



The eleventh letter of the alphabet; commonly called زَائِي, and sometimes زَائِي, [and زَا, and زَا, (see زَاي in art. زَوَى)] and زِي, and زِي. (MF.) It is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسَلِيَّةٌ, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for ص; as in يَزُولُ for يَسْدُلُ, and يَزْدُقُ for يَصْدُقُ: and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جَسْتُ حَلَالِ الدِّيَارِ for جَسْتُ حَزْتِ; and after ر, as in رَسَبٌ and رَزَبٌ: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Ṭoossee says, of the dial. of 'Odhrāh and Kaḥb and Benu-l-'Ambar. (TA.) — [As a numeral, ز denotes Seven.]

زَا

زَا and زَا and زَا: see the letter ز, and زَائِي in art. زَوَى.

زَائِرٌ

زَائِرٌ: &c.: see art. زَبْر.

زَائِقٌ

Q. 1. زَائِقٌ *He did over dirhems, or pieces of money, with زَائِقٌ [i. e. quicksilver].* (Mgh.) [It is said that] the verb [from زَائِقٌ, or rather its inf. n.,] is التَزْيِيقُ: (TA:) [but see مَزَائِقٌ, below.]

زَائِقٌ, (S, Mgh, Mḥb, K,) thus pronounced by some, (S,) and this is the form preferred by El-Meydānee, and that which is in the Fḥ and its Expositions, (TA,) rendered quasi-coordinate to زَائِقٌ and زَائِقٌ, (S, in which it is mentioned in art. زَائِقٌ,) also pronounced زَائِقٌ, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زَائِقٌ, (Mḥb,) an arabicized word, (S, K,) of well-known meaning, [i. e. *Quicksilver*,] (Mḥb, K,) originally Pers. [زَائِقٌ or زَائِقٌ or زَائِقٌ]; (S;) i. q. زَائِقٌ: (Mgh, TA:) *some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein].* (K.)

Bk. I.

— Hence, as being likened thereto, (TA,) زَائِقٌ and زَائِقٌ signify also † A man who is *light, inconstant, unsteady, irresolute, or fickle.* (Ibn-'Abbād, TA.)

زَائِقٌ *Of, or relating to, quicksilver.* — And *A seller of quicksilver.*

دِرْهَمٌ مَزَائِقٌ, (Lth, S, Mgh, TA,) said by Th to be correctly مَزَائِقٌ, with kesr to the ب, (TA in art. زَائِقٌ, [but this is app. a mistake,]) or مَزَائِقٌ, with fet-ḥ to the ب, (Mḥb,) *A dirhem, or piece of money, done over with زَائِقٌ [i. e. quicksilver]:* (Lth, Mgh, Mḥb, TA:) the vulgar say مَزَائِقٌ. (S, Mgh.)

زَارٌ

1. زَارٌ, aor. - (S, A, K) and زَارٌ; (A, K;) and زَارٌ, aor. - (S, K;) inf. n. زَائِرٌ and زَارٌ; (S, A, K;) said of a lion, *He roared, or growled; i. e., made his cry, or voice, to be heard* (S, A, K) *in his chest, (S, A,) or from his chest; (K;) as also* زَارٌ (S, K) and زَارٌ: (K:) *he cried out, and was angry.* (TA.) — And [hence], said of a stallion-camel, as also زَارٌ, (K, by implication,) or زَارٌ [only], (TA,) or زَارٌ فِي هَدِيرِهِ, (A,) † *He reiterated his voice, or cry, in his chest, and then prolonged it, (A, K, TA,) in his braying: (A:) or زَارٌ, aor. -, he threatened in his braying.* (TA.) — [Hence also,] سَمِعَ زَائِرَ الْحَرْبِ فَطَارَ إِلَيْهَا † [*He heard the roaring of the war, or battle, and flew to it.*] (A, TA.)

4: see 1, in two places.

5: see 1.

زَائِرٌ: see زَائِرٌ. — Also † *An angry man, who severs himself from his companion.* (IAḥr, TA.)

زَارَةٌ *A thicket, wood, or forest; or a bed of canes or reeds; syn. أَجْمَةٌ; (S, A, K, TA;) as also زَارَةٌ; (IJ, TA in art. زَوْر [q.v.];) originally with ز; (TA;) [such as is the haunt of the lion; for] you say, *الْأَسَدُ فِي زَارَتِهِ* [*The lion is in his thicket, &c.*]; (A;) and أَبُو الْحَارِثِ مَرْزُبَانُ الزَّارَةِ and (S, TA) i. e. *Abu-l-Hārith [the lion] is the lord of the أَجْمَةٌ [or forest, &c.].* (TA.) — [Hence,] † *A garden.* (A, TA.) — And † *A collection of camels, or of sheep or goats, dense like the أَجْمَةٌ [or thicket, &c.].* (A, TA. [See also زَارَةٌ, in art. زَوْر.]*

زَائِرٌ, applied to a lion, *Roaring, or growling; i. e. making his cry, or voice, to be heard* (S, A, K) *in his chest, (S, A,) or from his chest; (K;) as also* زَائِرٌ, (S, K, TA,) like صُتْفٌ, (TA,) [in the CK, erroneously, زَائِرٌ,] and مَزَائِرٌ. (K.) — Also † *An enemy:* (TA:) the pl. زَائِرُونَ is thus used by 'Antarah. (S, TA.) — And † *Angry:* (IAḥr, TA:) and so زَائِرٌ; but original with hemzeh: so says AM. (TA. [See also زَائِرٌ.]

زَائِرٌ: see the next preceding paragraph.

زَانٌ

زَائِيٌّ, applied to a dog, *Short:* (S, K:) one should not say صِينِي. (S.)

زَوَانٌ (S, M, Mḥb, K) and زَوَانٌ (M, Mḥb) and زَوَانٌ (M, K) and زَوَانٌ (M, Mḥb) and زَوَانٌ (K) and زَوَانٌ, (K in art. زَوْن, q. v.,) but the like of سَعَابٌ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [*A noxious weed, that grows among wheat; app. darnel-grass; the lolium temulentum of Linn.; so in the present day;] a certain grain, (Mḥb,) the bitter grain, (M,) that mingles with wheat, (S, M, Mḥb, K,) and gives a bad quality to it: (Mḥb:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called شَيْلَمٌ, a decoction of which is used as an anæsthetic: it is said in the K in art. شَلْمٌ that the زَوَان is the same as the شَيْلَم: but it is said in the TA in that art., on the authority of AḤn, that the grain of the شَيْلَم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دَنْقٌ it is said that the دَنْقَةٌ is the زَوَان, and the دَنْقَةٌ is the شَيْلَم: the TA states more fully in that art. that the دَنْقَةٌ is said by AḤn to be the زَوَان that is in wheat, which is cleared therefrom; and that the دَنْقَةٌ is said by AA to be the شَيْلَم: Forskāl mentions the زَوَان and the شَيْلَم, as different species, among undetermined plants, and describes the former thus: *zizania Aleppensis notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: mes-sores plantam non separant; sed post triturationem vanni aut cribri ope semina rejiciunt:* (Flora Aegypt. Arab. p. 199:) the n. un. is with ذ. (Mḥb.)*

أَزَابِي: see what next follows.

أَزَابِي and أَزَابِي, applied as epithets to a spear, are dial. vars. of يَزْبِي (K, TA) and أَزْبِي: (TA:) spears being thus called in relation to ذُو يَزْبٍ, one of the Kings of Himyer: (S in art. يَزْب:) as also أَزْبِي and أَزْبِي, both formed by transposition. (TA.)

زب

1. زَبٌ (K,) aor. يَزِبُ accord. to the K, but correctly يَزِبُ, the verb being like فَرِحَ, [so that the sec. pers. is زَبَيْتُ,] and the inf. n. being زَبٌّ (MF, TA,) [He, or it, was, or became, downy: and he (a man) had abundant and long hair; was hairy: or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes:] the verb of زَبٌّ expl. below. (K, TA.) —

Hence, (TA,) زَبَّتِ الشَّمْسُ (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبٌّ], (TA,) †The sun was near to setting; (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also أَزَبَّتْ (S, K,) and زَبَّتْ (K.) = زَبٌّ, aor. يَزِبُ (K,) inf. n. زَبٌّ (TA,) He filled a water-skin (K, TA) to its head. (TA.) — Also, and أَزَدَبَ, like زَابٌ [and أَزَدَبَ], He carried, or took up and carried, a load, or burden. (TA.)

2. زَبٌّ (S, Mgh, Mṣb, K,) inf. n. تَزْبِيْبٌ (S,) He converted grapes into زَبِيْبٌ [or raisins]; (S, Mgh, Mṣb;) he dried grapes, (K,) and likewise figs; (AHn, K;) as also أَزَبَّ (K.) = Also, (K,) and زَبَّبَ شِدْقَاهُ (S, K,) Spittle collected in the two sides of his mouth: (K:) or froth, or foam, came forth upon the two sides of his mouth: (S:) and زَبَّبَ فَمَهُ (K, TA) [signifies the same; or] dry spittle appeared at the angles of his lips, next the tongue: (TA:) and تَزَبَّبَ (K) and تَزَبَّبَ شِدْقَاهُ (TA) froth, or foam, appeared in the two sides of his mouth. (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّىٰ زَبَّبَ شِدْقَاهُ Such a one spoke, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S.) [And in like manner you say, تَزَبَّدَ شِدْقُهُ and تَزَبَّدَ شِدْقُهُ and تَزَبَّدَ alone.] = See also 1.

4: see 1: = and see also 2.

5. تَزَبَّبَ العَنْبُ The grapes became converted into زَبِيْبٌ [or raisins]. (Mgh, Mṣb.) — [Hence,] حَصْرَمٌ تَزَبَّبَ قَبْلَ أَنْ يَتَحَصَّرَ [expl. in art. حَصْرَم]. (TA.) = See also 2, in two places. — [Hence,] تَزَبَّبَ also signifies He (a man) became filled with rage, or wrath. (TA.)

8: see 1, last sentence. = ازَدَبَتِ القَرْبَةُ The water-skin became full (K, TA) to its head. (TA.)

R. Q. 1. زَبَّبَ He was angry: or he was put to flight in war. (K.)

زَبٌ The penis; the male organ of generation; (S, A, Mṣb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'alibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. زَبِيْبٌ; and sometimes زَبِيْبَةٌ, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Mṣb:) pl. [of pauc.] أَزْبَابٌ (Mṣb, K) and أَزْبٌ and [of mult.] زَبِيْبَةٌ (K,) the last extr. [with respect to rule]. (TA.) — And The beard; (S, K;) in the dial. of El-Yemen: (S:) or the fore part thereof; (K;) in the dial. of some of the people of El-Yemen. (TA.) — And The nose; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — And A sort of dates of El-Basrah; mentioned by Meyd; as also زَبُّ رَبَاجٍ or رَبَاجٍ. (TA.) — زَبُّ القَاضِي, which is one of the faults of a thing that is sold, is explained by the lawyers as [The condition of] that whereof the fruit quickly falls (MF.) = Also pl. of أَزْبٌ. (A.)

زَبٌّ Down; syn. زَعْبٌ (A, K:) and, in a man, (K, A,*) abundance of hair, (S, A, K,) and length thereof: (S:) or, in a man, abundance of hair in the ears and eyebrows: and abundance of hair on the fore arms and the eyebrows and eyes: (TA:) and in a camel, abundance of hair on the face and under the lower jaw: (K:) or in the ears and on the eyes. (TA.)

زَبَابٌ A species of rat which is large and deaf: or which has red hair: (K:) or which has red and beautiful hair: (TA:) or which is without hair: (K:) or a species of field-rat, of large size: one thereof is called زَبَابَةٌ (TA:) or this signifies a deaf rat: (S:) or a deaf rat of the desert: (A:) and its pl. is زَبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.] (S, TA,) and [its pl. is] زَبَابَاتٌ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أُسْرَقَ مِنْ زَبَابَةٍ [More thievish than a zebābeh]. (S, A, TA. [Another reading is mentioned in the TA in art. زَبَاب; namely, زَبَابَةٌ; which is there said, on the authority of Ibn-'Abd-Rabbih in the عَقْد, to signify a rat, or mouse.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee, إِذَا مِثْلُ أَلْتِي أَحْبَبْتُ بِهَا فَعَيْلَ زَبَابٍ أَنَا وَاللَّهِ إِذَا مِثْلُ أَلْتِي أَحْبَبْتُ بِهَا فَعَيْلَ زَبَابٍ حَتَّىٰ دَخَلْتُ جُحْرَهَا ثُمَّ أَحْتَفِرُ عَنْهَا فَاجْتَرَّ بِرِجْلِهَا فَذَبَحْتُ, i. e. [I, by Allah, in that case, were] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebāb! Zebāb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زَبَاب, as it does the field-rat. (TA.) = Also i. q. سَاعٍ [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبِيْبٌ Dried grapes; or raisins: and also dried figs: (K:) said by AHn to have been used in

this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Mṣb:) n. un. with ة. (S, Mṣb.) = Also The froth, or foam, of water: (K, TA:) and of a camel's mouth: (L in art. لَقْح:) and the poison in the mouth of a serpent. (K.) زَبِيْبَةٌ [is the n. un., and] signifies † A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, * K:) [or the dual] زَبِيْبَتَانِ signifies two collections of froth, or foam, (S,) or of spittle, (K,) or of dry spittle, (TA,) in the sides of the mouth, (S, K,) where the lips meet, next the tongue. (TA.) You say, غَضِبَ فَنَارَ لَهُ زَبِيْبَتَانِ † He was angry, and there appeared two collections of froth, or foam, in the two sides of his mouth. (A, TA.) زَبِيْبَتَانِ, in a serpent, signifies † Two black small spots above the eyes: (S, K, and Mgh in art. شَجَع:) or two small spots next the mouth thereof: (TA:) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi suprā) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K:) or two things above the eyes, resembling the زَبِيْبَتَانِ [see زَبِيْبَةٌ] of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth: and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زَبِيْبٌ a dim. of زَبٌّ, q. v. (Mṣb.) — Also a shortened dim. of أَزْبٌ, q. v. (Ham p. 140.)

زَبِيْبَةٌ n. un. of زَبِيْبٌ. (S, Mṣb) [See the latter throughout.] — Also † A small purulent swelling or pustule, that comes forth upon the hand, (S, A, K, TA,) like what is termed عَرْفَةٌ. (TA.)

زَبِيْبَةٌ a dim. of زَبٌّ, q. v. (Mṣb.)

زَبِيْبِيٌّ [now vulgarly called زَبِيْبٌ] A beverage made from زَبِيْبٌ [or raisins] (Mgh, K) by steeping them in water. (K.) — See also what next follows.

زَبَابٌ A seller of زَبِيْبٌ [or raisins]; as also زَبِيْبِيٌّ. (K.)

زَبْبٌ A sort of ship or boat: (S, K:) a small ship or boat: pl. زَبَابٌ. (Mṣb.) = Also A certain beast, resembling the cat: (K:) it is an animal black and white, short in the fore and hind legs. (Dmr, TA.)

أَزْبٌ Domny: (K:) and, applied to a man, having much hair: (A, K:) or having much and long hair: (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and the eyebrows and eyes: (TA:) or, thus applied, having much hair on the chest: (Mṣb:) and, applied to a camel, having much fur: or having much fur on the face: (A:) or having much hair on the face and under the lower jaw: (K:) or, in the ears and on the eyes: (TA:) or having much hair on the face and body: and زَبِيْبٌ is a shortened dim. thereof: (Ham p. 140:) fem. زَبِيْبَةٌ, applied to a woman as meaning having

much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning having much hair: (TA:) pl. زَبٌّ. (A.) It is said in a prov., *كُلُّ أَرَبٍ نَفُورٌ* [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — *الأَرَبُ* is a name of *One of the devils: (K, TA:) mention is made in a trad. of a certain devil named العَقَبَةُ أَرَبُ العَقَبَةُ* (K, TA:) but in the L, and in the *Seeret El-Halabee*, it is written *زَبُّ العَقَبَةُ*: and it is said to be a serpent. (TA in art. اَرَبُ.) — *أَسْتُ الزَّبَاءِ* [i. e. *podex, or anus*], (K, TA,) with its hair. (TA.) — *عَامَرُ أَرَبٌ* † *A year abundant in herbage.* (S, A, Mṣb, K.) — *جَيْشٌ أَرَبٌ*: see أَحَصُّ, in two places. — *أَرَبٌ* † *An army having many spears.* (Ham p. 259.) — *مَسْأَلَةٌ زَبَاءٌ ذَاتُ وَبَرٍ* † *A dubious and difficult question:* likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — *دَاهِيَةٌ زَبَاءٌ* † *A calamity, or misfortune, hard to be borne, severe,* (A, K, TA,) and *abominable*; like *شَعْرَاءُ* (TA) and *وَبْرَاءُ*. (S and A and TA in art. شَعْرَاءُ.) Hence the prov., *جَاءَ بِالشَّعْرَاءِ الزَّبَاءُ* [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

مُزِبٌ: see what follows.

مُزِبٌ and مُزِبٌ Possessing much wealth. (K.)

زبد

1. *زَبَدَهُ*, (Aṣ, S, A, Mgh, Mṣb, K,) aor. 2, (Aṣ, S, A, Mṣb,) inf. n. *زَبَدٌ*, (Aṣ, Mṣb,) *He fed him with, or gave him to eat, زَبْدٌ* [i. e. *fresh butter*]. (Aṣ, S, A, Mgh, Mṣb, K.) — And hence, (Mgh,) *زَبَدَهُ*, (Aṣ, S, A, Mgh, Mṣb,) or *زَبَدَ لَهُ*, (K,) [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,] aor. 2, (Aṣ, S, A, Mgh, Mṣb, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (Aṣ, Mṣb,) inf. n. as above, (Aṣ, S, Mgh,) † *He gave him a gift: (Aṣ, A, Mgh, Mṣb:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.)* — [Hence also,] *زَبَدْتُهُ ضَرْبَةً*, or *رَمِيَةً*, † *I struck him a blow, or shot or cast at him a missile, hastily, or quickly*; as though feeding him with a piece of fresh butter. (A, TA.) — *زَبَدَتْ سَقَاءَهَا*, (S, A,) or *زَبَدَ السَّقَاءُ*, (K,) inf. n. as above, (A,) *She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.)* — And *زَبَدْتُ السَّوِيْقَ* [app. *I put, or added, fresh butter to the meal of parched barley, like as one says سَمَنْتُ الطَّعَامَ*

and *أَدْمَتُ الخُبْزَ* &c.], aor. *أَزْبَدُهُ*, (A, TA,) with kesr; (A;) and *تَزَبَدْتُ السَّوِيْقَ*. (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but *IbrD* thinks that the latter means *I swallowed the سويق like as one swallows fresh butter*: in my copy of the A, it is written *تَزَبَدْتُ السَّوِيْقَ*, which is evidently wrong: perhaps the right reading is *تَزَبَدْتُ السَّوِيْقَ*; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. *زَبَدَ شِدْقَهُ*, (S, K,) inf. n. *تَزْبِيدٌ*; (K;) and *تَزَبَدٌ*; both signify the same [i. e. *The side of his mouth had froth, or foam, appearing upon it*; like *تَزَبَبٌ* and *تَزَبَبٌ*]: (S, K:) and *تَزَبَدٌ* said of a man, [like *تَزَبَبٌ*], *He being angry, froth, or foam, appeared upon each corner of his mouth.* (TA.) See also 4, in two places. — *زَبَدَتِ القُطْنُ*, (A, L,) inf. n. as above, (S,) *She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet], (S,* L, A,) and prepared it well for spinning.* (L.)

3. *فُلَانٌ يُزَابِدُ فُلَانًا* † *Such a one speaks in like manner as does such a one.* (A, TA.)

4. *أَزْبَدَ*, (S, A, Mṣb, K,) inf. n. *أَزْبَادٌ*, (Mṣb,) said of wine, or beverage, (S,) or of the sea, (A, Mṣb, K,) &c., (Mṣb,) or of the sea when in a state of commotion, (S,* A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see *زَبَدٌ*], *It frothed, or foamed, or cast forth froth or foam:* (S,* A, Mṣb, K:) and [in like manner] *زَبَدٌ*, inf. n. *تَزْبِيدٌ*, said of milk, it [frothed, or foamed; or] *had froth, or foam, upon it.* (A.) — [Hence,] said of the *سَدْر* [or lote-tree], (S, A, K,) † *It blossomed*; (S, K, TA;) i. e. (TA) *it put forth a white produce like the froth, or foam, upon water.* (A, TA.) And, said of the *قَتَاد* [or tragacantha], † *It put forth its leaf (خَوْصَةٌ), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed*; as also *زَبَدٌ*. (L.) — Also † *It became intensely white.* (A, TA.)

5: see 1: — and see also 2, in two places. — *تَزَبَدَهُ* † *He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it.* (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, *تَزَبَدَ*. (TA.) — [Hence,] *تَزَبَدَ اليَمِينِ* † *He took the oath hastily; was hasty in taking it.* (AA, S, K.) It is said in a prov., *تَزَبَدَهَا حَدَاءً* † *He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter.* (TA in art. حَدَّ.)

زَبْدٌ [originally an inf. n.] † *A gift.* (S, A, Mgh, Mṣb.) So in the saying (S, TA) of *Mohammad*, (TA,) mentioned in a trad., *إِنَّا لَا نَقْبَلُ إِلَّا لَا نَقْبَلُ إِلَّا زَبْدَ المُشْرِكِينَ* † [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, *نَهَى عَنِ زَبْدِ المُشْرِكِينَ*, (S, TA.) And so in the saying, *نَهَى عَنِ زَبْدِ المُشْرِكِينَ*, (S, TA.) i. e. [He (Mohammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Mṣb.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mṣb) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed *جُبَابٌ*, not *زَبْدٌ*; (Mṣb;) the *زَبْدٌ* of *سَمْنٌ* before it is clarified over the fire; (L;) [i. e. *butter before it is clarified over the fire*]; the *زَبْدٌ* [in the CK, erroneously, *زَبْدٌ*] of milk; (S, K;) what is extracted from milk; (M;) and *زَبَادٌ* signifies the same as *زَبْدٌ*: (K:) *زَبْدَةٌ* is a more particular term, (S, M, L, Mṣb,) meaning a piece, bit, portion, or somewhat, of *زَبْدٌ*: (L:) and *زَبْدُ اللَّبَنِ* signifies also the froth (رَغْوَةٌ) of milk [if this be not a mistake occasioned by finding *الزَّبْدُ* expl. as meaning *زَبْدُ اللَّبَنِ* instead of *زَبْدُ اللَّبَنِ*]. (L.) *قَدْ صَرَحَ البَحْضُ عَنِ الزَّبْدِ* [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And *أُرْتَجِنَتِ الزَّبْدَةُ* † is another prov. [expl. in art. رَجِنَ]. (L.) — *زَبْدَةٌ* † has for its pl. *زَبْدٌ*, which is metonymically applied to † *The choice, or best, portions, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like.* (Har p. 222, q. v.) — [And it also means † *An issue, or event: (see an ex. voce مَخْضُ): generally, such as is relishable, or pleasing.* Hence, app.,] one says, *كَانَ لِقَائُكَ زَبْدَةَ العَمْرِ* † [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mṣb,) &c., like *رَغْوَةٌ* [in signification]; (Mṣb;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) *زَبْدَةٌ* is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of *زَبْدٌ* is *أَزْبَادٌ*. (A, TA.) — *تَحَرَّمَ زَبْدُهُ*: see 5 in art. حَرَّمَ, in two places.

زَبْدَةٌ: see *زَبْدٌ*, in four places.

زَبْدَةٌ: see *زَبْدٌ*.

زَبْدِيٌّ [Butyraceous: a rel. n. from *زَبْدٌ*]. See *خَشْخَاشٌ*.

زَبَادٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says *El-Karāfee*: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which *زَبَادَةٌ* is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) *this animal is the cat, (K,) i. e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more*

to blackness: it is brought from India and Abyssinia: (TA:) the perfume above mentioned is a fluid, or matter, exuded, (رَشَحٌ, thus in the TA and in my MS. copy of the K, but in the CK وَسَخٌ [i. e. dirt],) resembling black viscous dirt, (TA,) which collects beneath the animal's tail, upon the anus (المَخْرَجُ), (K,) and in the inner sides of the thighs also, as says Ed-Demameenee: (TA:) [see also زَهْمٌ:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشَحٌ, or وَسَخٌ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] دِرْهَمٌ. (TA. [Other accounts of this perfume, which are less correct, I omit.]) = See also زَبَادٌ.

زَبَادٌ, like غَرَابٌ [in measure], Fresh butter (زَبَدٌ) that has become bad, or spoiled, in the churning: or, as some say, thin milk. (TA voce اِخْتَلَطَ, q. v.) [See also زَبَادُ اللَّبَنِ, below.]

زَبَادَةٌ: see زَبَادٌ.

زَبَادُ اللَّبَنِ [The watery part of milk:] that [part] in which is no good, of milk. (S, K. [See also زَبَادٌ.]) It is said in a prov., اِخْتَلَطَ الخَائِرُ بِالزَّبَادِ (S) [The thick milk became mixed with the thin watery part: or] † the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زَبَدٌ = زَبَادٌ and زَبَادِيٌّ A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp such as is called] سِنْفَةٌ: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHn says that it has small, contracted, dust-coloured leaves, like those of the مَرزُوجُوشِ, and its branches, or twigs, spread out: and he adds, AZ says that the زَبَادُ, as also زَبَادٌ, the latter like سَحَابٌ [in measure], is of the [kind of plants called] أَحْرَارٌ [pl. of حَرٌّ, q. v.]: (TA:) [some say that it is the psyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زَبَادِيٌّ: see the next preceding paragraph.

زَابِدٌ Possessing, or a possessor of, زَبَدٌ [or fresh butter]; (L;) as also مُزْدَبِدٌ. (K.)

بَحْرٌ مُزْبِدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — [Hence,] أَبْيَضٌ مُزْبِدٌ † Intensely white. (A, TA.)

زَابِدٌ: see مُزْدَبِدٌ.

زبر

1. زَبْرٌ البِئْرُ, (A, TA,) [aor. ʔ, and perhaps ʔ also,] inf. n. زَبَرَ, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — زَبْرٌ also signifies The disposing a building, or

construction, one part upon another; (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.)

— And زَبْرَةٌ بِالْحِجَارَةِ, (TA,) inf. n. زَبَرَ, (K,) He threw stones at him; or pelted him with stones.

(K, TA.) — And [hence, perhaps, or] from زَبَرَ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبْرَةٌ, (S, A, Mgh, Mṣb, K,) aor. ʔ (S, Mgh, Mṣb, K) and ʔ, (Ks, K,) inf. n. as above, (S, Mgh, Mṣb, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Mṣb, K:) he prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art. هزبر.) You say, زَبْرَةٌ عَنِ الأَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.)

And زَبْرُ السَّائِلِ He chid and repelled the beggar with rough speech. (TA.) = زَبْرٌ, (S, A, Mṣb, K,) aor. ʔ and ʔ, (S, K,) inf. n. as above, He wrote (S, A, Mṣb, K) a writing, or book: (A, Mṣb:) or he wrote it firmly, skilfully, or well: (TA:) and he inscribed, or engraved, upon stones: (Az, TA:) and زَبْرَةٌ, also, is syn. with كِتَابَةٌ, like زَبْرٌ, (S, K,) and حَطٌّ: Aṣ says, I heard an Arab of the desert say, أَنَا أَعْرَفُ تَزْبِرَتِي, meaning [i. e. I know my writing, or handwriting]: (S:) and Fr says, It is either an inf. n. of زَبَرَ, meaning he wrote, though I know not the verb with teshdeed, or it is a simple subst.

like تَوْدِيَةٌ: (TA:) thus زَبْرٌ is syn. with ذَبْرٌ: (A'Obeyd, T and S in art. ذبر:) [and so, perhaps, is زَبْرٌ with ذَبْرٌ.] — And زَبْرَتُهُ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like ذَبْرَتُهُ [q. v.]. (Aṣ, TA.) — زَبْرٌ is also syn. with كَلَامٌ [as meaning The act of speaking, or speech as a subst.]: (K:) [SM says,] thus it is found in all the copies: but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتَهُ فَمَا زَبَرَ لِي بِزَبْرٍ, meaning I asked him, and he spoke not to me a speech, or sentence] = Accord. to the K, زَبْرٌ is also syn. with صَبْرٌ [meaning The being patient, or patience]: one says, مَا لَهُ زَبْرٌ وَلَا صَبْرٌ: ISd says, This is mentioned by IAar; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبْرٌ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزْبِرْ عَلَيْهِ, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] = زَبْرٌ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.)

2: see 1, in two places.

4. اَزْبَرُ He (a man, TA) was, or became, large in body. (K.) — And He was, or became, courageous, brave, or strong-hearted. (K.) = اَزْبَرْتَهُ, inf. n. اَزْبَارٌ, I rendered him (a ram) bulky. (Lth, TA.)

5. تَزَبَّرُ He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.]

Q. Q. 1. زَابِرٌ (S, A, K) and زَوْبَرٌ (K) [and app. زَابِرٌ (see مَزَابِرٌ)], said of a garment, or piece of cloth, (S, A, K,) Its زَابِرٌ [or nap] came forth; (S, K;*) it had زَابِرٌ. (TA.) = Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زَابِرٌ [or nap] come forth. (K.) [This verb and other similar words with hemzeh next after the j are mentioned in the K in a separate art. before art. زبر.]

Q. Q. 4. اِزْبَارٌ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — It (hair) bristled up. (S, A, K.) — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrār Ibn-Munqid El-Ḥandhalee says, (S, TA,) describing a horse, (TA.)

* فَهُوَ وَرْدُ اللَّوْنِ فِي أَزْبَارِهِ *
* وَكَمِيتُ اللَّوْنِ مَا لَمْ يَزْبِرْ *

[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — Also He (a cat) had abundance of hair. (TA.) — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA.)

زَبْرٌ Stones. (K.) — [The stone casing of the interior of a well: see جَوولٌ. — And hence,] † Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جَوولٌ]. (S.) One says, مَا لَهُ زَبْرٌ † He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And زَبْرٌ وَجَوولٌ: لَهُ زَبْرٌ وَجَوولٌ: see الجَوولِ مِنْهُ وَضَلَبَ مَا تَحْتَهُ الزَّبْرُ مِنَ الجَوولِ جَوولٌ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, لَيْسَ لَهَا زَبْرٌ † [It has not steadiness]. (TA.) = See also زَبْرٌ.

زَبْرٌ [A thing] written; as also زَبِيرٌ (K:) [or] a writing, or book; (S:) as also زَبِيرٌ, of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (S, Mṣb, K,) like رَسُوْلٌ: (Mṣb, TA:) زَبِيرٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA:) الزَّبِيرُ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Mṣb, K:) and also, and نَغَةُ الزَّبِيرِ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زَبِيرٌ is زَبِيرٌ; (S, K;) and the pl. of زَبِيرٌ is زَبِيرٌ. (S, Mṣb, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ آلِ إِدْرِيسَ, meaning And we have written in the book sent down to David, after the تَوْرَةَ [or Book of the Law revealed to Moses]: (Aboo-Hureyreh, TA:) Sa'eed Ibn-Jubeyr read

الزُّبُورُ [pl. of الزُّبْرُ] and said that it means the *Book of the Law revealed to Moses (التوراة) and the Gospel and the Kur-án [together]*; and that *الذِّكْرُ* means what is in heaven: (TA:) and some also read زُبُورًا in the Kur iv. 161 and xvii. 57. (S, TA.)

زُبْرٌ, syn. with زُوبِرٌ &c.: see زُبْرٌ.

زُبْرَةٌ *A piece of iron*: (S, Mṣb, K:) or a *big piece of iron*: (TA:) pl. زُبْرٌ (S, Mṣb, K) and زُبُرٌ (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبْرًا (S, TA,) and زُبْرًا (TA); meaning قَطْعًا (S, TA,) in both cases; (Fr); [i. e., *But they have become divided, in their state, among themselves, into parties*:] or he who reads زُبْرًا makes it pl. of زُبْرٌ, not of زُبْرَةٌ; for the measure فُعْلَةٌ does not assume the measure فُعْلٌ in the pl.; and the meaning is, *they have made their religion [to be founded upon] various books*: and زُبْرٌ is pl. of زُبْرَةٌ: or it may be also pl. of زُبْرٌ, and originally زُبْرٌ, being changed therefrom, like as some of the Arabs are related to have said جَدْدٌ for the pl. of جَدِيدٌ, which is originally and regularly جَدْدٌ; after the same manner as when one says رُكَبَاتٌ for رُكَبَاتٌ, and غُرَفَاتٌ for غُرَفَاتٌ: and this opinion is strengthened by AA's allowing the reading زُبْرًا and زُبْرًا and زُبْرًا being a contraction of زُبْرًا, like as عُنُقٌ is of عُنُقٌ. (IB, TA.) — The *anvil (K)* of a blacksmith. (TA.) — The *upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone*; syn. كَاهِلٌ: (K:) or the *place of the كَاهِل*: (S:) or a *certain thing rising from the كَاهِل*: (TA:) pl. in this sense, أُنْبَارٌ; or this is a pl. pl., as though it were pl. of زُبْرٌ, and this were pl. of زُبْرَةٌ in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زُبْرَتَهُ *He strengthened his كَاهِل and his back for the affair*. (TA.) — Also, hence, (S,) The *accumulation, or mass, of hair which is between the shoulder-blades of the lion*; (S in art. لَيْد) [the *mane of a lion*]; the *collection of hair (Lth, A, K) between the shoulder-blades of the lion &c.*, (K,) or upon the *place of the كَاهِل* [expl. above], and upon the *elbows, of the lion*; (Lth, A;) and any *hair in a similar collected state*. (Lth, TA.) — And [hence,] الزُّبْرَةُ † *A certain asterism*; (K;) *two bright stars [δ and θ], (S, K,) in the كَاهِل [or part of the back next the neck], (K,) or which are the كَاهِلَانِ, (S,) of Leo*; (S, K;) *one [namely the Eleventh] of the Mansions of the Moon*: (S, K:) [also called الخِرَاتَانِ: see this word: and see مَنَازِلُ الْقَمَرِ, in art. نَزَل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are *two stars, on the belly, and on the projecting part of the haunch-bone, of Leo*.] — Also *The breast, or what projects of its upper part, (syn. صُدْرَةٌ,) of any beast*. (TA.)

زُبْرٌ, applied to a lion, (S, TA,) and to a man, (TA,) *Strong*; (AA, S, K, TA;) as also زُبْرٌ. (K.)

زُبُورٌ: see زُبْرٌ, in four places; and see زُبْرَةٌ, in two places.

زُبْرٌ: see زُبْرٌ. — Applied to a ram, *Bulky*: (Lth, TA:) or *large in the زُبْرَة* [q. v.]: or *compact*. (TA.) — Applied to a man, *Strong*: and also *acute, sharp, or quick, in intellect; clever, ingenious, shilful, knowing, or intelligent*. (TA.) — Also *A calamity, or misfortune*; (Fr, K;) and so زُوبِرٌ, (Moḥammad Ibn-Hābeeb, TA,) which has been said to have this meaning in a verse of Ibn-Aḥmar cited below voce زُبْرٌ. (TA.) — And *Black mud; or black fetid mud*. (Sgh, K.)

زَابِرٌ: see the next paragraph.
زُوبِرٌ: }
زُوبِرٌ: }

زُبْرٌ (S, and K in art. زَابِرٌ, in the CK [erroneously] written زُبْرٌ,) and زُبْرٌ (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, TA,) and زُوبِرٌ and زُوبِرٌ (K in arts. زَابِرٌ and زُبْرٌ,) as also زَغْبِرٌ or زَغْبِرٌ (as in two different copies of the K in art. زَغْبِرٌ) or زَغْبِرٌ (as in another copy of the K and in the O and TA in the same art.) and زَغْبِرٌ (accord. to a copy of the K in that art.) or زَغْبِرٌ, (O and TA in that art., and so accord. to one copy of the K,) [The *nap, or villous substance, upon the surface of a garment, or piece of cloth; what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] حَزْرٌ, (S, TA;) the زُبْرٌ of [the kind of cloth called] حَزْرٌ, and of a قَطِيفَةٌ, and of any garment, or piece of cloth; (Lth, TA;) the زَغْبِرٌ of a garment, or piece of cloth; (AZ, TA;) or what appears of the دَرَزٌ [q. v., here meaning nap, or villous substance,] of a garment, or piece of cloth. (IJ, K.)*] Hence one says, ذَهَبَتِ الْأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زُبْرَتَهُ † [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old*. (A, TA.) And زَابِرَةٌ (S, A, K) and زَابِرَةٌ (S, K) and زَابِرَةٌ (K,) as also زَغْبِرَةٌ, (S, and K* in art. زَغْبِرٌ,) and زُوبِرَةٌ, incorrectly written in the K زُوبِرَةٌ, (TA,) † *He took it altogether, (S, A, K,) leaving nothing of it*. (S.) Ibn-Aḥmar says,

وَأِنْ قَالَ عَاوٍ مِنْ مَعَدِّ قَصِيدَةً *
بِهَا جَرَبٌ عَدَّتْ عَلَيَّ بِزُوبِرًا *

i. e. † [And if a howler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether, (S,* L,) when I have not been the author of it: (L:) the last word, accord. to Abou-'Alee [El-Fārisee], being imperfectly decl. because made a proper name for the قَصِيدَةُ, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name

for a bitch (كَلْبَةٌ [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ عَاوٍ مِنْ تَنُوخٍ: in the TA, the former reading is given, except that عَاوٍ is put in the place of عَاوٍ.]])

One says also, وَجَعَ بِزُوبِرِهِ † *He returned disappointed, or unsuccessful; (TA;) without having obtained anything; (K, TA;) and without having accomplished his want*. (TA.)

زُوبِرٌ: see زُبْرٌ: — and see also زُبْرٌ, in four places.

زُوبِرٌ: see زُبْرٌ.

زُبْرِيٌّ: }
زُبْرِيٌّ: } see art. زُبْرٌ.
زُبُورٌ: }

زُبْرِيٌّ: see زُبْرٌ.

زُبْرَانِيٌّ and مَزْبِرَانِيٌّ (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مَزْبِرٌ, which is a mistake, TA) *Large in the زِبْرَة* [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khālid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مَزْبِرَانِيٌّ: the 'em. of the former is زِبْرَانِيٌّ. (TA.) — Also the former, *Annoying, or hurting*. (Sgh, K.) — *قَدَّ هَاجَتْ زِبْرَانِيٌّ [Zebrā has become excited], (S,) or هَاجَتْ زِبْرَانِيٌّ His anger has become excited, is said of any man when this has been the case: (TA:) [it is said that] Zebrā was a clamorous and foul-tongued slave-girl of El-Aḥnaf Ibn-Kays; and when she was angry, he used to say, قَدَّ هَاجَتْ زِبْرَانِيٌّ: and it became a proverb. (S, TA.)*

تَزْبِيرَةٌ: see 1.

مُزْبِرٌ *A writing-reed*; (S, A, K, TA;) *a reed with which one writes*. (TA.)

مُزْبِرَةٌ: see art. زُبْرٌ.

أَزْبِرٌ: see زُبْرٌ.

بُشْرٌ مُزْبُورَةٌ *A well cased, or walled internally, with stones*. (S.) — See also زُبْرٌ.

مُزْبِرٌ and مُزْبِرٌ (S, K) and مُزْبِرٌ and مُزْبِرٌ, (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA.) *A garment, or piece of cloth, having nap (زُبْرٌ) upon it*: (S, K:) [or the second and fifth and sixth, *having its nap made to come forth*:] or the first is applied to a man [as meaning *making to have its nap come forth*; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مُزْبِرٌ: }
مُزْبِرٌ: } see the next preceding paragraph.
مُزْبِرٌ: }

زبرج

Q. 1. **زَبْرَجَ** *He embellished, beautified, adorned, or decorated, a thing.* (TA.)

زِبْرَجٌ *Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like: (S, TA:) embellishment, ornament, or decoration, of weapons: (TA:) and anything beautiful. (Th, TA.) [Hence,] زِبْرَجُ الدُّنْيَا The vanities and finery of the present world or state of existence. (TA, from a trad. of 'Alee.) — Also Gold: (S, K:) so some say. (S.) — And Thin clouds, in which is a redness: (Fr, S, K:) or clouds spotted in the surface with blackness and redness: or light clouds which the wind sweeps away, or disperses: or red clouds: but AZ says that the first of these is the correct signification: and clouds spotted like the leopard, seeming to be such as will give rain: and thin clouds, in which is no water. (TA.)*

مُزَبَّرَجٌ *Embellished, adorned, or decorated: applied as an epithet to زِبْرَجٌ [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K.) You say also سَحَابٌ مُزَبَّرَجٌ [app. meaning Variegated clouds]. (TA.)*

زبرجد

زَبْرَجَدٌ [The chrysolite; a certain green diaphanous gem;] *a well-known gem; (S, Mṣb, K;) as also زَبْرَدَجٌ; (TA;) i. q. زَمْرَدٌ; (S and K in art. زمرد; or said to be so; (Mṣb;) [but this appears to be a mistake;] or it is a kind of زمرد: (TA:) the mine in which it receives its being is in the mine of the زمرد, with which it is found; but it is very rare, more so than the زمرد: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof. (Et-Teyfāshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)*

زبردج

زَبْرَدَجٌ: see the next preceding art.

زبع

الزُّبَعَةُ *The name of a certain devil; (Lth, K;) to which some add, insolent and audacious in pride and rebellion: (TA:) or a certain chief of the jinn, or genii: (S, K:) said to be one of those, nine or seven in number, spoken of in the Kur-án [xlvi. 28], as listening to the Kur-án. (TA.) — And hence, زُبُعَةٌ, (S, K,) and (K,) or as some say, (S, TA,) أُمُّ زُبُعَةٍ, (S, and so in some copies of the K,) or أُمُّ زُبُعَةٍ, (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, (Lth,) أَبُو زُبُعَةٍ, or أَبُو زُبُعَةٍ; (accord. to different copies of the K,) i. q. أعصار;*

(Lth, S, K;) i. e. *A whirlwind of dust [or sand] rising into the sky; (TA;) a wind that raises the dust [or sand] and rises towards the sky as though it were a pillar: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زُبُعَة is a devil, insolent and audacious in pride and rebellion. (K.) — زَوَابِعٌ [is the pl., and also] signifies Calamities, or misfortunes. (TA.)*

زبقي

1. **زَبَقَى**, (IF, S, Mṣb, K,) aor. - (A'Obeyd, S, K) and **زَبَقَ**, (K,) inf. n. **زَبَقٌ**, (TA,) *He plucked out* (IF, S, Mṣb, K) *his hair, (IF, S,) or the hair, (Mṣb,) or his beard. (K.) — زَبَقَتْ بَوْلِدَهَا She (a woman) cast forth her child. (Ibn-Buzurj, TA.) — Also, (K,) inf. n. as above, (TA,) He mixed a thing with (ب) another thing. (K.) — He made a man to enter into (فِي) a thing, and a house, or tent, or chamber. (IKh, TA.) — He confined a man (Aṣ, A'Obeyd, IF, K) in a prison. (TA.) — He straitened a man. (TA.) — He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord; like **رَبَقَ بِحَبْلِ**. (IKh, TA.) — Also *He broke a thing. (TA.) — And He opened a lock. (TA.)**

2. **زَبَقَى**, inf. n. **تَزْبِيقٌ**: see its syn. **زَابَقَى**, in art. **زَابَقَى**.

5. **تَزَبَّقَى** *He ornamented, or adorned, himself; like تَزَلَّقَى. (Abou-Turáb, TA in art. تزلق.)*

7. **انزَبَقَى** *He entered* (IKh, IF, S, K) *into a house, or tent, or chamber; (IKh, IF, K;) and he entered into it and concealed himself: (TA:) [quasi-pass. of زَبَقَى, or] formed by transposition from انزَقَبَ. (S, TA.) And [simply] He hid, or concealed, himself. (TA.) — And **فِي انزَبَقَى** *الْحَبَالَةَ He became caught, or entangled, in the snare. (Lh, TA.)**

مَا أَغْنَى زَبَقَةٌ *He, or it, did not stand, or serve, instead of anything. (TA.)*

زَبَقَانَةٌ *A man very evil, bad, unjust, mischievous, or corrupt: and a woman narrow in disposition. (Ibn-'Abbád, TA.)*

لِحْيَةٌ زَبِيقَةٌ (K, TA, in the CK) *A beard plucked out; as also مُزَبِيقَةٌ. (K.)*

زَبِيقٌ, mentioned in the S and Mṣb in this art., and said in the latter to be of the measure **فَعْلٌ**: see art. **زَبِيقٌ**.

زَابَقَى: see **زَابِقَى**, in art. **زَابِقَى**.

زَابُوقَةٌ *An angle of a house: or the like of a دَعْلٌ [q. v.] in a house (K, TA) or building, (TA,) in which are turning [or zigzag] angles: (K, TA:) so says Lth. (TA.)*

أَزْبَقَى *One who plucks out the hair of his beard, because of his foolishness, or stupidity. (El-Wezeer Ibn-El-Maghribee, TA.)*

مُزَبِّقٌ: see **مُزَابِقَى**, in art. **زَابِقَى**.

لِحْيَةٌ مُزَبِيقَةٌ: see **زَبِيقَةٌ**.

مُزَبِّقٌ: see **مُزَابِقَى**, in art. **زَابِقَى**.

زبل

1. **زَبَلَ**, (S, Mṣb, K,) aor. - (Mṣb,) or - (K,) inf. n. **زَبُولٌ** and **زَبَلٌ**, (Mṣb,) *He dunged, or manured, (S, K,) land, (S,) or seed-produce; (K;) he put land into a good state for sowing, with زَبَلٌ and the like. (Mṣb.) [In a copy of the M, in art. سَمِدٌ, this verb is written **زَبَلٌ**, which I believe to be post-classical.] — And **زَبَلَ**, inf. n. **زَبَلٌ**; and **ازْدَبَلَ**; *He bore, carried, or took up and carried, a thing; as also زَمَلَ and ازدمل. (TA.) You say, فَلَانٌ شَدِيدُ الزَّبَلِ لِلْقَرْبَةِ Such a one is strong to bear, or carry, or take up and carry, the water-skin. TA.) — And It (a place, or ground,) held, or retained, water. (TA.)**

2. **زَبَلَ**: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to **زَبَلَ**.]

8. **ازْدَبَلَ**: see the first paragraph.

زَبَلٌ (S, Mgh, Mṣb, K) and **زَبِيلٌ** (K) i. q. **سُرْبِينٌ** (S) or **سُرْبِينٌ** (Mgh, K, TA) [Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]; and the like thereof. (TA.) — And the former, i. q. **حَقِيْبَةٌ** [i. e. A bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.)

زَبَلَةٌ *A morsel, gobbet, or mouthful. (IAṣr, K.)*

زَبَلَةٌ: see **زَبَالٌ**, in two places.

زَبَالٌ: see the next paragraph.

زَبَالٌ *A thing that the ant will carry in its mouth: (S, K, TA: [in some of the copies of the K, in the place of التَّمَلَّةُ is put التَّحَلَّةُ, which, as is said in the TA, is a mistake:]) or as much as the gnat will carry. (TA in art. رَزَأَ.) Hence the saying, مَا أَصَابَ مِنْ فُلَانٍ زَبَالًا, and **زَبَالًا** *He obtained not from such a one anything. (IDrd, K, TA.) And مَا رَزَأْتَهُ زَبَالًا I did not take from him, or it, anything: (S:) and **مَا رَزَأْتَهُ زَبَلَةً** *means the same: (K:) and in like manner, **مَا أَغْنَى عَنْهُ زَبَلَةٌ** [He, or it, did not stand him in stead of anything; or profit him at all]. (TA.) Hence also a saying of Ibn-Muḥbil cited in art. رَزَأَ, conj. 8. (S, TA.) [See also زَبَالَةٌ.]***

زَبِيلٌ (S, Mṣb, K) and **زَبِيلٌ** (S, K) and **زَبِيلٌ** (S, Mṣb, K) and **زَبِيلٌ** (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A [basket of palm-leaves, such as is called] مُكْتَلٌ, (Mṣb,) or قَفَّةٌ: or a جَرَابٌ: or a وَعَاءٌ, (K, TA,) in which things are carried: (TA:) a thing well known: (S:) pl. (of the first, Mṣb) **زَبَلٌ** (Mṣb, K) and **زَبَلَانٌ**, (K,) and (of the third, Mṣb)*

عنده زبل من تمر (Mṣb, TA.) One says, *عنده زبل من تمر* and *زنايل* [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also *زبل*.

زباله Sweepings. (Mṣb in art. كس) — [And hence, Anything; like *زبال* and *زبلة*.] One says, *ما في الإناء*, (S,) or *البئر*, (K,) and *السقاء*, (TA,) *زباله*, i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

زبال A collector of *زبل*: (Mṣb:) one whose occupation is to carry *زبل*. (TA.) [In the present day it means A scavenger, or dustman.]

زبيل: see *زبل*.

زابل and *زابل* (S, K) and *زابل* and *زابل*, but mostly without *ا*, (K,) [applied to a man,] Short. (S, K.)

زابل A calamity, or misfortune: (Ibn-'Abbād, K:) pl. *زابل*. (TA.)

زابل and *زابل*, and the pl. *زابل*: see *زابل*, in four places.

زبلة (S, Mgh, Mṣb, K) and *زبلة* (S, Mṣb, K) A place of *زبل*: (S, Mgh, Mṣb, K:) a place where *زبل* is thrown down: (M, K:) pl. *مزابل*. (TA.)

زبن

1. *زبنه*, (Mṣb, TA,) and *زبن به*, (TA,) aor. *زبن*, (Mṣb, TA,) inf. n. *زبن*, (S, M, Mgh, Mṣb, K,) He pushed it, or thrust it; or pushed it, or thrust it, away; (S,* Mgh,* Mṣb, K,* TA;) namely, a thing: (Mṣb, TA:) or a thing from another thing. (M,* TA.) You say of a she-camel, *تزين* *حالبها* She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Mṣb, TA.) And *زبننت*, (S,) or *زبننت رجلها*, (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: *زبن* being [generally] with the stifle-joints; and *ركض*, with the hind leg; and *خبط*, with the fore leg. (S, TA.) And *زبن* *عن ضرعها برجلها* She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And *زبنهم* He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (*حرب*), one says, *تزين الناس*, meaning † It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) — And *زبننت عنا هديتك ومعروفك*, inf. n. as above, † Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, † thou hast withdrawn, and withheld, from us thy present &c. (TA.) — *زبن* also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence *المزبنة* (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. *زابنه*, (K,) inf. n. *مزابنه*, (TA,) i. q. *دافعه* [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — *مزابنه* signifies [also] The selling dates (S, Mgh, Mṣb, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Mṣb, K) by measure; (Mgh, Mṣb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from *الزبن*; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Málík, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, (*بيع مغابنه*), in a kind in which endamaging, or overreaching, is not allowable; (K;) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. *ازبنوا* *ازبنوا* *ازبنوا* They removed their tents from the road, or way. (TA.)

5: see 10, in two places.

6. *تدافعوا* i. q. *تزابنوا* [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. *انزبنوا* They removed, withdrew, or retired to a distance. (K.)

10. *استزبنه* He made him a *زبون*; [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also *تزينه*: (Mgh:) or *استزبنه* and *تزينه* are like *استغبنه* and *تغبنه* [both app. meaning he esteemed him *غيبين*, i. e. weak in judgment, and therefore liable to be endamaged, or overreached, defrauded, or deceived; like as *تضعفه* and *استضعفه* both signify “he esteemed him *ضعيف*, i. e. weak”]; or like *استغباه* and *تغباه* [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.)

زبن A tent, or house, (*بيت*) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — See also *زبن*. — *مقام زبن* A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — [In one place in the CK, *الزبن* is erroneously put for *الزبن*.]

زبن: see *زبن*. = Also A want, or thing

wanted: you say, *قد أخذ زبنه من المال*, i. e. [He has taken] what he wanted [of the property], (K,) and *من الطعام* [of the food]. (TA.)

زبن A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., *زبن* and *زبن*: for] you say, *حل زبنا من قومه*, with *فـهـ*, [as well as *زبنا*, with two *فـهـ*s,] and *زبنا*, with *كسر*, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) = Also A piece of cloth [shaped] after the fashion of the tent (*على*) *تقطيع البيت*, like the *حجلة* [a kind of curtained canopy prepared for a bride]. (K.)

زبن, (K, TA,) like *كتف*, (TA, [الزبن in the CK being a mistranscription for *الزبن*],) Vehement in pushing, or thrusting; and so *زبن*. (K,* TA.)

زبنية } see *زبانية*.
زبني }

زبن: see *زبن*.

زبنة The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called *زبنتها* (K, TA) because she pushes, or thrusts, with them. (TA.)

زبون One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.,] a thing. (Mṣb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Mṣb, K,) or that hicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Mṣb, K,*) with her hind leg (Mṣb) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says *حرب زبون* (S, A, Mṣb, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed *زبون*: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Mṣb.) — As meaning *غيبى* [i. e. † Unintelligent, or having little intelligence], and *حريف* [syn. with *معامل*, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying and selling, a meaning which *معامل* often has, though, as I have shown in art. *حرف*, I do not know any authority for assigning this meaning to *حريف*], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, *حريف*, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpleton, or fool, who is endamaged, or defrauded, (*يغبن*) much;

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also † a purchaser; because he pushes away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now used, or as meaning a customer, and also a dupe,] it is a post-classical word, not of the language of the people of the desert. (Msb.) [The pl. now commonly used is زَبَانِيْن, and some say زَبُونَات.] It is said in a post-classical prov., الزَّبُونُ يَفْرَحُ بِلَا شَيْءٍ [which I would render † The dupe rejoices without anything, or at nothing]: (Meyd:) or الزَّبُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ, meaning [† The dupe rejoices at the least, or the meanest, thing: or] the dealer (المُعَامِلُ), or the purchaser (المُشْتَرِي), as the word signifies in the dial. the people of El-Baḡrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90,) "Nous pensons que le mot الزَّبُون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܙܒܘܢܐ 'vendre.'" (This verb is written in the Lex. of Gesenius ܙܒܘܢܐ.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186—190.] — Also A well in which is a receding in its مَنَابَةِ [or place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.; (see art. ثوب);] as though its casing were pushed back in that part. (K.) — And [An inner vest; so in the present day; pl. أَرْبَنَةٌ;] a thing that is cut so as to fit the body, and worn. (TA.)

زَبَانِي is the sing. of which زَبَانِيَان is the dual. (Mz, 40th نوع.) زَبَانِي العَقْرَبِ signifies The horn [or claw] of the scorpion: (Msb:) its two horns [or claws] are called زَبَانِيَا العَقْرَبِ; (S, K;) because it pushes with them. (TA.) — And الزَبَانِيَانِ, (Ibn-Kunáseh, S, Kzw,) or زَبَانِيَا العَقْرَبِ, (K,) [the former the more common,] † The two horns [or claws] of Scorpio; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw;) two stars, widely separated, (Ibn-Kunáseh, Kzw,) [that rise] before الإخْلِيل [q. v.]; (Ibn-Kunáseh;) between which (Ibn-Kunáseh, Kzw) is the measure of a spear (رُفْع) [q. v.], more than the stature of a man, (Ibn-Kunáseh,) [or,] in appearance, the measure of five cubits: (Kzw:) two bright stars, (S, K,) in, or upon, (K,) the two horns [or claws] of Scorpio: (S, K:) [α and γ of Libra, accord. to those who make التَّوُّو to mean "the auroral setting;"] and perhaps the same, or α and β of Libra, accord. to those who make التَّوُّو to mean "the auroral rising:"] one of the Mansions of the Moon, (S, Kzw,) namely, the Sixteenth Mansion. (Kzw. [See مَنَارِلُ القَمَرِ, in art. نزل.]) The saying

* عَضَّ بِأَطْرَافِ الزَّبَانِي قَمَرَهُ *
[lit. His moon bit the extremities of the claw of

Scorpio], cited by IAqr, is expl. as meaning "he is uncircumcised, except the part from which the قَمَر has contracted;" his قَلْفَةٌ being likened to the زَبَانِي [and his كَمَرَةٌ to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زَبَانِي, [i. e. enters Scorpio,] it is most intense cold. (TA.) — See also زَبَانِيَّة.

زَبَان: see the next paragraph.

زَبَانِيَّة is a pl., of which the sing. is زَبَانِيَّة, (Akh, Zj, S, K,) as some say, or زَبَانِي, (Akh, S,) or زَبَانِي, like سُكَارِي, (TA,) or زَابِنِي, (Akh, S,) or زَبَانِي, (Ks, K,) the pl. of this last being originally زَبَانِي, the ة [in زَبَانِيَّة] being substituted for the [last] مِي: (Bd in xcvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَبَانِيَّة], holding it to be a pl. having no sing., like أَبَابِيل and عَبَادِيد. (Akh, S.) With the Arabs [of the classical age] it signifies The شُرَط [app. in the earlier sense of the braves of an army, or in the later sense of the armed attendants, officers, or soldiers, of the prefect of the police]: (S:) this is the primary signification: (Bd in xcvi. 18:) the sing. being syn. with شُرَطِي: and also signifying the مَمْتَرِد [i. e. one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.,] of the jinn, or genii, and of mankind: (K:) and i. q. شَدِيد [i. e. strong, &c.]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — الزَبَانِيَّة signifies also Certain angels, [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto; (Kátádeli, S, Msb;*) the angels mentioned in the Qur [lxvi. 6] as غَلَاطٌ شَدَادٌ, (Zj,) i. e. rough in speech or in disposition, strong in deeds or in make. (Bd.)

[زَبَان is said by Freytag to signify a foot ("pea"), as on the authority of J; as though he had found it expl. by the word رَجُل: but this is a mistake: it is said in the S that زَبَان is the name of a man (اسْمُ رَجُل).]

زَبِين One striving to suppress the urine and ordure: (K, TA: [the word, with the article ال, is expl. by مَدَافِعُ الأَخْبَتِيْن: see 3 in art. دفع, and see also أُخْبِتُ:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَبِين, with ن [in the place of the ب]: (TA:) or it means one withholding them against his will. (K.) — One says also, مَا بِهَا زَبِين, meaning There is not in it [i. e. the house, الدَّار,] any one: so says Aboo-Shubrumeh. (TA.)

زَبُونَةُ Pride; syn. كِبْر. (S.) — And [hence,

probably,] مَانِعٌ جَانِبَهُ i. q. رَجُلٌ ذُو زَبُونَةٍ [app. meaning A man who defends his honour, or reputation: see جَانِبٌ]: (S, TA:) or a man who defends what is behind his back (مَا وَرَاءَ ظَهْرِهِ) [perhaps meaning his household: see ظَهْرٌ]. (TA, and so in a copy of the S.) — Also, and زَبُونَةٌ, The neck; (IAqr, K;) as in the saying خَذْ زَبُونَةَ بَقْرُونِهِ وَيَزْبُونَتَهُ [Take thou hold of his horns and his neck]: (IAqr, TA:) or زَبُونَةٌ may signify the ear; and the pl. زَبُونَاتُ, the head and neck of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زَبُونَةٌ: see the next preceding paragraph.

زَابِن: see زَبَانِيَّة, first sentence.

زَابِنَةٌ An [eminence such as is termed] أُكْمَةٌ, (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA;) as though it pushed it, or thrust it, away. (TA.)

زنى

1. زَبَاهُ, aor. يَزْبِيهِ, (S, K,) inf. n. زَبِي, (S,) i. q. حَمَلَهُ [He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K;) namely, a thing; (S;) as also أَزْبَاهُ; thus accord. to the T and S and M; (TA; [accord. to one of my copies of the S, i. q. اِحْتَمَلَهُ, which is often syn. with حَمَلَهُ];] or أَزْبَاهُ; thus in the copies of the K: (TA:) or the first and † last signify he bore upon his back a heavy burden: (JM:) and hence the saying of Kaab, بِذَلِكَ أَزْبِيَهُ † كَلِمَةً أَزْبِيَهُ (JM, TA) i. e. [† And I said to him a saying,] disquieting, or disturbing, him, (JM, TA,*) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) He drove, urged, or incited, him; (K, TA;) and so † زَبَاهُ, (K,) inf. n. تَزْبِيَةٌ; (TA;) and † أَزْبَاهُ. (K.) [And i. q. دَعَاهُ.] You say, مَا زَبَاهُمْ إِلَى هَذَا, i. e. مَا دَعَاهُمْ إِلَيْهِ [What drew, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.]. (JM, TA.) And † زَبَى, inf. n. تَزْبِيَةٌ, i. e. دَعَاهُ [He drew, or caused, evil to him]. (TA.) And † زَبَيْتُ لَهُ, inf. n. تَزْبِيَةٌ, I prepared [app. evil] for him. (TA.) And † زَبَاهُ بِشَرِّهِ, (K, TA,) or بِمَكْرُوهِهِ, (TA,) He smote him with evil. (K, TA.)

2. زَبَى, inf. n. تَزْبِيَةٌ, accord. to the K, He spread flesh-meat upon a زَبِيَّة as meaning a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a زَبِيَّة as meaning a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. تَزْبَى زَبِيَّةً He made a pitfall for a lion (S, Mgh, K) or a wolf; (Mgh;) as also † زَبَاهَا, inf. n. تَزْبِيَةٌ. (K.) A rájiz says,

* وَلَا تَكُونَنَّ مِنَ الَّذِينَ كِيدُوا *
 * كَالَّذِيزُ تَزْبِي زُبِيَةً فَاصْطِيدَا *

[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped]. (S, *Mgh.) — And تَزْبِي فِي الزُّبِيَةِ accord. to ISd, signifies the same as تَزْبَاهَا [app. in a sense different from that expl. above; meaning He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the zubiya, like تَزْبِي فِي الزُّبِيَةِ]. (TA.)

6. تَزْبِي He walked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness. (T, K, TA.) — And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.)

8. اَزْدِيَاهُ: see 1, in two places.

زُبِيَةٌ A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. زُبِيَّ (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزُّبِيَّ [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA:) or الزُّبِيَّ is here pl. of الزُّبِيَّة in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — A pitfall for a lion (S, Mgh, Mṣb, K) or a wolf (Mgh) &c., (Mṣb,) dug in a high place, (S, Mgh, Mṣb,) for which reason it is thus called: (S:) pl. as above. (Mṣb.) — A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase]. (TA.) — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (ISd, TA.) — A well: so where it is said in a trad. of an Arab of the desert, تَزْبِي فِي زُبِيَةٍ [He fell into a well]. (Mgh.) — The excavation made by ants; which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

زُبِيٌّ Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally اَزْبِيٌّ] of the measure اَفْعُولُ. (S) — A certain mode of going, or pace, (S, M, K,) of camels: (M, TA:) accord. to As, اَزْبِيٌّ, which is its pl., signifies various modes of going or pace. (S.) — Evil: (AZ, S:) or a great evil: (K:) and a great, momentous, or terrible, thing or affair: (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الْاَزْبِيَّ I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.) — And i. q. عَجَبٌ [app. as meaning A wonderful thing]. (TA.) — And The sound of a bow; (JM, TA;*) its musical ringing, or plaintive, sound. (JM.)

زتن

زبت. زبتون: see اَرُضٌ زَبْتَةٌ

Bk. I.

زج

1. زَجَّهُ, (S, A, Mṣb,) aor. ٢, (S,) inf. n. زَجٌّ, (S, A, Mṣb, K,) He pierced him, or thrust him, (i. e. a man, S, Mṣb,) with the زَجُّ [or pointed iron foot of the spear]; (S, A, Mṣb, K;*) and cast at him with it: and زَجٌّ also signifies he pierced, or thrust, with haste. (TA.) And زَجَّجْتُهُ بِالرُّمَحِ I cast at him with the spear. (A, and Ham p. 147.) — [Hence,] زَجَّ بِالشَّيْءِ † He cast, or threw, the thing from himself: (A:) or زَجَّ بِالشَّيْءِ مِنْ يَدِهِ, aor. ٢, (TA,) inf. n. as above, (K, TA,) † he cast, or threw, the thing from his hand. (K, *TA.) — [And hence,] زَجٌّ signifies also † The running of the ostrich. (K, TA.) You say of the ostrich, زَجَّ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) † He ran, (A, TA,) throwing out his legs. (TA.) — [Hence also,] نَزَلْنَا بِوَادٍ يَزْجُّ نَزَلْنَا † We alighted in a valley putting forth herbage; as though casting it from itself. (A, TA.) — See also 4. = زَجٌّ, sec. pers. زَجَّجْتُ, aor. ٢, inf. n. زَجَّجٌ, It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see زَجَّجٌ below.]

2: see 4. = زَجَّجْتُ حَاجِبَهَا, (S, A,) or زَجَّجْتُ حَاجِبَهُ, (K, TA,) inf. n. تَزْجِيجٌ, (TA,) She, or he, made her, or his, eyebrow narrow and long: (S, K:) [or made it arched: (see 1, last sentence:) or made it narrow and long and arched: (see زَجَّجٌ below:)] or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with اِثْمِدٌ [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Ra'ee,

* إِذَا مَا الْغَائِبَاتُ خَرَجْنَ يَوْمًا *
 * وَزَجَّجْنَ الْحَوَاجِبَ وَالْعَيُونَا *

[the last of these significations may be intended; so that it may be rendered, When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or] كَحَلْنِ is meant to be understood before الْعَيُونَا. (S.) — Hence, from تَزْجِيجُ الْحَوَاجِبِ as signifying “the clipping of the redundant portions of the hair of the eyebrows,” زَجَّجٌ مَوْضِعَهَا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning He made even, and adjusted, the place thereof: or, accord. to I Ath, it may be that the hole was in the end of the piece of wood, and so it may mean he made a زَجٌّ [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it. (TA.)

4. اَزَجَّ الرُّمَحَ; (IAqr, ISk, S, A, K;) and زَجَّجَهُ; (A, TA;) and زَجَّجَهُ, aor. ٢, inf. n. زَجَّجٌ, (Mṣb;) and زَجَّجَاهُ; (TA;) He put, or made, a زَجٌّ [q. v.] to the spear. (IAqr, ISk, S, A, Mṣb, K.) — The first of these phrases is said also to signify He removed, or took off, its زَجٌّ from the spear: (A:) IAqr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. اَزْدَجَّ, said of the eyebrow, It reached to the outer extremity (ذُنَابِي) of the eye. (K.) — And, said of herbage, Its intervening spaces became closed up. (TA.)

زَجٌّ [The pointed iron foot, or heel, or shoe, of a spear;] the iron at the lower extremity of a spear; (S, A, Mṣb, K;) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سَنَانٌ: (ISd, TA:) pl. [of mult.] زَجَّاجٌ and زَجَّجَةٌ, (S, Mṣb, K) and [of pauc.] اَزْجَاجٌ and اَزْجَاجَةٌ, (TA,) or this last is not allowable, (S, Mṣb, TA,) accord. to ISk. (Mṣb.) Zubeyr says,

* وَمَنْ يَعْصِ اطْرَافَ الزَّجَاجِ فَاَتَهُ *
 * يُطِيعُ الْعَوَالِي رَكِبَتْ كُلَّ لَهْذَمِ *

[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زَجَّاجٌ is also used to signify Spears, altogether. (Ham p. 147.) — Hence, as being likened to the زَجٌّ of the spear, (L,) † The extremity of the elbow, (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow: (T in art. ابر:) or [simply] the elbow. (A.) You say, اِتَّكَأَ عَلَى زَجِّيهِ † He leaned upon his elbows: and اِتَّكَأُوا عَلَى زَجَّاجِ اِتَّكَأُوا عَلَى مَرَاقِبِهِمُ † [They leaned upon the extremities of their elbows]. (A.) — [Hence also, † A tush, or canine tooth:] زَجَّاجُ الْفَحْلِ signifies † the tushes of the stallion-camel. (A, K.) — [Hence also a signification mentioned by Golius on the authority of Meyd, † An iron pivot (“subscus ferrea”) round which a mill-stone turns.] — Also An arrow-head: (IAqr, K:) pl. زَجَّجَةٌ and زَجَّاجٌ (K) and اَزْجَاجَةٌ. (TA.)

زَجَّجٌ Narrowness and length in the eyebrows: (S, K:) or narrowness and archedness of the eyebrows: (A:) or archedness thereof: (MA:) or narrowness and length and fulness and arched-

ness thereof. (TA.) [See 1, last sentence.] — Also, in an ostrich, † *Length of the shanks, and width of step.* (L.) — And in camels, † *Width, or wideness,* (روح) in [the space between] the hind legs. (TA.) — And † *Wideness of a solid hoof: which is a fault.* (TA in art. صر.)

زَجَجَ Darts, or javelins, (حِرَابٌ) furnished with iron heads: (K:) its sing. is not mentioned. (TA.) — [It is also expl. in different copies of the K as meaning مَقْتَلَةٌ or حَمِيرٌ مُقْتَلَةٌ or مَقْتَلَةٌ: the first I regard as the right reading; i. e. Asses (wild asses) fighting one another.]

زَجَاجٌ and زَجَاجٌ and زَجَاجٌ, (AO, S, Mṣb, K,) the first of which is that used by the seven readers [of the K̄ur-án], (Mṣb,) and the last is the least common, (TA,) words of well-known meaning; (S, Mṣb, K;) [Glass: pieces of glass: glass-vessels:] glass flasks or bottles; syn. قَوَارِيرٌ: (TA:) and [glass] drinking-cups or bowls: (AO, TA:) pls. of زَجَاجَةٌ (AO, S) and زَجَاجَةٌ and زَجَاجَةٌ: (AO:) or [rather] these are the ns. un. (Mṣb.) In the K̄ur [xxiv. 35], زَجَاجَةٌ means *A lamp*, syn. قُنْدِيلٌ, (Lth, Bd, Jel,) of زَجَاجٌ [i. e. glass]. (Bd.) = زَجَاجٌ, with fet-ḥ, also signifies *The berries of the clove-tree*; syn. حَبُّ الْقَرْنَبِلِ. (K̄r, TA.)

زَجَاجَةٌ and زَجَاجَةٌ and زَجَاجَةٌ: see the next preceding paragraph; the first, in two places. = The last also signifies *The art, or occupation, of making glass* [i. e. glass, glass vessels, &c.]. (TA.)

زَجَاجِيٌّ (Mṣb, K, TA) [and زَجَاجِيٌّ and زَجَاجِيٌّ, the former in the CK, and both implied in the K̄ and in the Mṣb,] *A seller of glass* [i. e. glass, glass vessels, &c.]. (Mṣb, K.)

زَجَاجٌ *A maker, or manufacturer, of glass* [i. e. glass, glass vessels, &c.]. (Mṣb, K.)

زَجَجَ + *The anus*; because it emits (تَزَجُّجٌ) wind and excrement. (TA.)

أَزَجٌ, applied to a man, (S, A,) *Having narrow and long eyebrows*: (S, K:) or *having narrow and arched eyebrows*: (A:) [or *having arched eyebrows*: see زَجَجَ:] or *having narrow and long and full and arched eyebrows*: (TA:) fem. زَجَاجَةٌ, (A, K,) applied to a woman: (A:) [pl. زَجَجٌ:] and one says also أَرْجُ الْحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning *Narrow and long*: or *narrow and arched*: &c.]: (A, TA:) and so مُزَجَجٌ: (TA:) or the former signifies an eyebrow *narrow and long* [&c.] *naturally*: and † the latter, *rendered so artificially*. (MF.) And الأَزَجُ is a name for *The eyebrow* [itself] in the dial. of El-Yemen. (TA.) — Also, applied to a male ostrich, † *Long in step*: (S, K:) or *long-legged and long in step*: (L:) or *that runs throwing out his legs*: (TA:) or *having white feathers above his eyes*: (K:) fem. زَجَاجَةٌ: (S:) and pl. زَجَجٌ. (K.) And, applied to a man, † *Long-legged.*

(L.) — Also, applied to a solid hoof, † *Wide.* (TA in art. صر. [See زَجَجَ, last sentence.])

مُزَجٌّ A spear having a زَجٌ [q. v.] affixed to it. (ISk, S.)

مَزَجَةٌ A short spear, like the مِزْرَاقُ, (S, K, TA,) having at its lower extremity a زَجٌ [q. v.]: and sometimes used as meaning *one that transpierces, or passes through, quickly.* (TA.)

مِزْجَةٌ An instrument with which the eyebrow is made such as is termed أَرْجٌ [or *narrow and long, or narrow and arched, &c.*]. (TA.)

مُزَجِّجٌ: see أَرْجٌ, in two places.

مَزْجُوجٌ Pierced, or thrust, with the زَجٌ [q. v.] of a spear. (S, TA.) And *Cast at therewith.* (TA.) — Also *A large bucket (غُرْبٌ) not made round, but having its two lips [or opposite edges] put together, and then sewed.* (K.)

زجر

1. زَجْرَةٌ, (S, A, Mgh, Mṣb, K,) aor. ٢, (Mṣb, TA,) inf. n. زَجَرٌ, (S, A, Mṣb,) *He chid him, by a cry, by his voice, or by reproof*: (S, *K, *TA:) *he checked him, restrained him, or forbade him, with rough speech*: (TA:) or *prevented, hindered, restrained, or withheld, him*: or *forbade, or prohibited, him*: [by any kind of cry or speech:] as also † *ازدجره*: (S, A, Mgh, Mṣb, K;) the latter originally *ازتجره*: (Mṣb, TA:) *كَذَا عَنْ كَذَا* from [doing] such a thing: (A, *Mgh, TA:) and *عَنِ السُّوءِ*

from evil. (TA.) — زَجَرَ الْكَلْبَ, (K,) and السَّبْعَ, (TA,) and زَجَرَ بِهِ, (K,) † *He cried out to, or at, the dog, (K,) and the beast of prey, (TA,) in order that he might forbear, refrain, or abstain.* (K, TA.) [See a tropical ex. voce حَنُوٌّ.] — زَجَرَ الْبَعِيرَ † *He incited the camel to quickness*: (TA:) *he drove, or urged, the camel, (S, K, TA,) and incited him with a peculiar cry, so that he became excited, and went on*: (TA:) *he said to the camel حَوْبٌ: and زَجَرَ النَّاقَةَ † He said to the she-camel*

حَلٌ: (AZ, TA:) and زَجَرَ الْغَنَمَ † *He (a pastor) cried out to, or at, the sheep or goats*: (A, Mgh, TA:) and in like manner, to, or at, a horse or the like, and a camel, and a beast of prey, *with a high, or loud, voice, and vehemently*: (TA:) and *الرَّيْحُ تَزْجُرُ السَّحَابَ* † [The wind drives the clouds]. (A.) — زَجَرٌ signifies *The driving away with crying or a cry*: and by subsequent applications, sometimes, † *the driving away*: and sometimes † *the crying, or crying out, or a cry.* (B, TA.) — زَجَرَ الطَّائِرَ, (K,) aor. ٢, inf. n. زَجَرٌ; (TA;) and † *ازدجره*: (K;) † *He chid the bird, auguring evil from it.* (K, TA.) — And زَجَرَ الطَّيْرَ † *He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil.* (A.) — Hence, (A,) زَجَرٌ also signifies † *The auguring from the flight, alighting-places, cries, kinds, or names, of birds*: (S, A, K:) you say, هُوَ يَزْجُرُ الطَّيْرَ *He augurs from the*

flight, &c., of birds: (A:) or زَجَرٌ signifies *the auguring well from a bird's or some other thing's flight, &c.* [or turning the right side towards one, or the contrary], and *evil from its بُرُوح* [or turning the left side towards one, or the contrary]. (Zj.) And زَجَرَ غُرَابَ الْبَيْتِ means † *He went away, departed, or journeyed.* (Har p. 308.) — [Hence,] it also signifies † *The practising of divination*: (K:) or *a species thereof*: you say, زَجَرْتُ أَنَّهُ وَكَذَا *I have divined that it is so and so.* (S, L.) [See also زَجَرَ.] — زَجَرْتُ بَمَا فِي بَطْنِهَا — † *She (a camel) cast forth what was in her belly.* (K, TA.)

6. تَزَاجَرُوا عَنِ الْمُنْكَرِ [They checked, restrained, or forbade, one another, with rough speech; or] they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct. (A, Mṣb.)

7. اَزْدَجَرَ and اَزْدَجَرَ He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech; (TA;) or being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained; (S, A, Mgh, Mṣb, K, TA;) — اَزْدَجَرَ from [doing] such a thing. (Mgh, TA.) — اَزْدَجَرَ, in the K̄ur liv. 9, means *He was driven away.* (TA.) — اِنْزَجَرَ He (a dog) became urged, or incited, by a cry, to pursue the game. (Mgh.)

8. اَزْدَجَرَ, for اَزْتَجَرَ, trans. and intrans.: see 1 and 7; each in two places.

Q. Q. 1 (accord. to the S) زَجَرٌ: see art. زجر.

زَجْرٌ inf. n. of 1. (S, A, Mṣb.) — *A crying at camels* [i. e.], and *an urging or inciting of them.* (TA.) — *A cry by which one chides, i. e., either checks or urges, a beast &c.*; like صَهٌ to a man, and عَدَسٌ to a mule, &c. (The lexicons, passim.) = See also what next follows.

زَجْرٌ (Az, O, K) and زَجْرٌ (IDrd, O, K) *Large fish*, (K,) [i. e.] *a species of large fish, (IDrd, O,) with small scales*: (TA:) IDrd says, thus called by the people of El-Irák, but I do not think the appellation to be genuine Arabic: (O:) pl. زَجُورٌ. (O, K.)

زَجْرَةٌ *A cry.* (Mgh.)

زَجُورٌ † *A she-camel that will not yield her milk abundantly until chidden*: (A, K, TA:) or *that yields her milk abundantly to her young one if beaten, but does not if let alone*: (TA:) or (K, TA, but accord. to the CK “and”) *a she-camel that knows [her young one] with her eye, but repudiates it with her nose [when she smells it]*: (S, K:) and *a she-camel that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it*; syn. عَلُوقٌ. (K.) — It is also applied, metaphorically, as an epithet to war. (A, TA.)

