

الزُّبُرُ, [pl. of الزُّبْرُ,] and said that it means *the Book of the Law revealed to Moses (التوراة) and the Gospel and the Kur-án [together]*; and that *الذكر* means what is in heaven: (TA:) and some also read *زُبُورًا* in the Kur iv. 161 and xvii. 57. (S, TA.)

زُبْرٌ, syn. with زُبُورٌ &c.: see زُبْرٌ.

زُبْرَةٌ A piece of iron: (S, Mṣb, K:) or a big piece of iron: (TA:) pl. زُبْرٌ (S, Mṣb, K) and زُبْرٌ. (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبْرًا; (S, TA,) and زُبْرًا; (TA;) meaning قَطْعًا (S, TA,) in both cases; (Fr;) [i. e., *But they have become divided, in their state, among themselves, into parties:*] or he who reads زُبْرًا makes it pl. of زُبُورٌ, not of زُبْرَةٌ; for the measure فَعْلَةٌ does not assume the measure فَعْلٌ in the pl.; and the meaning is, *they have made their religion [to be founded upon] various books:* and زُبْرٌ is pl. of زُبْرَةٌ: or it may be also pl. of زُبُورٌ, and originally زُبْرٌ, being changed therefrom, like as some of the Arabs are related to have said جَدَدٌ for the pl. of جَدِيدٌ, which is originally and regularly جَدَدٌ; after the same manner as when one says رُكَبَاتٌ for رُكَبَاتٌ, and غُرَفَاتٌ for غُرَفَاتٌ: and this opinion is strengthened by AA's allowing the reading زُبْرًا and زُبْرًا and زُبْرًا; زُبْرًا being a contraction of زُبْرًا, like as عُنُقٌ is of عُنُقٌ. (IB, TA.) — The anvil (K) of a blacksmith. (TA.) = The upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. كَاهِلٌ: (K:) or the place of the كَاهِلٌ: (S:) or a certain thing rising from the كَاهِلٌ: (TA:) pl. in this sense, أَزْبَارٌ; or this is a pl. pl., as though it were pl. of زُبْرٌ, and this were pl. of زُبْرَةٌ in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زُبْرَتَهُ *He strengthened his كَاهِلٌ and his back for the affair.* (TA.) — Also, hence, (S,) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in art. لَيْدٌ;) [the mane of a lion;] the collection of hair (Lth, A, K) between the shoulder-blades of the lion &c., (K,) or upon the place of the كَاهِلٌ [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) — And [hence,] الزُّبْرَةُ † A certain asterism; (K;) two bright stars [δ and θ], (S, K,) in the كَاهِلٌ [or part of the back next the neck], (K,) or which are the كَاهِلَانِ, (S,) of Leo; (S, K;) one [namely the Eleventh] of the Mansions of the Moon: (S, K;) [also called الحَرَاتَانِ: see this word: and see القَمَرُ in art. نَزَلٌ:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.] — Also The breast, or what projects of its upper part, (syn. صُدْرَةٌ,) of any beast. (TA.)

زُبْرٌ, applied to a lion, (S, TA,) and to a man, (TA,) Strong; (AA, S, K, TA;) as also زُبْرٌ. (K.)

زُبُورٌ: see زُبْرٌ, in four places; and see زُبْرَةٌ, in two places.

زُبَيْرٌ: see زُبْرٌ. = Applied to a ram, Bulky: (Lth, TA:) or large in the زُبْرَةٌ [q. v.]: or compact. (TA.) — Applied to a man, Strong: and also acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent. (TA.) = Also A calamity, or misfortune; (Fr, K;) and so زُبُورٌ, (Moḥammad Ibn-Hābeeb, TA,) which has been said to have this meaning in a verse of Ibn-Aḥmar cited below voce زُبَيْرٌ. (TA.) = And Black mud; or black fetid mud. (Sgh, K.)

