

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

زُبْرٌ, syn. with زُبُورٌ &c.: see زُبَيْرٌ.

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 *زُبُورٌ*, 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 *زُبُورٌ*, and originally *زُبْرٌ*, being changed therefrom, like as some of the Arabs are related to have said *جَدَدٌ* for the pl. of *جَدِيدٌ*, which is originally and regularly *جَدَدٌ*; after the same manner as when one says *رَكَبَاتٌ* for *رَكَبَاتٌ*, and *عُرْفَاتٌ* for *عُرْفَاتٌ*: 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 كَاهِلٌ*: (S:) or *a certain thing rising from the كَاهِلٌ*: (TA:) pl. in this sense, *أَنْزَارٌ*; 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 كَاهِلٌ 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. *لَيْدٌ*) [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 كَاهِلٌ* [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 كَاهِلٌ* [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 *الْحَرَائِثَانِ*: see this word: and see *مَنَازِلُ الْقَمَرِ* in art. *نَزَلٌ*:] 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.

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

زَابِرٌ: } see the next paragraph.
زُؤْبِرٌ: }

زُبَيْرٌ (S, and K in art. *زَابِرٌ*, in the CK [erroneously] written *زُبَيْرٌ*, and *زُبَيْرٌ*, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K,* TA,) and *زُؤْبِرٌ* and *زُؤْبِرٌ* and *زُؤْبِرٌ*, (K in arts. *زَابِرٌ* and *زُبَيْرٌ*,) as also *زُغْبِرٌ* or *زُغْبِرٌ* (as in two different copies of the K in art. *زُغْبِرٌ*) or *زُغْبِرٌ* (as in another copy of the K and in the O and TA in the same art.) and *زُغْبِرٌ* (accord. to a copy of the K in that art.) or *زُغْبِرٌ*, (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 *زُبَيْرٌ* of [the kind of cloth called] *حَزْرٌ*, and of a *قَطِيفَةٌ*, and of any garment, or piece of cloth; (Lth, TA;) the *زُغْبِرٌ* 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, *ذَهَبَتْ الأَيَّامُ بِطَرَاوَتِهِ وَنَفَصَتْ زُبَيْرَهُ* † [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old*. (A, TA.) And *أَخَذَهُ بِزُؤْبِرِهِ* (S, A, K) and *زَابِرِهِ* (S, K) and *زُبَيْرِهِ*, (K,) as also *زُغْبِرِهِ*, (S, and K* in art. *زُغْبِرٌ*) and *زُؤْبِرِهِ*, incorrectly written in the K *زُؤْبِرِهِ*, (TA,) + *He took it altogether*, (S, A, K,) *leaving nothing of it*. (S.) Ibn-Aḥmar says,

* وَإِنْ قَالَ عَاوٍ مِنْ مَعَدِّ قَصِيدَةً *
* بِهَا جَرَبٌ عَدَّتْ عَلَى بَزُؤْبِرِهَا *

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 تَنُوحٍ*: in the TA, the former reading is given, except that *عَاوٍ* is put in the place of *عَاوٍ*.])

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

زُؤْبِرٌ: see *زُبَيْرٌ*: — and see also *زُبَيْرٌ*, in four places.

زُؤْبِرٌ: see *زُبَيْرٌ*.

زُبَيْرِيٌّ: } see art. *زُبَيْرٌ*.
زُبَيْرٌ: }
زُبُورٌ: }

أَخَذَهُ بِزُؤْبِرِهِ: see *زُبَيْرٌ*.

زُبْرَانِيٌّ and **مُزْبِرَانِيٌّ** (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,] *مُزْبِرٌ*, which is a mistake, TA) *Large in the زُبْرَةُ* [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 *مُزْبِرَانِيٌّ*: the 'em. of the former is *زُبْرَانِيٌّ*. (TA.) — Also the former, *Annoying, or hurting*. (Sgh, K.) — *قَدَّ هَاجَتْ زُبْرَانِيٌّ* [Zebrā has become excited], (S,) or *هَاجَتْ زُبْرَانِيٌّ* *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 زُبْرَانِيٌّ*: and it became a proverb. (S, TA.)

تَزْبِيرَةٌ: see I.

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

مُزْبِرَةٌ: see art. *زُبَيْرٌ*.

أَزْبِرٌ: see *مُزْبِرَانِيٌّ*.

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

مُزْبِرٌ and **مُزْبِرَةٌ** (S, K) and **مُزْبِرٌ** and **مُزْبِرَةٌ**, (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 (زُبَيْرٌ) 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: } see the next preceding paragraph.
مُزْبِرَةٌ: }