

said in the Kur [ii. 198], **وَتَزَوَّدُوا** فَإِنَّ خَيْرَ الزَّادِ **التَّقْوَى** (L) meaning, [as is implied in the L, † *And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c.* (Jel.) — [It is also said to be used as meaning † *Salutation and the returning of a greeting.* (De Sacy's Chrest. Ar., ii. 415, q. v.)]

مَزَادَةٌ: see مَزَادَةٌ.

مَزُودٌ *A bag, or other receptacle, (S, * Mṣb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Mṣb:) pl. مَزَاوِدُ. (S, A, Mṣb, K.)* — [Hence,] رِقَابُ الْمَزَاوِدِ [lit. *The necks of provision-bags,*] a nickname applied to the عَجَمِ [or *Persians, or foreigners in general,*] (S, K) by the Arabs. (S.) [See art. رَقَب.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْرُ) of a رَاوِيَةٌ pl. مَزَائِدُ; [regularly مَزَاوِدُ; or the medial radical is ي, and therefore the reg. pl. is مَزَايِدُ;] and sometimes they said مَزَادٌ [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مَفْعَلَةٌ, [originally مَزُودَةٌ,] from الزَّادُ, because one furnishes himself with water in it for travelling-provision: (Mṣb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زِيد, q. v.)

زور

1. زَارَهُ, aor. يَزُورُ, inf. n. زِيَارَةٌ (S, A, Mṣb, K) and زَوَّرَ (S, A, K) and مَزَارَ (S, Mṣb, K) and زَوَّارَةٌ (Ks, S) or زَوَّارٌ (K); and أَزْدَارُهُ (S, A, TA,) of the measure أَفْعَلٌ from الزِّيَارَةُ (S, TA,) is syn. with زَارَهُ (A, TA); [*He visited him: lit. he met him with his زور [i. e. chest, or bosom]: or he repaired to his زور, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also زَوَّرَ:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mṣb.)* — [Hence,] زَارَ شَعُوبَ † [lit. *He visited death; i. e., he died.*] (TA.) [See 4.] — زَارَهُ (K,) aor. يَزُورُ, inf. n. زَوَّارٌ, (TA,) *He bound upon him (namely a camel) the rope called زوار, q. v. (K.)* — زَوَّرَ, aor. يَزُورُ, inf. n. زَوَّرَ, *He, or it, inclined. (TA.)* [App. always used in a proper, not a tropical, sense. See زَوَّرَ below.] — *He had the kind of distortion termed زور [which see, below]. (TA.)*

2. زَوَّرَهُ (A, K,) inf. n. تَزْوِيرٌ (S,) *He honoured him; namely, a visiter; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visiter; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.)* — زَوَّرَ الشَّهَادَةَ *He annulled the testimony; (K, TA;) impugned and annulled it. (TA.)* — El-Kattāl says,

* وَنَحْنُ أَنْاسٌ عُوْدُنَا عُوْدُ نَبْعَةٍ *
* صَلِيبٌ وَفِينَا قَسْوَةٌ لَا تَنْزُورُ *

[*And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardness not to be impugned and denied*]: Abou-'Adnán says, [perhaps reading نَزُورٌ, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardness, nor to be held weak. (TA.) — زَوَّرَ نَفْسَهُ *He stigmatized himself by the imputation of falsehood. (K.)* [See also other explanations, below.] — زَوَّرَ كَلِمَتَهُ † *He falsified his speech; he embellished his speech with lies; syn. زَخَّرَهُ. (Mṣb.)* [See also below.] — زَوَّرَ الْكَذِبَ (K,) inf. n. تَزْوِيرٌ (S,) † *He embellished the lie. (S, K, TA.)* — زَوَّرَ شَيْئًا † *He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAqr, S, Mṣb, K;) whether good or evil; (IAqr, Mṣb;) he beautified, or embellished, it. (AZ, S, K.)* — زَوَّرَ كَلِمًا † *He made speech right and sound, (Aṣ,) prepared it, (Aṣ, Mṣb,) and measured it, (Aṣ,) in his mind, (Mṣb,) before he uttered it: (Aṣ:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also تَزَوَّرَهُ, occurring in a verse of Naṣr Ibn-Seiyár. (TA.)* And [in like manner] زَوَّرَ الْحَدِيثَ † *He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and تَزَوَّرَهُ he did so (زَوَّرَهُ) to himself. (A.)* — رَحِمَ اللَّهُ أَمْرًا زَوَّرَ نَفْسَهُ عَلَى نَفْسِهِ a saying of El-Hajjāj, *May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أَنَا أَزْوَرُكَ عَلَى نَفْسِكَ I accuse thee [of wrong] against thyself. (TA.)* — تَزْوِيرٌ is also syn. with تَشْبِيهُ [The likening a thing to another thing; &c.]. (TA.) — زَوَّرَ said of a bird, inf. n. as above, *His crop (حَوْصَلَتُهُ) became high: (AZ, TA:) or became full. (TA.)*