زَجَارٌ *One who chides, &c., much, or often.*

زَجَرٌ [act. part. n. of 1]. — [Hence,] كَفَى

بِالْقُرْآنِ زَاجِرًا † [The *Kur-án* suffices as a chider, checker, restrainer, or forbiddler]. (A, TA.) And الزَّاجِرُ † The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth. (KT.) — الزَّاجِرَاتُ, in the *Kur* xxxvii. 2, means † The angels who are the drivers of the clouds. (K, TA.) — زَاجِرٌ also signifies † A diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) — أَبُو زَاجِرٍ † The crow; because one augurs by means of it. (Ḥar p. 662.)

زَاجِرَةٌ a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying, † كُرِّرَتْ عَلَى سَمْعِهِ الْمَوَاعِظُ وَالنُّوَاهِجُ † [Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

زَنْجِيرٌ and زَنْجِيرَةٌ: see art. زنجير.

أَزْجَرٌ A camel having a looseness in the vertebrae of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K,*) [or having a fracture in his back;] like أَخْزَلٌ. (O.)

مَزْجَرٌ [A place of زَجْرٌ, i. e. chiding, &c.]. — [Hence,] هُوَ مِثِّي مَزْجَرُ الْكَلْبِ, an elliptical phrase, meaning † [He is, in relation to me, or مِثِّي is here used in the sense of عِنْدِي, i. e., in my estimation,] as though he were in the مزجر of the dog; (Sb, TA;) [i. e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [A cause of زَجْرٌ, i. e. chiding, &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزْجَرٌ]. A poet says,

* مَنْ كَانَ لَا يَزْعُمُ أَنِّي شَاعِرٌ *
* فَلَيْدُنْ مِثِّي تَنْهَهُ الْمَزْجَرُ *

i. e. † [He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says, دَخَرَ اللَّهُ مَزْجَرَةً لِلشَّيْطَانِ, † [The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.)

مَزْجَرٌ, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with اَزْدَجَارٌ, (Bd,) meaning † Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read مَزْجَرٌ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.)

زجل

1. زَجَلٌ, (MA, K,) aor. زَجَلٌ, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Ḥar p. 240,) He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Ḥar,) to evince emotion. (Ḥar.) — [It seems to be indicated in the K that it signifies also He played, or sported:

and He, or it (i. e. a company of men), raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly. See the next paragraph.]

زَجَلٌ inf. n. of زَجَلَ: (MA, K:) [and used as a simple subst.]: i. q. صَوْتٌ [as an inf. n., meaning The uttering of the voice, or of a sound, or cry: or, as a simple subst., a voice, sound, or cry]: (S:) or a high, or loud, voice: such have the angels when celebrating the praises of God: (TA:) [and] a vehement sound. (Ḥam p. 627.) [Hence,] سَحَابٌ ذُو زَجَلٍ Clouds having a thundering: (TA:) [and] so سَحَابٌ زَجَلٌ. (S.) — A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) — [A low, or faint, sound: hence,] زَجَلٌ of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn. (TA.) — A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also Play, or sport. (K.) — And A species of verse, well known; [a vulgar sort of unmeasured song or ballad;] in this sense post-classical. (TA.)

زَجَلٌ Raising his voice; as also زَاجِلٌ. (K.) — [Hence,] سَحَابٌ زَجَلٌ: see زَجَلٌ. And غَيْثٌ زَجَلٌ Rain accompanied by the sound of thunder. (TA.) And نَبْتٌ زَجَلٌ A plant, or herbage, in which, or among which, the wind makes a sound. (K.)

زَجَلَةٌ: see the next paragraph, in two places.

زَجَلَةٌ The sound, or voice, or noise, of men; as also زَجَلَةٌ. (K.) — And A company, a collection, or an assemblage: (K:) or a party, or company, of men, (S, K,) peculiarly: (TA:) as also زَجَلَةٌ: (K:) pl. of the former زَجَلٌ. (S.)

زَاجِلٌ: see زَجَلٌ. — It is also applied to a song, or singing, [meaning Loud,] in the saying,

* وَهُوَ يَغْنِيهَا غِنَاءً زَاجِلًا *

[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)

زجو

1. زَجَاٌ, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَاٌ, (S, K, and Ḥam p. 78) and زَجُوٌ (K and Ḥam) and زَجُوٌ, (K,) It (a thing) went, or became urged on or along, quickly. (Ḥam ubi suprâ: there indicated by the context, but not expressed.) — It (a bad piece of money) passed, or had currency. (Er-Râghib, TA.) — It (an affair) was, or became, easy; and right, in a right state, or right in its direction or tendency. (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةً لَا يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ, i. e. [A prayer in which the opening chapter of

the Book (meaning the *Kur-án*) is not recited] will not be right. (TA.) — Also, inf. n. زَجَاٌ, said of the [tax called] خَرَاَجٌ, It was, or became, easy of collection. (S.) — زَجَاٌ also signifies The acting with penetrative energy, and effectiveness, in an affair. (S, K.) One says, هَذَا الْأَمْرُ قَدْ زَجَاَ عَلَيَّ زَجُونًا [app. meaning This affair, we have effected it, or accomplished it; like as one says, عَطَاةٌ قَلِيلٌ يَزْجُو عَلَى الْأَمْرِ]. (T, TA.) And خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, ضَحِكَ حَتَّى زَجَاَ, i. e. [He laughed until] his laughing became stopped, or cut short. (S, K,*) — See also what next follows, in two places.

2. زَجَاهٌ, (S, Mṣb, TA,) inf. n. تَرْجِيَةٌ, (S, TA,) He pushed it gently, (S, Mṣb, TA,) in order that it might go on; as also اَزْجَاهُ; and زَجَاهُ, aor. يَزْجُوهُ, inf. n. زَجُوٌ: and this last, he drove it, or urged it on, gently; (TA;) [and so زَجَاهُ and اَزْجَاهُ, as will be shown by what follows:] or زَجَاهُ signifies [simply] he drove it, or urged it on: and he pushed it: and so [app. in both of these senses] زَجَاهُ and اَزْجَاهُ. (K.) Hence, i. e. from زَجِيَّتِهِ meaning “I pushed it gently,” (Ḥar p. 304,) one says, كَيْفَ تُزْجِي الْأَيَّامَ, (S, Ḥar) i. e. [How dost thou strive with the days in pushing them on, or making them to pass away?]: (S:) or كَيْفَ تَدْفَعُهَا [how dost thou push on the days? and thus may mean also كيف تدافعها]: (Ḥar:) [or how dost thou make the days to pass away? for] زَجِي الْأَيَّامِ means he made the days to pass away: (MA:) [or how dost thou pass the days? for it is also said that] تَرْجِيَةٌ signifies the

passing [one's] days. (KL.) [زَجِي الْأَيَّامِ may be well rendered He made the days to pass away by means of exertion; and so دَفَعَهَا and دَفَعَهَا. Ḥar (ubi suprâ) uses the phrase اَزْجِي أَيَّامًا مُسَوِّدَةً as meaning I push on evil and hard days.] † اَزْجِي, also, inf. n. اَزْجَاٌ, is expl. by Az as signifying دَافِعٌ بِقَلْبِهِ [app. meaning He strove to push on life, or to repel want or the like, with little of the thing]: and accord. to a saying heard by him from a man of the tribe of Fezarah, نَزْجِي دُنْيَانَا [or the correct reading may be † نَزْجِي, and accord. to either reading the phrase may be rendered We strive to push on life, or to repel want &c., with little of our worldly possessions,] means we content ourselves in respect of our worldly possessions with scanty sustenance. (TA. [See also 5.]) One says also الإِبِلُ † اَزْجِيَتُ الْبَقْرَةَ تُزْجِي † وَوَلَدَهَا [The [wild] cow drives her young one. (S.)] The [wild] cow drives her young one. (S.)] الرِّيحُ † تَزْجِي السَّحَابَ [S:] or drives along gently the clouds; as also تَرْجِيَهُ, but in an intensive sense. (Mṣb.) In like manner, سَحَابًا † يَزْجِي is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمْ الَّذِي † يَزْجِي † تَكْمُرُ الْفُلُوكَ فِي الْبَحْرِ [Your Lord is He

who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجِيَّتُهُ بِالْقَوْلِ وَأَزْدَجِيَّتُهُ *

i. e. [I drove him with speech, and] urged him on: for *أَزْدَجَاهُ* signifies *سَأَهُ* [like *زَجَاهُ* &c.]. (TA.) — And *زَجِي حَاجَتِي* He made easy the attainment of my want. (TA.) = *الرَّمْحَ* *زَجِي* i. q. *أَزَجَهُ* q. v. in art. *زج*. (TA in that art.)

4: see 2, in ten places. *ازجى* also signifies He made money, or bad money, to pass, or be current. (Er-Rághib, TA.)

5. *تَزَجَيْتُ بِنَدَا* I contented myself with such a thing: a rájiz says,

* تَزَجَّ مِنْ دُنْيَاكَ بِالْبَلَاغِ *

[Content thyself with what is sufficient of thy worldly possessions]. (S. [See also 2.])

8: see 2, near the end of the paragraph.

أَزَجِي More penetrating and effective in an affair than another: (S, K:) so in the saying, *فُلَانٌ أَزَجِي بِهَذَا الْأَمْرِ مِنْ فُلَانٍ* [Such a one is more penetrating and effective in this affair than such a one]. (S, K.)*

مَزَجِي, applied to a horse [or other beast], That is driven, or urged on, (*يزجى*, [i. e. *يزجى*],) in his pace, by little and little. (Ham p. 158.) — A small, or scanty, thing; (S, Er-Rághib, TA;) or such as is mean, or paltry; that may be pushed and driven away because of the little account that is made of it. (Er-Rághib, TA.) *مَزَجَاةٌ* means Small, or scanty, merchandise; little in quantity: (S, K:) and so it is said to mean in the Kur [xii. 88]: or, as in some copies of the S, little, or mean, or paltry, merchandise: (TA:) or mean, or paltry, merchandise, rejected by every one to whom it is offered: (A, TA:) or merchandise wherewith the days are pushed on [*تُدْفَعُ* [i. e. made to pass away by means of exertion]] because of its scantiness: (Mṣb, TA: [for *مَزَجَاةٌ* بها:]) or, accord. to the shereef El-Murtaḍā, merchandise driven along portion after portion, scantily and feebly: (TA:) or merchandise in respect of which a lowering of the price is demanded on account of its badness (*فِيهَا إِعْمَاضٌ*); (Th, TA;) not in perfect condition: (Th, K, TA:) thus, too, it is expl. as used in the Kur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of *صَنُوبِرٍ* [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

مَزَجِي Weak: so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything not perfect in nobility, nor in any other praiseworthy quality: or, as some say, one driven to generosity against his will: (TA:) and also, (TA,) applied to a man, i. q. *مَزَلَجٌ* [q. v., app. here meaning deficient in manliness, or manly virtue, or the like]. (S, TA.) [*الزَّمانُ المَزَجِي*, a phrase used by Har, is expl.

(p. 429) as meaning *حَقُّهُ أَنْ يَزَجِيَهُ النَّاسُ*, i. e. Time that requires men to push it on, or to make it to pass away by means of exertion.]

مَزَجَاةٌ A man who urges on much the camel, or beast, that he rides. (TA.)

زح

1. *زَحَهُ*, (S, L, K,) aor. *زَحَّ*, (S, L,) inf. n. *زَحٌّ*; (L;) and *زَحَزَحَهُ*; (L;) He removed him, or it, from his, or its, place: (S, L, K:) and he pushed, or thrust, away, him, or it: (L, K:) or the latter, he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off: (S, A, Mgh, L, Mṣb:) and the former signifies also he drew, dragged, or pulled, away, him, or it, in haste. (L, K.) You say, *زَحَزَحَهُ عَنْهُ* He removed him, or it, far away; (S, K;) or pushed, or thrust, away; and removed; him, or it; (TA;) from it; (S, K;) i. e. from his, or its, place. (TA.) It is said in the Kur [iii. 182], *فَمَنْ زَحَزَحَ عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ*, i. e. [And he] who shall be removed [from the fire of Hell], or removed far away [therefrom, and made to enter Paradise, shall attain good fortune]. (TA.)

R. Q. 1. *زَحَزَحَ*: see above, in three places: — and see also the paragraph here following.

R. Q. 2. *تَزَحَزَحَ* He, or it, removed, or became removed; (S, A, Mgh, Mṣb;) and (Mgh, Mṣb) removed, or became removed, far away: (Mgh, Mṣb, K:) and accord. to Es-Semeen, *زَحَزَحَ* is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, *وَدَخَلْتُ عَلَى فُلَانٍ فَتَزَحَزَحَ لِي عَنْ مَجْلِسِهِ*, i. e. [I went in to such a one, and] he removed [for me from his sitting-place]. (Mgh, Mṣb.)*

هُوَ بِزَحَزَجٍ مِنْهُ Distance: so in the saying, [*He, or it, is at a distance from him, or it*]. (S, K.) Az says that, accord. to some, this is a reduplicative word from *زَاحَ*, aor. *يَزِيحُ*, meaning *تَأَخَّرَ*; and some hold it to be from *الزَّوْحُ* meaning “the driving vehemently,” as also *الدَّوْحُ*. (TA.)

زَحَزَحَ Distant; remote. (K.)

مُتَزَحَزِحٌ A place to which one removes, or may remove, [in an absolute sense, as is implied in the A, or] far away. (Ham p. 655.) One says, *مَا لِي عَنْهُ مُتَزَحَزِحٌ* [There is not for me any place to which to remove from him, or it]. (A.)

زحر

1. *زَحَرَ*, aor. *زَحَرَ* and *زَحَرَ*, (K,) inf. n. *زَحِيرٌ* (A, K) and *زَحَارٌ* and *زَحَارَةٌ*, (K,) He emitted the voice, (K, TA,) or (K, TA, in the CK “and,”) the breath, with a moaning; (A, K;) [or he breathed hard; as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, *سَمِعْتُ لَهُ زَحِيرًا* [I heard him breathe hard; or emit the

voice, or the breath, with a moaning]. (A.) And of a woman bringing forth, you say, *زَحَرَتْ*, aor. *زَحَرَ*, and *زَحَرَ*, inf. n. *زَحِيرٌ*, She breathed hard. (S.) — [Hence,] *زَحَرَ* said of a niggardly man, + He, being begged of, deemed the begging grievous, or troublesome, (K, TA,) and moaned thereat. (TA.) — *زَحَرَ*, (A, K,) aor. *زَحَرَ* and *زَحَرَ*, (K,) inf. n. *زَحِيرٌ* (S, A, K) and *زَحَارٌ* (S, K) and *زَحَارَةٌ*; (K;) [and app. *زَحَرَ* also; (see *مَزَحَزَحَ*);] and *تَزَحَرَ*; (A, K;) and *تَزَحِيرٌ*, inf. n. *تَزَحِيرٌ*; (K;) [all signify] He was, or became, affected with a looseness of the bowels: (S, A:) or with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood. (K.) — And *زَحَرَتْ بِهَ امُّهُ*, and *تَزَحَرَتْ عَنْهُ*, † His mother brought him forth. (A, K.) = *زَحَرَهُ بِالرَّمْحِ*, accord. to the K, signifies He broke, or clave, his head with the spear: but IDrd says that this is not of established authority. (TA.) = *زَحَرَ*, like *عَنِى*, He was, or became, niggardly, or tenacious. (K.)

2: see 1. = *زَحَرَ النَّاقَةَ*, inf. n. *تَزَحِيرٌ*, He put a ball (*كُوْرَةٌ*) into a nose-bag (*مِخْلَاةٌ*), and inserted it into the vulva of the she-camel whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk. (K, TA.)

3. *زَحَرَهُ* † He treated him, or regarded him, with enmity, or hostility, (A, K, TA,) and behaved angrily (*اِتْتَفَحَ*) to him. (TA.)

5: see 1, in two places. — *هُوَ يَتَزَحَرُ بِمَالِهِ شَحًا* † [He yields his property with pain, (app. from *تَزَحَرَتْ* said of a woman in child-birth,) by reason of niggardliness]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.)

زَحَارٌ: see *زَحَارٌ*.

زَحْرَةٌ [inf. n. of un. of *زَحَرَ*; An emission [of the voice or] of the breath with a moaning: (A:) [or a hard breathing: (see 1:) it is said to be] like *زَفْرَةٌ* [q. v.]. (TA.)

زَحَارٌ: see *زَحَارٌ*.

زَحَارٌ [an inf. n. of 1, q. v. — Also] A certain disease that affects the camel, (K, TA,) in consequence of which he suffers from a violent looseness of the bowels, until, or so that, the extremity of his rectum turns inside-out, and nothing comes forth from it. (TA.)

زَحَارٌ [One who breathes hard; (this meaning being indicated, though not expressed, in the S;) or who emits the voice, or the breath, with a moaning: see 1, first sentence. — And hence,] † Niggardly; tenacious; who moans on being

begged of; (TA; [in which it is said to be with damm; but this is a mistake, occasioned by an incorrect point in the L;]) as also زَحْرٌ and زَحْرَانٌ and مَزْحُورٌ. (K, TA.) A poet says,

* أَرَاكَ جَمَعْتَ مَسْأَلَةً وَجِرْصًا * وَعِنْدَ الْفَقْرِ زَحَارًا أَنَا *

[I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning]: (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زَحَارًا: أَنَا is said by IB to be [here] an inf. n. of أَن, like أَنِينًا. (TA.)

مَزْحُورٌ A man affected with a looseness, or with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood. (A, TA.) — See also the next preceding paragraph.

زحف

1. زَحَفَ, aor. َ, inf. n. زَحْفٌ (S, Mgh, Mṣb, K) and زُحُوفٌ (Mṣb, K) and زَحْفَانٌ (K), He, or it, (an army, Mgh, Mṣb,* or a company of men, Mṣb,) walked, marched, or went on foot, إِلَيْهِ [to him, or it]; (S, K;) and [generally] did so by little and little; (accord. to an explanation of زَحْفٌ in the TA;) crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh:) and تَزَحَّفَ إِلَيْهِ (S, K,) as also أَزْدَحَفَ (K,)

i. q. تَمَشَّى (S, K,) i. e. he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK:) and مَشِيَّةٌ زَحْفَانٍ means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Mṣb, K,) or before he stands, (T, TA,) يَزْحَفُ [He drags himself along] (S, Mṣb, K) عَلَى الْأَرْضِ [upon the ground], or عَلَى آسَتِهِ [upon his posteriors]: (TA:) or زَحَفَ alone, said of a child, he went along slowly, by little and little, upon his posteriors: (Bḍ in viii. 15:) and to the زَحْفٌ of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, عَلَى يَتَزَحَّفُ, or, as in the T, عَلَى بَطْنِهِ, i. e. he drags himself along [upon the ground, or upon his belly]. (TA.) — زَحَفَ الدَّبَابُ [The young locusts not yet winged] went on, or forwards: (S, O, K:) مَضَى in this explanation in the K should be مَضَى, as in the S and A. (TA.) — زَحَفَ said of an arrow, † It fell short of the butt, and then slid along to it. (S,* Mṣb.) — Also, said of a camel, (S, Mgh, Mṣb, K,) aor. َ, inf. n. زَحْفٌ and زُحُوفٌ, and زَحْفَانٌ (TA,) He became fatigued, and dragged his foot, or the extremity of his foot; (S, Mgh, Mṣb, K;) as also أَزْحَفَ: (S, Mgh, Mṣb:) or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and أَزْحَفَتْ رَاحِلَتُهُ مِنَ الْإِعْيَاءِ His saddle-camel stood still from fatigue: or, accord. to El-Khaṭṭābee, correctly, أَزْحَفَتْ عَلَيْهِ: (TA:) or this is a mistake, occurring in the Fāiḳ; and it is correctly with fet-ḥ: (Mgh:) and accord. to

the T, زَحَفَ signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Mṣb, TA,) accord. to AZ, whether fat or lean, (Mṣb,) aor. َ, inf. n. زَحْفٌ and زَحْفَانٌ, or, as AZ says, زَحْفٌ and زُحُوفٌ (TA,) signifies, (Mṣb,) or signifies also, (TA,) he became fatigued, (Mṣb, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرُ † The trees became in a state of gentle motion, by the influence of the wind. (TA.) = زَحَفَ الشَّيْءُ, inf. n. زَحْفٌ, He dragged the thing along gently. (TA.)

2. زَحَفَ الْبَيْتَ بِالزَّحَافَةِ [He swept the house, or chamber, with the زحافة, q. v.]. (TA.)

3. زَحَفْنَا, inf. n. مَزْحَافَةٌ, They fought with us. (TA.)

4: see 1, in the latter half, in two places. —

أَزْحَفَ said of a man means His camel, or his horse or the like, became fatigued. (S.) — أَزْحَفَ لَنَا بَنُو فُلَانٍ The sons of such a one became a زحفٌ to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) — And أَزْحَفَ فُلَانٌ Such a one attained to the utmost of that which he sought, or desired. (K,* TA.) = أَزْحَفَ said of long journeying, It fatigued the camels. (TA.) — أَزْحَفَتِ الرِّيحُ الشَّجَرَ † The wind put the trees into a state of gentle motion. (TA.)

5: see 1, in the former half, in two places.

6. تَزَحَّفُوا They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also أَزْدَحَفُوا. (TA.)

8. أَزْدَحَفَ [originally أَزْتَحَفَ]: see 1, first sentence: and see also 6.

أَزْحَفَ An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A, TA:) or a numerous army or military force; an inf. n. used as a subst.; (Mgh, Mṣb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى آسَتِهِ, said of a child: (TA:) not applied to a single individual: (IKoot, Mṣb:) pl. زُحُوفٌ. (Mṣb, TA.) — And hence, as being likened thereto, † A swarm of locusts. (TA.) — فَرَّ مِنَ الزَّحْفِ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا

15], means, accord. to Zj, زَاحِفِينَ, i. e. [When ye meet those who have disbelieved] marching by little and little [in consequence of their great number, to attack you]. (TA.)

نَارٌ زَحْفَةٌ [inf. n. of un. of 1; A walk, &c.]. — نَارٌ أَرَسَحَتْ نَارُ الشَّيْخِ وَاللَّيْلِ زَحْفَتَيْنِ The fire of the شيخ and the لَيْل; because it quickly blazes in them [and then subsides]; (S, K;) so that one walks, or creeps, from them [and back to them]: (S:) or the fire

of the عَرْفَجِ; (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيحٍ. (TA.) It was said to a woman of the Arabs, “Wherefore do we see you to be scant of flesh in the posteriors and thighs?” and she answered, أَرَسَحَتْ نَارُ الْأَيِّ وَالشَّيْخِ [The fire of the شيخ and the آي, or of the عَرْفَجِ, has rendered us scant of flesh in the posteriors and thighs]. (S.)

زَحْفَةٌ (K,) or زَحْفَةٌ زَحْلَةٌ, A man (TA) who does not travel about in the countries: (K, TA:) so in the Moḥeṭ. (TA.)

زُحُوفٌ: see زَاحِفٌ, in two places. — [Also, accord. to Freytag, occurring in the Deewān el-Hudhaleeyeen as meaning Going along slowly.]

مَا يَزْحَفُ زَحَافَةً, in the dial. of Egypt, signifies مَا يَزْحَفُ بِهِنَّ [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls]. (TA.)

زَحْفَةٌ One who creeps along (يَزْحَفُ) upon the ground, (Ibn-'Abbād, K,) either from fatigue or old age. (TA.) — Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-'Abbād, K, TA.)

زَاحِفٌ [part. n. of 1; Walking, &c.]. — † An arrow that falls short of the butt, and then slides along to it: (S,* Mṣb, TA:*) pl. زَوَاحِفٌ. (Mṣb.) — A camel fatigued, and dragging his foot, or the extremity of his foot; (K;) as also زَاحِفَةٌ, in which the ڤ is added to denote intensiveness: (Mṣb:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K;) and so زُحُوفٌ (K;) or this last signifies a she-camel that drags her hind legs or feet: and مُزْحَفٌ, applied to a he-camel, has the former of these meanings: (S:) [see also سَعُوفٌ, said to be a dial. var. of زُحُوفٌ:] the pl. of زَاحِفَةٌ is زَوَاحِفٌ; (S, Mṣb, K;) and the pl. of زُحُوفٌ is زُحُوفٌ. (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so مُزْحَفٌ. (TA.) And, accord. to Aboo-Sa'eed Ed-Dareer, [simply] Fatigued; (TA;) and so مُزْحَفٌ; applied to a camel: (K:) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَوَاحِفٌ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَاحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفَةٌ: see مَزْحَفَةٌ.

سَحَابٌ مُزْحَفٌ: see زَاحِفٌ, in three places. — سَحَابٌ مُزْحَفٌ † Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.)

مَزْحَفَةٌ a n. of place, sing. of مَزْحَافَةٌ, (TK,)

which signifies *The places of the creeping of serpents*; (S, K, TA;) and the *marks, or tracks, of the passage thereof*: (TA:) and **مَزْحَفٌ**, likewise signifies the *mark, or track, of a serpent, upon the ground*; like **مَسْحَفٌ**. (TA in art. **مَسْحَفٌ**.) — **مَزْحَفٌ** also signifies *The places of fighting of a party, or people*. (TA.) — And **مَزْحَفٌ** *The places of pouring [of the water] of the clouds*; (TA;) *the places where falls the rain of the clouds*. (K, TA. [In the CK, **السحاب** is erroneously put for **السحاب**].)

مَزْحَفٌ A camel *wont, or accustomed, to become fatigued*, (S, K, TA,) and *to drag his foot, or the extremity of his foot*, (S,) or *to stand still with his owner*: (TA:) or † *a she-camel that quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot*: (A, TA:) pl. **مَزْحَفِيٌّ** (S, TA) and **مَزْحَفِيٌّ**. (TA.)

زحل

1. **زَحَلَ**, (S, K,) aor. **زَحَلٌ**, (K,) inf. n. **زُحُولٌ** (S, K) and **زَحَلٌ** (Ham p. 125) and **مَزْحَلٌ**, (S,) *He removed, withdrew, or retired to a distance*; (S, K, TA, and Ham ubi suprà;) and *went back or backwards, drew back, receded, or retreated*; (TA;) *عَنْ مَكَانِهِ* [from his place]; as also **تَزَحَلُ**. (S, K.) Hence, in a trad., **أَزْحَلْ عَنِّي فَقَدْ نَزَحْتَنِي**, meaning [Remove thou, &c., from me,] for thou hast exhausted me of what I possessed. (TA.) And **يَزْحَلُ عَنِ الْأُمُورِ** (K, TA, in the CK **مَزْحَلُ**), *He removes, withdraws, or retires far away, from affairs*. (TA.) — And *He, or it, was, or became, distant, or remote*. (TA.) — And **زَحَلَ** **زُحُولٌ**, aor. **زَحَلٌ**, (K,) inf. n. **زُحُولٌ** and **مَزْحَلٌ**, (TA,) *It (a thing, TA) quitted its station, or standing-place*; (K, TA;) as also **تَزْحُولُ**: (K:) in some copies of the K, in the explanation of this phrase, **زَلٌّ** is put in the place of **زَالٌ**. (TA.) — And **زَحَلَتْ** *She (a camel) held back, hung back, or lagged behind, in her course, or journeying*. (K.) — And **زَحَلَ** *He (a man, TA) was, or became, fatigued, tired, or jaded*. (K, TA.)

2: see what next follows.

4. **أَزْحَلَهُ** *He removed him, or it, far away*; as also **زَحَلَهُ**, inf. n. **تَزْحِيلٌ**. (K.) — And **أَزْحَلَهُ إِلَيْهِ**; *He, or it, constrained him to betake himself, or repair, or have recourse, to him, or it*. (K, TA.)

5: see 1, first sentence.

Q. Q. 1. **أَزْحَلَهُ عَنْ مَكَانِهِ** *He made him, or it, to slip* (**أَزَلَهُ**, [probably a mistranscription for **أَزَلَهُ**] *he removed him, or it, like as **زَلٌّ** is put in some copies of the K in the place of **زَالٌ** in a case mentioned above,]) *from his, or its, place*. (TA.)*

Q. Q. 2. **تَزْحُولٌ** [quasi-pass. of Q. Q. 1]: see 1.

زَحَلَ and **زَحَلِيلٌ** *Removing, withdrawing, or retiring to a distance*; (S, K, TA;) and *going back or backwards, drawing back, receding, or retreating*; (TA;) from a place. (S, K, TA.)

زَحَلَ A man *who removes, withdraws, or retires far away, from affairs*, (K, TA,) *whether they be good or evil*: (TA:) fem. with **ة**. (K.) — **زَحَلَ**, imperfectly decl., (S, K,) like **عَمَرَ**, (S,) because it is a proper name and deviates from the original form [which is app. **الزَّاحِلُ**, reg. part n. of 1], (Mbr, TA,) [The planet Saturn;] a certain star, of those called **الْخَنَسُ**; (S, K;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) **غَلَامُ زَحَلٍ** [The young man, or slave, of Saturn] is [a surname of] **أَبُو-الْكَاسِمِ** the well-known astronomer or astrologer. (K.)

زَحَلَةٌ A man *who does not travel about in the countries*. (K.) [See also **زَحْفَةٌ**.] — And *A certain beast that enters its hole with its hinder part foremost*. (K.)

زَحَلٌ A camel *that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks*. (K.)

زُحُولٌ: see the next paragraph. — Also *Light in body*. (TA.)

زَحَلِيلٌ: see **زَحَلَ**. — Also *Quick, or swift*: (K:) mentioned by Sb, and expl. by Seer. (TA.) — And *A place that is strait and slippery, consisting of smooth stones*; as also **زُحُولٌ**: (K:) and so **زَحَلِيْفٌ**. (Aboo-Málik, TA.)

نَاقَةٌ زُحُولٌ *A she-camel which, when she comes to the watering-trough, and the driver (الذَّائِدُ, in the copies of the K erroneously written الرَّائِدُ, TA) strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough*. (Lth, K, TA.) — And **عُقْبَةُ زُحُولٌ** [in the CK erroneously written **عَقْبَةُ**, *A stage of a journey*] *far-extending*. (K, TA.)

زَيْحَلَةٌ *A proud and self-conceited gait*. (K.)

مَزْحَلٌ an inf. n. of **زَحَلَ**. (S, TA.) — And also *A place to which one removes, withdraws, or retires far away*. (S, TA.) **إِبْرَاهِيمُ بْنُ-كُنَيْفِ بْنِ-نَهْهَانَةَ** says,

* وَمَا لِأَمْرِي عَمَّا قَضَى اللَّهُ مَزْحَلٌ *
i. e. *And there is not, for a man, a place to which to go far away from that which God has decreed*. (Ham p. 125.) And one says, **إِنَّ لِي عِنْدَكَ لِمَزْحَلًا**, meaning **مُنْتَدَعًا** [i. e. *Verily there is, for me, with thee, ample scope, or freedom, or liberty*]. (S, TA.)

زحلف

Q. 1. **زَحَلَفَهُ**, (S, K,) inf. n. **زَحْلَفَةٌ**, (S,) *He rolled him, or it, down or along*. (S, K.) — And *He pushed, impelled, repelled, or drove away, or back, him, or it*. (S, K.) [Hence,] one says, **مَآءُ اللَّهِ عَمَّا شَرِكٌ زَحَلَفَ اللَّهُ عَمَّا شَرِكٌ** *May God put away, or ward off, from us thy mischief*. (TA.) — **زَحَلَفَ لِفُلَانٍ أَلْفًا** *He gave to such a one a thousand*. (Sgh, K.) — **زَحَلَفَ الْإِنَاءَ** *He filled the vessel*. (Sgh, K.) — **زَحَلَفَ فِي الْكَلَامِ** *He hastened, or was quick, in speech*. (Sgh, K.)

Q. 2. **تَزَحَلَفَ** *He, or it, rolled down or along*. (S, K, TA.) One says, **يَتَزَحَلَفُونَ فِيهِ** [They roll down it]; namely, a smoothed descending, or sloping, place. (IAar, T, S.) — And *He, or it, became pushed, impelled, repelled, or driven away or back*. (S, K.) [Hence,] **El-Ajjáj** says,

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَفَا *
* أَدْفَعَهَا بِالرَّاحِ كَيْ تَزَحَلَفَا *

[And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; تَزَحَلَفَا being for تَزَحَلَفَ]. (S.) See also the next paragraph. — One says also **تَزَحَلَفَتِ الشَّمْسُ** meaning *The sun inclined to setting: or declined from the meridian, at midday*. (TA.)

Q. 4. **أَزْحَلَفَ**, as also **أَزْحَلَفَ**, (Mgh, K,) *He was, or became, far; he stood, or kept, aloof*; (A'Obeyd, Mgh, TA;) *he removed, withdrew, or retired to a distance*; (A'Obeyd, Mgh, K, TA;) as also **تَزَحَلَفَ**; (TA;) **عَنْ كَذَا** from such a thing: (Mgh:) for ex., from adultery, or fornication. (A'Obeyd, Mgh, TA.)

زُحْلُوفٌ *Smooth rock*: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbád, TA.)

زَحْلِيْفٌ *A slippery place*. (TA.) [See also what next follows: and see **زَحْلِيلٌ**.]

زُحْلُوفَةٌ *The traces of the sliding of children from the top to the bottom of a hill*: (Aar, S, K:) of the dial. of the people of El-'Áliyeh: in the dial. of Temeem, with **ق** [in the place of **ف**]: (S:) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (IAar, S, K;) because they roll down it (**يَتَزَحَلَفُونَ فِيهِ**): (S:) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock: (Aboo-Málik, TA:) pl. **زَحْلِيْفٌ** and **زَحْلِيْفٌ**. (S.)

حُمْرُ زَحْلِيْفِ الصُّفْلِ a pl. of **زُحْلُوفَةٌ**. (S.) — **حُمْرُ زَحْلِيْفِ الصُّفْلِ** *Asses having smooth and fat bellies*. (Ibn-'Abbád, TA.) — Also **دَوَابُّ زَحْلِيْفِ الصُّفْلِ** [i. e. *reptiles, or insects, having legs, that walk, resembling ants*]: (K:) or, as in the O, *having legs resembling ants*. (TA.)

[**مَتَزَحَلَفٌ**, accord. to Freytag, occurs in the **Deewán el-Hudhaleeyen** as meaning *Smooth*, applied to rock.]

زحلق

Q. 1. **زَحَلَقَهُ** [inf. n. of **زَحَلَقَ**] *The rolling [a thing] down*; syn. **دَحْرَجَهُ**. (S, K.) You say, **زَحَلَقَ الْحَجَرَ**, i. e. **دَحْرَجَهُ** [He rolled down the stone]. (TK.)

Q. 2. **تَزَحَلَقَ** *He, or it, rolled down*; syn. **تَدَحْرَجَ**: (S, K:) or *he slid, or slipped, upon his posteriors*. (TA.)

زَحَلِقٌ *A violent wind*. (Ibn-'Abbád, K.)

زَحْلِيْقٌ: see the next paragraph.

زَحْلُوقَةٌ i. q. زَحْلُوقَةٌ; (§, * K;) meaning [A sloping slide, or rolling-place; or] the traces of the sliding of children from above to below: (TA:) of the dial. of Temeem: pl. زَحَالِيْقٌ (§): which likewise signifies slippery places; as also زَحْلِيْقٌ (TA.) — And † A grave: (K, TA:) because one slips into it. (TA.) — And i. q. أَرْجُوحَةٌ; i. e. [A seesaw;] a piece of wood [or a plank] which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other [end]; and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they [app. who are looking on] call out to them, أَلَا خَلُّوْا أَلَا خَلُّوْا [Now leave ye! now leave ye what ye are doing!]. (K. [See also أَرْجُوحَةٌ.])

مُزْحَلَقٌ [Rolled down: see Q. 1. — And] Smooth. (TA.)

زحم

1. زَحِمَهُ (Mgh, Mṣb, K,) aor. َ, inf. n. زَحْمٌ (Mṣb, K) and زَحْمَةٌ (Mṣb) and زَحَامٌ, with kesr; (K; [but see what here follows, and see also زَحْمَةٌ below;] and زاحمه (§, Mṣb, TA,) inf. n. مَزاحمة (Mṣb, TA) and زَحَامٌ; (Mṣb;) i. q. ضَايَقَهُ [i. e. He straitened him, meaning, in this instance, by pressure; and properly, being in like manner straitened by him]: (K in explanation of زَحِمَهُ, and TA in explanation of زاحمه:) or i. q. دَفَعَهُ [he pushed him, or repelled him]; generally meaning [he pushed against him] in a strait, or narrow, [or crowded,] place: (Mṣb in explanation of زَحِمَهُ, and app. in explanation of زاحمه also:) [or i. q. دَافَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, he pushed him, &c., being pushed, &c., by him: for] زَحِمَنِ النَّاسِ means دَافَعُونِي [i. e. The people pushed against me; or pushed me, &c., being pushed, &c., by me;] in a strait, or narrow, [or crowded,] place: (Mgh:) [or pressed, crowded, or thronged, me:] and مَزاحمة is syn. with مَدَافَعَةٌ: (TA in art. دفع:) † زَحِمَهُ in the place of زَحِمَهُ is a mistake. (Mgh.) One says, زَحِمَ الْقَوْمَ بَعْضُهُمْ بَعْضًا The people straitened one another; syn. تَضَايَقُوا; [or pressed, crowded, or thronged, one another;] in a sitting-place, or place of assembly: (Mṣb:) as also † زاحموا (Mṣb, K, * TA,) in whatever place it be; (Mṣb;) and † تزاحموا (K, * TA.) One may also use the pass. form of زَحِمَ, i. e. زَحِمَ [meaning He was straitened, by pressure; &c.]; and that of زاحمه, i. e. زوحمه [meaning the same]. (Mṣb.) = † زَحِمَ زَحْمَةً He gobbled a gobbet, or morsel, or mouthful: so in the “Nawádir;” as also زهيمها (TA.)

3: see above, in two places. — [Hence,] one says, زاحم على الرئاسة ولرادها [He strove for headship, or command, and desired it]. (IAḡr, TA in art. رأس.) [And hence the prov. زاحم زاحم: see art. عود.] — [Hence, likewise,] زاحمه also signifies † He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature. (TA. [I find this ex-

planation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.] — † زاحم الخمسين He (a man, TA) approached, (K, TA,) and reached, or attained, (TA,) the [age of] fifty [years]; (K, TA;) as also زاهمها (TA.)

6: see 1, and 8. — † تزاحمت الأمواج and † ازدحمت The waves dashed against each other. (TA.) See a verse cited below, voce زحمر.

8: see 1, in two places; and see also an ex. in a verse cited below, voce زحمر. One says also, † تزاحموا عليه and † ازدحموا على كذا [They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing]. (§.) — Hence, by way of metaphor, † ازدحم الغرماء [The creditors were, or became, numerous and pressing]. (Mṣb.) — See also 6.

قَوْمٌ مُزْدَحِمُونَ i. q. زَحْمٌ [originally an inf. n.,] [A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another; i. e. a press, crowd, or throng]. (K, * TA.) A poet says,

جَاءَ بِزَحْمٍ مَعَ زَحْمٍ فَأَزْدَحَمُ *
تَزاحمُ المَوْجُ إِذَا المَوْجُ التَطَرُ *

[He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

زَحْمٌ, with damm, a name of Mehkeh: (K, * TA:) so says Th: but ISd says that the name commonly known is زحمر [or زحمر or أمر الزحمر]: (TA:) or it is أمر الزحمر [probably, I think, a mistranscription for أمر الزحمر]. (K, TA.)

زَحْمَةٌ [an inf. n. of زَحِمَهُ accord. to the Mṣb] i. q. زَحَامٌ [likewise an inf. n. of زَحِمَهُ accord. to the K, and of زاحمه accord. to the Mṣb: both signify A straitening, pushing, pressing, crowding, or thronging]. (§.) — زَحْمَةُ الوِلَادَةِ The moaning, or hard breathing, (زحرة,) with which the child comes forth; as also زَحْمَةٌ and زَحْمَةٌ. (K in the present art. and in art. زحمر.)

زَحْمَةٌ A gobbet, morsel, or mouthful. (TA.) See 1, last sentence.

زَحَامٌ: see زَحْمَةٌ.

مُزْحَمٌ i. q. كَثِيرُ الزحامِ or شَدِيدُهُ [i. e. One who straitens, pushes, presses, crowds, or throngs, much or vehemently]. (K.) Hence, مُنْكَبٌ مُزْحَمٌ [A shoulder that pushes vehemently]. (TA.)

غَيْرٌ مُدَافِعٌ i. q. هُوَ سَيِّدٌ قَوْمِهِ غَيْرٌ مُزاحِمٌ (K in art. دفع, q. v.)

مُزاحِمٌ (T, TA,) or أَبُو مُزاحِمٍ (T, K, TA,) or مُزاحِمٌ (M, TA,) The elephant: (T, M, K:) and a bull having horns: so in the T, on the authority of IAḡr: (TA:) or a bull having the

horns broken. (M, K, TA.) — مُزاحِمٌ is also the name of A certain horse. (K, * TA.)

زخ

1. زَخَّهُ (S, A, K,) aor. َ, inf. n. زَخٌّ (TA,) He pushed him, or thrust him, (S, A,) or made him to fall, (K,) into a depressed place, or a deep hollow or cavity: (S, A, K:) [or he pushed him, or thrust him, in any manner; for] زَخٌّ signifies, accord. to IDrd, any pushing, or thrusting. (TA.) You say, زَخَّ فِي النَّارِ (A,) or زَخَّ فِي النَّارِ, He was pushed, or thrust, and thrown, or cast, into the fire [of Hell]. (TA.) And زَخَّ فِي قَفَاهُ (A, TA) He was pushed, or thrust, on the back of his neck: or he was pushed, or thrust, on the back of his neck, and expelled. (TA.) And it is said in a trad. of Aboo-Moosa, مَنْ يَتَّبِعِ الْقُرْآنَ يَهْبِطُ بِهِ عَلَى رِيَاضِ الْجَنَّةِ وَمَنْ يَتَّبِعُهُ الْقُرْآنُ يَزَخُّ فِي قَفَاهُ حَتَّى يُقَذَّفَ بِهِ فِي نَارِ جَهَنَّمَ [Whosoever follows the Kur-án as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whomsoever the Kur-án follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell]. (§.) One says also of lambs or kids, تَزَخُّ, meaning They are driven; and impelled from behind them. (TA.) And of a driver, زَخَّ الإِبِلَ He drove the camels quickly, and urged them on. (TA.) — [Hence,] زَخَّ بِيُولِهِ (K,) inf. n. as above, (TA,) He cast forth his urine; (K, TA;) and propelled it. (TA.) And زَخَّتْ بِالمَاءِ, and زَخَّتْ المَاءَ, She (a woman) ejected the [seminal] fluid. (TA. [See زخاخة.]) — Hence also, (TA,) زَخَّ المَرْأَةَ (S, * A, * K,) aor. as above, (S, A,) and so the inf. n., (TA,) He compressed the woman; (A, K;) as also زَخَزَخَهَا (K,) inf. n. زَخَزَاخٌ (TA.) — And زَخَّهُ بِالرَّمْحِ i. q. زَجَّهُ [He pierced him, or thrust him, with the pointed iron foot of the spear]; like زَلَعَهُ. (TA in art. زلع.) — And زَخَّ (K,) and زَخَّ بِنَفْسِهِ (TA,) [as though meaning “he propelled himself,”] He leaped: (K, TA:) thus, sometimes a man leaps a نَهْرٌ [here meaning a rivulet for irrigation], putting his مِسْعَاةٌ in the middle of it. (TA.) — And زَخَّ (K,) inf. n. as above, (TA,) He went quickly; [as though propelling himself:] (TA:) he (a driver) went, or journeyed, a violent, or rigorous, pace. (K, TA.) = زَخَّ (S, K,) [aor., accord. to analogy, َ,] inf. n. as above, (S,) He (a man) was, or became, angered, or enraged. (§, K. [See also زخعة.]) = زَخَّ الجَمْرُ (S, A, K,) in some copies of the K, erroneously, الضمير, (TA,) aor. َ, (S, K,) with kesr, (§) and َ, with damm, [which is anomalous,] (TA,) inf. n. زَخِيخٌ (S, * A, * K) and زَخَّ (K,) The live coals glistened: (K:) or glistened vehemently: (S, A:) and in like manner, الحَرِيرُ [the silk]. (TA.)

R. Q. 1. زَخْرَجَ الْمَرْأَةَ: see 1, in the latter half of the paragraph.

زَخَّ: see the next paragraph.

زَخَّةٌ: see مَزَخَّةٌ. = Also, (S, L,) and زَخَّ, (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] Rancour, malevolence, malice, or spite; and anger, or rage: (S, L:) but زَخَّةٌ is said to have been heard in this sense only in a verse of Şakhr-el-Gheî. (TA.)

زَخَّةٌ The young ones of sheep or goats: of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ; like قُبْضَةٌ and غُرْفَةٌ; so called لِأَنَّهَا تُزَخُّ, i. e. because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخَّ: see what next follows.

زَخَّاعَةٌ A woman who ejects the [seminal] fluid on the occasion of جِمَاعٍ; (K, TA;) as also زَخَّاءٌ. (TA.)

مَزَخَّةٌ The vulva of a woman; (K, TA;) because it is the place of الزَّخِّ. (TA. [See زَخَّ الْمَرْأَةَ.]) — And †A wife; (S, A, K;) as though she were the place of الزَّخِّ; (TA;) as also مَزَخَّةٌ and زَخَّةٌ. (K.)

مَزَخَّةٌ: see what next precedes.

زخر

1. زَخَرَ, (S, A, K,) aor. زَخَرَ, inf. n. زَخْرٌ and زُخُورٌ (K) and زَخِيرٌ, so in the A, (TA,) It (the sea) became full; or rose, and became full; as also زَخَرَ: (K:) or both, said of the sea, its flow, or tide, rose, or became full: (JK, A:) or the former, [or each,] said of the sea, it increased, and its water became abundant, and its waves rose. (TA.) — It (a valley) flowed with much water, which rose high: (S, K:) it flowed copiously, and its torrent became full: or it flowed with abundance of water, and its waves rose. (TA.) — زَخَرَتِ الْقَدْرُ, (K,) aor. زَخَرَ, inf. n. زَخْرٌ, (TA.) The cooking-pot boiled, or began to do so: (K, TA:) and in like manner, زَخَرَتِ الْحَرْبُ [war, or the war; i. e. raged, or began to do so]. (A, * K.) And زَخَرَ الْقَوْمُ The people, or party, became in a state of commotion for the purpose of going forth to execute some affair, (AA, JK, K, TA,) or for war. (JK, A, K.) — زَخَرَتِ الرِّيحُ The wind blew strongly, or vehemently. (Freytag, from the Deewán el-Hudhaleeyeen.) — زَخَرَ said of a plant, or herbage, It became high, or tall; (A, K;) and so said of anything. (JK.) — And, said of a man, He boasted (A, A, K) بِمَا عِنْدَهُ [of what he possessed], (A, K,) or بِمَا لَيْسَ عِنْدَهُ [of what he did not possess]; (A;) as also زَخَرَ: (K:) or this latter signifies he magnified himself; or behaved proudly, haughtily, or insolently; and threatened. (TA.) = زَخَرَ, (K,) inf. n. زَخْرٌ, (TA.)

He filled a thing. (K.) — It (the herb, or herbage,) fattened, and rendered comely, the cattle. (JK, K.) — He caused a man to be affected with emotion [app. by reason of mirth or joy]; syn. أَطْرَبَ. (JK, K.) — زَخَرَتِ الرِّيحُ The wind drove along the clouds. (JK.) — أَذْرَاهُ فِي الرِّيحِ i. q. زَخَرَ الدَّقُّ — scattered, the fine part, or particles, (accord. to the TK the flour and bran,) in the wind], (JK, K, TA,) with the مَدْرَةٌ [or instrument with which grain is scattered]. (TA.) = See also what next follows.

3. † زَخَرْتُهُ فَزَخَرْتُهُ I vied with him in boasting, and surpassed him, or overcame him, therein. (JK, A, K.)*

5: see 1, first sentence.

Q. Q. 2. تَزَخَّرَ: see 1.

رَأَيْتُ زَخْرَةَ [Fulness of the sea]. One says, رَأَيْتُ الْبَحَارَ فَلَمْ أَرِ أَعْظَمَ مِنْهُ زَخْرَةَ وَالْجِبَالَ فَلَمْ أَرِ أَضَلَّ مِنْهُ صَخْرَةَ [I have seen the seas, but I have not seen one more surpassing in fulness than he is in bountifulness; and the mountains, but I have not seen one more firm in rock than he is in heart]. (A.)

زُخْرِيٌّ, applied to a plant, or herbage, &c., (TA,) Tall; (JK, K, TA;) as also زُخْرِيٌّ. (JK.)

زُخْرِيَّةٌ, (JK,) or زُخْرِيَّةٌ, like هَبْرِيَّةٌ, (O, TA,) A plant, or herbage, full-grown; (IDrd, JK, O, TA;) as also زُخْرِيَّةٌ. (JK.)

زُخْرِيَّةٌ: see what next precedes.

زُخُورٌ A wind blowing violently. (Freytag, from the Deewán el-Hudhaleeyeen.)

زَخُورٌ: see the next paragraph.

زُخْرِيٌّ A plant, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, (K, TA,) and in blossom; (TA;) as also زُخْرِيٌّ and زُخُورٌ. (K, TA.) See also زُخْرِيٌّ — مَكَانٌ زُخْرِيٌّ [A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom]. (S.) — And زُخْرِيٌّ النَّبَاتُ The blossoms, and the beauty and brightness, of plants, or herbage. (K.) [Hence,] أَخَذَ زُخْرِيَّتَهُ It (a plant, or herbage,) blossomed: (JK:) or became luxuriant, or abundant and dense, and put forth its blossoms; as also جَنَّ, inf. n. جُنُونٌ: (A, TA:) or obtained its full supply of moisture: (A, TA:) or acquired its due degree of beauty and brightness: (TA:) or became tall. (A.) Also It (any affair, or thing,) became complete, or perfect, and in a sound, or good, state. (A, TA.) And أَخَذَتْ أَرْضٌ زُخْرِيَّتَهَا The land had tall herbage: (A, TA:) when such is the case, it is termed زُخْرِيٌّ. (TA.)

زُخْرِيٌّ: see the next preceding paragraph. —

كَلَامٌ زُخْرِيٌّ Speech in which is self-magnifi-

cation, pride, haughtiness, or insolence, (JK, K, TA,) and threatening. (TA.)

زَخَّارٌ: see the next paragraph.

زَخَّارٌ A sea full, or flowing with much water, and rising high: (S, TA:) and a valley flowing with a copious and high tide of water: and زَخَّارٌ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فَلَانَ بَحْرٌ زَخَّارٌ وَبَدْرٌ زَاهِرٌ + [Such a one is a full sea, meaning bountiful, and a shining full moon, meaning illustrious]. (A, TA.) The saying of the Hudhalee, describing a woman,

جَوَادٌ بِغُوتِ الْبَطْنِ وَالْعِرْقِ زَاخِرٌ

means Liberal with the food of the belly in the time of hunger, when [the vein is full, and] the blood and the tempers are excited: or it means, and her lineage is high; for the vein of the generous flows fully with generousness. (S, TA.) One says also عَرَفَهُ زَاخِرٌ meaning + He is generous, increasing [in generosity], or abounding [therein]. (AO, S, K, TA.) And زَاخِرٌ signifies High nobility. (AA, K.) — See also زُخْرِيٌّ, last sentence. — Also Rejoicing, joyful, glad, or happy. (A, K.)

[زَاخِرَةٌ a subst. from زَاخِرٌ, rendered such by the affix ة.] زَوَاخِرٌ [is its pl., and] signifies Water-courses; or channels of water. (JK.) — And Herbs: so in the saying, اِخْتَلَّتْ زَوَاخِرُ الْوَادِي [The herbs of the valley became tall, full-grown, or of their full height and in blossom]. (A, TA.)

أَزْخَرٌ [More, and most, full, &c.]. One says, هُوَ مِنَ الْبُحُورِ أَزْخَرًا وَمِنَ الْبُدُورِ أَزْهَرًا + [He is, of the seas, the most full, meaning, of the bountiful, the most bountiful; and of the full moons, the most shining, meaning, of the illustrious, the most illustrious]. (A, TA.)

زخرف

Q. 1. زَخَّرَفَهُ signifies The adorning, ornamenting, decorating, or embellishing, of a thing, (KL, and Har p. 3,) primarily, with زُخْرَفٌ, i. e. gold: (Har ib.:) and hence, (Har,) the adorning, &c., of falsehood, or a lie: (KL, Har:) and the falsifying or adulterating [of speech &c.]. (KL.) You say, زَخَّرَفَ الْبَيْتَ, inf. n. زَخَّرَفَةٌ, He adorned, ornamented, decorated, or embellished, the house, or chamber, &c.; and rendered it complete: and زُخْرَفٌ is said of anything as meaning It was adorned, ornamented, decorated, or embellished. (TA.) And زَخَّرَفَ الْكَلَامَ He arranged, or rightly disposed, or put into a right or proper state, the speech, or language: (TA:) and i. q. رَقَّصَهُ [i. e. he embellished it; generally meaning, with lies]. (S, A, K, in art. رَقَّصَ.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Q. 2. تَزَخَّرَفَ He (a man) adorned, ornamented, decorated, or embellished, himself. (TA.)

زُخْرَفٌ Gold: (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — Then applied to Any orna-

ment, decoration, or embellishment: (ISd, TA:) anything adorned, ornamented, decorated, or embellished: (Ḥam p. 784:) and particularly applied to the decorations, and pictured works, in gold, with which the Kaqbeh was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA,) red and yellow and white: its ornature, consisting in blossoms and flowers: or its perfection: so in the Kur x. 25. (TA.) And The furniture, or utensils, of a house or tent. (TA.)—Anything varnished, or embellished with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA.) [Hence,] زخرف القول The ornature of speech; (TA;) the fair appearance, or comeliness, of speech, produced by the embellishing with lies: (K, TA:) so in the Kur vi. 112: (TA:) or it there means varnished falsehoods. (Bd.)—[Its pl.] زخارف signifies The lines, or streaks, [that are seen on the surface] of water. (S, K.)—And Ships: (T, K:) or ornamented, or decorated, ships: (M, TA:) or the ornature of ships, with which they are decorated. (Eyn, TA.)—Also Certain insects that fly upon the water, (T, O, K,) having four legs, resembling the common fly; (O, K;) small flies, having four legs, that fly upon the water: (M, TA:) the sing., زخرف, is expl. by Kr [in the Munjid] as meaning a kind of flying thing. (TA.)

مُزخرفٌ Adorned, ornamented, decorated, or embellished: (S, TA:) [&c.: see the verb.]

زر

1. زَرَّ, aor. زَرَّ, (S, Mgh, Mṣb,) inf. n. زَرُّ, (S, Mgh, Mṣb, K,) He buttoned a shirt [&c.]; (S, Mgh, Mṣb, K;*) as also زَرَّرَ, inf. n. تَزْرِيْرُ; (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means he buttoned a shirt &c. with many buttons; for it] has an intensive signification. (Mṣb.) You say, أَزْرَرْتُكَ قَمِيصَكَ, and زَرَّهُ, and زَرَّهُ, and زَرَّهُ, Button upon thee thy shirt. (S.)—† He narrowed his eyes [as when one draws together the edges of a vest in buttoning it]. (K,*) [in which, in this instance, as in others, only the inf. n. of the verb زَرَّ is mentioned,] and TA.)—† He collected, or drew together, vehemently, or forcibly. (A, Mṣb, K,*)—زَرَّهَا [referring to the pieces of cloth composing a tent] He made in them what are called أَزْرَارٌ [pl. of زَرٌّ, q. v.]. (TA.)—And زَرَّ, aor. as above, (S, A, TA,) and so the inf. n., (S, K,) † He drove away. (S, A, K, TA.) [In the TA, the inf. n. is expl. by الشَّكُّ as well as الطَّرْدُ; but the former is a mistranscription for الشَّلُّ, the reading in the S.] One says, هُوَ يَزِرُّ الْكَتَائِبَ, He drives away the troops with the sword. (S, A.)—† He bit another. (S, A, K,*)—† He pierced, or thrust, another, (K, TA,) with a spear. (TK.)—He plucked out hair. (K, TA.)—He shook goods, or household furniture, or the like, to remove dust &c. (O, K:*) only the inf. n. is mentioned in the latter.)—زَرَّ, (K,) aor. يَزِرُّ, (TA,) He increased in intelligence, (K, TA,) and in probations, or experiences. (TA.) [See also زَرَّ, below, in this paragraph.]

Bk. I.

—Also, aor. يَزِرُّ, inf. n. زَرِيْرُ, It (a spear-head) gleamed, or glistened. (A.) And زَرَّتْ عَيْنُهُ, aor. تَزَرَّتْ, (S,) inf. n. زَرِيْرُ, (S, K,) His eye gleamed, or glistened. (S, K,*) And عَيْنَاهُ تَزْرَانُ فِي رَأْسِهِ, His eyes gleam, or glisten, in his head. (Fr, S, A, TA.)—زَرَّرَ, like سَمِعَ, [by rule زَرَّ, sec. pers. زَرَّرَتْ, aor. يَزِرُّ.] He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist. (K.)—And He became intelligent after having been foolish, or stupid. (K.) [See also a signification of زَرَّ, above.]

2: see 1, first sentence: — and see also 4.

3. زَرَّاهُ, (A,) inf. n. مَزَارَةٌ, (S, K,) † He bit him, being bitten by him. (S, A, K,*)

4. زَرَّاهُ, (A'Obeyd, S, Mṣb,) and زَرَّرَهُ, (A,) He put أَزْرَارٌ [i. e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt [&c.]. (A'Obeyd, S, A, Mṣb.)

5. تَزَرَّرَ It (a shirt [&c.]) had أَزْرَارٌ [i. e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.)

R. Q. 1. زَرَّرَ, (S, K,) inf. n. زَرَّرَةٌ, (TA,) He (a man) kept continually, or constantly, to the eating of the زَرَّرُ. (IAar, K, TA.)—He continued, or remained fixed, or stationary, in the place. (K.)

R. Q. 2. تَزَرَّرَ He, or it, was, or became, in a state of motion, or commotion. (K.)

زَرَّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Mṣb, K,*) — See also زَرَّ.

زَرَّ: see what next follows.

زَرَّ, (S, A, Mṣb, K, &c.) and زَرَّرَ, (ISk,) app. in the same sense, (Az,) and زَرَّرَ has been also mentioned, but this is doubtful, (MF,) A button (IAar, A, Mṣb, TA) of a shirt, (IAar, S, A, Mṣb, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زَرِيْرُ, by a change of the first ر: (IAar:) pl. [of pauc.] أَزْرَارٌ (S, A, Mṣb, K) and [of mult.] زَرَّرُ. (K.) [Hence the saying,] هُوَ أَزْرَرٌ لِي [He is more fast to me than my button to its loop]. (A.) And أَعْطَانِيهِ بَزْرَهُ † He gave it to me altogether. (A.)—الزَّرُّ [The star & of Gemini;] one of the two stars called البُهْنَةُ. (Kzw.)—زَرَّ also signifies † A certain piece of wood at the upper extremity of the pole of a tent: (A, K:*) pl. أَزْرَارٌ: (TA:) the upper end of the tent-pole is inserted into it: (L:) or the أَزْرَارُ of a tent (خِيَابَاءُ) are certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground: and

زَرَّاهُ signifies “he made in them [namely the said pieces of cloth] such pieces of wood.” (TA.)—† The socket in which the head of the upper bone of the arm turns; (A, K;*) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the hip-bone, in the socket. (K.)—† A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi suprâ,]) beneath the heart, of which it is the support. (K.)—† The edge, (K,) or each of the two edges, (TA,) of a sword. (IAar, K, TA.)—One says, إِنَّهُ لَزَرٌّ مِنْ أَزْرَارِ الْإِبِلِ (S, A, K,*) † Verily he is one who keeps close to the camels; (A;) a good pastor of them. (S, A, K.) [Accord. to the A, it seems to be from زَرَّ signifying “a button.”] You term also زَرٌّ مَالٍ † One who drives camels, or the like, vehemently; accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies one acquainted with the right management thereof; (K, TA;) who manages them well; (TA;) as also مَالٍ زَرَّرُ. (K.)—زُرُّ الدِّينِ † The support, or prop, of the religion; (Abu-l'Abbás, K;) like the small bone called زَرٌّ, which is the support of the heart: (Abu-l'Abbás, TA:) applied, in a trad., to 'Alee: in another relation, it is زُرُّ الْأَرْضِ, meaning he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind: or, accord. to Th, he by whom the earth becomes firm, like as a shirt does by means of its زرٌّ [or button]. (TA.)

زَرَّةٌ Intellect, or intelligence. (O, TA.)

زَرَّةٌ The mark left by a bite: (K, TA:) or, as some say, a bite itself. (TA.) And A wound with the edge of a sword. (TA.)—J says, When camels are fat, you say, بَهَا زَرَّةٌ: but this is a mistake for بَهَارَّةٌ, (Sgh, K,) which is pl. of بَهْرُورَةٌ. (TA in art. بهزر.)

زَرِيْرٌ, applied to a man, (O, TA,) Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge; as also زَرَزَارٌ; (O, K; [in the CK, الزَّرِيْكِيُّ is erroneously put for الزَّرِيْكِيُّ;]) which is also expl. as signifying light, or active, and quick; (TA;) and زَرَزَارٌ, (K,) of which the pl. is زَرَزَارٌ. (TA.)—Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K:) in this sense, a Pers., or foreign, word. (O.)

زَرَزُورٌ: see زَرَزُورٌ.

زَرَزَارٌ: see زَرِيْرٌ. Accord. to Ag, it signifies A man whose eyes glisten. (TA.)

زَرَزُورٌ [The starling;] a certain bird, (IDrd, S, O, K,) as also زَرَزُورٌ, (IDrd, O, K,) resembling the lark: pl. زَرَزَائِرٌ. (TA.)—مَرْكَبٌ زَرَزُورٌ A narrow مركَب [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says

154

حِمَارٌ زُرُورٌ, meaning a narrow ass. (O, K, *) —
 زُرُورٌ مَالٍ: see زر, last sentence but one.

زُرُورٌ: see زُرُورٌ.

مُزِرٌ An ass [app. meaning a wild ass] that bites much. (S, * TA.)

مُزُورٌ is used by El-Marrár El-Fak'asee as meaning A she-camel's nose-rein; because it is plaited and tied. (S.)

زرب

1. زَرْبٌ [as an inf. n.] signifies The constructing a زَرْبَةٌ (K, TA,) i. e. an enclosure of wood, (TA,) for sheep, or goats: (K, TA:) you say, زَرَبْتُ الغنمَ, aor. أَزْرَبُهَا, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرَبْتُ الغنمَ, aor. أَزْرَبُهَا, inf. n. زَرْبٌ (Ks, S:) [i. e. I constructed an enclosure of wood for the sheep or goats: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of بِنَاءِ الزَّرْبَةِ لِلْغَنَمِ, as explaining الزَّرْبُ, we find بِنَاتِ الزَّرْبَةِ لِلْغَنَمِ [meaning that زَرَبْتُ الغنمَ signifies sheep, or goats]. (TA.) — And زَرَبْتُ البهْمَ فِي زَرْبِهَا or زَرَبْتُ البهْمَ فِي زَرْبِهَا [i. e. lambs or kids, or young lambs or kids,] into their place [or enclosure of wood]. (A. [And the like is said in the Ham p. 195.]) — زَرَبٌ, aor. -, (K, TA,) said of water, (TA,) It flowed; (K, TA;) like سَرَبٌ. (TA.)

7. انزرب البهْمَ فِي الزَّرْبِ The بهْمَ [i. e. lambs or kids, or young lambs or kids,] entered into the زَرْب [or enclosure of wood]. (A, TA,*) — And انزرب الصَّائِدُ (S, TA) فِي قُتْرَتِهِ (TA) † The hunter, or sportsman, entered into his lurking-place. (S, TA.)

8. ازرب, inf. n. أَزْرَبُ, It (a plant, or herb,) became yellow, or red, while having in it greenness. (K, TA.)

زَرْبٌ A place of entrance. (AA, S, A, K,*) — And hence, accord. to AA, (S,) the same word, (S, A, K,) and زَرْبٌ (ISk, S, K,) as some pronounce it, (ISk, S,) and زَرْبَةٌ (S, A, K,) † The place of sheep or goats; (A, K, TA;) [i. e.] an enclosure of wood for sheep or goats: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زَرَابٌ (A, K,) and of the last زَرَابٌ (A, K,*) — And, as being likened thereto, (A,) زَرْبٌ and زَرْبَةٌ signify also † The lurking-place (قُتْرَةٌ) of a hunter, or sportsman, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.) — See also the next paragraph.

زَرْبٌ: see the next preceding paragraph. — Also A channel in which water flows; (K;) and so زَرْبٌ. (TA.) It is said in a rejez of Kaab,

* تَبَيْتُ بَيْنَ الزَّرْبِ وَالْكَيْفِ *

She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., [الحظائر, thus I read for الحظائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زَرْبٌ and زَرْبٌ (K,) or, accord. to the L [and the A], on the authority of IAar, زَرْبَةٌ, also said to be written زَرْبَةٌ and زَرْبَةٌ, (TA,) are sings. of زَرْبٌ (K, TA,) which signifies نَمَارِقٌ [app. as meaning Small pillows]: (S, A, K:) and carpets: or any things which are spread, and upon which one leans, or reclines: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies carpets (طَنَافِسُ) having a fine nap, or pile: (TA:) also, [particularly,] (A,) carpets (قَطُوعُ) A, or طَنَافِسُ, Har p. 377 of the fabric of El-Heereh; and the like thereof in fabric: (A, and Har ubi suprâ:) or زَرْبَةٌ signifies [simply] a carpet (بَسَاطُ) having a nap, or pile: and a [piece of leather that is spread upon the ground, such as is called] نَطْعٌ; and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرْبٌ فِي الْبَغْضَاءِ بَيْنَهُمْ مَبْنُوتَةٌ, [The embellished coverings of vehement hatred are spread between them; i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artâh Ibn-Suheiyeh,

* وَنَحْنُ بَنُو عَمْرِ عَلَى ذَاتِ بَيْنِنَا *
 * زَرْبٌ فِيهَا بَغْضَةٌ وَتَنَافِسٌ *

is expl. by En-Nemiree as meaning † [And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition;] زَرْبٌ signifying [properly] carpets of sundry colours: (Ham p. 196:) it is also said to mean, in this instance, † [concealed] enmities, and sayings that give pain; [the former of these two meanings being] from الزَّرْبَةِ فِي الْبَهْمِ فِي الزَّرْبِ, i. e. أَدْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَائِبٌ in the place of زَرْبٌ; mentioned and thus explained in the Ham ubi suprâ: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذَاتِ) having two contr. significations,] have supervened concealed enmities, &c.:] or, as some say, the reading in the deewân of Artâh is زَرَابٌ, as though pl. of زَرْبَةٌ, which is likewise made to denote enmity because it is made to enter (تَزَرَّبُ) into the heart; or which may be metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the "place in which are put lambs, or kids, and sheep, or goats:" or, supposing the right reading to be زَرْبٌ, the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (بَسَاطُ and طَنَافِسُ) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَائِبٌ, mentioned above, occurs another

variation, thus: عَلَى ذَاكَ بَيْنِنَا زَائِبٌ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) — وَيُنَى لِلزَّرْبَةِ, occurring in a trad., is said to mean † Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زَرْبِ mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زَرْبُ, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) — Accord. to El-Muarrîj, (TA,) زَرْبٌ is applied to plants, as meaning Such as have become yellow, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبَةٌ and زَرْبَةٌ and زَرْبَةٌ: see the next preceding paragraph, in three places. — [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify "Euripus, fons in altum saliens."]

زَرْبَةٌ: see زَرْبٌ, in two places: and see 1, first sentence. — Also † The lurking-place of a beast of prey. (S, K,*) — See also زَرْبٌ.

زَرْبٌ: see زَرْبٌ, in five places.

زَرْبَانٌ (in the CK زَرْبَانٌ) an arabicized word, (K, TA,) from [the Pers.] زَرَّ آبُ, the hemzeh [in (TA,) Gold: (IAar, K:) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) — And Anything yellow. (K.) — Also A certain black singing-bird; (MF, TA;) called also ابو زوقى, [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرَيْقِي,] accord. to the book entitled "Mantîk et-Teyr." (TA.)

مَرْزَابٌ i. q. مَرْزَابٌ [q. v., said to be not a chaste word]. (K.)

مَرْزَابَانٌ: see مَرْزَابَانٌ, in art. رزب.

زرجن

Q. 1. زَرْجَنَةٌ (as an inf. n., TK) i. q. تَخَارُجٌ

[q. v.]: (K:) one says, زَرْجَنُوا, meaning تَخَارَجُوا. (TK.) — And The being deceitful, wicked, dishonest, or dissimulating, and mischief-making; or very deceitful &c.: and the act of deceiving, deluding, beguiling, circumventing, or outwitting: (K:) one says, زَرْجَنَهُ, meaning He deceived him, deluded him, &c. (TK.)

زَرْجُونٌ (S, K,) which is also written زَرْجُونٌ, like عَصْفُورٌ, is mentioned in art. رزج and also in

the present art. by the author of the **ك**, though he charges **J** with error in mentioning it in this art. because **مَزْرَجٌ** is used by a **رَاجِزٌ** as meaning "intoxicated:" whereas **J** is not in error, but is right, in doing thus; for the **ن** is radical accord. to the generality of the lexicologists and the authors on inflection, like the **س** in **قَرَبُوسٌ**; and the **رَاجِزٌ** above referred to elided the **ن** in forming **مَزْرَجٌ** because he imagined it to be augmentative: (MF in art. **زرع**;) it signifies *Wine*; (**س**, **ك**;) and is a Pers. word, (**As**, **Sh**, **Seer**, **س**;) originally **زرگون**, [i. e. **زَرَّ كُونٌ**,] (**Sh**, **TA**;) meaning "gold-coloured:" (**As**, **Sh**, **Seer**, **س**;) or it signifies, (**س**, **Mgh**;) or signifies also [like as does **عَنْبٌ**, of which the primary signification is "grapes"], (**ك**;) the *grape-vine*; (**ISH**, **س**, **Mgh**, **ك**;) n. un. with **ة**; (**ISH**, **TA**;) and pl. **زَرَاجِينٌ**: (**Mgh**;) it has this meaning in the dial. of **Et-Táif**: (**ISH**, **TA** in art. **زرع**;) or the *shoots of a grape-vine*: (**Mgh**, **ك**;) thus in the dial. of **Et-Táif** and **El-Ghowr**: (**TA** in the present art. :) or a *shoot that is planted, of a grape-vine*. (**AHn**, **TA**.) — Also *A certain red dye*. (**El-Jarmee**, **س**, **ك**.) — And *Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock*: (**ك** in art. **زرع**;) or *clear water that remains or stagnates, &c., in a mountain*. (**MF**, **TA**.)

زرد

1. **زَرَدٌ**, aor. **زَرَدٌ**, (**س**, **L**, **Msb**, **ك**;) inf. n. **زَرَدٌ**, (**س**, **L**, **Msb**;) or **زَرَدٌ**; (**TA**;) [but this I find not in any other lexicon;] or **زَرَدٌ**, (**A**, **Mgh**;) or this also, aor. **زَرَدٌ**, inf. n. **زَرَدٌ** and **زَرَدَانٌ**; this latter form of the verb being mentioned by **IDrd** in the **Jm**, and **ISd** in the **M**, and **IKtt** in the **Af'al**; but it is disapproved by **Th**, and asserted by his expositors to be vulgar; (**TA**;) and **زَرَدٌ**, (**س**, **A**, **Mgh**, **Msb**, **ك**;) inf. n. **زَرَدٌ**, (**س**, **A**) and **مَزْرَدٌ**; (**A**, **TA**;) and **زَرَدٌ**; (**A**, **TA**;) and **زَرَدٌ**, mentioned by 'Amr El-Mutarriz, but this is the most strange; (**TA**;) *He swallowed* (**س**, **A**, **Mgh**, **Msb**, **ك**;) a morsel, or mouthful, (**س**, **A**, **Msb**, **ك**;) or water, (**Mgh**;) [and medicine; for] you say **دَوَاءٌ صَعْبٌ الْمَزْرَدُ** [*A medicine difficult to swallow*]. (**A**, **TA**.) And one says of a man swearing, **زَرَدْتُ حَصَاةً** and **تَزَرَدْتُهَا حَصَاةً** [*He swallowed it; meaning, took it hastily; i. e. the oath*]. (**A**, **TA**.) — **زَرَدَةٌ**, aor. **زَرَدَةٌ**, (**س**, **ك**;) and **زَرَدٌ**, (**TA**;) and so in a copy of the **س**, as well as **زَرَدٌ**, or **زَرَدٌ حَلَقَةٌ**, (**A**, **TA**;) [in my copy of the **A** written **زَرَدٌ**,] inf. n. **زَرَدٌ**, (**س**;) *He strangled him, or throttled him, or squeezed his throat*; syn. **حَنَقَهُ**, (**س**, **ك**;) or **عَصَرَ حَلَقَهُ**. (**A**.) And **زَرَدَهُ** *He took him, or seized him, by his throat*. (**TA**.) — **زَرَدُ الدَّرْعِ**, (**ك**;) inf. n. **زَرَدٌ**, (**س**, **A**;) *He fabricated the coat of mail, by inserting the rings one into another; i. q. سَرَدَهَا: (**ك**;) the **زَرَدُ** is like **السَّرَدُ**, meaning the *inserting* (**تَدَاخُلٌ** [an intrans. inf. n. here used as though it were trans., as is shown in the **س** in art. **سرد**,]) of the rings of a coat of mail, one into another: (**س**;) [or, as **Z** says,] **زَرَدُ الدَّرْعِ** means **سَرَدَهَا**, because the coat of mail consists of narrow,*

or close, rings: (**A**;) the **ز** is said to be a substitute for **س**. (**L**, **TA**.)

2. **زَرَدَ عَيْنَهُ عَلَى صَاحِبِهِ** † *He was angry with his companion, and looked sternly, austerely, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him*. (**A**, **TA**.)

5: see 1, in two places.

8. **أَزْرَدٌ**, inf. n. **أَزْرَادٌ** and **مَزْرَدٌ**: see 1, in two places.

زَرَدٌ: see the next paragraph, in two places.

زَرَدٌ, (**س**, **A**, **ك**;) of the measure **فَعْلٌ** in the sense of the measure **مَفْعُولٌ**, (**A**;) *A coat of mail*; (**س**, **A**, **ك**;) as also **زَرَدٌ**, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also **زَرَدٌ** to anything made of mail, a piece of mail, and rings in general, like **سَرَدٌ**, q. v.], (**A**;) and **زَرَدِيَّةٌ**: (mentioned as syn. with **دَرِعٌ** in art. **درع** in the **Msb** and in the **TA**, on the authority of **IAth**;) the pl. of **زَرَدٌ** is **زَرَادٌ**. (**TA**.) [See also **رَقْرَقٌ** and **مَغْفَرٌ**.]

زَرَدٌ *Quick in swallowing*: (**ك**;) but in the **Nawádir el-Aaráb**, food that is *soft, and quick in descending* [in the throat]. (**TA**.)

زَرَدَةٌ [The quantity that is swallowed at once; like **جُرْعَةٌ** and **بُلْعَةٌ**]; a morsel, or small mouthful: so in the saying, **لَهْ طَنْتَ فُلَانٌ أَتَى زَرَدَةً لَهُ** [Such a one thought that I was a morsel for him]. (**A**, **TA**.)

زَرَدَانٌ *A guest*: as though he throttled his companion. (**A**, **TA**.)

زَرَدَانٌ *The vulva of a woman*: (**ك**, **TA**;) accord. to some, (**TA**;) so called because it swallows (**يَزْرَدُ**), or because it compresses (**يَزْرَدُ** [in the **CK** **يَزْرَدُ** again]), (**ك**, **TA**;) i. e. **يَحْنَقُ**, (**TA**;) the **أَبْوَرُ**, by its straitness. (**ك**, **TA**.)

زَرَدِيَّةٌ: see **زَرَدٌ**.

زَرَادٌ, (**س**, **ك**;) and **مَزْرَدٌ**, (**ك**;) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider*. (**س**, **ك**;) The former word is also expl. in the **ك** by **مَخْنَقَةٌ**, [in some copies of the **ك** **مَخْنَقَةٌ**,] which signifies the same. (**TA**.)

زَرَادَةٌ *The art of fabricating coats of mail*; (**A**, **TA**;) as also **سَرَادَةٌ**. (**TA**.)

زَرَادٌ *A strangler; or one who throttles, or squeezes the throat*; syn. **حَنَاقٌ**. (**A**, **TA**.) — And *A fabricator of coats of mail*; (**س**, **A**, **ك**;) as also **سَرَادٌ**. (**TA**.)

مَزْرَدٌ [The place of strangling or throttling; like **مَزْرَدٌ**; meaning] the *fauces*; (**س**, **ك**, **TA**;) the *throat, or gullet*. (**TA**.)

زَرَادٌ: see **زَرَادٌ**.

مَزْرَدٌ: see **مَزْرَدٌ**. One says, **أَخَذَ بِمَزْرَدِهِ**, like **أَخَذَ بِمَخْنَقِهِ**, [properly *He, or it, seized his throat, or throttled him, or choked him*,] meaning *† he, or it, straitened him*. (**A**, **TA**.)

مَزْرُودٌ *Strangled, throttled, or having his throat squeezed*. (**TA**.) And, applied to the fauces [or throat], *Squeezed, or compressed*. (**س**.)

زردم

Q. 1. **زَرَدَمَةٌ**, (**س**, **ك**;) inf. n. **زَرَدَمَةٌ**, (**TA**;) *He squeezed his throat*: (**س**, **ك**;) or *he throttled him; or strangled him*: (**ك**;) as also **زَرَدَبَةٌ**. (**TA**.) — And *He swallowed it*. (**ك**.)

