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, لَئِنْ ذَكَرْتَنِى لَتَنْدَمَنَّ, meaning [*Verily, if thou mention me*] *with evil words* [*thou wilt assuredly repent*]: and in like manner the verb is used in the Ḳur xxi. 37 and 61: and 'Antarah says,

* لَا تَذْكُرِى فَرَسِى وَمَا أَطْعَمْتُهُ *

* فَيَكُونَ جِلْدُكِ مِثْلَ جِلْدِ الأَجْرَبِ *

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 فُلَانَةَ, inf. n. ذِكْرٌ, [expressly said to be] with kesr, [so in the CḲ, and I think it the right reading,] or ذَكْرٌ, [so in a MS. copy of the Ḳ, and in the TA,] with fet-ḥ, [so in the TA,] *He demanded such a one in marriage:* or *he addressed himself to demand her in marriage:* (Ḳ:) [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. ذَكْرٌ, with fet-ḥ, *He struck him upon his penis.* (Ḳ.)

2. ذكّرهُ إِيَّاهُ, (Ṣ, A,* Mṣb, Ḳ,) and ذكّرهُ بِهِ, (Ḳur xiv. 5, &c.,) inf. n. تَذْكِرَةٌ (A, TA) and تَذْكِيرٌ, (Ḳ, TA,) and quasi-inf. n. ذِكْرَى, imperfectly decl.; (A,* Ḳ,* TA;) and اذكرهُ ايّاه; (Ṣ, Mṣb, Ḳ;) *He reminded him of,* or *caused him to remember, him,* or *it.* (Ṣ, Mṣb, Ḳ.) — And ذكّر, (TA,) inf. n. تَذْكِيرٌ (Ḳ) [and تَذْكِرَةٌ also, as in the Ḳur 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.* (Ḳ, TA.) Thus the verb is used in the Ḳur lxxxviii. 21. (TA.) = Also ذكّرهُ, inf. n. تَذْكِيرٌ, *He made it* (a word) *masculine; contr. of* أَنَّثَهُ. (Ṣ,* Mṣb, Ḳ.*) — In the Ḳur [ii. 282], فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى 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 فَذَكِّرُوهُ ‡ *The Ḳur-án is eminently excellent* [lit., *masculine*]: *therefore do ye hold it and know it and describe it as such.* (Ḳ, TA. [In the CḲ, for ذَكَرٌ is put ذِكْرٌ.]) — [Hence,] ذكّرهُ, (TA,) inf. n. تَذْكِيرٌ, (Ḳ,) *He put to it,* namely a sword, (TA,) and the head of an axe &c., (Ḳ,) *an edge of steel.* (Ḳ,* TA.) [See ذُكْرَةٌ.]

3. ذاكرهُ, (MA,) inf. n. مُذَاكَرَةٌ, (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. = اذكر also signifies *He* (a man [or other]) *begat a male.* (TA from a trad.) And اذكرت *She* (a woman, Ṣ, A, or other female, TA) *brought forth a male,* (Ṣ, A, Ḳ,) or *males.* (Mgh.) It is said in a prayer for a woman in labour, أَيْسَرَتْ وَأَذْكَرَتْ *May she have an easy birth, and may she bring forth a male child.* (A.) And you say also, اذكرت بِهِ † *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* تأنّث.]

6. تذاكروا *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. اذّكر and اذّكر and اذدكر: see 1, in three places, in the first and second sentences.

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

ذَكْرٌ: see ذِكْرٌ: = and ذَكِيرٌ.

ذُكْرٌ: see ذِكْرٌ, in six places. = سَيْفٌ ذُو ذُكْرٍ, or ذُكُرٍ, (as in different copies of the Ṣ,) and أَذْكِرَةٌ, [which is the pl.,] (A,) ‡ *A cutting,* or *sharp, sword.* (Ṣ, A.) [See ذُكْرَةٌ.]

