conceited [*in her gait*]. (Ṣ.) Hence, (TA,) الزَّائِفُ signifies *The lion*; as also ▼ الزَّيَّافُ; (O, Ḳ;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) ═ Also, and ▼ زَيْفٌ, (Ṣ, Kr, Mgh, O, Mṣb, Ḳ,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (Ḳ,) applied to a dirhem, or piece of money, (Ṣ, Mgh, O, Mṣb, Ḳ,) to gold and to silver, (Ḥar p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Ḥar ubi suprà:) or *such as are rejected*, or *returned*, *because of adulterating alloy therein*: (Mgh, O, Ḳ:) or, as some say, *such as are less bad than what are termed* بَهْرَج, being *such as are rejected by* [*the officers of*] *the government-treasury*; whereas the بهرج are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زِيَافٌ and أَزْيَافٌ, (O, Ḳ,) [the latter a pl. of pauc.,] or the pl. of ▼ زَيْفٌ is زُيُوفٌ, and the pl. of زَائِفٌ is زُيَّفٌ: (Mgh,* Mṣb:) accord. to some, the زُيُوف are *such as are done over with a compound of quicksilver and sulphur*. (Mṣb.) [It is implied in the Mṣb that ▼ زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى القَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا *
* وَفِى القَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ *

[*Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.*] (TA.)

زيق

5. تزيّق *He ornamented*, or *adorned*, *himself*, *and applied* كُحْل *to his eyes*: (Ḳ:) or تزيّقت, said of a woman, (JK, Ṣ, O,) like تزيّغت, (Ṣ, O,) *she ornamented*, or *adorned*, *herself*, (JK, Ṣ, O,) *and applied* كُحْل *to her eyes*, (Ṣ, O, TA,) and some add, *and decked herself with apparel*: accord. to Z, it is from الزوق; [app. meaning الزُّوَقُ, syn. with الزَّاوُوقُ; or from زَوَاقٌ, (see 2 in art. زوق, last sentence,) so that it is originally تزوّقت;] or it may be from زيق, [i. e. زِيقٌ,] with ى, [meaning the "builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,"] because she who embellishes herself makes her state right by adornment. (TA.)

زِيقٌ The *part*, of a shirt, *that surrounds the neck*: (Ṣ, Ḳ:) the *collar* of a shirt: (KL:) or the *border of a collar*; (MA;) or the *hemmed border* of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. زِهْ:] J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) ═ [Hence, † The *surrounding edge* of the eyelid. (See حِتَارٌ.)] ═ And The *string*, or *line*, *of the builder*, [also called زِيجٌ, q. v., *with which he makes even the rows of stones*, or *bricks*, *and*] *with which the building is proportioned*. (JK.) ═ زِيقُ الشَّيَاطِينِ, expl. by Lth as meaning *A certain thing that flies in the air, called by the Arabs* لُعَابُ الشَّمْسِ, [i. e. *the fine filmy cobwebs termed gossamer*,] is a mistake for رِيقُ الشَّيَاطِينِ, with رَآء. (Az, O, Ḳ.*)

زيل

1. زَالَهُ is syn. with أَزَالَهُ, q. v. (Ṣ, Mṣb, Ḳ.) ═ زال زَوَالَهُ, or زال اللّٰهُ زَوَالَهُ; and زال زَوَالَهَا: see زَوَالٌ, in art. زول. And زِيلَ زَوِيلُهُ and زَوِيلُهَا and زَوَالَهُ: see زَوِيلٌ, in art. زول; and for the first, see also زَوَالٌ, in that art. ═ زِلْتُهُ, (Ṣ, Ḳ,) aor. أَزِيلُهُ, inf. n. زَيْلٌ, (Ṣ,) [first pers. of زَالَهُ,] signifies also *I put it*, or *set it*, *apart*, *away*, or *aside*; *removed it*; or *separated it*; (Ṣ, Ḳ, TA;) namely, a thing, (Ṣ, TA,) from another thing: (TA:) and ▼ ازالهُ also signifies *he separated it*; like زَالَهُ. (TA.) See also 4. One says, زِلْ ضَأْنَكَ مِنْ مِعْزَاكَ *Remove*, or *separate*, *thy sheep from thy goats*. (Ṣ,* TA.) And ▼ زِلْتُهُ فَلَمْ يَنْزَلْ *I separated it* [partly], *but it did not become* [wholly] *separated*. (Ṣ, Ḳ.) ═ مَا زَالَ يَفْعَلُ كَذَا (Ṣ in art. زول, and Mṣb,) is like مَا بَرِحَ, both in its [original] measure, [which is مَا زِيلَ accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing*, or *he continued to do such a thing*, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase مَا زَالَ زَيْدٌ قَائِمًا *Zeyd ceased not to be*, or *continued to be*, *standing*]: (Mṣb:) [using the first pers.,] one says, مَا زِلْتُ أَفْعَلُهُ [and مَا زَلْتُ, as appears from what follows], meaning مَا بَرِحْتُ [i. e. *I ceased not to do it*, or *I continued to do it*], (Ḳ,) aor. أَزَالُ [supposing the measure of the pret. to be originally فَعِلْتُ] (Mṣb, Ḳ) and أَزِيلُ [supposing the measure of the pret. to be originally فَعَلْتُ]: (Ḳ:) the verb is seldom [in the Mṣb "never"] used without a negative particle: (Az, TA:) one says زِلْتُ أَفْعَلُ meaning مَا زِلْتُ أَفْعَلُ; but this is rare: (Ḳ:) and مَا زِيلَ يَفْعَلُ كَذَا, (Ṣ, Mṣb, Ḳ,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (Ṣ, TA,) as is meant in [some of the copies of] the Ḳ by the addition عَنْهُ, though Akh is not mentioned in what precedes. (TA.) The verb in مَا زَالَ and لَا يَزَالُ is used in the manner of كَانَ in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in مَا زَالَ زَيْدٌ قَائِمًا, expl. above]; but one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا, like as one says, مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا; for زَالَ denotes a negation, [meaning *he did not* a thing, or *he was not* doing &c.,] and مَا and لَا denote negation, and two negations together denote an affirmation; so that ما زال is affirmative like كَانَ; and as one may not say, كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, so one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا. (Er-Rághib, TA.) One says also, مَا زِلْتُ وَزَيْدًا and مَا زِلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذٰلِكَ [*I desisted not with Zeyd until he did that*], (Sb, Ḳ,* TA,) inf. n. زِيَالٌ. (Sb, TA.) لَمْ يَزَلْ [*He*, or *it*, *has not ceased* to be &c., i. e., *has ever been* &c., (see أَزَلُّ,)] is said of God, as meaning *He has never been nonexistent*; and لَا يَزَالُ, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies "it ceased to be" or "exist," &c.,] differ in their components; the latter being composed of ز و ل; and this, of ز ى ل: or the incomplete is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from زَيِلَ or زَوِلَ,] after its having been [originally زَوَلَ,] with fet-ḥ: or it is from زَالَهُ, aor. يَزِيلُهُ, meaning "he put it," or "set it, apart," &c. (Ḳ.)