زَرَدَمَةٌ inf. n. of the verb above. (**TA**.) — Also *The place of swallowing*: (**س**, **ك**;) or the **عَلَصِمَةُ** [or **epiglottis**]: (**ك**;) or, as some say, it is [the part] beneath the **حَلَقُومٌ** [or **windpipe**: or, app., the part beneath the head of the **حَلَقُومٌ**]: and in it, or upon it, is set the tongue: some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. **زَرْدَمَن**, which signifies the "windpipe"]. (**TA**.)

زرط

زِرَاطٌ: see **سِرَاطٌ**.

زرع

1. **زَرَعَ**, aor. **زَرَعَ**, (**ك**;) inf. n. **زَرَعٌ**, (**س**, **TA**) and **زَرَاةٌ**, (**TA**;) *He sowed, or cast seed*; (**س**, **ك**, **TA**;) as also **أَزْرَعٌ**, (**س**, **Msb**, **ك**;) originally **أَزْرَعٌ**, the **ت** being changed into **د** in order that it may agree with the **ز**, (**س**, **ك**;) for **د** and **ز** are pronounced with the voice as well as the breath, whereas **ت** is pronounced with the breath only: (**س**, **TA**;) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself*.] They say, **مَنْ زَرَعَ حَصَدٌ** [*He who sows reaps*]. (**TA**.) And [they use this verb transitively, saying,] **زَرَعْتُ الْبُرَّ وَالشَّعِيرَ** [*I sowed wheat and barley*]: and in like manner, **زَرَعْتُ الشَّجَرَ** [*I sowed the trees; or sowed the seeds which should produce the trees*: or it may signify *I planted the trees*]. (**Ibn-Abi-l-Hadeed**.) And **زَرَعَ الْحَبَّ لَكَ فِي الْقُلُوبِ كَرَمَكَ وَحَسَنَ خُلُقِكَ** † [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (**TA**.) And it is said in a trad., **مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيَبْسُكْ أَرْضَهُ** [*Whoso hath land, let him sow it [or let him lend it, or give it, to his brother; and if he refuse, let him retain his land*]. (**TA**.) — **زَرَعَ الْأَرْضَ**, (**Mgh**, **Msb**;) inf. n. **زَرَعٌ**, (**Msb**;) signifies [also] † *He ploughed up, or tilled, or cultivated, the land, or ground, for sowing*. (**Mgh**, **Msb**.) Hence [the saying in a trad.], **إِذَا زَرَعَتْ هَذِهِ الْأُمَّةُ نَزَعَ مِنْهَا النَّصْرُ** † [*When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, aid shall be withdrawn from it*. (**Mgh**.) — **زَرَعَهُ اللَّهُ** signifies *God caused it, or made it, to grow, vegetate, or*

germinate; (S, Mgh, Mṣb, K;) and, to increase; (Mgh;) namely, الْحَرْث [the seed-produce]. (Mgh, Mṣb.) The verb is properly thus used of divine affairs, exclusively of human: (Er-Rāghib:) and hence the saying in the Kur [lvi. 63-4], مَا أَفْرَأَيْتُمْ مَا تَحْرُثُونَ أَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (S, * Er-Rāghib) Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth? (Bḍ:) or, as some say, do ye cause it to increase, or are We the causers of its increase? the حَرْث [or sowing] being ascribed to them, and the زرع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, أَنْبَتُ كَذَا + I was a means of causing such a thing to grow. (Er-Rāghib.) [In like manner,] you say, أَزْدَرَعُ زَرْعًا meaning †[He raised seed-produce, i. e., was a means of causing it to grow,] for himself, in particular. (TA.) — [Hence,] one says, with respect to a child, زَرَعَهُ اللَّهُ † May God render him sound and strong; syn. جَبَّوهُ: (S, K, TA:) like as one says زَرَعَهُ اللَّهُ وَلَدَكَ لِلْخَيْرِ, and in like manner, أَنْبَتَهُ اللَّهُ † [May God render thine offspring sound and strong, or rather, cause thine offspring to grow up, for the doing, or enjoyment, of what is good]. (TA.) — [Hence also,] زَرَعَ لَهُ بَعْدَ شَقَاوَةٍ † [An increase was made for him after adversity; or] he obtained property after want; for the verb in this instance is like عَنِى. (Ibn-'Abbād, K.)

3. مَزَارَعَةٌ is of the measure مَفَاعَلَةٌ, [denoting a mutual action,] from الزَّرَاعَةُ, (Mgh,) and its signification is well known; (S;) i. e. † The making a contract, or bargain, with another, for labour upon land, [to till and sow and cultivate it, as is indicated in the Mgh and Mṣb,] for a share, or portion, of its produce, (Mṣb, K, TA,) the seed being from the owner of the land. (K, TA.) [You say, زَارَعَهُ † He made with him a contract, or bargain, such as is above described; and in like manner, خَابَرَهُ, and أَكْرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4. اِزْرَعُ It (a plant, or herbage,) had, or became in the state of having, زَرَعٌ [i. e. produce of its seed; i. e. it grew from its seed]: (TA:) and, said of زَرَعٌ [or seed-produce], it became tall: (K:) or, as some say, it produced its leaves: and it attained to the proper time for its being reaped. (TA.) — أَمَكَّنَهُمُ الزَّرْعُ اِزْرَعُ النَّاسُ [expl. in the TK as meaning The men, or people, became able to sow seed; i. e., became possessors of seed: but I rather think that it means they had seed-produce within their power, or reach; they became able to avail themselves thereof; or they attained to a season when they had seed produce]. (K.)

5. تَزْرَعُ إِلَى السَّرِّ i. q. تسرع [He hastened, or made haste, to do evil, or mischief]. (Sgh, K.)

8. اِزْدَرَعُ, originally اِزْتَرَعُ: see 1, in two places.

10. اسْتَزْرَعُ اللَّهُ وَلَدِي لِلْبِرِّ وَأَسْتَزْرَعُهُ لَهُ مِنَ الْحِلِّ † [I beg God to make my offspring grow up for

piety, and I beg of Him means of subsistence for them, or him, of such kind as is of lawful attainment]. (TA.)

زَرَعٌ, originally an inf. n., [see 1,] (Mgh, Mṣb, TA,) used as a subst. properly so termed, signifying Seed-produce; what is raised by means of sowing; (Mgh, Mṣb;) what is sown; (K, TA;) while in growth, [i. e. standing corn, and the like,] (K and TA voce أَزْرَعُ,) and also after it has been reaped; (S and Mṣb and K in art. رَفَعَ, &c. ;) its predominant application is to wheat and barley; (TA;) but it signifies also plants, or herbage, [in general,] such as one reaps; or, as some say, only while fresh and juicy: (Mṣb:) [and often a sown field:] pl. زُرُوعٌ. (S, Mgh, Mṣb, K.) — [Hence,] † Offspring, or children; or a child. (IDrd, K, TA.) You say, هَؤُلَاءِ زَرْعُ فُلَانٍ † These are the offspring, or children, of such a one. (IDrd, TA.) And هُوَ زَرْعُ الرَّجُلِ † He is the offspring, or child, of the man. (TA.) — And † The seed, or seminal fluid, of a man. (TA.) — [And † The fruit, or harvest, of a man's conduct; as though it were the produce of what he sowed.] One says, بِشَسِّ الزَّرْعِ زَرْعُ الْهَذَّابِ † [Very evil is the fruit, or harvest, of conduct; the fruit, or harvest, of the conduct of the sinner]. (TA.)

زَرَعَةٌ and زَرَعَةٌ and زَرَعَةٌ and زَرَعَةٌ A place in which to sow. (AHn, Sgh, K.) You say, زَرَعَةٌ وَاحِدَةٌ, &c., (K,) or مَا فِي الْأَرْضِ زَرَعَةٌ, &c., and in like manner, عَلَى الْأَرْضِ, (TA,) There is not in the land, (K,) or upon the land, (TA,) a place, (K,) or a single place, (TA,) in which to sow. (K, TA.) — [The first also app. signifies An ear of corn: see سَبَلٌ.]

زَرَعَةٌ: see زَرَعَةٌ. — Also Seed, or grain, for sowing, or that is sown; syn. بَدْرٌ. (K.) You say, اَعْطِنِي زَرَعَةَ اِزْرَعُ بِهَا اَرْضِي [Give thou to me seed that I may sow therewith my land]. (TA.) [See also زَرِيْعَةٌ.] — And † The young one of a قَبِيْجَةٌ [generally meaning a partridge]. (Z, TA.)

زَرَعَةٌ: } see زَرَعَةٌ.
زَرَعَةٌ: }

زَرِيْعَةٌ [i. q. † زَرَعَةٌ مَزْرُوعَةٌ Sown: &c.: see زَرِيْعَةٌ]. — Seed produce that is watered by the rain. (Ham p. 657.) — And hence, † Anything soft, or tender; as being likened thereto. (Id.)

زِرَاعَةٌ [an inf. n. of 1, q. v.: and] The business, or occupation, of sowing, † ploughing up, tilling, or cultivating, land. (Mgh, * Mṣb, * TA.)

زَرِيْعَةٌ A thing that is sown; (IDrd, K;) sometimes used in this sense; as though meaning † مَزْرُوعَةٌ: (IDrd:) or grain that is sown: زَرِيْعَةٌ, with teshdeed, is wrong. (IB.) [See also زَرَعَةٌ.]

زَرَّاعٌ: see زَارِعٌ. — Also † A calumniator: (IAar:) one who sows rancours in the hearts of friends. (TA.)

زَرِيْعٌ † What grows in land that has been left unsown for a year or more, from what has become

scattered upon it in the days of the reaping; (K;) i. e., of the grain; mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called كَاتٌ. (TA.)

زَرَّاعَةٌ: see مَزْرَعَةٌ, in two places.

زَارِعٌ [act. part. n. of 1:] i. q. † زَرَّاعٌ (TA) [One who sows:] † one who ploughs up, tills, or cultivates, land: (Mgh:) pl. زَرَّاعٌ. (TA.) By this pl., in the Kur xlvi. 29, are meant Moḥammad and his Companions, the inviters to El-Islám. (Zj.) — Causing to grow, vegetate, or germinate: (S, TA:) causing to increase: (TA:) pl. with وَنٌ. (S, TA.) — Also The name of a certain dog: (Ibn-'Abbād, IF, K:) whence زَارِعٌ meaning † dogs. (Ibn-'Abbād, Z, K.)

مَزْرَعَةٌ (S, Mṣb, K, &c.) and مَزْرَعَةٌ (Sgh, L, K) and مَزْرَعَةٌ (K) A place of زَرْعٌ [or seed-produce]; as also مَزْرَعٌ; (S, Mṣb, K;) and † زَرَّاعَةٌ; (Ham p. 657;) or this last signifies land that is sown: (TA:) pl. of the first مَزْرَاعٌ; (TA;) and of † the last زَرَّاعَاتٌ. (Ham, TA.) — [Hence the saying,] † الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ † [The present world is the place in which is produced the fruit, or harvest, to be reaped in the world to come]. (TA.)

مَزْرُوعَةٌ and مَزْرُوعٌ: see زَرِيْعَةٌ and زَرِيْعَةٌ.

مَزْرُوعَةٌ: see مَزْرَعَةٌ.

مَزْدَرِعٌ زَرْعًا † One who raises seed-produce for himself, in particular. (TA.)

زرف

زُرَّافَةٌ (S, Mṣb, K) and † زُرَّافَةٌ (Mṣb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it] and † زُرَّافَةٌ, [which is of a rare form, like حَمَارَةٌ, q. v.,] (A'Obeyd, IF, S, Mṣb, K,) this last mentioned by El-Kanánee, (A'Obeyd, S,) and by Kzz in his Jāmi', but not known to A'Obeyd on any other authority than that of El-Kanánee, and the first is said by him (A'Obeyd) to be preferable, (TA.) A company, or congregated body, of men: (S, Mṣb, K;) or ten thereof: (K, TA:) accord. to some copies of the K what is termed an عَشِيْرَةٌ [i. e. a small portion of a tribe, &c.,] thereof: (TA:) pl. زُرَّافَاتٌ (IF, S, Mgh, Mṣb) and زُرَّافَاتٌ (IF, Mṣb:) in a poem of Lebeed, زُرَّافَاتٌ, with teshdeed to the ر. (TA.) One says, أَتَانِي الْقَوْمُ بِزُرَّافَتِهِمْ [or بِزُرَّافَتِهِمْ, i. e. The people, or party, came to me with their whole company; meaning, all together]. (TA.) — Also زُرَّافَةٌ and † زُرَّافَةٌ, (S, O, Mgh, L, Mṣb, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Mṣb, TA,) but some say that the latter is vulgar, (TA,) and † زُرَّافَةٌ and † زُرَّافَةٌ, (O, L, Mṣb, K,) but the first of these four is the most chaste, (L, TA,) [The camelopard, or giraffe;] a certain beast, (S, K, [in the Mgh erroneously said to be a beast of prey,]) of beautiful make, the fore legs of which are longer than its hind legs; (TA;) said to be

called by a name signifying *جماعة* because it has the form of an assemblage of animals; (Mgb;) in Pers. called *اَشْتَرُ كَاوُ بَلَنْك* (S, Mgh, K,) i. e. *camel-ox-leopard*, (TA,) because it has resemblances to the camel and the ox and the leopard: (K, TA:) pl. *زُرَافِي*, or *زُرَافِي*, or *زُرَافِي*, (accord. to different copies of the K, the last accord. to the TA,) like *زُرَابِي*. (TA.)

زُرَافَة: see the preceding paragraph, in two places.

زُرَافَة and *زُرَافَة*: see the first paragraph; the former in three places.

زرفن

Q. 1. *زُرْفَن صُدْعِيْهِ* *He disposed the hair hanging down upon each of his temples in the form of a ring* [or *ring*]: (S, *K:) but this is post-classical. (S.)

زُرْفَن and *زُرْفَن* (S, Mgh, K,) or the latter is the correct word, for there is no word of the measure *فُعْلِيل* in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door*: (Mgh, K:) or [a ring] in a general sense: (K:) pl. *زُرْفَان*, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (S, K,) from the Pers. [*زُرْفَن*]. (S.) — The latter also signifies *A company of men* [app. *disposed in the form of a ring*]. (TA.)

زرق

1. *زُرُق*, (MA, TA,) [aor. ʿ,] inf. n. *زُرُق* (S, MA, KL, TA) and *زُرُقَة*, (MA,) [or the latter is a simple subst.,] *He had that colour of the eye which is termed زُرُقَة* [q. v.]; (S, TA;) [i. e.] *he was blue-eyed*; (KL;) or *gray-eyed*; (MA, PS;) or of a greenish hue in the eye [so I render the Pers. explanation *سبز چشم شد*]. (MA.) And *ازرقت عينه*; (S, K;) and *ازرقت عينه*, inf. n. *ازرقت*; (S, MA,) inf. n. *ازرقت*; (S;) *His eye was of the colour termed زُرُقَة*; (S, K;) [i. e.] *his eye was gray*; (MA:) [&c.] — And *زُرُق*, (TK,) inf. n. *زُرُق*, (K, TK,) *He (a man, TK) was, or became, blind*. (K, *TK.) — [And *زُرُق التصل*, inf. n. *زُرُق*, is app. used as signifying *The iron head or blade of an arrow &c. was, or became, very clear or bright*: see *زُرُق*, below.] — And *زُرُق الماء* *The water was,*

or *became, clear*; as also *ازرقت*. (Mgb.) — *ازرقت عينه نحوى* *His eye turned towards me so that the white thereof appeared*; (S, K;) as also *ازرقت* and *ازرقت*. (Fr, K.) — *زُرُقَة*, (Mgh,) or *زُرُقَة بِمِزْرَاقِي*, (S, K,) or *بِرمج*, (Mgb,) aor. ʿ, (Mgb, TA,) inf. n. *زُرُق*, (Mgh, Mgb,) *He cast at him*, (S, Mgh, K,) or *he thrust him, or pierced him*, (Mgh, Mgb,) *with a مزراق* [or *javelin*], (S, Mgh, K,) or *with a spear*. (Mgb.) — [Hence,]

زُرُقَة بِعَيْنِهِ, and *ببصره*, † *He looked sharply, or intently, or attentively, at him; he cast his eye at him*. (TA.) — *زُرُقَت الرَّحْل*, (S, TA,) or *الحميل*, (TA,) *She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards*: (S, TA:) and *ازرقت حملا* † *ازرقت*, (K,) inf. n. *ازرقت*, (TA,) *She (a camel) made her load to shift backwards*. (K.) [See also 2.] — *زُرُق*, aor. ʿ and ʿ, (S, Mgb, K,) inf. n. *زُرُق*, (Mgb,) said of a bird, i. q. *ذُرُق* [i. e. *It muted, or dinged*]. (S, Mgb, K.)

[2. *زُرُق*, accord. to Golius, as on the authority of the KL, “i. q. Pers. *چکانید*, *Fecit ut stillaret, stillatim emisit*.” but it appears from my copy of the KL that this should be *زَهَق*; for I there find *تَزْهِيْق* (not *تَزْرِيْق*) expl. by the Pers. *چکانیدن*: then, however, immediately follows, in that copy, another explanation: — and *The shifting backwards of a camel's saddle from his back*: therefore it seems that either *تَزْرِيْق* is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or *تَزْهِيْق* is there a mistake for *تَزْرِيْق*.]

4: see 1, in two places.

7. *انزرق* *It (an arrow) passed through, and went forth on the other side*: (Lth, K:) and in like manner a spear. (K in art. *زرنق*) — *He, or it, passed, so as to go beyond and away*. (TA.) — *He entered into a burrow, and lay hid*. (K in art. *زرنق*) — *It (a camel's saddle, S, K, and a load, TA) shifted backwards*. (S, K, TA.) [In the CK, *الرجل* is erroneously put for *الرحل*. See an ex. in art. *زهق*, conj. 4.] — *He (a man, Aṣ) laid himself down on his back*. (Aṣ, K.)

9: see 1, in three places.

11: see 1, second sentence.

Q. Q. 2. *تَزْرُوْق*, (K, TA,) in some of the copies of the K, *تَزْرُوْق*, (TA,) *He (a man, TA) cast [forth] what was in his belly*: (K, TA:) so says Fr. (TA.)

زُرُق [inf. n. of *زُرُق*, q. v.: and] i. q. *زُرُقَة*, q. v. (K.) — *Blindness*: (K:) in this sense also an inf. n. of which the verb is *زُرُق*. (TK.) — *The quality of being very clear or bright, in the iron head or blade of an arrow &c.* (ISk, S.) [See, again *زُرُق*, of which it is app., in this sense likewise, an inf. n.] — *A sort of تَحْجِيل* [i. e. *whiteness in the legs, or in three of the legs, or in the two hind legs, or in one hind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse,*] *not including the border of the pastern next the hoof*: (AO, K:) or, as some say, (TA, but in the K “and”) *a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair (وَضَح) upon a part thereof*. (K, TA.)

زُرُقَة *A certain bead (حُرْزَة) for the purpose of fascination, (Ibn-'Abbád, K,) with which women fascinate [men]*. (Ibn-'Abbád, TA.)

زُرُقَة *A certain colour, (Mgb, K,) well known; as also زُرُق*: (K:) it is [in various things; but is generally expl. as being] in the eye: (JK, S:)

[a blue colour, (see 1, first sentence,) whether light or dark or of a middling tint, but generally the first;] *sky-colour, or azure*; (TK;) [*blueness of the eye*;] or *grayness of the eye*; (PS;) [or a greenish hue in the eye: (see again 1, first sentence:)] accord. to ISd, *whiteness, wherever it be: and a خَضْرَة* [by which may be meant *greenness, or dust-colour intermixed with blackness or deep ash-colour,*] in the *سَوَاد* [here meaning *iris*] of the eye: or, as some say, *a whiteness overspreading the سَوَاد of the eye* [app. when a person becomes blind: see 1, third sentence; and see also *أزرق*]. (TA.) [In the present day it is often improperly used as meaning *A black colour*.]

زُرُقَة *Having, in an intense degree, that colour of the eye which is termed زُرُقَة*; (S, K;*) applied to the male and the female; (K;) [i. e.] applied also to a woman: (S:) accord. to Ibn-'Oṣfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lh, one says *رَجُلٌ زُرُقٌ* and *أَمْرَأَةٌ زُرُقَاء*: the *ر* is augmentative. (TA.)

زُرُقَة [Intenseness of *زُرُقَة*, i. e. *blueness, or grayness, in the eye*;] the attribute denoted by the epithet *زُرُقٌ*. (Lh, TA.)

زُرُقِي [and app. *أَبُو زُرُقِي* (see *زُرْيَاب*)] *A certain bird*. (K.)

زُرُقَاء [dim. of *زُرُقَة* fem. of *زُرُق*] † *A mess of crumbled bread (ثَرِيْدَة) dressed with milk and olive oil*: (JK, Z, K:) likened, because of its seasoning, to the eyes that are termed *زُرُق*. (Z, TA.) — Also *A certain small beast, resembling the cat*. (Lth, K.)

زُرُق *A certain bird used for catching other birds*; (IDrd, S, K;) *between the [species of hawk called] بَازِي and the بَاشِق [or sparrow-hawk]*: (IDrd, TA:) or, accord. to Fr, the *white بَازِي* [or *falcon*]: (S, TA:) [but] it is said in the A, *لَا يُقَاسُ الثَّرَقُ بِالْأَزْرُقِ* [The *زُرُق* is not to be compared with the *بَازِي*]; which latter is the *بَازِي*: (TA:) the pl. is *زُرُقِي*. (S, K.) — And *A whiteness in the forelock of a horse*; (K, TA;) or *in the hinder part of his head, behind the forelock*. (O, TA.) And *Some white hairs in the fore leg of a horse; or in his hind leg*. (TA.) — Also *Sharp-sighted*: mentioned by Sb, and expl. by Seer. (TA.)

زُرُقِي, applied to a man, *Very deceitful; or a great deceiver*. (TA.)

زُرُقَة, with fet-ḥ and teshdeed, *A short javelin; i. e. a spear shorter than the مِزْرَاق*: pl. *زُرُقِي*. (TA.) — Also i. q. *مِنْضَحَة*; (IAṣr, L and K in art. *نضح*; in some copies of the K, *زُرُقَة*; and in the CK *زُرُقَة*;) i. e. *An instrument made of copper, or brass, for shooting forth naphtha [into a besieged place]*. (L in that art.)

زُرُقُون: &c.: see art. *زرنق*.

زُرُقُون *A sort of سَفِيْنَة* [or *boat*]; (S;) [a *skiff*

i. e.] a small سفينة; (K;) or a small قارب pl. زوارق. (TA.) Dhu-r-Rumme says, [referring to a she-camel,] نَعِمَتْ زُرُقُ الْبَلَدِ; [making it fem., because] meaning نَعِمَتْ سَفِينَةُ الْمَغَازَةِ [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

أَزْرَقُ Of the colour termed زُرْقَةٌ [q. v.]; (Msb, TA;) and أَزْرَقِي signifies the same: (TA:) an epithet applied to a man, signifying *having what is termed زُرْقَةٌ of the eye*: (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first;] shy-coloured, or azure; (TK;) blue-eyed; (MA, KL;) gray-eyed; (MA;) [or having a greenish hue in the eye: &c.: (see زُرْقَةٌ:)] fem. زُرْقَاءُ: (S, Msb:) pl. زُرُقٌ. (Msb.) [In the present day it is often improperly used as meaning Black: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning gray, or ash-coloured.] — [And Blind; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.] وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرُقًا, in the Kur [xx. 102], means [And we will congregate, or raise to life, on that day, the sinners, or unbelievers,] blind; (Bd, K, TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty*: (Th, TA:) or *with their eyes become blue, or gray, by reason of intense thirst*: (ISd, TA:) or *blue-eyed, or gray-eyed*, (زُرُقُ الْعَيُونِ) because الزُرْقَةُ is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرُقٌ. (Bd.) — Applied to the iron head or blade of an arrow &c., *Very clear or bright*: (ISk, S, K;) and زُرُقٌ [used as a subst.] means *spear-heads* (S, K) or *the like*; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads or blades of arrows &c.* (Ham p. 313.) And *Clear water*: (IAqr, S, Msb:) pl. as above. (TA.) — Hence, *The sheer enemy*: or [the fierce enemy;] *the enemy that is vehement in hostility*; because زُرْقَةٌ of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) — *The بازى* [i. e. hawk, or falcon: because of his colour]: pl. as above. (TA. [See also زُرُقٌ.]) — And *The leopard*. (TA.) — *الزُرْقَاءُ Wine*: (K:) [app. because of its clearness:] so says AA. (TA.) — And the name of *A horse of Náfi' Ibn-'Abd-El-'Ozzà*. (Ibn-'Abbád, K.)

أَزْرَقِي: see the next preceding paragraph, first sentence. — Also sing. of الزُرْقَةُ (TA,) which is the appellation of *A certain sect of the [heretics, or schismatics, called] خَوَارِج*, (S, K,) or *حُرُورِيَّة*; (TA;) so called in relation to Náfi' Ibn-El-Azrak, (S, K,) who was [of the family] of Ed-Dool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's

slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مُرْزَاقٌ *A javelin; i. e. a short spear*, (S, Mgh, Msb, K,) *lighter than the عُنْزَةُ*. (Mgh, Msb.) — Also *A camel that makes his load to shift backwards*. (Az, K.)

Quasi زرقم.

زرقم and زرقمة are expl. in art. زرق.

زرم

1. زَرَمَ, (S, K,) aor. زَرَمَ, (K,) inf. n. زَرَمٌ, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted, or stopped; or it stopped; or ceased*; (S, K;) as also أَزْرَمَ. (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *His dung, (S, K,) or dry dung, (K,) stopped in his rectum*. (S, K.) — *زَرَمَتْ بِهِ* She (his mother, S) brought him forth. (S, K.)

2: see 4. — زَرَمَهُ, (S, TA,) inf. n. زَرَمٌ, (TA,) *He, or it, rendered him زَرَمٌ, i. e. niggardly, or avaricious*: (S:) or *it (time, or fortune,) cut off from him good, good things, or prosperity*. (TA.)

4. *أَزْرَمَهُ* He, or it, interrupted it, stopped it, or caused it to cease; namely, one's urine, and his flow of tears, and his speech; as also زَرَمَهُ, aor. زَرَمَ, (K,) inf. n. زَرَمٌ; (TA;) and زَرَمَهُ, (K,) inf. n. زَرَمٌ. (TA.) — And *He interrupted, or stopped, his (another's) urine*. (As, S, K.) — *أَزْرَمَتْ* She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

8. *أَزْرَمَ* The act of swallowing [a thing]: (S, K:) mentioned in the S in art. زردم or زردم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure *افْعَلَالٌ*; not *افْعَلَالٌ*. (MF, TA.)

Q. Q. 4. *أَزْرَمَ*, (S, K,) inf. n. *أَزْرَمٌ*: (S:) see 1. — [Also] *He shrank, or drew himself together*: (A'Obeyd, S:) or *he shuddered and shrank*. (TA.) — And *He was angry*. (AZ, TA.)

زرم [app. زرم] *Dung, or dry dung, stopping in the rectum of a dog or cat*. (TA. [See 1, third sentence.]) — *Caution*. (K.)

زرم Anything becoming interrupted, or stopped; stopping, or ceasing; as also أَزْرَمٌ. (TA.) *Scanty, or little in quantity, and becoming interrupted, or stopped*: so in the phrase *رَجُلٌ زَرِمٌ الدَّمْعُ*: or this signifies [simply] *a man whose tears are becoming interrupted, or stopped*. (TA.) — *A she-camel that interrupts her flow of urine by little and little*. (AA, TA. [Thus used as a fem. epithet without ة.]) — *A dog, and a cat, whose dung, or dry dung, has stopped in his rectum*. (TA.) — *Straitened [app. in his means of subsistence]*. (S.) — *Niggardly, or avaricious*. (S.) — *Low,*

abject, mean, or ignominious, whose near kinsfolk are few; (IAqr, K;) as also زَرِمٌ. (TA.) — *One who does not remain fixed, or settled, in any place*. (As, K.)

زَرِمٌ: see the next preceding paragraph.

زَرَامِيمٌ: see مَزْرَمٌ.

أَزْرَمٌ: see زَرِمٌ. — Also *The cat*. (ISd, K.)

مَزْرَمٌ *Shrinking, or drawing himself together*; (A'Obeyd, S, K;) as also زَرَامِيمٌ; (Th, K, TA; [in the CK زَرَامِيمٌ;]) each with damm: (TA:) or, accord. to A'Obeyd, مَزْرَمٌ signifies *shuddering and shrinking*; with the ر before the ز; and AZ doubted whether the word having this meaning were مَزْرَمٌ or مَزْرَمٌ; but Az says that the former is the right, with the ز before the ر, and that it is thus accord. to Ibn-Jebeleh. (TA.) — Also *Angry*. (AZ, TA.) — And *Silent*. (IB, TA.)

زرنب

زَرَنْبٌ *A certain perfume: or certain sweet-smelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between [مَا بَيْنَ, misprinted مِلِينَ] the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some, it signifies the leaves of a sweet-smelling plant, which has the name of رجل الجراد, locusts' foot." and he adds, as though on the authority of Ibn-Seenà ubi supra, "salix Aegyptiaca:" referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also saffron: (K:) it is of the measure فَعْلَلٌ; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,*

* يَا بَابِي أَنْتِ وَفُوكِ الْأَشْنَبُ *
* كَاتِمًا ذَرَّ عَلَيْهِ الزَّرَنْبُ *

[O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though were sprinkled upon it]. (S.) In the trad. of Umm-Zarq, where it is said, *المِسُّ مَسُّ أَرَنْبٍ* [The feel is the feel of a hare, and the odour is the odour of زَرَنْبٍ], IAth says that it signifies saffron; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also *The [dung such as is termed] بَعْرٌ of wild animals*. (K.) — Also, [and, as appears from what follows, زَرَنْبَةٌ likewise, if this be not a mistranscription,] *The vulva of a woman: (K, TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the زروان [a mis-transcription for زردان, a name for the vulva], (TA,) behind the كَيْبَةُ [or كَيْنٌ, q. v.]: (K, TA:) behind the زَرَنْبَةُ is another piece of flesh: so says IAqr. (TA.)*

زُرْبَةٌ: see the next preceding sentence, in two places.

زرتق

Q. 1. زُرْتَقَةٌ [as inf. n. of زُرْتَقٌ] The irrigating [land] by means of the زُرْتُقُ [here app. meaning rivulet]. (Mgh, K.) — And The setting up a [pillar-like structure such as is termed] زُرْتُقُ by a well. (K.) = One says also, زُرْتَقْتَهُ, (K.) inf. n. as above, (TK,) meaning I clad him [app. في الثياب in the clothes: see Q. 2]: or زُرْتَقْتُ اللَّبَاسَ زُرْتَقْتُهُ I put the clothing upon him; or clad him therewith. (TK.) = And لَا يَزُرْتُقُكَ أَحَدٌ عَلَيَّ [No one will exceed to thee the excellence of Zeyd]. (TA. [It is there indicated that this is from زُرْتَقَةٌ as syn. with زِيَادَةٌ.]) = [See زُرْتَقَةٌ as a simple subst. below.]

Q. 2. تَزْرُقُ He drew water by means of the زُرْتُقُ, (Mgh, K, TA,) or the زُرْتُقَانِ, (TA,) for hire. (Mgh, K, TA.) Hence the saying of 'Alee, وَلَا أَدَعُ الْحَجَّ وَلَوْ تَزْرُقْتُمْ, meaning I will not omit, or neglect, the pilgrimage, though I should draw water by means of the زُرْتُقُ, or زُرْتُقَانِ, and perform it with the hire obtained thereby: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) = تَزْرُقُ فِي الثِّيَابِ He clad, and covered, himself in the clothes. (K.) — And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تَزْرُقُ also signifies تَعَيَّنَ, (Mgh, K, TA, [in the CK, erroneously, تَغَيَّرَ,]) from الزُرْتَقَةُ meaning العَيْنَةُ; (Mgh;) i. e. He bought on credit, for an excess [in the amount of the price]. (TK.) And accord. to some, وَلَوْ تَزْرُقْتُمْ, in the saying of 'Alee mentioned above, means تَعَيَّنْتُ, (Mgh,) i. e. وَلَوْ تَعَيَّنْتُ عَيْنَةَ الرَّادِ وَالرَّاحِلَةَ [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.)

زُرْتَقَةٌ inf. n. of زُرْتَقٌ. (TK. [See Q. 1, above.]) = Also i. q. عَيْنَةٌ; (IAq, JK, Mgh, K;) i. e. The buying of a thing from a man on credit, for more than its [current] price: (JK, Fáik:) or the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased. (TA.) — And Increase, excess, or addition; syn. زِيَادَةٌ. (K.) [For زُرْتَقَةٌ in this and the following senses, Freytag, in his Lex., has written زُرْتُقُ. — And Debt. (K, TA. [In the CK, الدَّيْنُ is erroneously put for الدَّيْنُ: and it is there added, “as though arabicized from زُرْتَقَةٌ; i. e. الدَّهَبُ لَيْسَ” but what this should be I know not, unless it be a mistranscription for لَيْسَ الدَّهَبُ لَيْسَ; for, in Pers., زَر means “gold,” and نَه is a negative.]) = Also Perfect, or consummate, beauty. (K.)

زُرْتُقُ, as some pronounce it, is by others pronounced زُرْتُقُ, which is of a strange form, [said to be] of the measure فَعُولُ, (IJ, TA,) mentioned

by Kr on the authority of Lh: (TA:) [the dual] زُرْتُقَانِ, (S, Mgh, K,) mentioned by J in art. زُرْتُقُ, the ن being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زُرْتُقَانِ, (K,) signifies Two pillar-like structures (مَنَارَتَانِ) constructed by the head of a well, (S, Mgh, K,) on the two sides thereof; (K;) or two walls; or two posts; (Mgh;) across which is placed a piece of wood, (S, Mgh,) called the نَعَامَةٌ; (S;) and to this is suspended the pulley by means of which the water is drawn: (S, Mgh:) or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA,) if of wood, they are called نَعَامَتَانِ: or, as El-Kilábee says, if of wood, they are called نَعَامَتَانِ, and the cross-piece is called the عَجَلَةٌ, and to this the large bucket is suspended: (S, TA:) pl. زُرَاتِقُ. (TA.) — زُرَاتِقُ also signifies A rivulet; (Sh, Mgh, K;) app. a rivulet in which runs the water that is drawn by means of the زُرْتُقُ. (Sh, Mgh, TA.)

زُرَيْخٌ i. q. زُرَيْخٌ [i. e. Arsenic]; an arabicized word; (K;) as is also the latter [q. v.]. (TA.)

زُرْتُقَانِ A setter-up of what are termed زُرْتُقَانِ. (TA.)

زربخ

زُرَيْخٌ [Arsenic;] a well-known kind of stone [or mineral, for it is a metal]; of which there are several species; one species is white [i. e. white arsenic]; and another is red [i. e. realgar, or red arsenic, also called sandarac]; and another is yellow [i. e. orpiment, or yellow arsenic]: (K, TA:) it is an arabicized word from the Pers. [زُرَيْخٌ or زُرَيْخٌ or زُرَيْخٌ or زُرَيْخٌ]. (Mgh.)

زري

1. زُرَى عَلَيْهِ فَعَلَهُ, (S, Mgh, K,) or زُرَى عَلَيْهِ, (Mgh, TA,) aor. يَزُرِي, (Mgh, TA,) inf. n. زُرَايَةٌ, (S, Mgh, Mgh, K, TA,) with kear, (Mgh, TA,) but by some written with fet-h, (TA, [زُرَايَةٌ, thus in the CK and in one of my copies of the S, and in my MS. copy of the K,]) and زُرَى (Mgh, K) and زُرَايَةٌ (Mgh [perhaps a mistranscription for what next follows]) and مَزْرَاةٌ and مَزْرَاةٌ and مَزْرَاةٌ, with damm, (K,) but accord. to the copies of the T and M زُرَايَانِ; (TA;) and عَلَيْهِ, (S, Mgh, K,) and ازرى عليه, but this is of rare occurrence, (K,) and ازدرَاهُ; (Mgh;) He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Mgh, K,) him, (S, Mgh, K,) or his deed; (Mgh, TA;) or was angry with him, with the anger that proceeds from a friend: (S, TA:) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA:) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Mgh.) — See also 4, last sentence but one.

4. ازرى به, inf. n. اَزْرَاهُ, He held it (i. e. a thing, S, Mgh, or a case, or an affair, K) in little, or light, or mean, estimation, or in contempt; (S, Mgh, Mgh, K;) as also ازدرَاهُ. (Mgh.) And

i. q. قَصَرَ بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) He fell short of that estimation which was required by him, or due to him]; and ازدرَاهُ, i. e. he contemned, or despised, him; [and so, app., استزراه; (see مُزْدَر;)] or made him to be contemned or despised; syn. حَقَرَهُ or حَقَرَهُ. (S, accord. to different copies. [But whether this last explanation be here meant to relate to به ازرى and ازدرَاهُ or to the latter alone, is not clear.]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, ('Eyn, K, TA,) or a thing, or an affair, or an action, whereby he desired to involve him in confusion. (ISd, K, TA.) ازرى به عَلَيْهِ and به زُرَى, mentioned, but not explained, by Lh, are thought by ISd to signify قَصَرَ بِهِ [app. meaning He fell short of that estimation which was required by, or due to, his knowledge]. (TA.) ازرى عَلَيْهِ: see 1.

5: see 1.

8. ازدرَاهُ: see 1: and see also 4, in two places.

10: see 4.

زُرَى, applied to a skin for water or milk (سَقَا) [Of middling size;] between small and large. (ISd, K.)

زَارٍ عَلَى إِنْسَانٍ Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejnoon cited voce اسْتَدَامَ (S, TA:) making no account of a man, and disapproving his conduct. (AA, Mgh, TA.)

مَزْرَاةٌ A man who blames, or finds fault with, people [app. much, or habitually]. (K, TA.)

مُزْدَرٍ Contemning, or despising; as also مُسْتَزِرٌ. (K, and in some copies of the S.) — And [hence,] The lion. (K.)

مُسْتَزِرٌ: see the next preceding paragraph.

ززم

زَمَزَمٌ and زَبْزَبٌ: see art. ززم.

زغ

R. Q. 1. زَعَزَعَةٌ signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K:) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَعَزَعْتُهُ I moved it, agitated it, shook it, &c. (S.) And زَعَزَعْتُ الرِّيحَ زَعَزَعْتُ الشَّجَرَةَ, inf. n. زَعَزَعَةٌ, The wind moved, or agitated, or shook, &c., the tree; as also زَعَزَعْتُ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعْتُ بِهَا. (TA.) You say also, زَعَزَعَةٌ, inf. n. as above, meaning

He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it. (TA.) — [And hence,] زَعَزَعَتِ الإِبِلُ † I drove the camels roughly, or violently; urged them on. (TA.)

R. Q. 2. تَزَعَزَعُ It became moved, agitated, shaken, or put into a state of motion or commotion: (S, K:) [or it became moved, agitated, shaken, &c., vehemently:] quasi-pass. of زَعَزَعْتَهُ الرِّيحُ. (TA.) — [And hence,] تَزَعَزَعَتِ الإِبِلُ † The camels went roughly, or violently, being so driven, or urged on. (TA.)

زَعَزَعٌ and زَعَزَعَانٌ and زَعَزَعٌ (S, K,) the last with damm, (K, TA,) but written by J with fet-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and زَعَزَاعٌ (Sgh, K,) A wind that agitates things, shakes them, or puts them into a state of motion or commotion: (S, K, TA:) and رِيحٌ زَعَزُوعٌ [signifies the same; or] a violent wind. (IJ.) — [And hence,] سَبْرٌ زَعَزُوعٌ † An agitating, or a jolting, pace; (S, [but not there explained, though the meaning is there implied,] Sgh, K;) a vehement pace. (L.)

زَعَزَعَةٌ [see R. Q. 1.] — زَعَزَاعٌ [which is its pl. when it is used as a simple subst.] signifies † The calamities, or adversities, of fortune; (K, TA;) like زَلْزَلٌ. (TA.) One says, كَيْفَ أَنْتَ فِي هَذِهِ, الزَّعَزَاعُ † How art thou in these calamities, or adversities? so in the L and the Moḥeṭṭ and the A. (TA.)

زَعَزَعَانٌ: see زَعَزَعٌ.

زَعَزَاعٌ: see زَعَزَعٌ. — Also [Vehement motion, agitation, or shaking;] a subst. from زَعَزَعَةٌ as signifying "he moved it," &c., "vehemently:" and metaphorically used by Ed-Dahnà in allusion to ذِكْرٌ. (TA.)

زَعَزُوعٌ: see زَعَزَعٌ.

زَعَزَاعَةٌ i. q. شِدَّةٌ [Vehemence; strength; &c.]. (IB.) — A troop, or force, of many horsemen, (K, TA,) in a state of motion or commotion. (TA.)

زَعَزَاعٌ: see زَعَزَعٌ.

زَعَزُوعٌ i. q. قَالُودٌ [A kind of sweet food: see the latter word]. (IAḥr, K.)

زعب

1. زَعَبْتُ عَنِي, [aor. ʿ,] inf. n. زَعَبٌ, I pushed, thrust, drove away, or repelled; him, or it, from me. (S, TA.) — [Hence,] زَعَبٌ said of a torrent, aor. and inf. n. as above, It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another; in a valley: (S, TA:) [it was, or became, copious, and drove along, one portion impelling another; like زَعَبٌ:] it ran. (TA.) — If you say زَعَبٌ, with the unpointed ر, (S, TA,) or thus and also زَعَبٌ, aor. and inf. n. as above, (TA,) you mean It filled the valley. (S, TA.) And the latter, It

filled everything: said of rain. (TA.) And He filled a vessel. (K, TA.) — [Hence,] زَعَبَ المَرَاةُ (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جَامِعًا فَمَلًا فَرَجَهَا بِفَرْجِهِ: (TA:) or جَامِعًا فَمَلًا فَرَجَهَا مَنِيًا: (K, TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) — زَعَبَ القَرْبَةَ He took up and carried the water-skin, it being full: (K, TA:) he carried it filled; as also زَانَهَا: (TA:) and both signify he carried it in his bosom: (TA in art. زَاب: [see also 8:]) the former also signifies he was impelled onwards (تَدَاعَفَ) by it, carrying it, by reason of its weight. (TA in the present art.) — زَعَبَ بِحِمْلِهِ, said of a camel, (K, TA,) i. q. اسْتَقَامَ [app. meaning He went right on, straight on, or undeviatingly, with his load]: (TA:) or, as also به ازدعب, he went along with his load oppressed by its weight: or he was impelled onwards (تَدَاعَفَ) by it: (K, TA:) or مَرَّ بِزَعَبٍ به he went along quickly with it: or he went along easily with it; namely, his load. (TA.) — زَعَبَ الوَادِي The valley became filled, (K, TA,) so that the several parts, or portions, of the torrent impelled one another. (TA.) — زَعَبَ فِي قَيْتِهِ He vomited much, so that one portion [of the vomit] impelled on another. (TA.) — دَفَعَتْ زَعَبَتِ القَرْبَةُ i. q. مَانَهَا [The water-skin propelled its water: or the right reading is probably دَفَعَتْ مَانَهَا, i. e., poured forth its water; or poured it forth with vehemence]. (TA.) — زَعَبٌ also signifies He cut off, or divided off; and so ازدعب. (K, TA.) You say, ازدعب له مِنَ المَالِ, and ازدعب, as also ازدعب, He cut off, or divided off, for him [a portion] of the property, or wealth. (TA.) And زَعَبْتُ لَهُ زَعَبًا, and زَعَبْتُ لَهُ زَعَبًا, (S, K,*) and زَعَبْتُ لَهُ زَعَبًا, (K,) I gave to him a part, or portion, of the property, or wealth: (S, K:) or a full, or an ample, or abundant, portion thereof. (TA.) — زَعَبَ الشَّرَابَ, aor. and inf. n. as above, He drank all the wine, or beverage. (TA.)

5. تَزَعَبَ He was brish, lively, or sprightly; (K, TA;) and quick. (TA.) — He was, or became, angered, or enraged. (K.) — تَزَعَبَ فِي أَكْلِهِ وَشْرِبِهِ He was immoderate in his eating and his drinking; he ate and drank much. (K.) — تَزَعَبَ القَوْمُ المَالُ = divided it into parts, or portions. (TA.)

8. اِزْدَعَبْتُ الشَّيْءَ I carried the thing; took it up and carried it; or carried it off or away; syn. حَمَلْتُهُ: you say, مَرَّ بِهِ فَازْدَعَبَهُ [He passed by it and carried it off or away]. (S.) [See also ازدعب.] — See also 1, in three places.

Q. Q. 4. اِزْلَعَبْتُ: see 1, second sentence; and see also art. زلعب.

زَعَبٌ Muchness, copiousness, abundance, or a large quantity or number. (TA.)

زَعَبٌ: } see what next follows.
زَعْبَةٌ: }

زَعْبَةٌ and زَعْبَةٌ A part, or portion, that is given, of property, or wealth; (S, K,*) as also زَعْبٌ: (K:) or a full, or an ample, or abundant, portion, that is given, thereof; and so زُهْبَةٌ. (TA.) [See 1, last sentence but one.]

زَعُوبٌ: see what next follows, in two places.

زَاعِبٌ A torrent driving along, one portion of it impelling another; (A, TA;) as also زَعُوبٌ [but app. in an intensive sense; and مَزْلَعِبٌ, also, has the same, or a similar, meaning]: or the first and † second signify a torrent filling the valley: and the first is also applied to rain, as meaning filling everything. (TA.) — Also A guide of the way, one who is a frequent traveller. (S, K.)

رَمَاحٌ زَاعِيَّةٌ (A, K,) and رَمَحٌ زَاعِيٌّ (A,) A spear, (A,) and spears, (A, K,) so called in relation to a certain man named Zā'ib (زَاعِبٌ), (A, K,) of El-Khazraj, who made spear-heads: (A:) so says Mbr: (TA:) or † the spears thus termed are such as quiver much (عَسَّالَةٌ), which, when shaken, have a motion like the torrent termed زَاعِبٌ, of which one portion impels another: the ى being that of the rel. n.; to give intensiveness to the signification, as in أَحْمَرِيٌّ (A:) or † such that, when they are shaken, their كُعُوبٌ [i. e. knots, or joints, or their internodal portions,] are as though they ran one into another, (K, TA,) by reason of its pliancy: so says Aḡ: and this meaning is tropical; for it is from the phrase مَرَّ بِزَعَبٍ بِحِمْلِهِ meaning "he went along [impelled by his load, or] easily with his load:" accord. to another explanation, زَاعِيٌّ applied to a spear means such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part: (TA:) or زَاعِيَّةٌ signifies spears, (S, TA,) universally. (TA.) You say also سِنَانٌ زَاعِيٌّ (S, TA) A spear-head of Zā'ib. (TA.)

مَزْلَعِبٌ: see زَاعِبٌ; and see also art. زلعب.

زج

1. زَجَجَ: see 4. — Also i. q. طَرَدَ [He drove away, &c.]. (K.) — And [i. q. زَعَى, meaning] He called, called out, cried out, or shouted. (K.)

4. اِزْجَعَهُ He disquieted, disturbed, agitated, or flurried, him; (IDrd, S, K;) and removed him from his place: (S, A, Mḡb, K;) and زَجَجَهُ signifies the same. (IDrd, K.) You say, اِزْجَعْتَهُ, (Mḡb,) or مَن مَحَلِّهِ, (A,) and مَن مَوْضِعِهِ, (L,) I removed him, or unsettled him, from his place, and from his country. (A, L, Mḡb.) And it is said in a trad., رَأَيْتُ عَمْرًا يَزْجَعُ أَبَا, meaning I saw 'Omar rousing Aboo-Bekr, and not suffering him to remain still. (TA.) And in another, الحَلْفُ يَزْجَعُ السَّلْعَةَ وَيَمْحَقُ البَرَكَةَ, meaning, accord. to Az, [Swearing] lowers in estimation [the commodity that one desires to recommend thereby and does away with the

blessing thereof]: or, accord. to IAth, causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]. (TA.) **إِزْعَاجٌ** [is the inf. n. ; and as inf. n. of the pass. verb.] signifies [The being disquieted, &c. ; and hence,] the quitting of home. (Har p. 392.)

7. **انزعج** *He was, or became, disquieted, disturbed, agitated, or flurried; (S, K;) and was, or became, removed, or unsettled, from his place: (S, A, L, Mṣb, K;) it may be thus used as quasi-pass. of انزعج: (Kh, Mṣb;) or it should not be so used: (Mṣb;) it is, however, agreeable with analogy, as is also انزعج: (L;) but the word commonly used in its stead is شخّص: (L, Mṣb;) انزعج in this sense is not allowable. (L.)*

8. **ازدعج**: see what next precedes.

زَعَجٌ *Disquietude, disturbance, or agitation: (K, TA;) a subst. [not an inf. n.] in this sense. (TA.)*

مُزَعَّجَةٌ *An unquiet woman, who remains not still, or settled, in one place. (S, A, K.)*

زَعَرٌ

1. **زَعَرٌ**, (S, A, Mṣb, K,) aor. **زَعَرَ**, (Mṣb, K,) inf. n. **زَعْرٌ**, (S, A, Mṣb, K,) *His hair, (S, A, Mṣb,) and his plumage, (A,) was, or became, scanty, (S, A, Mṣb,) and thin; (A;) as also انزعار: (A;) and it (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA;) as also انزعر and انزعار. (K.) — Also, inf. n. as above, said of a man, † His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly. (TA.) — And, inf. n. as above, † It (the disposition) became evil, or bad: but the verb is seldom used in this sense. (TA.) See زَعَارَةٌ.*

9: see above.

11: see 1, in two places.

زَعَرٌ inf. n. of 1 [q. v.]. — See also زَعَارَةٌ.

زَعْرٌ: see زَعْرٌ, in two places: — and see also the paragraph here following.

زَعْرُورٌ † *A man of bad disposition, or illnatured: (S, K;) the vulgar say زَعْرٌ. (S. [زَعْرُ الخَلْقِ] occurs in the TA in art. لظ.) — A well-known fruit; (S;) the fruit of a well-known tree; (K;) the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone; (Mgh;) a fruit of the desert, in make resembling the تَبَق [or fruit of the lote-tree], and in the taste of which is acidity; (Mṣb;) it may be the wild تَبَق: (Mṣb, voce سدر:) AA says that the نَلَك is the زَعْرُور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ة: (TA:) [the name is now applied to the medlar, or a species thereof: accord. to Golius, the “mespilum; special. quod genus aronium vocat Dios. i. 169:” accord. to ISh, the tree called دَنْب: (T:) this, says Sgh, is different from what J has mentioned. (TA.)*

Bk. I.

زَعَارَةٌ, (S, A, Mṣb, K,) [respecting the form of which see حَمَارَةٌ,] and **زَعَارَةٌ**, (S, A, K,) the latter a vulgar form, (S,) and **زَعْرٌ**, (A,) † *Illnature; excessive perverseness or crossness: (S, Mṣb, K;) nouns having no corresponding verb: (S;) or the verb is زَعْرٌ, but it is seldom used. (TA.)*

زَعْرٌ † *A man having little wealth. (K, TA.)*

أَزْعَرٌ *A man (S) having scanty hair, (S, A, Mṣb,) and thin: and a bird having scanty and thin plumage: (A:) fem. زَعْرَاءٌ: (A, Mṣb;) and hair and plumage that is scanty and thin; as also زَعْرٌ. (K.) — † A place having few plants, or little herbage; (S, A, K;) as also زَعْرٌ: (K, TA: in the CK, زَعْرٌ:) pl. [of the former] زَعْرٌ. (TA.)*

زَعَفٌ

1. **زَعَفَهُ**, (S, K,) aor. **زَعَفَ**, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot; (S, K;) as also انزعفه, and ازدعفه; (K;) the last mentioned by Aṣ, as syn. with أفضه: (TA:) or cast, or shot, at him, or smote him, so that he died on the spot, quickly: (L, TA:) and killed him quickly. (S.) — See also 4. — زَعَفَ فِي حَدِيثِهِ: He added, or exaggerated, or he lied, in his discourse, or narration. (Mj, L.)*

4: see above. — **ازعف عليه** *He despatched him; or hastened and completed his slaughter; (El-Khárzenjee, K;) as also انزعفه, aor. and inf. n. as above. (TA.)*

8. **ازدعفه** [originally **اززعفه**]: see 1.

زَعَفَاتٌ, applied to poison, like **زَوَافٌ** (S, K) and **ذَعَفَاتٌ** [meaning *Quick in its effect*]; and in like manner applied to death: (S;) and **مُزَعَفٌ**, applied to death, and to a sword, *that will not suffer one to linger; killing on the spot; (K;) as applied to a sword, thus expl. by Aṣ; as applied to death, expl. by Skr as meaning quick. (TA.)*

زَعُوفٌ [a pl. of which the sing. is not mentioned,] *Places of destruction. (IAṣr, K.)*

حَسْبِي مَزْعَفٌ [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] *such as is not sweet. (Ibn-'Abbád, K.)*

مُزَعَفٌ: see زَعَفَاتٌ. — **المُزَعَفُ** is also the name of a certain sword, (K, TA,) belonging to 'Abd-Allah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ر; (Sgh, K;) and is thus found in the handwriting of Moḥammad Ibn-El-'Abbás El-Yezedee, with a dot beneath the ر, to show that it is not ز. (Sgh, TA.)

المِزْعَافَةُ *The serpent; (K;) as also المِزْعَامَةُ. (TA.)* [Accord. to Freytag, **المِزْعَافَةُ الرِّبِّيَّةُ** occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent: or the lion.*]

[See also art. دَعَف, passim.]

زَعْفَرٌ

Q. 1. **زَعْفَرٌ** *He dyed a garment, or piece of*

cloth, *with زَعْفَرَانٌ [or saffron]. (S, A, Mṣb, K.)*

زَعْفَرَانٌ *A certain dye and perfume, (TA,) well-known; (Mṣb, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] سَامُرٌ will not enter it: (K:) pl. زَعْفَرَانٌ. (S, K.) — Also † The rust of iron: pl. as above. (K.)*

مُزَعْفَرٌ *A garment, or piece of cloth, dyed with زَعْفَرَانٌ [or saffron]. (A, Mṣb.) — [The kind of sweet food called] فَالُودٌ, (K, TA,) and also called مَلُوسٌ and مَزْعَزَعٌ. (TA.) — † A lion of the colour termed وَرْدٌ [or red inclining to yellow]: (S, K;) because its [natural] colour is such: or because having upon him marks of blood. (TA.)*

زَعَقٌ

1. **زَعَقَ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**, (TA,) *He called out, or cried out. (K, TA.) You say, زَعَقْتُ بِهِ, inf. n. as above, I called out, or cried out, to him: (S;) of the dial. of Syria. (TA.) — And زَعَقَ بِدَوَابِّهِ, (K,) inf. n. as above, (TA,) He drove away his beasts: (K;) or he called out, or cried out, to his beasts, and drove them away quickly. (TA.) — And زَعَقَهُ, (K,) and زَعَقَ بِهِ, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) He frightened him; as also انزعقه and أزعقوه They frightened him: (K;) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, زَعَقَ الخَوْفَ حَتَّى زَعَقَ [Fear affected him so that he became brisk, lively, or sprightly, yet fearful]: accord. to Aṣ, one says انزعقته, and the epithet applied to the object is مزعوقٌ, differing from rule; but accord. to El-Umawee, one says زعقته, and the epithet so applied is مزعوقٌ. (S.) — زَعَقَتِ الرِّيحُ التُّرَابَ The wind raised the dust: or made it to go to and fro: syn. أَثَارَتُهُ, (K,) or أَمَارَتُهُ. (IB.) — زَعَقَتَهُ العَقْرَبُ The scorpion stung him. (L, K.) — زَعَقَ القَدْرُ, (K,) aor. and inf. n. as above, (TA,) He put much salt into the cooking-pot; as also انزعقها. (K.) — زَعَقَ, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**; (TA;) and زَعَقٌ, like عَنِى; and انزعق: He feared by night: (K;) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And زَعَقَ, aor. **زَعَقَ**, (S, K, TA,) inf. n. **زَعَقٌ**; (S, TA;) and زَعَقٌ; (K; [but only the former accord. to the TA, as in the S;]) He was, or became, brisk, lively, or sprightly, (S, K,) but with fear; (S;) as also انزعق. (S. [This meaning of the last verb is indicated, but not expressed, in the S.] — زَعَقٌ, (K,) inf. n. زَعَاقَةٌ (TK) [and زَعُوقَةٌ], It (water) was, or became, bitter, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: see زَعَاقٌ]. (K.)*

4: see above, in five places. — **أَزْعَقُوا السَّيْرَ** [app. for **فِي السَّيْرِ**] *They made haste [in the journey, or rate of going]. (Ibn-'Abbád, K.) — انزعق also signifies He produced, or fetched out, by*

labour [in digging], water such as is termed زَعَقٌ. (TA.) And اَزَعَقُوا They, in digging, came upon water such as is termed زَعَقٌ. (K.)

7: see 1, latter part, in two places. — انزَعَقَتُ The beasts hastened, or went quickly. (Ibn-'Abbád, K.) — And انزَعَقَ الفرسُ The horse went forward, or before. (Ibn-'Abbád, K.)

زَعَقٌ Fearing, or fearing by night. (K, TA.) — Brisk, lively, or sprightly, (S, K,) but with fear. (S.) [See also مَزْعُوقٌ.] — هَوْلٌ زَعَقٌ Vehement terror. (TA.) — بِئْرٌ زَعَقَةٌ A well of which the water is such as is termed زَعَقٌ. (TA.)

[زَعَقٌ inf. n. un. of زَعَقٌ; A call, or cry: pl. زَعَقَاتٌ.]

زَعَقٌ A disposition to take fright and run away at random. (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, Wont to take fright and run away at random. (IF, O, K.) — Also Salt water: (S:) or very salt water; like حَرَقٌ: (TA in art. حرق:) or water that is bitter, (مر غليظ), Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غلظ,) so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: (Lth, O:) used alike as sing. and pl. (TA.) — One says also, أَكَلْتُهُ زَعَقًا, meaning I ate it with so much salt in it that it was bitter. (Lth, O.) See also مَزْعُوقٌ.

زَعِقٌ: see مَزْعُوقٌ.

زَعَقٌ One who drives away the beasts, and cries out after them. (TA.) [See also زَعَقٌ.] — Applied to a horse, A good goer; or strong to walk, or go: (Ibn-'Abbád, K:) and also (Ibn-'Abbád) very quick. (Ibn-'Abbád, K.)

زَعْقُوقَةٌ The young of the قَبَجِ, (Lth, K, TA,) which means the حَجَلِ [or partridge], and [sometimes] the كَرَوَانِ [or stone-curlew]: pl. زَعَقِيقٌ. (TA.)

زَعَقٌ One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَقٌ.]

سَيْرٌ مَزْعُوقٌ Quick: so in the phrase سَيْرٌ مَزْعُوقٌ [a quick pace or journeying]. (Ibn-'Abbád, K.) And one says also, نَزَعَ فِي القَوْسِ نَزْعًا مَزْعُوقًا, (Ibn-'Abbád, K,) i. e. [He drew the bow] quickly. (TA.) — It signifies also مَقْلَاعٌ تُقْلَعُ بِهِ الأَرْضُونَ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-'Abbád, K.)

مَزْعُوقٌ Frightened; as also زَعِيقٌ: (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَقٌ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.) — أرضٌ مَزْعُوقَةٌ Land rained upon by vehement

rain falling in large drops. (K, TA.) — طَعَامٌ مَزْعُوقٌ Food having much salt put in it; (S, K;) as also زَعَقٌ. (TA.) And قَدْرٌ مَزْعُوقَةٌ A cooking-pot in which much salt has been put. (TA.)

زعل

1. زَعَلَ, (S, K,) aor. زَعَلَ, (K,) inf. n. زَعَلٌ; (S, TA;) and زَعَلَ; (K;) He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; (S, K, TA;) and he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully. (TA.) — And the former, (K,) inf. n. as above, (TA,) He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider. (K.) — And He writhed, or cried out and writhed, by reason of hunger. (TA.) — [In the modern language, He was, or became, weary: one says, زَعَلْتُ مِنْهُ I was, or became, weary of it.]

4. اَزَعَلَهُ [in the CK erroneously written زاعله] It (pasture, and fatness, TA) rendered him [i. e. a beast] brisk, lively, sprightly, active, agile, prompt, and quick. (S, K, TA.) — And اَزَعَلَهُ مِنْ مَكَانِهِ He, or it, removed him, or unsettled him, from his place. (Ibn-'Abbád, K.)

5: see 1.

زَعَلَ Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) as also زَعِلٌ: (K:) the former is applied in this sense to a horse; and the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: pl. زَعَلٌ, applied by Tarafeh to male ostriches. (TA.) — Also Writhing, or crying out and writhing, by reason of hunger. (S, K.)

زَعْلُونٌ Light, or active, (Kr, K,) in spirit and in body: (TA in art. زعل:) accord. to Kr and Ibn-'Abbád, with ع and with غ: in the "Mushannaf" of A'Obeyd, with غ only. (TA.)

زَعْلَانٌ Writhing, or crying out and writhing, having no rest; as also مَتَزَعَلٌ. (TA.) — [In the modern language, Weary: (see 1, last sentence:) and having its fem. with ة.]

زَعِلٌ: see زَعَلَ, in two places.

مَتَزَعَلٌ: see زَعْلَانٌ.

زعر

1. زَعَرَ, (S, Mṣb,) aor. زَعَرَ, (Mṣb, MṢ, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعَرٌ and زَعَرَ and زَعَرَ, (S, Mṣb, K,) the first of the dial. of El-Hijáz, (Mṣb, TA,) the second of the dial. of [the tribe of] Asad, (Mṣb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Mṣb;) [generally best rendered He asserted; for it mostly relates to a thing not certainly known: or] he said; (S, Mṣb, K;) as in the phrases زَعَمْتُ

الْحَقِيقَةَ [The Hanafees said or asserted, or have said or asserted,] and زَعَرَ سَيِّوِيَهُ [Seebarweyh said or asserted, or has said or asserted]; (Mṣb;) [and زَعَرَ أَنَّهُ كَذَّابٌ He said, or asserted, that it was thus;] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Mṣb, K,) and which is not certainly known: (Sh, Az, Mṣb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Mṣb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَرَ زَعْمًا means he related a piece of information not knowing whether it were true or false. (IKoof, Mṣb.) Hence the saying, زَعَرَ مَطِيَّةَ الكَذِبِ [i. e. زَعَرَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Mṣb.) It is said in a trad., بِئْسَ مَطِيَّةَ الرَّجُلِ زَعَمُوا [+ Very

evil, or bad, is the man's conveyer زَعَمُوا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعَمُوا كَذَّابًا وَكَذَّابًا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعَمُوا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَعْرُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-an to be The act of lying: (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Mṣb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ, i. e. [And they have said, "This belongeth unto God,"] with their lying. (Lth, TA.) — [Sometimes] زَعَمَهُ signifies He described him, or it. (Har p. 204.) — And sometimes زَعَرَ signifies He promised: whence the saying of 'Amr Ibn-Sha-s,

* تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا *
* عَلَى اللَّهِ أَرْزَاقُ الْعِبَادِ كَمَا زَعَرَ *

[Thou sayest, or she says, "We perish if thou perish:" but verily upon God lie the means of subsistence of mankind, i. e. it lies upon Him to supply these, as He has promised]. (TA.) —

الزَعْرُ is used also in the sense of الظَّنُّ: (Mṣb, TA:) one says, فِي زَعْمِي كَذَّابٌ [In my opinion it is thus]. (Mṣb.) [Hence, likewise,] زَعَمْتَنِي كَذَّابًا, (K, TA,) aor. تَزَعَمْتَنِي, (TA,) Thou thoughtest me to be thus. (K, TA.) Aboo-Dhu-eyb says,

* فَإِن تَزَعَمْتَنِي كُنْتُ أَجْهَلُ فِيمَكُم *
* فَإِنِّي شَرَيْتُ الْحِلْمَ بَعْدَكَ بِالْجَهْلِ *

[And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know

that I have purchased intelligence since I was with thee (بَعْدَ عَهْدِي بِكَ) in exchange for ignorance]. (TA. [The meaning of تَزَعَمْنِي is there indicated by the context.] — It is also used in the sense of الإِعْتِقَادُ: whence the saying in the Qur [lxiv. 7], زَعَمَ الَّذِينَ كَفَرُوا أَنْ، لَنْ يَبْعَثُوا [They who have disbelieved our revelations have believed, or firmly believed, that they shall not be raised from the dead]. (Mṣb.) — Sometimes, also, زَعَمَ is used in the sense of شَيْدٌ: as in the saying of En-Nābighah,

* زَعَمَ الْهَمَامُ بِأَنْ فَاهَا بَارِدٌ *

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) — زَعَمَ بِهِ (S, Mṣb, K,) aor. 2 (S, Mṣb) and 3, (Mṣb,) inf. n. زَعَمٌ (S, Mṣb, K) and زَعَامَةٌ (S, K,) or the latter is a simple subst., (Mṣb,) *He was, or became, responsible, answerable, amenable, surety, or guarantee, for it*; (S, Mṣb, K;) namely, property. (Mṣb.) — And زَعَمَ, like قَتَلَ (Mṣb,) or زَعَمَ, like كَرَّمَ (TA,) aor. 2, inf. n. زَعَامَةٌ, *He was, or became, chief, lord, master, or prince*, (Mṣb, TA,) of a people, (TA,) or عَلَى قَوْمٍ [over a people]; (Mṣb;) or spokesman of a people. (TA.) — See also 4, in two places. — زَعَمَ, aor. 3, (S, K,) inf. n. زَعَمٌ (S, TA) and زَعَمٌ (TA,) *He coveted, or eagerly desired*. (S, K.) [Like its syn. طَمِعَ, it is trans. by means of فِي.] One says, زَعَمَ فِي غَيْرِ مَزْعَمٍ, i. e. زَعَمَ فُلَانٌ فِي غَيْرِ مَزْعَمٍ [Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طَمِعَ]. (TA.) And 'Antarah says,

* عَلِقْتُهَا عَرَضًا وَأَقْتُلُ قَوْمَهَا *

* زَعَمًا لَعَمْرُ أَبِيكَ لَيْسَ بِمَزْعَمٍ *

(S,) i. e. *I became enamoured of her unintentionally, [or accidentally,] while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a [fit] occasion for eager desire: i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمٍ meaning لَيْسَ بِمَطْمَعٍ (S:) or, [as some relate it,]*

* زَعَمًا وَرَبِّ الْبَيْتِ لَيْسَ بِمَزْعَمٍ *

[eagerly desiring: by the Lord of the House (i. e. the Kaʿbah), &c.]. (TA. [زَعَمًا is there expressly said to be thus: but the measure does not require its being so.]

3. زَاعَمَ (K,) inf. n. مَزَاعِمَةٌ (TA,) i. q. زَاخَمَ [q. v.]: (K:) the ع is a substitute for the ح (TA.)

4. اَزَعَمَ *He made a person to be such as is termed زَعِيمٌ; (Mṣb, TA;) as meaning responsible, answerable, amenable, surety, or guarantee.* (Mṣb.) You say, اَزَعَمْتُكَ الْبَيْتَ, (Mṣb,) or اَلشَّيْءَ, (TA,) *I made thee, or have made thee, responsible, &c., (Mṣb, TA,*) [for the property, or the*

thing;] i. e. زَعِيمًا بِهِ. (Mṣb, TA.) — *He made one to covet, or eagerly desire.* (S, K.) You say, اَزَعَمْتُهُ. (S.) [And اَزَعَمْتُهُ فِي الشَّيْءِ: *I made him to covet, or eagerly desire, the thing; like as you say, اَطْمَعْتُهُ فِيهِ. See زَعَمَ.] — He obeyed (K, TA) the زَعِيمِ [i. e. chief, lord, or prince]. (TA.) — *It (an affair) was, or became, possible.* (K.) — *It (milk) began to become good, or pleasant; [or fit to be drunk;] as also زَعَمَ, (K,) inf. n. زَعَمٌ. (TA.) —* اَزَعَمْتُ said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump.* (IKh, TA. [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.] — Also, (K,) or زَعَمْتُ, (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأَرْضُ,) *It put forth the first of its plants, or herbage.* (IAḡr, K, TA.)*

5. تَزَعَمَ i. q. تَكَذَّبَ [q. v.]: (S, K:) [it seems here to mean *He spoke falsely; and to be trans.;* for] a poet says,

* أَيُّهَا الرَّاعِمُ مَا تَزَعَمَا *

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA. [This hemistich is there cited as an ex. of تَزَعَمَ as expl. in the K; and I find no other explanation of this verb.]

6. تَزَاعَمَا *They two competed in discoursing of a thing, and differed respecting it: accord. to Z,* it means *they talked of, or related, زَعَمَاتٌ, i. e. [mere assertions, or] stories in which no confidence was to be placed.* (TA.) Sh says that التَزَاعَمُ is mostly used in relation to a thing respecting which there is doubt. (TA.) — One says also, تَزَاعَمَ الْقَوْمُ, meaning *The people, or party, became responsible, one for another: and hence, تَزَاعَمُوا عَلَى كَذَا they leagued together, and aided one another, against such a thing.* (TA.)

زَعَمٌ [originally an inf. n. of زَعَمَ, like زَعَمٌ and زَعَمٌ] is a word used by the vulgar as meaning كِبْرٌ [i. e. *Pride; and, as often used in the present day, pretension: because implying false, or vain, assertion.* (TA.)

زَعَمٌ and زَعَامَةٌ *Responsibility, answerableness, amenableness, or suretiship; substs. from زَعَمَ بِهِ: (Mṣb:) or the latter is an inf. n. (S, K.)*

زَعَمٌ, applied to roasted meat, (K, TA,) *Dripping with its gravy; or succulent, and dripping with its juice or fat; (TA;) having much grease, or gravy; quickly flowing [therewith] over the fire.* (K.)

زَعِمَةٌ [inf. n. of un. of زَعَمَ; *An assertion; &c.: pl. زَعِمَاتٌ.* One says, هَذَا وَلَا زَعِمَتِكَ and زَعِمَاتِكَ [meaning *This I think, and I think not to be true thine assertion and thine assertions; زَعِمَةٌ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed.* (K, TA. [In the CK, erroneously, زَعِمَتِكَ and

زَعِمَاتِكَ.] They said also, زَعِمَةٌ صَادِقَةٌ لَاتَيْتِكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, زَعِمْتُ لَاتَيْتِكَ [i. e. *I swear "a true oath: I will assuredly do" such a thing*]; using the accus. case. (Ks, TA.) And one says, تَحَادَثَا بِالزَعِمَاتِ, meaning *They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed.* (Z, TA.)

زَعِيمٌ (with ḡamm, TA) *Mendacious: and veracious: (K:) thus bearing two contr. significations.* (TA.)

زَعُمُومٌ: see the next paragraph.

زَعُمُومٌ, a fem. epithet, (S, K, &c.,) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not, (S, K,) and which is therefore felt with the hands, in order that one may know if she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (Aḡ, TA:) or, as some say, of which men assert that there is in her marrow.* (TA.) And, as a fem. epithet, *Having little fat: and having much fat: thus bearing two contr. senses: as also مَزْعُمَةٌ [app. in both senses]: (M, K:) and مَزْعُومَةٌ also signifies having little fat; of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat?" applied to a she-camel. (TA.) — Also Impotent in speech; (K;) and so زَعُمُومٌ. (S, K.)*

زَعِيمٌ *Responsible, answerable, amenable, surety, or guarantee.* (S, Mṣb, K.) Hence, in the Qur [xii. 72], وَأَنَا بِهِ زَعِيمٌ [And I am responsible for it]. (TA.) — Also *The chief, lord, master, or prince, of a people; (Mṣb, K;) or [in the CK "and"] their spokesman: (K:) their chief is thus called because he speaks for them; like as he is called قَيْلٌ and مَقُولٌ: (Ḥam p. 705:) pl. زَعِمَاءٌ. (K.) — Also Described; syn. مَوْصُوفٌ. (Ḥar p. 204.)*

زَعَامَةٌ: see زَعَمَ. — Also *High, or elevated, rank or condition or state; or nobility.* (K.) And *Chiefdom, lordship, mastery, or principedom: (IAḡr, S, K:) [accord. to the Mṣb, an inf. n. in this sense:] thus expl. by IAḡr as occurring in the following verse of Lebeed: (TA:)*

* تَطِيرُ عَدَائِدُ الْأَشْرَاكِ شَفْعًا * وَوَتْرًا وَالزَّعَامَةَ لِلْغَلَامِ *

(S and TA in the present art. and in art. عَد) [The portions of inheritance of the sharers fly away, two together and singly; but the chiefdom is for the boy]: by his saying وَوَتْرًا شَفْعًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزَّعَامَةُ as used in this verse. (TA. [See also عَدِيدَةٌ.] — *A weapon, or weapons; syn. سِلَاحٌ. (S, K.)* So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail: (K:) or coats of mail: and thus it is*

expl. by IAAr as used in the verse of Lebeed. (TA.) — The chief's share of spoil. (K.) — And The best and most of the property of an inheritance and the like: (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) — Also, and زَعَامَةٌ, An animal of the ox-kind; [probably meaning one of the wild species;] syn. بَقْرَةٌ. (K.)

زَعَامَةٌ: see the next preceding sentence.

مَزْعَمٌ A thing, or an affair, in which no confidence is to be placed; (S, K;) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. مَزَاعِمُ.] One says, مَزَاعِمُ قَوْلِهِ فِي (S, TA) i. e. [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And هَذَا أَمْرٌ فِيهِ مَزَاعِمٌ This is an affair that is not right; (TA;) [wherein are things] respecting which there is dispute. (K, TA.) And زَعَمَ غَيْرٌ مَزْعَمٌ He said that which was not good, or right, or just; and asserted what was impossible. (Msb.) — Also A thing that is, or is to be, coveted, or eagerly desired; syn. مَطْمَعٌ. (S, TA.) See two exs. near the end of the first paragraph.

مَزْعَمٌ: see its fem., with δ , voce مَزْعَمٌ.

أَمْرٌ مَزْعَمٌ A thing, or an affair, that makes one to covet, or desire eagerly. (TA.)

مَزْعَوْمٌ: see its fem., with δ , voce مَزْعَوْمٌ.

مِزْعَامَةٌ A serpent. (K.)

هُوَ مَزَاعِمٌ No confidence is to be placed in him, or it. (So in the TA. [But I incline to think it a mistranscription for فِيهِ مَزَاعِمٌ. See مَزْعَمٌ.]

زغب

1. زَغَبٌ, aor. -, (Msb, K,) inf. n. زَغَبٌ; (Msb;) and زَغَبٌ, (JK, S, A, K,) inf. n. تَزَغَبٌ; (S;) and زَغَابٌ; (K;) It, or he, was, or became, downy; or had upon it, or him, what is termed زَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Msb,) meaning [as above, or] its زَغَبٌ [or down] grew forth: (A:) or its feathers were small: and, said of a boy, or a young child, his زَغَبٌ [or downy hair] grew forth: (Msb;) and زَغَبٌ is also said of a young bird [in the same sense as the verbs above: (see art. زغلب:) or] as meaning its feathers came forth. (S.) — [Hence,] بَحْرٌ يَزْغَبُ + A sea, or great river, that becomes [foaming, or] in a state of commotion, and full. (JK.)

2: see the preceding paragraph: — and that here following.

4. ازغب, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like أَكْرَمٌ, but accord. to others of the leading lexicologists it seems to be [ازغب], like اِحْمَرٌ; as also ازغاب; It produced what resembled زَغَبٌ [or down], at the knots of the shoots, whence the bunches of grapes

would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed بَنَاتُ أَوْبَرٍ the epithet مزغبة, [written in art. ووبر in copies of the K] مُزْغَبَةٌ, and in the T and S and M مُزْغَبَةٌ, but in the present art. in the TA it seems to be indicated that it is probably مُزْغَبَةٌ, signifying having زَغَبٌ [i. e. down], assigns to it a verb [which may be أَزْغَبْتُ or أَزْغَبْتُ or أَزْغَبْتُ, meaning They had, or produced, a kind of downy substance]. (TA.)

8. اَزْدَغَبَ مَا عَلَى الْخَوَانِ He took away, or swept away, [or devoured,] the whole of what was on the table of food: like اَزْدَغَفَ. (TA.) [See also 8 in art. زغب.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. اَزْغَبَ: see 1; and see also art. زغلب.

زَغَبٌ [Down:] or the yellow [down resembling] small hairs upon the feathers of the young bird: (S:) or small and soft hair and feathers: or each of these when first coming forth: (A, K:) i. e. (TA) the small and soft hair when it first appears, of a young child, (Msb, TA,) and of a colt [or foal]; (JK, TA;) and likewise of an old man, when his hair becomes thin and weak; (Msb;) and the feathers when they first appear, (Msb, TA,) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Msb:) n. un. with δ : (TA:) and what remains upon the head of an old man when his hair has become thin. (K.) — [Hence,] أَخَذَهُ بِزَغَبِهِ + He took it at its commencement, or in its first and fresh state. (JK, K.) And أَخَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. He took him by the down of his neck,] meaning + he overtook him. (JK.)

زَغَبٌ: see أَزْغَبَ, in three places.

زَغَبٌ: see أَزْغَبَ.

زَغَابَةٌ and زَغَابِيٌّ The smallest of زَغَبٌ [or down]: (JK, K:) or something less in quantity than زَغَبٌ: or something smaller than زَغَبٌ. (TA.) One says, مَا أَصَبْتُ مِنْهُ زَغَابَةً (JK, A, K, TA) i. e. + [I obtained not from him, or it,] as much as what is termed زَغَابَةٌ: (L, TA:) or + the least thing: (A:) or + anything. (K.)

زَغَابِيٌّ: see the next preceding paragraph.

