

(AO, A, K;) as also زُونٌ, with ن : or a particular idol which was adorned with jewels, in the country of Ed-Dádar (الدَّادَرُ [a name I nowhere find]). (TA.) — See also زَوْرٌ. — † The association of another, or others, with God: (Zj, K:) so explained by Zj, in the K<sub>ur</sub> xxv. 72, quoted above: and so the phrase شَهَادَةُ الزَّوْرِ, occurring in a trad. (TA.) — † [A place or] places in which lies are told: and the words in the K<sub>ur</sub> xxv. 72, quoted above, may mean, *And those who are not present in places where lies are told: because the witnessing of what is false is participating therein:* (Bd:) or the meaning here is *the places where the Christians sit and converse:* (Zj:) or *where the Jews and Christians sit and converse:* (TA, as from the K:) or *the festivals of the Jews and Christians:* (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K “and”) *a place, (K,) or places, (Zj,) where persons sit, and hear singing:* (Zj, K:) or *places where persons sit, and entertain themselves by frivolous or vain diversion:* (Th:) but ISd says, I know not how this is, unless he mean *the assemblies of polytheism, which includes the festivals of the Christians, and other festivals.* (TA.) = *Judgment:* (K:) or *judgment to which recourse may be had:* (S:) or *strength of judgment.* (A.) [See also زَوْرٌ.] You say, مَا لَهُ زَوْرٌ *He has no judgment to which recourse may be had:* (S:) or *no strength of judgment:* (A:) or *no judgment, nor understanding or intellect or intelligence, to which recourse may be had:* (TA:) for زَوْرٌ also signifies *understanding, intellect, or intelligence;* (Yağkoob, K;) and so زَوْرٌ: (A'Obeyd, K:) but A'Obeyd thinks it a mistranscription, for زَبْرٌ. (TA.) — *Strength:* in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, ḍammeh. (TA.) You say تَيْسٌ لَيْسَ لَهُ زَوْرٌ *They have not strength.* (TA.) And حَبْلٌ لَهُ زَوْرٌ *A rope having strength.* (TA.) — *Deliciousness, and sweetness, or pleasantness, of food.* (K.) — And *Softness, and cleanness, of a garment, or piece of cloth.* (K.)

زَوْرٌ inf. n. of زَوْرٌ. (TA.) — *Inclination;* (S, Mḡb, K;) such as is termed صَعْرٌ; (S;) *crookedness; wryness; distortion.* (A.) — *Distortion of the زَوْرٌ, (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [ḡc.]:* (TA:) or *the prominence of one of its two sides above the other:* (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify *inclination [or distortion] of a thing or part which is not of a regular square form; such as the كِرْكِرَةٌ and the بُبْدَةٌ.* (TA.)

زَيْرٌ, (S, K, &c.) originally with و, written by the Sheykh-el-Islám Zekerreyâ, in his Commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or زَيْرٌ نَسَاءً; *A visiter of women:* (Az, TA in art. تَبِعَ:) *a man who loves*

*to discourse with women, and to sit with them,* (S, K,) and *to mix with them:* (TA:) so called because of his frequent visits to them: or *who mixes with them in vain things:* or *who mixes with them and desires to discourse with them:* (TA:) *without evil, or with it:* (K:) and a woman is termed زَيْرٌ also: (K:) you say امْرَأَةٌ زَيْرٌ: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed مَزِيرٌ: (TA:) pl. [of pauc.] مَزِيرَاتٌ and زَيْرَاتٌ, (K,) the latter like أَعْيَادٌ pl. of عَيْدٌ, (TA,) and [of mult.] زَيْرَاتٌ. (S, K.) = *Custom; habit; wont.* (Yoo, K.) = *A slender وتر [or bow-string]:* (S, K:) or *the most slender of such cords,* (أَحَدُهَا: K, TA: in the CK أَحَدُهَا:) and *the most firmly twisted.* (TA.) — Hence the زَيْر [or *smallest string*] of a مَزْهَرٌ [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] = *Flax:* (Yağkoob, S, K:) and with ة, a portion thereof: (K:) pl. زَوْرَاتٌ. (TA.) = See also art. زِيرٌ.

زَوْرٌ *A vehement pace.* (S, K.) — *Vehement; or strong:* (K:) but to what applied is not particularized. (TA.) — Applied to a camel, *Strong; hardy;* (TA;) *prepared for journeys.* (K.) And زَوْرَةٌ, applied to a she-camel, *Prepared for journeys: or having an inclination to one side, by reason of her briskness, or sprightliness.* (TA.) [See أَوْرٌ.] — See also زَوْرٌ.

زَيْرٌ, in the K زَيْرٌ: see art. زِيرٌ.