2. زَيَّلَهُ, (Ṣ, Ḳ,) inf. n. تَزْيِيلٌ, (Ṣ,) *He separated it* [i.e. a company of men, or an assemblage of things,] *much* (Fr, Az, Ṣ,* Ḳ,* TA,) [or *greatly*, or *widely*; or *dispersed it*;] differing in degree from زَالَهُ like as مَيَّزَهُ does from مَازَهُ. (TA.) Hence, فَزَيَّلْنَا بَيْنَهُمْ [*And we will separate them widely, one from another*], (Fr, Az, Ṣ, Ḳ, TA,) in the Ḳur [x. 29]; (Fr, Az, Ṣ, TA;) where some read ▼ فَزَايَلْنَا بَيْنَهُمْ; like لَا تُصَعِّرْ and لَا تُصَاعِرْ [in the Ḳur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce دُونَ.] زَيَّلْتُ is of the measure فَعَّلْتُ because its inf. n. is as above; for were it فَيْعَلْتُ, one would say زَيَّلَةٌ [of the measure فَيْعَلَةٌ]. (Ṣ.) ═ تَزْيِيلٌ is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lḥ, Ḳ.)

3. زايلهُ, (Ṣ, Mṣb, Ḳ,) inf. n. مُزَايَلَةٌ and زِيَالٌ, (Ṣ, Ḳ,) *He separated himself from him*. (Ṣ, Mṣb, Ḳ. [See also 1 in art. زول, last signification.]) One says, خَالِطُوا النَّاسَ وَزَايِلُوهُمْ, meaning [*Mix ye with men in familiar*, or *social*, *intercourse*, *and*] *separate yourselves from them in deeds*, or *actions*. (TA.) ═ زَايَلَتْهُ بِوَجْهِهَا *She veiled her face from him*. (IAạr on the authority of Ibn-Ez-Zubeyr, TA in art. برز.) [See also 6.] ═ زَايَلْنَا بَيْنَهُمْ: see 2. And see also what next follows.

4. ازالهُ (Ṣ, Mṣb, Ḳ) مِنْ مَكَانِهِ (Ṣ) or عَنْ مَكَانِهِ, (Ḳ,) inf. n. إِزَالَةٌ (Ḳ) and إِزَالٌ; (Lḥ, Ḳ;) and ▼ زَالَهُ, (Ṣ, Mṣb, Ḳ, and Ḥar p. 393,) aor. يَزِيلُهُ, (Ṣ, Ḳ, and Ḥar ubi suprà,) or يَزَالُهُ, like يَنَالُهُ, (Mṣb,) inf. n. زَيْلٌ, (Ṣ, Ḳ, Ḥar,) or زِيَالٌ; (Mṣb;) both signify the same; (Ṣ, Mṣb, Ḳ;) *He removed it* [*from its place*; as the former is expl. in art. زول]; (Mṣb in explanation of both, and Ḥar ubi suprà in explanation of the latter;) and so ▼ زَايَلَهُ, of which the primary signification is that first assigned to it in the next preceding paragraph. (Ḥar ubi suprà.) See also 1, fourth sentence. [And see 4 in art. زول.]

5. تزيّلوا, (Ṣ,* Mṣb, Ḳ,) inf. n. تَزَيُّلٌ and ▼ تَزْيِيلٌ, (Ḳ,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Ḥijáz, mentioned by Lḥ; (TA;) and ▼ تزايلوا, inf. n. تَزَايُلٌ; (Ḳ;) *i. q.*

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