أَزْغَبٌ [Downy:] having upon it, or him, what is termed زَغَبٌ; as also زَغَبٌ: fem. of the former زَغَابَةٌ; and pl. زُغَبٌ. (TA.) You say فَرِخٌ أَزْغَبٌ [A downy young bird]: (A:) and فَرِخٌ زُغَبٌ [downy young birds]. (S.) And رَجُلٌ زُغَبٌ [A downy man]: (JK:) or رَجُلٌ زَغَبٌ [a man having downy hair]. (Msb, TA.) And رَقَبَةٌ زَغَابَةٌ [A downy neck]. (JK, A, Msb.) And أَزْغَبٌ قَتَاً (AHn, A, TA) + [A species of cucumber] having upon it what resembles the زَغَبٌ [or down] of fur, which falls off by degrees

when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also + A species of fig, (AHn, K,) larger than the وَحْشِيُّ [or wild], upon which is زَغَبٌ [or down]: when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) — Applied to a horse, Black and white; or white in the hind legs as high as the thighs; syn. أَبْلَقٌ. (K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also زَغَبٌ. (JK, K, TA.) [In some of the copies of the K, for مِنَ الْجِبَالِ, we find مِنَ الْجِبَالِ: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] الزَغَابَةُ is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.)

مُزْغَبَةٌ, or مُزْغَبَةٌ, or مُزْغَبَةٌ: see 4.

زغبر

Q. 1. زَغْبَرٌ It (a garment, or piece of cloth,) had what is termed زَغْبَرٌ, or زَغْبَرٌ, &c., i. e. زَيْبَرٌ [or nap]. (O, K.)

زَغْبَرٌ (O and TA, and so in a copy of the K,) or زَغْبَرٌ, or زَغْبَرٌ, (as in two different copies of the K,) and زَغْبَرٌ (O and TA, and so accord. to a copy of the K,) or زَغْبَرٌ, (accord. to another copy of the K,) of a garment, or piece of cloth, i. q. زَيْبَرٌ [i. e. The nap: see زَيْبَرٌ, in art. زبر.] (O, K.) [Hence, app., supposing زَغْبَرٌ to be a dial var., having the signification expl. above,] أَخَذَ الشَّيْءَ بِزَغْبَرِهِ He took the thing altogether, (O, K, TA,) leaving nothing of it; as also بِزَوْبَرِهِ, and بِزَوْبَرِهِ. (O, TA.)

زغرد

Q. 1. زَغْرَدَةٌ The braying that is reiterated (L, K) in the fauces, or throat, (L,) or in the جَوْفٌ [meaning chest], (K,) of the camel: (L, K:) an inf. n., of which the verb is زَغْرَدَ: you say, زَغْرَدَ الْبَعِيرُ. (TK.) — Hence the زَغْرَدَةُ of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغْرَدَتْ, more commonly in the present day زَغْرَطَتْ, meaning She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy: which sounds, or cries, are termed زَغَارِيدٌ, and now more commonly زَغَارِيطٌ.]

زَغَارِيدٌ: see above.

زغل

1. زَغْلَةٌ, aor. -, (K,) inf. n. زَغْلٌ, (TA,) He, or it, poured it out, or forth, with an impetus, or with force. (K. [See also 4.]) And He, or it, spirted it forth; (K;) as also ازغله. (TA.) You say, أَزْغَلْتُ الشَّرَابَ I spirted forth the wine, or beverage. (JK.) And وَعَلَّتْ الْمَزَادَةُ مِنْ عَزْلَانِهَا The leathern water-bag poured [or spirted] forth

from its spout. (TA.) And زَغَلَتِ النَّاقَةَ بِبَوْلِهَا: see 4. — زَغَلَ الأُمُّ He (a kid, TA) sucked the mother: (K, TA:) [and زَغَلَ is a dial. var. thereof:] so says Er-Riyáshee: or, as in the L, زَغَلَتِ البَيْهَمَةُ الأمَّ the young lamb or kid overpowered its mother and sucked her. (TA.)

4. ازغله, inf. n. اِزْغَالَ, He poured it out, or forth. (TA. [And زَغَلَهُ app. signifies the same.]) One says, اِزْغَلَ مِنَ العَزَاءِ المَزَادَةَ المَاءَ He poured forth, from the spout of the leathern water-bag, the water. (TA.) And اِزْغَلَ لِي زُغْلَةً مِنْ سِقَانِكَ, (S, K,) or اِزْغَلَ مِنْ اِنَائِكَ (K, [in the CK اِزْغَلَ, i. e. اِزْغَلَ, from زَغَلَهُ.]) Pour thou out, for me, somewhat (S, K) [or a gulp or mouthful] of milk from thy skin, (S,) or from thy vessel. (K.) See also 1, in two places. One says also, اِزْغَلَتِ النَّاقَةُ بِبَوْلِهَا (S, K) and زَغَلَتْ بِه (K) The she-camel ejected her urine (S, K, TA) in repeated small quantities (Zُغْلَةً زُغْلَةً), and interrupted it. (S, TA.) And اِزْغَلَتِ الطَّعْنَةَ بِالدمِ, like اُوزَغَتِ [i. e. The wound made with a spear or the like emitted blood in repeated gushes]. (S, K.) — اِزْغَلَتْ وَلَدَهَا She suckled her child. (JK, TA.) And اِزْغَلَ قَرْنَهُ He (a bird) fed his young one with his mouth, or bill: (S, K:) [and اِزْغَلَ is a dial. var. thereof.] — اِزْغَلْتُ, said by 'Aṣim to Mis'ar, when the latter was reading, or reciting, to him, and did so incorrectly, means Thou hast become like the زُغْلُولُ, i. e. young infant: mentioned by Z: (TA:) or he said اِزْغَلْتُ, which is a dial. var. of the former verb. (TA in art. رِغَلَ.)

زُغْلُ i. q. غُشُّ [meaning Adulterated, or counterfeit, coin: so in the present day]. (TA.) [See also زُغْلِيُّ.]

زُغْلَةٌ A mouthful, or the quantity that fills the mouth; of milk [&c.]; heard in this sense by Az from an Arab of the desert; (TA;) a gulp of wine or beverage [&c.]: pl. زُغْلٌ [perhaps a mis-transcription for زُغْلٌ: if not, it is a coll. gen. n.]. (MA.) See 4. — The quantity that is emitted, or poured forth, at once, [without interruption,] of urine, (S, K,) &c. (K.) See, again, 4. — The quantity that one spirts forth from his mouth, of wine or beverage. (K.) — الزُّغْلَةُ also signifies The است [i. e. podex, or anus]. (El-Hejeree, K.)

زُغْلِي [A maker of adulterated, or counterfeit, coin; a meaning indicated in the TA, and obtaining in the present day:] an epithet from الزُّغْلُ, used by the vulgar and by persons of distinction. (TA.)

زُغْلُولٌ Light, or active, (Kr, JK, S, K,) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the "Musannaf" of A'Obeyd, with غ only. (TA in art. زعل.) — Also A young infant: (JK, S, K:) pl. زُغْلَالٌ. (TA.) One says صَبِيَةٌ زُغْلَالٌ Little children. (TA.) And كَيْفَ زُغْلُولُكَ How is thy

little one? (A, TA.) — And An orphan. (IKh, TA.) — And The young one of the pigeon. (TA.) — [Freitag explains it as signifying also "Pulus ovis, cameli lactens;" but whether this be intended to express a single meaning is not clear to me: — also, on the authority of Dmr, as signifying A man light in respect of dignity and manners: app. as being likened to a young child.]

زُغُولٌ, applied to [the young one of] a camel and [of] a sheep or goat, Persistent in suckling. (K.)

مُزْغَلٌ [without ة because applied only to a female,] A woman suckling her child. (JK, TA.)

مُزْغَلَةٌ A drinking-vessel that holds a [زُغْلَةً i. e.] gulp, or as much as is swallowed at once [of wine or beverage]. (MA.)

زف

1. زَفَّ العُرُوسَ (K,) or زَفَّتَهَا (S,) or زَفَّتِ النَّسَاءَ (Mṣb,) aor. ʔ, (Mṣb, K,) inf. n. زَفٌّ (S, Mṣb, K) and زَفَّافٌ (S, K,) or the latter is a simple subst.; (Mṣb;) and اِزْفَفْتُ (K,) or اِزْفَفْتُهَا (S,) or اِزْفَفْتُهَا (S,) or اِزْدَفَّتَهَا (S,) or اِزْدَفَّتِهَا (S,) [or اِزْدَفَّتِهَا النَّسَاءَ; (Mṣb;) and اِزْدَفَّتَهَا (K,) or اِزْدَفَّتِهَا (S,) [or اِزْدَفَّتِهَا النَّسَاءَ; (S, Mṣb, K;) i. e. He, [or I,] or the women, sent [or conducted] the bride [with festive parade or pageantry, and generally with music,] to her husband: (Mṣb, K:) accord. to Er-Ráglhib, زَفَّ العُرُوسَ is a metaphorical phrase, from زَفَّرَتْهُ العَامِرَةُ; because she is conducted with joyous alacrity. (TA.) — زَفٌّ, aor. ʔ, inf. n. زَفِّيفٌ (S, K) and زَفٌّ and زَفُوفٌ (K,) or زَفِّيفٌ is a simple subst., (Mṣb,) said of an ostrich, (S, K,) and of a camel, (S,) &c., (K,) He hastened, or was quick; (S, K;) as also اِزْفَفْتُ (IAar, K:) accord. to Lh, said of a man and of others; and اِزْفَفْتُ, he says, is the more unusual of the two: (TA:) or زَفٌّ, aor. ʔ, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. زَفِّيفٌ, it means he hastened, or was quick, so that a [sound such as is termed] زَفِّيفٌ was heard to be produced by his wings: (Mṣb:) or زَفٌّ and اِزْفَفْتُ are like دَمِيلٌ [which signifies the going a gentle pace; or a pace above that which is termed العَنَقُ, and above that which is termed التَّزِيدُ]: (K, TA: [in the CK, the التَّزِيدُ is put for الدَّمِيلُ:] or the first running of the ostrich: (K:) or زَفِّيفٌ has this last meaning: (TA:) or signifies the going quickly and with short steps: (Lh, TA:) or the going quickly, with short steps, and quietly. (TA.) You say, زَفَّ القَوْمُ فِي مَسِيرِهِمُ The people, or party, hastened, or were quick, in their walking, or marching, or going along: and hence, in the Kur [xxxvii. 92], فَاقْبَلُوا إِلَيْهِ يَزْفُونَ (S,) i. e. [And they advanced towards him] hastening, or going quickly. (Fr, TA. [But there are other readings, for which see Bd.] [Hence also,] one says زَفَّ رَأْسَهُ, meaning † He was, or became, light of intellect, lightwitted, or irresolute. (S, Z, TA. [See also art. رَأل]) — زَفٌّ, inf. n. زَفِّيفٌ (O, K) and زَفٌّ (K,) said of a bird, (O, K,) in his flight,

(O,) He cast himself: ('Eyn, O, K:) or he spread his wings: and so زَفَّرَفٌ [app. in either sense]: (K:) and the latter, he moved [or flapped] his wings in running. (TA.) — زَفَّتِ الرِّيحُ (S, K,) aor. ʔ, (S,) inf. n. زَفِّيفٌ and زَفُوفٌ (TA,) The wind blew along, (S, K,) not violently: (S:) or blew gently and continually: (TA:) and زَفَّرَفَتْ signifies the same: (K, TA:) or the latter, inf. n. زَفَّرَفَةٌ, signifies it blew violently: so in the T: or it blew gently: (TA:) or زَفَّرَفَةٌ signifies the moaning (حَنِينٌ) of the wind, and its sounding among the trees. (S.) — زَفٌّ (O, K,) inf. n. زَفِّيفٌ (TA,) said of lightning, It shone, or gleamed. (O, K, TA.)

4. اِزْفَفْتُ, inf. n. اِزْفَفْتُ, intrans.: see 1, in three places. — اِزْفَفْتُ العُرُوسَ: see 1, first sentence. — اِزْفَفْتُ He made him to hasten, or go quickly; (S, L, K;) namely, a camel, (S, L,) and an ostrich. (S.) — [And accord. to Freitag, it occurs in the Deewán el-Hudhaleeyeen as meaning He led him to do light, vain, things.]

8. اِزْدَفَّتِ العُرُوسَ: see 1, first sentence. — اِزْدَفَّتِ الجَمَلَ He carried, took up and carried, or raised upon his back, the load. (Ibn-'Abbád, K.)

10. اِسْتَزَفَّتِ السَّيْلَ (Ibn-'Abbád, A, O, TA,) thus correctly, but in the copies of the السَّيْرُ (TA,) The torrent found it light to carry (اِسْتَزَفَّتَهُ, Ibn-'Abbád, A, O, K,) and took it away. (Ibn-'Abbád, A, O, TA.)

R. Q. 1. زَفَّرَفْتُ, [inf. n. زَفَّرَفَةٌ,] said of a man, He walked in a comely manner. (TA.) — زَفَّرَفَةٌ also signifies The running vehemently. (K.) — And A certain manner, or rate, of going, of camels, said to be beyond, or above, what is termed الحَبَبُ. (TA.) — Said of a bird: see 1, latter part. — And زَفَّرَفْتُ said of the wind: see, again, 1, latter part. The inf. n. signifies The wind's putting in motion the dry herbage, and making a sound therein: (K, TA:) you say, of the dry herbage, زَفَّرَفَتْهُ الرِّيحُ [The wind put it in motion, &c.]. (TA.) — The inf. n. signifies also The noising, or noise-making, of a procession, or company of men riding or walking along. (IDrd, K.) — And The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ السَّهْمِ, in art. در]. (TA.) — It is related in a trad., that the Prophet said to a woman, مَا لِكَ تَزْفَرِينَ, (O, K, TA, in some copies of the K تَزْفَرِينَ) with damm to the first letter; (K;) to which she replied "The fever, may God not bless it;" and he said "Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron:" (O, TA:) the meaning is, [What aileth thee] that thou art made to tremble, or quake? (تَزْفَرِينَ: O, K, TA: in some copies of the K تَزْفَرِينَ) [see also مَزْفُوفٌ:] or it is with fet-h to the ت, (O, K, TA,) i. e. تَزْفَرِينَ [for تَزْفَرِينَ, from تَزْفَرَفْتُ], (O,) meaning, that thou tremblest, or quakest? (O, K:) or it is with kees to the [latter] z,

[تَرْفُوفِينَ] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تَرْفُوفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تَرْفُوفَتْ: see the next preceding paragraph, last sentence.

زَفْ Small feathers of the ostrich, (S, K,) and (S, in the K "or") of a bird (S, K) of any kind: (K:) or *small feathers, like down, beneath the thickset feathers*: (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زَفَاف: see زَفَافُ.] One says *أَلْيَنُ مِنَ زَفِ النَّعَامِ* [More soft than the small feathers of the ostrich]. (TA.)

زَفَةٌ † A time; one time; syn. مَرَّةٌ: (K:) one says, *جِئْتُهُ زَفَةً*, or *زَفَتِينَ*, † I came to him once, or twice. (TA.) *أَ سَجِيحٌ زَفِيْفٌ* [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.]

زَفَةٌ A company, or congregated body, of men. (O, K.) Hence the saying of the Prophet to Bilál, on the occasion of the marriage of Fátimih, *أَدْخِلِ النَّاسَ عَلَيَّ زَفَةً زَفَةً*, meaning *Bring thou in the people to me company after company*. (O, TA.)

زَفَفٌ, in a male ostrich, *The quality of having abundant and dense زَفٍ*, i. e. *small feathers*. (S, K.)

زَفُوفٌ: see زَفُوفٌ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [Quick: or] *good in pace, and quick*. (Ham p. 750.) And الزَفُوفُ is the name of a certain horse that belonged to Noamán Ibn-El-Mundhir. (O.) — Also A *twanging bow*. (TA.)

زَفِيْفٌ (S, K) and زَفَانِيْفٌ and زَفَانِيْفٌ (Ibn-'Abbád, K,) or زَفَانٌ, without ي, (L, TA,) *Quick*, (Ibn-'Abbád, S, L, K,) like ذَفِيْفٌ, (S,) and *light*. (L, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c.): or a simple subst. (Msb.) [See 1, in several places.]

زَفَانٌ: } see the next preceding paragraph.
زَفَانِيْفٌ: }

زَفْرٌ and زَفْرَافٌ [the latter of which is omitted in the CK] A wind that blows violently, with continuance; as also زَفْرَافَةٌ, (K, TA,) or زَفْرَفَةٌ: (CK:) or زَفْرَافَةٌ and زَفْرَفٌ a wind making a moaning (حَنِينٌ), and sounding among the trees: (S:) or زَفْرَفٌ a quick, or swift, wind: or زَفْرَفَةٌ and زَفْرَافَةٌ and زَفْرَافٌ a violent wind, having a زَفْرَفَةٌ, i. e. *sounding*: the pl. of زَفْرَفٌ is زَفْرَافٌ. (TA.) — Also, (i. e. the first and second words,) *Light [in motion or action]*. (Ibn-'Abbád, K.) — And *The ostrich*; (K;) so called because of his lightness of pace; or because of his زَفْرَفَةٌ, meaning his moving [or flapping] of his wings when running; (TA;) and so زَفْرُوفٌ. (K.)

زَفْرَافٌ, and with ة: see the next preceding paragraph, in five places.

زَفْرَافٌ pl. of زَفْرَفٌ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَاتِ زَفَافٍ [i. e., supposing زَفَافٍ to be pl. of زَفْفٌ, agreeably with analogy, *Having small, downy, feathers*]. (TA.)

زَفْفٌ act. part. n. of زَفَفٌ in the phrase زَفْفٌ زَوَافٌ fem. with ة: pl. of the latter زَوَافٌ. Hence, [زَوَافَتْ زَوَافَهَا, a phrase mentioned by Lh, meaning *اللَّوَاتِي زَفَفْنَهَا* [i. e. *The women who conducted her to her husband walked along gently*]. (TA.)

زَفْفٌ A male ostrich having abundant and dense زَفْفٍ, i. e. *small feathers*. (S, K.) — See also زَفْفِيْفٌ.

مِزْقَةٌ A [vehicle of the kind called] مِزْقَةٌ in which, or upon which, the bride is sent [or conducted] to her husband. (Kh, S, K.)

بَاتٌ مَزْفُوفٌ pass. part. n. of زَفَفٌ in a sense not mentioned, and perhaps not used. Hence, [بَاتٌ مَزْفُوفًا] a phrase meaning *بَاتَ تَزْفُوفُهُ الرِّيحُ* [i. e. *He passed the night made to tremble, or quake, by the wind*]. (TA.)

زفت

2. زَفَتْ *He smeared* a receptacle [such as a wine-skin and a wine-jar] with زَفْتٍ. (Msb.)

زَفْتٌ [Pitch: or tar: or a sort of pitch: or crude pitch:] i. q. قَارٌ: (A, Mgh, K:) or قَبْرٌ: (Msb:) or قَطْرَانٌ: (A, Msb:) or it is like قَبْرٌ: (S:) it is not the قَبْرٌ with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the قَبْرٌ of ships dries upon them, whereas the زَفْتٌ of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-tree; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زَفْتٌ; such as is prepared by cooking, and art, قَطْرَانٌ. (TK.) [See also كُفْرٌ: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K, TA,) i. e. زَفْتٌ, (TA,) [not مَزْقَةٌ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] *A certain medicine*; (K, TA;) *a thing that comes forth from the earth*, [app. a sort of bitumen, perhaps another name for قَفْرٌ يَهُودِيٌّ bitumen Judaicum, or *Jews' pitch*,] that is an ingredient in medicines: not the زَفْتٌ commonly known. (TA.)

مَزْقَةٌ Smeared with زَفْتٍ; (S, A, Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. q. مَقْبَرٌ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say *جَرَّةٌ مَزْقَةٌ* A jar smeared with زَفْتٍ.

(S.) And it is said in a trad., *نَهَى عَنِ الْمَزْقَةِ*, [He forbade the use of that skin, or vessel, which is smeared with زَفْتٍ, for the beverage called نَبِيذٌ]. (TA.)

زفر

1. زَفَرٌ, aor. زَفَرَ, (S, K,) inf. n. زَفِيرٌ (S, A, K) and زَفْرٌ (K) and زَفِيرٌ, (M, [like زَفِيرٌ, app. an inf. n., or perhaps a simple subst.]) *He drew in his breath to the utmost, by reason of distress*: (S:) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out*: (Er-Rághib:) زَفِيرٌ is the beginning of the cry of the ass, (Lth, S, A, Er-Rághib,) and of the like, (Lth,) and is generally used in this sense; (Er-Rághib;) and زَفِيرٌ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lth, S:) or the verb signifies *he sent forth his breath, after prolonging it*: (M, K:) or *he sent forth his breath with a prolonged sound*: [i. e., *he sighed, or uttered a long sigh, or sighed vehemently; or he groaned*:] or *he filled his chest, by reason of grief, and then sent forth his breath*: (TA:) or *he breathed, raising his voice, like one moaning, or in grief*. (Har p. 20.) —

[Hence,] زَفَرَتِ النَّارُ † *The fire made a sound to be heard from its burning, or its fierce burning*: (K:) and this [sounding] is termed زَفِيرٌ. (TA.) [See also حَدْمٌ; where زَفْرٌ, its inf. n., is expl., on the authority of AZ, as signifying *The flaming, or blazing, of fire*.] And *الْبَحْرُ يَزْفُرُ بِتَمَوْجِهِ* † [The sea makes a roaring by its tumultuousness]. (A, TA.) — زَفَرَتِ الْأَرْضُ † *The land put forth its plants, or herbage*. (TA.) — زَفَرٌ, aor. زَفَرَ, (S, A, K,) inf. n. زَفْرٌ; (S, K;) and زَفْرٌ; (S, K;) *He carried*, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, *يَزْفُرُونَ عَنْهُ الْأَثْقَالَ* [They bear, or carry, or take off from him, and carry, his burdens]. (A.) — *He drew*, (K, TA,) and *carried*, (TA,) water. (K, TA.)

2: see the next paragraph.

5. تَزْفَرٌ occurs in the Şaheeh of El-Bukháree as meaning تَحْبِطٌ [q. v.]: but El-Jelál says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) — [Freytag explains it as meaning *He ate fat food, breaking the fast*; like زَقْرٌ; (which latter generally means, in the present day, *he rendered greasy*;) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8: see 1, near the end of the paragraph.

زَفْرٌ A load, or burden, syn. حِمْلٌ, (S, A, K,) on the back, (K,) or on the head, that is heavy, and in consequence of which the bearer breathes vehemently, or groans (يَزْفُرُ): (A:) pl. أَزْفَارٌ. (S, A.) — A [water-skin of the kind called] قَرْبَةٌ: (S, K:) a skin in which a pastor carries his water: pl. as above. (TA.) — The apparatus of a traveller, (K,) comprising the water-skin &c. (TA.)

— A lamb; syn. **حَمَلٌ**: so in the *Bāri'*. (K.) This signification and that of **حَمَلٌ** are both correct. (TA.)

زَفْرٌ A prop of a tree. (K, TA.) = [In modern Arabic, it means Grease, greasy food, or flesh-meat: app. from the Pers. *زفر* or *زفر*, signifying "filth:" and hence, obscenity. Hence also the vulgar epithet *زفر* (app. for *زفر*), meaning Greasy: and foul, or filthy: and obscene. See 5.]

زَفْرٌ † A sea, (K,) that makes a roaring, (*يَزْفِرُ*), by reason of its tumultuousness. (TA.) — † A river containing much water, (K,) so that it resembles a sea. (TA.) — † A large gift, (K,) as likened to a sea. (TA.) — † A liberal man; likened to a sea that makes a roaring, (*يَزْفِرُ*), by reason of its tumultuousness; (A;) as also **زَافِرَةٌ**. (TA.) — One who carries loads, or burdens; meaning, who has strength to carry water-skins. (K.) [See also **زَافِرَةٌ**.] — † One who has power to bear responsibilities. (Sh, S.*) — Hence, † A lord, master, chief, or the like: (S:) or, for the same reason, a great lord, or the like; (TA;) as also **زَافِرَةٌ**. (K, TA.) — † A courageous man. (K, TA.) — † A lion. (K.) — See also **زَافِرَةٌ**, in three places: — and **زَافِرٌ**.

زَفْرَةٌ A drawing-in of the breath to the utmost, by reason of distress: (S:) [or a drawing-back of the breath vehemently, so that the ribs become swollen out: (see 1:)] or an emission of the breath after prolonging it; as also **زَفْرَةٌ** and **مُزَفَّرٌ** and **مُزَفَّرٌ**, (K, TA,) or **مُزَفَّرٌ**, (as in a copy of the K,) and **مُزَفَّرَةٌ**: (CK, but omitted in the TA and in my MS. copy of the K:) [or an emission of the breath with a prolonged sound; i. e., a sigh, or a long or vehement sigh; or a groan: or an emission of the breath after filling the chest with it by reason of grief: (see, again, 1:)] pl. **زَفْرَاتٌ**, because it is a subst., not an epithet; but sometimes, by poetic license, **زَفْرَاتٌ**. (S.) El-Jaadee says,

* **حَمِطٌ عَلَى زَفْرَةٍ قَتَمَ وَلَمْ يَرْجِعْ عَلَى دِقَّةٍ وَلَا هَضْبٍ** *
meaning As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [and did not become restored to slenderness nor lankness of the belly.] (S.) And another says,

* **فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفْرَاتِهَا** *

[And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress; or from its sighs, &c.] (S.) — Also, † all the words above mentioned, [A man] breathing [in the manner above described]; syn. **مُتَنَفِّسٌ**; [unless this be a mistranscription for **مُتَنَفِّسٌ** meaning the place of (such) breathing; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of **مُزَفَّرٌ**, below.] (K, TA.) — Also **زَفْرَةٌ** (K, TA) and **زَفْرَةٌ** (S, K, TA) [but not the other words mentioned above, as is implied in the CK,] The middle (S, K) of a thing, (K,) or of a horse:

(S:) or the chest, or belly: pl. of the former, **زَفْرَاتٌ**. (TA.) One says, **إِنَّهُ لَعَظِيمُ الزَّفْرَةِ** Verily he is great in the middle: (S, TA:) or in the chest, or belly. (TA.) — One says also, of a camel, or other beast, **مَا أَشَدَّ زَفْرَتَهُ**, meaning How strong is the knitting together of his joints! (TA.)

زَفْرَةٌ: see **زَفْرَةٌ**, in four places.

زَفِيرٌ A calamity; a misfortune; (S, K;) as also **زَفْرٌ**. (TA.)

زَافِرٌ One who [carries or] helps to carry loads, or burdens: (TA:) and **زَوَافِرٌ** [pl. of **زَافِرَةٌ**] female slaves that carry water-skins (S) or [other] loads, or burdens. (TA.) — See also the next paragraph.

زَافِرَةٌ: see what next precedes. — Also † A bulky camel; (K;) and so **زَفْرٌ**: (Sgh, K:) because he carries loads, or burdens. (TA.) — † The **كَاهِلٌ** [or withers, or upper portion of the back, next the neck,] with what is next to it. (TA.) [Because loads are borne upon it.] — † The side, or angle, (**رُكْنٌ**), of a building, (K,) upon which it [mainly] rests, or is supported: pl. **زَوَافِرٌ**. (TA.) [Hence the expression] **لِمَجْدِهِمْ زَوَافِرٌ** † Their glory has props that strengthen it. (A, K,*) — † A man's aiders, or assistants, (S, TA,) and his kinsfolk, or tribe, syn. **عَشِيرَةٌ**, (S, A, K,) as also **زَوَافِرٌ**; because they bear his burdens: (A:) his aiders, or assistants, and particular friends. (TA.) You say, **هُمْ زَوَافِرُهُمْ عِنْدَ السُّلْطَانِ**, (S.) And † They are the persons who undertake and perform their business with the Sultan. (S.) And **هُوَ زَافِرٌ قَوْمِهِ**, and **عِنْدَ السُّلْطَانِ**, † He is the chief of his people, and the bearer of their burdens, with the Sultan. (A.) See also **زَفْرٌ**, in two places. — † A company, or congregated body, (K,) of men; (TA;) as also **زَفْرٌ**. (K, TA.) — † An army; or a collected portion thereof; or a troop of horse; syn. **كَتَيْبَةٌ**, as also **زَفْرٌ**. (K.) — † [A rib: pl. **زَوَافِرٌ**.] You say **فَرَسٌ شَدِيدٌ الزَوَافِرِ** † A horse having strong ribs. (A.) — † A bow: (K:) pl. **زَوَافِرٌ**: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] — † The part of an arrow exclusive of the feathers: (S, K:) or the part exclusive of two thirds, next the head: ('Eesà Ibn-'Omar, S, K:) or the part from a little below the head to the head: (ISH:) or about a third part of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] = **أُمُّ زَافِرَةٍ** The **بَيْرَةٌ** [or female of the **بَيْرٌ**]. (T in art. **أمر**.)

أَزْفَلٌ A horse large in the sides: (K:) or in the ribs of the sides: or in the chest, or belly: or in the middle: (TA:) pl. **أَزْفَالٌ**. (K.) — **الزَّفْرَاءُ**, used as a subst., The pudendum; like **المُعْطَاءُ**; syn. **السَّوَّةُ**. (IAgr, TA in art. **معط**.)

مُزَفَّرٌ, or **مُزَفَّرٌ**, and **مُزَفَّرَةٌ**: see **زَفْرَةٌ**, in two places.

مُزَفَّرٌ A beast, (K,) or camel, (TA,) having his joints strongly knit together. (K, TA.) You say

also, **هُوَ مَزْفُورٌ الخَلْقِ** [He is strongly compacted in make]. (TA.)

مُزْدَفَرٌ The part of the breast (**جَوْجُؤُ**) of a horse from which the breathing termed **زَفِيرٌ** [see 1] proceeds. (AO, O, K.) — See also **زَفْرَةٌ**, in two places.

زفل

أَزْفَلٌ [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] Anger; and sharpness, or hastiness of temper. (K.)

أَزْفَلَةٌ A company, or collection, (S, K, TA,) of men, and of camels: (TA:) and **أَزْفَلِيٌّ** is like **أَجْفَلِيٌّ**, (S,) syn. therewith, (K,) signifying a collection, or an assemblage, of any things. (TA.) One says, **جَاءُوا بِأَزْفَلَتِهِمْ** (Fr, S, TA) and **بِأَجْفَلَتِهِمْ** (Fr, TA) They came with their company. (Fr, S, TA.) And **جَاءُوا أَزْفَلَةً** and **أَجْفَلَةً** They came in a company. (Fr, S and K* in art. **جفل**.)

أَزْفَلِيٌّ: see the next preceding paragraph.

أَزْفَلَةٌ i. q. **خِفَّةٌ** [Lightness, levity, &c.]: (Sb, S, K:) so in the saying, **أَخَذَتْهُ إِزْفَلَةٌ** [Lightness, or levity, &c., seized him, or affected him]. (Sb, S.)

زفن

1. **زَفَنَةٌ**, (TA, and Har p. 124,) aor. **زَفَنَ**, (TA,) inf. n. **زَفْنٌ**, (TA, Har,) in its primary acceptation, He pushed, or thrust, or he pushed, or thrust, away, (TA, Har,) vehemently: and he struck [or kicked] with the leg, or hind leg. (Har.) You say, **دَنَوْتُ مِنْهُ فَزَفَنَنِي** I approached him, and he pushed me, or thrust me, from him. (TA.) And **هُوَ يَزْفِنُ المَطِيَّ** He drives, or urges on, the saddle-camel. (TA.) And **الرِّيحُ تَزْفِنُ السَّحَابَ** and **التُّرَابَ** [The wind drives along the clouds and the dust]. (TA.) And **الأمواجُ تَزْفِنُ السَّفِينَةَ** [The waves drive along the ship]. (TA.) And **المُخْتَضِرُ يَزْفِنُ بِنَفْسِهِ**, i. e. [He who is at the point of death] urges on his soul. (TA.) = And **زَفَنَ**, aor. **زَفَنَ**, (S, Mgh, Mgb, K, in the CK 2,) inf. n. **زَفْنٌ** (S, Mgh, Mgb) and **زَفَنَانٌ**, (TA,) He danced; (S, Mgh, Mgb, K;) and played, or sported. (TA.) It is said in a trad. of Fátimih, **كَانَتْ تَزْفِنُ لِلْحَسَنِ** She used to dance to El-Hasan. (TA.)

زَفْنٌ: see what next follows.

زَفْنٌ A covering which they make over their flat house-tops to protect them from the heat and dew of the sea; (K;) of the dial. of 'Omán; and **زَفْنٌ** is a dial. var. thereof. (TA.) — And Straight and slender palm-branches stripped of their leaves [and cut to certain required lengths], conjoined, one to another, [side by side, by means of split pieces of such branches passing through holes punched in the former,] like the woven mat: (K:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.)

زَفُونٌ, applied to a she-camel, i. q. زَبُونٌ [That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stifled-joint; or that is wont, or accustomed, to do so]: or lame; as also زَانَةٌ (K); as though she danced in her gait, in consequence of lameness. (TA.)

زَقَانٌ A dancer: [whence] one says, الصُّوفِيَّةُ زَقَانَةٌ The Soofees are dancers, providers of food with their جَفَنَات [or bowls, which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.)

زَافِنَةٌ: see زَفُونٌ. — Also A woman that suffices her man, or husband, in respect of the means of جَمَاع (K.)

زَيْفَنٌ (S, K) and زَيْفَنٌ (K) Tall; (K); and strong; (S, K); and some add, light, or active. (TA.) [In one copy of the S, I find it written زَيْفَنٌ, which its measure in poetry shows to be wrong.]

زَيْرَفُونٌ, applied to a she-camel, Swift, (K); and light, or active: IJ says that it is app. of the measure فَيَفْعُولٌ, from الزَّفْنُ [as meaning “the act of dancing”]; or it may be a quadrilateral-radical word: IB says that دَيْدَبُونٌ [which see in art. ددن] is similar to it. (TA.) — Also, applied to a bow, That makes a sound, or sounds, in consequence of being put in motion: and in this sense it is said by IJ to be of the measure فَيَفْعُولٌ, from الزَّفْنُ. (TA.)

زَجَلٌ فِيهِ إِزْفَنَةٌ A man in whom is motion, or commotion: and زَجَلٌ إِزْفَنَةٌ A man in a state of motion, or commotion: mentioned by Sb, and expl. by Seer. (TA.)

زق

1. زَقَّ فَرُخَهُ, said of a bird, aor. ٤, (S, M, Mṣb,) inf. n. زَقَّى; (M, Mṣb, K); and زَقَّقَهُ (IDrd, M,) inf. n. زَقَّقَةٌ; (K); It fed its young one (S, M, K) with its mouth [or bill]; (S, M;*) it ejected food [from its bill] into the mouth of its young one. (IDrd, TA.) — [Hence,] one says, مَا زَلْتُ أَرْقُهُ مَا بِالْعِلْمِ † [I ceased not to instil into him, or to nourish him with, knowledge, or science]. (TA.) — زَقَّ بِسَلْحِهِ, mostly said of a bird, (M,) or زَقَّ بِدَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA); and زَقَّقَ (M, TA,) [بِزَقَّقِهِ or بِدَرْقِهِ, (TA,) inf. n. زَقَّقَةٌ; (K); He cast forth his excrement; (M;) it (a bird) muted, or dunged. (M, K, TA.)

2. زَقَّى (M, TA,) inf. n. تَزَقَّى (S, TA,) He stripped off a hide, or skin, by commencing from the head, (S, M, TA,) in order to make of it a زَقَّ [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. I. زَقَّقَ, inf. n. زَقَّقَةٌ: see 1, above, in two places. — [As inf. n. of the same verb,]

زَقَّقَةٌ also signifies A bird's uttering its cry, or voice, at dawn: (Lth, K); or it is a word imitative of the cry, or voice, of the bird; (M, TA); and he who thus explains it does not restrict it by adding “at dawn.” (TA.) — Also [as an onomatopoeia] A weak laughing. (Ibn-'Abbád, K.) — And The being light, or active, (K, and Har p. 375,) and quick. (Har ibid.) — Also a word of the dial. of Kelb, app. meaning The being quick in speech, (Ibn-'Abbád, K, TA,) and making one part thereof to follow close upon another. (Ibn-'Abbád, TA.) — And The dancing a child; (Lth, S, M, K); as also زَقَزَقَ, [which is likewise an inf. n. of the same verb,] (Lth, M, K,) with kesr. (K.)

زُقٌ one of the names of Wine: (Moḥeet, K;*) pl., as in the Moḥeet, زَقَقَةٌ; but accord. to the K, زَقَقَةٌ. (TA.)

زُقٌ [A skin for holding wine &c.:] any receptacle, consisting of a skin, that is used for wine and the like: or, as some say, not thus called unless it be stripped off from the part next the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M;) or a skin for water or milk; syn. سَقَاءٌ: (S, K); or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K); or a receptacle, (ظَرْفٌ, Mṣb, and Har p. 335,) of skin, in which are put clarified butter and vinegar and wine: (Har ibid. :) or, as some say, a ظرف smeared with زَفْت (Mṣb): AHát says that it is such as is smeared with زَفْت or with قَبْر (TA): pl. (of pauc., S) أَزْقَاتُ (S, M, Mṣb, K) and أَزُقٌ, mentioned by El-Hejeree, (M,) and (of mult., S) زَقَاتُ (S, M, K) and زَقَانٌ [in the CḲ erroneously written زَقَاتُ]. (S, M, Mṣb, K, TA.)

زَقَّةٌ A certain small bird; (K); a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off: pl. زَقَقَاتُ. (M.)

زَقَاتٌ: see زَقَاتٌ.

زَقَاتٌ A سَبَّةٌ [meaning street]: (S, K); or [rather a by-street, or lane;] a narrow طَرِيق [here meaning street], (M,) less than a سَبَّةٌ, (M, Mgh, Mṣb,) whether a thoroughfare or not: (Mgh, Mṣb:) masc. (S, Mṣb) and fem.: (S, Mṣb, K); Akh says that the people of El-Hijáz make الطَّرِيقُ and الصِّرَاطُ (S, Mṣb) and السَّبِيلُ (S) and السُّوقُ and الزُّقَاتُ (S, Mṣb) and الكَلَّةُ, which is the market of El-Baṣrah, (S,) fem.; and Teemem make them masc., (S, Mṣb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزْقَةٌ (S, M, Mgh, Mṣb, K) and [of mult.] زَقَاتٌ. (Sb, S, M, K.) مَنْ هَدَى زَقَاتًا, occurring in a trad., means He who has guided the erring and the blind to his way. (TA.) — [Hence,] الزُّقَاتُ [The strait of Gibraltar;] the passage of the sea between Tanjeh and El-Jezeereh el-Khad-rá, in the west, (K, TA,) by El-Andalus; called زَقَاتٌ سَبَّةٌ. (TA.)

زَقَاتٌ The maker of the [kind of skin called] زُقٌ.

(TA.) — Also, as in the copies of the Moḥeet and the A [and in the JK], or زَقَاتٌ, like سَحَابٌ, accord. to the K, but the former is probably the right, (TA,) One who drinks water (Moḥeet, A, K) at the table, (Moḥeet, K,) while having food in his mouth. (Moḥeet, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقَزَقَةٌ Light, or active, in her walk; (K, TA); applied to a woman. (TA.)

مَزَقَّى A ram skinned from his head to his hind leg; (Lh, TA); as also مَزَقَّقٌ: (Lh, K, TA): contr. of مَرَجَلٌ (TA) and of مَرَجُولٌ. (K, TA.) — And A skin of which the hair is clipped, not cut off. (K, TA.) — And hence, as being like such a skin, † A head of which all the hair is cut off. (K, TA.) And † A man having all the hair of his head cut off. (TA.) — مَزَقَقَةٌ A large she-camel: (Ibn-'Abbád, K); or a she-camel whose skin is filled with fat after her fleshiness. (En-Naḍr, TA.)

مَزَقَّقٌ: see the next preceding paragraph.

مَزَقَّقٌ Any work that is accomplished quickly. (K.)

زقب

1. زَقَبَهُ فِي جُحْرِهِ (JK, S, K,*) and فِي الْكُوَّةِ (TA,) He made him (a field-rat, S, TA) to enter [into his hole, and into the aperture in a wall]. (S, K, TA.) — See also 7.

2. زَقَبَ (AZ, TA,) inf. n. تَزَقَّبَ (AZ, K, TA,) He (the bird called مَكَّةُ) sent forth his voice, or cry. (AZ, K.)

7. انزقب He entered (T, S, K) into his hole, (JK, S, K,) said of a field-rat; (JK, S); as also انزقب; (K); or into a thing; as also انزقب: (T, TA:) or he entered into it and concealed himself. (IKḡ, TA in art. نَمَس.)

طَرِيقٌ زَقَبٌ (K,) and طَرِيقٌ زَقَبٌ (Lh, S,) [in which the latter word may be either a substitute for the former or an epithet,] A narrow road or way: (Lh, S, K:) pl. زَقَبَاتُ: (TA:) and n. un. with ة; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبٌ زَقَبٌ occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرِبٌ; [the former word being with tenween for the sake of the measure;] or, as some relate it, زَقَبٌ: (S, TA:) in this instance, زَقَبٌ is a substitute for مَطَارِبٌ: or, accord. to A'Obeyd, مَطَارِبٌ signifies narrow roads or ways, and زَقَبٌ signifies narrow: (TA:) or طَرِيقٌ زَقَبٌ signifies an obscure narrow road or way. (JK.) — One says also, رَمَيْتُهُ مِنْ زَقَبٍ, meaning I threw, or shot, at him, or it, from a near spot. (JK, K.)

زقمر

1. زَقَمَ is syn. with لَقَمَ [The act of gobbling a thing; i. e. eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly: or swallowing it: (see also 5 and 8:)]: (AA, K, TA:) or لَقَمَ شَدِيدًا [vehement gobbling; &c.]: (TA:) you say, زَقَمَهُ, aor. ٤, inf. n. زَقَمٌ, meaning لَقَمَهُ [He gobbled it; &c.]. (TK.) [And par-

ticularly] The eating what is termed الزقوم, as meaning a certain food in which are dates and fresh butter: (S:) [or so زقوم زقوم; for] you say, زقوم, inf. n. تزقوم, he ate الزقوم; as also زقمة, inf. n. زقمة. (TA.)

2: see above. — [Freytag explains it as signifying He gave a person a thing to eat; but without indicating his authority.]

4. ازقمة الشيء He made him to swallow the thing. (S, K,*)

5. تزقمة is syn. with تلقم [The swallowing a thing in a leisurely manner]: (S, K:) [or simply the swallowing a thing: for] you say, تزقمة اللقمة [He swallowed in a leisurely manner the gobbet, or morsel, or mouthful: or simply] he swallowed the gobbet. (TA. [See also 1 and 8.]) — Also The drinking milk much, or abundantly: and the subst. is زقم [app. زقمة, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to IDrd, one says, تزقمة فلان اللبن, meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.)

8. ازقمة He swallowed it. (S, K. [See also 1 and 5.])

زقمة: see 5.

زقمة Plague, or pestilence; syn. طاعون. (Th, K.) One says, رماه الله بالزقمة [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

زقوم Fresh butter with dates; (M, K;) in the dial. of Ifreekeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — Also Any deadly food. (Th, TA.) — The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K:) [respecting which] I'Ab says that when the saying [in the Kur xlv. 43 and 44] إِنَّ شَجَرَةَ الزَّوْمِ طَعَامٌ إِنَّ شَجَرَةَ الزَّوْمِ shall be the food of the sinner] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kur, xxxvii. 62 and 63.] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعًا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — A certain tree having small leaves, stinking (دفرة), and bitter, found in Tihameh: (Bd ubi supra:)

AHn says, (S, TA, [but this passage is only in one of my two copies of the S,]) on the authority of an Arab of the desert, of Azd es-Sarah, that the زقوم is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (دفرة) [perhaps a mistranscription for دفرة i. e. stinking], and bitter, having knots in its stems, (S, TA,) many in number, and a small and very weak flower, which the bees eat, or lick,

Bk. I.

for making honey; (S, TA;) its flower is white; and the heads of its leaves are very foul, or ugly: (S, TA:) [or] a certain plant in the desert (البادية), having a flower resembling in form the jasmine. (K.) — Also A certain tree in Areehà [i. e. Jericho], of [the district called] the Ghour, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot (نقرس), and sciatica, and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إهليلج [or myrobalan] called كابلتي, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehà; and when it had long remained, the soil of Areehà altered it from the natural character of the إهليلج. (K.)

زكا

1. زكاه (S, K,) aor. زكاه, (K,) inf. n. زكاه, (S,) He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so. (ISk, S.) [The verb is doubly trans. in this sense:] you say, زكاه ألفا He paid him a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly. (K, TA.) And زكاهه حقه, inf. n. as above, I paid him his due; as also زكاهه حقه, inf. n. نكاه. (ISh, TA) — And زكاهت الناقة بولدها (S, K,) aor. and inf. n. as above, (S,) The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K:) or, in labour, cast forth her young one. (T, TA.) And one says also, قبح زكاهه, i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — And زكاهه, aor. as above, (K,) and so the inf. n., (TA,) He beat him, or struck him. (K.) So in the phrase زكاهه مائة سوط زكاهه جاريتته [He beat him, or struck him, with a hundred stripes of the whip]. (TA.) — And زكاهه He compressed his young woman, or female slave. (K.) — زكاهه إياه He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it. (AZ, K.)

8. ازكاه منه حقه He took, or received, from him his due; (K;) as also انتكاه. (TA.)

زكا: see what next follows, in two places.

ملي: زكاه (S, K) and زكاه (K,) and زكاه (S) and زكاه (TA,) and زكاه (S, K,) A wealthy man, quick, or prompt, in paying: (S, K:) [or rather this is the meaning when you

combine the two epithets ملي and زكاه or زكا: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, تَجِدُّهُ زَكَاةً نَكَاةً meaning Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. نكا.)

زكاة التمدد: see the next preceding paragraph.

مزكا A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwan,

* وَنَعْمَ مَزْكَأٌ مَنْ ضَاقَتْ مَذَاهِبُهُ * [And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.)

زكر

1. زكر (A, K,) aor. زكر, (TK,) inf. n. زكر, (TA;) and زكر (K,) inf. n. تزكير, (TA;) † He filled (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. تزكر † It (a child's belly) became large, (K,) or full, (S, A,) so that it was like a زكرة, (A,) and in good condition; (K;) as also زكر, inf. n. تزكير. (K.) — † It (beverage, or wine,) became collected (K) in a زكرة. (TA.)

زكرة A certain small receptacle; (Msb;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زكر. (Msb.)

زكرم

1. زكرم (K,) inf. n. زكرم, (TA,) He filled a water-skin: (K, TA:) and زكرب signifies the same as زكرم, i. e. the act of filling: this is the primary meaning. (TA.) — See also 4. — زكرم † He emitted his sperma genitale (M, A, K) like the discharge of mucus from the nose of the مزكوم. (A.) — زكمت به أمه † His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to IAar, easily. (TA.) One says, نعن الله أما زكمت به † [May God curse a mother that brought him forth]. (TA.) — زكرم He (a man, S) was, or became, affected with زكام: (S, Msb, K:) [it is app. from زكمه; but is thought to be] from أزكمه, q. v.; [and therefore] anomalous. (Msb.)

[2. زكمه is said by Golius to be syn. with أزكمه. But the only mention of زكرم that I find is in art. زكن in the S, where it is said that زكن and زكرم signify شبه عليه, and لبس.]

4. ازكمه He (God, S, Msb) caused him (a man, S) to be affected with زكام; (AZ, As, S, Msb, K;) as also زكمه. (K.)

زكمة: see زكام. — Also † Progeny: so says

IAar: or, accord. to Yaḥkoob, it is زَكِيَّةٌ (TA.) One says, هُوَ الْأَمْرُ زَكِيَّةٌ سَوِيٌّ [or زَكِيَّةٌ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny; or*] meaning that he is not a good son. (TA.) — Also *The moaning, or hard breathing, (زَحْرَةٌ), with which the child comes forth; as also زَحْمَةٌ and زَجْمَةٌ. (K, TA.)*

زَكِيَّةٌ: see زَكَامٌ. — Also † *The last of the children of his two parents. (S, K, TA.)* You say, هُوَ زَكِيَّةٌ أَبِيهِ *He is the last of the children of his two parents. (S, TA.)* — See also زَكِيَّةٌ, in two places. — Also † *Heavy, and coarse, rough, or rude. (K, TA.)*

زَكَامٌ (S, Mṣb, K) and زَكِيَّةٌ (K), or زَكِيَّةٌ, with ḍamm, (Mṣb,) [*A coryza, or catarrhus ad nares; a rheum, in the most usual sense of the term, meaning a defluxion from the head, chiefly from the nose; commonly called a cold in the head;] a defluxion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Mṣb:) from زَكَمٌ meaning the act of "filling." (TA.)*

مَزْكُومٌ [pass. part. n. of زَكَمٌ]. You say قُرْبَةٌ مَزْكُومَةٌ *A filled water-skin. (TA.)* — And, applied to a man, (AZ, Aṣ, S,) *Affected with زَكَامٌ: (AZ, Aṣ, S, Mṣb, K:) [regularly formed from زَكَمَهُ or زَكَمَ; but thought to be] from أَزَكَمَهُ; (AZ, Aṣ, S, Mṣb;) [and therefore] anomalous. (Mṣb.)*

زكو

1. زَكَا, aor. يَزْكُو, (S, Mṣb, K, &c.,) inf. n. زَكَاةٌ, (S,) or زَكُو, (Mṣb, [accord. to which the former seems to be a simple subst.,]) or both, (K, TA,) the latter like عَلُو, as in the M, but accord. to [some of] the copies of the K زَكُو, (TA,) *It increased, or augmented; (S, Mṣb, K, TA;) it received increase and blessing from God; it throve by the blessing of God; (Er-Rāghib, TA;) and produced fruit; (TA in art. زكى;) and زَكَى, (K in that art.,) aor. يَزْكَى, inf. n. زَكَاةٌ, (TA in that art.,) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَا, aor. يَزْكُو; (TA;) and so † ازكى; (Mṣb, K:) and † تزكى: (K in art. زكى:) it is said of seed-produce, (S, Mṣb, Er-Rāghib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَاةٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure:*] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الْأَرْضُ *The land throve, or yielded increase. (Mṣb.)* And زَكَ الْغُلَامُ *[The boy grew, or throve], inf. n. زَكُو and زَكَاةٌ, on the authority of Akh. (S.)* And زَكَ عَمَلُهُ † [*His deed, or work, throve*]. (K in art. در.) It is said in a trad. of 'Alee, الْمَالُ تَنْغُصُهُ التَّعَفُّ وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ † [*Wealth, what one expends diminishes it, but knowledge increases by expending*]: زَكَاةٌ being*

thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زَكُو, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, K;) was in a state of abundance of the goods, conveniences, or comforts, of life. (S.)* And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was, or became, good, or righteous; (Jel in xxiv. 21, Mṣb, K, TA;) and pure from sin. (Jel ibid.)* [Hence,] هَذَا الْأَمْرُ لَا يَزْكُو بِلَوْلَانِ means *This thing, or affair, will not be suitable to such a one; will not befit him. (S.)*

2. زَكَاةٌ, inf. n. تَزْكِيَةٌ: see 4. — Also *He purified him, or it. (Er-Rāghib, TA.)* Sometimes the agent of the verb in this sense is a man; as in the saying in the Kūr [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَاةً [Verily he prospereth who purifieth it; namely, his soul]: sometimes it is God; as in [the saying in the Kūr xxiv. 21,] وَلَكِنَّ اللَّهَ يَزْكِي مَنْ يَشَاءُ [But God purifieth whom He willeth]: and sometimes it is the Prophet; as in the saying [in the Kūr ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا [Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them; where (J says in the S) they say that تَزْكِيهِمْ means the same as تُطَهِّرُهُمْ]; and in the saying [in the Kūr ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ [Who reciteth to you our signs, and purifieth you]. (Er-Rāghib, TA.) — [Hence, accord. to what is said in the Kūr ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَى مَالَهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb,) *He gave the زَكَاةُ [or poor-rate] from his property. (S, Mgh.)* And زَكَاةً, (S,) or زَكَاهُمْ, (Mgh,) *He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَاةُ [or poor-rate]. (S, Mgh.)* — زَكِيَّتُهُ also signifies *I attributed to him زَكَاةٌ, i. e. [purity, or] goodness, or righteousness. (Mṣb.)* [And hence, *I praised him.*] And زَكَى نَفْسَهُ, (S, Mgh,) inf. n. as above, (S,) *He praised himself. (S, Mgh.)* The doing this is forbidden in the Kūr liii. 33. (Er-Rāghib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous. (Mgh.)* — هُوَ يَخْسِي وَيَزْكِي *He plays, and says, "Is it even or odd [or rather odd or even]?" (TA in art. خسو;) he takes, or holds, something in his hand, and says, "Is it even or odd [or odd or even]?" (TA in the present art.)* [See زَكَا below.]

4. اَزَكَهُ *He (God) made it to increase, or augment; (S, Mṣb, K;) [made it to thrive; and put it into a good, or right, state, or condition;] namely, seed-produce, (S, Mṣb, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also † زَكَاةً, (Mṣb, K, TA,) inf. n. تَزْكِيَةٌ. (TA.)* — Also *He put it into a bag, or some other receptacle; namely, property:*

thus expl. by Abou-Moosà. (Nh, TA.) — See also 1, first sentence.

5. تَزَكَّى: see 1, first sentence. — Also *He became purified; or he purified himself: (TA:) also pronounced اَزَكَّى, aor. يَزْكِي. (Bd in xxxv. 19.)* — And *He endeavoured to attain much piety; from التَّزَكَّى. (Bd in lxxxvii. 14.)* — And *He gave the poor-rate. (S.)*

زَكَا, (S, K, TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner حَسَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has مِنْ الشَّعْفِ (S, K) i. q. [or شَفْعٌ, as meaning *An even number; a number consisting of pairs; or a single pair*]: said to be so called because the pair are more, or more perfect, or better, (أَزْكِي,) than is the one. (TA.) You say حَسَا أَوْزَاكَ or حَسَا أَوْزَاكَ [Odd or even?]. (TA.) [See more voce حَسَا.]

زَكَاةٌ, or زَكُوَةٌ, [accord. to El-Hareere, to be written with 1 when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلَوَةٌ and حَيَوَةٌ, (to which it is also applied,) in the best copies of the Kūr-án,] of the measure فَعْلَةٌ, [i. e., originally زَكُوَةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase, or augmentation, (IAth, Er-Rāghib, TA,) as also † زَكَاةٌ [mentioned in the first paragraph as an inf. n.], (Mṣb,) resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rāghib, TA.)* — And *Purity. (IAth, TA.)* And [particularly] *The dryness of the earth or ground; which is its purity from defilement. (TA.)* — And *Purification: a meaning which it is said to have in the saying in the Kūr [xxiii. 4], وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ, (IAth, Mgh, Er-Rāghib, TA,) i. e. And who are acting in their religious service for God's purification of them; or for their purification of themselves: for لِلزَّكَاةِ is not here an objective complement of فَاعِلُونَ; the ل therein denoting the aim and the cause. (Er-Rāghib, TA.)* — Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct: and in this sense it has been expl. as used in the Kūr xviii. 80: or as meaning goodness, or righteousness: (TA:) which † زَكَاةٌ [also] signifies. (Mṣb.)* And *Religious service; as being the means of purification: so [accord. to some] it signifies in the saying [in the Kūr xix. 14], وَحَنَانًا مِنْ نَدَّتْنا وَزَكُوَةً [And the disposition to mercy, or compassion, from us, and religious service]: (Er-Rāghib, TA:) or it here means طَهْرَةٌ [i. e. purification, or purity]: and [accord. to some, if we except the instances mentioned above in the*

next two preceding sentences,] this is the only instance in the *Kur-án* in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The *poor-rate*;] the *portion, or amount, of property, that is given therefrom*, (M, IAth, Mgh, Mṣb, K, Er-Rághib, TA,) as the *due of God*, (Er-Rághib, TA,) *by its possessor*, (M, K, TA,) *to the poor*, (M, Mgh, Er-Rághib, TA,) *in order that he may purify it thereby*: (M, IAth, K, TA:) [in the § it is merely said that “the *زَكْوَة* of property is well known:” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Mṣb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) *زَكَاةُ الْفِطْرِ* [The alms of the breaking of the fast, given at the end of Ramaḍán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a *صَاع* [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' eṣ-Ṣagheer, voce *زَكَاة*.) [The pl. is *زَكَاةَات*.] — Also, [as being an attribution of purity or goodness or righteousness,] *Praise*. (IAth, TA.) — And The *pure, or best, part of a thing*: (K, TA:) on the authority of Aboo-'Alee. (TA.)

زَكَاةٌ an inf. n. of *زَكَا* [q. v.]. (§, K.) See also the next preceding paragraph, in two places. — Also [The *increase of the earth*; or] the *fruits caused to come forth by God*. (TA.)

زَكِيٌّ i. q. *زَاكٌ*, (Akh, §,) which signifies *Increasing* [&c., as act part. n. of *زَكَا*, q. v.]: (Ḥam p. 722:) [and *growing, or thriving*]: applied in this sense to a boy. (Akh, §.) — *غُلَامًا زَكِيًّا* in the *Kur* xix. 19 means [A boy] *pure from sins: or growing, or increasing, in goodness and righteousness*: (Bḍ:) or *purified by nature: or such as shall in the future become purified*. (TA.) And *نَفْسًا زَكِيَّةً* in the *Kur* xviii. 73 means [A soul, or person,] *pure from sins*: some read *زَاكِيَّةً*; but the former is more forcible: [or,] accord. to AA, *the latter means that has never sinned*: and the former, *that has sinned and then been forgiven*. (Bḍ.) [Or] *زَكِيٌّ رَجُلٌ* signifies *A good, or righteous, man*: and the pl. is *زَكِيَّاتٌ*. (Mṣb, K, TA.) And also *A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life*: pl. as above. (K, TA.) — And *أَرْضٌ زَكِيَّةٌ* *Good, fat land*. (TA in art. *زَكِيٌّ*.)

زَكْوِيٌّ [generally meaning *Of, or relating to, the poor-rate*] is the rel. n. of *زَكَاةٌ*; like as *حَصْوِيٌّ* is that of *حَصَاةٌ*; because the rel. n. re-

duces the word to its original form: *زَكَاةٌ* is vulgar and wrong. (Mṣb.)

زَاكٌ, and its fem. *زَاكِيَّةٌ*: see *زَكِيٌّ*, in three places.

أَزْكِيٌّ *More, or most, profitable*: (Bḍ in ii. 232:) or *better, or best*: (Jel ibid:) *more, or most, pure*: (Bḍ in xxiv. 28:) *more, or most, lawful*, (Bḍ and Jel in xviii. 18,) *and good, or pleasant*: or *more, or most, abundant and cheap*. (Bḍ ibid.) See also *زَكَا* as a noun.

زكى

1. *زَكِيٌّ*, (K,) aor. *يَزْكِي*, inf. n. *زَكَاةٌ*, i. q. *زَكَا*, aor. *يَزْكُو*, as meaning *It increased, or augmented*; (Lḥ, ISd, K, TA;) and *produced fruit*: (TA:) and *تَزْكِيٌّ* signifies the same. (K.) — Also *He thirsted*. (Th, K.)

5: see above; and see art. *زكو*.

زَكِيٌّ: see art. *زكو*.

زل

1. *زَلَّتْ*, [third pers. *زَلَّ*,] aor. *تَزَلُّ*; (§, K;) and *زَلَّتْ*, [third pers. likewise *زَلَّ*,] aor. *تَزَلُّ*; (Fr, §, K;) inf. n. *زَلِيلٌ*, (Lḥ, §, K,) which is of the former verb, (§,) and *زَلَّ*, (Lḥ, K,) also of the former verb, (Mṣb,) and *زَلُّوْا* and *زَلِيْلًا* [or, accord. to the §, this is a simple subst.,] and *زَلِيْلًا* (Lḥ, K) and *مَزَلَّةٌ*, (K,) [all app. of the former verb,] and *زَلَّ*, (Fr, §, K,) which is of the latter verb; (Fr, §;) *Thou slippedst* (K) in mud, or in speech, (§, K,) or in judgment, or opinion, or in religion: (TA:) or you say, *عَنْ مَكَانِهِ*, aor. *يَزَلُّ*, inf. n. *زَلَّ* [&c. as above]; and *زَلَّ*, aor. *يَزَلُّ*, inf. n. *زَلَّ*; the former verb of the class of *ضَرَبَ*; and the latter, of the class of *تَعَبَ*; meaning *he, or it, moved away, or aside, [or slipped,] from his, or its, place*: and *زَلَّ فِي مَنْطِقِهِ*, or *فَعَلِهِ*, aor. *يَزَلُّ*, like *يَضْرِبُ*, inf. n. *زَلَّةٌ*, *he made a slip, or mistake, in his speech, or his action*. (Mṣb.) *فَإِنْ زَلْتُمْ* in the *Kur* ii. 205, means *But if ye turn away, or aside, from entering therein fully*: (Jel:) this is the common reading: but some read *زَلْتُمْ*. (TA.) And you say, *زَلَّ زَلَّةً* *He committed a slip in speech and the like*. (TA.) Accord. to IAth, *زَلِيلٌ* signifies *The passing of a body from one place to another*: and — hence it is metaphorically used in like manner in relation to a benefit: one says, *زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ*, inf. n. *زَلِيلٌ*, meaning *A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one*. (TA.) — *زَلَّ*, inf. n. *زَلِيلٌ* and *زَلُّوْا*, also signifies *He (a man) passed along quickly*: (Ish, K:) and *زَلَّ*, inf. n. *زَلِيلٌ*, *he ran*: and *زَلِيلٌ*, *a light, or an agile, walking or pacing*: (TA:) [and *زَلَّ*, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a *rájiz* says, (§,) namely, Aboo-Moḥammad El-Ḥadhlemee, (TA,) or Aboo-Moḥammad El-Fak'asee, (O.)

إِنَّ لَهَا فِي الْعَامِ ذِي الْقُتُوبِ *
وَزَلَّ النَّيِّبِ وَالْتَصْفِيْقِ *
رُعِيَّةَ مَوْلَى نَاصِحِ شَفِيْقِ *

(§ in the present art.,* and in art. *صَفِيْقٌ*,* and art. *فَتَقَ*, but in this last with *رَبِّ* in the place of *مَوْلَى*, and TA,) [i. e. *Verily they have, in the year of little rain, (thus الفتوق, as here used, is expl. in the § in art. فتق,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, (thus التصفيق, as here used, in expl. in the § in art. صَفِيْقٌ,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate*]: he is speaking of his camels: (§ in art. *فَتَقَ*;) he means that they pass along lightly [so I render *تَزَلُّ*] from place to place in search of herbage: and *النَّيِّبِ* means the place to which they purpose journeying. (§.) — [Hence,] *زَلَّ عُمُرُهُ* + *His life went, or passed, [or glided,] away*. (K, TA.) — *زَلَّتِ الدَّرَاهِمُ*, (§, Mṣb,* K,) aor. *زَلَّ*, (§, Mṣb,) inf. n. *زَلُّوْا*, (§, K,) or *زَلِيلٌ*, (Mṣb,) *The dirhems, or pieces of money, poured out, or forth*: (K:) or *were, or became, deficient in weight*. (§, Mṣb,* K.) — *زَلَّ*, inf. n. *زَلَّ*, (K,) said of a man, (TA,) [and app. of a wolf, (see *أَزَلَّ*),] *He was, or became, light [of flesh] in the hips, or haunches*: (K:) or *زَلَّ* signifies a woman's *having little flesh in the posteriors and thighs*. (§.) — *زَلَّ*, aor. *يَزَلُّ*, accord. to analogy, as an intrans. v., from *أَزَلَّتْ إِلَيْهِ* meaning “I gave to him” of food &c., should signify *He took, or received*: and hence the saying of the lawyers, *وَيَزَلُّ إِنْ عَلِمَ الرِّضَى* *And he shall take, or receive, of the food [if he have knowledge of permission, or consent]*. (Mṣb.) — *زَلَّ* i. q. *دَقَّقَ* [app. as meaning *He, or it, was made, or rendered, thin, or slender*]. (IAḡr, TA.)

2: see the next paragraph, near its end.

4. *ازَلَّهُ*, (K,) inf. n. *إِزْلَالٌ*, (TA,) *He, or it, made him, or caused him, to slip in mud*, (K, TA,) or in speech, or in judgment, or opinion, or in religion; (TA;) and *استزله* signifies the same. (§,* MA, K,* PṢ. [But respecting this latter, see what follows.]) It is said in the *Kur* [ii. 34], *فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا* [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الجنة)]; and one reading is *أَزَالَهُمَا*, i. e. *removed them*: or, as some say, it means *caused them to commit a slip, or wrong action, in consequence of it* [referring to the tree]: or, accord. to Th, *caused them to slip in judgment*. (TA.) And in the same, iii. 149, *أَسْتَزَلَّهُمُ الشَّيْطَانُ* *The Devil made them, or caused them, to slip*: (Jel:) or, as some say, *sought to make them commit a slip, or wrong action*. (TA.) — One says also, *أَزَلَّ فُلَانًا إِلَى الْقَوْمِ* *He sent forward such a one to the people, or party*. (TA.) — And *أَزَلَّهُ عَنْ رَأْيِهِ* *He made him to turn from*

his opinion. (MA.) — And as *زِيلٌ* signifies the “passing” of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) *أَزَّلَ إِلَيْهِ نِعْمَةً* † *He did to him a benefit*: (S, IAth, K:) whence, (TA,) it is said in a trad., *مَنْ أَزَلَّتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا* † *He to whom a benefit is done [let him be grateful for it]*. (A'Obeyd, S, *Mgh, Mgb.) And *أَزَلَّتْ لَهُ نِعْمَةٌ* † *I did to him a benefit*: one should not say *زَلَّتْ* [thus written, app. for *زَلَّتْ*: but see *مَزَلَّ*]. (TA.) And *أَزَلَّتْ إِلَيْهِ* [alone] † *I gave to him*: or *I did to him a benefit*. (Mgb.) And *أَزَلَّتْ مِنْهُ* † *I gave to him of the food and other things*. (IKtt, TA.) And *أَزَلَّ مِنْهُ شَيْئًا* † *He gave to him somewhat of his due*. (S, K.) And *أَزَلَّ عَنْهُ نِعْمَةٌ* † *He drew forth from him a benefit*. (TA.)

10: see 4, in two places.

R. Q. 1. *زَلَزَلَةٌ*, (S, *Mgb, K, &c.) inf. n. *زَلَزَلٌ* and *زَلَزَالٌ* and *زَلَزَالٌ* and *زَلَزَالٌ*, (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Zj, S, Mgb,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the *Kur*, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA,) *He put it, or him, into a state of motion, commotion, or agitation*: (Mgb, K, TA:) or into a state of convulsion, or violent motion. (Zj, TA.) You say, *زَلَزَلَ اللَّهُ الْأَرْضَ* [i. e. *God made the earth to quake*: or to quake violently:] (S:) [or] *put the earth into a state of convulsion, or violent motion*. (Zj, TA.) And *جَاءَ بِالْإِبِلِ يُزَلِّزِلُنَّهَا* † *He came with, or brought, the camels, driving them with roughness, violence, or vehemence*. (TA.) Some say that *زَلَزَلَةٌ* is from *الرَّأْيُ فِي الرَّأْيِ* [i. e. “the making a slip in judgment, or opinion”]: so when one says, *زَلَزَلَ الْقَوْمَ* the meaning is, *The people, or party, were turned away from the right course, and fear was cast into their hearts*. (TA.) It is said in a trad., *أَلْتَمَسُوا وَزَلَزَلْتُمْ* i. e. [O God, rout, defeat, or put to flight, the combined forces, and] *make their state of affairs to be unsound, or unsettled*. (TA.) Accord. to Iamb, *أَصَابَتْ الْقَوْمَ زَلَزَلَةٌ* means *An affrighting befell the people, or party*; from the saying in the *Kur* [ii. 210], *وَزَلَزَلُوا حَتَّى يَعْوَلُوا* [so that the Apostle said]: (L, TA:) or *were vehemently agitated*. (Ksh, Bd.) — *مَا زَلَزَلَتْ قَطُّ مَاءَ أَيْرَدٍ مِنْ* [or *ثَغْبٍ*, as it is written in the explanation of this saying, the latter being app. the right reading], said by Aboo-Shembel, means *I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the pool left by a torrent in the shade of a mountain*. (Az, TA.)

R. Q. 2. *تَزَلَزَلَتْ* *It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion*. (Mgb, TA.) You say, *تَزَلَزَلَتِ الْأَرْضُ* † *The earth [quaked: or quaked vio-*

lently:] *was, or became, in a state of motion, commotion, &c.*: (Mgb:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And *تَزَلَزَلَتْ نَفْسُهُ* † *His soul reciprocated in his chest at death*. (TA.)

زَلٌّ Slippery: (S:) a place in which one slips; (K:) and *زَلٌّ* signifies the same; (S, K:) and *زَلٌّ* [likewise, i. e.] a place in which the foot slips. (TA.) You say *مَقَامٌ زَلٌّ* and *زَلٌّ*, and *زَلٌّ* and *مَقَامَةٌ زَلٌّ*, [A standing-place] in which one slips. (K.) And *زَلٌّ* and *زَلٌّ* † *A slippery [sloping slide or rolling-place &c.]*. (S.) [See also *مَزَلَّةٌ*.]

زَلَّةٌ A slip (S, Mgb, *K) in mud, or in speech; a subst. from *ل* meaning as expl. in the first sentence of this art.; (S, K:) as also *زَلِيلِي*: (S: [but this latter is mentioned by *Lh* and in the *K* as an inf. n.:]) a slip, or lapse; (K:) a fault, a wrong action, a mistake, or an error; (Mgb, K:) or a sin, or crime; (K, *TA:) a fall into sin or crime. (Mgb in art. عشر.) One says, *زَلَّ الرَّجُلُ* † *The man [made a foul slip; or] fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake*: whence the trad., *نَعُوذُ بِاللَّهِ مِنْ زَلَّةِ الْعَالِمِ* [We seek protection by God from the slip of the learned man]: and the well-known saying, *زَلَّةُ الْعَالِمِ زَلَّةٌ الْعَالَمِ* [The slip of the learned man is the slip of the world at large]. (TA.) — A benefit, or good action; (Mgh, *K:) as also *زَلَّةٌ*: (K:) a gift. (Mgb.) — A feast, or repast, that is prepared for guests. (Lth, O, Mgb.) One says, *أَتَّخَذَ فُلَانٌ زَلَّةً* [Such a one made, or prepared, a feast for guests]. (Lth, O, Mgb.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend or relation*: a word of the dial. of El-'Irāk: (Lth, Mgb, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irāk (TA.) And *عَرَسٌ* [as meaning *A marriage-feast*]. (Ish, Az, Mgb, K.) So in the saying, *كُنَّا فِي زَلَّةِ فُلَانٍ* [We were at the marriage-feast of such a one]. (Ish, Az, Mgb, TA.)

زَلَّةٌ: see *زَلَّةٌ*. — Also *A straitened state of the breath* [unless *النَّفْسُ* be a mistranscription for *النَّفْسُ* the soul, which I think not improbable]. (K.)

زَلَّةٌ Stones: or smooth stones: (K:) pl. *زَلَلٌ*. (TA.)

زَلٌّ an inf. n. of *ل*, [q. v.] (Fr, S, Mgb, K,) in two [or three] senses. (K.) — See also *زَلٌّ*, in four places. — Also *A deficiency*: so in the saying, *فِي مِيزَانِهِ زَلٌّ* [In its weight is a deficiency]. (Lh, K.)

زَلَالٌ A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his *Hist. Animalium*, l. v. 19; and he adds, on the authority of *Dmr*, that it is of the

length of a finger, generally marked with yellow spots; and swelling in water such as is termed *ماء الزلال*.] — Hence, [it is said to be] applied to water, as meaning *Cool, or cold*: (TA:) or, so applied, *sweet*: (S:) or *sweet, clear, or limpid, pure, easy in its descent, that slips into the throat*; as also *زَلَالٌ*: (TA:) or *quick in its descent and passage in the throat*, (K, *TA,) *cool, or cold, sweet, clear, or limpid, easy in its descent*; as also *زَلِيلٌ* and *زَلُولٌ* and *زَلَالٌ*. (K.) — And *Clear*, as applied to anything. (TA.)

زَلُولٌ: see *زَلٌّ*: — and see also *زَلَالٌ*.

زَلِيلٌ: see *زَلَالٌ*. — Also [The kind of sweet food called] *فَالُوذٌ* [q. v.]. (Sgh, K.)

زَلِيلَةٌ, an arabicized word from the Pers. *زِيلُو*, (K in art. *زِيلِي*, in the *CK* *زِيلُو*, [“a sort of woollen blanket,”] *A carpet*; syn. *بِسَاطٌ*: (K in the present art. :) a certain sort of *بِسَاطٌ* [or *carpets*, said by Golius to be generally woollen and villous, but by Freytag to be woollen but not villous]: (Mgb:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning a coverlet of woollen, without a pile, neither striped nor painted:] pl. *زَلَالِي*. (S, Mgb, K.)

زَلِيلِي: see *زَلَّةٌ*.

زَلَزَلٌ (S, K) and *زَلَزَلٌ*, and MF adds *زَلَزَلٌ*, (TA,) *Household-goods; or utensils and furniture of a house or tent*; (S, K;) as also *زَلَزَلٌ*. (Sh, TA.)

زَلَزَلٌ Light, or agile; (TA;) as also *زَلَزَلٌ*: (IAar, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also *زَلَزَلٌ*.] — And *A skilful player on the drum*. (Fr, K.)

زَلَزَلٌ: see *زَلَزَلٌ*.

زَلَزَلَةٌ: see what next follows.

زَلَزَالٌ [Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake;] a subst. from R. Q. 1: (Zj, S, Mgb:) or an inf. n. of R. Q. 1, as also *زَلَزَالٌ* and *زَلَزَالٌ* and *زَلَزَالٌ* [which last is often used as a simple subst., as such having for its pl. *زَلَزَالٌ*, and is expl. in *Jel* xxii. 1 as signifying a violent earthquake]. (K.)

زَلَزُولٌ Light, or active, (K, TA,) in spirit and body; (TA;) acute, sharp, or quick, in intellect; clever, or ingenious. (K, TA.) [See also *زَلَزُولٌ*.] — *Lightness, or activity*. (K.) — *Conflict, or fight, and evil condition*. (Sh, K.) One says, *تَرَكَتُ الْقَوْمَ فِي زَلَزُولٍ وَعَلْعُولٍ* (Aq, Sh) i. e. [I left the people, or party,] in conflict, or fight, and evil condition. (Sh, TA.)

زَلَزَالٌ [a pl. of which the sing. is not mentioned,] *Difficulties*; (S, TA;) *trials, troubles, or afflictions*; (K, TA;) and *terrors, or causes of fear*. (TA.) [See also *زَلَزَالٌ*.]

زَلَزَالٌ: see *زَلَزَالٌ*, in two places.

زَلٌّ *Deficient in weight*; applied to a dirhem, (S, Mṣb, K, TA,) and to a deenār: (TA:) pl. زَوَالٌ, (Mṣb,) or زَلَّلٌ. (TA.) One says, مَنْ مِنْ زَوَالٍ [Of thy deenārs are such as are deficient in weight, and of them are such as are of full weight]. (TA.)

أَزْلٌ *Quick, or swift.* (IAḥr, K.) — See also زَلٌّ. — Also *Light [of flesh] in the hips, or haunches:* (AA, S, K:) and *having little flesh in the posteriors and thighs; or having small buttocks sticking together;* syn. أَرْسَخٌ; (M, TA;) in the copies of the K, erroneously, أَشَجٌّ: (TA:) or it signifies one who is *more than أَرْسَخٌ*; (K,* TA;) *whose waist-wrapper will not retain its hold:* (TA:) fem. زَلَّةٌ, (S, K,) applied to a woman; *i. q. رَسَعَةٌ*: (S:) or *having no buttock:* pl. زَلٌّ. (TA.) *الزَّلُّ السَّمْعُ* means *The wolf that has little flesh in the rump and thighs, (الذئب) begotten between the wolf and the she-hyena;* (S, K; [the words الأَرْسَخُ, S, in the K أَرْسَخٌ, S, here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الزَّلُّ) is inseparable: (S:) or, accord. to IAḥr, الزَّلُّ primarily signifies *the small in the buttock:* and as an epithet applied to the wolf, *the light, or active;* and it is said to be from زَلٌّ signifying “he ran.” (TA.) It is said in a prov., *هُوَ أَسْمَعُ مِنَ السَّمْعِ* [He is more quick of hearing than the سمع that is lean in the rump and thighs; or than the light, or active, سمع]. (S, TA.) — *قَوْسٌ زَلَّةٌ* A bow from which the arrow slips, by reason of the rapidity with which it goes forth. (K.)

إِزْلٌ [said by Freytag to be written in the CK إِزْلٌ, but in my copy of that edition it is إِزْلٌ] is a word uttered on the occasion of the زَلَّةُ, (so in copies of the K,) or on the occasions of زَلَّلٌ: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally إِزْلٌ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from الزَّلُّ [i. e. “straitness, distress,” &c.], and of the measure فَعْلَعِلٌ. (TA.)

مَزَلَّةٌ: see the next paragraph. [Its primary signification is probably *A cause of slipping:* compare مَبْحَلَةٌ and مَجْبَنَةٌ &c.]

مَزَلَّةٌ and مَزَلَّةٌ, (S, Mṣb, K,) the former the more chaste, (Mṣb,) the latter mentioned by AA, (TA,) *A slippery place;* (S, Mṣb, K, TA;) such as a smooth rock, and the like; and such the مَزَلَّةُ is said to be. (TA.) [See also زَلٌّ.] — The former is also an inf. n. of 1 [q. v.]. (K.)

مَزَلٌّ One who bestows many benefits (K, TA) and gifts. (TA.)

