

(TA:) pl. masc. **أَزْوَالٌ** (K, TA) and fem. **زَوَلَاتٌ**; the former applied to young men, and the latter to young women. (TA.) — *Courageous*; (K, TA:) in consequence of whose courage, men are abashed (**يَتَزَايَلُونَ** [as though **زَوَلٌ** in this sense belonged to art. **زِيل**]). (TA.) — And *Liberal, bountiful, munificent, or generous*: (K, TA:) pl. **أَزْوَالٌ**. (TA.) — † *A wonder, or wonderful thing*: (S, K, TA:) pl. **أَزْوَالٌ**. (S.) One says, **هَذَا زَوَلٌ مِنْ** **سَيْرِ زَوَلٍ** † *This is a wonder of the wonders.* (TA.) And one says also, [using it as an epithet,] **سَيْرُ زَوَلٍ** † *A journeying, or pace, wonderful in respect of its quickness and briskness or lightness*: and **شَتْوَةُ زَوَلَةٍ** † *A winter, or winters, wonderful in respect of the severity and cold thereof.* (TA.) [See also **أَزْوَلٌ**.] — † *A trial, or an affliction*; syn. **بَلَاءٌ**. (K.) — † *A form, or figure, that appears in the night* [and by which one is frightened: see **مَزَاوِلٌ**]. (TA.) † *A form, or figure, of a man or some other thing, that one sees from a distance*: or *a person*: syn. **شَخْصٌ**. (K, TA:) as also **زَائِلَةٌ**: see 1, near the end of the paragraph. (TA.) — The **فَرْجُ** [i. e. the anterior pudendum, or the pudenda,] of a man. (K.) One says, **كَشَفَ زَوَلَهُ** [*He uncovered his* **فَرْجُ**]. (TK.) — And *A hawk*. (K.)

زَوَلٌ (S, Mṣb, K) and **زَوِيلٌ** (K) are inf. ns. of **زَالٌ** [q. v.]. (S, Mṣb, K.) — And all signify *Motion, commotion, or agitation*. (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] **زَالٌ** or **زَوَالَةٌ**, or **زَوَالَةٌ** (accord. to different copies of the K.) or **زَوَالٌ** (S in art. **زِيل**, and TA,) and **أَزَالٌ** (S in art. **زِيل**, and K and TA,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning *May his motion cease*; [and hence, *may he continue where he is, or continue in life*:] and, as expl. by ISk, the [second and] third and fourth [lit.] signify *May [He i. e.] God cause his motion to cease*; [and hence, *may He, or God, put an end to his life*:] these phrases being similar to the saying **أَسْكَنْتَ اللَّهَ نَاسْتَهُ**. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aqshā says,

* **هَذَا النَّهَارُ بَدَأَ لَهَا مِنْ هَبِهَا** *
* **مَا بَالُهَا بِاللَّيْلِ زَالٌ وَزَوَالٌ** *

(S, TA.) [app. meaning *This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion and induce her to absent herself*, **بَدَأَ**, I suppose, being understood after **لَهَا**, like as it is after **لَهَا** in the Kur xii. 35,) in consequence of her anxiety: *what will be her case in the night? may it (her phantom) be absent, like as she is absent*: for] the meaning is said to be, **زَالٌ الْخَيَالُ زَوَالٌ**: IAqr says, he disliked the phantom only because it roused his desire: or [Zāl may be here syn. with

أَزَالٌ, so that] the meaning may be **اللَّهُ زَوَالٌ** [may God make her motion to cease]; and this is corroborated by the reading of AA, **زَوَالٌ**, in the nom. case, [i. e. **زَوَالٌ** † *may her motion cease*;] which makes this an instance of [the license termed] **الْإِقْوَامُ**: this, he says, is an old proverbial phrase of the Arabs, and El-Aqshā has used it as he heard it: others than AA read [Zawāl], in the accus. case, without **إِقْوَامٌ**, holding the meaning to be, *may her phantom be absent from us in the night like as she herself is absent in the day-time.* (TA.) † **زَوِيلٌ** † **زَوِيلَةٌ**, likewise, means *His motion ceased, or may his motion cease*: or, accord. to Z, *he became fixed, or motionless, from fear*; or *may he become so.* (TA in art. **زِيل**.) [See also another rendering of this phrase in the next paragraph.] One says also, **أَخَذَهُ الزَّوِيلُ** † **وَالْعَوِيلُ** (K, TA,) and *disquietude of mind*, (TA,) and *wailing, or raising of the voice in weeping, overcame him.* (K, TA.) — See also the next paragraph, in three places.

