

stallion [-camel]; (S, K;) accord. to some, who read thus, in a verse of Zuhayr,

* مَغَانِرُ شَتَّى مِنْ إِفَالٍ مُزْتَبِرٍ *
[Sundry spoils consisting of the young camels the offspring of Muzennem]: (S:) thus A'Obeyd read, instead of إِفَالٍ مُزْتَبِرٍ, in which the latter word is used for مُزْتَبِرَةٍ, [by poetic license,] because إِفَالٍ is of a measure common to masc. and fem. words. (EM p. 120.)

زنى

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 , 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 Fáilq; and in art. زَن.) 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. زَنَا, aor. يَزْنِي, inf. n. زُنَى [often written زَنَا] and زَنَا, (S, Mgh, * Mṣb, K,) the latter an inf. n. of 3 (S, Mgh, Mṣb, K) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Mṣb,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Mṣb, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Mṣb, 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 زَنَا: (K:) one says of a woman, تَزْنَانِي, inf. n. مُزَانَاة and زَنَا, meaning تَبَاعَى [i. e. She commits fornication or adultery; or prostitutes herself]. (S.) It is said in a prov., وَلَا الزَّانَاةَ زَنَاةً [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 زَنْبَةٌ.]

2. زَنَاة, inf. n. تَزْنِيَةٌ, (S, Mgh, Mṣb, 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, Mṣb, 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-Ḥasan. (TA.) = See also 1. = And see 2 in art. زَنُو.

3. زَانَاهَا, inf. n. مُزَانَاة and زَنَاة, [He committed fornication or adultery with her.] (Mgh, Mṣb.) = See also 1, in two places. = And see 2.

4: see 2.

زَنْبِي, often written زَنَا: see the next paragraph, in two places.

زَنْبَةٌ A single act of الزَنْبَى [i. e. fornication or adultery]: (Mṣb, 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 زَنْبَانِي: (TA:) [but this is post-classical:] thus using the dual of زَنْبِي, the lawyers say, قَدَفَهُ بِزَنْبَيْنِ, [He reproached him with two acts of fornication or adultery]: (Mṣb, TA:) but [in this instance, and] in the saying شَهَدَ عَلَى زَنَاةَيْنِ, [which is dual of زَنَاة, properly an inf. n. like زَنْبِي] or زَنْبَيْنِ, [He testified, or gave decisive information, respecting two acts of fornication or adultery,] the right word is زَنْبَيْنِ. (Mgh.) One says also, هُوَ زَنْبِي, and sometimes زَنْبِي, (K,) but the former is the more chaste, (Az, TA,) meaning زَنْبِي [i. e. He is a son of fornication or adultery]: (K:) or هُوَ وَوَلَدٌ زَنْبِي, (Mgh, Mṣb,) and زَنْبِي [هُوَ] and زَنْبِي, (Mgh,) with fet-h and with kesr, [meaning as above, or زَنْبِي, He is, or was, born of fornication or adultery,] contr. of وَوَلَدٌ رَشْدَةٌ and وَوَلَدٌ رَشْدَةٌ, (Mgh,) or contr. of هُوَ وَوَلَدٌ رَشْدَةٌ, (Mṣb:) or هُوَ وَوَلَدٌ رَشْدَةٌ, [He is the offspring of fornication or adultery,] contr. of وَوَلَدٌ رَشْدَةٌ and وَوَلَدٌ رَشْدَةٌ: (S:) accord. to Fr, one says, لِبَعِيرٍ رَشْدَةٍ and لِبَعِيرٍ رَشْدَةٍ, [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say رَشْدَةٌ and رَشْدَةٌ, with kesr, but رَشْدَةٌ only with fet-h: (TA:) ISk says that رَشْدَةٌ and رَشْدَةٌ are both with kesr and fet-h. (Mṣb.)

زَنْبِي [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 زَنْبِي.

زَنْبِي [meaning Of, or relating to, fornication or adultery] is the rel. n. from زَنْبِي; (S, Mṣb;) the [radical] ي being changed into و because

three يs are deemed difficult of pronunciation: (Mṣb:) and the rel. n. from زَنَاة [having the same meaning] is زَنْبَانِي. (S.)

زَنْبَانِي: see what next precedes.

زَنَاة an appellation applied to A female ape (قُرْدَةٌ). (S.)

زَان act. part. n. of زَانِي: [signifying Committing fornication or adultery: and also a fornicator or an adulterer:] (Mṣb:) fem. زَانِيَةٌ: (K) pl. masc. زَنَاة, like قَضَاة pl. of قَاضِي: (Mṣb:) [and pl. fem. زَوَانِي.] يَا زَانِي said to a woman is correct as being [for يَا زَانِيَةَ, O fornicatress, or adulteress,] apocopated. (Mgh.)

زَانِيَةٌ fem. of زَان [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, Mṣb, K,) and عَنَهُ, (S, Mgh, Mṣb,) aor. ˘; (S, K;) [the most usual form of the verb;] and زَهَدَ, aor. ˘; (S, Mṣb, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهَدَ, aor. ˘; (Th, K;) inf. n. زَهْدٌ and زَهَادَةٌ (S, Mgh, Mṣb, 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, Mṣb, K;) contr. of رَغِبَ [i. e. of رَغِبَ فِيهِ], (S, K,) and i. q. رَغِبَ عَنَهُ, (A, Mgh,) and لَمْ يَرُدَّهُ, (Mgh,) and زَهْدٌ (Mṣb:) 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, Mṣb, K:) or both signify the exercising oneself in the service of God, or in acts of devotion; as also زَهْدٌ: (KL:) he who makes a difference between زَهْدٌ فِيهِ and زَهْدٌ عَنَهُ 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. زَهْدٌ; and زَهْدَةٌ, inf. n. تَزَهِيدٌ: all used in relation to palm-trees. (TA.) You say, زَهْدْتُ النَّخْلَ, 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 الْبَيْتَ † I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle. (JK.)