زلج

1. زَلَجَ, aor. زَلَجَ, inf. n. زَلَجٌ and زَلَجَانٌ and زَلَجٌ; and انزَلَجَ; *He went a gentle pace:* and he walked, or ran, quickly: (L:) or زَلَجٌ signifies the being quick in going and in other things: and the going quickly: (TA:) and زَلَجَانٌ, the advancing, or preceding, (O, K, TA,) quickly, (O,) or in journeying: (TA: [see also زَلَجَانٌ:]) or, as some say, the going a gentle pace. (TA.) You say of a she-camel, زَلَجَتْ, aor. زَلَجَتْ, inf. n. زَلَجٌ, *She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness.* (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly into the entrance of the gullet, by reason of vehemence of thirst.* (TA.) You say also, زَلَجَتْ رِجْلُهُ *His foot slipped;* as also زَلَجَتْ. (AZ, L and TA in art. زَلَج.) And مَرَّ يَزَلِجٌ, inf. n. زَلَجٌ and زَلِجٌ, *He, or it, passed, going lightly upon the ground.* (S, K.) And, of an arrow, يَزَلِجُ عَلَى وَجْهِ الْأَرْضِ [app. *It goes along lightly upon the ground*]: and يَمِضِي مَضَاةً زَلِجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. زَلَجَ, inf. n. زَلَجٌ, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot.* (TA. [See also زَلَجَ.]) — زَلَجَ, aor. زَلَجَ, also signifies *He escaped from difficulties, troubles, or distresses.* (TA.) — And *He drank vehemently of anything.* (TA.) — See also 4.

2. زَلَجَ, inf. n. تَزَلِجٌ, *He uttered, and made current, his words, or speech,* (K, TA,) and an ode, or an oration. (TA.) — And تَزَلِجٌ signifies also *The stricing to retain life with a bare sufficiency of the means of subsistence;* التَزَلِجُ being expl. by مَدَاغَةَ الْعَيْشِ بِالْبُلْغَةِ. (K.)

4. اَزَلَجَ السَّهْمُ *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot.* (TA. [See also 4 in art. زَلَج.]) — اَزَلَجَ الْبَابَ *He closed, or made fast, the door with the مزلاج* [q. v.]; (S,* K;) as also زَلَجَهُ, (K,) inf. n. زَلَجٌ. (TA. [See, again, 4 in art. زَلَج.])

5. تَزَلَجَ *He, or it, slipped, or slid along or down;* syn. تَزَلَّقَ: (S, TA:) *his foot slipped.* (KL. [See also 5 in art. زَلَج.]) — One says of an arrow, يَتَزَلِجُ عَنِ الْقَوْسِ or يَتَزَلِجُ [It slips from the bow]. (S and K, accord. to different copies.) — Also *He persevered, or persisted, in drinking the beverage called نَبِيذٌ,* (Lḥ, K, TA,) and wine; (Lḥ, TA;) like تَسَلَّجَ. (TA.)

7: see 1, first sentence: — and see also 5; and مزلاج, and زلوج.

زَلَجٌ, as an epithet applied to a place, (S, TA,) *Slippery;* syn. زَلَقٌ [and زَلَقٌ]; [like زَلَجٌ;] as also زَلَجٌ (S, K) and زَلِجٌ. (TA.) — See also زَلَجٌ. — [Explained by Freytag as meaning “Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum,” on the authority of Meyd, it is app. a mistranscription for زَلَجٌ, q. v.; or it may be a dial. var. of the latter.]

زَلَجٌ: see the next preceding paragraph.

زَلِجٌ *Smooth rocks;* (K;) because the feet slip from them. (TA.)

زَلِجِي, like جَمَزِي [in measure and meaning], and زَلِجَةٌ, (K, TA,) and زَلِجٌ, (TA,) applied to a she-camel, *Quick, or swift,* (K, TA,) *in pace, or journeying:* or, as some say, *that quickly finishes in being milked.* (TA.)

مَزَلَجٌ: see مزلاج.

زَالِجٌ *Quick, or swift;* (K;) as also زَالِجٌ, applied to anything. (Ḥam p. 764.) See also زَالِجِي. [And see زَلِجٌ.] — An arrow, such as is called قَدَحٌ, *that slips (يَنْزَلِجُ) quickly from the hand,* (K, TA,) or *from the bow.* (TA.) See also زَالِجٌ. — Applied to a well, *i. q. زَلِجٌ* [q. v.]. (TA in art. زَلِج.) — عَقَبَةٌ زَلِجَةٌ *A far-extending, long [stage of a journey];* (Lḥ, K;) as also زَلِجٌ. (Lḥ, K in art. زَلِج, and TA. [In the CK, in this art. and in art. زَلِجٌ, عَقَبَةٌ: in my MS. copy of the K, in this art., عَقَبَةٌ; but in art. زَلِجٌ, which is the right reading. See also زَلِجٌ.]) So in the saying, *سَرْنَا عَقَبَةً زَلِجًا* [We journeyed a far-extending, long stage]. (Lḥ, TA.)

زَلِجِي: see زَلِجٌ: — and its fem., with ة: see زَلِجِي.

زَالِجٌ: see زَلِجٌ. — Also An arrow that slips (يَنْزَلِجُ or يَنْزَلِجُ [see 5]) from the bow; (S, K;) and so زَلِجٌ [q. v.]: (K:) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned from it to the butt: (TA.) — Also Escaping from difficulties, troubles, or distresses. (K.) — And Drinking vehemently (K) of anything. (TA.)

مَزَلِجٌ, written in Freytag's Lex. مَزَلِجٌ, there expl. as meaning *Quickly, or swiftly, passing;* on the authority of the Deewán el-Hudhaleeyeen.]

مُزَلِجٌ *Small in quantity or number:* (K:) a mean, paltry, small, or little, gift: (S, TA:) one that is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable,

or contemptible. (K̄.) [See also **مَزْلَجٌ**.] — Love (حُبٌّ [in the CK, erroneously, حَبٌّ]) that is not pure, or not genuine. (K̄.) — *Having little taste.* (Ḥam p. 404.) — *Small in body.* (Ḥam ibid.) — And hence, (Ḥam ibid.,) A man (K̄) deficient, or defective, (K̄, Ḥam,) in manliness, or manly virtue or moral goodness, (Ḥam,) and weak: (TA:) or defective in make: and deficient in prudence, or discretion, and precaution, or sound judgment, or firmness of mind or of judgment: (TA:) and niggardly. (K̄.) — One who is consociated with a people, not being of them: (S, K̄, TA:) or, as some say, *i. q.* دَعَى [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (TA.) — Also Life striven to be retained (مَدَافِعُ) with a bare sufficiency of the means of subsistence. (TA.)

مَزْلَاجٌ (S, K̄) and **مَزْلَاجٌ** (K̄) [A kind of latch, or sliding bolt; like **مَزْلَاقٌ** and **مَزْلَاقٌ**;] a [thing like the] مَغْلَاقُ, except that it is opened with the hand, whereas the مَغْلَاقُ is not to be opened save with the key: (S, K̄:) a wooden thing by means of which one closes or makes fast [a door]: (Ḥam p. 764; in explanation of the former word:) so called because of the quickness with which it slips (لِسْرَعَةٍ أَنْزِلَاجِهِ): but ISh describes the kind of مَزْلَاجُ used by the people of El-Başrah as having a crooked iron key, which slips into a hole in the door, by means of which the door is locked: pl. مَزْلَاجٌ. (TA.) — Also the former word, applied to a woman, *Having little flesh in her posteriors, or posteriors and thighs; or having small buttocks, sticking together; syn. نِسْكَاءٌ.* (S, K̄.)

زلج

1. **زَلَجَتْ رِجْلُهُ**, aor. َ , inf. n. **زَلُوجٌ**, *His foot slipped;* (AZ, A, L, TA;) like **زَلَجَتْ**; (AZ, L, TA;) as also **تَزَلَجَتْ**. (A.) — [Hence,] one says of water, **زَلَجَ عَنِ الصَّخْرَةِ** [It slipped, or slid down, from the rock]. (A, TA.) And of an arrow, **زَلَجَ عَلَى وَجْهِ الْأَرْضِ ثُمَّ يَمْضِي** [It slides along upon the ground; then penetrates]. (A, TA.) [See also **زَلَجَ**.] And **زَلَجَ فِي مَشْيِهِ** [He hastened, or was quick, in his going, or gait. (A, TA.) [See also **زَلَخَانٌ**.] And **زَلَجَ مِنْ فِيهِ كَلَامٌ** [Speech slipped from his mouth]. (A.) — **زَلَجَهُ بِالرُّمْحِ**, aor. َ , (K̄,) inf. n. **زَلُوجٌ**, (TA,) *i. q.* زَجَّهُ [He pierced him, or thrust him, with the pointed iron foot of the spear]; (K̄;) as also **زَجَّهُ**. (TA.) — And **زَلَجَ رَأْسَهُ**, inf. n. **زَلُوجٌ**, *He broke his head so as to slit, or cleave, the skin; syn. شَجَّهُ.* (Kr, TA.) — **زَلَجَ**, aor. َ , (K̄,) inf. n. **زَلُوجٌ**, (TA,) *He was, or became, fat.* (K̄.) **زَلَجَتْ** is said of camels, meaning *They were, or became, fat.* (TA.)

2. **زَلَجَهُ**, inf. n. **تَزْلِجٌ**, *He made it, or rendered it, smooth.* (K̄.) — [And app. *He, or it, made*

him to slip: see its pass. part. n., below.] — See also a verse cited voce **زَلَجَتْ**.

4. **اَزْلَجَ قَدَمَهُ** *He, or it, made his foot to slip.* (A, TA.) — [Hence,] **اَزْلَجَ السَّهْمَ** [He made the arrow to slide along upon the ground: see 1, third sentence]. (A, TA.) [See also 4 in art. **زَلَجَ**.] — **اَزْلَجَ الْبَابَ** *He closed, or made fast, the door with the مَزْلَاقُ [q. v.].* (A, TA.) You say, [so in my copy of the A, but app. it should be "you do not say,"] **أَزْلَجْتُ الْبَابَ** when you require, for opening it, a key. (A.) [See, again, 4 in art. **زَلَجَ**.]

5. **تَزَلَجَ** [*He, or it, slipped, or slid along or down*]: see 1, first sentence: and see **زَلَجَتْ**. [See also 5 in art. **زَلَجَ**.]

زَلُوجٌ *A slippery place, from which the feet slip because of its moistness (S, K̄) or its smoothness; (K̄;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also **زَلُوجٌ**. (K̄.)* And one says also **مَزَلَّةٌ زَلُوجٌ** [using the latter word as a corroborative]. (TA.) — It is also an inf. n. used as an epithet; (TA;) meaning † *Slippery*; (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA;) like **زَلُوجٌ**; (S, TA;) as also **زَلُوجٌ**. (A, TA.) [In this sense, **زَلُوجٌ** is said in the A to be tropical: app. because it is an inf. n. used as an epithet.] It is also applied to a well (رَكِيَّةٌ), meaning *Smooth and slippery at its top [or mouth], so that he who stands upon it slips into it*; (TA;) and so **زَلُوجٌ**, (S, TA,) and **زَلُوجٌ**. (TA.) — Also *The limit, or extreme limit, to which an arrow is shot*: (S, K̄:) a rájiz says,

* مِنْ مِائَةِ زَلُوجٍ بِيَرْبِيعِ غَالِ *

[app. meaning *From a hundred fathoms, a limit, or an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and غَالٌ being used by poetic license for غَالٌ*: (S:) or, accord. to ADK, **زَلُوجٌ** here signifies the furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance: or, accord. to Lth, the raising the hand, or arm, in shooting an arrow to the furthest possible distance: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also **زَلُوجٌ**.]

زَلُوجٌ: see the next preceding paragraph, in two places.

زَلَجَتْ: see **زَلَجَتْ**, below.

زَلَخَانٌ and **زَلَخَانٌ** † *The advancing, or preceding, accord. to the K̄, in going, or gait, but accord. to the parent-lexicons, in haste, or quickly; as also زَلْجَانٌ [i. e. زَلَخَانٌ, which is an inf. n.; and in like manner زَلَخَانٌ and زَلَخَانٌ, accord. to the TK̄, are inf. ns., of which the verb is **زَلَجَ**, aor. َ ; though it is more probably َ].* (TA.)

زَلُوجٌ: see **زَلُوجٌ**. — Also *A quick, or swift, she-camel.* (TA.) [See also **زَلُوجٌ**.] — And **عَقْبَةُ زَلُوجٌ** [i. e. عَقْبَةٌ, see **زَلُوجٌ**.] *A long, far-extending [stage of a journey].* (TA.)

زَلُوجٌ: see the next paragraph.

زَلَجَتْ *A sloping slide (زُحْلُوفَةٌ, S, K̄) down which children slide.* (S.) [In one copy of the S, **يَتَزَلَجُ** **مِنْهَا الصِّبْيَانُ**: in two other copies, **يَتَزَلَجُ**: and in one of these, **عَلَيْهَا** is put in the place of **مِنْهَا**.] — Also † *A pain that attacks in the back, (A, K̄,) which consequently becomes hard, or rigid, and rough, (K̄,) depriving one of the power of motion (A, K̄) by reason of its violence: (A:) and some pronounce the word **زَلَجَتْ**, without tesheed to the J; and some, erroneously, with ج: (TA:) or it is a disease that attacks in the back and the side: (ISd, TA:) [and **زَلُوجٌ** appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:*

* وَصِرْتُ مِنْ بَعْدِ الْقَوَامِ أَبْرَحًا *
* وَزَلَجَ الْدَّهْرُ بظَهْرِي زَلَجًا *

[app. meaning, *And I have become, after goodness of stature, or symmetry, or justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion.*] (S, TA.)

عَنْقٌ زَلُوجٌ † *A vehement [pace of the kind termed] عَنْقٌ [q. v.].* (TA.)

يَزْلُجُ † *An arrow that slides along (يَزْلُجُ) upon the ground, and then penetrates.* (A, TA.) [See also **زَلُوجٌ**.]

مَزْلُوجٌ, applied to a man, † *Mean, ungenerous, or sordid; [as though] repelled, and made to slip, from generosity: — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, mean, paltry, scanty, or deficient.* (A, TA.) [See also **مَزْلُوجٌ**.]

مَزْلَاقٌ [A kind of latch, or sliding bolt; also called **مَزْلَاقٌ**, q. v., and **مَزْلَاقٌ**]; *a thing with which doors are made fast without its being [itself] made fast [or locked].* (A, TA.)

زعب

Q. 4. **اَزْلَعَبَ**, (K̄,) inf. n. **اَزْلَعَابٌ**, (S in art. **زَعَبٌ**), said of a torrent, *It was, or became, copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another.* (S, K̄.) Accord. to the S, and AḤei, the J is augmentative; [as it is said with equal reason to be in **اَزْلَعَبَ**]; but accord. to the K̄, it is radical, and therefore this is its proper place, not art. **زَعَبٌ**. (TA.) — Also *i. q.* **اَزْلَعَبَ**, [q. v.,] said of hair. (TA in art. **زَلْعَبٌ**) — And **اَزْلَعَبَ السَّحَابُ** *The clouds were, or became, dense, or thick.* (K̄.)

مَزْلَعَبٌ *A torrent that is copious, and impelled in its several parts, or portions, by the impetus of*

one part, or portion, acting upon another, (§ in art. زعب, and K, and TA,) having much rubbish or many small particles or fragments [borne on its surface]. (TA.) [See also زاعب.] — Also a dial. var. of مززعب, [q. v.,] applied to a young bird. (TA.)

زغب

Q. 4. اززعب, said of a young bird, *Its feathers came forth*: (§ in art. زغب, and K:) or *its feathers began to come forth*, (Lth, TA,) before their becoming black. (TA.) Also said of plumage, *It began to come forth*. (Lth, TA.) And said of hair, (§ in art. زغب, and K,) as also اززعب, (TA,) *It grew forth after having been shaven*: (§, K:) *it began to grow forth, soft*: and said of the hair of an old man, i. q. ازغاب [it was, or became, downy]. (TA.) Accord. to the §, and AHei and IKt and others, it belongs to art. زعب, like as اززعب is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.)

زلف

1. زلف: see 2: — and see also 8, in three places.

2. زلفه, (O, TA,) inf. n. تزليف, (O,) *He did it previously, or beforehand*; namely, a thing; (IAqr, O, TA;) as, for instance, an evil action; (O, TA;) and so زلفه; (IAqr, TA;) syn. أسلفه, (O, TA,) and قدمه. (IAqr, O, TA.) — زلف الناس, inf. n. as above, *He disquieted, or agitated, the people, step by step*: (Ibn-'Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.) — زلف في حديثه, (inf. n. as above, K,) *He added, or exaggerated, in his discourse, or narration*; (IDrd, O, K;) as also ذرف. (IDrd, O.)

4. ازلفه *He made, brought, or drew, him, or it, (namely, a thing, TA,) near*. (§, Mgh, Mṣb, TA.) Hence, in the Kur [xxvi. 90 and l. 30], *وازلفت الجنة للمتقين* *And Paradise shall be brought near to the pious*: meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA.) [ازدلف also signifies the same as ازلفه (agreeably with analogy); as is shown by what here follows:] it is said in a trad. of Moḥammad El-Bákir, *إلا عيشك إلا، ما لك من عيشك إلا، لذة تزدلف بك إلى حيايمك* [i. e. *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*]. (O, TA.) And ازدلفه means *He, or it, brought him near to destruction*. (TA.) — Also *He collected it together*; (Mṣb, TA;) namely, a thing. (Mṣb.) Hence, in the Kur [xxvi. 64], *وازلفنا ثم الآخريين*, [And we collected there the others]. (TA.)

5: see the next paragraph.

8. ازدلف, (Mgh, Mṣb,) originally ازتلف, (Mṣb,) or ازدلفوا, and تزلفوا, (§, O, L, K,) *He, or they, approached, or drew near*: (Mgh, O, L, Mṣb, TA: in the K, تفرقوا is erroneously put for تزلفوا: TA:) or (O, accord. to the K “and”) *advanced; or went forward, or before*: (§, O, K:) إليه [to

him, or it], (Mgh, K,) and منه [which means the same, as after دنا &c.]: (TA, and Har p. 452:) [and زدلف and زلفوا, inf. n. app. زلف and زلف, signify the same: for] you say also, زدلف إليه *He drew near to him, or it: and زدلفنا We advanced, or went forward, to him, or it*: (TA:) and زلف signifies the act of *advancing, or going forward*, (A'Obeid, §, TA,) from place to place; as also زلف. (TA.) One says, زدلف السهم إلى كذا *The arrow approached, or drew near, to such a thing*. (Mṣb.) And it is said in a trad., *فإذا زالت الشمس فأزدلف إلى الله فيه بركتين*, meaning *تقرب* [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs*]. (TA.) — See also 4, in two places.

زلف: see زلفه.

زلف: see its accus. case voce زلفه, near the end of the paragraph.

زلف *A meadow*; syn. روضة; (TS, K;) and so زلفه: (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, *ثم يرسل الله مطراً فيغسل الأرض حتى يتركها كالزلفه* [Then God will send rain, and it will wash the earth so that it will leave it like the meadow]: but in this instance, several other meanings are assigned to it: see زلفه below. (TA.)

زلف: see زلفه, in two places: — and see also زلفه, in five places.

زلف: see its accus. case voce زلفه, near the end of the paragraph.

زلفه i. q. قرابة [i. e. *Nearness, with respect to rank, degree, or station*]; (§, Mgh, O, Mṣb, K;) as also زلفي, (§, Mgh, O, Mṣb,) and زلف. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place or situation*: for SM immediately adds,] hence, in the Kur [lxvii. 27], *فَلَمَّا رَأَوْهُ زُلْفَةً*, [as though meaning *But when they shall see it in a state of nearness*: but] Zj says that the meaning is, *but when they shall see it (i. e. the punishment) near (قريباً)*: and several authors say that زلفه is sometimes used in the sense of *قريب*, as is stated in the 'Ináyeh. (TA.) And *Station, rank, grade, or degree*; as also زلفي, (§, O, K, TA,) and زلف, (TS, K,) and زلف: (K, TA:) pl. of the first زلف: (§, TA:) or (K) زلفي is a quasi-inf. n.; (§, K;) and such it is in the saying in the Kur [xxxiv. 36], *وَمَا أَمْوَالِكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقْرِبَتِكُمْ عِنْدَنَا زُلْفَى*, as though meaning *أزدلفاً* [i. e. *And neither your riches nor your children are what will bring you near to us in advancement*: but here it may be well rendered, *in station*]: (§:) accord. to Ibn-'Arafah, زلفي signifies the *bringing very near*: (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زلفه is very strange, and unknown; the correct pl. of this last word being زلف. (MF, TA.) — Also *A portion* (§, K) *of the first part*

(§) of the night, (§, K,) *whether small or large*: so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زلفات and زلفات (§, K) and زلفات and زلفات: or زلف signifies the *hours, or periods*, (ساعات,) of the night, *commencing from the daytime, and the hours, or periods, of the daytime, commencing from the night*: (K:) and its sing. is زلفه. (TA.) وزلفاً من الليل, in the Kur [xi. 116], means *And at sunset and night-fall (the مغرب and the عشاء)*: (Zj, TA:) some read زلفاً, with two dammehs; which may be a sing., like حليم; or a pl. of زلفه, like أسر is of أسرة, with damm to the س in each: [but this is not a parallel instance; for أسر is a coll. gen. n. of which أسرة is the n. un., and the latter is not of the same measure as زلفه:] and some read زلفاً, which is a pl. [or rather coll. gen. n.] of زلفه, like as در is of درة; (K, TA;) or pl. of زلف, like as قرب is of قريب, and غروب of غريب: (TA:) and some read زلفي, in which the alif [written ي] is a denotative of the fem. gender. (K, TA.) — See also the next paragraph.

زلفه *A full [reservoir of water such as is called]* مضعه: (§, K:) pl. [or rather coll. gen. n.] زلف: (§:) so, accord. to Sh, in the trad. mentioned voce زلف: (TA:) or زدلف signifies *full watering-troughs*, (K,) as pl. [or coll. gen. n.] of زلفه: (TA:) or *a full watering-trough*. (K.) Also *A [bowl such as is called] صحفة*; (K;) and so زلفه; (Ibn-'Abbád, K;) of which the pl. is زلف: (TA:) or *a full صحفة*; and its pl. [or coll. gen. n.] is زدلف. (Lth, TA.) Also *A green [vessel of the kind called] اجانة*: (K:) so says AO: pl. [or coll. gen. n.] زدلف; and مزالف likewise signifies *green* اجاجين [app. as an anomalous pl. of زلفه or of زلف, like as مشابه is of شبه]; both, also, mentioned on the authority of AO. (TA.) — Also *A mother-of-pearl-shell, or an oyster-shell*; syn. صدفة: (K:) Kt says that the زلفه in the trad. mentioned above voce زلف has been expl. as meaning *the محارة*, i. e. *the صدفة*; but he adds, I know not this explanation, unless a pool of water be called محارة because the water returns (يحور) to it and collects in it. (TA.) — Also *A smooth rock*: (K:) so, too, said to mean in the same trad.: and some read الزلقة. (TA.) And *Rugged ground*. (K.) And *Swept ground*. (K.) And *An even part of a soft mountain*. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) زدلف. (K.) — See also زلف. — Also *A mirror*: (O, K:) [in the CK, المرأة is put in the place of المرأة:] [like زلفه:] mentioned by IB on the authority of Aboo-'Amr Ez-Záhid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the *face thereof*; (K;) as is said by IAqr. (TA.)

زلفي: see زلفه, in four places.

زلف: see زلفه, in four places.

ing: (O, K:) so says IF. (O.) [In the CK, عَقْبَةٌ is erroneously put for عَقْبَةٌ.]

زَيْفٌ *Advancing; or going forward, or before.* (O, K.) [It is said in the TA that the *الْمَتَقَدِّمُ* as the explanation of *الزَيْفُ* is erroneously put in the copies of the K for *التَّقَدُّمُ*: but this assertion is app. itself erroneous.] See زَلْفَةٌ, near the end of the paragraph.

[أزلفٌ expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo naso prælitus ejusque recto ac parvo mucrone*, is a mistake for أذلفٌ, thus written in my copy of the KL.]

[أزلفٌ and أزلفى expl. by Freytag as meaning *Copia parva, cætus hominum parvus*, as on the authority of El-Meydānee, are app. mistakes for أزلفةٌ and أزلفى.]

مَزْلَفَةٌ *Any town (قَرْيَةٌ) that is between the desert and the cultivated land: pl. مَزَالِفٌ (S, K:); the latter is syn. with مَرَاغِيلٌ, signifying the towns (بِلَادٌ) that are between the cultivated land and the desert; (S:); or, between the desert and the بحر [i. e. sea or great river]; such as El-Ambār and El-Kādiseeyeh. (M, TA.) — [The pl.] مَزَالِفٌ also signifies *Places of ascent; or steps, or stairs, by which one ascends: (K:);* because they bring one near to the place to which he ascends. (TA.) = For the pl. مَزَالِفٌ, see also زَلْفَةٌ.*

زق

1. زَقَى, aor. ٤, (K,) inf. n. زَقَى; (TA;) and زَقَى, aor. ٤, (K,) inf. n. زَقَى; (TA;) *He slipped; syn. زَلَّ (K, TA:);* for which زَلَّ is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And زَقَتْ رِجْلَهُ, (S,) or الْقَدَمُ, (Mṣb,) aor. ٤, inf. n. زَقَى, (S, Mṣb,) *His foot, (S,) or the foot, (Mṣb,) slipped, (S,) or did not remain firm, or fixed, in its place. (Mṣb.)* The former is also said of an arrow, [app. as meaning *It slid along the ground,*] like زَهَقَ [q. v.]. (JK in art.

زَهَقَ) — زَقَى, aor. ٤, (K,) inf. n. زَقَى; (TA;) *He removed him from his place. (K, TA.)* Hence the reading of Aboo-Jaḡfar and Nāfi', [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ [And verily they who have disbelieved almost] smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee. (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) — زَقَى رَأْسَهُ, (S, K,) aor. ٤, inf. n. زَقَى, (S,) *He shaved his head; as also ٤ زَلَقَهُ; and ٤ زَلَقَهُ, (S, K,) inf. n. تَزَلَّقَ; (S:);* IB says that, accord. to 'Alee Ibn-Hamzeh, it is only زَبَعَهُ, with ب; and that الزَّبَعِيُّ means the

plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head ٤ زَلَقَهُ, [whether with or without teshdeed is not shown,] and ٤ زَلَقَهُ. (TA.)

2. زَقَى, [inf. n. تَزَلَّقَ,] *He made a place slippery, (K, TA,) so that it became like the مَزْلَقَةٌ; and thus too though there be no water therein. (TA.) — Accord. to the O and K, [the inf. n.] تَزَلَّقَ also signifies *The anointing the body with oils and the like, so that it becomes like the مَزْلَقَةٌ; to which is added in the O, and though it be without water: but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the anointing the body with oils and the like; as in the L and the Tekmileh. (TA.) — See also 4. — And see 1, last sentence. — زَقَى الْحَدِيدَةَ *He made the iron thing to be always sharp. (K.) — زَقَى بَصَرَهُ, inf. n. as above, *He looked sharply, or intently, at him, or it. (Ez-Zejjājee, TA.) — See also 2, last sentence, in art. دلص.****

4. زَلَقَهُ *He made him to slip; as also ٤ زَلَقَهُ. (K.)* All the readers except those of El-Medcneh read, [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ meaning [And verily those who have disbelieved] almost make thee to fall by their looking hard at thee, with vehement hatred: so accord. to El-'Otbee: or the meaning is, + [almost] smite thee with their [evil] eyes: (TA:) [it is also said that] زَقَى فَلَانًا بِبَصَرِهِ means † he looked at such a one with the look of a person affected with displeasure, or anger: (K:) or so زَقَى إِلَى فَلَانٍ فَزَلَقَهُ بِبَصَرِهِ: (Jm, TA:) and in this sense, also, is expl. the saying in the Kur mentioned above. (TA.) One says also زَقَى رِجْلَهُ, (S,) or الْقَدَمُ, (Mṣb,) *He made his (another's) foot to slip, (S,) or he made the foot not to remain firm, or fixed, in its place; and so ٤ زَلَقَهُ. (Mṣb.) — زَلَقَتْ, said of a camel, (S, K, TA,) and of a mare, (TA,) *She cast her young one; syn. أَسْقَطَتْ; (S, TA:);* or أَجْبَضَتْ [q. v.]: (K:) or she (a mare) cast forth her young one completely formed: or, as some say, [her foetus] not completely formed: (JK:) and you say also, زَلَقَتْ بِجَنِينِهَا, like أَمْلَصَتْ بِهِ [q. v.]: (Abu-l-'Abbās, TA in art. ملص:) or زَلَقَتْ وَوَلَدَهَا is said of a female [of any kind], and means she cast forth her young one before it was completely formed. (Mgh.) — See also 1, last sentence.*

5. تَزَلَّقَ *He, or it, slipped, or slid, along; (KL:);* like تَزَلَّجَ. (S and TA in art. زلج. [See also 1.]) One says, تَزَلَّقَتِ الْعُدَّةُ بَيْنَ الْجِلْدِ وَاللَّحْمِ, meaning [The ganglion slipped about between the shin and the flesh]. (M in art. ديص.) — [Also *It was, or became, smooth, or slippery: a signification indicated in the M, in art. ملس, where it is coupled with اسْتَوَى.*] — *He anointed his body with oils and the like. (JK.) — He ornamented, or adorned, himself; (Aboo-Turáb, K, TA:);* as also تَزَلَّقَ: (Aboo-Turáb, TA:) and led an easy, and a soft, or delicate, life, so that his colour, and the exterior of his skin, had a shining, or glistening. (K, TA.)

زَلَقَى: see the next paragraph.

زَلَقَى, (S,) or زَلَقَى [alone], (K,) which is originally an inf. n., (S,) and ٤ زَلَقَى and ٤ زَلَقَى (K) and ٤ زَلَقَتْ and ٤ مَزَلَقَتْ and ٤ مَزَلَقَتْ, (S, K, TA, [the last two erroneously written in the CK مَزَلَقَتْ and مَزَلَقَتْ,]) all signify the same; (K:); *A slippery place; a place on which the foot does not remain firm, or fixed. (S, TA.)* Hence, in the Kur [xviii. 33], فَتَضْبِحْ صَعِيدًا زَلَقًا, i. e., [So that it shall become] smooth ground, with nothing in it, or with no plants in it: or, accord. to Akh, such that the feet shall not stand firmly upon it. (TA.) A poet says, (TA,) namely, Moḡammad Ibn-Besheer, (Ḥam p. 551,)

• قَدَّرْ لِرِجْلِكَ قَبْلَ الْخَطْوِ مَوْعِبًا
• فَمَنْ عَلَا زَلَقًا عَنْ غِرَّةِ زَلَجًا

[Appoint for thy foot, before the stepping, its place upon which it shall fall, or, as in the Ḥam p. 522, simply its place, (مَوْعِبًا)] for he who goes upon a slippery place, in consequence of inadvertence, slips]. (TA.) — زَلَقَى also signifies The rump of a horse or similar beast. (S, K, TA.)

زَلَقَى: see the next preceding paragraph. — Applied to a man, *Quickly angry (O, K) at what is said. (O.) — And, (T, S, K,) as also ٤ زَمَلَقَى (T, S, and K in art. زملقى) and ٤ زَمَلَقَى and ٤ زَمَلَقَى (S, and K in art. زملقى), applied to a man, (T, S,) *Qui semen emittit quum verba mulieri facit, sine congressu: (T, TA:);* or *qui semen emittit ante initum. (S, K.)**

زَلَقَةٌ *A smooth rock; (K:);* as also زَلَفَةٌ. (K in art. زلف.) — And, (AZ, K,) as also the latter word, (AZ, TA,) *A mirror. (AZ, K. [In the CK, المِرْآةُ is erroneously put for المِرْآةُ.]])*

زَلَقَةٌ *A quick, or swift, she-camel; (AZ, K:);* as also زَلُوجٌ. (AZ, TA.) — And زَلُوجٌ [and زَلُوجٌ and زَلُوجٌ, in the CK, erroneously, عَقْبَةٌ,] *A far-extending [stage of a journey]. (K, TA.)*

زَلَقَى, i. q. سَقَطَ [meaning *A young one, or foetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest]. (S, K.)*

زَلَقَى: see زَلَقَى.

زَلَقَى *The smooth peach; (S, K:);* called in Pers. شِيْفَتَه رَسَكٌ. (S.)

زَمَلَقَى and زَمَلَقَى and زَمَلَقَى: see زَمَلَقَى.

زَيْحٌ *A wind swift in its passage. (Kr, TA.)*

الزَّلَاقِيُّ the name of a shield belonging to the Prophet; meaning *That from which the weapon slips off, so that it does not wound the bearer. (TA.)*

أَزَقَى (K in art. دلص) *Hairless and glistening in body. (TK in that art.)*

مَزَلَقَى: see زَلَقَى.

مَزْلَقَةٌ: see **زَلَقٌ**. [Hence,] one says, **هُوَ عَلَى مَزْلَقَةِ الْبَاطِلِ** [He is on the slippery way of false religion or the like]. (MF voce **جَادَةٌ**, q. v.)

مَزْلَقٌ i. q. **مَزْلَجٌ**, (K,) a dial. var. of the latter word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key. (S, K.) — Also A mare [or other female (see 4)] that often casts her young; (S, K;) i. e., that usually does so; and applied in this sense to a camel. (TA.)

زَلَمَ

Q. 1. **زَلَمَهُ** He swallowed a gobbet, or morsel, or mouthful. (TA.) — [The inf. n.] **زَلَمَةٌ** signifies [also], accord. to IB, The being wide, broad, or ample. (TA.)

زَلَمَ The sea; from **زَلَمَةٌ** meaning as expl. above; as also **قَلَزَمَ**. (IKh, TA.)

زَلَمَ i. q. **حَلَقَوْمٌ** [The windpipe]. (IDrd, S in art. **زَقَمَ**, L, and K.) — Also The **خُرْطُومُ** [i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAqr, [the proboscis] of an elephant. (TA.)

زَلَمَ

1. **زَلَمَهُ**, (aor. **زَلَمَ**, inf. n. **زَلَمٌ**, TK,) He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, K.) — † He made his gift little, or small, in quantity or amount; (S, K;) [as though he cut off something from it;] in [some of the copies of] the S, [but not so in mine,] **زَلَمَهُ**. (TA.) — He filled (S, K) a watering-trough, or tank, (S,) or a vessel; (K;) as also **زَلَمَهُ**, inf. n. **تَزْلِيمٌ**. (AHn, K.)

2. **زَلَمَ السَّهْمَ**, (S, K,*) inf. n. **تَزْلِيمٌ**, (K,) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (S:) [he shaped it well:] or he made it even and supple. (K.) And **زَلَمَ** is said of anything as meaning Its edges were pared off. (TA.) [Hence,] **زَلَمَ الرَّحَى** He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says,

* كَارِحَاءِ رَقْدٍ زَلَمَتْهَا الْمَنَاقِرُ *

[Like the mill-stones of Rakd (a mountain so called) which the picks have rounded by taking from their edges]: he likens the foot of the camel to a mill-stone from the edges of which the **مَعَاوِلُ** have taken, (S, TA,) and which they have made even. (TA.) And **زَلَمَتْ الْحَجَرُ** signifies I cut the stone, and prepared it properly for a mill-stone. (TA.) — See also 1, in two places. — **زَلَمَ غَدَاةَهُ** † He made his food, or nutriment, bad, [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.)

8. **زَلَمَهُ** He cut off one's head. (ISh, K.) And He extirpated one's nose. (K.)

هُوَ الْعَبْدُ زَلَمًا whence the phrase **زَلَمَ** or **زَلَمَ**, whence the phrase **زَلَمًا**: see **زَلَمَةٌ**.

زَلَمَ and **زَلَمَ** An arrow without a head and Bk. I.

without feathers: pl. **أَزْلَامٌ**: (S, Mgh, Mṣb, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;" (Mgh, Mṣb;) or upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;" (Har p. 465;) or they were three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank; (Bḍ in v. 4;) and they put them in a receptacle, (Mgh, Mṣb,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Mṣb,) he put his hand into that receptacle, (Mgh, Mṣb,) and took forth an arrow; (Mṣb;) and if the arrow upon which was "Command" [or "My Lord hath commanded me" (Har ubi suprâ)] came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" [or "My Lord hath forbidden me" (Har)] came forth, he refrained; (Mgh, Mṣb;) and if the blank came forth, they shuffled them a second time: (Bḍ ubi suprâ:) or, as some say, the **أَزْلَامُ** were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi suprâ:) or, accord. to Az, the **أَزْلَامُ** [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped (**زَلَمَتْ**) and made even, and placed in the Kaqbeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a **زَلَمٌ**;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaqbeh, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them.

(TA.) Some say that the **أَزْلَامُ** are The arrows of the game called **الْمَيْسِرُ**: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the **أَزْلَامُ** is forbidden in the Kur v. 4. (TA.) — Hence, **أَزْلَامُ الْبَقَرَةِ** † The legs of the [wild] ox or cow: likened to the arrows called **أَزْلَامُ** because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (**زَلَمَ**) signifies also † A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.)* — Also, both words, (K,) the latter on the authority of Kr, (TA,) A cloven hoof: (K:) accord.

to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is behind it: (S, K:) pl. as above. (K,* TA.) — And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus;] one of the [animals called] **وَبَارٌ** [pl. of **وَبْرٌ**]: pl. as above. (AA, S, K.)

زَلَمَ: see the next preceding paragraph, throughout.

زَلَمَةٌ and **زَلَمَةٌ** and **زَلَمَةٌ** and **زَلَمَةٌ**, [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. **زَلَمَ**), † He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lh, K:) it is as though one said, **هُوَ الْعَبْدُ مَزْلُومًا**, i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (**فِي النَّكْرَةِ** [i. e. **فِي النَّكْرَةِ** or **فِي النَّكْرَةِ**): (Lh: so in different copies of the S:) and in like manner one says of the female slave [**هِيَ الْأَمَةُ زَلَمَةٌ** &c.]: (Lh, S, K:) As said, **هُوَ الْعَبْدُ زَلَمَةٌ**, using the nom. case, without tenween; but IAqr said, **هُوَ الْعَبْدُ زَلَمَةٌ**, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selâm El-Basree: (TA:) and accord. to Lh, one says, **هَذَا الْعَبْدُ زَلَمًا يَا فَتَى**, (so in some copies of the S,) or **زَلَمًا**, (so in other copies of the S, and in the TA,) with damm, (TA,) meaning † This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.)

زَلَمَةٌ: see the next preceding paragraph.

زَلَمَةٌ [A kind of wattle]: **زَلَمَتَا الْعَنْزُ** means the **زَلَمَتَانُ** of the she-goat: (K:) or, accord. to Kh, **زَلَمَةٌ** signifies a certain appertenance of goats; a thing hanging from their **حُلُوقٌ** [here meaning throats, externally,] like the [kind of ear-ring called] **قُرُطٌ**; the animal having two of such things: if an appertenance of the ear, it is called **زَلَمَةٌ** [q. v.,] with ن. (S, TA.) See also **أَزْلَمَ**. — See also **زَلَمَةٌ**.

زَلَمَةٌ: see **زَلَمَةٌ**.

مَزْلَمٌ: see **مَزْلَمٌ**.

نَائِي زَلَامِي: see **زَلَامِي**, in art. **زَلَمَ**.

أَزْلَمَ (K) and **مَزْلَمَ**, (A'Obeyd, K,) as also [**أَزْلَمَ** and **مَزْلَمَ**] [**مَزْلَمَ** applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] **زَلَمَةٌ** or **زَلَمَةٌ** being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is **زَلَمَةٌ**: (K:) [see also **زَلَمَ** or **زَلَمَ**, fem as above, is applied to a goat, as meaning having what are termed **زَلَمَتَانُ** [dual of **زَلَمَةٌ** expl. above]. (S.) — **الْأَزْلَمُ الْجَدْعُ** signifies The mountain-goat; (K;) agreeably with the original meaning; (TA;) and so **الْمَزْلَمُ**: (K: 157

[in the CK, و is erroneously omitted between the words الوَعْلُ and الصَّغِيرُ الْجَنَّةُ:] and الزَّيْمَاءُ signifies *The female mountain-goat*. (Kr, K.) — And also, i. e. الازمير الجذع, (K,) because it is [as though it were] always جَذَع, not becoming old, (TA,) † *Time, or fortune, (S, K,) that is hard, or rigorous, (K,) in its course, (TA,) abounding with trials (K) and deaths: accord. to Yaakoob, so called because deaths hang upon it, and follow it. (TA.)* They said, اَزْمِرُ بِهِ الْاَزْمِرُ الْجَذَعُ and اَزْمِرُ الْجَذَعُ, [q. v.] i. e. † *Time, or fortune, [&c.] destroyed it; relating to a thing that has gone, and passed, and of which one has despaired. (TA.)* [See also art. جذع.] — الزَّيْمَاءُ also signifies *The female of the hawk kind*. (Kr, K.)

مَزْمَرٌ, applied to an arrow, (S, K, TA,) like زَمِرٌ, (S, K,) *Cut [or pared], (ISk, S,) and made good in its proportion or conformation, and its workmanship: (ISk, S, K:) [well shaped:] or made even and supple: (TA:) and in like manner the former, with ة, applied to a staff (عَصَا). (S.)* — See also اَزْمِرُ, in two places. — Also (i. e. مَزْمَرٌ) † *Short [as though cropped] in the tail. (ISk, TA.)* — † *Small in body: (K:) [in the CK, و is erroneously omitted before the words explaining this meaning:] and so مَزْمَرٌ: (IAqr, TA:) and the former, rendered small in the body by being badly fed: (TA:) or [simply] badly fed. (S.)* — Applied to a man, (S, TA,) † *Light, (TA,) or, like مَقْدَدٌ, made light, (S,) in form, figure, or person: so says ISk: (S, TA:) or † short, light, or active, and ظَرِيفٌ [app. as meaning either elegant in form, or clever]; (M, K;) likened to a small arrow: (M:) and, with ة, applied to a woman as meaning † not tall; like مَقْدَدَةٌ. (S.)* — Applied to a horse, † *Of middling make; مَقْتَدِرُ الْخَلْقِ or مَقْتَدِرُ الْخَلْقِ: (so in different copies of the K:) thus expl. in the M. (TA.)* — And † *Small [or scanty]; applied to a gift. (TA.)*

مَزْمُورٌ: see زَلْمَةٌ.

زلى

زَلِيَّةٌ [expl. in art. زل, q. v.,] sing. of زَلَالِيٌّ. (K.)

زمر

1. زَمَهُ, (K,) aor. ٤, inf. n. زَمَرٌ, (TA,) *He tied, or bound, it; fastened it; or made it fast. (K.)* — زَمَرَ الْبَعِيرَ, (S, Mgh, Mṣb, K, &c.,) aor. and inf. n. as above, (Mṣb, TA,) *He attached, (ISk,) or put, (Mgh,) or tied, or fastened, (Mṣb,) to the camel, (ISk, Mgh, Mṣb,) the زَمَامُ [q. v.], (ISk, Mgh,) or his زَمَامُ; (Mṣb;) he put in the camel's نَبْرَةٌ, or his زَمَامُ, [each meaning a nose-ring,] or his خَشَاشَةٌ, [or خَشَاشٌ, a wooden thing fixed in the bone of the nose,] the زَمَامُ, and tied it, or fastened it, in order to restrain him thereby; (Har p. 329;) i. q. خَطَمَهُ: (S, K:) and زَمَرُ الْجَمَالِ [He attached أَزْمَةً (pl. of زَمَامُ) to the camels,] (TA,) or زَمَرُ الْجَمَالِ [The camels had أَزْمَةٌ attached to them]; (S;) with teshdeed be-*

cause relating to several objects. (S, TA.) — Hence, زَمَرَ نَفْسَهُ † *He restrained, or withheld, himself. (Mgh.)* And زَمَتِ الْاَلْسِنَةُ † *The tongues were restrained, or withheld. (Har p. 329.)* And † *[I say not a saying until I qualify it to be used with cogency or efficiency]. (TA.)* — Hence also, (Mgh,) زَمَرَ النَّعْلَ, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) † *He attached a زَمَامُ [q. v.] to the sandal; (S, Mgh, TA;) as also النَّعْلَ اَزْمَرَ. (Mgh, TA.)* — [Hence likewise,] زَمَرَ بِاَنْفِهِ, said of a camel, † *He raised [his nose, and consequently] his head, by reason of a pain in it. (K.)* And the same phrase, (S, K,) said of a man, (TA,) † *He elevated his nose, from pride; (K;) or he magnified, or exalted, himself; or was proud; (S, K;*) as also اَزْدَمَرَ; (K;) and زَامَرَ, inf. n. مَزَامَةٌ. (TA.)* — And زَمَرَ رَاسَهُ † *He raised his head; (K, TA;) inf. n. as above: (TA:) [and so زَمَرَ رَاسَهُ: for] you say, اَخَذَ الذَّبَابُ سَخْلَةً زَمَرَ رَاسَهُ: for] you say, اَخَذَ الذَّبَابُ سَخْلَةً زَمَرَ رَاسَهُ, i. e. † [The wolf took a new-born lamb or kid, and went away with it] raising [his head], (S, TA,) or زَمَرَ رَاسَهُ i. e. raising with it his head: (TA:) and you say of the wolf, زَمَرَ رَاسَهُ and اَزْدَمَرَ رَاسَهُ, both meaning the same, (S, K,) i. e. *He took it, namely, the new-born lamb or kid, raising his head, or its head, (accord. to different copies of the K,) with it. (TA.)* — زَمَرَ الْقَرْبَةَ, (K,) inf. n. as above, (TA,) † *He filled the water-skin. (K, TA.)* — زَمَتِ الْقَرْبَةُ, [aor., accord. to rule, - ,] inf. n. زَمُورٌ; † *The water-skin became full: thus the verb is intrans. as well as trans. (K, TA.)* — And زَمَرَ said of a camel's tush, † *It rose. (TA.)* — And † *He went forward, or onward; or before, or ahead; (S, K, TA;) as some say, (TA,) in journeying: (S, K, TA:) in this sense, the inf. n. is زَمَرٌ. (TA.)* — Also, (inf. n. زَمَرٌ, A'Obeyd, TA,) *He spoke, or talked. (A'Obeyd, K, TA.)* — One says also of the sparrow, يَزْمِرُ بِصَوْتٍ لَهْ ضَعِيفٍ [app. يَزْمِرُ, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)*

2: see 1, second sentence, in two places.

3: see 1. — You say also, خَرَجْتُ مَعَهُ اَزْمَهُ, and اَخَازَمُهُ, i. e. اَعَارَضُهُ [meaning † *I went forth with him taking a different way from his until we both met in one place: see خَازَمَهُ. (TA.)*

4: see 1, in the former half of the paragraph.

7. اَنْزَمَرُ *It was, or became, tied, or bound; fastened; or made fast. (K.)*

8: see 1, in the latter half of the paragraph, in two places. — One says also, اَزْدَمَرَ الشَّيْءَ اِلَيْهِ, meaning † *He stretched forth the thing to him. (TA.)*

R. Q. 1. زَمَزَمَةٌ [as inf. n. of زَمَزَمَ, and also as a simple subst.,] *A distant sounding or sound, such as is confused and continued. (K.)* You say, of a thing, زَمَزَمَ, meaning *It made a distant sound, confused and continued: and سَمِعْتُ زَمَزَمَةً*

I heard a distant sound, confused and continued. (TK.) — *The sounding, or sound, of thunder: (AZ, S:) or the consecutive reiteration of the sound of thunder; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.)* One says, الرَّعْدُ يَزْمَزُمُ *The thunder sounds with consecutive reiteration. (TK.)* Accord. to AHn, the زَمَزَمَةٌ of thunder is [The sounding thereof] when it is not loud and clear. (TA.) — *The speaking, or speech, of the Magians, on the occasion of their eating, (S, IATH,) with a low voice: (IATH:) or the gibbering, or uttering gibberish or jargon, one to another, of the Persians, or other foreigners, (تَرَاطُنُ الْعُلُوجِ,) over their eating, while they are [in a manner] speechless, not making use of tongue nor of lip [so as to articulate]; it being a sound which they roll in their noses and their fauces, but such that they understand one another: (K:) or زَمَزَمَ, said of a Magian, means *He affected, or constrained himself, to speak, on the occasion of eating, while closing his mouth: whence the saying, وَانْهَوْهُمْ عَنِ الزَّمَزَمَةِ [And forbid ye them from the affecting, &c.]. (Mgh.)* — *The crying [or roaring], or the cry [or roar], of the lion. (K.)* You say of him, زَمَزَمَ [He cried, or roared]. (TA.) — It is also [The uttering, or utterance, of a sound, or of the voice,] from the chest, when it is not clear. (TA.) — Also *The crying [or whinnying or neighing], or the cry [or neigh], of the horse: [see مَزْمُورٌ:] so in the saying, حَوْلَ الصَّلْبَانِ الزَّمَزَمَةُ [Around the صَلْبَانِ (a kind of plant, or herbage,) is whinnying or neighing]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صَلْبَانِ is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صَلْبَانِ is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (تَزْمَزِمُ, and تَحْمِحِمُ,) around it: (TA:) some relate it otherwise, saying حَوْلَ الصَّلْبَانِ [around the crosses], pl. of صَلْبٍ; and الزَّمَزَمَةُ [they say] means *the crying, or cry, of the worshipper thereof. (Meyd.)* — زَمَزَمَ also signifies *He kept, guarded, or took care of, a thing. (TA.)* — And زَمَزَمْتُ الْهَالَ, inf. n. زَمَزَمَةٌ, *I collected together the cattle, or property, and drove back, or put back, the outer ones, or outer portions, of what had become scattered thereof. (TA.)***

R. Q. 2. تَزْمَزَمَ, said of a camel, *He brayed; syn. هَدَرَ. (K.)* [See also R. Q. 1, which has nearly the same meaning.] — تَزْمَزَمَتْ بِهِنَّ شَفَتَاهُ *His lips moved with it. (TA.)*

زَمَرٌ [an inf. n. used in the sense of an act. part. n.]: see زَامَرَ: — and see also 1, in the latter half of the paragraph.

زَمَرٌ is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] وَجْهِي زَمَرٌ means *My face is towards his house. (K.)* An Arab of the desert said, زَمَرٌ وَجْهِي زَمَرٌ لَا وَالَّذِي وَجْهِي زَمَرٌ, meaning [No, by Him]

towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — One says also, دَارِي مِنْ دَارِهِ زَمَرٌ, (S,) or دَارِي زَمَرٌ دَارِهِ, (K, TA, in the CK زَمَرٌ,) † My house is near to his house. (S, K, TA.) — And أَمْرُهُمْ زَمَرٌ † Their affair, or case, is conformable to the just mean; like أَمْرٌ: (S, K:) or easy, not exceeding the due measure, bound, or limit. (Lh, TA.)

زَمَامٌ A thing with which one ties or binds, fastens, or makes fast: (K:) meaning [the nose-rein of a camel; i. e.] the cord that is tied to the نَبْرَةٌ [or خَزَامٌ, each meaning nose-ring of a camel], or to the خَشَاشُ [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Mṣb, TA,) i. e. to the end of which, (S, TA,) is tied the مَقْوَدُ [or leading-rope]: (S, Mgh, Mṣb, TA:) and (afterwards, Mṣb) also applied to the مَقْوَدُ (S, Mṣb, TA) itself: (Mṣb:) pl. أَزْمَةٌ. (Mṣb, K.) [See also خَطَامٌ.] It is said in a trad., لَا زَمَامَ وَلَا خَزَامَ فِي الْإِسْلَامِ [There shall be no nose-rein nor nose-ring by which to lead a man in El-Islām]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] زَمَامُ الْأَمْرِ † That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered. (TA.) And أَلْقَى فِي يَدِهِ زَمَامَ أَمْرِهِ † [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and يُصَرِّفُ أَزْمَةَ الْأُمُورِ † [He disposes as he pleases the various means of conducting the affairs]. (TA.) And هُوَ عَلَى زَمَامٍ مِنْ أَمْرِهِ † He is on the point of accomplishing his affair. (TA.) And أَلْتَأَقَتْ زَمَامَ الْإِبِلِ † [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And هُوَ زَمَامٌ قَوْمِهِ † [He is the leader of his people, or party]: and هُمُ أَزْمَةٌ قَوْمِهِمْ † [They are the leaders of their people, or party]. (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — زَمَامُ التَّعَلُّلِ † [The زَمَامُ of the sandal] is the thing to which the شِيعُ is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِيعُ is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِيعُ is attached, or tied: the شِيعُ being the thong that passes through the sole, and between two of the toes, and to which the شِرَاكُ is attached: for it appears that the term زَمَامُ is applied by some to the thong called by others the شِرَاكُ, extending between the leg and the toes: and by some, to what is called by others the شِيعُ, or قَبَالُ: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زَمَامُ of the camel: (Mgh:) it is

[said to be] the thong that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاكُ, lengthwise: [for the term شِرَاكُ (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قَبَالُ, [which is expl. in the same manner as the شِيعُ, i. e., as] being between the middle toe and that next to it: (Har p. 559:) [and thus it is expl. by J and Mtr and F in another art.]; the قَبَالُ of the sandal is its زَمَامُ, (S, and Mgh and K in art. قَبَالُ,) i. e. its thong which is (Mgh in that art.) between the middle toe and that next to it. (S and Mgh and K in that art.)

زَمَزَمٌ or زَمْرٌ: see زَمْرٌ.
زَمَامٌ Tall herbs, (K,) rising above such as are termed لُعَاعُ. (TA.)

زَمْرٌ Copious, or abundant, water; as also زَمَزَمٌ: (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and زَمْرٌ, (IKh, TA,) and زَمَزَمٌ, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) or زَمْرٌ, (accord. to other copies of the same, and accord. to the Mṣb,) imperfectly decl., because of the fem. gender and a proper name, (Mṣb,) the name of The well of Mekkeh, (so in a copy of the S and in the Mṣb,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaqbeh; (K;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also زَمْرٌ [i. e. زَمْرٌ or زَمْرٌ], (IAḡr, TA,) and زَمَزَمٌ [or زَمَزِمٌ], and زَمْرٌ or زَمْرٌ, (accord. to different copies of the K,) the last (زَمْرٌ) on the authority of IAḡr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — زَمْرٌ [with or without tenween] is also the name of A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — زَمْرٌ or زَمْرٌ (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also A name of, or for, a she-camel, like عَيْطَلُ. (S.)

زَمْرٌ: see زَمْرَةٌ, in two places.
زَمْرٌ or زَمْرٌ: see زَمْرٌ, in two places.
زَمْرَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is زَمَزَمٌ. You say رَعْدٌ ذُو زَمَزِمٍ and هَدَاهِدٌ [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And زَمَزِمُ النَّارِ The sounds of the blazing of fire. (TA.)

زَمْرَةٌ A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any

collection; as also زَمْرٌ [i. e. زَمْرٌ]: (Ham p. 233:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (Aḡ, K;) as also ضَمْرَةٌ; (Aḡ, TA;) neither of which words is formed by substitution from the other: (TA:) pl. زَمَزِمٌ [i. e. زَمَزِمٌ], (Ham ubi suprâ,) and [coll. gen. n.] زَمَزِمٌ, (S,* TA,) occurring in the saying of a rájiz, (S,) Aboo-Moḡammad El-Faḡ'asee, (TA.)

إِذَا تَدَانَى زَمْرٌ مِنْ زَمْرٍ *
[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are no young ones, or little ones; and so زَمَزِمٌ: (K:) or, accord. to Esh-Sheybánee, زَمْرٌ and زَمَزِمٌ signify large, big, or bulky, camels. (S.)

زَمَزَامٌ Clouds thundering, but not loudly and clearly. (AHn, TA.) [Accord. to one passage in the TA, زَمَزَامٌ seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] — See also زَمْرٌ.

زَمْرٌ The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA;) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK,] شَرَهْمٌ is put in the place of زَمْرٌ. (TA.) — See also زَمْرَةٌ.

زَمَزِمٌ: see زَمْرَةٌ, last sentence, in two places.
زَمَزِمٌ or زَمَزِمٌ: see زَمْرٌ, in two places.

زَامَةٌ [act. part. n. of زَمَرٌ]. زَامَةٌ [meaning Attaching a زَمَامٌ to her] occurs used by poetic license for زَامَةٌ, because of the concurrence of two quiescent letters; like إِسْوَادَتْ for إِسْوَدَتْ. (S.) — † Magnifying, or exalting, himself; or elevating his nose, from pride: (S, TA:) [and in like manner زَمْرٌ: one says, زَامَتْهُ زَمًا † I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زَمْرٌ. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Ḥarbee, applied to a man, † Fear-ing, or afraid; syn. فَزِعٌ. (TA.)

زَمَزِمٌ: see what next follows.
زَمَزِمٌ a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زَمْرٌ;) and so زَمَزِمٌ: (IAḡr, K* and TA in art. زَمْرٌ;) Ru-beh says,

تَسْمَعُ لِلْجِنِّ بِهِ زَمَزِمًا *
[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيَالِي الْمَحَاقِي الْإِزْمِيمِ One of the nights called [meaning the last three nights of the lunar month]. (K.) — And The decrescent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says

that **إِزْمِير** is one of the names of the [moon when it is termed] **هَلَال**. (TA.)

إِبِلٌ مُزْمِمَةٌ: see what next follows.

بَعِيرٌ مُزْمُومٌ A camel having a **زَمَامٌ** attached to him; syn. **مَخْطُومٌ**: and **إِبِلٌ مُزْمِمَةٌ** camels having **أُزْمَةٌ** attached to them; syn. **مُخْطِمَةٌ**. (TA.)

فَرَسٌ مُزْمِرٌ فِي صَوْتِهِ A horse quavering, or trilling, his voice, [or whinnying or neighing,] and prolonging it. (A'Obeyd, TA.)

زماورد

زَمَاوَرْدٌ (S and K in art. **وَرَدٌ**) or **زَمَاوَرْدٌ**, as in the Commentaries on the **كَشْشَافُ**, (MF,) or **زَمَاوَرْدٌ**, (MA,) an arabicized word, vulgarly **بَزَمَاوَرْدٌ**, (S,) or **بَزَمَاوَرْدٌ**, (K,) and the vulgar appellation is correct, agreeing with the Pers. original, (Shifa el-Ghaleel,) [which is **بَزَمَاوَرْدٌ**, or **بَزَمَاوَرْدٌ**, (MA,) A certain kind of food, composed of eggs and flesh-meat: (K:) or thin paste folded together, with flesh-meat within: or the kind of food called **لُقْمَةُ الْقَاضِي**, [i. e. small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,] and also called **لُقْمَةُ الْخَلِيفَةِ**, and **نَرَجِسٌ** **وَالْبَائِدَةُ**, and **مَيْسَرٌ**, and **مُهَبَّأٌ**; and in **Khurásán** called **نَوَالُهُ**: (MF:) or **نَوَالُهُ بَزْرِكَانٌ**: (MA:) [or, as Golius says, on the authority of Meyd, a kind of food made of fine flour, bruised almonds, and honey.]

زمت

1. **زَمَتَ**, aor. **زَمَتَ**, inf. n. **زَمَاتَةٌ**, He was, or became, grave, staid, steady, sedate, or calm. (A, K.)

5. **تَزَمَّتَ** i. q. **تَوَقَّرَ** [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.]. (A.) One says, **مَا أَشَدَّ تَزَمَّتَهُ** [How great is his show of gravity, &c.!] or his endeavour, or constraint of himself, to be grave, &c.]. (Fr, S.)

زَمِيَتْ Grave, staid, steady, sedate, or calm, (IAqr, S, A, K, TA,) in his sitting-place: (IAqr, TA:) pl. **زَمَاتٌ**, (A,) or **زَمَتٌ** [app. **زَمَتٌ** or **زَمَتٌ**, if not a mistranscription for **زَمَاتٌ**, which I rather think it to be]. (TA.)

زَمِيَتْ Very grave, staid, steady, sedate, or calm: (S, K, TA:) forbearing, or clement; quiet; of few words; like **صَمِيَتْ**: or, as some say, silent. (TA.)

فُلَانٌ أَزْمَتَ النَّاسَ Such a one is the most grave, staid, steady, sedate, or calm, of men. (S.)

زَمَخ

1. **زَمَخَ**, (S, K,) or **زَمَخَ بِأَنْفِهِ**, (L,) aor. **زَمَخَ**, (K,) inf. n. **زَمَخٌ**, (L,) He exalted, or magnified, himself; was proud; (S, L, K;) behaved proudly, haughtily, or vainly; (S, L;) elevated his nose, from pride; (L;) i. q. **شَمَخَ**, or **شَمَخَ بِأَنْفِهِ**. (TA.)

زَمَخَ: see **زَمُوخٌ**, in two places.

زَمَخٌ or **زَمَخٌ** The tree called **سَمَاقٌ**; as also **زَمَخٌ** or **زَمَخٌ**. (TA in art. **ظَمَخٌ**; but there written without any syll. signs.)

عَقَبَةٌ زَمُوخٌ [in the **عَقَبَةُ**] (JK, A, K) and **زَمَخٌ** (K) [A stage of a journey] far-extending, (K,) hard, or difficult. (AZ, IAqr, JK, K.) One says, **سَارَ عَقَبَةً زَمُوخًا** [He journeyed a long and hard stage]. (A.) — And **نِيَّةٌ زَمُوخٌ** (A, and L in art. **شَمَخٌ**) and **زَمَخٌ**, like **شَمُوخٌ** and **شَمَخٌ**, (L in that art.) [A distant, far-reaching, or far-aiming, intention, purpose, or design. (A, and L ubi suprâ.)

زَمَخٌ i. q. **شَمَخٌ** [Proud, &c.]; (S, K;) or **زَمَخٌ** [elevating his nose, from pride]: (A, L:) [pl. **زَمَخٌ**.] — **أَنْوْفٌ زَمَخٌ** i. q. **شَمَخٌ** [Noses elevated, from pride]. (S, A.) — [Hence,] **جِبَالٌ زَمَخٌ** [Mountains having tall, or long, prominences]. (TA.) — And **كَيْلٌ زَمَخٌ** [Full measure. (JK, A, K.)

زمر

1. **زَمَرَ**, aor. **زَمَرَ** and **زَمَرَ**, inf. n. **زَمَرٌ** (S, Mṣb, K) and **زَمِرٌ** (Mṣb, K) and **زَمْرَانٌ**; (ISd, TA;) and **زَمِرٌ**, inf. n. **زَمِيرٌ**; (K;) He [piped, or] played upon (lit. sang in) a reed; (K;) he blew in a **زَمَارٌ**. (S, A, Mṣb.) — [Hence,] **زَمَرَ النَّعَامَ**, (S, K,) and **زَمَرَتِ الْبَيْقَةَ**, (A,) or **النَّعَامَةَ**, (TA,) aor. **زَمَرَ**, inf. n. **زَمَارٌ** (S, A, K) and **زَمَارٌ**, (TA,) [The ostriches, (S, K,) and the she-ostrich, (A, TA,) cried, or uttered their, or her, cry. (S, A, K, TA.) [Said only of the females, or a female:] of the male ostrich one says only **عَارٌ**. (S, TA.) — And **زَمَرَ بِالْحَدِيثِ** [He published, or divulged, the story. (A, K.) — And **زَمَرَ فُلَانًا بِفُلَانٍ** He excited, or incited, such a one against such a one. (A, K, TA.) — **زَمِرٌ**, (S, K,) aor. **زَمَرَ**, (K,) inf. n. **زَمَرٌ**, (S,) He had little hair, (S, K, TA,) and little wool. (K, TA.) — Also, [hence,] inf. n. as above, (S,) or **زَمَارَةٌ** and **زَمُورَةٌ**, (TA,) [He (a man, S, TA) had little **مُرُوَّةٌ** [i. e. manliness, or manly virtue]. (S, K.) — And **زَمَرَمَالَهُ**, inf. n. as above, + His property became little, or scanty. (TA in art. **قَفَرٌ**.)

2: see 1, first sentence.

10. **اسْتَزَمَرَ** [He was, or became, abject, or ignominious, or weak, and small in body, and lean; being abased or brought low. (A, TA.) [See also the part. n., below.]

زَمَرٌ: see **زَمُورَةٌ**.

زَمَرٌ Having little hair; (S, A, K;) and having little wool: fem. with **ة**. (A, K.) You say **صَبِيٌّ زَمَرٌ** A child having little hair: and **شَاةٌ زَمُورَةٌ** [A sheep, or goat, having little wool or hair]: and **غَنَمٌ زَمَامِرٌ** [Sheep, or goats, having little wool or hair]: (A, TA.) and **نَاقَةٌ زَمُورَةٌ** A she-camel having

little fur: and **نَبْتٌ زَمَرٌ** [app. meaning A plant having few leaves]. (Ham p. 683.) And **شَعْرٌ زَمَرٌ** [Scanty, or thin, hair]. (A, TA.) — Also, [hence,] (S, K,) or **زَمِرٌ الْمُرُوَّةُ**, (A,) [A man (A) having little **مُرُوَّةٌ** [i. e. manliness, or manly virtue]. (S, A, K.) — And **زَمَرٌ الْهَالِ** + A man having little, or scanty, property. (AZ, TA in art. **قَفَرٌ**.) — And **عَطِيَّةٌ زَمُورَةٌ** [A scanty, or small, gift. (A, TA.)] — Also Good singing: (Th, TA:) [and] so **زَمِيرٌ**. (Az, O, TA.) — And **غُودِيٌّ** in countenance. (K.)

زَمْرَةٌ A company, or congregated body, of men; (S, K;) as also **زَمُورٌ**: (TA:) or (so in the TA, but in the K "and") a party in a state of dispersion: (K:) pl. **زَمَرٌ**: (S, A, K:) you say, **جَاءُوا زَمْرًا** They came in parties in a state of dispersion, one after another: (A:) some say that **زَمْرَةٌ** is from **زَمِرٌ** [originally an inf. n., (see 1, first sentence,) and hence] signifying "sound," because a company of men is not without sound: others, that it signifies a company of few persons; from **شَاةٌ زَمُورَةٌ**: (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زَمُورٌ: see the next paragraph.

زَمِيرٌ Short; (K, K;) applied to a man: (TA:)

pl. **زَمَارٌ**. (K, K.) — And **بِطْرٌ**; applied to a boy, or young man; (AA, Th, O, K;) as also **زَمُورٌ** (AA, O, K) and **زَمُورٌ**. (K.) — See also **زَمِيرٌ**.

زَمَارَةٌ The act [or art] of [piping, or] playing upon the reed [or **زَمَارٌ**]. (K.)

زَمَارٌ (Aq, S, A, Mṣb, K) and **زَمِيرٌ** (Aq, S, K,) but the latter is rare, (K,) or scarcely ever used, (S,) or it is not allowable, (Mṣb,) applied to a man; and **زَمَارَةٌ**, (S, Mṣb, K,) but not **زَمَارَةٌ**, (S, Mṣb,) applied to a woman; (S, Mṣb, K;) A [piper, or] player upon a reed; (K;) one who blows in a **زَمَارٌ**. (S, A, Mṣb.) — Also **زَمَارَةٌ**, + A fornicatress, or an adulteress: (Th, A'Obeyd, Az, S, K:) so in a trad., in which it is said **نَهَى عَنْ كَسْبِ الزَّمَارَةِ** He prohibited the gain of the fornicatress: (Th, A'Obeyd, Az, S:) so called because she publishes her business: (Th:) some say that the correct word is here **زَمَارَةٌ**, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abu-l-'Abbás Ahmad says that the latter is wrong, and that the former signifies a beautiful prostitute: but Az adds that the trad. may mean as above, or he prohibited the gain of the female singer, as AHát relates on the authority of Aq. (TA.)

زَمَارَةٌ [fem. of **زَمَارٌ**, q. v. — Also] i. q. **زَمَارٌ**, q. v. (K.) — And + **سَاجُورٌ** [i. e. collar, or collar of iron,] (O, A, K, TA) that is put upon the neck of a dog. (TA.) — And metaphorically used as meaning + **جَامِعَةٌ**; (A, TA;) [i. e.] a [shackle for the neck and hands, such as is called] **عَمُودٌ**. (TA.) And + **عَمُودٌ** (عمود) between

the two rings of the [shackle called] **غَل**: (M, O, K:) so termed because of its sound. (O.) — Also *A she-ostrich.* (Har p. 408.)

زَامِر; and its fem., with **ة**: see **زَامِرَة**.

زَوْمِر: see **زَوْمِرَة**: — and see also **زَمِير**. — Also *Playing; or a player.* (O.)

زَمْرَة + *Shackled [with a زَمْرَة]*. (O, TA.)

زَمْرَة *A musical reed, or pipe;* (S, *A, Mṣb, *K, *TA;) *what is called in Persian نای [now generally meaning a flute];* (marginal note in a copy of the KT); as also **زَمْرَة**, (K,) [which latter, by many pronounced **زَمْرَة**, and generally so pronounced in Egypt, is applied to a double reed-pipe, figured and described in my work on the Modern Egyptians,] and **زَمْرَة** and **زَمْرَة**, (IAth,) the latter like **مُغْرَوْد** and **مُغْلَوْد**: (TA:) pl. of the first, (S, A,) and of the last two, **زَمَامِير**. (S, *A.) It is related in a trad., that Moḥammad, on hearing Aboo-Moosà El-Ash'aree reciting, said to him, **لَقَدْ أُعْطِيتَ زَمْرًا مِّنْ زَمَامِيرِ آلِ دَاوُدَ**, † [*Verily thou hast been gifted with a pipe like that of David himself*]; likening the sweetness of his voice and melody to the sound of the **زَمْرَة**; (TA;) as though he had musical pipes in his throat: or **زَمَامِيرِ آلِ دَاوُدَ** is here the same as **زَمَامِيرِ دَاوُدَ**: (A:) for, — **زَمَامِيرِ دَاوُدَ** also signifies [*The Psalms of David;*] *what David used to sing, or chant,* (**يَتَغَنَّى بِهِ**, in the CḲ **يَتَغَنَّى بِهِ**,) *of the Psalms:* (K:) and to such is likened the utmost sweetness of voice in reciting: and **آل** is said to be here redundant or pleonastic; meaning the person: (TA:) or (so in the TA, but in the K "and") **زَمَامِيرِ دَاوُدَ** signifies *kinds of prayer, or supplication:* it is pl. of **زَمْرَة** and of **زَمْرَة** or **زَمْرَة**. (So in different copies of the K.)

زَمْرَة and **زَمْرَة**: see **زَمْرَة**, in two places.

مُسْتَزْمِر † *Shrinking, and abject, or ignominious, in his own estimation.* (K, TA.) [See also its verb.]

زمر

زَمْرَة: see the next article.

زمر

زَمْرَة (T, S, Mgh, L, Mṣb, K) and **زَمْرَة** (Az, TA) and accord. to some **زَمْرَة**, with the unpointed **د**, (TA,) or, accord. to IKt, this is a mistranscription, and Aṣ says that it is correctly written with the pointed **د**, (Mṣb,) [The emerald: accord. to some] *i. q. زَبْرَجْد*; (S, L, Mṣb, K;) but Et-Teyfāshee [rightly] says that the **زَبْرَجْد** is a different kind of stone: [see this word:] and Ibn-Sá'id El-Anṣáree says that the mine of the **زَبْرَجْد** is said to be near to that of the **زَمْرَة**: (TA:) several authors say that *the زَمْرَة differs from the زَبْرَجْد in being more green:* (MF, TA:) it is an arabicized word [from the Pers. **زَمْرَة**]: (S, L, Mṣb, K:) [a coll. gen. n.:] n. un. with **ة**. (Mṣb.)

جمع

1. **زَمِعَ**, aor. **زَمِعَ**, inf. n. **زَمِعٌ**, *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear:* (S, Mṣb, *K:*) *he feared, or was afraid:* (K:) *he was impatient; or had not sufficient strength to bear what befell him, and found not patience:* (L:) *he became disquieted, disturbed, agitated, flurried, or in a state of commotion.* (Lh.) — **زَمِعَتْ** **الْأَرْبَعُ**, aor. **زَمِعَتْ**, (TA,) inf. n. **زَمِعَانٌ**, (Lth, K, TA,) *The hare was light, or active, and quick, or swift:* (Lth, K, TA:) and **زَمِعَتْ** *it ran,* (S, TA,) and *was light, or active.* (TA.) And **زَمِعَ**, aor. **زَمِعَ**, inf. n. **زَمِعَانٌ**, *He went slowly.* (ISK, S, K.) Thus the verb has two contr. significations. (K.) And *He went with short steps; as also* **زَمِعَ**. (TA.)

2: see the next paragraph.

4. **أَزْمَعْتُ عَلَى الْأَمْرِ**, and **أَزْمَعْتُ الْأَمْرَ**; (S, K;) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like **أَجْمَعْتُ بِهِ** and **أَجْمَعْتُ عَلَيْهِ**; (S;) and **أَزْمَعْتُ بِهِ**; (TA;) *I determined, resolved, or decided, upon the affair:* (Fr, S, K:) *my determination, resolution, or decision, became fixed upon the affair,* (Lth or Kh, S, TA,) *to execute it, or perform it, of necessity:* (Lth, TA:) or *I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair:* syn. **تَبَيْتُ عَلَيْهِ**: (K:) and **زَمِعْتُ**, (Ibn-'Abbád, K, [in the CḲ written without teshdeed,]) followed by **عَلَى** before the object, inf. n. **تَزْمِيعٌ**, (TA,) signifies the same: (Ibn-'Abbád, K:) **ازمِع** may be formed by transposition from **عزم**, or the **ز** may be a substitute for **ع**. (IF.) You say, **ازمِعِ عَلَى الْمَسِيرِ** [and **عَلَى الْمَسِيرِ**] *He determined, resolved, or decided, upon going, journeying, or departing.* (Mgh.) — See also 1. — **ازمعت الحَبْلَة** † [*The grape-vine, or its branch,*] *became large in its زَمْعَة, i. e. knot, or gem, [see زَمْعَ],* (Ish, K, TA,) *and its fruit-stalk was near to coming forth.* (Ish, TA.) — And **ازمعت الثَّبْتُ** *The herbage made its first appearance in a scattered state:* (S:) *or was not all of it equal, or uniform, but consisted of scattered portions,* (K, TA,) *at its first appearance,* (TA,) *one part surpassing another.* (K, TA.)

5: see 1, last sentence.

زَمِعَ; see **زَمَاعٌ**. — Also pl. [or rather coll. gen. n.] of **زَمْعَة**, which [is the n. un. of the former, and] signifies *A certain excrescence behind the cloven hoof:* (AZ, S, Mṣb, *K:) *or a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed (زَمْعَانٌ), as though they were formed of pieces of horn:* (Lth, K:) *or a certain excrescence projecting above the hoof of the sheep or goat:* (TA:) *or the pendent hairs in the hinder part of the hind leg, or hind foot, of the sheep or goat, and of the*

gazelle, and of the hare: (K:) [the pl. of **زَمْعَة** is **زَمْعَاتٌ** (occurring in the S and K in the present art., and in the K in art. **زود**, &c.), and] the pl. of **زَمِعَ** is **زَمَاعٌ**: (AZ, S, K:) see **زَمُوعٌ**. — Hence, as being compared to the **زَمِعَ** of the cloven hoof, (L,) **زَمِعَ** also signifies † *The lower, or baser, or the lowest, or basest, or the refuse, of mankind:* (S, L, K:) pl. **أَزْمَاعٌ**. (L.) One says, **هُوَ مِنَ زَمْعِهِمْ**, meaning † *He is of the last of them;* (S, L;) and *of their followers.* (L.) — Also, i. e. **زَمِعَ** *The hairs behind the fetlock [-joint];* (K;) and so **زَمْعَاتٌ** [pl. of the n. un. **زَمْعَة**]. (TA.) — Also † *Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth:* (Ish, K, TA:) accord. to Et-Táifee, (L in art. **كَمَح**,) [the n. un.] **زَمْعَة** signifies the *knot, or gem, in the place whence the raceme of grapes grows forth:* (L ubi suprà, and TA:) or, as some say, *the berry when it is like the head of a young ant;* and the pl. is **زَمْعَاتٌ** and [coll. gen. n.] **زَمِعَ**: (TA:) and † *the gem of a leaf:* (L in art. **كَمَح**;) and **زَمِعَ الْكُورَ** † *The leaves that cover what is within them of the raceme of the grape-vine.* (TA voce **كُافُورٌ**.) — Also † *An excrescence, or a redundancy, (زِيَادَة), in the fingers or toes:* and the epithet [applied to him who has such] is **أَزْمِعٌ**. (K.) — And *Scattered portions of herbage, here and there; like portions of clouds in the sky.* (TA.)

زَمْعَة: see the next preceding paragraph, in four places.

زَمَاعٌ *Penetrating energy, or sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it;* (L, K;) as also **زَمَاعٌ** and **زَمِعٌ**: (K:) and *courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it:* (K:) and *good judgment, with boldness to undertake affairs,* (K, TA,) *such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it:* (TA:) or *courage, and great boldness:* (S:) and *quickness, and hastiness.* (S, K.)

زَمَاعٌ: see the next preceding paragraph.

زَمُوعٌ: see **زَمِيعٌ**. — Also *A hare that runs with short steps, as though it ran upon its زَمْعَاتٌ,* (Aṣ, T, S, K,) i. e. *the pendent hairs on the hinder parts of its hind legs:* (T, TA:) or *such as, when it approaches its habitation, goes upon its زَمْعَة,* (K, TA,) *and with short steps,* (TA,) *in order that its foot-marks may not be traced:* (K, TA:) and (K, TA, but in the CḲ "or") *such as is quick, or swift, and brisk, or sprightly.* (K, TA.)

زَمِيعٌ *A man sharp, vigorous, or effective, in determination, resolution, or decision:* (Mgh:) *a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it:* (Lth, K: [in the CḲ, **زَمِيعٌ** is a mistake

for *يُزْمِعُ*:]) and *having good judgment, with boldness to undertake affairs*, (K, TA,) so that when he has purposed an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it: (TA:) or *الرَّايِ* *يُزْمِعُ* signifies a man having good judgment: (S:) and *يُزْمِعُ* signifies also *quick*; (K;) *quick*, and *hasty*; (S;) and so *زَمُوعٌ*: (S, K:) pl. of the former *زَمَاعَةٌ*. (S, K.)