زَابِرٌ } see the next paragraph.
زُؤْبِرٌ }

زُبَيْرٌ (S, and K in art. زَابِرٌ, in the CK [erroneously] written زُبَيْرٌ,) and زُبَيْرٌ, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, * TA,) and زُؤْبِرٌ and زُؤْبِرٌ and زُؤْبِرٌ, (K in arts. زَابِرٌ and زُبَيْرٌ,) as also زَغْبِرٌ or زَغْبِرٌ (as in two different copies of the K in art. زَغْبِرٌ) or زَغْبِرٌ (as in another copy of the K and in the O and TA in the same art.) and زَغْبِرٌ (accord. to a copy of the K in that art.) or زَغْبِرٌ, (O and TA in that art., and so accord. to one copy of the K,) [The nap, or villous substance, upon the surface of a garment, or piece of cloth;] what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] خَزْرٌ; (S, TA;) the زُبَيْرٌ of [the kind of cloth called] خَزْرٌ, and of a قَطِيفَةٌ, and of any garment, or piece of cloth; (Lth, TA;) the زَغْبِرٌ of a garment, or piece of cloth; (AZ, TA;) or what appears of the دَرَزٌ [q. v., here meaning nap, or villous substance,] of a garment, or piece of cloth. (IJ, K.) [Hence] one says, ذَهَبَتِ الْأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زُبَيْرَهُ † [lit. Days took away its freshness, and shook off its nap]; meaning its age became old. (A, TA.) And أَخَذَهُ بِزُبَيْرِهِ (S, A, K) and زَابِرِهِ (S, K) and زُبَيْرِهِ, (K,) as also زَغْبِرِهِ, (S, and K* in art. زَغْبِرٌ,) and زُؤْبِرِهِ, incorrectly written in the K زُؤْبِرِهِ, (TA,) † He took it altogether, (S, A, K,) leaving nothing of it. (S.) Ibn-Aḥmar says,

* وَإِنْ قَالَ عَاوٍ مِنْ مَعَدٍّ قَصِيدَةٌ *
* بِهَا جَرَبٌ عَدَّتْ عَلَى بَزُوبِرَا *

i. e. † [And if a howler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether, (S, * L,) when I have not been the author of it: (L:) the last word, accord. to Aboo'Alē [El-Fārisec], being imperfectly decl. because made a proper name for the قَصِيدَةٌ, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name

for a bitch (كَلْبَةٌ [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ عَاوٍ مِنْ تَوَخُّعٍ: in the TA, the former reading is given, except that عَاوٍ is put in the place of عَاوٍ.]

One says also, رَجَعَ بِزُؤْبِرِهِ † He returned disappointed, or unsuccessful; (TA;) without having obtained anything; (K, TA;) and without having accomplished his want. (TA.)

زُؤْبِرٌ: see زُبَيْرٌ: = and see also زُبَيْرٌ, in four places.

زُؤْبِرٌ: see زُبَيْرٌ.
زُبَيْرِيٌّ: } see art. زُبَيْرٌ.
زُبَيْرٌ: }
زُؤْبِرٌ: }

زُبَيْرٌ: أَخَذَهُ بِزُؤْبِرِهِ: see زُبَيْرٌ.

زُبَيْرٌ and مُزْبِرَانِيٌّ (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مُزْبِرٌ, which is a mistake, TA) Large in the زُبْرَةٌ [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khālid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مُزْبِرَانِيٌّ: the 'em. of the former is زُبَيْرَانِيٌّ. (TA.) — Also the former, Annoying, or hurting. (Sgh, K.) — قَدَّ هَاجَتْ زُبْرَاءُ [Zebrā has become excited], (S,) or هَاجَتْ زُبْرَاؤُهُ His anger has become excited, is said of any man when this has been the case: (TA:) [it is said that] Zebrā was a clamorous and foul-tongued slave-girl of El-Aḥnaf Ibn-Kays; and when she was angry, he used to say, قَدَّ هَاجَتْ زُبْرَاءُ: and it became a proverb. (S, TA.)

تَزْبِيرَةٌ: see 1.

مُزْبِرٌ A writing-reed; (S, A, K, TA;) a reed with which one writes. (TA.)

مُزْبِرَةٌ: see art. زُبَيْرٌ.

أُزْبِرَانِيٌّ: see زُبَيْرٌ.

بُئْرٌ مُزْبُورَةٌ A well cased, or walled internally, with stones. (S.) — See also زُبْرٌ.

مُزْبِيرٌ and مُزَابِرٌ (S, K) and مُزُؤْبِرٌ and مُزُؤْبِرٌ, (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, having nap (زُبْرٌ) upon it: (S, K:) [or the second and fifth and sixth, having its nap made to come forth:] or the first is applied to a man [as meaning making to have its nap come forth; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مُزُؤْبِرٌ } see the next preceding paragraph.
مُزُؤْبِرٌ }