

بالقرآن زاجراً † [The *Kur-án* suffices as a chider, checker, restrainer, or forbidding]. (A, TA.) And الزاجر † 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.) — الزاجرات, in the *Kur* xxxvii. 2, means † The angels who are the drivers of the clouds. (K, TA.) — زاجر 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.) — أبو زاجر † The crow; because one augurs by means of it. (Har p. 662.)

زاجرة a subst. formed from the epithet زاجر by the addition of ة. Its pl. occurs in the saying, † كَرَّرَتْ عَلَى سَعَةِ الْوَاعِظِ وَالزَّوْجِرِ † [Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

زنجيرة and زنجير: see art. زنجير.

أزجر 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 أخزل. (O.)

مزجر [A place of زجر, i. e. chiding, &c.]. — [Hence,] هُوَ مَتَى مَزَجَرَ الْكَلْبُ, an elliptical phrase, meaning † [He is, in relation to me, or متى 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.)

مزجرة [A cause of زجر, i. e. chiding, &c.: a noun of the same class as مَبْحَلَةٌ &c.; pl. مَزَاجِرُ]. A poet says,

* مَنْ كَانَ لَا يَزْعُرُ آتِي شَاعِرٍ *
* فَلَيْدُنْ مَتَى تَنْهَهُ الْمَزَاجِرُ *

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

مزدجر, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with اَزْدَجَارُ, (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 مَزْجَرُ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.)

زجل

1. زَجَلَ, (MA, K,) aor. -, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Har p. 240,) He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Har,) to evince emotion. (Har.) — [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. (Ham 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 زَجَلٌ means غَرِيْبًا [i. e. The low, or faint, sound 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 زَجَلٌ. (K.) — [Hence,] سَحَابٌ زَجَلٌ: see زَجَلَ. 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.)

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

* وَهُوَ يُغَنِّيهَا غِنَاءً زَاجِلًا *

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

زجو

1. زَجَا, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَاةٌ, (S, K, and Ham p. 78) and زَجُوٌ (K and Ham) and زَجُوٌ (K,) It (a thing) went, or became urged on or along, quickly. (Ham ubi suprà: there indicated by the context, but not expressed.) — It (a bad piece of money) passed, or had currency. (Er-Rághib, 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. زَجَاةٌ, said of the [tax called] خَرَجٌ, It was, or became, easy of collection. (S.) — زَجَاةٌ also signifies The acting with penetrative energy, and effectiveness, in an affair. (S, K.) One says, هَذَا الْأَمْرُ قَدْ زَجَاةٌ [app. meaning This affair, we have effected it, or accomplished it; like as one says, عَطَاةٌ قَلِيلٌ يَزْجُو] [A small gift that is effective is better than much that will not be effective]. (T, TA.) And خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [Hence,] سَحَابٌ زَجَاةٌ. (S.) — One says also, ضَحِكَ حَتَّى زَجَا i. e. [He laughed until] his laughing became stopped, or cut short. (S, K:*) — See also what next follows, in two places.

2. زَجَاهُ, (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 زَجَيْتُهُ meaning “I pushed it gently,” (Har p. 304,) one says, كَيْفَ تَرْجِي الْأَيَّامَ (S, Har) i. e. كَيْفَ تَدَافِعُهَا [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 كَيْفَ تَدَافِعُهَا]: (Har:) [or how dost thou make the days to pass away? for] زَجَى الْأَيَّامَ 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.) زَجَى الْأَيَّامَ may be well rendered He made the days to pass away by means of exertion; and so دَفَعَهَا and دَافَعَهَا. Har (ubi suprà) uses the phrase اَزْجَى أَيَّامًا مُسَوِّدَةً as meaning I push on evil and hard days.] † اَزْجَى, also, inf. n. اَزْجَاةٌ, is expl. by Az as signifying دَافِعٌ بِقَلِيلِهِ [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 Fezàrah, نَزَجِي 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 اِلْإِبِلُ اَزْجَيْتُ البَقْرَةَ تَرْجِيًا وَوَلَدَهَا [The [wild] cow drives her young one. (S.)] The [wild] cow drives her young one. (S.) And الرِّيحُ تَرْجِي السَّحَابَ [The wind drives along the clouds: (S:) or drives along gently the clouds; as also تَرْجِيَهُ, but in an intensive sense. (Mṣb.)] In like manner, يَزْجِي سَحَابًا is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68] رَبَّنَا اَلَّذِي يَزْجِي [Your Lord is He