

tioned him with evil words; (Fr;) mentioned his vices, or faults; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true; or merely said of him what would grieve him: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, **تِنِّنَ دَكَرْتَنِي لَتَنْدَمَنَّ**, meaning [Verily, if thou mention me] with evil words [thou wilt assuredly repent]: and in like manner the verb is used in the Kur xxi. 37 and 61: and 'Antarah says,

\* **لَا تَذْكُرِي قَرَسِي وَمَا أُطْعِمْتُهُ** \*  
\* **فَيَكُونُ جِلْدِكَ مِثْلَ جِلْدِ الْأَجْرَبِ** \*

meaning *Mention thou not reproachfully [my horse, and what I have given him for food, for, if thou do, thy skin will be like the skin of the scabby]:* (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse, and my preferring him before the family.* (T, TA.) — **ذَكَرَ فَلَانَةٌ**, inf. n. **ذَكَرٌ**, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or **ذَكَرٌ**, [so in a MS. copy of the K, and in the TA,] with fet-h, [so in the TA,] *He demanded such a one in marriage: or he addressed himself to demand her in marriage:* (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) — **ذَكَرَهُ**, inf. n. **ذَكَرٌ**, with fet-h, *He struck him upon his penis.* (K.)

2. **ذَكَرَهُ** (S, A, \* Mṣb, K,) and **ذَكَرَهُ بِهِ**, (Kur xiv. 5, &c.) inf. n. **تَذَكَّرَ** (A, TA) and **تَذَكَّرَ**, (K, TA,) and quasi-inf. n. **ذَكَرِي**, imperfectly decl.; (A, \* K, \* TA;) and **اذكروه**; (S, Mṣb, K;) *He reminded him of, or caused him to remember, him, or it.* (S, Mṣb, K.) — **ذَكَرَ**, (TA,) inf. n. **تَذَكَّرَ** (K) [and **تَذَكَّرَ** also, as in the Kur xx. 2], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the Kur lxxxviii. 21. (TA.) — Also **ذَكَرَهُ**, inf. n. **تَذَكَّرَ**, *He made it (a word) masculine; contr. of أَتَنَّهُ*. (S, \* Mṣb, K, \*) — In the Kur [ii. 282], **فَتَذَكَّرَ إِحْدَاهُمَا**, is said by some to signify † *That one of them may make the other to be in the legal predicament of a male: [meaning that both of them together shall be as one man:] or, accord. to others, one of them may remind the other.* (TA.) — It is said in a trad., **الْقُرْآنُ ذَكَرٌ فَذَكَرُوهُ**, *† The Kur-án is eminently excellent [lit. masculine]: therefore do ye hold it and know it and describe it as such.* (K, TA. [In the CK, for **ذَكَرٌ** is put **ذَكَرٌ**].) — [Hence,] **ذَكَرَهُ**, (TA,) inf. n. **تَذَكَّرَ**, (K,) *He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel.* (K, \* TA.) [See **ذَكَرَهُ**.]

3. **ذَكَرَهُ**, (MA,) inf. n. **مَذَاكِرَهُ**, (KL,) *He called to mind with him* (MA, KL) a story, or

discourse, or the like, (MA,) or a thing. (KL.) — [And hence, *He conferred with him.*]

4: see 2. — **اذكروا** also signifies *He* (a man [or other]) *begat a male.* (TA from a trad.) And **اذكرت** *She* (a woman, S, A, or other female, TA) *brought forth a male, (S, A, K,) or males.* (Mgh.) It is said in a prayer for a woman in labour, **أُبَسِّرَتْ وَأَذَكَّرَتْ** *May she have an easy birth, and may she bring forth a male child.* (A.) And you say also, **اذكرت به** † *She brought him forth a male, and hardy: (TA from a trad.:) or a male, and sharp and cunning.* (Mgh.)

5: see 1, in five places, in the first and second sentences. — [Also *It* (a word) *was, or became, or was made, of the masculine gender; contr. of تَأْتَتْ*.]

6. **اذكروا** *They called to mind* [a story, or discourse, or the like, or a thing,] *one with another.* (KL. [See 3.]) — [And hence, *They conferred together.*]

8. **اذكروا** and **اذكروا** and **اذكروا**: see 1, in three places, in the first and second sentences.

10: see 1, in six places, in the first and third sentences.

**ذَكَرٌ**: see **ذَكَرٌ**: — and **ذَكَرِي**.

**ذَكَرٌ**: see **ذَكَرٌ**, in six places. — **ذَكَرٌ**, or **ذَكَرٌ**, (as in different copies of the S,) and **ذَكَرَةٌ**, [which is the pl.,] (A,) † *A cutting, or sharp, sword.* (S, A.) [See **ذَكَرَةٌ**.]

