

sense of مَنْفُوضٌ, and خَبَطٌ in the sense of مَخْبُوطٌ, and قَبَضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male, or masculine, sex, or gender; contr. of أنثى*: (S, A, Mṣb, K, &c.): [the corresponding word in Hebrew (זָכָר) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (S, A, Mṣb, K) and ذُكُورَةٌ (A, Mṣb, K) and ذَكَارٌ (K) and ذِكَارَةٌ and ذُكْرَانٌ (S, A, Mṣb, K) and ذِكْرَةٌ: (S, K:) [the last, in one copy of the S, I find written ذُكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذُكْرَةٌ, and expressly said to be with ḍamm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mṣb.) One says, كَمِ الذُّكْرَةِ مِنْ، وَوَدَكَ، or الذُّكْرَةِ، (accord. to different copies of the S,) or الذُّكْرَةَ، with ḍamm, (accord. to the TA,) *How many are the males of thy children?* (S, TA.) — *The male organ of generation; the penis; syn. عَوْفٌ*: (S, K, &c.): of a man: (TA:) or the فَرْج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mṣb:) pl. ذُكُورٌ (K,) or ذِكْرَةٌ, like عِنَبَةٌ (Mṣb,) or ذِكَارَةٌ (T, TA,) and مَذَاكِيرُ: (S, Mṣb, K:) the last contr. to analogy, (S, Mṣb,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنُ [with respect to نَحْوَةٌ] and مَلَامِعُ [with respect to حُسْنٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَابِدٌ and أَبَايِلُ: accord. to the T, it has no sing.; or if it have a sing., it is مُذَكَّرٌ, like مُقَدَّمٌ, of which the pl. is مُقَادِمٌ; and signifies the parts next to the penis: (TA:) or it signifies the penis with what is around it; [or the genitals;] and is similar to مَفَارِقُ in the phrase شَابَتْ مَفَارِقُ in the phrase شَابَتْ مَفَارِقُ مَذَاكِيرَهُ signifies *He extirpated his penis*. (Mṣb.) — Applied to a man, (A, K,) it also signifies *Strong; courageous; acute and ardent; vigorous and effective in affairs; [and also] stubborn; and disdainful*: (TA:) or [masculine, meaning] perfect; like as أنثى is applied to a woman. (T and A in art. انث.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذُكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذُكْرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا، ذُكُورَةُ الرِّجَالِ: [None will do it but such as are strong, &c., of men]. (A.) — Applied to iron, *Of the toughest and best quality*, (K,) and strongest; (TA:) contr. of أنثى: (S;) [iron converted into steel;] as also ذُكَيْرٌ. (K.) [See also ذُكْرَةٌ.] — Applied to a sword, *Having مَاءٌ* [i. e., diversified navy marks, streaks, or grain]; (S;) as also مُذَكَّرٌ: (S, K:) or of which the edge is of steel (حَدِيدٌ ذُكْرٌ) and the مَتْن [or

middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S:) or مُذَكَّرٌ signifies *having a sharp iron blade or edge*: (Aq:) the pl. of the former is ذُكُورٌ. (Ham p. 168.) — ذُكُورُ الْبَقُولِ: *Herbs, or leguminous plants, that are hard and thick*: (TA voce غُثٌّ) or *that are thick, and inclining to bitterness*: (S, TA:) like as أُخْرَامًا signifies such as are slender and sweet: (TA:) or the former signifies such as are thick and rough. (AHeyth.) — ذُكُورَةُ الطَّيْبِ، (K,) and ذُكُورَةٌ، and ذِكَارَتُهُ، (TA,) *Perfume proper for men, exclusively of women*: i. e., (TA,) *that leaves no stain*; (K, TA;) *that becomes dissipated*; such as musk, and aloes-wood, and camphire, and غَالِيَةٌ، and ذَرِيرَةٌ. (TA.) [See the contr., طَيِّبٌ مُؤْتَتٌ، in art. انث.] — ذُكْرٌ applied to the Kur-án signifies *Eminently excellent*. (K.) See 2. — Applied to a saying, *Strong and firm*: and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذُكْرٌ, met., to *Anything disliked*. (A.) — [Thus,] applied to rain, it signifies *Violent*; (A, K;) *falling in large drops*. (K.) They said, أَصَابَتِ الْأَرْضُ ذُكُورَ الْأَشْجَةِ: *Rains bringing intense cold and torrents fell upon the earth*. (A.) — Applied to a day, *Severe; distressing; hard to be borne*: see also مُذَكَّرٌ. (A.) — I Drd says, I think that the name الذُّكْر [so in the TA, without any syll. signs; app. الذُّكْر] is applied by some of the Arabs to السَّكَّارِ الرَّامِحِ [or the star Arcturus]. (TA.)