زَاوَةٌ The حَوْصَلَةُ [or *crop*] (AZ, K) of a bird; (AZ, TA;) as also زَاوْرَةٌ, (K, TA,) with fet-ḥ to the و, (TA,) [in the CK زَاوْرَةٌ,] and زَاوْرَةٌ (K, TA) [in the CK زَاوْرَةٌ]: and زَاوْرَةُ الْقَطَا *The receptacle in which the [bird called] قَطَا carries water to its young ones.* (TA.) = *زَاوَةُ الْأَسَدِ The thicket, wood, or forest, or bed of reeds or canes, (أَجْمَةٌ), that is the haunt of the lion:* so called because of his frequenting it. (IJ.) [See also زَاوَةٌ, in art. زَارٌ.] And زَارٌ *A thicket, wood, or forest, (أَجْمَةٌ), containing [high coarse grass of the kind called] حَلْفَاءَ, and reeds or canes, and water.* (TA.) — † *A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty.* (TA.) [See, again, زَاوَةٌ, in art. زَارٌ.]

زَوْرَةٌ *A single visit.* (S, TA.) = *Distance; remoteness:* (S, K:) from الزَّوْرَارُ. (S.) A poet (Ṣakhr El-Ghei, TA) says,

وَمَا وَرَدْتُ عَلَى زَوْرَةٍ

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, عَلَى زَوْرَةٍ, in this ex., accord. to one relation زَوْرَةٌ, but the former is the better known, means *upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper.* (TA.)

زَيْرَةٌ *A manner of visiting.* (K.) One says, فُلَانٌ حَسَنُ الزَّيْرَةِ *Such a one is good in his manner of visiting.* (TA.)

زَوَارٌ (AA, S, K) and زَيْرَاتٌ (IAḡr, K) *A rope, or cord, which is put between the camel's fore-girth and hind-girth, (AA, S, K,) to prevent the hind-girth from hurting the animal's ثِيل, and so causing a suppression of the urine:* (AA, TA:) pl. أَزْوَرَةٌ. (S, K.) In a trad., Ed-Dejjál is described as bound with أَزْوَرَةٌ; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, † *Anything that is a [means of] rectification to another thing, (K,) and a defence, or protection;* (IAḡr, K;) like the زَيْر of a beast. (IAḡr.)

زَيْرَاتٌ: see زَوَارٌ: = and see art. زِيرٌ.

زَوِيرٌ and زَوِيرٌ: see زَوْرٌ.

زَوْرٌ: see what next follows, in two places.

زَوْرٌ زَوْجٌ *A man who visits much:* a poet says,

\* إِذَا غَابَ عَنِّي بَعْلِي لَمْ أَكُنْ لَهَا \*  
\* زَوْرًا وَلَمْ تَأْتِنِ إِلَيَّ كِلَابَهَا \*

[When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me]. (TA.)

زَائِرٌ *A person visiting; a visiter:* (S,\* Mḡb, K:\*) fem. زَائِرَةٌ: (Sb:) pl. زَائِرُونَ, masc., (S, K,) and زَائِرَاتٌ, fem., (S, Mḡb,) and زَوَارٌ, masc., (S, Mḡb, K,) and زَوْرٌ, masc., (K,) and fem.: (Sb, S, Mḡb:) and زَوْرٌ signifies the same as زَائِرٌ (A, Mḡb, K, TA) and زَائِرَةٌ (TA) and زَائِرُونَ (S, A, K, TA) and زَائِرَاتٌ; (S, A, Mḡb, TA;) being originally an inf. n.; or, as syn. with زَائِرُونَ, it is a quasi-pl. n.; by some called a pl. of زَائِرٌ. (TA.)

It is said in a trad., إِنَّ لَزَوْرِكَ عَلَيَّ حَقًّا [Verily there is to thy visiter, or visiter, a just claim upon thee]. (TA.) [And hence,] زَوْرٌ also signifies *A phantom that is seen in sleep.* (K.)

زَاوْرَةٌ }  
زَاوْرَةٌ } see زَاوَةٌ; the former, in two places.

أَزْوَرٌ *Inclining;* (K;) *crooked; wry; distorted:* (A:) [fem. زَوْرَاءُ:] pl. زَوْرٌ. (K.) — *Having that kind of distortion in the زَوْرٌ (or middle of the breast [ḡc.] TA) which is termed زَوْرٌ. (K, TA.) — A dog whose breast (جَوْشَنٌ) is narrow, (K,) and the كَنْكَلُ [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed.* (TA.) — *A wry neck.* (TA.) — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زَوْرٌ:]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زَوْرٌ. Hence, app.] الزَّوْرَاءُ is a name of Certain camels (مَالٌ) that