ful;] *pleased with himself,* or *self-conceited.* (TA.) [See also what next precedes.]

مُزْدَهًى: see إِنْزَهْوَى, above.

زو

1. زُيَّ عَلَيْنَا, or زِيَّ, (accord. to different copies of the Ṣ, in the TA زُيِّ,) [from زَوٌّ, originally زُوِوَ, then زُوِيَ, and then زُيَّ or زِيَّ,] or it is زُوِيَ, (thus in some copies of the Ṣ,) *It was decreed against us.* (Ṣ.)

4. أَزْوَى, (Ḳ,) said of a man, (TA,) [from زَوٌّ,] *He came having with him another:* (Ḳ, and T in art. تو:) mentioned by Az and Ṣgh on the authority of IAạr: (TA:) opposed to أَتْوَى meaning "he came alone; by himself." (T in art. تو.)

زَوٌّ *A pair,* or *couple; two coupled together;* (Ṣ, Ḳ, TA;) [of men, and] of ships and other things; (TA;) *i. q.* زَوْجٌ: (Ḳ, and T in art. تو:) opposed to تَوٌّ meaning "one, and no more." (Ḳ, and TA in this art. and in art. تو.) You say, جَآءَ فُلَانٌ زَوًّا, meaning *Such one came with his companion.* (Ṣ.) [See also art. تو.] ═ الزَّوُّ is also the name of *A ship constructed by El-Mutawekkil,* (Ḳ, TA,) *the 'Abbásee;* in which he associated in drinking with the poet El-Boḥturee. (TA.) Accord. to the Ṣ, it is the name of a mountain in El-'Iráḳ: but Aboo-Zekereeyà Et-Tebreezee, and after him the author of the Ḳ, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزَّوِّ يُوقَفُ تَارَةً *
* وَيَنْقَادُ إِمَّا قُدْتَهُ بِزِمَامِ *

[*Nor* have I seen *a mountain like* الزَّوِّ, *that is made stationary at one time, and becomes led on* at another time *if thou draw it along with a leading-rope*]: J, however, does not say that he took this from the poetry of El-Boḥturee. (TA. [In the CḲ, in the verse above cited, إِذْ ما is put in the place of إِمَّا.]) ═ [J also says that,] accord. to Aṣ, زَوُّ المَنِيَّةِ signifies *What happens of decreed perdition* or *death:* and زَوٌّ is also said to signify *a decree* [of God]: (Ṣ, TA:) and in the M it is said that زَوٌّ signifies *perdition,* or *death:* and زَوُّ المَنِيَّةِ, *the accidents,* or *calamities, of destiny* or *death:* but accord. to the T, Aṣ said زَوْءُ المَنِيَّةِ, with ء. (TA.)

زوج

2. زَوَّجَ شَيْئًا بِشَيْءٍ, and زَوَّجَهُ إِلَيْهِ, [inf. n. تَزْوِيجٌ,] *He coupled,* or *paired, a thing with a thing; united it to it as its fellow,* or *like.* (TA.) So in the Ḳur [xliv. 54 and lii. 20], زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *We will couple them,* or *pair them,* [*with females having eyes like those of gazelles:*] (Ṣ, Mgh, Ḳ, TA:) the meaning is not the تَزْوِيج commonly known, [i. e. marriage,] for there will be no [such] تزويج in Paradise. (MF, TA.) And so in the Ḳur [lxxxi. 7], وَإِذَا النُّفُوسُ زُوِّجَتْ *And when the souls shall be coupled,* or *paired,* or *united with their fellows:* (TA:) i. e., with their bodies: (Bḍ, Jel:) or, each with its register: (Bḍ:) or with its works: (Bḍ, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bḍ:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زَوَّجْتُ إِبِلِي *I coupled,* or *paired, my camels, one with another:* (A:) or زَوَّجْتُ بَيْنَ الإِبِلِ *I coupled,* or *paired, every one of the camels with another.* (TA.) So too in the Ḳur [xlii. 49], أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا *Or He maketh them couples,* or *pairs, males and females:* or, accord. to AM, *maketh them of different sorts* [or *sexes*], *males and females:* for تَزْوِيج signifies [also] The *making to be of different sorts* or *species* [&c.]. (TA.) ═ زَوَّجْتُهُ امْرَأَةً, (T, Ṣ, A,* Mgh, Mṣb, Ḳ,) thus the Arabs say accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning *I married him,* or *gave him in marriage, to a woman;* (Mṣb, TA;) as also بِامْرَأَةٍ; (A, Ḳ;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooäh (see 5)]: (Mṣb, TA:) [when the verb is trans. by means of بِ, it generally has the meaning expl. in the first sentence of this art.:] زَوَّجْتُ مِنْهُ امْرَأَةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوَّجْتُهُ مِنْهَا [meaning *I married him to her*]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for بِ. (Mṣb.)

