

تَفَرَّقُوا [i. e. *They became separated much, or greatly, or widely; or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another*]: (S, K:) [for] تَفَرَّقُوا signifies التَّبَايُنُ: (S, K:) تَفَرَّقُوا is syn. with تَمَيَّزُوا: thus in the Kur [xlvi. 25], where it is said, لَوْ تَفَرَّقُوا لَعَذَّبْنَا كَفَرُوا [Had they been widely separated, one from another, we had assuredly punished those who disbelieved]: (Msb, TA:) and some here read تَفَرَّقُوا. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence,] التَّفَرَّقُوا signifies also الإِحْتِمَامُ; (K, TA;) a tropical meaning: (TA:) one says, تَفَرَّقُوا عَنْهُ [i. e. *He was, or became, abashed at him*]: (O, TA:) because the مُحْتَشِر separates himself, and shrinks, from another. (TA.) — [See also مُتَفَرِّقَةٌ, whence it seems that one says, of a woman, تَفَرَّقَتْ, meaning *She veiled her face from men*: see likewise 3.]

7. انزَال It was, or became, put, or set, apart, away, or aside; removed; or separated; (S, K:) عَنْهُ [from him, or it]. (TA.) One says, فَلَمَّ يَنْزُلُ: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

زَيْل Width between the thighs; (S, K:) like فَجَجَ. (S.)

أَزِيلُ (K,) or أَزِيلُ الفَخْدَيْنِ, occurring in a trad., (TA,) *Having the thighs wide apart.* (K, TA.)

مَزِيلٌ A man acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also مُزِيلٌ: (K:) or vehement in altercation, or litigation, who shifts (يُزَوِّلُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مِخْلَطًا مَزِيلًا [One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)

مُزِيلٌ: see the next preceding paragraph.

الحَبِيبُ المَزَائِلُ [a mistranscription for الحَبِيبُ] means البَائِنُ [i. e. *The beloved, or the friend, who is in a state of separation, or disunion*]. (TA.)

مُتَفَرِّقَةٌ A woman who veils her face from men. (IAth on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. بجز.)

زين

1. زَانَهُ (S, MA, Msb, K,) aor. يَزِينُهُ (Msb,) inf. n. زَيْنٌ; (MA, Msb, KL, TA;) and زَيْنَهُ (S, MA, Msb, K,) inf. n. تَزِينٌ; (Msb, KL, TA;) and أَزَانَهُ (Msb, K,) and أَزَيْنَهُ (K,) Bk. I.

which is its original form, (TA,) inf. n. إِزَانَةٌ; (Msb;) signify the same; (S, MA, Msb, K;) *He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it.* (MA, KL, PS: [and the like is indicated in the S and Msb and K.]) [انهُ said of a quality, and of an action, and of a saying, is best rendered *It adorned him, or graced him, or was an honour to him; contr. of شَانَهُ*; as is indicated in the S and K: and sometimes means *it was his pride*: and زَيْنُهُ means as expl. above: and *he embellished it, dressed it up, or trimmed it*; said in this sense as relating to language: and *he embellished it, or dressed it up, namely, an action &c. to another (لِغَيْرِهِ)*; often said in this sense of the Devil; (as in the Kur vi. 43, &c.;) i. e. *he commended it to him*:] كَذَا and زَانَهُ [Such a thing adorned him, &c.,] are expl. as said when one's excellence [فَضْلُهُ, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and تَزِينٌ لِأَلْفٍ لِلأَشْيَاءِ [God's adorning, &c., of things] is sometimes by means of his creating them مُزِينَةً [i. e. adorned, &c.]; and تَزِينٌ لِلنَّاسِ [The adorning, &c., of men], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, زَانَهُ الحُسْنُ [Beauty adorned, or graced, him, or it]. And Mejnoon says,

* فَمَا رَبِّ إِذْ صَبَّرْتَ نَيْلِي لِي الْهَوَى *
* فَزِنِي لِعَيْنَيْهَا كَمَا زِنْتَهَا لِيَا *

[And, O my Lord, since Thou hast made Leylâ to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, مِنَ الْهَوَى in the place of لِي الْهَوَى. [The reading in the S means of the objects of love: for هَوَى, being originally an inf. n., may be used alike as sing. and pl.]) تَزِينٌ لِأَلْفٍ لِلأَشْيَاءِ [means *The setting off, or commending, of a commodity in selling; and*] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. أَزَيْنَهُ and أَزَانَهُ: see 1, first sentence. — See also the paragraph here following.

5. تَزِينٌ and أَزْدَانٌ (S, K,) the latter of the measure أَفْتَعَلَ, [originally أَزَيْنٌ, and then أَزْدَانٌ] (S,) quasi-pass. verbs, [the former of زَيْنَهُ and the latter of زَانَهُ,] (K,) signify the same; (S;) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced;] as also أَزَيْنٌ (S, K,) [a variation of the first, being] originally تَزِينٌ, the ت being made quiescent, and incorporated into the ز, and the ل being prefixed in order that the inception may be perfect; (S, TA;) and أَزَيْنٌ; and أَزْدَانٌ. (K.) One says, أَزَيْنَتْ الأَرْضَ بَعْثِيهَا [perhaps a mistranscription for أَزَيْنَتْ, *The earth, or land, became adorned,*

&c., with, or by, its herbage]; as also أَزَيْنَتْ, originally تَزِينَتْ [as expl. above]; (S;) and some, in the Kur x. 25, read تَزِينَتْ; and some, إِذَا طَلَعَتِ الجَبَّةُ أَزِينَاتٌ. (Bd.) And they said, أَزِينَتْ الجَبَّةُ (the Tenth Mansion of the Moon) rises aurorally, the palm-tree becomes garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تَزِينٌ is said of language, as meaning *It was embellished, dressed up, or trimmed*: and of an action &c., as meaning *it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil.*] — And تَزِينٌ also signifies *He adorned, ornamented, decorated, decked, &c., himself.* (MA, KL.) [Hence,] تَزِينٌ بِالْبَاطِلِ [He invested himself with that which did not belong to him]. (S and TA in art. شبع.)

8. أَزْدَانٌ, originally أَزَيْنٌ: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.
11: }

زَوْنٌ: see art. زون.

زَيْنٌ [as an inf. n., and also as a simple subst.,] is the contr. of شَيْنٌ: (S, Msb, K:) [as a simple subst.,] i. q. زِينَةٌ, q. v.: (Har p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical, and also an intellectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of شَيْنٌ*]: pl. أَزْيَانٌ. (K.) — Az says, I heard a boy of [the tribe called] Benoo-'Okeyl say to another, وَجْهِي زَيْنٌ وَوَجْهَكَ شَيْنٌ, meaning *My face is comely and thy face is ugly*; for وَوَجْهَكَ دُو شَيْنٌ [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says رَجُلٌ صَوْمٌ and عَدْلٌ. (TA.) — Also The comb of the cock. (S.)

زَانَةٌ [mentioned in this art. in the K]: see art. زون.

زِينَةٌ, the subst. from زَانَهُ (Msb,) signifies مَا يَتَزَيَّنُ بِهِ [i. e. *A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself*]; (T, S, K;) any such thing; (T, TA;) [any ornament, or nature, decoration, garnish, embellishment, or grace;] and so زِيَانٌ; (K;) and زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ: (Har p. 139:) accord. to El-Harâlee, زِينَةٌ denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that which is adorned [thereby]: accord. to Er-Rághib, its proper mean-