنُ. (S, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَا تُحِقِّقْ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حقن]: الذَوَاقِنُ, accord. to AZ, means the lower part of the belly. (S.) = See also ذُقُونُ.

أَذُقْنُ A man long in the ذُقْنُ [or chin]: and so [the fem.] ذُقْنَاءُ applied to a woman. (K.) — And A man having the two sides of the mouth inclining, or wry. (JK.) — And [hence, app.,] ذُقْنَاءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) † Having the جَبَاز [or pudendum] inclining, or wry. (K, TA.) — ذَلُّ ذُقْنَةٍ: see ذُقُونُ.

ذكر

1. ذَكَرَهُ, [aor. ذَكَرَ,] inf. n. ذَكَرَى, (S, A, Msb,) which is fem., (Msb,) and imperfectly decl., (S,) and ذَكَرَ (A, K) [and ذَكَرَ, or, accord. to Et-Tebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Msb., both are properly subst., and a distinction is made between them, as will be shown below,] and تَذَكَّرَ, (K,) He preserved it in his memory: (K, TA:) he remembered it; (S, A;) as also ذَكَرَهُ بِذَكَرِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (S, Msb,) and تَذَكَّرَهُ; (S, A;) and اذْكَرَهُ, (S, K, TA,) originally اذْكَرَهُ, (S,) and اذْكَرَهُ, (TA, and so in the CK,) and اذْذَكَرَهُ, (K,) and استذَكَرَهُ, (AZ, K,) signify the same as تَذَكَّرَهُ (K) [as explained above]: † تَذَكَّرَهُ signifies also he became reminded of it; (Msb;) [and so اذْكَرَهُ and its variations: and † استذَكَرَهُ seems properly to signify, as also تَذَكَّرَهُ, he recollected it; or called it to mind: and he sought to remember it: and † استذَكَرَ and † تَذَكَّرَ used intransitively, he sought, or endeavoured, to remember.] You say, ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ [I remembered the thing after forgetting]: (S:) and ذَكَرْتُ تَذَكَّرْتُهُ [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A:) and اذْكَرْتُ بَعْدَ أَمْرِهِ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (S.) And رَبَطَ فِي إصْبَعِهِ خَيْطًا يَسْتَذَكِّرُ بِهِ حَاجَتَهُ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رَبِيبَةٌ]: (AZ:) and استذَكَرُ is used alone with the like signification [i.e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, استذَكَرُ بِدِرَاسَتِهِ He sought to remember by his studying of a book. (A.) — ذَكَرَ حَقَّهُ, (K,) inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] مَا وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) — One says, مَا أَتَيْتُكَ أَذْكَرُ, (F and Lb, and so in a copy of the K,) or أَذْكَرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكَرُ being disjunctive, (Lb, K,) [in the CK we find مَا أَتَيْتُكَ أَذْكَرُ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرُ, which is manifestly wrong.] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذْكَرُهُ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكَرُ, or أَذْكَرُهُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذَكَرَهُ, aor. ذَكَرَ, (TA.) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Msb,) and ذَكَرَ and ذَكَرَ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA:) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ + He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ; or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ; or the like.] — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْجَمِيلِ, or بَخِيْرَ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْبَغِيْبِ, or بِئْسَ,] † He spoke evil of him; men-

inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words] مَا وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) — One says, مَا أَتَيْتُكَ أَذْكَرُ, (F and Lb, and so in a copy of the K,) or أَذْكَرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكَرُ being disjunctive, (Lb, K,) [in the CK we find مَا أَتَيْتُكَ أَذْكَرُ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرُ, which is manifestly wrong.] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذْكَرُهُ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكَرُ, or أَذْكَرُهُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذَكَرَهُ, aor. ذَكَرَ, (TA.) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Msb,) and ذَكَرَ and ذَكَرَ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA:) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ + He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ; or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ; or the like.] — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْجَمِيلِ, or بَخِيْرَ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْبَغِيْبِ, or بِئْسَ,] † He spoke evil of him; men-