2. زهّدهُ فيه [and عَنْهُ] *He made him*, or *caused him, to abstain from it; to relinquish it; to forsake it; to shun*, or *avoid, it;* or *to be not desirous of it;* (L, Mṣb;) *i. q.* رغّبهُ عنهُ; (L;) trans. of زهد فيه: (Mṣb:) [i. e.] التّزهيدُ فى الشّىْءِ and عنهُ is the *contr. of* التّرغيبُ فيه. (Ṣ, Ḳ.*) — And التّزهيدُ is also ‡ *syn. with* التّبخيلُ. (Ḳ, TA. [In the CḲ, erroneously, التّبجيلُ.]) One says, النّاسُ يزهّدونهُ and يُبخّلونهُ ‡ [*Men*, or *the people, impute to him*, or *accuse him of, niggardliness*, or *stinginess*]. (A, TA.) And 'Adeę Ibn-Zeyd says,

* وَلَلْبُخْلَةُ الأُولَى لِمَنْ كَانَ بَاخِلًا *
* أَعَقُّ وَمَنْ يَبْخَلْ يُلَمْ وَيُزَهَّدِ *

i. e. † [*And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents;* (app. because generosity is what they enjoin above all things;) *and he who is niggardly is blamed, and*] *is charged with being a niggard, a low* or *mean* or *sordid man.* (TA.) — See also 1.

4. ازهد, (JK, L,) inf. n. إِزْهَادٌ, (JK, Ṣ, L,) *He was*, or *became, one whose property was not desired, because of its littleness;* (JK, L;) *he possessed little property,* (Ṣ,* L,) *which, because of its littleness, was not desired.* (L.) — See also 1. ازهدهُ: see 1, near the end.

5. تزهّد *He manifested*, or *made a show of*, زُهْد [or *abstinence*, &c., generally meaning *exercise in the service of God*, or *devotion*]: (KL:) [and] *he devoted himself to the service of God*, or *to religious exercises;* or *applied himself to acts of devotion.* (Ṣ, Mṣb.) See also 1.

6. تزاهدوهُ † *They contemned*, or *despised, him*, or *it.* (Ḳ.) It is said in a trad., of wine-drinkers, تزاهدوا الحدَّ, i. e. *they contemned the* حدّ [or *prescribed castigation*]; *held it in little*, or *mean, estimation; regarded it as a small thing.* (TA.) [See also what next follows.]

8. ازدهدهُ † *He reckoned it little.* (Ḳ.) You say, فُلَانٌ يَزْدَهِدُ عَطَاءَ فُلَانٍ † *Such a one reckons little the gift of such a one.* (ISk, Ṣ.) [See also what next precedes.]

زَهْدٌ ‡ *A small quantity.* (A.) You say, خُذْ زَهْدَ مَا يَكْفِيكَ (JK, Ṣ, Ḳ) ‡ *Take thou the small quantity that is sufficient for thee:* (A:) or *as much as is sufficient for thee.* (JK, Ṣ.)

زَهَدٌ ‡ The *poor-rate;* syn. زَكَاةٌ: (A, Ḳ:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زكاة of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهَدَ ‡ [*What aileth thee that thou refusest the poor-rate?*]. (A, TA.)

أَرْضٌ زَهَادٌ † *Land that does not flow with water except in consequence of much rain:* (Ṣ:) or *land that flows with water in consequence of the least rain;* (ISk, JK, and TA in art. حشد;) as also حَشَادٌ; (ISk, TA in art. حشد;) [contr. of أَرْضٌ رَغَابٌ: see also زَهِيدٌ.] And زَهَادُ التِّلَاعِ † *The small water-courses.* (L.)

