

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, 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 سيان: (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:) I Amb 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 زوجان ثمانية 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 نون [used in this last sense]: (T, TA:) in the Kur xxxviii. 58, its pl. أنواع means ألوان and أنواع [i. e. sorts, or species] of punishment: F explains the sing. as meaning نون 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-Aṣṣhā, 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 لون. (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-Hijáz 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. أزواج.) — [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 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. زوج. زوجة: see زوج, in four places, in the latter half of the paragraph. زوجية and أزواج [The marriage-state, or simply marriage]: the latter is a subst. from زوج, [i. e. a quasi-inf. n.,] like سلام from سلم, and كلام from كلم. (Mṣb.) You say, بينهما حق الزوجية [Between them two is the right of the marriage-state, or of marriage]: (A, Mṣb:) and الزوج is also allowable as [an inf. n. of 3,] coordinate to المزاوجة. (Mṣb.) زوج: see the next preceding paragraph, in two places. زوجة: see art. زوج. مزاوج A woman who marries often: (S, K:) one who has had many husbands. (K.)

زود

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 ازاده, (K,) inf. n. ازواد; (TA;) and زاده, 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 المزود [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
* تُجَهِّزُ 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,* KL, 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 من 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 للأخرة [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And تزود من الأمير كتابا لعامله [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And تزود مني طعنة بين أذنيه [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.)

زاد Provisions, or a stock of provisions, for travelling (S, L, Mṣb, TA) and for a fixed residence: (I, 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