

next two preceding sentences.] this is the only instance in the Qur-an 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 زكوة 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.) زكاة الفطر [The alms of the breaking of the fast, given at the end of Ramadán,] 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 صاع [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' es-Sagheer, voce زكاة.) [The pl. is زكوات.] — 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.)

زكاة an inf. n. of 1 [q. v.]. (S, 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.)

زكى i. q. زاك, (Akh, S,) which signifies Increasing [&c., as act part. n. of زكا, q. v.]: (Ham p. 722:) [and growing, or thriving]: applied in this sense to a boy. (Akh, S.) — غلاماً زكياً in the Qur xix. 19 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bd:) or purified by nature: or such as shall in the future become purified. (TA.) And نفساً زكية in the Qur xviii. 73 means [A soul, or person,] pure from sins: some read زاكية; 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. (Bd.) [Or] رجل زكى signifies A good, or righteous, man: and the pl. is اركيا. (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 أرض زكية Good, fat land. (TA in art. زكى.)

زكوى [generally meaning Of, or relating to, the poor-rate] is the rel. n. of زكاة; like as حصوى is that of حصاة; because the rel. n. re-

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

زك, and its fem. زاكية: see زكى, in three places.

أزكى More, or most, profitable: (Bd in ii. 232:) or better, or best: (Jel ibid:) more, or most, pure: (Bd in xxiv. 28:) more, or most, laudful, (Bd and Jel in xviii. 18,) and good, or pleasant: or more, or most, abundant and cheap. (Bd ibid.) See also زكا as a noun.

زكى

1. زكى, (K,) aor. يزكى, inf. n. زكاة, i. q. زكا, aor. يزكو, as meaning It increased, or augmented; (Lh, ISd, K, TA;) and produced fruit: (TA:) and تركى signifies the same. (K.) — Also He thirsted. (Th, K.)

5: see above; and see art. زكو.

زكى: see art. زكو.

زل

1. زلّت, [third pers. زل,] aor. تزّل; (S, K;) and زلّت, [third pers. likewise زل] aor. تزّل; (Fr, S, K;) inf. n. زليل, (Lh, S, K,) which is of the former verb, (S,) and زل, (Lh, K,) also of the former verb, (Mṣb,) and زلول and زليلى [or, accord. to the S, this is a simple subst.,] and زليلة (Lh, K) and مزلة, (K,) [all app. of the former verb,] and زلّ, (Fr, S, K,) which is of the latter verb; (Fr, S;) Thou slippedst (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, زلّ عن مكانه, aor. يزّل, inf. n. زلّ [&c. as above]; and زلّ, aor. يزّل, inf. n. زلّ; the former verb of the class of ضرب; and the latter, of the class of تعب; meaning he, or it, moved away, or aside, [or slipped,] from his, or its, place: and زلّ فى منطقه, or فعله, aor. يزّل, like يضرب, inf. n. زلة, he made a slip, or mistake, in his speech, or his action. (Mṣb.) فإن زلتم, in the Qur ii. 205, means But if ye turn away, or aside, from entering thereinto fully: (Jel:) this is the common reading: but some read زلتم. (TA.) And you say, زلّ زلة He committed a slip in speech and the like. (TA.) Accord. to IATH, زليل 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, زلّت منه إلى فلان نعمة, inf. n. زليل, meaning A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one. (TA.) — زلّ, inf. n. زليل and زلول, also signifies He (a man) passed along quickly: (ISH, K:) and زلّ, inf. n. زليل, he ran: and زليل, a light, or an agile, walking or pacing: (TA:) [and زلّ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Aboo-Mohammad El-Hadhlemee, (TA,) or Aboo-Mohammad El-Fak'asee, (O)

إِنَّ لَهَا فِي الْعَامِ ذِي الْقُتُوبِ *
وَزَلَّ النَّبِيَّ وَالتَّصْفِيَّتِي *
رِعِيَّةَ مَوْلَى نَاصِحِ شَفِيْقِي *

(§ in the present art.,* and in art. صفق,* and art. فتق, but in this last with رَبّ in the place of مولى, and TA,) [i. e. Verily they have, in the year of little rain, (thus الغتوق, 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 is expl. in the § in art. صفق,) 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. فتق:) he means that they pass along lightly [so I render تزّل] from place to place in search of herbage: and النية means the place to which they purpose journeying. (S.) — [Hence,] زلّ عمره + His life went, or passed, [or glided,] away. (K, TA.) — زلّت الدراهم, (S, Mṣb, K,) aor. =, (S, Mṣb,) inf. n. زلول, (S, K,) or زليل, (Mṣb,) The dirhems, or pieces of money, poured out, or forth: (K:) or were, or became, deficient in weight. (S, Mṣb, K.) — زلّ, inf. n. زلّ, (K,) said of a man, (TA,) [and app. of a wolf, (see ازلّ,)] He was, or became, light [of flesh] in the hips, or haunches: (K:) or زلّ signifies a woman's having little flesh in the posteriors and thighs. (S.) — زلّ, aor. يزّل, accord. to analogy, as an intrans. v., from ازلّ meaning “I gave to him” of food &c., should signify He took, or received: and hence the saying of the lawyers, وَيَزّلُ إِنْ عَلِمَ الرّضَى And he shall take, or receive, of the food [if he have knowledge of permission, or consent]. (Mṣb.) — زلّ i. q. دقّ [app. as meaning He, or it, was made, or rendered, thin, or slender]. (IAqr, TA.)

2: see the next paragraph, near its end.

4. ازلة, (K,) inf. n. ازلال, (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 استزلة signifies the same. (S, MA, K, PṢ.) [But respecting this latter, see what follows.] It is said in the Qur [ii. 34] فَأَزَلَّهُمَا الشّيطانُ عَنْهَا [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الجنة)]; and one reading is أزالها, 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, أَسْرَزَلَهُمُ الشّيطانُ 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, أزلّ فلاناً إلى القوم, He sent forward such a one to the people, or party. (TA.) — And أزلّه عن رأيه He made him to turn from