زَهِيدٌ *Who eats little;* (T, Ḳ;) applied to a man; (T;) [and] so زَهِيدُ الأَكْلِ; (Ṣ;) or زَهِيدُ الطُّعْمِ: (A:) and so زَهِيدٌ or زَهِيدَةٌ, (as in different places in the T,) applied to a woman: *contr. of* [رَغِيبٌ and] رَغِيبَةٌ. (T.) You say, فُلَانٌ زَاهِدٌ ▼ زَهِيدٌ, i. e. [*Such a one is abstinent*, &c., and] *a small eater.* (A.) — † *Small in quantity* or *number:* (Ṣ, Mṣb, Ḳ:) so applied to a gift. (Ṣ.) — † *Contemptible, despicable, mean*, or *paltry.* (TA.) — ‡ A man *who possesses*, or *does, little*, or *no, good.* (A, TA.) — † A man (Lḥ, TA) *narrow*, or *niggardly, in disposition;* (Lḥ, Ḳ, TA;) as also ▼ زَاهِدٌ; (Ḳ;) fem. of the former with ة: (Lḥ, TA:) a *low, ignoble, ungenerous, mean*, or *sordid*, man; *such that one does not desire what he possesses;* as also ▼ زَاهِدٌ. (L.) — هُوَ زَهِيدُ العَيْنِ, and لَهُ عَيْنٌ زَهِيدَةٌ, ‡ *He is content with little; contr. of* هُوَ رَغِيبُ العَيْنِ and لَهُ عَيْنٌ رَغِيبَةٌ. (A, TA.) — وَادٍ زَهِيدٌ † *A narrow valley:* (JK, Ḳ:) or *a valley that takes*, or *receives, little water;* (ISh, Ṣ, TA;) *that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard:* (ISh, TA:) *contr. of* وَادٍ رَغِيبٌ. (TA in art. رغب.) [See also زَهَادٌ.] And زَهِيدُ الأَرْضِ † *What is narrow*, of *land; and that from which much water does not come forth:* pl. زُهْدَانٌ. (L.)

زِهِّيدٌ: see the next paragraph.

زَاهِدٌ act. part. n. of زَهِدَ [i. e. *Abstaining*, or *abstinent; relinquishing; forsaking; shunning*, or *avoiding; not desiring* or *desirous:* and particularly *abstaining from*, or *shunning*, or *retiring from, worldly pleasures; exercising himself in the service of God*, or *in acts of devotion; a devotee*]: and ▼ زِهِّيدٌ has a similar, but intensive, meaning [i. e. *abstaining much*, or *very abstinent;* &c.]: pl. of the former زُهَّادٌ. (Mṣb, TA.) See also زَهِيدٌ, in three places.

مُزْهِدٌ A man *possessing little property*, (JK, Ṣ, A,) *so that one does not desire it.* (JK.) It is said in a trad., أَفْضَلُ النَّاسِ مُؤْمِنٌ مُزْهِدٌ, meaning [*The most excellent of men is a believer*] *possessing little property.* (Ṣ, A.)

