

belonged to *Uheyhah* (S, K) *Ibn-El-Juláh El-Ansáree*. (S.) — † *زوراء* † *A bow*: (S, A, K:) because of its curving. (S.) — † *A bent bow*. (TA.) — † *A menáreh* (منارة) *deviating from the perpendicular*. (A.) — † *A well* (بئر) *deep*: (S, K, TA:) or *not straightly dug*. (TA.) — † *A land*, (أرض, S, K,) and a desert, (مغارة, A, or فلاحة, TA,) *far-extending*, (S, A, K, TA,) and *turning aside*: (TA:) and *أزور* is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) — † *A saying, or phrase*, (كلمة) *bad, and crooked, or distorted*. (A.) = Also *زوراء* [as an epithet in which the quality of a subst. predominates] † *A drinking-cup or bowl of the hind called* قَدَح (S, K.) — And † *A certain vessel* (K) *for drinking*, (TA,) *oblong, like the* تَلْتَلَة (TA.) = *هو* (A) † *He is most remote from the station, or state, of baseness, or ignominiousness*. (TA.)

مَزَار *A place [and a time] of visiting*. (S, Mṣb.)

مَزُور *Visited*. (A.)

مَزُور *A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مَمْرَم [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مَزُور*. (Lth, K.) — And *كَلَام مَزُور* † *Speech falsified, or embellished with lies*. (TA.) And † *Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also مَمْرَم*. (TA.)

مَزَادَة *Visitors of the tomb of the Prophet*. (A.)

مَزُور: see مَزُور.

زوغ

1. *زَاع*, (IDrd, O, K,) aor. *يَزُوغ*, (IDrd, O,) inf. n. *زُوغ*, (IDrd, O, K,) *He declined, deviated, swerved, or turned aside*, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also *زَاع*, aor. *يَزِيغ*, inf. n. *زِيغ*, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mṣb in art. *زيغ*.) — And *زَاع فِي الْمَنْطِقِ*, (Yz, O, K,) aor. *يَزُوغ*, (Yz, O,) inf. n. *زُوغَان*, *He declined, or deviated, from the right way in speech*. (Yz, O, K.) — See also 4. — It is also trans.: (O, TA:) you say, *زَاع قَلْبَهُ*, (O, K, TA,) aor. *يَزُوغ*, (O, TA,) *He made his heart to decline, deviate, swerve, or turn aside*. (O, K, TA.) *رَبَّنَا لَا تَزُغْ قُلُوبَنَا*, with fet-ḥ to the ت and ḍamm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Kur iii. 6, commonly read تَزُغ, (see 4 in art. *زيغ*),] is an extr. reading of *Náfi'*. (O, TA.) — [Hence, app., if it be correct,] *زَاع النَّاقَةَ*, (O, K,) aor. *يَزُوغ*, inf. n. *زُوغ*, (O,) *He pulled the she-camel by the nose-rein*: (O, K:) so says Ibn-'Abbád: but [Sgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbád states to be the better known. (O, TA.)

3: see what next follows.

4. *ازاغه فِي الْمَنْطِقِ*, inf. n. *إِزَاغَة*, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and *زَاوَعْتَهُ*, inf. n. *مُزَاوَعَة* and *زَوَاع*, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as *بَاعَدْتَهُ* is used in the same sense as *أَبْعَدْتَهُ*] (TA,) and *بِه*. (O, TA.)

زَاغ is said by Sgh to belong to art. *زيغ* [q. v.]. (Mṣb in the present art.)