هُوَ أَرْمَعُ مِنْهُ He is more sharp, vigorous, or effective, in determination, resolution, or decision, than he. (Mgh.) — See also *زَمِعٌ*, last sentence but one.

أَنَا مُزْمِعٌ عَلَى أَمْرٍ, [or *مُزْمِعٌ أَمْرًا*, or both, and *مُزْمِعٌ بِأَمْرٍ*, I am determining, resolving, or deciding, upon an affair: or] *my determination, resolution, or decision, is fixed upon an affair*. (Kh, S.) [See 4.]

زمك

زِمَكٌ: see the following paragraph.

زِمَكِي, (Fr, S, K,) with *kesr* to the *z* and *me*, (K,) like *زِمَجِي* [in measure and in meaning, app. from the Pers. *زِمَجِي*, (S,)] [in the O erroneously written *زِمَتِي*,] and *زِمَكٌ*, (Fr, K, TA,) like *فَلَكٌ*, (TA,) [in the O erroneously written *زِمَكٌ*, and in the CK *زِمَكٌ*,] and *زِمَكَةٌ*, (TA,) The place of the growth of the tail of a bird: (Fr, S, K:) or the root of the tail of a bird: (M, K:) or the whole tail of a bird: (K:) or sometimes, accord. to Lth, the tail itself is called *زِمَكِي* when it is short (*إِذَا قَصُرَ*), (O, TA,*) or, as in some copies [of his book, meaning the 'Eyn], when it is clipped (*إِذَا قُصَّ*). (TA.)

زِمَكَةٌ: see the preceding paragraph.

زمل

1. *زَمَلَ*, aor. *زَمَلٌ* and *زَمَلًا*, inf. n. *زَمَلٌ*, He ran, (K, TA,) and went along quickly, (TA,) leaning, or bearing, on one side, raising his other side; (K, TA;) as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs. (TA.) — And *زَمَلَ* (K, TA) *زَمَلَ* and *زَمَلٌ*, aor. *زَمَلٌ* and *زَمَلًا*, inf. n. *زَمَلٌ* and *زَمَلًا* [the latter accord. to the CK *زَمَلًا*, but said in the TA to be with *fet-h* like the former,] and *زَمَلَانٌ* (K, TA) and *زَمَلٌ*, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA,) He was as though he limped, by reason of his briskness, or sprightliness, (K,) or as though bearing upon his fore legs, by reason of pride, or self-conceit, and briskness, in his going and his running. (TA.) — *زَمَلَهُ*, (Mgh, Mṣb,) inf. n. *زَمَلٌ*, (TA,) He bore it, or carried it; namely, a thing: (Mgh, Mṣb:) and *زَمَلَهُ*, (S, K,) originally *ازمَلَهُ*, (TA,) signifies the same; or he took it up and carried it, or he raised it upon his back; syn. *أَحْتَمَلَهُ*; (S, K;) at once; (K;) namely, a load: (TA:)

like *ازدبلَهُ* and *زبَلَهُ*. (TA in art. *زبل*.) — And *زَمَلَهُ*, (IDrd, K,) aor. *زَمَلٌ*, (TA,) He made him to ride behind him, (IDrd, K,) *عَلَى* *الْبَعِيرِ* on the camel: (IDrd:) or he rode with him [on a camel, in a *مَحْمِلٌ*,] so as to counterbalance him; (K, TK;) and so *زَمَلَهُ*, (Mgh,) inf. n. *مُزَامَلَةٌ*, (S,) he rode with him so as to counterbalance him (S, Mgh) on a camel, (S,) in the *مَحْمِلِ*. (Mgh.) — [And *زَمَلَ غَيْرَهُ*, aor. *زَمَلٌ*, He followed another:] see *زَامَلَ*.

2. *زَمَلَهُ*, (S, Mgh, Mṣb,) inf. n. *تَزْمِيلٌ*, (Mṣb, K,) He wrapped him (S, Mgh, Mṣb, K*) *فِي ثَوْبِهِ* [in his garment], (S, K,*) or *فِي ثِيَابِهِ* [in his garments], (Mgh,) or *بِثَوْبِهِ* [with his garment]. (Mṣb.) — [Hence, app.,] *تَزْمِيلٌ* signifies also The act of concealing. (IAḡr, K.)

3: see 1, last sentence but one. — *مُزَامَلَةٌ* also signifies The requiting with beneficence. (AA, TA in art. *حَمِل*.)

5. *تَزَمَلَ* (S, Mgh, Mṣb, K) and *أَزْمَلَ*, (Mgh, K,) the latter of the measure *أَفْعَلَ*, (K,) [a variation of the former,] and *أَزْدَمَلَ*, (TA,) He wrapped himself (S, Mgh, Mṣb, K, TA) *بِثِيَابِهِ* [with his garments], (S,) and so *تَزَمَلَ* alone, (TA,) or *فِي ثِيَابِهِ* [in his garments], (Mgh, TA,) or *بِثَوْبِهِ* [with his garment]. (Mṣb.)

6. *تَرَاوَعُوا* i. q. *تَرَاوَعُوا* [i. e. They recited verses, or poetry, of the metre termed *رَجَزٌ*, which is also termed *زَمَلٌ*, one with another; or vied in doing so]. (TA.)

8. *أَزْدَمَلَهُ*: see 5. — *أَزْدَمَلَهُ*: see 1.

Q. Q. 1. *زَوَمَلَهُ*, (TK,) inf. n. *زَوَمَلَةٌ*, (K,) He drove camels. (K, TK.)

زَمَلٌ A load, or burden. (K.) It occurs in a trad. as meaning + A load of knowledge. (TA.) — [Household-goods; or furniture and utensils. (Freytag, on the authority of the Deewán of the Hudhalees.) See also *أَزْمَلَ*.] — *مَا فِي جُودِكَ إِلَّا زَمَلٌ* means *There is not in thy sack save a half*. (AA, K.) — See also *زَمِيلٌ*. — And see *زَمَلٌ*.

زَمَلٌ The kind of verse, or poetry, [more commonly] termed *رَجَزٌ*: [hence,] a poet says,

* لَا يُغْلَبُ النَّازِعُ مَا دَامَ الرَّمَلُ *
[The drawer of water will not be overcome as long as the *زَمَلٌ* continues]; meaning, as long as he recites [or chants] the verse termed *رَجَزٌ* [or *زَمَلٌ*], he is strong enough to work: thus it is related on the authority of AA: another reading is *الرَّمَلُ*: both are correct as to meaning. (IJ, TA.)

زَمَلٌ and *زَمَلٌ*: see *زَمَلٌ*.

زَمَلَةٌ A company of persons travelling together, or with whom one is travelling; (AZ, K;) as also *زَوَمَلَةٌ*: (En-Naḡr, TA:) or, as some say, (TA,) a company or a collection [in an absolute sense]. (K, TA.)

زَمَلَةٌ Luxuriant, or abundant, and dense [palm-trees such as are termed] *جَبَّارٌ*: [الجبَّار in the CK is a mistranscription:] and a collection of *وَدِي* [i. e. small young palm-trees, or shoots cut off from palm-trees and planted]: and young palm-trees exceeding the reach of the hand: (K, TA:) all on the authority of El-Hejeree. (TA.)

زَمَلَةٌ: see *أَزْمَلَ*, in two places.

زَمَلٌ A limping in a camel. (K.) — And A wrapper that is put over a *رَأْوِيَةٌ* [or leathern water-bag]: pl. *زَمَلٌ* and *أَزْمَلَةٌ*: (Az, K:) you say *ثَلَاثَةُ أَزْمَلَةٍ*. (Az, TA.)

زَمِيلٌ One who rides behind another (IDrd, S, K) on a camel (IDrd, TA) that carries the food and the household-goods or furniture and utensils; (TA;) and *زَمَلٌ* signifies the same, (K,) and so does *مُزْمُولٌ*: (IDrd, TA:) or one who rides behind another on a horse or similar beast: (TA:) or one who rides with another in a *مَحْمِلٌ* so as to counterbalance him. (Mgh.) It is metaphorically used in the saying, *أَنْتَ فَارِسُ الْعِلْمِ وَأَنَا زَمِيلُكَ* [Thou art the horseman of science, or knowledge, and I am he who rides behind thee]. (TA.) — Hence, A travelling-companion (Mgh, TA) who assists one in the performance of his affairs. (TA.) It is said in a trad., *لَا يُفَارِقُ رَجُلٌ زَمِيلَهُ*, i. e. [A man shall not separate himself from] his travelling-companion. (Mgh.) — *زَمِيلَانٌ* means Two men engaged in work upon their two camels: when they are without work, they are called *رَفِيقَانٌ*. (K.)

زَمَلٌ and *زَمِيلَةٌ*: see *زَمَلٌ*.

زَمِيلٌ: see what next follows.

زَمَلٌ (S, K) and *زَمَلٌ* and *زَمَلٌ* [said in the CK to be like *عَدَّةٌ*, but correctly like *عَدَلٌ*,] and *زَمَلٌ* and *زَمِيلٌ* (K) and *زَمِيلٌ* and *زَمَالٌ* (S, K) and *زَمِيلَةٌ* and *زَمِيلَةٌ* (K, or this is fem., S) and *زَمَالَةٌ* (K) Cowardly, weak, (S, K, TA,) low, mean, or contemptible; who wraps himself up in his house, or tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things. (TA.) [See also *زَمِيلٌ*. Accord. to J,] *زَمِيلَةٌ* signifies Weak as a fem. epithet. (S.)

زَمَالٌ: }
زَمِيلٌ: } see the next preceding paragraph.

زَمَالَةٌ: }
زَمِيلَةٌ: see *زَمَلٌ*, in two places.

زَامَلَ, applied to a horse or similar beast, (K, TA,) or to a wild ass, (A'Obeyd, TA,) That is as though he limped, by reason of his briskness, or sprightliness. (A'Obeyd, K, TA.) [Hence, app., the name of] *The horse of Mo'awiyeh Ibn-Mirdás Es-Sulamee*. (K.) — Also One who follows (*يَتَّبِعُ*, [in the CK *يَزْمَلُ*] i. e. *يَتَّبِعُ*.) another. (K.)

زَامَلَةٌ A camel (S, Mgh, Mṣb, K) or other beast

(K) used for carrying (S, Mgh, Mṣb, K) the goods, or furniture and utensils, of a man (S, Mgh, Mṣb) travelling, (Mgh, Mṣb,) and his food; (S, Mgh;) the *ḍ* denoting intensiveness: (Mṣb:) or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller: (Har p. 130:) from *زَمَل* "he bore, or carried," a thing: (Mgh, Mṣb:) pl. *زَوَامِل*. (TA.) [See also *زَوْمَلَة*.] — Afterwards used to signify The *عَدَل* [properly half-load] in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (نَمْر [app. a mistranscription for نَمْر i. e. dates]), and the like. (Mgh.)

زَوْمَلَة Camels having their loads upon them: (IAqr, M, K:*) [in the K, *وَالعَيْرِ* should be *وَالعَيْرِ*, or rather *وَالإِبِلِ*:] and so *عَيْرٌ لَطِيْمَةٌ* signifies "camels laden or not laden:" (IAqr, M:) *زَوَامِل* may be either its pl. or pl. of *زَامَلَة* [q. v.]. (TA.) — See also *زَوْمَلَة* = *زَوْمَلَتِيَا* means *He is a knower of it*; (IAqr, K;) i. e., of the affair. (IAqr.) — And *ابْنُ زَوْمَلَة*, also, means *The son of the female slave*. (IAqr, K.)

أَزْمَل A sound: (Aṣ, S:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:) it has no verb. (TA.) A poet says,

* تَضِبُّ ثَنَاتُ الْخَيْلِ فِي حَجَرَاتِهَا *
* وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَزْمَلًا *

[The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means *أَزْمَلًا*, but suppresses the *ء*, as is done in *وَيْلِيَه* [for *وَيْلِ لَأَمِيَه*]. (S.) *أَزْمَلِي الْقَبِي* means *The sounds of the bows*: *أَزْمَلِي* being pl. of *أَزْمَل*, with *ي* to give fulness to the sound of the vowel preceding it. (TA.) And *أَزْمَلَة* signifies *The twanging sound of a bow*. (K, TA.) = *أَزْمَلًا* and *أَزْمَلَة* and *أَزْمَلَة* *He left a family, or household*. (K.) And *أَزْمَلَة* *خَرَجَ فُلَانٌ وَخَلَّفَ أَزْمَلَه* [Such a one went forth, and left behind him his family, or his family and his cattle]: and *أَزْمَلَه* *He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property*. (AZ, TA.) — [Hence, app.,] *أَخَذَه* *أَزْمَلَه* [in one of my copies of the S, *أَزْمَلَه*,] *He took it altogether*; (S, K;) namely, a thing. (S.) And *He took it with its أثَات* [or utensils and furniture]; as also *أَزْمَلَه* and *أَزْمَلَتِه* (K) and *أَزْمَلَتِه*. (L, TA.) — And *عِيَالَاتُ أَزْمَلَة* i. e. *Numerous [families or households]*. (S, K:*)

أَزْمَل, whence *أَزْمَلَه*: see the next preceding paragraph, last sentence but one.

أَزْمَلَة: see *أَزْمَل*, in four places.

أَزْمُول: see *أَزْمُولَة*.

أَزْمِيل A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. *ذَرْب*, it is expl. as meaning *A shoemaker's*

أَشْفَى with which he sews: but this I have not found elsewhere.] — Also *An iron* (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild oxen. (K, TA.) — And The [implement called] *مَطْرَقَة* [q. v.]. (K.) — Applied to a man, (K, TA,) † *A great, or vehement, eater*; likened to the [shoemaker's] knife: (TA:) or *strong*: and also *weak*; (K, TA;) *low, mean, or contemptible*: (TA: [like *زَمَل*:]) thus having two contr. significations. (K.)

أَزْمُولَة (AA, S, K) and (S, K) some say (S) *أَزْمُولَة*, (S, K,) the latter accord. to Aṣ and Sb and Ez-Zubeydee, (TA,) and *أَزْمُول*, (S, TA,) which is said by IJ to be quasi-coordinate to *جَرْدَحَل*, because the *و* in it is not a letter of prolongation, for the letter before it is with fet-ḥ, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous*: (AA, S, K, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning *that runs swiftly*: and in like manner to a mountain-goat. (TA.)

مَزْمَلَة A certain thing in which water is cooled: of the dial. of El-'Irāḳ: (K:) applied by the people of Baghdād to a green [jar such as is called] *جَرَّة* or *حَابِيَة*, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (*تَزْمَل* i. e. *تَلَفَّ*) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] *بِرْدَات*; then it is poured into this *مَزْمَلَة*, and remains in it cool. (Har p. 548.)

مَزْمُول: see *زَمِيل*.

مَزْمُول, originally *مَتَزْمَل*, A man wrapped with [or in] his garments: occurring in the Kur lxxiii. 1. (TA.)

زملق

Q. 1. *زَمَلَقَ*, inf. n. *زَمَلَقَة*, *He did the act denoted by the epithet زَمَلَقِي* expl. in art. *زَلَق*, voce *زَلَق*. (TA.) — *زَمَلَقَة* in asses is like *هَيْلَجَة* [i. e. The going an easy and a quick pace] in a horse. (TA.)

زَمَلَق and *زَمَلَقِي* and *زَمَلَقِي* are expl. in the S in art. *زَلَق* [q. v., voce *زَلَق*]: in the K, in the present art., agreeably with the opinion of Aboob-'Obeyd. (TA.) [The first is said in the TA, voce *تَث*, to be syn. with *عَدِيوُط*, q. v.] — The first is also applied to an ass, as meaning *Fat*; whose back is even by reason of the fat. (Lh, TA.)

زَمَلُوق A boy, or young man, *light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,*

or *guilefully*; as also *زَمَلُوقِي*: thus expl. by Az, on the authority of one of the Arabs: also said to signify *light, or active, and inconstant, unsteady, or fickle*; and so *زَمَلُوقِي* and *زَمَلُوقِي*. (TA.)

زَمَلُوقِي: see *زَمَلُوق*: — and see also *زَمَلُوقِي*, in two places.

زَمَلُوقِي: see *زَمَلُوق*: — and see also *زَمَلُوقِي*.

ومن

1. *زَمِنَ*, aor. *زَمِنَ*, inf. n. *زَمِنَ* (Mṣb, K) and *زَمَانَة* (S, Mṣb, K) and *زَمِنَة*, (K,) *He (a man, S, Mṣb) had, or was affected with, a malady of long continuance, (Mṣb,) or what is termed زَمَانَة*, expl. below: (K:) *he was, or became, afflicted [with what is so termed]*: (S:) or *he was, or became, crippled*. (TK.)

3. *عَامَلَهُ مَزَامَنَة* (S, K) and *زَمَانًا* (Lh, TA) [*He bargained, or made an engagement, with him, to work, for a time*], (S, K,) from *الزَمِن*, (S,) is like *مُشَاهَرَة* [and *شَهَارًا*] (S, K) from *الشَّهَر*. (S.)

4. *ازْمَن* [*He, or it, continued a long time*;] a long time passed over him, or it, (K, TA,) i. e. a thing. (TA.) You say, *ازْمَن بِالْمَكَانِ* *He remained, staid, dwelt, or abode, a long time (زَمَانًا) in the place*. (TA.) — And [hence,] *ازْمَن عَنِي* *His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me*. (TA.) = *ازْمَن فُلَانًا* *He (God) made such a one to be such as is termed زَمِن*, i. e. *affected with a protracted disease*; (Mṣb, TA;) or *crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed [زَمَانَة, expl. below, as meaning] عَاهَة* [&c.]. (TA.) It is said also of a disease [as meaning *It deprived him of the power to move &c.*] (TA in art. *عَضِب*.)

زَمِنَ an inf. n. of *زَمِنَ* [q. v.]. (Mṣb, K.) — And a simple subst. [meaning *Continuance for a long time*,] from *أَزْمَن* in the first of the senses assigned to it above; and so *زَمِنَة*, with damm. (IAqr, TA.) — Also, and *زَمَان*, (S, Mṣb, K, &c.,) the former a contraction of the latter, (Mṣb,) *A time, whether little or much*; (S, Mṣb, K;) thus accord. to Er-Rághib; (TA in art. *دَهْر*;) as being *a space capable of division*: (Mṣb:) and so says El-Munáwee: (TA:) *a time considered with respect to its beginning and its end*: (Er-Rághib, MF voce *أَمَد*;) or *i. q. عَصْر* [as meaning *a space, or period, of time*]: (M, K:) [often meaning, without any addition to qualify it, *a long time*; as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] *زَمَان* differs in some respects from *أَمَد* and from *أَمَد*: Sh asserts it to be *syn. with دَهْر*; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. *دَهْر*; and particularly as meaning *fortune, or fate*:] I Ath says that it is applied to the whole of what is termed *الدَّهْر* [as meaning *time*], and to a

portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is applied to any one of the four quarters of the year; (Mṣb, TA;) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الربيع, but vulgarly الخريف; called by the former name because the first rain is therein, giving growth to [the herbage called] الربيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشتاء; and commences when the sun enters Capricornus: the third [i. e. spring] is الصيف, vulgarly called الربيع; and commences when the sun enters Aries: the fourth [i. e. summer] is القيظ, vulgarly called الصيف; and commences when the sun enters Cancer: (Mṣb:)*

* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.

THE QUARTERS.		THE SIX SEASONS.	
OLDER NAMES.	LATER NAMES.		
Together called by some الربيع and الشتاء.	الخريف : الربيع Autumn.	Sept.	الخريف
		Oct.	
		Nov.	
		Dec.	الشتاء
Together called by some الصيف.	الشتاء Winter.	Jan.	الربيع الأول
		Feb.	ربيع الكلا
		Mar.	الصيف
		Apr.	
Together called by some الصيف.	الربيع : الصيف Spring.	May	
		June	القيظ
		July	الربيع الثاني
		Aug.	ربيع التمار
Together called by some الصيف.	الصيف : القيظ Summer.	Sept.	

THE MONTHS.		THE PERIODS OF RAIN.	
11. ذو القعدة	Sept.	الربيع	Mostly Dry.
12. ذو الحجة	Oct.		
1. المحرم	Nov.		
2. صفر	Dec.		
3. شهر ربيع الأول	Jan.		
4. شهر ربيع الآخر	Feb.		
5. جمادى الأولى	Mar.		
6. جمادى الآخرة	Apr.		
7. رجب	May		
8. شعبان	June		
9. رمضان	July		
10. شوال	Aug.		
	Sept.		

it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (الفلك الأطلس): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalmans:")] the pl. (of زمن, Mṣb) is أزمان and أزمن and (that of زمان, Mṣb) أزمنة. (§, Mṣb, K.) [The dim. of زمن, i. e. زمين, see below.] In the following trad., إذا تقارب إذا تقارب، إذا تقارب، إذا تقارب [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mabdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كانت تأتينا أزمان خديجة، meaning [She used to come to us] in the life-time [lit. times] of Kha-deejah. (TA.) And one says also, ما لقيته منذ أزمنة، meaning [I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say منذ منذ زمان، or منذ زمان، and زمان زمان]. (Lh, K, TA.)

(For authorities, and further information, see the words here mentioned, and more particularly نوء and ربيع; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الربيع الثاني and الربيع الأول; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وسبي from the rains called الربيع: and for the Calendar of the Mansions of the Moon, see منازل القمر, in art. نزل.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Moḥammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النسيء, at the end of every three years, until they were forbidden to do so by the Kur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Moḥammad at the pilgrimage in the tenth year of the Flight.

زمن (§, Mgh, Mṣb, K) and زمين (K, TA,) applied to a man, (§, Mṣb, TA,) Having, or affected with, a malady of long continuance; (Mgh, Mṣb, TA;*) as also مؤمن; (Ḥar p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زمانة [expl. below], i. e. عاهة: (K, TA:) or afflicted [with what is so termed]: (§:) pl. زمنون, (K, TA,) of the former, (TA,) and زمني, (Mṣb, K, TA,) [likewise] of the former, (Mṣb,) or of the latter, as also زمنة. (TA.) — [Hence,] هو فاتر هو فاتر في النشاط زمن الرغبة [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.)

زمانة: see زمن, second sentence.

زمانة A space, or period, or a long space or period, of time. (TA.) See also زمن, last sentence.

زمان: see زمن, third sentence, and again in two places in the latter part of the paragraph.

زمين: see زمن.

لقيته ذات الزمان [dim. of زمن]. You say, تراخى الوقت [i. e. I met him some time ago;] like as one says ذات العوير، meaning بين الأعوام، ذات العوير [in a time consisting of some, or several, subdivisions]: (TA:) or ذات ذات الزمان means منذ ثلاثة أزمان [three seasons ago; or, app., three or more, to ten; (agreeably with an explanation of ذات العوير voce ذو;) by ازمان being app. meant periods of two, or three, or six, months]; (T in art. ذو;) and the like is said by IAqr. (TA in art. صبح.)

زمانة an inf. n. of زمن [q. v.]. (§, Mṣb, K.) — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. آفة, (§) or عاهة, (K,) in animals: (§:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زمن and زمن:)] or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Ḥar p. 315.) And i. q. دفر [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — Also Love. (K.)

ساعة زمانة A while; an indefinite short time; as distinguished from ساعة فلكية, which is an astronomical hour: and so, often, ساعة alone.]

مؤمن: see زمن.

مؤمن Of long continuance; of long standing; over which a long time has past. (TA.) [You say ماء مؤمن Stale water.] And سعال مؤمن [Chronic cough]. (K voce مصطكا.)

زهر

Q. 1: see the next paragraph.

Q. 4. **أَزْمَرَتْ** *They (the stars) shone, (S, K,) and were intensely bright. (TA.) — It (the eye) became red by reason of anger, (K,) on the occasion of some distressing event; (TA;) as also* **أَزْمَرَتْ**. (AZ, S, K.) — *It (the face) grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look. (K.) — It (a day) became intensely cold. (K.)*

أَزْمَرَتْ *Intense cold. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxxvi. 13, **أَزْمَرَتْ** means *Hurting cold: (Bd:) or [simply] cold: (Jel:) or, accord. to some, it there has the meaning next following. (Bd, Jel.) — The moon; (K;) in the dial of Teiyi. (TA.)**

أَزْمَرَتْ *Laughing so as to show the teeth: (K:) from the likeness to the shining of stars. (TA.) — Angry: (K:) or violently angry. (S.)*

زن

1: see 4, in five places. — **زَنَ عَصَبَهُ**, [aor., accord. to rule, =, or the sec. pers. may be **زَنَنْتَ**, and the aor. =, and the inf. n., in this case, **زَنْ**, which see below, but the TK makes its aor. to be =, and the inf. n. **زَنْ**.] *His sinews dried up. (K.) — **زَنْ** means *حَقَنَ فِقْطَرًا* [which may be rendered *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled*]. (TA.) [See **زَنْ**.]*

4. **أَزَنْتَهُ** *I thought him to possess good or evil; as also **زَنْتَهُ**, aor. =, inf. n. **زَنْ**: or both mean *I imputed, or attributed, to him good or evil: (Msb:) or **فَلَانًا بِخَيْرٍ** or **بِشَرٍّ** he thought such a one to possess good or evil; like **أَزَنْتَهُ**; syn. **بِهِ**:**

(K:) or, accord. to Lh, one says, **أَزَنْتَهُ بِمَالٍ** and **بِخَيْرٍ** *I thought him to possess [property and (as appears from what is said below on his authority) wealth]: but **زَنْتَهُ** is what the vulgar say, and is wrong. (TA.) And **أَزَنْتَهُ بِشَيْءٍ**, (S,) or **بِكَذَا**, (K,) and also **بِكَذَا** **زَنْتَهُ**, (Har p. 112,) [and accord. to Golius **أَزَنْتَهُ**, mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing: (S, K, and Har ubi supra:) [but] Lh says, **لَا يَكُونُ إِلَّا زَنْ** [app. meaning that **أَزَنْ** is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And **أَزَنْتَهُ بِالْأَمْرِ** *He suspected him of the thing, or affair; like **أَزَنْتَهُ**. (S.) And **هُوَ يُزَنُّ بِكَذَا** [He is suspected of such a thing]. (S.) Hassán says,***

* **حَصَانٌ زَرَانٌ مَا تُزَنُّ بِرَبِيَّةٍ** *

i. e. [*Chaste, staid,*] *she is not suspected of evil: [in which **زَنْ** may be from **زَنْتَ** or from **أَزَنْتَ**]: but some restrict themselves to the quadriliteral verb [**أَزَنْ**]. (Msb.)*

8: see 4.

Bk. I.

أَبُو زَنْةٍ *A suspicion: whence the saying, **أَبُو زَنْةٍ** **شَرُّ مَنَّهُ أَحْوُ زَنْةٍ** *The ape, or baboon, or monkey, worse than he is the person who has conceived a suspicion: (A, TA:) [for] — **أَبُو زَنْةٍ**, (so in three copies of the S and in my MŠ. copy of the K,) or **أَبُو زَنْةٍ**, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be “with kesr,” which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies **الْقَرْدُ**. (S, K.)**

أَبُو زَنْةٍ: see what next precedes, in two places.

زَنْ, and **مَاءَ زَنْ**, [which suggests that **زَنْ** is an inf. n. used as an epithet,] *A water, and waters, small in quantity, and narrow: (K:) [for] **زَنْ** signifies *strait, or narrow; like **زَنْ** and **زَنْ** [which do not belong to this art.]: (TA:) or **زَنْ** means [a place of water] of which one knows not whether there be in it water or not. (K.)**

زَنْ *Short [or contracted] shade; like **زَنْ** [mentioned in art. **زَنْ**]. (K.)*

زَنْ *A fluid like mucus, that falls from the noses of camels: (K:) but the more approved word is **ذَنْ**. (TA.)*

زَنْ *A man who suffices for himself, without any other. (K.)*

زَنْ *One who opines, or conjectures, much; i. q. **ظَنَّ**. (TA.)*

زَنْ *One suppressing his urine and his ordure: occurring in a trad.: or, as some say, it is **زَيْبَانٌ**, [q. v.,] with **ب**. (TA. [But see 1, and see also what here follows.])*

زَنْ *One suppressing his urine [or his ordure]; syn. **حَاقِنٌ**: such is one of the persons forbidden, in a trad., to act as **إِمَامٌ** to others. (TA in art. **نَصْر**: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.]*

زنا

1. **زَنَا فِي الْجَبَلِ**, (S, Msb, K,) aor. =, (Msb, K,*) inf. n. **زَنْ** and **زَنْوُ**, (S, Msb, K,) *He ascended the mountain. (S, Msb, K.) — **زَنَا**, (S, K,) aor. as above, (K,) inf. n. **زَنْوُ**, (S, K,) and **زَنْوُ**, (K,) *He (a man, S) had recourse to it (a thing, TA) for refuge, protection, preservation, concealment, covert, or lodging. (S, K.) — And **زَنَا** *He approached it, or drew near to it; (K, TA;) namely, a thing. (TA.) [Hence,] **زَنَا الْخَمْسِينَ**, (S,) or **لِلْخَمْسِينَ**, inf. n. **زَنْ**, (TA,) *He drew near to the [age of] fifty [years]. (S, TA.) — **زَنَا** *said of the shade, (S, K,) **It became short; (S;) it contracted, shrank, or drew together. (K.) — Said of a place, (TA in art. **زَنْوُ**.) **It was, or became, strait, or narrow; and **زَنَا**, without =, inf. n. **زَنْوُ**, is a dial. var. thereof in this sense. (ISd, K, TA; all in art. **زَنْوُ**.) — Said of the urine, (S,*********

Msb, K,) aor. =, (S, TA,) or =, (Msb,) inf. n. **زَنْوُ**, (S, Msb, TA) and **زَنْ**, (TA,) *It became retained, or suppressed. (S, Msb, K, TA.) — Also **He, or it, clave to the ground. (K.) — He hastened, or made haste. (K.) — And He was, or became, affected with a lively emotion, either of joy or of grief; syn. **طَرِبَ**. (K.) — See also 2, in two places: and see 4. — **زَنَا** is also expl. in the K as signifying **خَنَقَ** [He throttled, or strangled]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for **حَقَنَ** [a meaning assigned to this verb below: see 4]. (TA.)***

2. **زَنَا عَلَيْهِ**, inf. n. **تَزَنَّهَ**, *He straitened, or oppressed, him; made strait, or close, to him; (S, K, TA;) as also **زَنَا** **عَلَيْهِ**. (TA.) The verb occurs without =, written **زَنْيَ**, by poetic license, in a saying of a rájiz cited in art. **شَدَخَ**, as an ex. of the word **شَادَخَ**. (S.) And **عَلَيْهِ الْحَجَارَةُ** occurs in a trad. as meaning *They made the stones strait, or close, to him, or upon him. (TA.)**

4. **أَزَنَا فِي الْجَبَلِ** *He made him to ascend the mountain. (Msb, K, TA.) — **أَزَنَا** also signifies **أَزَنَا إِلَى الْأَمْرِ**: (S, K, TA:) so in the saying, **أَزَنَا إِلَى الْأَمْرِ** [He constrained him to have recourse to, or to do, the thing]. (TA.) — **أَزَنَا بُوئَهُ** *He retained, or suppressed, his urine; (Msb, K,*) as also **زَنَا**; the latter verb being trans. as well as intrans. (Msb.)**

زَنَا *Straitness, or narrowness; syn. **ضَيْقٌ**. (S.) [So in my copies: perhaps a mistranscription for **ضَيْقٌ**, a meaning mentioned in the next sentence.] — **Strait, or narrow; syn. **ضَيْقٌ**: you say **مَكَانٌ زَنَا** [A strait, or narrow, place]: and **بُئْرٌ زَنَا** [A narrow well]: so in the Fáik. (TA.) — **Short (S, K) and compact, or contracted: (K:) applied to a man: and to shade. (S.) — Retaining, or suppressing, his urine; (S, Msb, K;) as also **زَانِيٌ**. (Msb.) So in a trad. in which it is said that a man is forbidden to pray when he is **زَنَا**; (S, TA;) or where it is said that the prayer of one who is **زَانِيٌ** will not be accepted: (Msb:) or the latter word in this case means one who is ascending a mountain; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) — Also, [app. because of its narrowness,] **A grave. (TA.)*******

زَانِيٌ *A small skin for water or milk. (K.) [See also **زَانِيٌ**, in art. **زَنْوُ**.]*

زَانِيٌ: see **زَنَا**, in two places.

أَزَنَا *More, or most, strait: so in the saying **كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَاهَا** [He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.)*

زبر

Q. 2. **تَزَبَّرَ عَلَيْنَا** *He behaved proudly, or haughtily, to us, (K, TA,) and frowned, or looked sternly, austere, or morosely. (TA.)*

الزنبور *The lion.* (K.)
 زنبور *Small, or young, (K, TA,) and light, or active: applied to a boy. (TA.)* — See also زنبور.
 زنبوري *Large, or bulky; applied to a ship: (K:) you say سفينة زنبورية a large, or bulky, ship: (TA:) or زنبورية signifies a sort of large, or bulky, ship. (S in art. زبر.)* — Also *Heavy; applied to a man. (K.)*

زنبار: see the next paragraph, in two places.
 زنبور [The hornet, or hornets; a large sort of wasp;] a stinging kind of fly; (K;) a certain kind of flying thing that stings; (T, TA;) i. q. دبر, (S,) or دبور; (TA;) and زنبورة signifies the same, (K,) [or app. is the n. un.,] and so does زنبار; (S, K,) a dial. var. mentioned by ISk: (S:) [being a coll. gen. n.,] زنبور is [sometimes] made of the fem. gender: the pl. is زنايبور: (S:) and الزنايبور sometimes means the flies of the meadows or gardens (ذباب الروض). (Ham p. 324.) — Also A young ass that is able to bear burdens. (K.) — And A large rat: pl. زنايبور, occurring in poetry [app. for زنايبور]. (TA.) — Also, [as an epithet,] Light, or active; clever, or ingenious; (K, TA;) mentioned by Abu-l-Jarrāh, from a man of the Benoo-Kilāb, and he adds that it means light, or active; (TA;) quick in reply; (K, TA;) and so زنبور. (K.) — Also, and زنبور, A certain tree, (K, TA,) of large size, (TA,) resembling the ذب [or plane-tree], (K, TA,) but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the عثر [q. v.], white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the غبيرة [or fruit of the service-tree], and dyes the mouth like as does the mulberry: it is planted. (TA.) — Also, the same three words, A species of the تين [or fig], called by the people of the towns and villages the تين حلوانى; (IAqr, K, TA;) one of the strange trees of the desert: pl. زنايبور. (IAqr, TA.)

زنبور: } see the next preceding paragraph.
 زنبورة: }
 أخذهُ بزنبوره is like أخذهُ بزوبره, (K, TA,) meaning He took it altogether; mentioned in art. زبر. (TA.)

أرض مزنبورة A land abounding with زنايبور [or hornets, pl. of زنبور; the ن being rejected in its formation]: (S in art. زبر, and K:) similar to أرض معقرة and ذات عقارب meaning معقرة and تعالب. (S.)

زنبق

زنبق [mentioned in the S and Mṣb in art. زبق] Oil of jasmine: (S, K:) or this is called دهن الزنبق, and is of the dial. of El-'Irāq; (Az, TA;) [for] it is said that زنبق signifies the jasmine

[itself]: (Mṣb:) or, as some say, it is a certain flower, which is put into شرج [i. e. oil of sesame, or, as being likened thereto, because of its clearness, white oil before it becomes altered], and the like, and of which is [thus] made an [odoriferous] oil; like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorium sambac* of Juss., Lam., Desfont.: — *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amcæn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) — and *Iris germanica* of Linn.; or *Iris sambac* of Forsk.: (Idem, no. 26:) — also the lily.] — Also The [musical reed, or pipe, called] زمارة, (AA, T, TA,) or زمار. (Aboo-Málik, K.) — Wine: (IAqr, K, and T in art. امر:) or wine such as is termed فهبج and قنديد. (IAmb, TA in art. فهبج.)

زنباق A certain herb, or leguminous plant, hot, burning, or biting, to the tongue, and that causes headache. (K.)

زنبل

زنبيل and زنبيل dial. vars. of زنبيل, mentioned in art. زبل [q. v.]: pl. زنايبيل. TA.)

زنج

الزنج and الزنج, (AA, S, Mṣb, K,) the latter being a dial. var. of the former, (Mṣb,) both of them chaste, (TA,) [but the latter is the more common,] and الزنج (S, K) and المزنجة (K,) A certain nation of the blacks; (S, Mṣb, K;) [the inhabitants of the country called by us "Zanguebar," including the "Zingis" of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation: [sometimes applied to the Negroes absolutely; for] some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt: (Mṣb:) the n. un. is زنجى and زنجى, (AA, A'Obeyd, ISk, S, K,) like as رومى is of روم: (TA:) and زنج occurs as a broken pl., meaning the divisions and subtribes [of that nation]: so says AAF, and so in the M. (TA.)

زنجى and زنجى [of which the latter is the more common, A man, and a thing, of, or belonging to, or relating to, the زنج or زنج]: see the preceding paragraph.

الزنج: } see the first paragraph.
 أزنج: }
 المزنجة: }

زنجبيل

زنجبيل [Ginger; amomum zinziber;] a certain plant growing in the country of the Arabs, in the

land of 'Oman, (AHn, TA,) and in El-Yemen also; (TA;) well known: (S:) [or the root thereof;] a certain root, or roots, (accord. to different copies of the K,) creeping beneath the ground; (K, TA;) burning, or biting, to the tongue; (TA;) growing like the stalks of the papyrus, (K, TA,) and the راسن [mentioned below]; there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, are eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China: (TA:) it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty, (K, TA,) clearing to the phlegm, (TA,) sharpening to the intellect, (K, TA,) and exhilarating: (TA:) if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight. (K, TA.) — It is mentioned in the Kur, where it is said, [lxxvi. 17 and 18,] كَانَ مَزَاجَهَا زَنْجَبِيلًا عَيْنًا فِيهَا تَسْمَى سَلْسَبِيلًا [The admixture whereof shall be زنجبيل, a fountain therein named Selsebeel]: i. e. it shall have the flavour of زنجبيل [or ginger], which the Arabs esteem very pleasant: it may mean that زنجبيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also Wine [absolutely]. (S, ISd, K.) — زنجبيل الكلاب A certain herb, or leguminous plant, the leaves of which are like [those of] the خلاف [or salix Aegyptia], and the twigs are red: it clears the [discoloration of the face termed] كلف, and the [spots in the skin termed] نمش; and it kills dogs; (K;) wherefore it is named in relation to them. (TA.) — زنجبيل العجم i. q. الأشترعاز [a word of Persian origin, now applied by Arabs to A species of carline thistle]. (K.) [Accord. to Freytag, *Horminum*, or *salvia silvestris*: but this, I believe, is what is called in Pers. اشترغان.] زنجبيل الشام i. q. الأشترغان [Inula helenium, common inula, or elecampane]. (K.)

زنجير

Q. 1. زنجير, (Lth, K,) inf. n. زنجرة, (S in art. زجر,) He [fillipped, or] struck the thumb upon, or against, the middle finger with the fore finger: (S in art. زجر:) or he fillipped with the nail of his thumb and that of his fore finger: (Lth, A, K:*) you say زنجر له, meaning he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him, (Lth, A,*) saying وَلَا مِثْلَ هَذَا [Nor, or not even, the like of this will I give thee]; (Lth;) meaning thus, وَلَا أُعْطِيكَ مِثْلَ هَذَا. (A.) The subst., (S,) or the name of this [action], (Lth,) is زنجير. (Lth, S.)

زنجير [A fillip, such as is described above]: see what immediately precedes. — A nail-paring: as also زنجير: both foreign words introduced into the Arabic language: mentioned in the T among quadrilateral-radical words. (TA.) — A

whiteness [or white speck] seen on the nails of young persons; (AZ, K;) likewise called فَوْفُ and وَبَشُ; (AZ, TA;) as also زَنْجِيرَةٌ. (AZ, K.) — Accord. to IAAr, † this last signifies *What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man [presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says, مَا لَكَ عِنْدِي شَيْءٌ وَلَا ذَا I have not anything for thee: not even this:* (TA:) [i. e. it means anything; always used in a negative phrase.]

زَنْجِيرَةٌ: see the next preceding paragraph, in two places.

زنجفر

زَنْجَفَرٌ A certain dye, [or pigment,] well known, (K,) of a red colour, with which one writes as well as dyes; [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of شَادَنْج [a kind of stone, used medicinally, from the Persian شَادَنْجَة]: it is of two kinds, native and factitious: the native is [formed by] the transition of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.)

زنج

1. زَنْجٌ, aor. زَجَّ, (S, K,) inf. n. زَجَّجَ, (S,) said of oil, (S, K,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered [for the worse] (S, K, TA) in odour; (TA;) [stinking, rancid,] bad, or corrupt; like سَنِخٌ. (JK.)* — And, said of a lamb, or kid, *He raised his head in sucking, by reason of choking, or of dryness of the fauces. (K.)*

زَنْجٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered [for the worse] (S, K, TA) in odour; (TA;) [stinking, rancid, bad, or corrupt; like سَنِخٌ: see 1.] — إِبِلٌ زَنْجَةٌ Camels having their bellies straitened, by reason of thirsting (Kr, K, TA) time after time. (Kr, TA.)*

زند

1. زَنْدٌ النَّارَ, aor. زَنَدَ, *He produced fire [with a زَنْدٌ and زَنْدَةٌ. (A, TA.) — [Hence,] نَارٌ زَنْدُوا [They kindled the fire of war]. (A, TA.)* — See also 2. — زَنْدٌ, aor. زَنَدَ, (K,) inf. n. زَنْدَتُ, (TK,) *He (a man, TA) thirsted. (K.)* — زَنْدَتُ, inf. n. زَنْدَتُ, said of a she-camel, *Her womb came forth on her giving birth. (L.)*

2. زَنْدٌ, inf. n. تَزَنَّدَ, *He made his زَنْدٌ to produce fire. (K.)* — *He lied. (K.)* — *He filled (K, TA) a water-skin, or milk-skin; (TA;) as also زَنْدٌ, (K, TA,) inf. n. زَنْدٌ; and in like manner a watering-trough, and a vessel: and he filled his water-skin, or milk-skin, so that it became like the زَنْدٌ, i. e. [hard, or firm, being] full. (TA.)* — *[He made, or rendered, narrow. You say,] لِلْفَرَسِ مَنْخَرٌ لَمْ يَزَنْدُ The horse has a nostril which was not made narrow when he was created.*

(A, TA.) — *[He straitened, or scanted; made strait, or scanty: see the pass. part n. Hence, app.,] زَنْدٌ عَلَى أَهْلِهِ [He straitened, or scanted, his family; made their circumstances, or subsistence, strait, or scanty, to them;] he was hard, severe, or rigorous, to his family. (L.)* — *He punished beyond his right. (K, TA.)* — *He charged with niggardliness: (TA:) or he, or it, made, or rendered, niggardly, mean, or sordid. (KL.)* — زَنْدَتِ النَّاقَةُ, inf. n. تَزَنَّدَتْ, *The she-camel, having a [tumour of the kind called] قَرْنٌ in her vulva, had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight: (ISh, TA:) or تَزَنَّدَتْ [as inf. n. of زَنْدَتُ] signifies a she-camel's having the vulva perforated with small sharp-pointed pieces of wood, and then tied with [threads or strings of] hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ي. (S.)* — See also the next paragraph.

4. زَانِدٌ, (K,) said of a man, (TA,) i. q. زَادَ [He exceeded, &c.]. (K, TA.) — [Hence, app.,] مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ, as also مَا يَزِيدُكَ, i. q. مَا يَزِيدُكَ [meaning *No one is more sufficient for thee than he: see art. زيد:*] (K:) or *no one exceeds him to thee in excellence. (TA.)* — *ازند في رجعه* [i. e. *He relapsed in his pain.*] (K.)

5. تَزَنَّدَ *He was, or became, straitened, or embarrassed, and contracted in his bosom: (A:) he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry; (A, K;) and was incensed. (TA.)* The saying of 'Adee,

إِذَا أَنْتَ فَاصَّتِ الرَّجَالُ فَلَا تَلْعَ
وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَنَّدِ

[When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.] some relate with ي [in the last word, saying تَزَنَّدِ: see art. زيد]. (TA.)

زَنْدٌ [A piece of stick, or wood, for producing fire;] the upper one of the two pieces of stick, or wood, (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Mgh;) [or masc. and fem.: (see مِبْعَادٌ, in art. وَقْدُ)] and زَنْدَةٌ is the appellation of the lower one thereof, (S, M, L, K,) in which is the notch, or hollow, (فُرُوضَةٌ, M, L, or فُرُوضٌ, A in art. فُرُوضُ,) or in which is a hole (ثَقْبٌ, S), [whence the fire is produced;] and this is fem.: (S, M:) *one end of the زَنْدٌ is put into the فُرُوضُ of the زَنْدَةٌ, and the زَنْدٌ is then [rapidly] twirled round, in producing fire: (A in art. فُرُوضُ:) [the best kind of زَنْدٌ is made of عَفَارٌ; and the best kind of زَنْدَةٌ, of مَرُوحٌ: (see these two words:)] the dual زَنْدَانِ is applied to the two together; (S, M, L;) [and so, very often, is the sing. زَنْدٌ:] one should not say زَنْدَتَانِ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is زَنْدَاتٌ, (S, M,*

Mgh, L, Mgh, K,) which is also syn. with زَنْدٌ, (Kr, L,) and زَنْوُدٌ (L) and [of pauc.] أَزْنَدٌ and أَزْنَادٌ, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. أَزْنَادٌ. (L.) Hence one says, إِنَّهُ لَوَارِي الزَّيْدِ, (TA,) or وَارِي الزَّيْدِ, (A,) † [lit. *He is one whose زَنْدٌ produces fire, or whose زَنْادٌ produce fire,*] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And وَرَتْ وَارِي † [lit. *My زَنْادٌ have, or has, produced fire by thy means,*] (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) *أَنَا مُقْتَدِحٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِي مِنْ عِنْدِكَ* † [lit. *I am one who produces fire by means of thy زَنْدٌ, and all the good in my possession is from thee.*] (A.) [Hence also,] لَا يَرُدُّ بَيْكَايَ زَنْدًا † [My weeping will not bring as a return for it so much as a زَنْدٌ; i. e. it will not avail aught]. (Ham p. 83.) And زَنْدَانِ فِي مَرْقَعَةٍ: see art. رَقَعَ. And

زَنْدَانِ فِي وَعَاءٍ † [Two pieces of stick, or wood, for producing fire, in a bag or the like]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And لَيْسَ فِي جَفِيرِهِ غَيْرُ زَنْدَيْنِ: see art.

جَفِيرٌ. — Hence, (A,) † *Each of the two bones of the fore arm; [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زَنْدٌ next the thumb is called كُوعٌ, and that of the زَنْدٌ next the little finger is called كُرُوعٌ: the رُوعٌ [or wrist] is the place of junction of the زَنْدَانِ, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زَنْدَانِ as being likened to the زَنْدَانِ with which fire is produced. (A, Mgh.)* And in some one or more of the dialects, مِنَ الزَّيْدَيْنِ is *The سَاعِدُ*

[q. v.]; and الأَسْفَلُ مِنَ الزَّيْدَيْنِ, *the ذِرَاعُ* [q. v.]. (L and TA in art. سَعَدُ.) [Also] *The part of the fore arm which is divested of flesh: of the masc. gender: pl. زَنْوُدٌ. (Mgh.)* And (L) *The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together زَنْدَانِ; (S, L, K;) the كُوعُ and the كُرُوعُ. (S, L.)* — Also *A certain thorny tree. (K.)*

زَنْدٌ A دُرْجَةٌ (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) *it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)*

زَنْدَةٌ: see زَنْدٌ, in two places.
زَنْادٌ: see زَنْدٌ; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to *A steel for striking fire:* and has for its pl. أَزْنَادَةٌ.]

مَزْنَد [Made, or rendered, narrow]. You say **مَزْنَدٌ ثَوْبٌ** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْنَدَةٌ مَزْنَدَةٌ** [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — A small, scanty, gift. (A, TA.*) — **نارِضٌ** (S, K;) niggardly; (S, A, K;) tenacious; (TA;) who will not confer a small benefit: (A:) low, ignoble, mean, or sordid: (TA:) charged with niggardliness, and held to be little: (Ham p. 178:) and *i. q.* **دَعِيٌّ** [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.)

زندق

Q. 2. **تَزَنَّدَقَ** [He adopted, or held, or professed, the tenets of the **زَنْدِيقِ**;] he was, or became, a **زَنْدِيقِ**: (S, *K, *TA:) [generally,] he was, or became, a **مُنْحَدٍ** [i. e. deviator from the right religion, or an impugner of religions], and without religion; (KL;) [a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see **زَنْدَقَةٌ**); and an asserter of the endlessness of time: see **زَنْدِيقِ**.]

زَنْدِيقِ, (Th, O, L, K, [in some of the copies of the K, and in my copy of the Mṣb, **زَنْدِيقِ**, which, as is said in the TA, is a mistake,]) and **زَنْدِيقِيٌّ**, A man very niggardly or avaricious. (Th, O, L, K, Mṣb.)

زَنْدَقَةٌ a subst. from the verb above mentioned; (S, K;) [The adoption, or belief, or profession, of the tenets of the **زَنْدِيقِ**: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mṣb:) [and the assertion of the endlessness of time: see **زَنْدِيقِ**.] — Also *i. q.* **ضَيْقٌ** [as meaning Niggardliness, or avarice: see **زَنْدِيقِ**.] (L, TA.)

زَنْدِيقِيٌّ: see **زَنْدِيقِ**.

زَنْدِيقِيٌّ a dial. var. of **صَنْدُوقٌ** [q. v.]; (K;) like as **قَنْدٌ** is of **قَنْدٌ**. (TA.)

زَنْدِيقِيٌّ *One who is of the تَنْوِيَّةِ* [or asserters of the doctrine of Dualism]: (S, O, K;) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K;) or one who does not believe in the world to come nor in the unity of the Creator: (T, Mṣb:) or one who conceals unbelief and makes an outward show of belief: (K;) an arabicized word, (S, Mṣb,) originally Pers., so they say, (Mṣb,) from **الزَنْدِيقِ**, which is a book belonging to them [i. e. the book of Zoroaster]: (PṢ:) [or from the Pers. **زَنْدِيقِ**, meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar." 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian **زَنْدَه**, (Mgh, [thus in my copy, app. for **زَنْدَه**, in which the *o* may be, as it is in many

other instances, an affix denoting some kind of relationship,]) or **زَنْدِ كَرٌ**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زَنْدِ كِيرٌ**, which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from **زَنْ دِين**, i. e. woman's religion: (O, K;) or the right explanation is this: that it is a term of relation to the **زَنْدِ**, which is the book of Mānee the Magian, who was in the time of Bahram the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: **الزَنْدِ**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefátteh el-'Uloom," **زَنْدِيقِ** means a follower of Mānee, and also a follower of Mezdeh, who (i. e. Mezdek) appeared in the days of Kubádh, and asserted that possessions and women were in common, and put forth a book which he called **زند**, which is the book of the Magians, that was brought by Zarádusht, whom they assert to have been a prophet; and the companions of Mezdek were named in relation to [this] **زند**; which word, being arabicized, was converted into **زَنْدِيقِ**: (Mgh:) Th says that **زَنْدِيقِ** is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, *Mṣb, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Mṣb,) they say **مُنْحَدٍ**, (Mgh, Mṣb, TA,) i. e. [a deviator from the right religion, or] an impugner of religions, (Mṣb,) and **دَهْرِيٌّ**: (Mgh, TA:) some say that it is from **الزَنْدِيقَةِ**; because the **زَنْدِيقِ** straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Mṣb:) the pl. is **زَنْدِيقَاتٌ** and **زَنْدِيقِيٌّ**; (S, O, Mṣb, K;) the latter being the original pl., and the *o* of the former being a substitute for the suppressed *ي* of the latter. (S, O.)

زنت

1. **زَنْتَهُ** *He filled it*; (K;) namely, a vessel, and a water-skin. (TA.) — See also what next follows.

2. **زَنْتَهُ**; (Mṣb;) or **زَنْتَهُ**, (K,) inf. n. **زَنْتٌ**; (TA;) [but the former is more probably correct, as **زَنْتَرٌ**, mentioned below, is its quasi-pass.; or perhaps each is correct;] *He put upon him a زَنْتَرٌ* [or waist-belt]. (Mṣb, K.) — **زَنْتَرٌ عَيْنَهُ إِلَىَّ** + *He looked hard at me*: so in the "Nawádir": (TA: [see also the act. part. n., below:]) or **زَنْتَرٌ إِلَىَّ عَيْنَهُ** † [he looked minutely at me]: and **زَنْتَرَتْ عَيْنُهُ** † his eye looked minutely. (A.)

5. **تَزَنْتَرُ** *He* (a Christian [or Jew or Sabian or Magian]) bound a **زَنْتَرٌ** [or waist-belt] upon his waist. (A, Mṣb.) — † *It* (a thing) became slender, or narrow, (A, K,) so as to be like a **زَنْتَرٌ**. (A.)

زَنْتَرٌ (S, A, Mṣb, K) and **زَنْتَرَةٌ** (A, K) and **زَنْتَرِيٌّ** (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, *A, *Mṣb, *K) and Magian; (K;) the thing which the **ذِمِّي** [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) [accord. to the K, from **تَزَنْتَرُ** "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζωάπη, as observed by Golius, or ζωάπιον, as suggested by Freytag:] pl. **زَنْتَرِيٌّ**. (A, Mṣb.) — See also **زَنْتَرِيٌّ**.

زَنْتَرِيٌّ: see **زَنْتَرٌ**.

زَنْتَرِيٌّ, (T, TA,) or **زَنْتَرِيَّةٌ**, as also **زَنْتَرَةٌ**, (TA,) sing. of **زَنْتَرِيٌّ**, (T, TA,) which signifies Pebbles: (IAḥr:) or small pebbles. (A'Obeyd, Kr, ISd, K.) — Also **زَنْتَرِيٌّ** and **زَنْتَرٌ**, (Kr,) or **زَنْتَرِيَّةٌ** and **زَنْتَرَةٌ**, (TA,) Certain small flies (Kr, K) that are in **حُشُوشٌ** [i. e. gardens, or privies]. (Kr, TA.)

زَنْتَرَةٌ: see **زَنْتَرٌ**: — and see **زَنْتَرِيٌّ**, in two places.

زَنْتَرِيَّةٌ: see **زَنْتَرِيٌّ**, in two places.

مُزَنْتَرَةٌ A woman tall, and large in body. (K, TA.)

فَلَانٌ مُزَنْتَرٌ إِلَىَّ بَعِينَهُ + *Such a one is looking hard at me, and making the eye to project*: so in the "Nawádir." (T, TA. [See also the verb, 2.]

زنتق

1. **زَنْتَقَةٌ**, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **زَنْتَقٌ**, (O, TA,) inf. n. **زَنْتَقٌ**, (JK, TA,) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord*: (JK, O, K:) this ring is put to the head of the refractory mule; and is called **زَنْتَقَةٌ**: (JK, O, TA:) or *he put a زَنْتَقٌ in the part under his lower jaw, in the skin*: (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْتَقٌ** [or **زَنْتَقَةٌ**]: (O, TA:) in the K, **زَنْتَقٌ**, like **غُرَابٌ**; but this is wrong: (TA:) what is in the nose, pierced, is called **عَرَانٌ**. (O, TA.) — Also, (IDrd, K,) aor. **زَنْتَقٌ** and **زَنْتَقٌ**, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the شَكَالٌ* [or **زَنْتَقٌ**, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted a shoe to a horse's foot*; followed by an accus.] — And **زَنْتَقٌ عَلَى عِيَالِهِ**, aor. **زَنْتَقٌ**; (K;) and **زَنْتَقٌ**; and **زَنْتَقٌ**, (IAḥr, O, K,) inf. n. **زَنْتَقِيٌّ**; (IAḥr, O;) + *He straitened his household,*

by reason of niggardliness or poverty. (IAqr, O, K.) And زَنْقَتْ عَلَى فُلَانٍ, and أَزْنَقْتُ, I straitened such a one. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences.

زَنْقُ The place of the زَنْقُ [or زَنْقَاة]. (S, K.) — The thin part of an arrow-head: pl. زَنْقُوقُ. (JK, Ibn-'Abbád, K.)

زَنْقُ: see زَنْقُوقُ.

زَنْقَاةٌ A narrow سَكَّة [or street]. (S.) — A narrow part of a valley. (JK, Ibn-'Abbád, O.) — A bend in a wall; or in a سَكَّة [or street]; (Lth, JK, O;) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render وَادٍ عَرُوقِبٍ وَادٍ, (see عَرُوقِبُ,)] in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lth, O.)

زَنْقَالُ: see 1, in two places. — Also i. q. سَكَالُ [i. e. Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet]. (TA.) — And The kind of ornament called مَخْنَقَةٌ [i. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like كِتَابُ;]) a certain ornament for women, (JK, Ibn-'Abbád, O,) of silver. (Ibn-'Abbád, O.)

زَنْقِيٌّ [in its primary acceptation is app. syn. with مَزْنُوقٌ in the first of the senses assigned to the latter below: — and hence.] † Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And زَنْقُ [which is app. its pl., or عَقُولُ زَنْقُ,] † Perfect understandings or intellects. (IAqr, O, K.)

زَنْقَاةٌ: see 1, in two places.

مَزْنُوقٌ Tied, or bound, with the زَنْقُ [q. v., or with the زَنْقَاة]. (TA. [See also زَنْقِيٌّ.]) — And † Suffering a suppression of the urine. (TA.) — المَزْنُوقُ is the name of A horse of 'Amir Ibn-'E'l-Tufeyl: (S, K;) and of a horse of 'Attáb Ibn-'El-Warhá. (TA.)

زئير

2. تَزْنِيرٌ [inf. n. of زئير] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَنْمَةٌ.]) — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.)

4. اَزْنِيرُ الشَّجَرُ † The trees had a زَنْمَةٌ (K, TA) [i. e. an excrescence] resembling the زَنْمَةٌ of the

شاة [app. here meaning sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زَنْمَةٌ]. (TA.)

زَنْمٌ The [projecting] thing that is behind the cloven hoof; also called زَنْمٌ; (S, K;) of which it is a dial. var. (S.)

زَنْمٌ A camel having a زَنْمَةٌ, i. e. a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also أَزْنِيمٌ and مَزْنِيمَةٌ: fem. زَنْمَةٌ and زَنْمَةٌ and مَزْنِيمَةٌ: (S, K;) pl. of pauc. أَزْنِيمٌ and زَنْمَاتُ. (Yákoob, TA.) [See also أَزْنِيمَةٌ — أَزْنِيمَةٌ † A ewe that is held in high estimation; [not signifying having a زَنْمَةٌ, as meaning "having a kind of wattle;"] for [it is asserted that] the sheep has no زَنْمَةٌ; that pertaining only to the goat. (S. [But see زَنْمَةٌ.])

زَنْمَةٌ and زَنْمَةٌ and زَنْمَةٌ and زَنْمَةٌ (S, K) i. q. زَنْمَةٌ &c., (K,) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زَنْمَةٌ. — زَنْمَاتُ الفَوْقِ: see زَنْمَةٌ.]

زَنْمَةٌ: see what next precedes. — زَنْمَةٌ also signifies A certain tree, having no leaves, as though it were the زَنْمَةٌ of the شاة [app. here meaning sheep as well as goat: see زَنْمَةٌ]. (TA.)

زَنْمَةٌ of the ear of a camel: see زَنْمٌ: but accord. to El-Ahmar, it is a mark made by cutting off a portion of the ear. (TA.) — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that] زَنْمَاتُ الأُذُنِ signifies two small things (هَتَاتَانِ) next to the شَحْمَةٌ [or lobule], opposite to the وَتْرَةٌ [an evident mistranscription for وَتْدَةٌ i. e. tragus]. (K. [So in all the copies that I have seen.]) — Also [A kind of wattle, i. e.] a thing, (Msb,) or piece of flesh, (TA,) hanging from the حَلْقُ [here meaning throat, externally], (Msb, TA,) beneath each ear, (S and A and K in art. رَعَتْ,] of the شاة [i. e., app., sheep as well as goat; though it is said in the S that "the sheep has no زَنْمَةٌ; that pertaining only to the goat;" app. because it is uncommon in sheep]. (TA.) [See also زَنْمَةٌ; and see رَعَتْ and رَعْتَةٌ and رَعْتَاءُ.] — To this is likened the زَنْمَةٌ of a tree: see 4. (TA.) — And [as the زَنْمَةٌ of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also † A mark, sign, or token. (TA.) — زَنْمَاتُ الفَوْقِ: The two edges [or cusps] of the notch of an arrow, (Msb, K, TA,) between which is put the bow-string; (Msb, TA;) as also زَنْمَاتُ الفَوْقِ; (K;) but the former is the more chaste: (TA:) also called شَرْخَا الفَوْقِ. (S in art. شَرْخ, and A and TA.) — See also أذُنَا القَلْبِ, voce أُذُنٌ. — أذُنٌ also signifies † A certain herb, or leguminous plant, (K, TA,) of which AHn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the

form of the زَنْمَةٌ of the ear; to have leaves; and to be one of the worst of plants. (TA.) — See also زَنْمَةٌ.

زَنْمَةٌ: see زَنْمَةٌ.

زَنْمٌ A calamity, misfortune, or evil accident. (K.) — See also زَنْمِيٌّ.

زَنْمِيٌّ, applied to a goat, [and app. to a sheep also,] Having [two wattles, such as are termed] زَنْمَاتَانِ [of which see the sing., زَنْمَةٌ]; as also مَزْنِيمٌ. (TA.) — Also, and مَزْنِيمٌ, † One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) not being needed; as though he were a زَنْمَةٌ among them: (S, TA:) and i. q. دَعِيٌّ [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Msb, TA;) conjoined [with them or him]: thus the former was expl. by I'Ab as used in the Kur ubi supra: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce زَنْمٌ, as an epithet applied to a camel. (TA.) And the former word, † Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شاة [i. e. sheep or goat] is known by its زَنْمَةٌ: (S, TA: [in the latter of which is added, "because the cutting of the ear is a mark;" but by its زَنْمَةٌ is here meant "its wattle;" for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimah as used in the Kur ubi supra. (S.) And † The son of an adulteress or a fornicatress. (TA.) — Also A commissioned agent, a factor, or a deputy. (TA.) — الأَبْدُ الزَنْمِيُّ The lion. (M and K in art. بَد, q. v.)

نَايٌ زَنْمِيٌّ A ناي [or flute], so called because invented by زَنْمَارٌ, a skilful زَمَارٌ [or player upon the musical reed] in the service of Er-Rashced and El-Moqtasim and El-Wáthik: vulgarly called زَوْلَامِيٌّ; said by Esh-Shereshee to be thus mis-called by the common people of the West. (TA.)

الأَزْنِيمُ and its fem. (زَنْمَاءُ): see زَنْمٌ. — الأَزْنِيمُ i. q. الأَزْنِيمُ الجَدْعُ [q. v.]; (K, TA;) meaning † Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows.

أَزْنِيمِيٌّ A camel of those called الأَزْنِيمِيَّةُ; thus called in relation to [a sub-tribe (بَطْنُ) of] بَنُو يَرْبُوعَ or of بَنُو أَزْنِيمٍ named]. (IAqr, TA.)

تَزْنِيرٌ inf. n. of 2 [q. v.]. (TA.) — And also a subst. like تَنْبِيْتُ and تَمْتِينٌ, signifying A certain mark of camels. (TA.)

مَزْنِيمٌ and its fem. (with ة): see زَنْمٌ. — See also زَنْمِيٌّ, in two places. — Also Small in body; like مَزْنِيمٌ. (IAqr, TA in art. زَلَمٌ.) — Also The young ones of camels. (S, K.) — And A certain

stallion [-camel]; (S, K;) accord. to some, who read thus, in a verse of Zuheyr,

مَعَانِرُ شَتَّى مِنْ إِفَالٍ مُزْتَمِرٍ

[Sundry spoils consisting of the young camels the offspring of Muzennem]: (S:) thus A'Obeyd read, instead of إِفَالٍ مُزْتَمِرٍ, in which the latter word is used for مُزْتَمِرَةٌ, [by poetic license,] because إِفَالٍ is of a measure common to masc. and fem. words. (EM p. 120.)

زنو

1. زَنَا, [aor. يَزْنُو,] inf. n. زُنُو, It was, or became, strait, or narrow; a dial. var. of زَنَا; (ISd, K, TA;) said of a place. (TA.)

2. زَنَى عَلَيْهِ He straitened, or oppressed, him; made strait, or close, to him: (ISd, K:) it occurs thus, without ء, by poetic license, for زَنَا, in a saying of a rájiz cited in art. شَدَخ, as an ex. of the word شَادَخَةٌ. (S in art. زَنَا.) = زَنَى also signifies He (a man) became lax in his joints. (TA in art. زَن.)

زَنَا: see what next follows, and also art. زَنَا.

زَنَا: Strait, or narrow; (K;) as also زَنَا: (TA in art. زَنَا, from the Fáik; and in art. زَنَا:) the former mentioned in this sense by IAar; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَنَا, in art. زَنَا.]

زَنَا rel. n. from زَنَا: see the next article.

زنى

1. زَنَى, aor. يَزْنِي, inf. n. زَنَى [often written زَنَا] and زَنَا, (S, Mgh, *Msb, K,) the latter an inf. n. of Z (S, Mgh, Msb, K) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Msb,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Msb, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Msb, TA,) He committed fornication or adultery; (El-Munáwee, Er-Rághib, TA;) بِهَا with her: (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَا as meaning he mounted; for he says that,] in the proper language of the Arabs, الزَنَا signifies the mounting upon a thing; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] syn. with فَجَرَ: and in like manner one says of a woman [زَنَتْ]: (TA:) زَنَى, inf. n. تَزْنِي, also signifies the same: (TA:) and so does زَانِي, inf. n. مُزَانَاة and زَانَا: (K:) one says of a woman, تَزَانَى, inf. n. مُزَانَاة and زَانَا, meaning تَبَاغَى [i. e. She commits fornication or adultery; or prostitutes herself]. (S.) It is said in a prov., وَلَا الزَّانَاةُ زَانَاةٌ [Her continence is not continence, nor the fornication, or adultery, that she commits, fornication, or adultery]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing

good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زَنْبِيَّة.]

2. زَنَا, inf. n. تَزْنِيَّة, (S, Mgh, Msb, TA,) He said to him يَا زَانِي [O fornicator or adulterer]: (S, TA:) or he imputed to him الزَنَا [i. e. fornication or adultery]; (Mgh, Msb, TA;) and so زَانَاهُ, accord. to the copies of the K; but in the M, زَانَاهُ, which, it is there said, has not been heard except in a trad. of the daughter of El-Hasan. (TA.) = See also 1. = And see 2 in art. زَنُو.

3. زَانَاهَا, inf. n. مُزَانَاة and زَنَا, [He committed fornication or adultery with her.] (Mgh, Msb.) — See also 1, in two places. = And see 2.

4: see 2.

زَنَى, often written زَنَا: see the next paragraph, in two places.

زَنْبِيَّة A single act of الزَنْبَى [i. e. fornication or adultery]: (Msb, TA:) and زَنْبِي is [used in the same sense, (though properly an inf. n., not of un.,) as is shown by its being] dualized: they say using the dual of زَنْبِي, the lawyers say, قَدَفَهُ بِزَنْبَيْنِ [He reproached him with two acts of fornication or adultery]: (Msb, TA:) but [in this instance, and] in the saying شَهِدَ عَلَى زَنَاةَيْنِ, [which is dual of زَنَاة, properly an inf. n. like زَنْبِي, or زَنْبِيْن, [He testified, or gave decisive information, respecting two acts of fornication or adultery,] the right word is زَنْبِيْن. (Mgh.) One says also, هُوَ زَنْبِيَّةٌ, and sometimes زَنْبِيَّةٌ, (K,) but the former is the more chaste, (Az, TA,) meaning هُوَ ابْنُ زَنْبِيَّةٍ [i. e. He is a son of fornication or adultery]: (K:) or هُوَ وَلَدٌ زَنْبِيَّةٌ, (Mgh, Msb,) and زَنْبِيَّةٌ [هُوَ] and زَنْبِيَّةٌ, (Mgh,) with fet-ḥ and with kesr, [meaning as above, or زَنْبِيَّةٌ, He is, or was, born of fornication or adultery,] contr. of لِرِشْدَةٍ and وَلَدٌ رِشْدَةٍ, (Mgh,) or contr. of هُوَ لِرِشْدَةٍ, (Msb:) or هُوَ لِرِشْدَةٍ, [He is the offspring of fornication or adultery,] contr. of لِرِشْدَةٍ and لِرِشْدَةٍ: (S:) accord. to Fr, one says, لِعَبْرٍ رِشْدَةٍ and لِرِشْدَةٍ and هُوَ لِعَبْرَةٍ, [all meaning the same, and] all with fet-ḥ: accord. to Ks, however, one may say رِشْدَةٌ and زَنْبِيَّةٌ, with kesr, but زَنْبِيَّةٌ only with fet-ḥ: (TA:) ISk says that زَنْبِيَّةٌ and زَنْبِيَّةٌ are both with kesr and fet-ḥ. (Msb.)

زَنْبِيَّة [accord. to analogy signifies A mode, or manner, of fornication or adultery]. See the next preceding paragraph, in five places. = Also The last of a man's children; (K;) like as فَجْرَةٌ signifies the "last of a woman's children." (TA.)

زَنَاة [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَنْبِيَّة.

زَنْبَوِي [meaning Of, or relating to, fornication or adultery] is the rel. n. from زَنْبِي; (S, Msb;) the [radical] ي being changed into و because

three ىs are deemed difficult of pronunciation: (Msb:) and the rel. n. from زَنَاة [having the same meaning] is زَنْبَوِي. (S.)

زَنْبَوِي: see what next precedes.

زَنَاة an appellation applied to A female ape (قُرْدَةٌ). (S.)

زَانٍ act. part. n. of زَنَى: [signifying Committing fornication or adultery: and also a fornicator or an adulterer:] (Msb:) fem. زَانِيَّة: (Kur xxiv. 2 and 3:) pl. masc. زَنَاة, like قَضَاة pl. of زَانِي [and pl. fem. زَوَانٍ. قَاصِبٍ]: (Msb:) [and pl. fem. زَوَانٍ] said to a woman is correct as being [for زَانِيَّة, O fornicatress, or adulteress,] apocopated. (Mgh.)

زَانِيَّة fem. of زَانٍ [q. v.] — Applied to a man, it has an intensive meaning [i. e. One much addicted to fornication or adultery]. (Mgh.)

زهد

1. زَهَدَ فِيهِ, (S, A, Mgh, Msb, K,) and عَنَّهُ, (S, Mgh, Msb,) aor. َ: (S, K;) [the most usual form of the verb;] and زَهَدَ, aor. َ: (S, Msb, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهَدَ, aor. َ: (Th, K;) inf. n. زَهْدٌ and زَهَادَةٌ (S, Mgh, Msb, K) and زَهْدٌ; (Sb, TA;) He abstained from it; [meaning, from something that would gratify the passions or senses;] relinquished it; forsook it; shunned, or avoided, it; did not desire it; (S, A, Mgh, Msb, K;) contr. of رَغِبَ فِيهِ [i. e. of رَغِبَ فِيهِ, (S, K,) and i. q. رَغِبَ عَنَّهُ, (A, Mgh,) and زَهَدَ, (Mgh,) and زَهْدٌ and أَعْرَضَ عَنَّهُ: (Msb:) or he abstained from it, meaning a thing of the lawfulness of which he was sure, so far as to take the least that was sufficient thereof, leaving the rest to God: (MF:) or زَهَادَةٌ relates only to worldly things; and زَهْدٌ, to matters of religion: (Kh, Msb, K:) or both signify the exercising oneself in the service of God, or in acts of devotion; as also زَهَادَةٌ: (KL:) he who makes a difference between زَهْدٌ فِيهِ and زَهْدٌ عَنَّهُ errs. (Mgh.) — زَهَادَةٌ

and زَهْدٌ also signify [particularly The being abstinent in respect of eating,] the eating little. (A, TA.) — And زَهْدٌ and زَهْدٌ He straitened his household, by reason of niggardliness or poverty. (TA in art. زَنْق.) = زَهْدَةٌ, aor. َ, (K,) inf. n. زَهْدٌ, (TA,) † He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number; or he computed by conjecture its quantity or measure &c, or the quantity of its fruit; as also زَهْدَةٌ, (K, TA,) inf. n. زَهَادٌ; and زَهْدَةٌ, inf. n. تَزَهِيدٌ: all used in relation to palm-trees. (TA.) You say, زَهْدْتُ, aor. and inf. n. as above, † I computed by conjecture the quantity of the fruit upon the palm-trees. (Esh-Sheybānee, S, TA.) And زَهْدْتُ زَهْدْتُ † I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle. (JK.)

2. زَهْدُهُ [and عَنْهُ] He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it; (L, Mṣb); i. q. رَغْبَةُ عَنْهُ; (L);

trans. of زَهْدَ فِيهِ: (Mṣb:); [i. e.] التَّزْهِيدُ فِي الشَّيْءِ. (S, K,*) — and عَنْهُ is the contr. of التَّرْغِيبُ فِيهِ. (S, K,*) —

And التَّزْهِيدُ is also; syn. with التَّبْخِيلُ. (K, TA. [In the CK, erroneously, التَّبْخِيلُ.]) One says, [In the CK, erroneously, التَّبْخِيلُ.] One says, *impute to him, or accuse him of, niggardliness, or stinginess.* (A, TA.) And 'Adee Ibn-Zeyd says,

* وَلَبَّخْلَةَ الْأُولَى لِمَنْ كَانَ بَاخِلًا *
* أَعْقَى وَمَنْ يَبْخُلُ يَلْمُ وَيَزْهَدُ *

i. e. † [And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents; (app. because generosity is what they enjoy above all things;) and he who is niggardly is blamed, and] is charged with being a niggard, a low or mean or sordid man. (TA.) — See also 1.

4. اَزْهَدَ (JK, L,) inf. n. اِزْهَادٌ (JK, S, L,) He was, or became, one whose property was not desired, because of its littleness; (JK, L;) he possessed little property, (S,* L,) which, because of its littleness, was not desired. (L.) — See also 1. = اَزْهَدَهُ: see 1, near the end.

5. زَهَّدَ He manifested, or made a show of, زُهْدٌ [or abstinence, &c., generally meaning exercise in the service of God, or devotion]: (KL:); [and] he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion. (S, Mṣb.) See also 1.

6. تَزَاهَدُوا † They contemned, or despised, him, or it. (K.) It is said in a trad., of wine-drinkers, *تَزَاهَدُوا الْحَدَّ*, i. e. they contemned the حدّ [or prescribed castigation]; held it in little, or mean, estimation; regarded it as a small thing. (TA.) [See also what next follows.]

8. اَزْدَهَدَهُ † He reckoned it little. (K.) You say, *فُلَانٌ يَزْدَهْدُ عَطَاةَ فُلَانٍ* † Such a one reckons little the gift of such a one. (ISk, S.) [See also what next precedes.]

زَهْدٌ † A small quantity. (A.) You say, *خُذْ زَهْدًا* † Take thou the small quantity that is sufficient for thee: (A:) or as much as is sufficient for thee. (JK, S.)

زَهْدٌ † The poor-rate; syn. زَكَاةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زَكَاةُ of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, *مَا لَكَ تَمَنَعُ الزَّهْدِ* † [What aileth thee that thou refusest the poor-rate?]. (A, TA.)

أَرْضٌ زَاهِدَةٌ † Land that does not flow with water except in consequence of much rain: (S:) or land that flows with water in consequence of the least

rain; (ISk, JK, and TA in art. حَشْدُ;) as also حَشَادٌ; (ISk, TA in art. حَشْدُ;) [contr. of أَرْضٌ زَاهِدَةٌ: see also زَاهِدٌ.] And زَاهِدُ التَّلَاعِ † The small water-courses. (L.)

زَاهِدٌ Who eats little; (T, K;) applied to a man; (T); [and] so زَاهِدُ الْأَكْلِ; (S;) or زَاهِدٌ الطَّعْمِ: (A:) and so زَاهِدٌ or زَاهِدَةٌ, (as in different places in the T,) applied to a woman: contr. of [رَغِيبٌ and] رَغِيبَةٌ. (T.) You say, *فُلَانٌ زَاهِدٌ*, i. e. [Such a one is abstinent, &c., and] a small eater. (A.) — † Small in quantity or number: (S, Mṣb, K:) so applied to a gift. (S.) — † Contemptible, despicable, mean, or paltry. (TA.) — † A man who possesses, or does, little, or no, good. (A, TA.) — † A man (Lḥ, TA) narrow, or niggardly, in disposition; (Lḥ, K, TA;) as also زَاهِدٌ; (K;) fem. of the former with ة: (Lḥ, TA:) a low, ignoble, ungenerous, mean, or sordid, man; such that one does not desire what he possesses; as also زَاهِدٌ. (L.) —

† He is content with little; contr. of رَغِيبٌ الْعَيْنِ and لَهُ عَيْنٌ رَغِيبَةٌ. (A, TA.) — † A narrow valley: (JK, K:) or a valley that takes, or receives, little water; (ISh, S, TA;) that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard: (ISh, TA:) contr. of رَغِيبٌ. (TA in art. رَغَبُ.)

[See also زَاهِدٌ.] And زَاهِدُ الْأَرْضِ † What is narrow, of land; and that from which much water does not come forth: pl. زَهْدَانٌ. (L.)

زَاهِدٌ: see the next paragraph.