زَوِيلٌ: see the next preceding paragraph, in three places. — Also *The side*; syn. **جَانِبٌ**; and so **زَالٌ** † **زَوِيلٌ** † **زَوَالٌ** and **زَوَالَةٌ** † **زَوَالَةٌ**, meaning [app. *His side became in a state of commotion, or it quivered*,] by reason of fright: (K:) [or] **زَوِيلٌ** signifies the heart: so in the saying, **زَوِيلٌ** † **زَوِيلٌ** [*His heart became removed from its place*]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also **زَوَالَةٌ** † **زَوَالَةٌ** (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,

* **وَيَضَاءٌ لَا تَنْحَاشُ مِنَّا وَأَمَّا** *
* **إِذَا مَا رَأَيْنَا زَيْلٌ مِنَّا زَوِيلَهَا** *

meaning **زَيْلٌ قَلْبَهَا مِنَ الْفَرْعِ** [i. e. *And a white thing (the egg which he is describing) will not take fright, and flee from us, or will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence of the approach of us*]: (S in art. **زِيل**, and Meyd:) or, as some relate it, **زَوَالٌ** † **زَوَالٌ** [which means *her heart quits its place &c.*]: (TA:) and the former reading may mean the same as this. (IB, TA in art. **زِيل**.)

زَوَالٌ Having much **زَوَلٌ**, i. e. *motion*. (TA.) — Accord. to J, it occurs in an **أَرْجُوزَةٌ**, cited by AA, as meaning *That moves much in his gait, but traverses a short space*: but the right word in this case is **زَوَاكٌ**, as is shown by the rhyme. (IB, K.)

زَوِيلٌ, with damm, [app. **زَوِيلٌ**, like **زَوِيلٌ** &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] *A thing like a ladle, belonging to sailors.* (TA.)

زَائِلٌ [Going away; passing away; departing; transient; shifting; becoming remote, or absent; ceasing to be or exist; nonexistent: &c.: part. n.

of **زَالٌ**, q. v.]. — [Hence,] **لَيْلٌ زَائِلٌ النُّجُومِ** [properly *A starless night, or night of which the stars are absent*: but expl. as meaning] † *a long night.* (Z, TA.) — **زَالٌ زَائِلٌ الْعَقْلِ**: see 1.

زَائِلَةٌ [from **زَائِلٌ**, the **ة** being affixed to transfer the word from the category of epithets to that of substantives,] *Whatever has a soul*, (K, TA,) of animals; *that moves (يَزُولُ) from its place*: (TA:) or *anything that moves*; (K, TA:) *that does not remain fixed in its place*; applied to a man and to other things. (TA.) — **زَوَائِلٌ** is its pl.: (TA:) and signifies [particularly] *Animals of the chase*. (K, TA.) — And [hence,] † *Women*. (O, K, TA.) One says **رَجُلٌ رَامِي الزَّوَائِلِ** † *A man knowing in respect of the diseases, or faults, (أَذْوَاءُ) of women*: (O:) or † *skilful in the making of women to incline to him*: whence the saying of Ibn-Meiyādeh,

* **وَكُنْتُ أَمْرًا أَرْمِي الزَّوَائِلَ مَرَّةً** *
* **فَأَصْبَحْتُ قَدْ وَدَعْتُ رَمَى الزَّوَائِلِ** *

† [And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) — Also † *The stars*: (K, TA:) because of their motion from the east and the west in their revolving. (TA.) — See also 1, near the end of the paragraph; and **زَوَلٌ**, last sentence but three.

زَوَلٌ (S, TA) has an intensive signification [i. e. † *A great wonder*; or *a very wonderful thing*]: (TA:) [or *a wonderful event that happens to one, preventing his fleeing*;] accord. to Abu-Semh, **أَزْوَلٌ** denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

مَزْوَلَةٌ *A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian*: [a sun-dial: used in this sense in the present day:] a vulgar term: pl. **مَزَاوِلٌ**. (TA.)

مَا زَالٌ هَذَا **مَزَاوِلٌ** pass. part. n. of 3: one says, **هَذَا هَذَا** † **الْأَمْرُ مَزَاوِلًا بِأَيْدِيهِمْ** † [*This affair ceased not to be striven, or sought, to be accomplished by means of their hands*]. (TA.) — Also *Frightened by a* **زَوَلٌ**, i. e. *a form, or figure, appearing in the night*. (TA.)

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1. **زَانَةٌ**, aor. **زَوْنَةٌ**, is a dial. var. of **زَانَةٌ** having for its aor. **يَزِينُهُ**. An Arab woman of the desert is related to have said to IAqr, **إِنَّكَ تَزُونُنَا إِذَا** † **تَرِينُنَا** [i. e. *Verily thou gracest us when thou comest to us* (عَلَيْنَا)]. (TA.)

زَانٌ Indigestion; syn. **بَشْمٌ**; for **التَّشْمُ** in the copies of the K is a mistranscription for **البَشْمُ**; (TA:) expl. by Ed-Dubeyreeyeh as syn. with **تَشْمَةٌ**; as in the phrase, **لَيْسَ يَشْكُو الزَّانَ** [*He does not complain of indigestion*]: (Fr, TA:) and so