**ذَكَرٌ** (Yoo, A'Obeyd, Yaaqoob, S, M, A, Mṣb, K) and **ذَكَرٌ**, (Yoo, A'Obeyd, Yaaqoob, S, A, Mṣb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Mṣb, TA,) and the latter only is mentioned in this sense in the Fṣ, (TA,) and is said by El-Aḥmar to be of the dial. of Kureysh, (TA,) [both said in the Mṣb to be simple subst., though many hold them to be inf. ns.,] and **ذَكَرٌ**, accord. to one of the expositors of the Fṣ, but this is strange, (TA,) and **ذَكَرَةٌ** (S, M) and **ذَكَرَةٌ** (M, TA) and **ذَكَرِي**, (S, M, [see 1, first sentence,]) and also **ذَكَرٌ** (S) and **ذَكَرٌ**, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) *Remembrance; (S, M, A, Mṣb, K, &c.;) the presence of a thing in the mind:* (Er-Rághib:) also termed **ذَكَرٌ بِالْقَلْبِ**, (Mṣb, TA,) to distinguish it from **ذَكَرٌ** in another sense, to be explained below: (TA:) the pl. of **ذَكَرَةٌ** is **ذَكَرٌ**, (M,) also said to be pl. of **ذَكَرِي**. (MF, art. احد.) You say, **أَجْعَلُهُ مِنْكَ عَلَى ذَكَرِي**, and **ذَكَرِي**, in the same sense, *Place thou him, or it, in thy remembrance.* (S.) And **أَجْعَلُهُ مِنِّي** **ذَكَرِي**, and **ذَكَرِي**, *I will not forget him, or it.* (A.) And **ذَكَرِي** **عَلَى ذَكَرِي**, and **ذَكَرِي**, (K,) or the former only, (Fr, Mṣb, TA,) *He, or it, did not cease to be in my remembrance; (K;) I did not forget him, or it.* (Fr, TA.) And **ذَكَرِي** **عَلَى ذَكَرِي** *Thou art in my mind.* (ISd, Lb.) — The words in the Kur [xxix. 44] **وَنَذَرَ اللَّهُ أَكْبَرَ** admit of two explanations: *The remembrance of God is better for a man than a*

man's remembrance of a man: and *the remembrance of God is better as more efficacious in forbidding evil conduct than is prayer.* (TA.) — **ذَكَرٌ** also signifies *Memory; a certain quality of the mind, by which a man is able to remember what he cares to know; like حِفْظٌ*, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) — Also **ذَكَرٌ** (Er-Rághib, Mṣb, TA) and **ذَكَرٌ**, (Mṣb, TA,) or the former only accord. to Fr, (Mṣb, TA,) and **ذَكَرِي**, (Mṣb,) *The mention, telling, relating, or saying, of a thing: said by some to be contr. of صَمِتٌ:* (TA:) and also termed **ذَكَرٌ بِاللِّسَانِ**, (Mṣb, TA,) to dis-

tinguish it from **ذَكَرٌ** in the sense first explained above. (TA.) — Also **ذَكَرٌ**, † *The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity or imperfection, or from everything derogatory from his glory; or the saying سُبْحَانَ اللَّهِ*, [and *إِلَٰهَ إِلَّا اللَّهُ*, and *اللَّهُ أَكْبَرُ*, and *الْحَمْدُ لِلَّهِ*,] and *اللَّهُ أَكْبَرُ*, [and *اللَّهُ أَكْبَرُ*,] and uttering all the forms of his praise: a reading, or reciting, of the Kur-án: a thanking [God]: obedience [to God]: (Abu-l-'Abbás:) *prayer to God; (K;) supplication.* (Abu-l-'Abbás, K.) — Also † *Praise, or eulogy, or good speech, of another.* (S, \* K, \* TA.) — [And, accord. to some, † *Dispraise, or evil speech.* See 1.] — Also † *A thing that is current upon the tongue.* (K.) — † *Fame; renown; report; reputation; (S, A, K;) whether good or evil; (ISd;) as also ذَكَرَةٌ.* (AZ, ISd, K.) Thus in the saying, **لَهُ ذَكَرٌ فِي النَّاسِ** † *He has fame among the people:* in which it has also the signification next following. (A.) — † *Eminence; nobility; honour.* (S, A, Mṣb, K.) So in the Kur [xciv. 4], **وَرَفَعْنَا لَكَ ذَكَرَكَ** † *And We have raised for thee thine eminence, or thy nobility, or thine honour:* as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Kur [xl. 43], **وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ** † *And verily it (the Kur-án) is an honour to thee and to thy people.* (TA.) Also, in the Kur [xxxviii. 1], **وَالْقُرْآنُ ذِكْرٌ لَكَ** † *By the Kur-án possessed of eminence, &c.* (S) — Also † *A book containing an exposition of religion, and an institution of religious laws:* (K:) *any book of the prophets:* (TA:) and especially the *Kur-án:* (MF, TA:) and the *توراة* [or *Book of the Law revealed to Moses*]: (Abu-Hureyreh, TA in art. زهر:) and that [law] which is [recorded] in heaven. (Sa'eed Ibn-Jubeir, TA ubi suprâ.) — † *An exhortation; an admonition, or a warning.* (Bḍ in xxxviii. 1.) — † *A written obligation; syn. صَكٌّ:* (A, K:) pl. **ذُكُورٌ حَقٌّ**, (A,) or **ذُكُورٌ حَقُوقٌ**. (TA.) You say, **لِي عَلَى هَذَا الْأَمْرِ ذُكُورٌ حَقٌّ** † *[I have a written obligation to insure this thing].* (A.) — See also the next paragraph, in the latter half.

**ذَكَرٌ** [probably originally signifying "mentioned," or "talked of," of the measure **فَعَلٌ** in the sense of the measure **مَفْعُولٌ**, like **نَفَسٌ** in the