زهر

1. زَهَرَ and زَهَرَتْ, (Ṣ, A, Ḳ, &c.,) aor. ـُ, (Mṣb, Ḳ,) inf. n. زُهُورٌ, (Ṣ, Ḳ,) *It* (a star, TA, and the moon, and a lamp, and the face, Ḳ) *shone*, or *glistened;* (Ḳ, TA;) as also ▼ ازدهر: (Ḳ:) *it* (fire, Ṣ, A, Ḳ, and the sun, A) *gave light; shone;* or *shone brightly:* (Ṣ, A, Ḳ:) *it* (a thing) *was clear in colour, and gave light*, or *shone*, or *shone brightly:* (Mṣb:) and you say also, of the moon and of the sun, زَهَرَ [and زَهَرَتْ], aor. ـُ, inf. n. زَهْرٌ; and زَهُرَ [and زَهُرَتْ, aor. ـُ]. (TA.) — زَهَرَ الزَّنْدُ *The piece of stick*, or *wood, for producing fire emitted shining fire; made its fire to shine.* (TA.) — زَهَرَتْ بِكَ نَارِى (Ṣ, A) [lit.] *My fire hath become strong and abundant by means of thee:* (Ṣ:) and زَهَرَتْ بِكَ زِنَادِى (T, Ḳ) [lit.] *my pieces of stick*, or *wood, for producing fire have become powerful and abundant* [*in fire*] *by means of thee:* (Ḳ:) meaning, ‡ *my want hath been accomplished by means of thee:* (T, TA:) like وَرِيَتْ بِكَ زِنَادِى. (Ṣ.) — زَهَرَ, aor. ـُ; (Mṣb;) and زَهِرَ, aor. ـَ, (Ḳ,) inf. n. زَهَرٌ; (TA;) and زَهُرَ; (Ḳ;) † *He*, or *it, was*, or *became, white;* (Mṣb, Ḳ;) *and beautiful:* (Ḳ: [so in the CḲ and in my MS. copy of the Ḳ; but omitted in the TA:]) or *of a bright white colour:* (TA:) or *of any shining colour:* (AḤn, R:) and زَهَرَ † *it* (a plant) *was*, or *became, beautiful:* (AḤn, TA:) and زَهِرَ, aor. ـَ, ‡ *he* (a man) *was*, or *became, white*, or *fair, in face.* (Mṣb.) — See also 4, in two places. ▬ زَهَرَتِ الشَّمْسُ الإِبِلَ *The sun altered the camels.* (Ḳ.)

4. ازهر *He made* a fire, (Ṣ, Ḳ,) and a lamp, (A,) *to give light, to shine*, or *to shine brightly.* (Ṣ, A, Ḳ.) — أَزْهَرْتَ زَنْدِى [lit., *Thou hast made my piece of stick*, or *wood, for producing fire to emit shining fire*, or *abundant fire;* meaning, ‡ *thou hast made me to accomplish my want:* see 1]. (A.) — ازهر (AḤn, T, Ṣ, M, A, Mṣb, [and so in the CḲ and in my MS. copy of the Ḳ, but SM says that in all the copies of the Ḳ it is written ▼ ازهرّ, like احمرّ,]) *It* (a plant, or herbage, Ṣ, Ḳ, &c., and a tree, TA) *flowered*, or *blossomed;* (AḤn, T, Ṣ, Mṣb, &c.;) as also ▼ زَهَرَ, aor. ـُ; (Mṣb;) and ▼ ازهارّ. (AḤn, Ḳ.) — أَزْهَرَتِ الأَرْضُ, and ▼ زَهَرَتْ, *The land abounded with flowers.* (Zj, TA.)

8: see 1. — ازدهر به, (originally ازتهر, TA,) *He took care of it,* (Ṣ, A, Ḳ,) *and was mindful of it:* (A:) or (so in the TA, but in the Ḳ "and") *he rejoiced in it;* (IAth, Ḳ;) *his face became shining by reason of it:* (IAth:) or *he was mindful of it:* or [ازدهر به signifies *be thou vigorous, sedulous, earnest, energetic*, or *diligent, in it;* meaning, in the thing that I command thee to do; for] الازدهارُ بِشَىْءٍ means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (Ḳ:) all which significations are from زَهْرَةٌ in the sense of "beauty, and brightness." (TA.) It is said in a trad. that Moḥammad bequeathed to Aboo-Ḳatádeh the vessel from which he performed ablution, and said to him, ازدهر بهذا فإنّ لهُ شأنًا *Take thou care of this, and do not lose it,* (Ṣ, TA,) *but be mindful of it,* [*for it is a thing of importance:*] (TA:) or *rejoice thou in this; let thy face become shining by means of it:* (IAth:) or, accord. to Th, *take it up;* or *charge thyself with it:* and he says that this verb is Syriac: A'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 and 11: see 4.

زَهْرٌ, a pl., (Ḳ,) or [rather a coll. gen. n.] like

Digitized by Google