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, أَثُنُ ذُكُرْتُني لَتَنْدَمُنّ , meaning [Verily, if thou mention me] with evil mords [thou milt assuredly repent]: and in like manner the verb is used in the Kur xxi. 37 and 61: and 'Antarah says,

لَا تَذْكُرِي فَرَسِي وَمَا أَطْعَمْتُهُ فَيَكُونَ جِلْدُك مثل جلد الأَجْرَب

meaning Mention thou not reproachfully [my horse, and what I have given him for food, for, if thou do, thy shin will be like the shin 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.) __ ,inf. n ذكر, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or رُكُر, [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.) = ذكره, inf. n. زكر, with fet-h, He struck him upon his penis. (K.)

رْكُرهُ بِهِ Ş, A,* Mşb, K,) and ذِكُرهُ إِيَّاهُ . (Kur xiv. 5, &c.,) inf. n. تَدْكرة (A, TA) and im- ,ذَكْرَى ، (K, TA,) and quasi-inf. n. أَذْكِيرُ perfectly decl. ; (A,* K,* TA ;) and اذكره اله إ (S, Msb, K;) He reminded him of, or caused him to remember, him, or it. (S, Msb, K.) -تَذْكَرَةُ (XA) (TA,) inf. n. تَذْكيرُ (K) [and رُحِّر 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 زخّره, inf. n. تَذْكِير, He made it (a word) masculine; contr. of أَنْتُهُ (Ş,* Mşb, لَتُذَكِّرُ إِحْدَاهُمَا ,[ii. 282], المَّدَاهُمَا K.*) __ In the Kur 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.) القُرْآنُ ذَكُرُ * فَدَكُرُوهُ مِلَا القُرْآنُ ذَكُرُ * فَدَكُرُوهُ . It is said in a trad. 1 The Kur-an is eminently excellent [lit., masculine]: therefore do ye hold it and know it and describe it as such. (K, TA. [In the CK, for (, (TA, زخّره [Hence,] _ (čخر is put ذُكْر inf. n. تَذْكير, (K,) He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel. (K, TA.) [See الأكرة]

called to mind with him (MA, KL) a story, or remembrance of God is better for a man than a

[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 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, أَيْسُرَتُ وَأَذْكُرتُ 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

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.]

see 1, in three : اَذْدُكُرُ and الْأَكُرُ and الْدُكُرُ see 1 places, in the first and second sentences.

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

. ذَكِيرُ see : ذِكْرُ and : ذَكْرُ

سَيْفُ دُو دُكْرِ = see دُكْرُ in six places. ذِكْرُ or پُکُر, (as in different copies of the S,) and أَذْكُرة, [which is the pl.,] (A,) A cutting, or sharp, sword. (S, A.) [See ذكرة.]

(Yoo, A'Obeyd, Yaakoob, S, M, A, Msb, K) and دُڪُر *, (Yoo, A'Obeyd, Yaakoob, S, A, Msb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Msb, TA,) and the latter only is mentioned in this sense in the Fs, (TA,) and is said by El-Ahmar to be of the dial. of Kureysh, (TA,) [both said in the Msb to be simple substs., though many hold them to be inf. ns.,] and ذُكُر , accord. to one of the expositors of the Fs, but this is strange, (TA,) and أَكُرَةً \$ (S, M) and (كُرَةً \$ (M, TA) and رُخُرَى * (Ṣ, M, [see 1, first sentence,]) and also (Ṣ) and رُكُرُ mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) Remembrance; (S, M, A, Msb, K, &c.;) the presence of a thing in the mind: (Er-Rághib:) also termed دُخُر بالقَلْب, (Msb, in another sense, زخْر TA,) to distinguish it from to be explained below: (TA:) the pl. of الأخرة الله الله على الله الله على is ذکری, (M,) also said to be pl. of ذکری. اَجْعَلْهُ مِنْكَ عَلَى ذُكُرٍ * You say, الحد .MF, art. and ذعر, in the same sense, Place thou him, or it, in thy remembrance. (S.) And جعله منى inot forget him, or دِكْرِ and عَلَى دُكْرِ , I will not forget it. (A.) And أَوْالُ منّى عَلَى ذُكُرٍ * (A.) and ذُكُرٍ (K,) or the former only, (Fr, Mab, TA,) He, or it, did not cease to be in my remembrance; (K;) I did not forget him, or it. (Fr, TA.) And لُّتُ مَنِّى عَلَى ذُكُرٍ لا Thou art in my mind. (ÍSd, Lb.) _ The words in the Kur [xxix. 44] admit of two explanations : The وَلَدْكُو ٱللهِ أَكْبَرُ (KL;) He وَلَدْكُو ٱللهِ أَكْبَرُ (MA,) inf. n. مُذَاكَرةً

discourse, or the like, (MA,) or a thing. (KL.) | man's remembrance of a man: and the remembrance of God is better as more efficacious in forbidding evil conduct than is prayer. (TA.) also signifies Memory ; a certain quality of the mind, by which a man is able to remember what he cares to know; like bis, 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 دگر (Er-Rághib, Msb, TA) and ذُكُرٌ (Msb, TA,) or the former only accord. to Fr, (Msb, TA,) and فخرى (Msb,) The mention, telling, relating, or saying, of a thing: said by some to be contr. of ... (TA:) and also termed زَكْرٌ بِاللَّسَان, (Msb, TA,) to disin the sense first explained زخر above. (TA.) _ Also ذكر, + 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 سبحان, لَا إِلَّاهُ إِلَّا and إِزَاللَّهُ أَكْبَرُ and الْحَمْدُ لله and إِلَّا إِللَّهُ إِلَّا إِللَّهُ إِللَّهُ all, [&c., see 1,] and uttering all the forms of his praise: a reading, or reciting, of the Kur-an: a thanking [God]: obedience [to God]: (Abu-l-'Abbas:) 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 دُكُرُهُ * . (AZ, ISd, K.) Thus in the saying, He has fame among the لَهُ ذِكْرٌ فِي النَّاسِ people: in which it has also the signification next following. (A.) __ ; Eminence; nobility; honour. (S, A, Mab, K.) So in the Kur [xciv. 4], ورفعنا And We have raised for thee thine! لَكَ وَحُرُكَ 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 [xliii. 43], وَإِنَّهُ لَدْكُرُ لَكَ وَلَقُومُكَ And verily it (the Kur-an) is an honour to thee and to thy people. (TA.) Also, in the Kur [xxxviii. 1], By the Kur-an possessed of وَالْقُرْآنِ ذِي الذَّكْرِ eminence, &c. (\$) _ 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 Jook of the Law revealed to Moses]: (Aboo-Hureyreh, TA in art. نهر):) and that [law] which is [recorded] in heaven. (Sa'eed Ibn-Jubeyr, TA ubi suprà.) - + An exhortation; an admonition, or a warning. (Bd in xxxviii. 1.) _ دَخْرُ حَقِّ _ A mritten obligation ; syn. أُكُورُ حَقِّ pl. وَكُورُ حَقِّ (A, K:) or وَكُورُ حُقُونِ (TA.) You say, الْكُورُ حُقُونِ l l have a written obligation to insure دُخُر حَقَّ this thing]. (A.) = See also the next paragraph, in the latter half.

> [probably originally signifying "menin فعل in distance نعل in tioned," or "talked of," of the measure in the sense of the measure مُفْعُول, like نَفُضُ in the