أَزُوغ [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

زوق

2. *زَوْقَهُ*, (O, Mṣb, TA,) inf. n. *تَزْوِيح*, (Mṣb, K,) [seems to signify primarily *He washed it over with quicksilver; he silvered it therewith*.] One says, *زَوَقَ الدِّرْهَمَ* [He washed over the dirhems with quicksilver]; from *الزَّووق*. (MA.) — [Then, *He gilded it with an amalgam of quicksilver and gold: see زَاوُوق*. — And hence,] *He decorated it, and embellished it; namely, a thing [of any kind: and particularly he painted it]: but IF says that زَوْقَهُ, meaning thus, is without foundation; that they say it is from الزَّوُوقُ meaning الزَّيْبِيُّ; [as it is said to be in the K;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, *زَوَقَ الْبَيْتَ بِالزَّوُوقِ*, i. e. *He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaḥbeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زَاوُوق*, i. e. *زَيْبِيُّ*. (Ḥur p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, *إِذَا رَأَيْتَ قُرَيْشًا قَدْ هَدَمُوا الْبَيْتَ ثُمَّ بَنَوْهُ*, [When thou seest *Kureysh* shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the *تَزْوِيح* of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) *زَوَقْتُ الْكَلَامَ*, and *الْكَتَابَ*, † *I embellished the speech, or language, and the writing, or book; and † I rectified, or corrected, it*. (S, TA.) And *زَوْقَهُ* and *زَوَّرَ فُلَانٌ كِتَابَهُ* both mean † *Such a one rectified, or corrected, his writing, or book*. (TA.) — And *زَوَّقُوا الْجَارِيَةَ* *They embellished the girl, or young woman, with زَوَّقُوا* [or decorations, app. such as are made by tattooing, or staining with حِنَّاء]: such decoration is termed *زَوَائِق*, like *سَحَاب*: and hence, *تَزَيَّعِي*, [Embellish thyself &c.,] said to a woman; [so that it is originally *تَزَوَّقِي*;] or this is from *زَيْق*, [i. e. *زَيْبِيُّ*,] with *ي*. (TA.)*

5: see the last sentence above, in two places.

زَاوُوق: see زَوْق.

زَوْقَة [pl. of *زَوَائِق*, act. part. n. of the unused verb *زَوَّقَ*] *Decorators, or embellishers, of the ceilings of houses or chambers*. (AA, TA.) [See also *زَوَائِق*.]

زَوَائِق: see 2, last sentence.

[*زَوَائِق* *A decorator; an embellisher: and particularly a painter*. See also *زَوْقَة*, above.]

زَاوُوق, (S, O, K,) [in the CK written *زَاوُوق*, as though it were *زَاوُوق*, the quiescent *و* being indicated by the sign of sukoon after the dammeh,] of the dial. of the people of El-Medeeneh, (AA, S, O,) i. q. *زَيْبِيُّ*

[i. e. *Quicksilver*]; (AA, S, O, K;) as also *زَوْق*; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of *زَاوُوق*: (TA:) it is used in *تَزَاوِيق* [meaning decorations, or embellishments, pl. of *تَزْوِيح* used as a simple subst., or of the n. un. *تَزْوِيغَة*]; (S, O;) and hence, [accord. to some,] *التَزْوِيحُ* signifying “the act of decorating, and embellishing;” (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the *زَيْبِيُّ* [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed *مَزُوق*, (S, O,) though not having in it *زَيْبِيُّ*. (S.)

تَزْوِيح inf. n. of 2. (Mṣb.) [Used as a simple subst., this, or the n. un. *تَزْوِيغَة*, has for its pl. *تَزَاوِيق*:] see the next preceding paragraph.

مَزُوق *Washed over with [زَاوُوق or زَيْبِيُّ [i. e. quicksilver]; applied to a dirhem. (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) Anything decorated, or embellished, (S, O, Mṣb, K, TA,) though not having in it زَيْبِيُّ*. (S, O.) See *زَاوُوق*. — Also, applied to speech, or language, † *Embellished*: (K, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning † *rectified, or corrected; like مَزُور*. (AZ, TA.)

زول

1. *زَالَ*, aor. *يَزُول*, (K,) and, accord. to the K, also *يَزَال*, which is rare, on the authority of Aboo-'Alee, but this is the aor. of *زَالَ* like *خَاف*, [which has a different meaning from the former verb,] (MF, TA,) inf. n. *زَوَال* (K) and *زَوُول* (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also *زُؤُول*, like *زَوُول* for *حُوُول*, pl. of *حُوُول*,] and *زَوِيل* and *زَوِيل*, (K, TA,) the last thus, with fet-ḥ, accord. to a rule of the K, but in some of the copies *زُول*, with ḍamm, (TA,) and *زَوَلَان*, (K,) *It went away; passed away; departed; removed; shifted*; (K, TA;) *was, or became, remote, or absent; ceased to be or exist, or came to nought*; (TA;) as also *أَزُول*, inf. n. *إِزْوَال*; (K;) or, accord. to the O, *أَزْوَال*, like *إِطْمَان*. (TA.) [See also 7.] Hence,