زَاهِدٌ act. part. n. of زَهَدَ [i. e. Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous: and particularly abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee]: and زَاهِدٌ has a similar, but intensive, meaning [i. e. abstaining much, or very abstinent; &c.]: pl. of the former زَهَادٌ. (Mṣb, TA.) See also زَاهِدٌ, in three places.

مُزْهَدٌ A man possessing little property, (JK, S, A,) so that one does not desire it. (JK.) It is said in a trad., *أَفْضَلُ النَّاسِ مُؤْمِنٌ مُزْهَدٌ*, meaning [The most excellent of men is a believer] possessing little property. (S, A.)

زهر

1. زَهَرَ and زَهَرَتْ (S, A, K, &c.,) aor. ʿ, (Mṣb, K,) inf. n. زَهْوَرٌ, (S, K,) It (a star, TA, and the moon, and a lamp, and the face, K) shone, or glistened; (K, TA;) as also اَزْهَرَهُ: (K:) it (fire, S, A, K, and the sun, A) gave light; shone; or shone brightly: (S, A, K:) it (a thing) was clear in colour, and gave light, or shone, or shone brightly: (Mṣb:) and you say also, of the moon and of the sun, زَهَرَ [and زَهَرَتْ, aor. ʿ, inf. n. زَهْرٌ and زَهَرَ [and زَهَرَتْ, aor. ʿ. (TA.) — زَهْرُ الزُّنْدِ

The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine. (TA.) — زَهَرَتْ بِكَ نَارِي (S, A) [lit.] My fire hath become strong and abundant by means of thee: (S:) and زَهَرَتْ بِكَ زِنَادِي (T, K) [lit.] my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee: (K:) meaning, † my want hath been accomplished by means of thee: (T, TA:) like زَهَرَتْ بِكَ زِنَادِي. (S.) — زَهَرَ, aor. ʿ; (Mṣb;) and زَهَرَ, aor. ʿ, (K,) inf. n. زَهْرٌ; (TA;) and زَهَرَ; (K;) † He, or it, was, or became, white; (Mṣb, K;) and beautiful: (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:]) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) and زَهَرَ † it (a plant) was, or became, beautiful: (AHn, TA:) and زَهَرَ, aor. ʿ, † he (a man) was, or became, white, or fair, in face. (Mṣb.) — See also 4, in two places. = زَهَرَتْ الشَّمْسُ الْإِبِلَ The sun altered the camels. (K.)

4. اَزْهَرَ He made a fire, (S, K,) and a lamp, (A,) to give light, to shine, or to shine brightly. (S, A, K.) — اَزْهَرْتَ زَنْدِي [lit., Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire; meaning, † thou hast made me to accomplish my want: see 1]. (A.) — اَزْهَرَ (AHn, T, S, M, A, Mṣb, [and so in the CK and in my MS. copy of the K, but SM says that in all the copies of the K it is written اَزْهَرَ, like اَحْمَرَهُ,]) It (a plant, or herbage, S, K, &c., and a tree, TA) flowered, or blossomed; (AHn, T, S, Mṣb, &c.;) as also زَهَرَ. aor. ʿ; (Mṣb;) and اَزْهَارٌ. (AHn, K.) — اَزْهَرْتَ زَنْدِي, and زَهَرْتَ, The land abounded with flowers. (Zj, TA.)

8: see 1. — اَزْدَهَرَ بِهِ (originally اَزْتَهَرَ, TA,) He took care of it, (S, A, K,) and was mindful of it: (A:) or (so in the TA, but in the K “and”) he rejoiced in it; (IAth, K;) his face became shining by reason of it: (IAth:) or he was mindful of it: or [ازْدَهَرَ بِهِ signifies be thou vigorous, sedulous, earnest, energetic, or diligent, in it; meaning, in the thing that I command thee to do; for] اِلْاَزْدَهَارُ بِشَيْءٍ means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from زَهْرَةٌ in the sense of “beauty, and brightness.” (TA.) It is said in a trad. that Moḥammad bequeathed to Aboo-Katádeh the vessel from which he performed ablution, and said to him, *اَزْدَهَرَ بِهَذَا فَإِنَّ لَهُ شَأْنًا*, (S, TA,) but be mindful of it, [for it is a thing of importance:] (TA:) or rejoice thou in this; let thy face become shining by means of it: (IAth:) or, accord. to Th, take it up; or charge thyself with it: and he says that this verb is Syriac: A'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 and 11: see 4. زَهْرٌ, a pl., (K,) or [rather a coll. gen. n.] like

تَجَرَّ (Mṣb,) of which the sing., (K,) or n. un., (Mṣb,) is زَهْرَةٌ (Mṣb, K,) which latter signifies, as also زَهْرَةٌ, A flower, or blossom, of a plant: (S, Mṣb, K:) or a yellow flower or blossom; (IAqr, K:) and white flowers are called نَوْرٌ (IAqr:) or a flower or blossom that has become yellow: (IAqr, TA:) IKt says that the term زهرة is not applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called بَرَعُومٌ (Mṣb:) pl. أَزْهَارٌ, and pl. pl. أَزْهَابٌ. (A, *K.) One says, كَانَ زَهْرَ النَّجْمِ زَهْرَ النَّجْمِ [As though the flowers of the herbs were the shining of the stars]. (A.) — Also زَهْرَةٌ (Th, K) and زَهْرَةٌ (K,) or the former only, (TA,) A plant: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْرٌ A want. (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

زَهْرَةٌ: see زَهْرٌ, in two places. — زَهْرَةُ الدُّنْيَا (S, M, A, Mṣb, K,) and زَهْرَتِهَا (AHát, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the Kur obtaining among the people of the Hārameyn, and the latter with that generally obtaining in El-Baṣrah, (AHát, TA,) [but the latter is disallowed in the Mṣb, and by MF,] The beauty and splendour of the present world or life; (M, A, K;) its goodliness; (S, M, A, K;) its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts; (S, M;) its goods; (Mṣb;) its finery, (Mṣb, TA,) or beauty and splendour, and abundance of good things. (TA.)

زَهْرَةٌ + Whiteness; (Yaḥkoob, S, K;) and beauty: (K:) whiteness, or fairness, characteristic of good birth: (S:) or bright whiteness: (TA:) or any shining colour. (AHn, R.)

زَهْرَةٌ: see زَهْرٌ, in two places: — and زَهْرَةٌ.

الزَّهْرَةُ [The planet Venus;] a certain star, (S, Mṣb, K,) well known, (K,) white and brilliant, (TA,) in the third heaven. (K.) — الزَّهْرُ [the pl.]: see أَزْهَرُ, near the end of the paragraph.

زَاهِرٌ [Shining; &c. See L.] — Applied to a زَنْدٌ, or piece of stick, or wood, for producing fire, Emitting shining fire; making its fire to shine. (TA.) — Applied to a plant, + Beautiful: and to the complexion of a man, bright; shining: and i. q. أَزْهَرُ, q. v. (TA.) — أَخْمَرُ زَاهِرٌ + Intensely red. (Lh, K.) — لِفْلَانٍ دَوْلَةٌ زَاهِرَةٌ [Such a one has a brilliant turn of fortune]. (A.)

يَمْشِي الزَّاهِرِيَّةَ He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K, *TA:) occurring in the poetry of Aboo-Ṣakhr El-Hudhalee. (TA.)

أَزْهَرُ Shining; giving light; bright. (S, K.) Hence, (TA,) الأَزْهَرُ The moon. (S, K.) And الأَزْهَرَانُ The sun and the moon. (ISk, S, A, K.)

+ White; (S, K;) and beautiful: (K:) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) as also زَاهِرٌ. (TA.) — † A man white, or fair, in face: (Mṣb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) a man having a white, or fair, complexion, characteristic of good birth: (Sh, S:*) or of a bright white or fair complexion, with a shining face: or mixed with redness: (TA:) and زَهْرَاءُ a woman white, or fair, in face: (Mṣb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) of a bright white or fair complexion intermixed with redness. (TA.) — † Bright, or shining, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning Bright and clear]. (TA.) — And i. q. حَوَارٌ [app. a mistranscription for حَوَارِي, i. e. White, or whitened, applied to flour]. (TA.) — † A wild bull: and زَهْرَاءُ a wild con. (S, K.) — † A white lion. (K.) — A white ewer or jug, in which wine is made. (TA voce غَرَبٌ.) — † Milk just drawn. (AA, K.) — الزَّهْرَاءُ is applied by Ru-beh to The white cloud (سَحَابَةٌ) lightning in the evening. (O, K.) — دَرَّةٌ زَهْرَاءٌ † A white and clear pearl. (TA.) — الزَّهْرُ Three nights of the beginning of the [lunar] month: (TA:) or so الزَّهْرُ. (Har p. 299.) — الزَّهْرَاوَانُ Friday. (O, K, *TA.) — البَقْرَةُ [The two chapters of the Kur-án entitled] and آلِ عِمْرَانَ. (O, K.) = A camel parting his legs wide, cropping the trees. (K.)

مِزْهَرٌ A certain musical instrument; (Mṣb;) the lute (عُودٌ) upon which one plays: (S, K:) pl. مِزَاهِرٌ. (Mṣb.) = One who makes the fire bright, and turns it over [to prevent its going out or becoming dull,] (يَقْلِبُهَا, K and TA, in the CK) (يُوقِدُهَا) for [the purpose of attracting] guests. (K.)

مِزْهَرٌ, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], Made to shine; from أَزْهَرَهُ; like مَجْنُونٌ from أَجْنَهُ: or, as some say, shining. (TA.)

زهق

1. زَهَقَتْ نَفْسَهُ, and زَهَقَتْ, (S, Mgh, Mṣb, K,) the latter preferred by IKoot and Hr, but the former by A'Obeyd, (TA,) aor. َ, (S, Mṣb, K,*) inf. n. زَهْوَقٌ, (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ, (Mṣb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهَقٌ,] His soul went forth, passed forth, or departed: (S, Mgh, Mṣb, K, TA:) it perished: it died: (TA:) نَفْسُهُ † انْزَهَقَتْ and انْزَهَقَتْ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] وَتَرْهَقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زَهْوَقٌ is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ † The

thing perished, passed away, or came to nought; (Mṣb, K, TA;) became null, void, or of no effect. (K, TA.) And زَهَقَ البَاطِلُ † What was false, or vain, passed away, or came to nought, (S, Mṣb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to Katádeh, by البَاطِلُ is here meant the devil. (TA.) — And زَهَقَ السَّهْمُ (S, Mṣb, K, TA) and زَهَقَ (Mṣb) † The arrow passed beyond the butt, (S, Mṣb, K, TA,) and fell behind it: (TA:) or went swiftly: (Ham p. 23:) or the former has this meaning: and the latter is syn. with زَلَقَ [app. meaning it slid along the ground]. (JK.) — And زَهَقَ الفَرَسُ, aor. َ, inf. n. زَهْوَقٌ, † The horse preceded, went before, got before, outwent, or outstripped. (S, *Mṣb.) And زَهَقَتْ الرَّاحِلَةُ, inf. n. زَهْوَقٌ (ISk, S, K) and زَهَقٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) † The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen; (ISk, JK, *S, K, TA;) and † انْزَهَقَتْ signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهْوَقٌ and زَهْوَقٌ, † Such a one preceded, went before, &c.; (K, TA;) or زَهَقَ † preceded us, went before us, &c., and preceded, &c., the horses, or horsemen; (TA;) and † انْزَهَقَ signifies the same. (K.) = زَهَقَ said of a bone, (S, K,) aor. َ, (K,) inf. n. زَهْوَقٌ, Its marrow became compact and full; (S, K;) as also † ازَهَقَ. (L, K.) And زَهَقَتْ الدَّابَّةُ, with the same aor. and inf. n., The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full. (TA.) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2: see 2 in art. زرق: and see 4 below.

3. زَاهَقَ السَّحَابُ البَاطِلُ (TA [there expl. by زَهَقَهُ, a mistranscription, app. for † أَزَهَقَهُ, meaning † The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.])

4. ازَهَقَ نَفْسَهُ He (God) caused his soul to go forth, pass forth, or depart. (Mgh, Mṣb.) The phrase القَتْلُ إِزْهَاقٌ means † Slaughter is a cause of making the soul to come to nought, and to depart. (Mgh.) — [Hence,] ازَهَقَ البَاطِلُ † He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. — And ازَهَقَ السَّهْمُ (S, K) † He made the arrow to pass beyond the butt. (S, K, TA.) — And ازَهَقَتْ الدَّابَّةُ السَّرِيحَ † The beast shifted forward the saddle, and threw it upon its neck: (S, K:) and, or but, it is said to be with رَأً: [i. e. one says also, or correctly, accord. to some, † أَزَهَقَتْ:] a rájiz says,

* أَحَافٌ أَنْ تَزْهِقَهُ أَوْ يَنْزِرُقَ *
[+I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J,] cited to me by Abu-l-Ghouth, with زَاي. (S.) [Accord. to my copy of the KL, † تَزْهِقُ, inf. n. of زَهَقَ, signifies † The shifting backwards of a camel's saddle from his back: see 2 in art. زرق.] — And ازَهَقَ فِي السَّيْرِ

† He was quick [as though urging himself forward] in pace, or journeying. (K.) = زهقه also signifies He filled it; (S, O, K;) namely, a vessel: (S, O:) but accord. to the L, he overturned it; i. e. a vessel. (TA.) = See also 1, near the end.

7: see 1, in three places. — One says also انزهقت الدابة † The beast leaped, or leaped upwards, (S,) or went forward, or preceded, (O, K,) in consequence of beating, or taking fright. (S, O, K.) And The beast fell into a deep place, or from a mountain; or fell from a mountain and died; syn. تَرَدَّتْ. (TA. [See the next paragraph.]

زهق † A low, or depressed, part of the ground. (S, O, K.) A hollow, or cavity, or deep hollow or cavity, in the ground; syn. وَهْدَةٌ. (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.]

زهق † Light, and unsteady, or lightwitted; (S, K, TA;) applied to a man. (S.) = And A beast not exceeded in fatness. (TA.)

زهقى † A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.)

زهة مائة and زهات مائة i. q. زهات مائة. (K, TA,) i. e. They are of the number of a hundred. (TA.)

زهوق † A thing passing away, or coming to nought; or that passes away, or comes to nought; as also † زهوق. (K, TA.) Hence, in the Kur [xvii. 83], إِنَّ الْبَاطِلَ كَانَ زَهُوقًا, i. e. † [Verily what is false, or vain,] is a thing that passes away, or comes to nought. (TA.) — † A deep well; (JK, S, K;) as also † زاهقة; [in the TA زاهق;] and in like manner both are applied to a place of destruction (مَتْلَفَةٌ); (JK;) and to a مَتْلَفَةٌ [app. meaning a desert in which people perish] as meaning far-extending. (Ham p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a فَج [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) — Also † Light, or active; syn. خَفِيفٌ. (JK.)

زهق † Perishing, or dying. (Az, TA.) — See also زهوق, in two places. — † An arrow passing beyond the butt, and falling behind it: (Mgh, TA:) whence the saying, in a trad., إِنَّ حَابِيًا، تَأْتِيكَ مِنْ زَهْقٍ [expl. in art. حبو]. (TA.) — † [Preceding, or outgoing.] You say, جَاءَ زَاهِقًا † He came before, or in advance of, the horses, or horsemen. (JK.) And رَاحِلَةٌ زَاهِقَةٌ † A saddle-camel preceding, going before, getting before, outgoing, or outstripping, the horses, or horsemen. (S.) — † A man put to flight: (S, O, K:) pl. زَهْقٌ, (so in my copies of the S,) or زَهْقٌ, (so in the O,) or زَهْقٌ and زَهْقٌ, with damm and with two dammehs. (K.) — † Water running vehemently: (JK, K, TA:) and † a canal (خَلِيجٌ) running swiftly. (TA.) = Applied to a beast (دَابَّةٌ), Fat, (JK, Az, S, K,) and marrowy: Bk. I.

(S, K:) or marrowy, but not fat in the utmost degree: or having thin, or little, marrow: (TA:) and dry, or tough, (K, TA,) by reason of leanness; so says As: (TA:) and, (K,) or as some say, (JK,) very lean; (JK, K, TA;) such that a foul odour is perceived arising from the meagreness of its flesh: (TA:) thus it bears two contr. meanings. (K.) — And, applied to marrow, Compact and full: (S, TA:) or, so applied, good in respect of fatness: and some say, i. q. رَازٌ [i. e. in a melting state, or corrupt, by reason of emaciation; or thin; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a rájiz, (S, TA,) namely, 'Omárah Ibn-Tárik, (TA.)

* وَمَسَدٌ أَمْرٌ مِنْ أَيْانِي
* نَسَنَ بِأَنْيَابٍ وَلَا حَقَاتِي
* وَلَا ضِعَافٍ مُنْهِنَ زَاهِقِ

accord. to Fr, it is in the nom. case, the poetry being what is termed مُكْفَأٌ, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-ḥah by poetic license) and another with dammeh,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fullen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, زاهق may mean in a melting state, &c.:] another explanation is, that زاهق here means ذاهب [going away]: (S, TA:) but, as Sgh says, the [right] reading is

* عَيْسٍ عِتَاقِي ذَاتِ مَسَجٍ زَاهِقِ
[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.)

فَرَسٌ ذَاتٌ أَرْهَاقِي sing. of أَرْهَاقِي in the phrase فَرَسٌ ذَاتٌ أَرْهَاقِي † A mare having wonderful, or admirable, qualities in running: (A, TA:) or this means a mare having a swift running. (S, K.) — One says also, أَرْهَاقِي and جَاءَتِ السَّحَابُ أَرْهَاقِي, meaning † [The horses, or horsemen, came] in troops in a state of dispersion. (A'Obeyd, TA.) — أَرْهَاقِي is also the name of A horse of Ziyád Ibn-Hindábeh. (K.)

مُزَهَّقٌ Slain. (El-Muárrij, S.)
مُزَهَّقٌ Slaying, or a slayer. (El-Muárrij, S.) — And † A man quick [as though urging himself forward] in his pace, or journeying. (S, TA.) — And † Loquacious. (JK.)

مُزَهَّقَةٌ [A cause of the departure of the soul: a word of the same class as مَبْنَعَةٌ and مَجْنَبَةٌ]. — [Hence,] one says of a camel which others strive in vain to overtake, هَذَا الْجَمَلُ مُزَهَّقَةٌ لِأَرْوَاحِ الْمَطِيِّ † [This camel is one that takes away the breath of the other beasts, or saddle-camels]. (A, TA.)

رَجُلٌ مُزَهَّقٌ † A man who is straitened. (TA.)

زهر

1. زهر, inf. n. زُهومة and زَهْرٌ, It stank: [in which sense زهر, inf. n. زُهومة, is mentioned by Freytag on the authority of the Deewán el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also زُهومة and زَهْرٌ below.]) And زَهْمَتْ يَدُهُ, (S, MA, K,) aor. ٤, (K,) inf. n. زَهْمٌ, (S, K,) His hand was, or became, greasy, (S, MA, K,) from the fat: (MA:) or had in it the odour of fat. (TA.) — زهر also signifies He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest: (JK, K:) said of a man. (JK.) — زَهْرٌ, (K,) aor. ٤, inf. n. زَهْمٌ, (TK,) It (a bone) was, or became, marrowy; had, or contained, marrow; as also † ازهر. (K, TA.)

4: see what next precedes.
زهر Fat, as a subst.: (S:) or so † زهر; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies fat of a beast of prey: (TA:) or, as some say, flesh-meat that is raw, or not thoroughly cooked: (JK:) and the former, fat of a wild animal: or of the ostrich: or of horses: (K:) or, as some say, of a wild animal that does not chew the cud: (TA:) or in a general sense. (K.) — And The perfume known by the name of زَبَادٌ [i. e. civet], which comes forth from the [cat called] سَبْوَرُ الزَّبَادِ, from beneath its tail, in the part between the anus and the meatus urinarius. (K.) = Also A fetid odour. (K.) [See also زهر and زُهومة.]

زهر The fetid odour of corpses or carcasses. (TA. [See also 1, first sentence; and the last explanation of زهر; and see زُهومة.]) — And The remains of fat in a horse or similar beast (فِي دَابَّةٍ). (TA.) See also زهر.

زهر [part. n. of زهر]. You say, لَحْمٌ زَهْرٌ Stinking, fat, flesh-meat. (JK.) And يَدُهُ زَهْمَةٌ His hand is greasy: (S, K:) or has in it the odour of fat. (TA.) — And Very fat; having much fat: or having some remains of fatness. (K.)

زُهومة: see زُهومة.
زُهْمَانٌ Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and زُهْمَانٌ with damm [i. e. † زُهْمَانٌ, with tenween, for, as is said in the S (voce عَرِيَانٌ), a word of the measure فَعْلَانٌ has its fem. with ٥, meaning, if an epithet,] signifies [the same, or] satiated, sated, or satisfied in stomach; as also † زُهْمَانِيٌّ. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] زُهْمَانٌ, (Abu-n-Nedà, IAar, TA,) or † زُهْمَانٌ, [imperfectly decl. (like the first word) as a proper name ending with ان,] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., زَادَهُ زُهْمَانٌ † In the belly of the dog زُهْمَانٌ is his provision: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then زهمان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زهمان is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm, [زهمان], and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi supra.)

زهمان and زهمان: see the next preceding paragraph, in four places.

زهمانى: see زهمان, first sentence.

زهومة The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also زهمة: (K;) or the latter signifies a fetid odour [in a general sense]: (S;) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no زهومة. (TA.) [See also I, first sentence; and زهر, last signification; and زهر.]

زهو

1. زها, said of seed-produce, *It increased, or augmented; received increase and blessing from God; or throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يزهو, inf. n. زهو, *it attained its full growth:* (Msb:) or *it put forth its fruit: or it became tall:* (TA:) and, said of palm-trees, (نخل, S, Msb, K, TA,) and likewise of plants, (TA,) aor. as above, (Msb, TA,) and so the inf. n., (S, Msb, TA,) *they became tall:* (K, TA;) *became tall and full-grown; or became of their full height, and blossomed:* (TA;) and زهوى signifies the same: (K;) or both signify *they* (i. e. palm-trees) *showed redness, and yellowness, in their fruit:* (S, Msb;) the latter verb mentioned by AZ, but [it is said that] Aq did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies *they put forth their fruit:* and the latter, as expl. next before: (Msb:) accord. to Abu-l-Khattab and Lth, one says of palm-trees (نخل) only يزهى; not يزهو: and Aq [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زها (JK,) and البسر (JK,) and ازهى (Mgh, K;) and زهى (K,) inf. n. تزهمية (TA;) [The dates, or dates beginning to ripen,] showed their good-

ness by redness, and yellowness: (JK:) became red, and yellow: (Mgh:) became coloured. (K.) Hence the trad., نَبِيٌّ عَنِ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُو, or يزهى, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — You say also, زها الغلام (K,) aor. and inf. n. as above, (TA,) *The boy grew up; or attained to youthful vigour, or the prime of manhood.* (K.) — And زهت الشاة (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) *The ewe, or she-goat, became large in her udder: (JK:) or secreted milk in her udder, and was near to bringing forth.* (AZ, S, K.*) — And زهت الريح *The wind rose, blew, or became in a state of commotion.* (S.) — And زهت الإبل (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) *The camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A'Obeyd, (S,) or a night or two nights.* (K.) And *The camels passed along, (مرت),* so in the copies of the K, but correctly مدت [i. e. made much advance in journeying], as in the M, (TA,) *in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water.* (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) = زهو [as inf. n. of the trans. v. زها, aor. يزهى,] primarily signifies *The act of raising, or elevating: and the act of shaking; or putting in motion, or into a state of commotion:* whence زها السراب and زهت التبات [both expl. in what follows]. (Har p. 171.) You say, زهت الأمواج السفينة *The waves raised the ship.* (TA.) And زها السراب الشىء, aor. يزهاه, *The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رقعته; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السراب يزهى القبور والحمول *The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them; expl. by the words كأنه يرفعها.* (TA.) — And زها البروحة, said of a person fanning, *He put in motion the fan; or put it into a state of commotion; as also زهاها.* (TA.) And زهت تزهاه (S, TA,) aor. تزهاه, (K, TA,) inf. n. زهو, (K, TA,) *The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غيب الندى).* (K, TA.) — And زهاه (S, TA,) inf. n. زهو, (K, TA;) and ازدهاه (S, TA,) inf. n. ازدهاء (K, TA;) [not ازهاه, as in the TK, followed by Freytag;] i. q. استخفه (S, K, TA;) and تهاون به (S:) [the former of these two explanations as meaning *He, or it, incited him, or excited him, to briskeness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness: and the latter of them, or both of them, for the former is often syn. with the latter, as meaning he held him, or it, in little, or light, estimation or account, or in contempt;**

he contemned, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and به ازدهى signifies the same as ازدهاه (TA) meaning تهاون به. (JK.) You say, زهاه الشىء and ازدهاه, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] استخفه طربا: (Har p. 359:) and يزدهينى as meaning [agreeably with the same explanation] يستغزنى and ازدهى القوم (Id. p. 131:) and استخفهم من الطرب; and also as meaning *He pleased the people, or party:* (Id. p. 427:) and ازدهاه also as meaning *He incited him, or excited him, to pride, or conceit, or the like:* (Id. p. 131:) and زهاه الكبر (K) *Pride rendered him self-conceited.* (TK.) 'Omar Ibn-'Abee-Rabeea says,

* وَلَمَّا تَفَاوَضْنَا الْحَدِيثَ وَأَسْفَرَتْ *

* وَجُوهُ زَهَا مَا الْحُسْنُ أَنْ تَتَّقَعَا *

meaning *And when we discoursed together, and faces shone, beauty excited the possessors of them to levity (استخف أربابها) and prevented their veiling them with the قناع [or head-covering], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لها as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of تو and لها and حين may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَّقَعَا means مِنْ أَنْ تَتَّقَعَا; they often suppress the preposition with أَنْ: (Ham pp. 552—3:) [J gives two readings of this verse, accord. to one of my copies of the S: one is with تَنَزَعْنَا in the place of تَفَاوَضْنَا, and أُسْفَرَتْ in the place of أَتَّقَعَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]*

* فَلَمَّا تَوَاقَفْنَا وَسَلَّمْتُ أَقْبَلَتْ *

* وَجُوهُ زَهَا مَا الْحُسْنُ أَنْ تَتَّقَعَا *

[*And when we agreed together, and I saluted, faces advanced, which beauty excited &c, or the possessors of which beauty excited &c.*] (S.) And hence their saying, فَلَانْ لَا يَزْهُو بِحَدِيْعَةٍ [Such a one will not be incited, or excited, to briskeness, &c., by means of deceit, or guile]. (S.) And ازدهاه الفرح, meaning استخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] زها الطل التور — *The fine drizzling rain made the flowers, or blossoms, to increase in beauty of aspect.* (TA.) — زها السراج (K,) aor. يزهاه [perhaps a mistranscription for يزهاه], inf. n. زهو, (TA,) *He made the سراج [or lamp, or lighted wick,] to give a bright light.* (K.) —

I made the camels to journey, after coming to water, (A'Obeyd, JK, S, K,) a night or more, (A'Obeyd, JK, S,) or a night or two nights. (K.) Thus the verb in relation to camels is trans. as well as intrans. (S.) — **زَهَا بِالسَّيْفِ** *He made a sign with the sword by waving it, or brandishing it.* (K, TA.) — **زَهَا بِالْعَصَا** *He struck with the staff, or stick.* (K.) — **زَهَا بِمِائَةِ رَطْلٍ** *He computed, or computed by conjecture, [to be of the weight of] a hundred pounds.* (K.) You say, **حَزَرَهُ زَهَا بِمِائَةِ رَطْلٍ** meaning **حَزَرَهُ** [a mistake for **حَزَرَهُ** i. e. *He computed it, &c., to be of the weight of a hundred pounds.*] (TK.) In the TA, **زَهَا فُلَانٌ** *زَهَا فلان*, [the **زَهَا** or the like being omitted by an oversight,] aor. **يَزَهَا** [which indicates an omission after **فلان**.] And **زَهَوْتُ الْقَوْمَ** *I computed, or computed by conjecture, the number of the people, or party.* (JK.) — **زَهِي**, (JK, S, K,) like **عَنِي**; (S, K;) and **زَهَا**, (IDrd, S, K,) like **دَعَا**, but this is rare, (K,) and was disallowed by Ag in the sense of **زَهِي**, (TA in art. **نَحْوُ**.) aor. **يَزَهُو**, inf. n. **زَهُو**; (IDrd, S;) and **أَزَهِي**; (K;) said of a man, (JK, S,) *He behaved proudly, haughtily, or insolently*; (S, K, TA;) *he was proud, vain, and boastful*; (K;) or *was pleased with himself, or self-conceited*: (JK:) **ازدهى** [i. e. **أَزَدَهِي**], in like manner, means **تَكَبَّرَ**: (Har p. 264: [but this more properly signifies, as shown above by an explanation of **ازدهاه**, *he was incited, or excited, to lightness, levity, or unsteadiness*:]) the first of these verbs [may be originally pass. of **زَهَا** in the phrase **زَهَا الْكِبْرَ**, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, **تَبَهَّ يَا رَجُلُ** [*Behave thou proudly, &c., O man*; see art. **ت**]; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without **ل**, as when you say, **لِيَقْمَرِ زَيْدٌ**: (S, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of **زَهِيَ الرَّجُلُ**? and he answered, *The man was pleased with himself, or self-conceited*: I said, Dost thou say, **زَهَا** as meaning **اِقْتَحَرَ** [*He gloried, or boasted, &c.*]? and he answered, As for us, we do not say it. (S, TA.) One says also, **زَهِيَ فُلَانٌ** i. e. **نَحِيَ** [*Such a one gloried, or boasted, and magnified himself, or behaved proudly, by reason of such a thing*]; as though meaning **زَهَا** **بِالْإِعْجَابِ بِنَفْسِهِ** [i. e. *self-conceit elevated him by reason of such a thing*]. (Har p. 171.) — And one says, **زَهِيَ الشَّيْءُ بَعَيْنَيْكَ** or **لِعَيْنَيْكَ** *The thing was beautiful in aspect in, or to, thine eyes.* (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written, **زَهِيَ**; and only in the PS, **زَهَا**, for **زَهَا**, which is the form given by Golius: Freytag writes the phrase **زَهِيَ الشَّيْءُ بَعَيْنِكَ**.]

2: see 1, in two places, in the former half of the paragraph.

4: see 1, in four places, in the first three sentences: — and again, in one place, in the last quarter of the same paragraph. — **مَا أَزَهَا** [meaning *How proud, vain, boastful, or self-conceited, is he!*] is from **زَهَا** as syn. with **زَهِي**; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (S.)

8. **أَزْدَهِي** [originally **أَزْتَهِي**]: see 1, as a trans. verb, in eight places. And **أَزْدَهِي**: see 1, in the last quarter of the paragraph.

زَهُو [is the inf. n. of **زَهَا** (q. v.): and also has the significations here following. —] **Pride** [as implying self-elevation]: (JK, S, K:) **vanity, or vain behaviour**: (K:) **boasting, or glorying**: (S, K:) and **wrongdoing, injustice, injuriousness, or tyranny**. (TA.) — **A false, or vain, saying**; syn. **بَاطِلٌ**; (S, K, and Ham p. 24;) **a lie, or falsehood**; (JK, S, K, and Ham* ubi suprâ;) or **an exaggeration in speech**. (Ham ubi suprâ.) You say, **قَالَ زَهُوًا**. [*He said a false, or vain, saying, &c.*] (Ham ubi suprâ.) — **A beautiful aspect**. (S, K.) — **The blossoms, or flowers, of a plant**. (Lth, K.) — **The brightness of a plant** (K, TA) *by its becoming red or yellow*; (TA;) as also **زَهُوًا**, (K, TA,) like **عَلُوًا**, (TA,) [in the CK **كَانَ زَهُوًا** is here put in the place of **كَانَ زَهُوًا**,] and **زَهَا**; (K, TA,) like **سَحَابٌ**, as the unrestricted mention of it requires, but in some of the copies of the K with damm [i. e. **زَهَا**]. (TA.) — Also, [or **زَهَوًا**, as in the TK.] **A plant beautiful and bright**, (K,) or **fresh**. (TA.) — And **Dates beginning to ripen** (**بَسْرٌ**) *that are becoming coloured* (**مَلُونٌ**), (so in some copies of the S and K, and in the Mgh, or **مَمْلُونٌ** [which signifies the same], Har p. 416), or *that have become coloured* (**مَلُونٌ**); (so in other copies of the S and K;) as also **زَهُوًا**, (K, TA,) like **عَلُوًا**, thus in the handwriting of Az in the T: (TA:) [here, again, in the CK we find **كَانَ زَهُوًا** put in the place of **كَانَ زَهُوًا**: or perhaps it should be **كَانَ زَهُوًا**; as appears from what follows in the next sentence:] in this sense, **زَهُو** is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, **قَدْ ظَهَرَ فِيهِ الزَهُوُ** [*Dates becoming, or become, red, or yellow, have appeared in them*; i. e. **فِي النَّخْلِ**]: and the people of El-Hijaz say, **الزَهُوُ**, with damm: (S:) [Fei says,] the subst. from **زَهَا النَّخْلُ** meaning “the palm-trees showed redness and yellowness in their fruit” is **الزَهُوُ** [i. e. **الزَهُوُ**], with damm; and AHát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Mgh.) — You say also **ثَوْبٌ زَهُوٌ** *A red and beautiful garment or piece of cloth*: and **ثِيَابٌ زَهِيَةٌ** and **زَاهِيَةٌ** [*red and beautiful garments &c.*]. (JK.)

زَهُو: see the next preceding paragraph, latter half, in three places.

زَهَا الدُّنْيَا *The ornature, finery, show, pomp, or gaiety, of the present life or world.* (K, TA.) The former noun [when indeterminate] is [with tenween, **زَهَا**,] like **هَدَى**. (K.)

زَهْوَةٌ *A shining, glistening, or brilliancy*; whatever be the colour. (TA.)

زَهَا: see **زَهُو**, in the former half of the paragraph.

زَهَاءٌ *Number, or amount.* (JK, Mgh.) You say, **كَمْ زَهَاءُهُمْ** *How many is their number? or how much is their amount?* (Mgh, TA:) or, *the computation of them?* (TA.) And **مِائَةٌ مِائَةٌ** [*They are as many as a hundred*;] *they are the number, or amount, of a hundred*; (El-Farábee, S, Mgh, Mgh, K,*) or *their number, or amount, is a hundred*: (Mgh:) and **مِائَةٌ مِائَةٌ**, also, with kesr: (El-Farábee, Mgh:) but the saying of the [common] people **مِائَةٌ عَلَى مِائَةٍ** is not [correct] Arabic. (Mgh.) — Also **A large number**: whence in a trad. respecting the time of the resurrection, **إِذَا سَمِعْتُمْ بِنَاسٍ يَأْتُونَ مِنْ قِبَلِ الْمَشْرِقِ**, **زَهَاءٌ** i. e. [*When ye hear of men coming from the direction of the east,*] *having a large number.* (TA.) — And **زَهَاءٌ الشَّيْءِ** signifies *The [i. e. corporeal form or figure or substance, which one sees from a distance,] of the thing.* (TA.)

زَهَاءٌ مِائَةٌ: see the next preceding paragraph.

زَهُو: see **زَهُو**, in two places. — Also **The redness of colour, and beauty, of garments or cloths.** (JK.)

زَاهٍ [act. part. n. of **زَهَا**]. — **إِبِلٌ زَاهِيَةٌ** *Camels that will not pasture upon the [plants, or trees, termed] حِمَضٌ*: (ISk, S:) pl. **زَوَاهٍ**. (TA.) — **زَاهِي اللَّوْنِ** *Bright in respect of colour.* (TA.) **ثِيَابٌ زَاهِيَةٌ**: see **زَهُو**, last sentence.

أَزَهِي [meaning *More, and most, proud, vain, boastful, or self-conceited, is, like أَزَهَا* (q. v.), from **زَهَا** as syn. with **زَهِي**; not from the latter of these two verbs]. You say **أَزَهِي مِنْ غُرَابٍ** [*More proud, &c., than a crow*]; (S, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and **مِنْ وَعِلٍ** [*than a mountain-goat*]: and **ذِيَابٍ** and **دِيَكٍ** [*than a peacock*]: and **ثَوْبٍ** and **ثَوْبٍ** [*a cock and a jay*] and **ثَوْبٍ** and **ثَوْبٍ** [*a bull and a fox*]: all these are provs. (Meyd.)

أَزَهَوُ, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except **إِنْقَحَلٌ** from **قَحَلٌ**, (MF, TA,) applied to a man, *Proud, haughty, or insolent*; (Lh, K;) as also **مَزْدَهِي** [which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Har p. 264:) pl. of the former **أَزَهَوُونَ**. (Lh, TA.) [See also what next follows.]

مَزَهُو, from **زَهِي**, applied to a man, *Proud, haughty, or insolent*; (S, TA;) [*vain, and boast-*

ful;] pleased with himself, or self-conceited. (TA.) [See also what next precedes.]

مَزْدَهِي: see اِنْزَهُو, above.

زو

1. زِيَّ عَلَيْنَا, or زِيَّ, (accord. to different copies of the §, in the TA زِيَّ) [from زُو, originally زُوو, then زُوِي, and then زِيَّ or زِيَّ], or it is زُوِي, (thus in some copies of the §,) It was decreed against us. (S.)

4. اَزُوِي, (K,) said of a man, (TA,) [from زُو,] He came having with him another: (K, and T in art. تو:) mentioned by Az and Sgh on the authority of IAar: (TA:) opposed to اَتُوِي meaning "he came alone; by himself." (T in art. تو.)

زو A pair, or couple; two coupled together; (S, K, TA;) [of men, and] of ships and other things; (TA;) i. q. زَوْج: (K, and T in art. تو:) opposed to تُو meaning "one, and no more." (K, and TA in this art. and in art. تو.) You say, جَاءَ فُلَانٌ زَوْا, meaning Such one came with his companion. (S.) [See also art. تو.] الزَّوُّ is also the name of A ship constructed by El-Mutanehkil, (K, TA,) the 'Abbāsee; in which he associated in drinking with the poet El-Bohturee. (TA.) Accord. to the §, it is the name of a mountain in El-'Irāk: but Aboo-Zekereeyā Et-Tebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزَّوِّ يُوَقَّفُ تَارَةً
* وَيَنْقَادُ إِذَا قُدَّتْهُ بِزِمَامٍ

[Nor have I seen a mountain like الزَّوُّ, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA. [In the CK, in the verse above cited, إِذَا مَا is put in the place of إِذَا.] = [J also says that,] accord. to Aḡ, الزَّوُّ الْمَنِيَّةُ signifies What happens of decreed perdition or death: and زُو is also said to signify a decree [of God]: (S, TA:) and in the M it is said that زُو signifies perdition, or death: and زُو the accidents, or calamities, of destiny or death: but accord. to the T, Aḡ said الزَّوُّ الْمَنِيَّةُ, with .. (TA.)

زوج

2. تَزْوِيحُ, [inf. n. زَوْجَهُ إِلَيْهِ, and زَوْجَ شَيْئًا بِشَيْءٍ,] He coupled, or paired, a thing with a thing; united it to it as its fellow, or like. (TA.) So in the Kur [xliv. 54 and lii. 20], زَوْجَانَهُمْ بِحُورٍ عِينٍ, We will couple them, or pair them, [with females having eyes like those of gazelles:] (S, Mgh, K, TA:) the meaning is not the تزويج commonly known, [i. e. marriage,] for there will be no [such] تزويج in Paradise. (MF, TA.) And so in the Kur [lxxxi. 7], وَإِذَا النُّفُوسُ زُوِّجَتْ, And

when the souls shall be coupled, or paired, or united with their fellows: (TA:) i. e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زُوِّجْتُ إِبِلِي I coupled, or paired, my camels, one with another: (A:) or زُوِّجْتُ بَيْنَ الْإِبِلِ I coupled, or paired, every one of the camels with another. (TA.) So too in the Kur [xlii. 49], أَوْ يَزْوِجُهُمْ, Or He maketh them couples, or pairs, males and females: or, accord. to AM, maketh them of different sorts [or sexes], males and females: for — تزويج signifies [also] The making to be of different sorts or species [&c.]. (TA.) — زَوْجَتُهُ أَمْرًا, (T, S, A,* Mgh, Mḡb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning I married him, or gave him in marriage, to a woman; (Mḡb, TA;) as also بِأَمْرَةٍ; (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooh (see 5)]: (Mḡb, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.]: زَوْجَتُ مِنْهُ أَمْرًا is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوْجَتُهُ مِنْهَا [meaning I married him to her]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for ب. (Mḡb.)

3. [زَوْجًا, [inf. n. مَزَاوَجَةً, and زَوْجَهُ,] It, or he, was, or became, a couple, or pair, with it, or him: or made a coupling, or pairing, with it, or him. (MA.) [And زَاوَجَا They two formed together a couple, or pair. — [And زَاوَجَا, inf. n. as above, They married each other.] You say, هَذَيْلٌ يَزَاوِجُ عَكْرَمَةَ [The tribe of Hudheyl intermarry with that of 'Ikrimah]. (A. [See also 6.]) — [He made them two زوجًا and زوجًا] [He made them two (referring to sentences or phrases) to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other]. (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجْتُ أَمْرًا, (T, S, A,* Mgh, Mḡb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) meaning I married a woman; i. e., took a woman in marriage; took her as my wife; (Mḡb, TA;) as also بِأَمْرَةٍ; (A,* K;) or this is rare; (K;) Akh says that it is allowable; (Mḡb, TA;) and it is said to be of the dial. of Azd-Shanooh, (S, Mgh, Mḡb, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, S,

Mgh.) And تَزَوَّجَ فِي بَنِي فُلَانٍ (A, Mḡb, TA) He married, or took a wife, among the sons of such a one. (Mḡb, TA.) And تَزَوَّجَ إِلَيْهِ i. q. خَاتَنَهُ [He allied himself to him by marriage]. (K in art. ختن.) — [Hence,] تَزَوَّجَهُ النَّوْمُ + Sleep pervaded him; syn. خَالَطَهُ. (K.)

6. تَزَاوَجَ الْقَوْمُ and اِزْدَوَّجُوا The people, or party, married one another; intermarried. (TA. [See also 3.]) — See also the next paragraph, in three places.

8. اِزْدَوَّجَتِ الطَّيْرُ [The birds coupled, or paired, one with another]. (TA.) — See also 6. — [زَاوَجًا and تَزَاوَجًا] [and زَاوَجًا], said of two phrases, or sentences, (A, TA,) They bore a mutual resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, ازدوج and تزواج, said of a phrase, or sentence, It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other: (TA:) اِزْدَوَّجًا and مَزَاوَجَةً (S, A, K) and تَزَاوَجًا (S) are syn.: (S, A,* K:) ازدواج signifies A conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase مِنْ سَبَابِئِنَا [in the Kur xxvii. 22]: (Kull p. 31:) and this is also termed مَزَاوَجَةً and مُعَادَاةً and مُوَازَنَةً and مُقَابَلَةً and مُوَازَاةً. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاجٌ [Vitriol;] a well-known kind of salt; (K, TA;) called شَبُّ يَمَانِي; [but see شَبُّ] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA:) [pl. زَاجَاتٌ, meaning species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (S,) arabicized, (S, K,) originally زَاك. (TA.)

زَوْجٌ primarily signifies A sort of thing of any kind [that is one of a pair or couple]: and زَوْجَانٌ signifies a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries: زَوْجٌ signifying either one of such two things: (Az, TA:) or, accord. to 'Alee Ibn-'Eesā, a sort of thing [absolutely]: (Mgh:) or a sort of thing having its like, (El-Ghooree, Mgh, Mḡb,) as in the case of species; (Mḡb;) or having its contrary, (El-Ghooree, Mgh, Mḡb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mḡb;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh:) or it is applied to a single thing only when having with it a thing of the same kind; (Mgh, Mḡb;) زَوْجَانٌ signifying a pair, or couple, of such things: (Mgh:) the pl. is اَزْوَاجٌ: (TA:) you say زَوْجًا حَمَامٍ and زَوْجَانٍ مِنْ حَمَامٍ [A pair

of pigeons]: (A:) and اشترت زوجي حمام [I bought a pair of pigeons], meaning a male and a female: (S:) and زوجا نعال [A pair of sandals]: (S, A:) and in like manner زوجين is used in the Kur xi. 42 and xxiii. 28; (S:) meaning a male and a female: (Bd, Jel:) or, accord. to the M, زوج signifies one of a pair or couple: and also a pair or couple together: (TA:) and in like manner says AO, (Mgh, Mṣb,) and IKt, and IF: (Mṣb:) and ISh says that it signifies two; (Mgh:) and so says IDrd: (Mṣb:) so that you say, هما زوج as well as هما زوجان [meaning They two are a pair, or couple]; (S, K, TA;) like as you say, هما سواة and هما سبان: (S, TA:) and عندي زوج نعال, meaning [I have] two [sandals]; and زوجان, meaning four: (Mṣb:) or زوج حمام as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) Iamb says, the vulgar are wrong in thinking that زوج signifies two; for the Arabs used not to employ such a phrase as زوج حمام, but used to say زوجان من الحمام, (Mgh, Mṣb, TA,) meaning a male and a female; (TA:) and زوجان من الخفاف, (Mgh, Mṣb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زوج to one of birds, like as they applied the dual, زوجان, to two; but they applied the term فرد to the male, and فرودة to the female: (Mgh, Mṣb:) Es-Sijistānee, also, says that the term زوج should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زوجان: (Mṣb:) Az says that the grammarians disapprove the saying of ISh that زوج signifies two of any things, (Mgh, TA,) and that زوجان من خفاف signifies [Two pairs of boots, or] four [boots]; for زوج with them signifies one [of a pair or couple]: a man and his wife [together] are termed زوجان: and ثمانية أزواج in the Kur [vi. 144 and xxxix. 8] means Eight ones [of pairs or couples]: the primary meaning of زوج being that first mentioned in this paragraph: (TA:) in the Kur xxii. 5 and l. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bd, Jel:) it is also expl. by the word ثون [used in this last sense]: (T, TA:) in the Kur xxxviii. 58, its pl. أزواج means ألوان and أنواع [i. e. sorts, or species] of punishment: F explains the sing. as meaning ثون من الديباج ونحوه [a sort, or species, of silk brocade and the like]; but his restricting the signification by the words ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aqshā, in which he uses the phrase كل زوج من الديباج [every sort, or species, of silk brocade], as an ex. of زوج in the sense of ثون. (TA.) — [Hence,] A woman's husband: and a man's wife: in which latter sense زوجة is also used; (S, M, A, Mgh, Mṣb, K;*) as in a

verse of El-Farezdaq cited in art. بول, conj. 10; (S, Mgh;) but it is disallowed by Aṣ; (TA;) and the former word is the one of high authority, (Mgh, Mṣb,) and is that which occurs in the Kur, in ii. 33 and vii. 18, (S, Mgh, Mṣb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AHāt says that the people of Nejd call a wife زوجة, and that the people of the Haram use this word: but ISk says that the people of El-Hijāz call a wife زوج; and the rest of the Arabs, زوجة: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Mṣb:) the pl. of زوج is أزواج (Mṣb, K*) and زوجة; (K;) and the pl. of زوجة is زوجات (A, Mgh, Mṣb) and أزواج also; (A, Mṣb;) and أزواج occurs [as a pl. pl., i. e. pl. of أزواج,] in a verse cited by ISk. (TA in art. نأج.) — [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أزواج (S, A, K,) occurring in the Kur xxxvii. 22. (S, A.) — And A fellow, or like: pl. أزواج: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عندي من هذا أزواج I have, of this, fellows, or likes. (TA.) — As used by arithmeticians, (Mgh, Mṣb,) contr. of فرد; (S, Mgh, Mṣb, K;) i. e. it signifies An even number; a number that may be divided into two equal numbers; (Mṣb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أزواج. (S, Mgh.) One says زوج أو فرد [Even or odd?], like as one says حسا أو زكا [or rather شفع أو وتر]. (S, Mgh.) — Also A [kind of cloth such as is termed] نبط [q. v.]: or silk brocade; syn. ديباج: (TA:) or a نبط that is thrown over the [kind of vehicle called] هودج. (S, K, TA.)
زوج: see art. زيغ.
زوجة: see زوج, in four places, in the latter half of the paragraph.
زوجية and زواج [The marriage-state, or simply marriage]: the latter is a subst. from سكر, [i. e. a quasi-inf. n.,] like سلام from سكر, and كلام from كتم. (Mṣb.) You say, بينهما [Between them two is the right of the marriage-state, or of marriage]: (A, Mṣb:) and الزواج is also allowable as [an inf. n. of 3,] coordinate to المزاوجة. (Mṣb.)
زواج: see the next preceding paragraph, in two places.
زواجية: see art. زيغ.
مزاوجة A woman who marries often: (S, K;) one who has had many husbands. (K.)

زوج

1. زاد, aor. يزود, (L,) inf. n. زود, (L, K,) He laid in a stock of provisions for travelling or for a fixed residence; syn. أسس زادا: (L, K;) or زاده is syn. with زوده; q. v.; and this is what is meant in the K by تأسيس الزاد as the explanation of الزود. (MF.)
2. زوده, (S, Mṣb, K,) inf. n. تزويد; (KL;) as also زاده, (K,) inf. n. ازواد; (TA;) and زوده, inf. n. زود; (MF;) He furnished him with, or gave him, provisions (S, Mṣb, K, KL) for travelling [or for a fixed residence]. (S, Mṣb.) [It is doubly trans.:] you say, زودهم ملء المزاد [He furnished them with what filled the provision-bags for travelling-provision]: (A:) and زوده الزيت [He furnished him with olive-oil for travelling-provision]. (S in art. زيت.) And Aboo-Khirāsh says,
* وَقَدْ يَأْتِيكَ بِالْأَخْبَارِ مَنْ لَا *
* تُجِبُهُ بِالْحِذَاءِ وَلَا تُزِيدُ *
[And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions]. (TA.) — [Hence,] زودته كتابا [I provided him with a letter]. (A, TA.)
4: see 2, in two places.
5. تزود [He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence;] he took, or prepared, for himself provisions (S, K, L, TA) for travelling or for a fixed residence: (TA: [Golius makes it to be trans. by means of ب, as on the authority of the KL; in which the only explanation, as that of the inf. n., is توشه بر گرفتن]) and he chose a thing as زاد [or provision] for himself. (Har p. 92.) You say, تزود مئا فلان [Such a one was furnished, or such a one furnished himself, with provisions from us]. (A.) And تزود لسفريه [He was furnished, or he furnished himself, with provisions for his journey]. (Mṣb.) And see another ex. voce زاد. You say also, تزود من الدنيا للاخرة [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And تزود [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And تزود [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.)
زوج Provisions, or a stock of provisions, for travelling (S, L, Mṣb, TA) and for a fixed residence: (L, TA:) pl. أزواد (L, Mṣb) and أزودة; the latter anomalous. (L.) — And hence, as being likened thereto, Any deed, or acquirement, whether good or evil, whereby one becomes changed in state, or condition; (L;) [or rather, whereby one provides for a change of state, or condition, like as a traveller provides for a journey.] It is

said in the *Kur* [ii. 193], **فَإِنَّ خَيْرَ الزَّادِ وَتَزَوُّدُوا** (L) meaning, [as is implied in the L, † *And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c.* (Jel.) — [It is also said to be used as meaning † *Salutation and the returning of a greeting.* (De Sacy's *Chrest. Ar.*, ii. 415, q. v.)]

مَزَادٌ: see مَزَادَةٌ.

مَزُودٌ *A bag, or other receptacle, (S, * Mṣb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Mṣb:) pl. مَزَاوِدُ. (S, A, Mṣb, K.)* — [Hence,] رِقَابُ الْمَزَاوِدِ [lit. *The necks of provision-bags;*] a nickname applied to the عَجَمِ [or *Persians, or foreigners in general,*] (S, K) by the Arabs. (S.) [See art. رِقَاب.]

مَزَادَةٌ [*A leathern water-bag, one of a pair which is borne by a camel or other beast;*] the half (شَطْرُ) of a رَاوِيَةٌ: pl. مَزَائِدُ; [regularly مَزَاوِدُ; or the medial radical is ي, and therefore the reg. pl. is مَزَايِدُ;] and sometimes they said مَزَادٌ, [a coll. gen. n.] without ة: [accord. to some,] it is of the measure مَفْعَلَةٌ, [originally مَزُوْدَةٌ,] from الزَّادُ, because one furnishes himself with water in it for travelling-provision: (Mṣb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زَيْد, q. v.)

زور

1. زَارَهُ, aor. يَزُورُ, inf. n. زِيَارَةٌ (S, A, Mṣb, K) and زَوَّرَ (S, A, K) and مَزَارَ (S, Mṣb, K) and زَوَّارَةٌ (Ks, S) or زَوَّارٌ (K); and اَزْدَارَهُ (S, A, TA,) of the measure اِفْتَعَلَ from الزِّيَارَةُ (S, TA,) is syn. with زَارَهُ (A, TA); [*He visited him: lit. he met him with his زور [i. e. chest, or bosom]: or he repaired to his زور, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also زور:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mṣb.)* — [Hence,] زَارَ شَعْبًا † [lit. *He visited death; i. e., he died.*] (TA.) [See 4.] = زَارَهُ (K), aor. يَزُورُ, inf. n. زَوَّارٌ (TA,) *He bound upon him (namely a camel) the rope called زوار, q. v. (K.)* = زورٌ, aor. يَزُورُ, inf. n. زورٌ, *He, or it, inclined.* (TA.) [App. always used in a proper, not a tropical, sense. See زور below.] — *He had the kind of distortion termed زور [which see, below]. (TA.)*

2. زَوَّرَهُ (A, K), inf. n. تَزْوِيرٌ (S), *He honoured him; namely, a visiter; treated him with honour, or hospitality: (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visiter; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.)* = زورُ الشَّهَادَةِ *He annulled the testimony; (K, TA;) impugned and annulled it. (TA.)* — El-Kaṭṭāl says,

* وَتَحَنُّنِ أَنْاسٍ عُوْدُنَا عُوْدُ نَبْعَةٍ *
* صَلِيبٌ وَفِينَا قَسْوَةٌ لَا تُزَوَّرُ *

[*And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardness not to be impugned and denied*]: Aboo-'Adnān says, [perhaps reading نَزْوَرٌ, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardness, nor to be held weak. (TA.) — زورٌ نَفْسَهُ *He stigmatized himself by the imputation of falsehood. (K.)* [See also other explanations, below.] — زورٌ كَلَامَهُ † *He falsified his speech; he embellished his speech with lies; syn. زورٌ الكَذِبِ. (Mṣb.)* [See also below.] — زورٌ زَخْرَفَهُ (K), inf. n. تَزْوِيرٌ (S), † *He embellished the lie. (S, K, TA.)* — زورٌ شَيْئًا † *He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAḡr, S, Mṣb, K;) whether good or evil; (IAḡr, Mṣb;) he beautified, or embellished, it. (AZ, S, K.)* — زورٌ كَلَامًا † *He made speech right and sound, (Aḡ,) prepared it, (Aḡ, Mṣb,) and measured it, (Aḡ,) in his mind, (Mṣb,) before he uttered it: (Aḡ:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also تَزْوَرُهُ, occurring in a verse of Naṣr Ibn-Seiyār. (TA.)* And [in like manner] زورٌ الْحَدِيثِ † *He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and تَزْوَرُهُ he did so (زورَهُ) to himself. (A.)* — رَحِمَ اللَّهُ أَمْرًا زورٌ نَفْسَهُ عَلَى نَفْسِهِ, a saying of El-Hajjāj, *May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أَنَا أَزْوَرُكَ عَلَى نَفْسِكَ I accuse thee [of wrong] against thyself. (TA.)* = تَزْوِيرٌ is also syn. with تَشْبِيهُ [The likening a thing to another thing; &c.] (TA.) = زورٌ said of a bird, inf. n. as above, *His crop (حَوْصَلَتُهُ) became high: (AZ, TA:) or became full. (TA.)*

4. اَزَارَهُ *He incited him, or made him, to visit. (S, K.)* You say اَزَرْتَهُ غَيْرِي *I made him, or caused him, to visit another, not myself. (A.)* — اَزَرْتَهُ شَعْبًا † *I made him to visit death; [i. e., I killed him.] (TA.)* [See 1.] — اَزَرْتُكَ أَنَا أَزِيرُكُمْ † [I will introduce you, or your name, in my eulogy; meaning *I will praise you.*] (A.) And اَزَرْتُكُمْ قَصَائِدِي † [I have introduced you, or the mention of you, in my odes]. (A.)

5. تَزَوَّرَ *He said what was false; spoke falsely. (A.)* = See also 2, in two places.

6. تَزَاوَرُوا *They visited one another. (S, A, K.)* You say, بَيْنَهُمْ تَزَاوَرٌ *Between them is mutual visiting. (A.)* — See also 9, in two places.

8. اَزْدَارَ: see 1. = Also, accord. to Aboo-'Amr El-Mutarriz, *He swallowed a morsel, or mouthful; like اَزْدَرْدُ. (TA in art. زرد.)*

9. اَزْوَرَّارٌ (S, A, Mṣb, K), inf. n. اَزْوَرَّارٌ (S, A); and اَزْوَرَّارٌ (S, A, K), inf. n. اَزْوَرَّارٌ (S); and تَزَاوَرٌ (S, A, Mṣb, K); *He declined, or turned aside, from it. (S, A, * Mṣb, K.)* † تَزَاوَرٌ

in the *Kur* xviii. 16, is a contraction of تَزَاوَرٌ: (S:) † تَزْوَرٌ is another reading. (TA.) — فِي صَدْرِهِ اَزْوَرَّارٌ *In his breast, or chest, is crookedness, curving, or distortion. (A.)*

10. اسْتَزَارَهُ *He asked him to visit him. (S, A, * K.)*

11: see 9.

زَارَهُ: see زَارَةٌ.

زَوَّرَ: see زَاوَرٌ, in three places. — Also A camel having the hump inclining. (TA.) — And, with ة, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, * TA: [see زورَةٌ below: and see also اَزْوَرُّ:]) and a strong and thick she-camel. (TA.) — And فَلَاةُ زورَةٌ *A desert not of moderate extent, or not easy to traverse. (TA.)* = The direction of a person to whom one repairs. (B.) — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبَانُ; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. اَزْوَارٌ. (TA.) Hence, بَنَاتُ الزَّوَرِ *The ribs and other parts around the breast. (TA.)* [Hence also, app. from the action of the camel when he lies down,] اَلْقَى زورَهُ † [lit. *He threw his breast upon the ground;*] *he remained, stayed, or abode. (A.)* — The lord, or chief, of a people; (K, * TA;) as also زورٌ (Sh, K) and زَوِيرٌ (IAḡr, S, K) and زَوِيرٌ (TA, as from the K, [in a copy of which SM appears to have found كَالزَّوِيرِ وَالزَّوِيرِ, instead of كَالزَّوِيرِ وَالزَّوَرِ,] and زورٌ. (K, TA.) = Determination: (T, M:) or strength of determination. (K.) — See also زورٌ = A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) = Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.)

زورٌ *A lie; a falsehood; an untruth: (S, Mṣb, K:) because it is a saying deviating from the truth. (TA.)* So in the *Kur* xxii. 31: and so it is expl. in the trad., اَلْمُتَشَبِّعُ بِمَا لَمْ يَعْطَ كَلَابِسَ *He who boasts of abundance which he has not received is like the wearer of two garments of falsity.* (TA. [See art. شَبَّع.] So, too, in the *Kur* [xxv. 72], اَلَّذِينَ لَا يَشْهَدُونَ الزُّورَ *And those who do not bear false witness. (Bḡ, Mṣb.)* [But there are other explanations of these words of the *Kur*, which see below.] — *What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. نَهْمَةٌ. (TA.)* — † *Anything that is taken as a lord in the place of God; (S;) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God;*

(AO, A, K;) as also **زُونَ**, with ن: or a particular idol which was adorned with jewels, in the country of Ed-Dádar (الدَّادِر) [a name I nowhere find]. (TA.) — See also **زُورٌ**. — † The association of another, or others, with God: (Zj, K:) so explained by Zj, in the K_{ur} xxv. 72, quoted above: and so the phrase **شَهَادَةُ الزُّورِ**, occurring in a trad. (TA.) — † [A place or] places in which lies are told: and the words in the K_{ur} xxv. 72, quoted above, may mean, *And those who are not present in places where lies are told: because the witnessing of what is false is participating therein:* (Bd:) or the meaning here is *the places where the Christians sit and converse:* (Zj:) or *where the Jews and Christians sit and converse:* (TA, as from the K:) or *the festivals of the Jews and Christians:* (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K “and”) *a place, (K,) or places, (Zj,) where persons sit, and hear singing:* (Zj, K:) or *places where persons sit, and entertain themselves by frivolous or vain diversion:* (Th:) but ISd says, I know not how this is, unless he mean *the assemblies of polytheism, which includes the festivals of the Christians, and other festivals.* (TA.) = *Judgment:* (K:) or *judgment to which recourse may be had:* (S:) or *strength of judgment.* (A.) [See also **زُورٌ**.] You say, **مَا لَهُ زُورٌ** *He has no judgment to which recourse may be had:* (S:) or *no strength of judgment:* (A:) or *no judgment, nor understanding or intellect or intelligence, to which recourse may be had:* (TA:) for **زُورٌ** also signifies *understanding, intellect, or intelligence;* (Yaaqoob, K;) and so **زُورٌ**: (A'Obeyd, K:) but A'Obeyd thinks it a mistranscription, for **زَيْرٌ**. (TA.) — *Strength:* in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say **لَيْسَ لَهُمْ زُورٌ** *They have not strength.* (TA.) And **حَبْلٌ لَهُ زُورٌ** *A rope having strength.* (TA.) — *Deliciousness, and sweetness, or pleasantness, of food.* (K.) — And *Softness, and cleanness, of a garment, or piece of cloth.* (K.)

زُورٌ inf. n. of **زُورٌ**. (TA.) — *Inclination;* (S, Mṣb, K;) such as is termed **صَعْرٌ**; (S;) *crookedness; wryness; distortion.* (A.) — *Distortion of the زُورٌ*, (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [Sic.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify *inclination [or distortion] of a thing or part which is not of a regular square form; such as the كِرْكِرَةُ and the لَبْدَةُ.* (TA.)

زَيْرٌ, (S, K, &c.,) originally with و, written by the Sheykh-el-Islám Zekereeyà, in his Commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or **زَيْرٌ نَسَاءٌ**; *A visiter of women:* (Az, TA in art. **تَبَعَ**;) *a man who loves*

to discourse with women, and to sit with them, (S, K,) and *to mix with them:* (TA:) so called because of his frequent visits to them: or *who mixes with them in vain things:* or *who mixes with them and desires to discourse with them:* (TA:) *without evil, or with it:* (K:) and a woman is termed **زَيْرٌ** also: (K:) you say **امْرَأَةٌ زَيْرٌ**: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed **مُزِيرٌ**: (TA:) pl. [of pauc.] **أَزْوَارٌ** and **أَزْيَارٌ**, (K,) the latter like **أَعْيَادٌ** pl. of **عَيْدٌ**, (TA,) and [of mult.] **زَيْرَةٌ**. (S, K.) = *Custom; habit; wont.* (Yoo, K.) = *A slender* **وَتْرٌ** [or bow-string]: (S, K:) or the most slender of such cords, (**أَحَدَهَا**: K, TA: in the CK **أَحَدَهَا**;) and the most firmly twisted. (TA.) — Hence the **زَيْر** [or smallest string] of a **مُزَهَّرٌ** [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] = *Flax:* (Yaaqoob, S, K:) and with **ة**, a portion thereof: (K:) pl. **أَزْوَارٌ**. (TA.) = See also art. **زَيْر**.

زُورٌ A vehement pace. (S, K.) — *Vehement; or strong:* (K:) but to what applied is not particularized. (TA.) — Applied to a camel, *Strong; hardy:* (TA;) *prepared for journeys.* (K.) And **زُورَةٌ**, applied to a she-camel, *Prepared for journeys: or having an inclination to one side, by reason of her briskness, or sprightliness.* (TA.) [See **أَزْوَرٌ**.] — See also **زُورٌ**.

زَيْرٌ, in the K **زَيْرٌ**: see art. **زَيْر**.
زَارَةٌ The **حَوْصَلَةُ** [or crop] (AZ, K) of a bird; (AZ, TA;) as also **زَاوِرَةٌ**, (K, TA,) with fet-ḥ to the و, (TA,) [in the CK **زَاوِرَةٌ**] and **زَاوِرَةٌ** (K, TA) [in the CK **زَاوِرَةٌ**]: and **زَاوِرَةُ الْقَطَا** *The receptacle in which the [bird called] قَطَا carries water to its young ones.* (TA.) = **زَارَةُ الْأَسَدِ** *The thicket, wood, or forest, or bed of reeds or canes, (أَجْمَةٌ,) that is the haunt of the lion:* so called because of his frequenting it. (IJ.) [See also **زَارَةٌ**, in art. **زَارٌ**.] And **زَارٌ** *A thicket, wood, or forest, (أَجْمَةٌ,) containing [high coarse grass of the kind called] حَلْفَاءَ, and reeds or canes, and water.* (TA.) — † *A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty.* (TA.) [See, again, **زَارَةٌ**, in art. **زَارٌ**.]

زُورَةٌ A single visit. (S, TA.) = *Distance; remoteness:* (S, K:) from **الْأَزْوَارُ**. (S.) A poet (Ṣakhr El-Ghei, TA) says,

وَمَا وَرَدْتُ عَلَى زُورَةٍ

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, **عَلَى زُورَةٍ**, in this ex., accord. to one relation **زُورَةٌ**, but the former is the better known, means *upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper.* (TA.)

زَيْرَةٌ A manner of visiting. (K.) One says, **فُلَانٌ حَسَنُ الزَّيْرِ** *Such a one is good in his manner of visiting.* (TA.)

زَوَارٌ (AA, S, K) and **زَيَارٌ** (IAar, K) A rope, or cord, which is put between the camel's fore-girth and hind-girth, (AA, S, K,) to prevent the hind-girth from hurting the animal's ثِيل, and so causing a suppression of the urine: (AA, TA:) pl. **أَزْوَرَةٌ**. (S, K.) In a trad., Ed-Dejjál is described as bound with **أَزْوَرَةٌ**; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, † *Anything that is a [means of] rectification to another thing, (K,) and a defence, or protection;* (IAar, K;) like the **زَيَار** of a beast. (IAar.)

زَيَارٌ: see **زَوَارٌ**: = and see art. **زَيْر**.

زَوِيرٌ and **زُورِيرٌ**: see **زُورٌ**.

زُورُورٌ: see what next follows, in two places.

زُورُورٌ [A man who visits much]: a poet says,

إِذَا غَابَ عَنْهَا بَعْلُهَا لَمْ أَكُنْ لَهَا *
زُورُورًا وَلَمْ تَأْنَسْ إِلَيَّ كِلَابَهَا *

[When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me]. (TA.)

زَائِرٌ A person visiting; a visiter: (S, Mṣb, K:*) fem. **زَائِرَةٌ**: (Sb:) pl. **زَائِرُونَ**, masc., (S, K,) and **زَائِرَاتٌ**, fem., (S, Mṣb,) and **زَوَارٌ**, masc., (S, Mṣb, K,) and **زُورٌ**, masc., (K,) and fem.: (Sb, S, Mṣb:) and **زُورٌ** signifies the same as **زَائِرٌ** (A, Mṣb, K, TA) and **زَائِرَةٌ** (TA) and **زَائِرُونَ** (S, A, K, TA) and **زَائِرَاتٌ**; (S, A, Mṣb, TA;) being originally an inf. n.; or, as syn. with **زَائِرُونَ**, it is a quasi-pl. n.; by some called a pl. of **زَائِرٌ**. (TA.)

It is said in a trad., **إِنَّ لِرُؤُوكَ عَلَيَّكَ حَقًّا** [Verily there is to thy visiter, or visitors, a just claim upon thee]. (TA.) [And hence,] **زُورٌ** also signifies *A phantom that is seen in sleep.* (K.)

زَاوِرَةٌ: }
زَاوِرَةٌ: } see **زَارَةٌ**; the former, in two places.

أَزْوَرٌ *Inclining;* (K;) *crooked; wry; distorted:* (A:) [fem. **زَوْرَاءٌ**]: pl. **زُورٌ**. (K.) — *Having that kind of distortion in the زُورٌ (or middle of the breast [Sic.] TA) which is termed زُورٌ.* (K, TA.) — A dog whose breast (جَوْشَنٌ) is narrow, (K,) and the **كَنْكَل** [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed. (TA.) — A wry neck. (TA.) — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also **زُورٌ**]:) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also **زُورٌ**. Hence, app.,] **الزُّورَةُ** is a name of Certain camels (مَالٌ) that

belonged to *Uheyhah* (S, K) *Ibn-El-Juláh El-Ansáree*. (S.) — † *A bow*: (S, A, K:) because of its curving. (S.) — † *A bent bow*. (TA.) — † *A menáreh* (مَنَارَة) *deviating from the perpendicular*. (A.) — † *A well* (بئر) *deep*: (S, K, TA:) or *not straightly dug*. (TA.) — † *A land*, (S, K,) and a desert, (مَغَازَة, A, or فَلَاة, TA,) *far-extending*, (S, A, K, TA,) and *turning aside*: (TA:) and *أَزُورُ* is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) — † *A saying, or phrase*, (كَلِمَة) *bad, and crooked, or distorted*. (A.) — Also *زُورَاءُ* [as an epithet in which the quality of a subst. predominates] † *A [drinking-cup or bowl of the kind called] قَدَح*. (S, K.) — And † *A certain vessel* (K) *for drinking*, (TA,) *oblong, like the تَلْتَنَة*. (TA.) — *هُوَ* (A) † *He is most remote from the station, or state, of baseness, or ignominiousness*. (TA.)

مَزَارٌ *A place [and a time] of visiting*. (S, Mṣb.)

مُزُورٌ *Visited*. (A.)

مُزَوَّرٌ *A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مَذْمَر [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مُزَوَّر*. (Lth, K.) — And *كَلَامٌ مُزَوَّرٌ* † *Speech falsified, or embellished with lies*. (TA.) And † *Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also مُتَزَوَّرٌ*. (TA.)

مُزَادِرَةٌ *Visitors of the tomb of the Prophet*. (A.)

مُتَزَوَّرٌ: see مُزَوَّرٌ.

زوغ

1. زَاغٌ, (IDrd, O, K,) aor. يَزُوغُ, (IDrd, O,) inf. n. زَوْغٌ, (IDrd, O, K,) *He declined, deviated, swerved, or turned aside*, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also زَاغٌ, aor. يَزُوغُ, inf. n. زَوْغٌ, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mṣb in art. زَيْغ.) — And *زَاغٌ فِي الْمَنْطِقِ*, (Yz, O, K,) aor. يَزُوغُ, (Yz, O,) inf. n. زَوْغَانٌ, *He declined, or deviated, from the right way in speech*. (Yz, O, K.) — See also 4. — It is also trans.: (O, TA:) you say, زَاغَ قَلْبُهُ, (O, K, TA,) aor. يَزُوغُ, (O, TA,) *He made his heart to decline, deviate, swerve, or turn aside*. (O, K, TA.) *رَبَّنَا لَا تَزُغْ قُلُوبَنَا*, with fet-ḥ to the ت and damm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Kṛ iii. 6, commonly read تَزُغْ, (see 4 in art. زَيْغ.)] is an extr. reading of Nāfi'. (O, TA.) — [Hence, app., if it be correct,] *زَاغَ النَّاقَةُ*, (O, K,) aor. يَزُوغُ, inf. n. زَوْغٌ, (O,) *He pulled the she-camel by the nose-rein*: (O, K:) so says Ibn-'Abbād: but [Sgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbād states to be the better known. (O, TA.)

3: see what next follows.

4. *أَزَاغَهُ فِي الْمَنْطِقِ*, inf. n. إِزَاغَةٌ, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and *زَاوَعْتَهُ*, inf. n. مَزَاوَعَةٌ and *زَوَاغٌ*, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as *بَاعَدْتَهُ* is used in the same sense as *أَبْعَدْتَهُ*] (TA,) and *بِهِ* زَعَتْ. (O, TA.)

زَاغٌ is said by Sgh to belong to art. زَيْغ [q. v.]. (Mṣb in the present art.)

أَزُوغٌ [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

زوق

2. زَوْقُهُ, (O, Mṣb, TA,) inf. n. تَزْوِيقٌ, (Mṣb, K,) [seems to signify primarily *He washed it over with زَاوُوقٌ*, i. e. quicksilver; he silvered it therewith.] One says, *زَوَّقَ الدِّرْهَمَ*, [He washed over the dirhems with quicksilver]; from *الزَّوْوُوقُ*. (MA.) — [Then, *He gilded it with an amalgam of quicksilver and gold: see زَاوُوقٌ*. — And hence,] *He decorated it, and embellished it; namely, a thing [of any kind: and particularly he painted it]: but IF says that زَوْقُهُ*, meaning thus, is without foundation; that they say it is from *الزَّوْوُوقُ* meaning *الزَّيْبِيُّ*; [as it is said to be in the K:] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, *زَوَّقَ الْبَيْتَ بِالزَّوْوُوقِ*, i. e. *He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Ka'beh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زَاوُوقٌ*, i. e. *زَيْبِيُّ*. (Har p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, *إِذَا رَأَيْتَ قَرْيَةً قَدْ هَدَمُوا الْبَيْتَ ثُمَّ بَنَوْهُ*, [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the تَزْوِيقِ of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) *زَوَّقْتُ الْكَلَامَ*, and *الْكِتَابَ*, † *I embellished the speech, or language, and the writing, or book; and † I rectified, or corrected, it*. (S, TA.) And *زَوْقُهُ* and *زَوَّرَ فُلَانٌ كِتَابَهُ* both mean † *Such a one rectified, or corrected, his writing, or book*. (TA.) — And *زَوَّقُوا الْجَارِيَةَ*, *They embellished the girl, or young roman, with نَقُوشٌ* [or decorations, app. such as are made by tattooing, or staining with حِنَّاءٌ]: such decoration is termed *زَوَائِقٌ*, like *نَسَابٌ*: and hence, *تَزَيَّنِي*, [Embellish thyself &c.] said to a woman; [so that it is originally *تَزَوَّقِي*;] or this is from *زَيْقِي*, [i. e. *زَيْبِي*,] with *ي*. (TA.)

5: see the last sentence above, in two places.

زَوْقٌ: see زَاوُوقٌ.

زَوْقَةٌ [pl. of زَوَائِقُ, act. part. n. of the unused verb زَوَّقَ], *Decorators, or embellishers, of the ceilings of houses or chambers*. (AA, TA.) [See also زَوَائِقُ.]

زَوَائِقُ: see 2, last sentence.

[زَوَائِقُ] *A decorator; an embellisher: and particularly a painter*. See also زَوْقَةٌ, above.]

زَاوُوقٌ, (S, O, K,) [in the CK written زَاوُوقٌ, as though it were زَاوُوقٌ, the quiescent و being indicated by the sign of sukoon after the dammeh,] of the dial. of the people of El-Medeeneh, (AA, S, O,) i. q. زَيْبِيُّ

[i. e. *Quicksilver*]; (AA, S, O, K;) as also *زَوْقِي*; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of زَاوُوقٌ: (TA:) it is used in *تَزَاوِيقٌ* [meaning decorations, or embellishments, pl. of تَزْوِيقٌ used as a simple subst., or of the n. un. تَزْوِيقَةٌ]; (S, O;)

and hence, [accord. to some,] *التَّزْوِيقِيُّ* signifying "the act of decorating, and embellishing;" (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the زَيْبِيُّ [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed *مُزَوَّقٌ*, (S, O,) though not having in it زَيْبِيُّ. (S.)

زَوَائِقُ inf. n. of 2. (Mṣb.) [Used as a simple subst., this, or the n. un. تَزْوِيقَةٌ, has for its pl. تَزَاوِيقٌ:] see the next preceding paragraph.

مُزَوَّقٌ *Washed over with [زَاوُوقٌ or] زَيْبِيُّ* [i. e. quicksilver]; applied to a dirhem. (TA.) *Decorated therewith* (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) *Anything decorated, or embellished*, (S, O, Mṣb, K, TA,) though not having in it زَيْبِيُّ. (S, O.) See زَاوُوقٌ. — Also, applied to speech, or language, † *Embellished*: (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning † *rectified, or corrected; like مُزَوَّرٌ*. (AZ, TA.)