3. زاوجهُ, [inf. n. مُزَاوَجَةٌ and زِوَاجٌ,] *It,* or *he, was,* or *became, a couple,* or *pair, with it,* or *him:* or *made a coupling,* or *pairing, with it,* or *him.* (MA.) [And زَاوَجَا *They two formed together a couple,* or *pair.*] ═ [And زاوجا, inf. n. as above, *They married each other.*] You say, هُذَيْلٌ يُزَاوِجُ عِكْرِمَةَ [The tribe of *Hudheyl intermarry with* that of *'Ikrimeh*]. (A. [See also 6.]) ═ زاوج and ▼ ازوج ‡ [*He made them two* (referring to sentences or phrases) *to have a mutual resemblance in their prose-rhymes,* or *in measure:* or *to be connected, each with the other;* or *dependent, each on the other*]. (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجْتُ امْرَأَةً, (T, Ṣ, A,* Mgh, Mṣb, Ḳ,) thus the Arabs say accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) meaning *I married a woman;* i. e., *took a woman in marriage; took her as my wife;* (Mṣb, TA;) as also بِامْرَأَةٍ; (A,* Ḳ;) or this is rare; (Ḳ;) Akh says that it is allowable; (Mṣb, TA;) and it is said to be of the dial. of Azd-Shanooäh, (Ṣ, Mgh, Mṣb, TA,) by Fr; (Ṣ, TA;) but accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, Ṣ, Mgh.) And تَزَوَّجَ فِي بَنِي فُلَانٍ (A, Mṣb, TA) *He married,* or *took a wife, among the sons of such a one.* (Mṣb, TA.) And تَزَوَّجَ إِلَيْهِ *i. q.* خَاتَنَهُ [*He allied himself to him by marriage*]. (Ḳ in art. ختن.) ═ [Hence,] تَزَوَّجَهُ النَّوْمُ † *Sleep pervaded him;* syn. خَالَطَهُ. (Ḳ.)

6. تزاوج القَوْمُ and ▼ ازْدَوَجُوا *The people,* or *party, married one another; intermarried.* (TA. [See also 3.]) ═ See also the next paragraph, in three places.

8. ازْدَوَجَتِ الطَّيْرُ [*The birds coupled,* or *paired, one with another*]. (TA.) ═ See also 6. ═ ازْدَوَجَا and ▼ تَزَاوَجَا [and ▼ زَاوَجَا], said of two phrases, or sentences, (A, TA,) ‡ *They bore a mutual resemblance in their prose-rhymes,* or *in measure:* or *were connected, each with the other;* or *dependent, each on the other:* and in like manner, ازدوج and ▼ تزاوج, said of a phrase, or sentence, ‡ *It was such that one part of it resembled another in the prose-rhyme,* or *in the measure:* or *consisted of two propositions connected, each with the other;* or *dependent, each on the other:* (TA:) ازْدِوَاجٌ and ▼ مُزَاوَجَةٌ (Ṣ, A, Ḳ) and ▼ تَزَاوُجٌ (Ṣ) are syn.: (Ṣ, A,* Ḳ:) ازدواج signifies *A conformity,* or *mutual resemblance,* [*with respect to sound,* or *measure,*] *of two words occurring near together;* as in the phrase مِنْ سَبَأٍ بِنَبَأٍ [in the Ḳur xxvii. 22]: (Kull p. 31:) and this is also termed ▼ مُزَاوَجَةٌ and مُحَاذَاةٌ and مُوَازَنَةٌ and مُقَابَلَةٌ and مُؤَازَاةٌ. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاجٌ [*Vitriol;*] *a well-known kind of salt;* (Ḳ, TA;) *called* شَبٌّ يَمَانِيٌّ; [but see شَبٌّ;] *which is a medicinal substance, and one of the ingredients of ink:* (Lth, TA:) [pl. زَاجَاتٌ, meaning *species,* or *sorts, of vitriol;* namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (Ṣ,) arabicized, (Ṣ, Ḳ,) originally زاگ. (TA.)

زَوْجٌ primarily signifies *A sort of thing of any kind* [*that is one of a pair* or *couple*]: and زَوْجَانِ signifies *a pair,* or *couple,* i. e. *any two things paired* or *coupled together,* whether they be *likes* or *contraries:* زَوْجٌ signifying *either one of such two things:* (Az, TA:) or, accord. to 'Alee Ibn-'Eesà, *a sort of thing* [absolutely]: (Mgh:) or *a sort of thing having its like,* (El-Ghooree, Mgh, Mṣb,) as in the case of species; (Mṣb;) or *having its contrary,* (El-Ghooree, Mgh, Mṣb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mṣb;) though sometimes applied to *any sort of thing;* and to *a single thing:* (El-Ghooree, Mgh:) or it is applied to *a single thing* only when *having with it a thing of the same kind;* (Mgh, Mṣb;) زَوْجَانِ signifying *a pair,* or *couple, of such things:* (Mgh:) the pl. is أَزْوَاجٌ: (TA:) you say زَوْجَانِ مِنْ حَمَامٍ and زَوْجَا حَمَامٍ [*A pair*

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