ذِكْرٌ (Yoo, A'Obeyd, Yaḳoob, Ṣ, M, A, Mṣb, Ḳ) and ذُكْرٌ, (Yoo, A'Obeyd, Yaḳoob, Ṣ, A, Mṣb, Ḳ, 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 Ḳureysh, (TA,) [both said in the Mṣb to be simple substs., though many hold them to be inf. ns.,] and ذَكْرٌ, accord. to one of the expositors of the Fṣ, but this is strange, (TA,) and ذِكْرَةٌ (Ṣ, M) and ذُكْرَةٌ (M, TA) and ذِكْرَى, (Ṣ, M, [see 1, first sentence,]) and also ذِكْرٌ (Ṣ) and ذُكْرٌ, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) *Remembrance;* (Ṣ, M, A, Mṣb, Ḳ, &c.;) the *presence* of a thing *in the mind:* (Er-Rághib:) also termed ذِكْرٌ بِالقَلْبِ, (Mṣb, TA,) to distinguish it from ذِكْرٌ in another sense, to be explained below: (TA:) the pl. of ذِكْرَةٌ is ذِكَرٌ, (M,) also said to be pl. of ذِكْرَى. (MF, art. احد.) You say, اجْعَلْهُ مِنْكَ عَلَى ذُكْرٍ, and ذِكْرٍ, in the same sense, *Place thou him,* or *it, in thy remembrance.* (Ṣ.) And أَجْعَلُهُ مِنِّى عَلَى ذُكْرٍ, and ذِكْرٍ, *I will not forget him,* or *it.* (A.) And مَا زَالَ مِنِّى عَلَى ذُكْرٍ, and ذِكْرٍ, (Ḳ,) or the former only, (Fr, Mṣb, TA,) *He,* or *it, did not cease to be in my remembrance;* (Ḳ;) *I did not forget him,* or *it.* (Fr, TA.) And أَنْتَ مِنِّى عَلَى ذُكْرٍ *Thou art in my mind.* (ISd, Lb.) — The words in the Ḳur [xxix. 44] وَلَذِكْرُ اللّٰهِ أَكْبَرُ 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.) — ذِكْرٌ 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 ذِكْرٌ (Er-Rághib, Mṣb, TA) and ذُكْرٌ, (Mṣb, TA,) or the former only accord. to Fr, (Mṣb, TA,) and ذِكْرَى, (Mṣb,) The *mention, telling, relating,* or *saying,* of a thing: said by some to be *contr. of* صَمْتٌ: (TA:) and also termed ذِكْرٌ بِاللِّسَانِ, (Mṣb, TA,) to distinguish it from ذِكْرٌ in the sense first explained above. (TA.) — Also ذِكْرٌ, † 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 اللّٰهِ, [*and* الحَمْدُ لِلّٰهِ, *and* اللّٰهُ أَكْبَرُ,] *and* لَا إِلٰهَ إِلَّا اللّٰهُ, [&c., see 1,] *and uttering all the forms of his praise: a reading,* or *reciting, of the Ḳur-án: a thanking* [*God*]: *obedience* [*to God*]: (Abu-l-'Abbás:) *prayer to God;* (Ḳ;) *supplication.* (Abu-l-'Abbás, Ḳ.) — Also ‡ *Praise,* or *eulogy,* or *good speech,* of another. (Ṣ,* Ḳ,* TA.) — [And, accord. to some, ‡ *Dispraise,* or *evil speech.* See 1.] — Also † *A thing that is current upon the tongue.* (Ḳ.) — ‡ *Fame; renown; report; reputation;* (Ṣ, A, Ḳ;) *whether good or evil;* (ISd;) as also ذُكْرَةٌ. (AZ, ISd, Ḳ.) Thus in the saying, لَهُ ذِكْرٌ فِى النَّاسِ ‡ *He has fame among the people:* in which it has also the signification next following. (A.) — ‡ *Eminence; nobility; honour.* (Ṣ, A, Mṣb, Ḳ.) So in the Ḳur [xciv. 4], وَرَفَعْنَا لَكَ ذِكْرَكَ ‡ *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 Ḳur [xliii. 43], وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ ‡ *And verily it* (the Ḳur-án) *is an honour to thee and to thy people.* (TA.) Also, in the Ḳur [xxxviii. 1], وَالقُرْآنِ ذِى الذِّكْرِ ‡ *By the Ḳur-án possessed of eminence, &c.* (Ṣ) — Also † *A book containing an exposition of religion, and an institution of religious laws:* (Ḳ:) *any book of the prophets:* (TA:) and especially the *Ḳur-án:* (MF, TA:) and the تَوْرَاة [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA in art. زبر:) and that [*law*] *which is* [*recorded*] *in heaven.* (Sa'eed Ibn-Jubeyr, TA ubi suprà.) — † *An exhortation; an admonition,* or *a warning.* (Bḍ in xxxviii. 1.) — ذِكْرُ حَقٍّ ‡ *A written obligation;* syn. صَكٌّ: (A, Ḳ:) pl. ذُكُورُ حَقٍّ, (A,) or ذُكُورُ حُقُوقٍ. (TA.) You say, لِى عَلَى هٰذَا الأَمْرِ ذِكْرُ حَقٍّ ‡ [*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 نَفَضٌ in the