4. أَزَارَهُ *He incited him, or made him, to visit. (S, K.)* You say أَزَرْتَهُ غَيْرِي *I made him, or caused him, to visit another, not myself. (A.)* — أَزَرْتَهُ شَعُوبَ † *I made him to visit death; [i. e., I killed him.] (TA.)* [See 1.] — أَنَا أَزِيرُكُمْ † [I will introduce you, or your name, in my eulogy; meaning I will praise you]. (A.) And أَزَرْتُمْ قَصَائِدِي † [I have introduced you, or the mention of you, in my odes]. (A.)

5. تَزَوَّرَ *He said what was false; spoke falsely. (A.)* — See also 2, in two places.

6. تَزَاوَرُوا *They visited one another. (S, A, K.)* You say, بَيْنَهُمْ تَزَاوَرٌ *Between them is mutual visiting. (A.)* — See also 9, in two places.

8. أَزْدَارَ: see 1. — Also, accord. to Abou-'Amr El-Muṭarriz, *He swallowed a morsel, or mouthful; like أَزْدَرَدَ. (TA in art. زَرَد.)*

9. أَزْوَرَارٌ (S, A, Mṣb, K,) inf. n. أَزْوَرَارٌ (S, A;) and أَزْوَرَارٌ (S, A, K,) inf. n. أَزْوَرَارٌ (S;) and أَزْوَرَارٌ (S, A, Mṣb, K;) *He declined, or turned aside, from it. (S, A, * Mṣb, K.)*

in the Kur xviii. 16, is a contraction of تَزَاوَرٌ: (S:) is another reading. (TA.) — فِي صَدْرِهِ أَزْوَرَارٌ *In his breast, or chest, is crookedness, curving, or distortion. (A.)*

10. اسْتَزَارَهُ *He asked him to visit him. (S, A, * K.)*

11: see 9.

زَارَ: see زَارَةٌ.

زَوَّرَ: see زَائِرٌ, in three places. — Also A camel having the hump inclining. (TA.) — And, with ة, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, * TA: [see زَوَّرَةٌ below: and see also أَزْوَرٌ:]) and a strong and thick she-camel. (TA.) — And فَلَاةٌ زَوَّرَةٌ *A desert not of moderate extent, or not easy to traverse. (TA.)* — The direction of a person to whom one repairs. (B.) — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبَانُ; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. أَزْوَارٌ. (TA.) Hence, بَنَاتُ الزَّوَرِ *The ribs and other parts around the breast. (TA.)* [Hence also, app. from the action of the camel when he lies down,] أَلْقَى زَوْرَهُ † [lit. *He threw his breast upon the ground;] he remained, stayed, or abode. (A.)* — The lord, or chief, of a people; (K, * TA;) as also زَوَّرٌ (Sh, K) and زَوَّرِيٌّ (IAqr, S, K) and زَوَّرِيٌّ (TA, as from the K, [in a copy of which SM appears to have found الزَوَّرِيٌّ وَالزَّوَّرِيٌّ instead of الزَّوَّرِيٌّ وَالزَّوَّرِيٌّ,] and زَوَّرٌ. (K, TA.) — Determination: (T, M:) or strength of determination. (K.) — See also زَوَّرٌ = A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial of El-Yemen. (Sgh, TA.) — Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.)

زَوَّرٌ *A lie; a falsehood; an untruth: (S, Mṣb, K:) because it is a saying deviating from the truth. (TA.)* So in the Kur xxii. 31: and so it is expl. in the trad., الْمَشْبُوعُ بِمَا لَمْ يُعْطَ كَلَابِسَ *He who boasts of abundance which he has not received is like the wearer of two garments of falsity.* (TA. [See art. شَبَع.] So, وَأَلْتَدِينُ لَا يَشْهَدُونَ الزَّوْرَ, *And those who do not bear false witness. (Bḍ, Mṣb.)* [But there are other explanations of these words of the Kur, which see below.] — What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. تَهْمَةٌ. (TA.) — † Anything that is taken as a lord in the place of God; (S;) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God;