زول

1. زَالَ, aor. يَزُولُ, (K,) and, accord. to the K, also *يَزَالُ*, which is rare, on the authority of Abou-'Alee, but this is the aor. of *زَالَ* like *خَافَ*, [which has a different meaning from the former verb,] (MF, TA,) inf. n. زَوَالٌ (K) and *زَوُولٌ* (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also *زُؤُولٌ*, like *زَوُولٌ* for *حَوُولٌ*, pl. of *حَوُولٌ*,] and *زَوِيلٌ* and *زَوِيلٌ*, (K, TA,) the last thus, with fet-ḥ, accord. to a rule of the K, but in some of the copies *زَوِيلٌ*, with damm, (TA,) and *زَوِيلَانٌ*, (K,) *It went away; passed away; departed; removed; shifted*; (K, TA;) *was, or became, remote, or absent; ceased to be or exist, or came to nought*; (TA;) as also *أَزْوَالٌ*, inf. n. *إِزْوَالٌ*; (K;) or, accord. to the O, *أَزْوَالٌ*, like *أَطْمَانٌ*. (TA.) [See also 7.] Hence,

الدُّنْيَا وَشَيْكَةِ الزَّوَالِ [The world, or worldly enjoyment or good, is quick in passing away, or coming to nought]. (TA.) And زَوَالُهُ, and زَوَالِهَا: see زَوَالٌ: and for the former see also زَوَيْلٌ. And زَالُ الشَّيْءِ: see زَوَيْلٌ. And زَوَيْلُهُ, زَالُ وَمَكَانِهِ (S, TA,) or مَوْضِعِهِ (Mṣb,) aor. يَزُولُ, inf. n. زَوَالٌ (S, Mṣb, TA) &c., as above, (TA.) The thing removed, went away, [or ceased,] from its place; it left, or quitted, its place. (TA.) And زَوَيْلٌ, inf. n. زَوَالٌ and زَوُولٌ, [I went away, &c., from my place.] (K.) [And زَالٌ, said of any affection of the mind or body, It went away, passed away, or ceased, from him; it left him, or quitted him.] And زَالُوا عَنْ مَكَانِهِمْ They turned away from their place; or returned, or went back, and fled, from it. (TA.) And زَالٌ عَنِ الرَّأْيِ, aor. يَزُولُ, inf. n. زَوُولٌ, [He turned, or swerved, from the opinion, or judgment, or sentiment.] (Lh, TA.) And زَالٌ alone, aor. يَزُولُ, He, or it, quitted his, or its, place. (AHeyth, TA.) And He removed from one town, or country, to another. (TA.) And زَالَتْ زَوَالًا بِرُكْبَانِهِا (K,) inf. n. زَوَالٌ (TA,) The horses removed from their place with their riders. (K, TA. [Said in the TA to be tropical; but I see not why.]) — Hence, زَالَتْ الشَّمْسُ, inf. n. زَوَالٌ and زَوُولٌ, without ة, (K,) as Th says, (TA,) and زَوَالٌ and زَوَالٌ, †The sun declined from the meridian. (K, TA.) [And sometimes it signifies †The sun set: see 1 in art. ذَلَّ.] — And hence, but not with زَوُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زَالٌ النَّهَارُ (K, TA,) inf. n. زَوَالٌ (TA) [and app. زَوَالٌ and زَوَالٌ], ††The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ (K, TA:) or, as some say, went away; or departed. (TA.) And زَالٌ الظِّلُّ (TA,) or الظِّلُّ †The sun became high, and the shade contracted, or decreased, or went away, at mid-day. (K, TA.) — زَالٌ ظَعْنِهِمْ, [thus in the TK (ed. of Boolak), i. e. ظَعْنِهِمْ, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA ظَعْنِهِمْ, which is an evident mistranscription;] inf. n. زَوَالٌ (K,) like قِيلُوا [an inf. n. of قَالَ, aor. يَقِيلُ; but more properly compared to دِيمُوا, an inf. n. of دَامَ, aor. يَدُومُ; (TA;) [a phrase which may be rendered Their journeying ceased for a while;] expl. as meaning اِثْتَوَا مَكَانَهُمْ ثُمَّ بَدَأَ لَهُمْ [i. e. they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lh as the authority. (TA.) — زَالٌ [having for its inf. n., app., زَوَالٌ and زَوَيْلٌ and زَوُولٌ (see the first of these below)] signifies also It moved; or was, or became, in a state of motion, commotion, or agitation; syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَيْئًا ثُمَّ زَالَ [I saw a bodily form or figure: then it moved, &c.]. (TA.) And one

Bk. I.

says, هُوَ يَزُولُ فِي النَّاسِ, meaning He moves much among men, or the people, and does not remain still, or stationary. (TA.) — زَالَتْ لَهُ † means شَخْصٌ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA.) — And زَالٌ بِه السَّرَابُ The mirage raised, or elevated, and made apparent, him, or it. (TA.) — زَالٌ, aor. يَزَالُ, † مَا زَالَ يَفْعَلُ كَذَا &c.: see in art. زِيلٌ. — زَالٌ, aor. يَزُولُ, also signifies He affected acuteness or sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: or did so, not having it: syn. تَطَرَّفَ. (IAgr, TA.) [See also 5.] — [As a trans. verb, it belongs to art. زِيلٌ, and app. to the present art. also.] See 4. You say, زَالٌ زَوَالَهُ, or زَالٌ زَوَالَهُ; and زَالٌ زَوَالِهَا: see زَوَالٌ. And زِيلٌ زَوَيْلُهُ and زَوَالٌ: see زَوَيْلٌ: and for the first, see also زَوَالٌ. — And زَالَهُ He separated himself from him; (K;) as also زَايَلَهُ. (S and K in art. زِيلٌ [to which the latter exclusively belongs.]

2: see 4: — and see also 5.

3. زَاوَلَهُ, inf. n. مُزَاوَلَةٌ (S, K,) and زَوَالٌ (K,) i. q. عَالَجَهُ [as meaning He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: and accord. to the KL and PṢ and some other lexicons, it signifies also he treated him medically; which is another meaning of عَالَجَهُ; but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning he sought to obtain it, or effect it; or did so by artful, or skilful, management]: (S, *K:) and طَالَبَهُ [he made a demand on him, or prosecuted a claim upon him]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زَاوَلَ الصَّيْدَ He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase. (See طَرَدَ.)] And زَاوَلْتُهُ [I strove with him to avert him, or to turn him back, from the affair]. (S in art. جَسَسَ.) Zuheyr says,

* فَبِتْنَا وَقُوفًا عِنْدَ رَأْسِ جَوَادِنَا *
* يَزَاوِلُنَا عَنْ نَفْسِهِ وَتَزَاوِلُهُ *

[And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him]. (S.) And a man said to another, who upbraided him with cowardice, وَآلَهُ مَا كُنْتُ جَبَانًا وَكُنْتِي [By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i. e., to preserve my life though its term is fixed: see the Kur iii. 139]. (S.) One says also, يَزَاوِلُ حَاجَةً لَهُ i. e. يَحَاوِلُهَا † [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful, management]: a tropical phrase. (TA.) And مَلَيْتُ مُزَاوَلَةَ هَذَا الْأَمْرِ [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.)

4. اِزَالَهُ (S, O, Mṣb, K,) inf. n. اِزَالَةٌ; (TA;)

and تَزْوِيلٌ (S, O, Mṣb, K,) inf. n. تَزْوِيلٌ; (O, TA;) and اِزْدِيَالٌ [originally اِزْدِيَالُهُ], inf. n. اِزْدِيَالٌ (O,) this being syn. with اِزَالَةٌ; (K;) He removed it; made it to go away, pass away, depart, remove, or shift; (O, K, TA;) [and made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it:] and اِزَالَهُ, aor. اِزَالُهُ and اِزِيلُهُ, [which see in art. زِيلٌ,] signifies the same as اِزَالَتْهُ and اِزَالَتْهُ. (K.) You say, اِزَالَهُ عَنِ الْمَوْضِعِ He removed it from the place. (MA: and the like is said in the K.) [And اِزَالَهُ عَنْهُ كَذَا He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And اِزَالَهُ عَنْ رَأْيِهِ He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] And اِزَالَهُ اللَّهُ زَوَالَهُ and زَوَالِهَا: see زَوَالٌ. [See also 4 in art. زِيلٌ.]

5. اِجَادَهُ i. q. اِجَادَهُ [He made him, or it, to come]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, اِجَادَهُ. (TA.) — And تَزَوَّلَ (K,) said of a young man, (TA.) He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.]

6. تَعَالَجُوا i. q. تَعَالَجُوا [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K.) [See also 3.]

7. اِنْزَالَ It was, or became, removed; or made to go away, pass away, depart, remove, or shift. (S, *TA.) — And اِنْزَالَ عَنْهُ He became separated from him. (K.) [See also 7 in art. زِيلٌ.]

8. اِزْدَالَهُ: see 4, first sentence.

9. اِزْوَلَ: see 1, first sentence.

10. اِسْتَزَالَ He looked at it to see if it quitted its place. One says, اِسْتَحْلُ هَذَا الشَّخْصَ وَاسْتَزَلَّهُ, meaning Look thou at this figure seen from a distance to see if it move and if it quit its place. (AHeyth, O, TA.)

Q. Q. 4. اِزْوَالَ: see 1, first sentence.

زَوُلٌ an inf. n. of 1 in the first of the senses expl. above. (K, *TA.) — See also زَوَالٌ. — As an epithet applied to a man, (S,) Light, agile, or active: acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent: (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with ة; (S, K;) said to mean skilful, knowing, or intelligent, (S, TA,) as also the masc., (TA,) and cunning: (S, TA:) and a servant-girl who is sharp and effective in the conveying of messages: and applied to a woman as meaning بَرَزَةٌ لِلرِّجَالِ [who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent; &c.: see art. بَرَزَ]:

(TA:) pl. masc. أَزْوَالٌ (K, TA) and fem. زَوَلَاتٌ; the former applied to young men, and the latter to young women. (TA.) — *Courageous*; (K, TA;) *in consequence of whose courage, men are abashed* (يَتَزَايَلُوا [as though زَوَلٌ in this sense belonged to art. زِيل]). (TA.) — And *Liberal, bountiful, munificent, or generous*: (K, TA:) pl. أَزْوَالٌ. (TA.) — † *A wonder, or wonderful thing*: (S, K, TA:) pl. أَزْوَالٌ. (S.) One says, هَذَا زَوَلٌ مِنْ الْأَزْوَالِ † *This is a wonder of the wonders.* (TA.) And one says also, [using it as an epithet,] سَبْرٌ زَوَلٌ † *A journeying, or pace, wonderful in respect of its quickness and briskness or lightness*: and شَتْوَةٌ زَوَلَةٌ † *A winter, or winters, wonderful in respect of the severity and cold thereof.* (TA.) [See also أَزْوَالٌ.] — † *A trial, or an affliction*; syn. هَلَاةٌ. (K.) — † *A form, or figure, that appears in the night* [and by which one is frightened: see مَزَاوِلٌ]. (TA.) † *A form, or figure, of a man or some other thing, that one sees from a distance*: or a person: syn. شَخْصٌ. (K, TA:) as also زَائِلَةٌ: see 1, near the end of the paragraph. (TA.) — The فَرَجُ [i. e. the anterior pudendum, or the pudenda,] of a man. (K.) One says, كَشَفَ زَوْتَهُ [He uncovered his فرج]. (TK.) — And *A hawk.* (K.)

زَوَالٌ (S, Mṣb, K) and زَوِيلٌ and زَوَلٌ (K) are inf. ns. of زَالَ [q. v.]. (S, Mṣb, K.) — And all signify *Motion, commotion, or agitation.* (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] زَالَ † *or زَوَالَهُ, or زَوَالَهُ, or زَوَالَهُ, (accord. to different copies of the K,) or زَالَ † اللَّهُ زَوَالَهُ, (S in art. زِيل, and TA,) and زَالَ † اللَّهُ زَوَالَهُ, (S in art. زِيل, and K and TA,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning *May his motion cease*; [and hence, *may he continue where he is, or continue in life*:] and, as expl. by ISk, the [second and] third and fourth [lit.] signify *May [He i. e.] God cause his motion to cease*; [and hence, *may He, or God, put an end to his life*:] these phrases being similar to the saying أُسْتَتَّ اللَّهُ نَأْتَمَّتْهُ. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aqshà says,*

- * هَذَا النَّهَارُ بَدَأَ لَهَا مِنْ هَمِّهَا *
- * مَا بَالُهَا بِاللَّيْلِ زَالَ † زَوَالَهَا *

(S, TA,) [app. meaning *This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion and induce her to absent herself,* (بَدَأْتُ, I suppose, being understood after لَهَا بَدَأَ, like as it is after لَهَا بَدَأَ in the Kur xii. 35,) *in consequence of her anxiety: what will be her case in the night? may it (her phantom) be absent, like as she is absent*: for] the meaning is said to be, زَالَ الْخَيْالُ زَوَالَهَا: IAqr says, he disliked the phantom only because it roused his desire: or [زَالَ may be here syn. with

أَزَالَ, so that] the meaning may be اللَّهُ زَوَالَهَا † [may God make her motion to cease]; and this is corroborated by the reading of AA, زَوَالَهَا, in the nom. case, [i. e. زَوَالَهَا † زَالَ † may her motion cease;] which makes this an instance of [the license termed] الإِقْوَامُ: this, he says, is an old proverbial phrase of the Arabs, and El-Aqshà has used it as he heard it: others than AA read [Z, Z, Z, Z] in the accus. case, without إِقْوَامٌ, holding the meaning to be, may her phantom be absent from us in the night like as she herself is absent in the day-time. (TA.) † زَوِيلُهُ † زَوِيلُهُ, likewise, means *His motion ceased, or may his motion cease*: or, accord. to Z, *he became fixed, or motionless, from fear*; or *may he become so.* (TA in art. زِيل.) [See also another rendering of this phrase in the next paragraph.] One says also, زَوِيلٌ وَالْعَوِيلُ † *Commotion, or agitation, (K, TA,) and disquietude of mind, (TA,) and wailing, or raising of the voice in weeping, overcame him.* (K, TA.) — See also the next paragraph, in three places.

زَوِيلٌ: see the next preceding paragraph, in three places. — Also *The side*; syn. جَانِبٌ; and so زَوَالٌ: thus in the sayings, زَوَالُهُ † زَوَالٌ and زَوَالُهُ † زَوَالٌ, meaning [app. *His side became in a state of commotion, or it quivered,*] by reason of fright: (K:) [or] زَوِيلٌ signifies the *heart*: so in the saying, زَوِيلُهُ † زَوِيلٌ [His heart became removed from its place]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also زَوَالُهُ † زَوَالُهُ: (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,

- * وَيِيضًا: لَا تَسْحَاشُ مِنَّا وَأُمُّهَا *
- * إِذَا مَا رَأَتْهَا زَيْلٌ † مِنَّا زَوِيلَهَا *

meaning زَوِيلٌ قَلْبَهَا مِنَ الْفَرَجِ [i. e. *And a white thing (the egg which he is describing) will not take fright, and flee from us, or will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence of the approach of us*:] (S in art. زِيل, and Meyd:) or, as some relate it, زَوَالٌ † زَوَالٌ [which means *her heart quits its place &c.*]: (TA:) and the former reading may mean the same as this. (IB, TA in art. زِيل.)

زَوَالٌ Having much زَوَلٌ, i. e. motion. (TA.) — Accord. to J, it occurs in an أَرْجُوزَةٌ, cited by AA, as meaning *That moves much in his gait, but traverses a short space*: but the right word in this case is زَوَاكٌ, as is shown by the rhyme. (IB, K.)

زَوِيلٌ, with ḍamm, [app. زَوِيلِي, like قَبِيطِي &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] *A thing like a ladle, belonging to sailors.* (TA.)

زَائِلٌ [Going away; passing away; departing; transient; shifting; becoming remote, or absent; ceasing to be or exist; nonexistent: &c.: part. n.

of زَالَ, q. v.]. — [Hence,] لَيْلٌ زَائِلٌ الشُّجُورِ [properly *A starless night, or night of which the stars are absent*: but expl. as meaning] † *a long night.* (Z, TA.) — زَالَ زَائِلٌ الظَّلِي: see 1.

زَائِلَةٌ [from زَائِلٌ, the ة being affixed to transfer the word from the category of epithets to that of substantives,] *Whatever has a soul, (K, TA,) of animals; that moves (يَزُولُ) from its place*: (TA:) or *anything that moves*; (K, TA;) *that does not remain fixed in its place*; applied to a man and to other things. (TA.) — زَوَائِلٌ is its pl.: (TA:) and signifies [particularly] *Animals of the chase.* (K, TA.) — And [hence,] † *Women.* (O, K, TA.) One says رَجُلٌ رَامِيُ الزَّوَائِلِ † *A man knowing in respect of the diseases, or faults, (أَدْوَاءُ) of women*: (O:) or † *skilful in the making of women to incline to him*: whence the saying of Ibn-Meiyádeh,

- * وَكُنْتُ أَمْرًا أَرْمِي الزَّوَائِلَ مَرَّةً *
- * فَأَصْبَحْتُ قَدْ وَدَعْتُ رَمِيَّ الزَّوَائِلِ *

† [And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) — Also † *The stars*: (K, TA:) because of their motion from the east and the west in their revolving. (TA.) — See also 1, near the end of the paragraph; and زَوَلٌ, last sentence but three.

زَوَالٌ (S, TA) has an intensive signification [i. e. † *A great wonder*; or *a very wonderful thing*]: (TA:) [or *a wonderful event that happens to one, preventing his fleeing*:] accord. to Abu-Semh, زَوَالٌ denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

مَزْوَلَةٌ *A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian*: [a sun-dial: used in this sense in the present day:] a vulgar term: pl. مَزَاوِلٌ. (TA.)

مَا زَالَ هَذَا مَزَاوِلٌ pass. part. n. of 3: one says, هَذَا مَزَاوِلٌ † [This affair ceased not to be striven, or sought, to be accomplished by means of their hands]. (TA.) — Also *Frightened by a ZOL, i. e. a form, or figure, appearing in the night.* (TA.)

زون

1. زَانَةٌ, aor. يَزُونُهُ, is a dial. var. of زَانَةٌ having for its aor. يَزِينُهُ. An Arab woman of the desert is related to have said to IAqr, إِذَا تَزَوَّنَا إِذَا تَزَوَّنَا إِذَا تَزَوَّنَا, meaning تَزِينُنَا [i. e. *Verily thou gracest us when thou comest to us (عَلَيْنَا)*]. (TA.)

زَانٌ *Indigestion*; syn. بَشْمٌ; for التَّشْمُ in the copies of the K is a mistranscription for التَّشْمُ; (TA;) expl. by Ed-Dubeyreeyeh as syn. with تَخْمَةٌ; as in the phrase, تَخْمَةٌ زَانٌ [He does not complain of indigestion]: (Fr, TA:) and so

زَانَةٌ (K and TA in art. زين:) or this signifies a single fit of indigestion. (TA in that art.) — [In the present day, applied to The beech-tree; and its wood: as a coll. gen. n.: n. un. with ة: see also زَانَةٌ below.]

زُونٌ: see زُونٌ.

زُونٌ An idol: and anything that is taken as a deity and worshipped, (S, K, TA,) beside God: as also زورٌ: [an arabicized word:] in Pers. زُونٌ. (TA.) — And A place in which idols are collected and set up. (K.) It is said to be from زِينَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زِينَةٌ.] — See also زُونٌ.

زَانَةٌ A thing like a مِرْقَابٌ [or javelin], which the Deylem (الدَيْلَمِيُّ) cast: [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called:] pl. زَانَاتٌ. (Msb.) — See also زَانٌ, former sentence.

زَوْنَةٌ i. q. زِينَةٌ [An ornament, &c.], (K,) in one of the dialects. (TA.) — And An intelligent woman. (IAar, K.)

زَوْنٌ Short; (S, K;) applied to a man; (S;) and so, thus applied, زَوْنٌ and زَوْنٌ, (K,) of which two, the former is the more known: (TA:) fem. زَوْنَةٌ, (S, K,) applied to a woman. (S.)

زَوَانٌ and زَوَانٌ (S, M, Msb, K) and زَوَانٌ (K) i. q. زَوَانٌ [q. v. in art. زَانٌ]. (S, M, Msb, K.)

زَوَانٌ طَعَامٌ مزُونٌ Wheat in which is زَوَانٌ [or the grain of a certain noxious weed, app. darnel-grass: مزُونٌ being a pass. part. n. of which no verb is mentioned]. (TA.)

زوى

1. زَوَاهُ, (K,) aor. يَزْوِيهِ, (TA,) inf. n. زَوَى and زَوَى, (K, TA,) the latter [accord. to the CK زَوَى, but it is correctly] like عَتَى, (TA,) He put it aside, or away, or apart; or removed it from its place. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زَوَى, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) — And زَوَى سِرَّهُ عَنْهُ He concealed his secret from him. (K.) — Also (K) زَوَاهُ, (S, Msb, K,) aor. as above, inf. n. زَوَى, (Msb, TA,) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Msb, K.) It is said in a trad., زَوَيْتُ لِي الْأَرْضَ فَأَرَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زَوَى الْمَالَ, (S, Msb,) inf. n. زَوَى, (S,) He drew, or collected, together, or he grasped, the property, (Msb,) عَنْ وَارِثِهِ [from its inheritor]. (S.) And زَوَى مَا بَيْنَ عَيْنَيْهِ (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And جَاءَنَا بِصُرْبَةٍ تَزْوِي الْوَجْهَ [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صرَب.)

And تَزْوَى الْوَجْهَ said of a cold north wind, It contracts [or wrinkles] the faces: a phrase used by Tarafeh Ibn-El-'Abd. (Ham p. 632.)

2. زَوَى, inf. n. تَزْوِيَةٌ: see 5. زَيَّيْتَهُ, (S, Msb, K,) which by rule should be زَوَيْتَهُ, (S, Msb,) but is made to accord with زَى in order to facilitate the pronunciation, (Msb,) inf. n. accord. to the K تَزْوِيَةٌ, but correctly, as Lih says, تَزْوِيَةٌ, in measure like تَحْبِيَةٌ, (TA,) I invested him with, or made him to have, a زَى [i. e. garb, guise, &c.]; (S, Msb, K, TA;) by means of, or with, such a thing: you say, زَيَّيْتُهُ بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Msb.) Accord. to Fr, they say, زَيَّيْتُ الْجَارِيَةَ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — You say also, زَوَى الْكَلَامَ, meaning He prepared the speech in his mind; like زَوَى زَوَى زَايًا and زَوَى زَايًا [mean I wrote, or uttered, a ز]: some [hold the ل in زَى to be originally ي, and therefore] say زَيَّيْتُ: others [hold it to be originally و, and therefore] say زَوَيْتُ. (IB, on the letter أَلِف.) Zeyd Ibn-Thábit said, in relation to the expression in the Kur [ii. 261] نُنشِئُهَا, [accord. to one reading, or reciting,] هِيَ زَايٌ فَزَيَّيْتُهَا, meaning [It is زَى, therefore make thou it زَى in thy reading, or reciting; or] read thou it, or recite thou it, with the زَى. (S.)

4. ازوى: see art. زو.

5. تَزْوَى He was, or became, [or placed himself,] in a زَاوِيَةٌ, i. e. corner, of a house or chamber; as also زَوَى, (K,) inf. n. تَزْوِيَةٌ; (TA;) and انزوى, (K.) — تَزَوَى, from انزى, (K, KL;) or تَزَوَى بِزَى; (Lih, MA;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, تَزَوَى بِزَى حَسَنًا [He invested himself with a beautiful, or goodly, garb, &c.]. (Lih, TA.) Hence the saying of El-Mutanebbe, * وَقَدْ يَتَزَوَى بِالْهَوَى غَيْرَ أَهْلِهِ * * وَيَتَسَوَّبُ الْإِنْسَانُ مَنْ لَا يَلَابِئُهُ * (TA:) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374:) his disciple Ibn-Jinne, however, objected to him his saying يتزوى, and expressed his opinion that the correct word is يتزوى; and El-Mutanebbe admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تَزَوَى: (MF, TA:) in the M it is said that IJ held تَزَوَى to be originally تَزَوَى, and the و to be changed into ي because quiescent, and incorporated into the ي preceded by it. (TA.)

* وَقَدْ يَتَزَوَى بِالْهَوَى غَيْرَ أَهْلِهِ * * وَيَتَسَوَّبُ الْإِنْسَانُ مَنْ لَا يَلَابِئُهُ *

7. انزوى It was, or became, put aside, or away,

or apart; or removed from its place. (K.) — انزوت الجلد في النار The piece of skin became contracted, or shrivelled, or shrunk, in the fire. (S.) And انزوى ما بين عينيه The part between his eyes became drawn together, or contracted. (TA.) And انزوى القوم بعضهم إلى بعض The people, or party, drew together, one portion of them to another portion. (TA.) — See also 5, first sentence.

زَا and زَا and زَا and زَا } see زَايٌ, below.
زَى and زَى :

زَى, (S, Msb, K, &c.,) originally زَوَى, (S, Msb,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. لِبَاسٌ, (S, TA,) and هَيْئَةٌ, (Fr, Msb, K, TA,) and مَنْظَرٌ: (Fr, TA:) pl. أَزْيَاءٌ. (K.) [In the Kur xix. 75,] some read أَحْسَنُ أَثَاثًا وَزِيًّا [Better in respect of household-goods and in respect of garb, &c.]: others read زِيًّا, with ر: (TA:) and زِيًّا: and زِيًّا: and زِيًّا. (Bd.)

زَايٌ, (Kr, S, K, &c.,) in which the ل, accord. to Lih, is originally ي, but accord. to Sb and IJ it is و, (TA,) A certain letter (i. e. ز); (S, TA;) [in spelling, pronounced زَايٌ; and] also called زَا, (Kr, S, K,) and زَا, and [in spelling (see the first sentence of art. ب) زَا, (Kr, K, but omitted in some copies of the K,) this last being indecl., (Kr, TA,) and زَى (K) and [in spelling] زَى: (Kr, K:) of all which, the first is that which is held in [most] repute: (TA:) and this and زَا may be meant by J's saying, الزَايُ حَرْفٌ يَمْدٌ وَيَقْصُرُ وَلَا يَكْتَبُ إِلَّا بِبَاءٍ بَعْدَ الْأَلْفِ though the author of the K asserts J to have erred in saying this: (MF, TA:) the pl. is أَزْوَاءٌ and أَزْيَاءٌ, (K,) the former or the latter accord. to different opinions, (TA,) and أَزْوٌ and أَزْيٌ, (K,) each [originally] of the measure أَفْعَلٌ. (TA.) One says, كَتَبْتُ [This is a beautiful ز]: and the like. (IJ, TA.) — زَايٌ is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says.] I know not what is its origin. (TA.) [It may be from the Pers. زَى, or زهى; which are likewise said on an occasion of wonder. and إِزَايٌ and إِزْيٌ and إِزَى, and with أ in the place of ل, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And زَى is used by them for the prefix ك, meaning Like.]

زَوِيَةٌ: see what next follows.

زَوِيَةٌ dim. of زَايٌ [accord. to those who hold the ل in the latter to be originally ي, or زَوِيَةٌ accord. to those who hold that letter to be originally و; like أَوِيَةٌ and أَيْبَةٌ as dims. of أٌ accord. to different opinions: see art. 1, in the middle of the first column]. (TA.)

زَاوِيَةٌ A corner, or an angle, (رُكْنٌ,) of a house or room or the like: (K:) of the measure فَاعِلَةٌ from زَوَى signifying جمع; because of its em-

bracing (لَأْتَهَا جَمَعَتْ) a part, or portion, (قَطْرًا) thereof: (Mḡb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَايَا, being originally of the measure فَوَاعِل, not فَعَائِل]. (S, K.) They say, كَمَرٌ فِي الزَّوَايَا مِنَ السَّحَابِ [How many hidden things are there in the corners!]. (TA.) — [In geometry, An angle. — And hence, زاوية العواء, زاوية The star γ of Virgo; العواء being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly

in the following manner, δ γ η. — In a saying cited voce زاوية, the pl. زَوَايَا is used as meaning Houses, or tents. (T in art. روى.) — [And in the present day, the term زاوية is also applied to A small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رباط.]

زى

1. زى, or زى: see art. زو.

2. زى: see 2 in art. زوى, in two places.

5. زى: see 5 in art. زوى.

زى: see زى, in art. زوى.

زى an onomatopoeia significant of The sound of the jinn, or genii. (TA.) [See also زير and زير, in art. زير.]

زى: see زى, in art. زوى.

زى: } see art. زوى.
زى:

زب

زب is of the measure اَعْلَل (S,) like اَحْمَر: (K:) or, as some say, of the measure فَعِيل; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مزير being a foreign proper name, and ضبب being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — Brisk, lively, sprightly, agile, or quick. (K.) — A man who walks with short steps: (TA:) and short in stature and in step; (K, TA;) likewise applied to a man. (TA.) — Ignoble, base, or base-born. (K.) The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave. (Abul-Mekarim, TA.) One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father; syn. دعى. (S, K.) — A devil: (K:) accord. to some, a dial. var. of زب. (TA.) — The hedge-hog. (IAqr, K.) — A disagreeable, a disapproved, or an abominable, thing or affair. (K.) — A calamity, or misfortune. (K.) — Much water: (AA, S:) and

so اذيب. (K in art. ذيب.) — [A south-easterly wind; i. e.] the [mind termed] تَكْبَاهُ [q. v.] that blows between the صبا and the جنوب: (S, M, K:) or the south wind, or a southerly wind; syn. جنوب; (M, K;) of the dial. of Hudheyl; so affirm Mbr in his "Kamil" and IF and Et-Tarabulusee: IAth says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جنوب by the name of الازيب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean the boisterous, or violent:] ISh says that ذات اذيب signifies any violent wind. (L, TA.) — [Hence it appears that it signifies also Violence.] — Also Enmity. (S, K.) — And Briskness, liveliness, sprightliness, agility, or quickness: (ISk, S, K, TA:) [see also اذيب:] it is fem.: one says, مر فلان [Such a one passed having a disapproved briskness, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, S.) — And Fear, or fright: (AZ, S, K:) and so اذى من, (ذيب in art. ذيب.) One says, من فلان الازيب [Fear, or fright, arising from such a one, seized me]. (AZ, S.)

زيت

1. زيت, aor. يزيت, [inf. n. زيت], He anointed him, or it, with زيت, i. e. oil of the زيتون [or olive]. (Mḡb.) You say, زت, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — And زيت, (Lh, S, K,) aor. ازيته, (S, K, TA, in the CK ازيته, and so in my MS. copy of the K,) inf. n. زيت, (K,) I put زيت [i. e. olive-oil] into it; namely, the food; (S, K;) or the crumbled bread: or I prepared it therewith: (TA:) or I moistened it, or stirred it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lh, TA.) — And زاتهم (Lh, S, K, TA, in the CK [erroneously] زاتهم) He fed them with زيت: (Lh, K:) or he made زيت to be the seasoning of their food. (S.)

2. زيت He furnished them with زيت [i. e. olive-oil] for travelling-provision; (Lh, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

4. ازلوا (in the CK [erroneously] ازلوا) They had much زيت [i. e. olive-oil]; their زيت became much; (Lh, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

8. اذات [so in the TA and in my MS copy of the K; in the CK, erroneously, اذات] He anointed himself with زيت [i. e. olive-oil]. (K.)

10. استزات He sought, or demanded, زيت [i. e. olive-oil]. (K.) You say, جاؤا يستزيتون They came asking for زيت as a gift; (S, L;) or seeking, زيت. (A.)

زيت The oil, (S, Mḡb, Mḡb, K,) or expressed juice, (M, TA,) or مست [i. e. best, or choicest, of the constituents], (A, TA,) of the زيتون [or olive]. (S, M, A, Mḡb, Mḡb, K.) [In the present day it is applied to Any oil.]

زيتون [The olive-tree;] a certain kind of tree, (Mḡb, K,*) well known, (S, Mḡb,) whence زيت is obtained; (S, Mḡb, K;) [a tree] of the kind called عضا; (AHn, Mḡb, TA;) Aḡ says, on the authority of 'Abd-El-Melik Ibn-Salih Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonanees: (TA:) and the fruit of that tree: (Mḡb:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ي is augmentative, because they said ارض زيتنة [i. e. ارض عضة, like ارض عضة from العضا], meaning "a land in which are زيتون;" so that the measure is فِعُول; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xciv. 1, والتين والزيتون, see تين. — زيتون: see تين بنى اسرائيل Lapis Judaicus: so called because resembling an olive in shape, and found in Judaea.]

زيتوني Of, or relating to, the olive: olive-coloured.

زيت One who sells, or expresses, زيت [i. e. olive-oil, and, vulgarly, any oil]. (TA.) — [Hence,] جاء فلان في ثياب زيات + Such a one came in dirty clothes. (A.)

زيت مزيت and مزوت Food into which زيت [i. e. olive-oil] has been put: (S, A, K:) or prepared therewith. (TA.)

مزوت: see what next precedes.

مزوات A man anointing himself, or who anoints himself, with زيت [i. e. olive-oil]. (TA.)

مزوات dim. of مزوات. (TA.)

زج

زج The builder's string, or line, (K in art. زوج, improperly there mentioned, TA,) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مطمر [q. v.]: (TA:) [also called زج:] an arabicized word,

(K,) from [the Pers.] زه, signifying "a bow-string:" so in the "Shifá el-Ghaleel." (TA.) — Also, as is said in the "Mefáteeh el-'Uloom," [An astronomical almanac; or a set of astronomical tables;] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زه: pl. زيجة. (TA.) — And The science of astronomy, or of the celestial sphere. (TA.)

زائجة A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth: an astrological

term [arabicized from the Pers. زَايِحَة]: so in the "Shifā el-Ghaleel," from the "Mefāteeh el-'Uloom," by Er-Rāzee. (TA.)

زيغ

1. زَاغَ (S, A, K,) aor. يَزِيغُ, inf. n. زَيْغٌ (S, K) and زَيْحَانٌ (MA, K) and زَيْوُحٌ (K) and زَيْحَانٌ (MA, K; [in the CK, erroneously, زَيْحَانٌ];) and انزاحٌ (A, K;); It (a thing, S) became distant, or remote: (S, A, K;) it went, went away, passed away, or departed. (S, K.) You say, زَاغَتْ عِلَّتُهُ (S, A, MA) and انزاحت (A) His pretext, pretence, or excuse, [or his malady,] became remote [or removed], or went away. (MA.) And زَاغَ عَنِّي الْبَاطِلُ What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.) — And زَاغَ, aor. as above, i. q. تَأَخَّرَ [He, or it, went back or backwards, &c.]. (TA in art. زج.)

4. اَزَاغَهُ He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease:] he made it to go, go away, pass away, or depart. (S, K.) Hence the saying of El-Aqshā, قَدْ أَزَاغَنَا هَزَالَهَا [We had caused her leanness to cease]. (S.) And اَزَاغَتْ عِلَّتَهُ (S, A:) signifies He removed his pretext, pretence, or excuse; [or his malady;] or did away with it. (MA.)

7: see 1, in two places.

مَزَاغٌ A place to which one [goes away, or may go away; or] removes, or may remove, far away. (Ham p. 329.)

زيد

1. زَادَ (S, A, Mgh, Mṣb, K,) aor. يَزِيدُ (S, Mgh, Mṣb,) inf. n. زِيَادَةٌ (S, A, *Mṣb, K*) and زَيْدٌ (S, Mgh, Mṣb, K,*) with which are syn. زَيْدٌ (S, K) and مَزِيدٌ (S, K) and زَيْدَانٌ, which last is anomalous, like شَتَانٌ (K) and لَيْثَانٌ, said to be the only instances of the kind, (TA,) all as inf. ns., (TK,) and so is مَزَادٌ, (TA,) and J adds that زَوَادَةٌ is mentioned by Yaākoob, from Ks, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزَوَادَةُ, it is a mistranscription by J, for the words are الزَوَارَةُ and الزَبَارَةُ, [in the CK الروادَةُ and الزبادَةُ,] with ر, and without the mention of [the signification of] التَّمْوُّ (K, TA,) It (a thing, S, Mgh, Mṣb, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA;) [and in like manner said of a man, and of any animal;] as also اَزْدَادٌ: (S, A, Mgh, Mṣb, K:) or this latter has a more intensive signification than the former, like اِكْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَذَا It, or he, increased, or augmented, or grew, in such a thing; as also اَزْدَادٌ. (TA.) [The latter is more commonly used in this manner.] You say, اَزْدَدْتُ

مَا لِي (A, Mgh, Mṣb) [I increased in property: also] meaning I increased to myself, or for myself, property. (Mgh, *Mṣb.) And اَزْدَادُ الْاَمْرُ [The affair increased in difficulty]. (A.) — [Also It exceeded; it was, or became, redundant, or superfluous; it remained over and above. And زَادَ عَلَيْهِ It exceeded it; as also اَزْدَادُ.] You say, زَادَ عَلَيَّ الشَّيْءُ ضَعْفَهُ [It exceeded the thing by the like thereof, or more]. (A.) And زَادَ عَلَيَّ مَا اَرَادَ [It exceeded what he desired]. (A.) — Also He gave an addition: so in the saying, مَنْ زَادَ وَاَزْدَادَ فَقَدْ اَرَبَى He who gives an addition, and who takes it, [each of these] practises usury. (Mṣb.) — [And He added, or exaggerated.] يَزِيدُ فِي حَدِيثِهِ [He adds, or exaggerates, in his narration, or talk, or discourse,] is said of a liar. (A and TA voce سَرَّاحٌ. [See also 5.]) — It is also trans.: (Mṣb:) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, He increased it, or augmented it. (L.) And in this sense it is doubly trans.: (MF:) you say, زَادَهُ اللهُ خَيْرًا (S, K,) or مَا لِي (A,) [God increased to him, or added to him, good fortunes or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.]; as also فِي مَالِهِ (S,) or زَادَ فِيمَا عِنْدَهُ (K:) and زِيدَهُ (A,) [He increased, or added to, what he possessed or his possessions, or his property; or may He (i. e. God) increase &c.] — زَادَهُ also signifies He gave him an increase, or an addition, or more. (Mṣb.) See 10. — You say also, مَا يَزِيدُكَ اَحَدٌ عَلَيْهِ [No one is more sufficient for thee than he]. (K in art. زند. [See 4 in that art.]) And لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ No camel will be more sufficient for thee than he; i. q. يَضْرُكُ. (ISk, S in art. ضر [in which see other exs.])

2. زَيْدٌ, [inf. n. تَزْيِيدٌ] said of property, It increased, or augmented, much. (A.) — See also 1, latter part.

3. مَزَايِدَةٌ, زَايِدٌ اَحَدُ الْمُتَبَايِعِينَ الْاٰخَرَ, inf. n. مَزَايِدَةٌ, [One of the two persons buying together outbade the other: see also 6.] (A.)

5. تَزَيَّدَ It (a price, S, A) was, or became, excessive, or dear; (S, A, K;) as also تَزَايَدَ (A, TA.) — He added, or exaggerated, (MA,) or lied, (S, MA, K,) in narration, or discourse. (S, MA. [See also 1, latter half.]) And He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA;) he affected excess in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also تَزَايَدَ (K:) or التَّزْيِيدُ فِي الْحَدِيثِ means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.) In the verse of 'Adee cited in art. زند, the last word is تَزَيَّدَ as some relate it, or تَزَيَّدَ as others relate it. (TA.) — He went a pace exceeding that termed نَصَبَ السَّيْرِ, and ذَمَلٌ, and وَسَجٌ. (S, K. [See also نَصَبَ السَّيْرِ, and وَسَجٌ.]) And تَزَيَّدَتْ She (a camel) stretched forth her neck, and went a pace exceeding that termed العُنُقُ, as though she were swimming with her rider: (A, TA:) and in like manner one

says of a mare, or horse. (TA.) And تَزَيَّدَتْ الْاِبِلُ فِي سَبِيحِهَا The camels tasked themselves in their pace beyond their ability. (TA.)

6. تَزَايَدَ [It increased, augmented, or grew, gradually; contr. of تَنَاقَصَ]. See also 1. And see 5, in two places. تَزَايَدُوا عَلَى السَّلْعَةِ [They bade, one against another, for the commodity, or article of merchandise, successively raising the price]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تَزَايَدُوا فِي الثَّمَنِ حَتَّى بَلَغَ مُنْتَهَاهُ [They augmented the price, one outbidding another, until it attained its utmost]. (A, TA.)

8. اَزْدَادٌ [originally اَزْدَادٌ]: see 1, in four places. — Also He took an addition. (Mṣb.) See, again, 1. — Also He took in addition: so in the saying, اِذَا اَزْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ الْمُرْتَبِنِ [When the pledger takes money in addition from the receiver of the pledge]. (Mgh.) One says also, اَزْدُدْ مِنَ الْخَيْرِ [Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good]. (A.) See what next follows, in two places.

10. اَسْتَزَادَ He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Mṣb;) as also اَزْدَادٌ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ؟ Dost thou seek, or desire, or demand, more than what I have given thee? (L.) — [Hence,] هُوَ يَسْتَزِيدُ فِي حَدِيثِهِ [He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse]. (A, TA. [See also 5.]) — اَسْتَزَادَهُ He sought, or desired, or demanded, of him an increase, an addition, or more. (Mṣb, K.) You say, لَوْ اَسْتَزَدْتَهُ لَزَادَنِي If I had sought, or desired, or demanded, an increase, &c., he had given me an increase, &c. (Mṣb.) — [And hence,] † He reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA,) and complained of him, (A, TA,) or reproved him, for a thing that he did not approve. (TA.) And كَتَبَ اِلَيْهِ كِتَابَ اَسْتَزَادَةٍ † [He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more]. (A.)

زيدٌ an inf. n. of زَادَ. (S, Mgh, Mṣb.) — [Hence,] هُمُ زَيْدٌ عَلَى مِائَةٍ (S, A, L) and زَيْدٌ (S, L) and زِيَادَةٌ (A) † [They are more than a hundred].

زيدٌ an inf. n. of زَادَ. (S, *K, *TK.) — See the next preceding paragraph.

زيدٌ an inf. n. of زَادَ. (S, Mṣb.) Using it as an inf. n., (Mṣb,) you say, اَفْعَلْ ذَلِكَ زِيَادَةً [meaning Do thou that in addition]: (S, Mṣb:) the vulgar say زَائِدَةٌ (S,) which one should not say. (Mṣb.) [Hence also,] حُرُوفُ الزِّيَادَةِ [The letters of augmentation; or the augmentative letters; i. e. the letters that are added to the radical letters in Arabic words]: they are ten, and are

comprised in the saying, سَأَلْتُمُونِيهَا ["Ye asked me for them"], (TA,) and in أَلْيَوْمَ تَنْسَاهُ ["To-day thou wilt forget it"]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the sing. is زَائِدَةٌ.] See also زَيْدٌ. — [As a simple subst., or a subst. properly so termed, it signifies *An increase, or increment; an augmentation, or augment; an addition, additament, adjunct, or accessory: an accession: excess, redundance, or superfluity: and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. زِيَادَاتٌ and زَيَائِدٌ.* — Hence,] اِبْرَأُ

كَثِيرَةَ الزِّيَادَاتِ i. e. الزِّيَادَاتِ [Camels having much increase; lit., much, or many, increases]. (K.) A poet says,

* بِهَجْمَةٍ تَمَلُّا عَيْنَ الْحَاسِدِ *
* ذَاتِ سُورِجٍ جَمَّةِ الزِّيَائِدِ *

[With a herd of forty or more camels, that fill, or glut, the eye of the envier, enjoying pasturing by themselves, having much increase]: some say, [in citing this verse,] الزَّوَائِدُ, which is pl. of زَائِدَةٌ; but الزَّوَائِدُ is said only in relation to the legs of a beast. (L.) — [Hence also,] زِيَادَةُ الْكَبِدِ, (so in a copy of the S, and in the A and L, and in several places in the K,) or زَائِدَةُ الْكَبِدِ, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA.) [The redundant appertenance of the liver;] a certain small piece to which the liver is attached, or suspended: (Zj, in his "Khalq el-Insān:") or a certain small appertenance of the liver (هِنَّةٌ مِنْهَا صَغِيرَةٌ), at its side, going away from it (مُتَّحِقَةٌ عَنْهَا): (S, L:) or a certain piece appended, or attached, to the liver (مُعَلَّقَةٌ بِهَا): (A:) or a certain appendage of the liver; [so I render هِنَّةٌ مُتَّحِقَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i. e. from the liver; or the right reading may be هِنَّةٌ مُتَّحِقَةٌ بِهَا, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because it is a redundance (تَزِيدٌ) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew אֲרִי־לֵב, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is λοβός του ἥπατος; which is said to mean *extrema pars hepatis*: that of the Vulg., *reticulum hepatis*: that of our authorized Engl. Vers., *the caul above the liver*; (with this marginal note: "it seemeth by anatomy, and the Hebrew Doctors, to be the midriff:") and it is remarkable that this is one of the meanings assigned to الخَلْبُ, which some hold to be syn. with زِيَادَةُ الْكَبِدِ: (see خَلْبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.) and Gesenius (in his Lex.) explain the Hebrew term as meaning *the greater lobe of the liver*: but this is hard to reconcile with the Hebrew or the

Arabic; and utterly irreconcilable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زِيَادَةٌ is زَيَائِدٌ, (L,) and that of زَائِدَةٌ is زَوَائِدٌ. (S, L.) Hence the saying, الْوَلَدُ كَيْدُ ذِي الْوَالِدِ وَوَلَدُ الْوَالِدِ كَيْدُ زِيَادَةِ الْكَبِدِ [The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver]. (A, TA.)

زَائِدٌ act. part. n. of زَادَ, (Mṣb,) [Increasing, augmenting, or growing. — Exceeding; in excess; redundant; superfluous; remaining over and above: excrescent: additional; in addition; adscititious.] You say, أَخَذْتُهُ بِدِرْهَمٍ فَزَائِدًا [I took it, i. e. bought it, for a dirhem and more]. (A.) [See also the next paragraph.]

زَائِدَةٌ [fem. of زَائِدٌ; and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِدٌ: see زِيَادَةٌ, in five places. — [Hence,] الزَّوَائِدُ [Certain excrescences, or pendent hairs, termed] زَمَعَاتٌ, in the hinder part of the hind leg or foot. (K.) [In the explanations there given, I read الرَّجُلُ, as in one copy, instead of الرَّجْلُ. It has been stated above, voce زِيَادَةٌ, on the authority of the L, that الزَّوَائِدُ is said only in relation to the legs of a beast.] — [But] الزَّوَائِدُ ذُو الزَّوَائِدِ means *The lion*: (S, K:) by the زَوَائِدُ being meant his claws and his canine teeth and his roaring and his impetuosity. (S.) — زَائِدَةُ السَّاقِ [The shin-bone. (L.)

زَوَائِدِي a rel. n. from زَوَائِدٌ, pl. of زَائِدَةٌ; and used, app., as meaning *Having something redundant*; for] Sa'eed Ibn-'Othmān was surnamed الزَّوَائِدِي because he had three بَهِيضَاتٌ: so they assert. (S.)

تَزِيدِيَّةٌ [alone], (S,) and بُرُودٌ تَزِيدِيَّةٌ (S, K,) [Garments of the hind termed] بُرُودٌ having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to تَزِيدٌ the son of حَلْوَانٍ, the father of a tribe: (S, K:) or, as some say, تَزِيدٌ the son of حَيْدَانَ: (MF:) or from تَزِيدٌ, a city, or town, of El-Yemen, in which such بُرُودٌ were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called بَنُو يَزِيدٍ, thus with ي, and in relation to them certain [camel-vehicles for women of the kind called] يَزِيدِيَّةٌ. (MF.)

مَزَادٌ: see مَزَادَةٌ, in two places.

مَزِيدٌ an inf. n. of زَادَ. (S, K.) You say, لَا مَزِيدَ عَلَيَّ مَا فَعَلْتَ and لَا مُسْتَزَادَ (A, Mṣb,) both meaning the same [i. e. *There is no exceeding what thou hast done*: or rather the latter means *there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done*; for مُسْتَزَادٌ may be here an inf. n., and it may be a pass. part. n.]. (Mṣb.)

[It is also the pass. part. n. of زَادَ, signifying *Increased, or augmented*; as also مَزِيدٌ فِيهِ.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْرٌ) of a رَاوِيَةٌ (Mṣb in art. زود): [a water-bag of this kind is represented in a sketch of "Saḳḳās" in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (كُلَيْتَانِ), the former of which are sewed to the latter: (TA voce خَرَبَةٌ:) the رَاوِيَةٌ consists of two mezādehs (مَزَادَتَانِ), which are bound upon the two sides of the camel with the [cord called] رَوَاءُ: the pl. is مَزَائِدٌ [often written مَزَائِدٌ]; and sometimes the Arabs elided the ة, saying مَزَادٌ: (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and مَزَادٌ, without ة, is [also] applied to the single one (فَرْدَةٌ [meaning the single water-skin]) which the rider attaches behind his camel's saddle, having no عَزْلَاءَ, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the مَزَادَةٌ: (T, TA:) or the مَزَادَةٌ is a رَاوِيَةٌ, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A'Obeyd, S, M, A, K:) and so are the سَطِيحَةٌ and the شَعِيبٌ: (A'Obeyd, S:) or the سَطِيحَةٌ is made of two skins put face to face; and the مَزَادَةٌ is of two skins and a half, or of three skins: (ISH, TA:) or it is [a water-bag] joined (مَشْعُورَةٌ) at one side; if consisting of two faces (ان خَرَجَتْ مِنْ وَجْهَيْنِ) [i. e. of two pieces of skin whereof each forms one face or side] it is called a شَعِيبٌ: or it is like a رَاوِيَةٌ having no عَزْلَاءَ [expl. above]: AM and the author of the Mṣb and some others assert that its medial radical letter is و, and that it is from الزَّوُدُ, (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Mṣb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khaffajee, TA:) [Fei says that] accord. to analogy it should be مَزَادَةٌ. (Mṣb in art. زود.)

مُسْتَزَادٌ: see مَزِيدٌ, in two places.

تَزِيدِيَّةٌ, applied to هَوَاجِحٌ: see يَزِيدِيَّةٌ.

زبر

2. زَبْرُ الدَّابَّةِ He (a farrier) twisted the lip of the beast with a زَبْرٌ: (S in art. زور, and TA:) and he put a زَبْرٌ upon the حَنْكُ [or part beneath the chin] of the beast. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زَبْرٌ [A large water-jar, wide in the upper part and nearly pointed at the bottom;] a [vessel of the kind called] دَبْرٌ: or a [vessel such as is called] حَبْبٌ (K,) in which water is put: (TA: [but is there put by mistake for يَجْعَلُ]) of the dial. of El-'Irāk [and that of Egypt]: pl. أَزْبَارٌ:

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) — See also art. زور. — Also *I. q.* زر; (IAqr, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ي in this and similar instances. (Az, TA.) — [See also *بصل*.]

زير (Sgh, TA in art. زور,) in the K, erroneously, زير (TA,) *Angry*, (IAqr, Sgh, K, TA,) and *severing himself from his companion*: (IAqr, TA:) originally زير. (Az, TA.)

زيرة: see art. زور.

زير [A kind of barnacle, used by a farrier;] an instrument with which a farrier twists the lip of a beast; (S in art. زور;) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) — See also art. زور.

زيرفون

زيرفون: see art. زفن.

زيغ

1. زَاغ, aor. يَزِيغ, inf. n. زَيْغ (S, O, Mṣb, K) and زِيُوغ (TA,) *He, or it, (a thing, Mṣb,) declined, deviated, swerved, or turned aside*, (S, O, Mṣb, K,) from the right course or direction, accord. to an explanation of زَيْغ by Er-Rāghib; and from the truth: (TA:) and زَاغ, aor. يَزُوغ, inf. n. زَوُوغ, is a dial. var. thereof. (Mṣb, TA.*) In the Kṣur iii. 5, (O,) زَيْغ means *A doubting, and a declining, or deviating, from the truth.* (O, K.) — You say also, زَاغَتِ الشَّمْسُ, (S, Mṣb, K,) aor. تَزِيغ, inf. n. زَيْغ (Mṣb, TA) and زِيُوغ (TA,) *The sun declined [from the meridian], (S, Mṣb, K,) so that the shade turned from one side to the other.* (S, K.) — And زَاغَ الْبَصَرُ, (S, O, K,) inf. n. زَيْغ, (TA,) *The eye, or eyes, or the sight, became dim, or dull*: (S, O, K, TA:) so in the phrase مَا زَاغَ الْبَصَرُ [liii. 17]: (O, TA:) or, as some say, زَاغَتِ الْأَبْصَارُ signifies *the eyes turned aside from their places*; as in the case of a man in fear. (TA.)

2. زَيَّغْتُ فَلَانًا, inf. n. تَزْيِغ, *I rectified the زيغ [or declining, or deviating, &c.,] of such a one.* (Abou-Sa'eed, O, K.)*

4. اَزَاغَهُ, (S, O, Mṣb, K,) عَنِ الطَّرِيقِ, (S, O,) inf. n. اِزَاغَةٌ, (Mṣb,) *He made him to decline, deviate, swerve, or turn aside*, (S, O, Mṣb, K,) from the way. (S, O.) Hence, in the Kṣur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُزِغْ قُلُوبَنَا, (O, TA,) meaning *O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray.* (TA. [See another reading in the first paragraph of art. زوع.]) — And *He made him to fall into the زيغ [app. as meaning deviation from the truth, or the right way of belief or conduct].* (TA.) — فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُم

means, accord. to Er-Rāghib, *And when they quitted the right way, God dealt with them according to that*: (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course.* (Bd.)

5. تَزَيَّغَتْ She (a woman) *ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers*, (AZ, S, K,) and *decked herself with apparel*; like تَزَيَّغَتْ: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تَزَايَغُ i. q. تَمَائِلُ, (JK, S, O, K,) *An inclining towards each other*, (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغ [The rook;] a small غُرَاب [or bird of the crow-kind], *inclining to white*, (O, Mgh, K, TA,) *that does not eat carrion*, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the غُرَاب نُوحِي [or Noachian crow]: (TA:) or a غُرَاب like the pigeon, black, with a dusty colour in its head; or, as some say, *inclining to white; that does not eat carrion*: (Mṣb in art. زوع:) or a small black غُرَاب, that is eaten; also called حَذْف, of which the n. un. is with ة: (ISB, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow:] Az says, "I know not whether it be Arabic or arabicized." (Mṣb in art. زوع, and TA:) the truth is, that it is a Pers. word, [زَاغ,] arabicized; originally applied to crows (غُرَابَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زِيغَان. (O, Mgh, Mṣb, K.)

زَاغٌ Declining, deviating, swerving, or turning aside: (TA:) pl. زَاغَةٌ, applied to a number of men, (S, O, K, TA,) i. q. زَاغُونَ, (S, O, TA,) like بَاغُونَ meaning بَاغَةٌ. (O, TA.)

زيف

1. زَاَف, aor. يَزِيْف, (S, O, K,) inf. n. زَيْف and زِيُوف (O, K) and زِيُوف (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*: (S, O, K:) or *he went quickly, with an affected inclining of the body from side to side.* (TA.) And زَاَفَتْ فِي مَشِيَّتِهَا, said of a woman, *She appeared as though she were turning round, or circling, in her gait.* (Z, TA.) [This is app. from what next follows.] One says of a male pigeon زَاَفَ عِنْدَ الْحَمَامَةِ, *He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon*: (S, O, L, K,* TA:) and of a female pigeon one says, تَزِيْفُ بَيْنَ يَدَيِ الْحَمَامِ الذَّكَرِ, meaning *She walks with boldness and presumptuousness before the male pigeon.* (TA.) And a poet describing a battle says of it زَاَفَتْ,

meaning *The hinder part thereof impelled the fore part.* (L, TA.) — زَاَف, (Kr, TA,) inf. n. زَيْف, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was, or became, high.* (Kr, TA.) — زَاَفَتِ الدَّرَاهِمُ, (S, MA, Mgh, Mṣb, K,) aor. تَزِيْف, (Mṣb,) inf. n. زَيْف, (Mṣb,) or زِيُوف, (Mgh, K,) for which the lawyers say زِيَاْفَةٌ, (Mgh,) *The dirhems, or pieces of money, were bad*: (MA, Mṣb:) or *were rejected, or returned*, (Mgh, K,) *because of adulterating alloy therein*: (Mgh, K:) or, accord. to the M, simply, *were rejected, or returned*: (TA;) [and] so زِيَفْت. (Mgh.) — See also 2. — زَاَفَ الْحَائِطُ, (O, K,) inf. n. زَيْف, (TA,) *He leaped the wall*; syn. قَفَزَهُ; (O, K;) said of a man. (O.)

2. تَزْيِيفُ is said to signify primarily *The separating, or setting apart, such [money] as is passable, or current, from such as is termed زَاِنْف*: and hence, the *rejecting [money], or returning [it]: and the making [it], or proving [it] to be, false, or spurious.* (TA.) One says, زَيْفُ الدَّرَاهِمِ, (S, MA, Mṣb, K,) inf. n. تَزْيِيف, (Mṣb,) *He made, (MA, K,) or pronounced, (K,) or showed, (Mṣb,) the dirhems, or pieces of money, to be bad, (MA, Mṣb,) or to be such as are termed زِيُوف*; (K;) as also زَاَفَا. (Lh, K.) See also 1, near the end of the paragraph. — [Hence, التَزْيِيفُ in relation to speech, or language: see 2 in art. رمل.] — And زَيْغُهُ, (Kr, TA,) inf. n. as above, (Kr,) *He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood*: (TA:) or *he made him to be contemptible, ignominious, base, or vile, in the estimation of others*: (Kr, TA:) from زَاِنْفُ دِرْهَمٍ "a bad dirhem, or piece of money." (TA.)

5. تَزَيَّغَتْ, said of a woman, [like تَزَيَّغَتْ,] *She ornamented, or adorned, herself.* (O.) — [Accord. to Freytag, تَزْيِيفُ signifies *It was adulterated*: and in Har p. 612 it is expl. as signifying صار زَيْفًا فِي اِحْوَالِهِ, which seems to have this or a similar meaning; زَيْفًا being app. a mistranscription for زَيْفًا or مَزْيِيفًا.]

زَيْفٌ: see زَاِنْف, in four places. — Also The زَيْفُ, i. e., (Kr, TA,) the طَنْف, (Kr, O, K, TA,) [meaning the coping, or ledge, or cornice,] that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K "and,") the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K "and,") i. q. شُرْفٌ [meaning acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice]: n. un. with ة. (Kr, O, K.)

زَيَّافٌ, and with ة: see the next paragraph, in three places.

زَاِنْفٌ One who walks in the manner described in the first sentence of this art.; as also زَيْفٌ, which is an inf. n. used as an epithet: (TA:) [and so زَيَّافٌ, but properly in an intensive sense:] and زِيَاْفَةٌ a she-camel proud and self-

conceited [in her gait]. (S.) Hence, (TA,) **الزَّيْفُ** signifies *The lion*; as also **الزَّيْفُ**; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) — Also, and **زَيْفٌ**, (S, Kr, Mgh, O, Mṣb, K,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Mṣb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Har ubi suprâ:) or *such as are rejected, or returned, because of adulterating alloy therein*: (Mgh, O, K:) or, as some say, *such as are less bad than what are termed **بِهْرَج**, being such as are rejected by [the officers of] the government-treasury*; whereas the **بِهْرَج** are such as are rejected by the merchants, or traders: (Mgh:) the pl. is **زَيْفَاتٌ** and **زَيْفَاتٌ**, (O, K,) [the latter a pl. of pauc.,] or the pl. of **زَيْفٌ** is **زَيْفَاتٌ**, and the pl. of **زَيْفٌ** is **زَيْفَاتٌ**: (Mgh, * Mṣb:) accord. to some, the **زَيْفَاتٌ** are *such as are done over with a compound of quicksilver and sulphur*. (Mṣb.) [It is implied in the Mṣb that **زَيْفٌ** is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى الْقَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا *
* وَفِي الْقَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ *

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

زيف

5. **تَزَيَّفَ** *He ornamented, or adorned, himself, and applied **كُحْلٌ** to his eyes*: (K:) or **تَزَيَّفَتْ**, said of a woman, (JK, S, O,) like **تَزَيَّغَتْ**, (S, O,) *she ornamented, or adorned, herself*, (JK, S, O,) and applied **كُحْلٌ** to her eyes, (S, O, TA,) and some add, *and decked herself with apparel*: accord. to Z, it is from **الزُّوقُ**; [app. meaning **الزُّوقُ**, syn. with **الزُّووقُ**; or from **زَوَاتٌ**, (see 2 in art. **زوق**, last sentence,) so that it is originally **تَزَوَّقَتْ**; or it may be from **زَيْقٌ**, [i. e. **زَيْقٌ**,] with **ي**, [meaning the “builder’s string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,”] because she who embellishes herself makes her state right by adornment. (TA.)

زَيْقٌ The part, of a shirt, that surrounds the neck: (S, K:) the collar of a shirt: (KL:) or the border of a collar: (MA:) or the hemmed border of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. **زِه**:] J, holding the medial radical to be [originally] **و**, has mentioned it in art. **زوق**. (TA.) — [Hence, † The surrounding edge of the eyelid. (See **حَتَارٌ**.)] — And The string, or line, of the builder, [also called **زَيْجٌ**, q. v., with which he makes even the rows of stones, or bricks, and] with which the building is proportioned. (JK.) — **زَيْقُ الشَّيَاطِينِ**, expl. by Lth as meaning

A certain thing that flies in the air, called by the Arabs **نُعَابُ الشَّمْسِ**, [i. e. the fine filmy cobwebs termed *gossamer*,] is a mistake for **رَيْقُ الشَّيَاطِينِ**, with **رَاءٌ**. (Az, O, K.)*

زيل

1. **زَالَهُ** is syn. with **أَزَالَهُ**, q. v. (S, Mṣb, K.) — **زَالَهُ** **زَوَالَهُ**, or **زَالَ اللَّهُ زَوَالَهُ**; and **زَالَ زَوَالَهُ**: see **زَوَالٌ**, in art. **زول**. And **زَوَيْلَهُ** and **زَوَيْلَهَا** and **زَوَيْلٌ**: see **زَوَيْلٌ**, in art. **زول**; and for the first, see also **زَوَالٌ**, in that art. — **زَوَيْلَهُ**, (S, K,) aor. **زَوَيْلُهُ**, inf. n. **زَوَيْلٌ**, (S,) [first pers. of **زَوَالَهُ**,] signifies also *I put it, or set it, apart, away, or aside; removed it; or separated it*; (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and **زَوَيْلَهُ** also signifies *he separated it*; like **زَوَالَهُ**. (TA.) See also 4. One says, **زَلَّ صَانِكَ مِنْ مَعْرَاكَ**, *Remove, or separate, thy sheep from thy goats*. (S, * TA.) And **زَوَيْلَهُ فَمَنْ يَنْزِلُ** *I separated it [partly], but it did not become [wholly] separated*. (S, K.) — **مَا زَالَ يَفْعَلُ كَذَا** (S in art. **زول**, and Mṣb,) is like **مَا بَرِحَ**, both in its [original] measure, [which is **مَا زَيْلٌ** accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing, or he continued to do such a thing, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase **مَا زَالَ زَيْدٌ قَائِمًا** *Zeyd ceased not to be, or continued to be, standing*]: (Mṣb:) [using the first pers.,] one says, **مَا زَلْتُ أَفْعَلُهُ**, [and **زَلْتُ مَا**], as appears from what follows], meaning **مَا بَرِحْتُ** [i. e. *I ceased not to do it, or I continued to do it*], (K,) aor. **أَزَالَ** [supposing the measure of the pret. to be originally **فَعَلْتُ** (Mṣb, K) and **أَزَيْلٌ** [supposing the measure of the pret. to be originally **فَعَلْتُ**]: (K:) the verb is seldom [in the Mṣb “never”] used without a negative particle: (Az, TA:) one says **مَا زَلْتُ أَفْعَلُ** meaning **مَا زَلْتُ أَفْعَلُ**; but this is rare: (K:) and **مَا زَيْلٌ يَفْعَلُ كَذَا**. (S, Mṣb, K,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition **عَنْهُ**, though Akh is not mentioned in what precedes. (TA.) The verb in **مَا زَالَ** and **مَا زَيْلٌ** is used in the manner of **كَانَ** in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in **مَا زَالَ زَيْدٌ** **مَا زَالَ**, expl. above]; but one may not say, **مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا**, like as one says, **مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا**; for **زَالَ** denotes a negation, [meaning *he did not a thing, or he was not doing &c.*] and **مَا** and **لَا** denote negation, and two negations together denote an affirmation; so that **مَا زَالَ** is affirmative like **كَانَ**; and as one may not say, **مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا**, so one may not say, **مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا**. (Er-Râghib, TA.) One says also, **مَا زَلْتُ وَزَيْدًا** and **مَا زَلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذَلِكَ***

desisted not with Zeyd until he did that, (Sb, K, * TA,) inf. n. **زَيْلٌ**. (Sb, TA.) **لَمْ يَزَلْ** [*He, or it, has not ceased to be &c., i. e., has ever been &c.*, (see **أَزَلَ**)] is said of God, as meaning *He has never been nonexistent*; and **لَا يَزَالُ**, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies “it ceased to be” or “exist,” &c.,] differ in their components; the latter being composed of **ز** **و** **ل**; and this, of **ل** **ز** **ي**: or the incomplete is altered from the complete; being made to be with **كسرة** to its medial radical letter, [for it is generally held to be from **زَيْلٌ** or **زَوَيْلٌ**,] after its having been [originally **زَوَيْلٌ**,] with **فتحة**: or it is from **زَالَهُ**, aor. **زَوَيْلُهُ**, meaning “he put it,” or “set it, apart,” &c. (K.)

2. **زَيْلَهُ**, (S, K,) inf. n. **تَزْيِيلٌ**, (S,) *He separated it [i. e. accompany of men, or an assemblage of things,] much* (Fr, Az, S, * K, * TA,) [or *greatly, or widely; or dispersed it*]; differing in degree from **زَالَهُ** like as **فَرَيْلُنَا بَيْنَهُم** does from **مَازَهُ**. (TA.) Hence, **فَرَيْلُنَا بَيْنَهُم** [And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read **بَيْنَهُم**; like **لَا تُصَعِّرْ** and **لَا تُصَاعِرْ** [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce **دُونَ**.] **زَيْلْتُ** is of the measure **فَعَلْتُ** because its inf. n. is as above; for were it **فَعَيْلْتُ**, one would say **زَيْلَةٌ** [of the measure **فَعَيْلَةٌ**]. (S.) — **تَزْيِيلٌ** is also [said to be] an [irreg.] inf. n. of **ب**, q. v. (Lh, K.)

3. **زَيْلَهُ**, (S, Mṣb, K,) inf. n. **مُزَايَلَةٌ** and **زَيْلٌ**, (S, K,) *He separated himself from him*. (S, Mṣb, K.) [See also 1 in art. **زول**, last signification.] One says, **خَالَطُوا النَّاسَ وَزَايَلُوهُمْ**, meaning [*Mix ye with men in familiar, or social, intercourse, and] separate yourselves from them in deeds, or actions*. (TA.) — **زَايَلَتْهُ بِوَجْهِهَا** *She veiled her face from him*. (IAṣr on the authority of Ibn-Ez-Zubeyr, TA in art. **بهرز**.) [See also 6.] — **زَايَلْنَا بَيْنَهُم**: see 2. And see also what next follows.

4. **ازالَهُ** (S, Mṣb, K) **مِنْ مَكَانِهِ** (S) or **عَنْ مَكَانِهِ**, (K,) inf. n. **إِزَالَةٌ** (K) and **إِزَالٌ**; (Lh, K;) and **يَزِيلُهُ**, (S, Mṣb, K, and Har p. 393,) aor. **يَزَالُهُ**, (S, K, and Har ubi suprâ,) or **يَزَالَهُ**, like **يَنَالُهُ**, (Mṣb,) inf. n. **يَزِيلٌ**, (S, K, Har,) or **يَزَالٌ**; (Mṣb;) both signify the same; (S, Mṣb, K;) *He removed it [from its place; as the former is expl. in art. **زول**]; (Mṣb in explanation of both, and Har ubi suprâ in explanation of the latter; and so **يَزَالُهُ**, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprâ.) See also 1, fourth sentence. [And see 4 in art. **زول**.]*

5. **تَزْيِيلٌ** and **تَزْيِيلٌ**, (S, * Mṣb, K,) inf. n. **تَزْيِيلٌ** and **تَزْيِيلٌ**, (K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and **تَزَايَلُوا**, inf. n. **تَزَايَلٌ**; (K;) i. q.

تَفَرَّقُوا [i. e. *They became separated much, or greatly, or widely; or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another*]: (§, K:) [for] تَبَايُنُ signifies التَّبَايُنُ: (§, K:) [for] تَرَيَلُوا is *syn. with تَمَيَّزُوا*: thus in the Kur [xlvi. 25], where it is said, لَوْ تَرَيَلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا [Had they been widely separated, one from another, we had assuredly punished those who disbelieved]: (Mṣb, TA:) and some here read تَرَيَلُوا. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence,] التَّرَايِلُ signifies also الإحتشامُ; (K, TA:) a tropical meaning: (TA:) one says, تَرَايِلَ عَنْهُ, meaning اِحْتَشَمَهُ [i. e. † *He was, or became, abashed at him*]: (O, TA:) because the مُحْتَشِمٌ separates himself, and shrinks, from another. (TA.) — [See also مُتَرَايِلَةٌ, whence it seems that one says, of a woman, تَرَايَلَتْ, meaning *She veiled her face from men*: see likewise 3.]

7. انزَالٌ *It was, or became, put, or set, apart, away, or aside; removed; or separated*; (§, K:) [from him, or it]. (TA.) One says, زَيْتَهُ [from him, or it]. (TA.) One says, فَلَمَّ يَنْزُلُ: see 1 (§, K.) [See also 5. And see 7 in art. زول.]

زَيْلٌ *Width between the thighs*; (§, K:) like فَجَجَ. (§.)

أَزِيلٌ (K,) or أَزِيلُ الفَخْدَيْنِ, occurring in a trad., (TA.) *Having the thighs wide apart*. (K, TA.)

مُزِيلٌ *A man acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also مُزِيلٌ: (K:) or vehement in altercation, or litigation, who shifts (يزول) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مَحْلَطًا مُزِيلًا [One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)*

مُزِيلٌ: see the next preceding paragraph.

الجَيْبُ المَزِيلُ [a mistranscription for الحَبِيبُ] means البَائِسُ [i. e. *The beloved, or the friend, who is in a state of separation, or disunion*]. (TA.)

مُتَرَايِلَةٌ *A woman who veils her face from men*. (IAar on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. بهرز.)

زين

1. زَانَةٌ (S, MA, Mṣb, K,) aor. يَزِينُهُ (Mṣb,) inf. n. زَيْنٌ; (MA, Mṣb, KL, TA;) and زَيْنَةٌ (S, MA, Mṣb, K,) inf. n. تَزِينٌ; (Mṣb, KL, TA;) and أَزَانَةٌ (Mṣb, K,) and أَزِينَةٌ (K,) Bk. I.

which is its original form, (TA,) inf. n. إِزَانَةٌ; (Mṣb;) signify the same; (§, MA, Mṣb, K;) *He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it*. (MA, KL, PṢ: [and the like is indicated in the § and Mṣb and K.]) [أَزَانَةٌ said of a quality, and of an action, and of a saying, is best rendered *It adorned him, or graced him, or was an honour to him; contr. of أَزَانَةٌ*; as is indicated in the § and K: and sometimes means *it was his pride*: and زَيْنَةٌ means as expl. above: and *he embellished it, dressed it up, or trimmed it*; said in this sense as relating to language: and *he embellished it, or dressed it up, namely, an action &c. to another (لِغَيْرِهِ)*; often said in this sense of the Devil; (as in the Kur vi. 43, &c.;) i. e. *he commended it to him*:] أَزَانَةٌ and زَيْنَةٌ [Such a thing adorned him, &c.,] are expl. as said when one's excellence [فَضْلُهُ, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and تَزِينٌ † اللهُ لِلْأَشْيَاءِ [God's adorning, &c., of things] is sometimes by means of his creating them مَزِينَةٌ [i. e. adorned, &c.]; and تَزِينٌ † النَّاسِ [The adorning, &c., of men], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, زَانَةٌ الحُسْنُ [Beauty adorned, or graced, him, or it]. And Mejnoon says,

* يَا رَبِّ إِذْ صَبَّرْتَ لَيْلِي لِي الْهَوَى *
* فَزَيْتِي لِعَيْنَيْهَا كَمَا زَيْتَهَا لِيَا *

[And, O my Lord, since Thou hast made Leylâ to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, الْهَوَى in the place of لِي الْهَوَى: [The reading in the § means of the objects of love: for هَوَى, being originally an inf. n., may be used alike as sing. and pl.]) تَزِينٌ † السَّلْعَةَ فِي الْبَيْعِ [means *The setting off, or commending, of a commodity in selling*; and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. أَزِينَةٌ and أَزَانَةٌ: see 1, first sentence. — See also the paragraph here following.

5. أَزْدَانٌ and تَزِينٌ (S, K,) the latter of the measure اِفْتَعَلَ, [originally اَزْتَيْنَ, and then اَزْتَانَ], (§,) quasi-pass. verbs, [the former of زَيْنَةٌ and the latter of زَانَةٌ], (K,) signify the same; (§;) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced;] as also أَزِينٌ (S, K,) [a variation of the first, being] originally تَزِينٌ, the ت being made quiescent, and incorporated into the ز, and the ل being prefixed in order that the inception may be perfect; (§, TA;) and أَزِينٌ and أَزْدَانٌ (K.) One says, أَزِينَتْ الأَرْضَ بَعْضُهَا [perhaps a mistranscription for أَزِينَتْ, *The earth, or land, became adorned,*

&c., with, or by, its herbage]; as also أَزِينَتْ, originally تَزِينَتْ [as expl. above]; (§;) and some, in the Kur x. 25, read تَزِينَتْ; and some, إِزْدَانَتْ. (Bd.) And they said, إِذَا طَلَعَتِ الْجِبَةُ إِذَا طَلَعَتِ الْجِبَةُ [When the Tenth Mansion of the Moon) rises aurorally, the palm-tree becomes garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تَزِينٌ is said of language, as meaning *It was embellished, dressed up, or trimmed*: and of an action &c., as meaning *it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil*.] — And تَزِينٌ also signifies *He adorned, ornamented, decorated, decked, &c., himself*. (MA, KL.) [Hence,] تَزِينٌ بِالْبَاطِلِ [He invested himself with that which did not belong to him]. (§ and TA in art. شيع.)

8. أَزْدَانٌ, originally أَزْتَيْنٌ: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.
11: }

زَانٌ: see art. زون.

زَيْنٌ [as an inf. n., and also as a simple subst.,] is the *contr. of شَيْنٌ*: (§, Mṣb, K:) [as a simple subst.,] i. q. زِينَةٌ, q. v.: (Har p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical, and also an intellectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of شَيْنٌ*]: pl. أَزْيَانٌ. (K.) — Az says, I heard a boy of [the tribe called] Benoo-Okeyl say to another, وَجْهِي زَيْنٌ وَوَجْهَكَ شَيْنٌ, meaning *My face is comely and thy face is ugly*; for وَوَجْهَكَ ذُو شَيْنٍ [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says رَجُلٌ صَوْمٌ and عَذْلٌ. (TA.) — Also *The comb of the cock*. (§.)

زَانَةٌ [mentioned in this art. in the K]: see art. زون.

زِينَةٌ, the subst. from زَانَةٌ (Mṣb,) signifies مَا يَتَزَيَّنُ بِهِ [i. e. *A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself*]; (T, S, K;) *any such thing*; (T, TA;) [any ornament, ornature, decoration, garnish, embellishment, or grace;] and so زَيْنٌ (K;) and زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ: (Har p. 139:) accord. to El-Harâlee, زِينَةٌ denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that which is adorned [thereby]: accord. to Er-Rághib, its proper mean-

ing is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come: but that which adorns him in one state or condition, exclusively of another, is in one point of view **شَيْنٌ**: summarily speaking, it is of three kinds; namely, *mental, such as knowledge or science, and good tenets; and bodily, such as strength, and tallness of stature, and beauty of aspect; and extrinsic, such as wealth, and rank or station or dignity*; and all these are mentioned in the **Qur**: (TA:) the pl. is **زَيْنٌ**. (Bd in x. 25.)

زِينَةُ الدُّنْيَا [or simply **زِينَةُ الدُّنْيَا** generally means *The ornature, finery, show, pomp, or gaiety, of the present life or world*; and] particularly includes *wealth and children*. (**Qur** xviii. 44.) **زِينَةُ الْأَرْضِ** [*The ornature of the earth*] means *the plants, or herbage, of the earth*. (TA.) **يَوْمُ الزَّيْنَةِ** [*The day of ornature*] is the *festival (العِيد)*; (§, **K**;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking [of the dam a little within the entrance] of the canal of Misr* [here meaning the present capital of Egypt, El-**Qá**hireh, which we call "Cairo"], (**K**, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of]

which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the **Qur** xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátímees was such as is inconceivable, as it is described in the "**Khiṭāṭ**" of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.]

قَمَرُ زَيْبَانٍ *A beautiful moon.* (**K**.)

زَيْبَانٌ: see **زَيْبَانَةٌ**.

زَيْبَانَةٌ [*The art, or occupation, of the مُزَيِّنٌ*: so in the present day.]

زَائِنٌ: see the last paragraph in this art.

مُزَيِّنٌ: see **مُتَزَيِّنٌ**. — [Also,] applied to a man, *Having his hair trimmed, or clipped, [or shaven, by the مُزَيِّن]*. (§, TA.)

حَجَّامٌ i. q. **مُزَيِّنٌ** [i. e. *A cupper; who is generally a barber*; and to the latter this epithet (**مُزَيِّنٌ**) is now commonly applied; as it is also in the MA]. (§, TA.) — See also **مُتَزَيِّنٌ**.

مُتَزَيِّنٌ: see **مُزَيِّنٌ**.

مُزَانٌ } see each in two places in what
مُزْدَانٌ } follows.

مُتَزَيِّنٌ and **مُزْدَانٌ** and **مُزَانٌ** signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced*; as also **مُزَيِّنٌ**: and the first signifies also *self-adorned &c.*]: (TA:) the second and third are part. ns. of **مُزْدَانٌ**; the third being formed from the second by incorporation [of the **د** into the **ز**]: and the dim. of **مُزْدَانٌ** is **مُزَيِّنٌ**, like **مُخَيَّرٌ** the dim. of **مُخْتَارٌ**; and if you substitute [for the **د**], **مُزَيِّنٌ**: and in like manner in forming the pl. you say **مُزَايِنٌ** and **مُزَايِينٌ**. (§.) You say, **أَنَا مُتَزَيِّنٌ** **بِأَعْلَامِكَ** and **مُزْدَانٌ**, meaning **مُتَزَيِّنٌ** **بِأَعْلَامِ أَمْرِكَ** [i. e. *I am graced by the making known of thy command, or affair*]. (TA.) And **مُتَزَيِّنَةٌ** **إِمْرَأَةٌ زَائِنَةٌ** means **مُتَزَيِّنَةٌ** [i. e. *A woman adorned, &c.; or self-adorned &c.*]: (**K**, TA:) in [some of] the copies of the **K**, erroneously, **مُتَزَيِّنٌ**. (TA.)

END OF THE THIRD PART OF BOOK I.