ذُكْرٌ } see ذُكَيْرٌ.
ذُكْرٌ }

ذُكْرٌ: see سَيْفٌ ذُو ذُكْرٍ.

ذُكْرَةٌ: see مُذَكَّرٌ.

ذُكْرٌ: see ذُكْرٌ, in two places: = and ذُكْرٌ, in two places. = Also *A piece of steel that is added [to the edge of a sword and] to the head of an axe &c.* (K, TA.) — And *Sharpness of a sword*: [see also ذُكْرٌ:] and of a man. (S, A, K.) You say, ذُكْرَةُ السَّيْفِ، and ذُكْرَةُ الرَّجُلِ، *The sharpness of the sword, and the sharpness of the man, went*. (S, A.)

ذُكْرٌ: see ذُكْرٌ, in two places: = and ذُكْرٌ, in two places.

ذُكْرَةٌ } see مُذَكَّرٌ.
ذُكْرَةٌ }

ذِكْرَى: see ذُكْرٌ, in three places. — *Remembrance with the reception of exhortation*: so in the following passage of the Kur [xlvi. 20], فَأَتَى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception

of exhortation: (K, TA:) i. e., this will not profit them. (TA.) — *Repentance*: so in the Kur [lxxxix. 24], وَأَتَى لَهُ الذِّكْرَى، i. e. *And how shall he have repentance?* (K, TA.) — *A reminding, or causing to remember*: so in the Kur viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. — *An admonition*: so in the Kur xxxviii. 42, and xl. 56. (K.) — *A being reminded, or caused to remember*: so in the Kur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ *Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them*: (K:) or it may mean their remembering much the latter abode. (B, TA.)

ذَكِيرٌ *A man possessing an excellent memory*. (S.) — Also, (AZ, K,) and ذُكْرٌ، (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ذُكْرٌ، (accord. to the CK,) and ذُكْرٌ and ذُكَيْرٌ، (K,) *A man possessing ذُكْرٌ، (K,) i. e., fame, or renown: or glory, or boastfulness*. (TA.) — See also ذُكْرٌ, in the latter half of the paragraph.

ذُكَيْرٌ: see the next preceding paragraph.

ذُكَارَةٌ *The males of palm-trees*. (K.)

مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا ذَاكِرٌ [act. part. n. of 1]. — انث. art. أثر.

أَذُكْرٌ *More, and most, sharp*, (S, TA,) *acute and ardent, vigorous and effective in affairs*. (TA.) Moḥammad used to go round to his wives in one night, and to perform the ablution termed غُسل for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذُكْرٌ: *It is more, or most, sharp [or effective]*; syn. أَحَدٌ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللَّهِ مَا وَلَدَتْ النِّسَاءُ أَذُكْرَ مِنْكَ: *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou*. (TA from a trad.)

تَذُكْرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] *A thing by means of which something that one wants [or desires to remember] is called to mind; a memorandum*. (S, K, TA.) — *A biographical memoir*. — And, in the present day, *Any official note; such as a passport; a permit; and the like*.]

مَذَاكِرُ *A place of remembrance*: pl. مَذَاكِرُ: whence المَذَاكِرُ in a trad., app. meaning *The black corner or stone [of the Ka'bah]*. (TA.)

مُذَكَّرٌ: see its fem., with ة, voce مُذَكَّرٌ.

مُذَكَّرٌ *A woman [or other female (see 4)] bringing forth a male*: (S, K:) or a woman that brings forth men-children. (TA in art. رَجُل.) — And *A desert that produces herbs, or leguminous plants, of the kind called ذُكُورٌ*. (Aq. [See ذُكْرٌ: and see also مَذَاكِرُ.]) — And *A road that is feared*. (A, K.) — See also مُذَكَّرٌ, in two places. — And see ذُكْرٌ, in the former half of the paragraph.

مُذَكَّرٌ [A masculine word; a word made mas-