

portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is applied to any one of the four quarters of the year; (Mṣb, TA;) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الرَّبِيعُ, but vulgarly الخَرِيفُ; called by the former name because the first rain is therein, giving growth to [the herbage called] الربيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشِّتَاءُ; and commences when the sun enters Capricornus: the third [i. e. spring] is الصَّيْفُ, vulgarly called الرَّبِيعُ; and commences when the sun enters Aries: the fourth [i. e. summer] is القَيْظُ, vulgarly called الصَّيْفُ; and commences when the sun enters Cancer: (Mṣb:)\*

\* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.

THE QUARTERS.		THE SIX SEASONS.	
OLDER NAMES.	LATER NAMES.		
Together called by some	الخَرِيفُ : الرَّبِيعُ Autumn.	Sept.	الخَرِيفُ
		Oct.	
		Nov.	
		Dec.	
and الشِّتَاءُ الرَّبِيعُ.	الشِّتَاءُ Winter.	Jan.	الرَّبِيعُ الْأَوَّلُ رَبِيعُ الْكَلَاءِ
		Feb.	
		Mar.	
		Apr.	
Together called by some	الرَّبِيعُ : الصَّيْفُ Spring.	May	الصَّيْفُ
		June	
		July	
		Aug.	
الصَّيْفُ.	الصَّيْفُ : القَيْظُ Summer.	Sept.	الرَّبِيعُ الثَّانِي رَبِيعُ التِّمَارِ

THE MONTHS.		THE PERIODS OF RAIN.	
11. ذُو الْقَعْدَةِ	Sept.	الرَّبِيعُ	Mostly Dry.
12. ذُو الْحِجَّةِ	Oct.		
1. الْمُحَرَّمُ	Nov.		
2. صَفَرُ	Dec.		
3. شَهْرُ رَبِيعِ الْأَوَّلِ	Jan.		
4. شَهْرُ رَبِيعِ الْآخِرِ	Feb.		
5. جُمَادَى الْأُولَى	Mar.		
6. جُمَادَى الْآخِرَةَ	Apr.		
7. رَجَبُ	May		
8. شَعْبَانُ	June		
9. رَمَضَانَ	July	الرَّبِيعُ	
10. شَوَّالُ	Aug.		
	Sept.		

it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (الفَلَكُ الْأَعْظَمُ): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalman:")] the pl. (of زَمَنُ, Mṣb) is أَزْمَانُ and أَزْمُنُ and (that of زَمَانُ, Mṣb) أَزْمَانَةٌ. (S, Mṣb, K.) [The dim. of زَمَنُ, i. e. زَمِينُ, see below.] In the following trad., إِذَا تَقَارَبَ إِذَا تَقَارَبَ الزَّمَانُ لَمْ تَكُنْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. :قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كَانَتْ تَأْتِينَا أَزْمَانٌ خَدِيدَةٌ, meaning [She used to come to us] in the life-time [lit. times] of Kha-deejeh. (TA.) And one says also, مَا لَقَيْتَهُ مَدٌّ زَمَانٌ, meaning [I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say مَدٌّ زَمَانٌ and مَدٌّ زَمَانٌ, or مَدٌّ زَمَانٌ and مَدٌّ زَمَانٌ]. (Lh, K, \* TA.)

(For authorities, and further information, see the words here mentioned, and more particularly نَوْءٌ and رَبِيعٌ; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الرَّبِيعُ الْأَوَّلُ and الرَّبِيعُ الثَّانِي; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وَسْمِي from the rains called الرَّبِيعُ: and for the Calendar of the Mansions of the Moon, see مَنَازِلُ الْقَمَرِ, in art. نَزَل.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Moḥammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النَّسِيءُ, at the end of every three years, until they were forbidden to do so by the Qur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Moḥammad at the pilgrimage in the tenth year of the Flight.

زَمِنٌ (S, Mgh, Mṣb, K) and زَمِينٌ (K, TA,) applied to a man, (S, Mṣb, TA,) Having, or affected with, a malady of long continuance; (Mgh, Mṣb, TA;\*) as also مُزْمِنٌ; (Har p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زَمَانَةٌ [expl. below], i. e. عَاهَةٌ: (K, TA:) or afflicted [with what is so termed]: (S:) pl. زَمِينُونَ (K, TA,) of the former, (TA,) and زَمِينِي (Mṣb, K, TA,) [likewise] of the former, (Mṣb,) or of the latter, as also زَمِينَةٌ. (TA.) — [Hence,] هُوَ فَاتِرٌ هُوَ فَاتِرٌ التَّشَاطُطِ زَمِينِ الرَّغْبَةِ [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.)

زَمِنَةٌ: see زَمِنٌ, second sentence.

زَمَانَةٌ A space, or period, or a long space or period, of time. (TA.) See also زَمِنٌ, last sentence.

زَمَانٌ: see زَمِنٌ, third sentence, and again in two places in the latter part of the paragraph.

زَمِينٌ: see زَمِنٌ.

لَقَيْتَهُ ذَاتَ الزَّمِينِ, You say, [dim. of زَمِنٌ]. You say, ذَاتَ الزَّمِينِ, meaning thereby تَرَخِي الْوَقْتِ; (S, K;) [i. e. I met him some time ago;] like as one says ذَاتَ الْعَوْبِرِ, meaning بَيْنَ الْأَعْوَامِ, ذَاتَ الْعَوْبِرِ فِي سَاعَةٍ لَهَا أَعْدَادٌ [in a time consisting of some, or several, subdivisions]: (TA:) or ذَاتَ الزَّمِينِ means مُدُّ ثَلَاثَةَ أَزْمَانٍ [three seasons ago; or, app., three or more, to ten; (agreeably with an explanation of ذَاتَ الْعَوْبِرِ voce;)] by اَزْمَانٌ being app. meant periods of two, or three, or six, months; (T in art. :ذو:) and the like is said by IAqr. (TA in art. :صبح.)

زَمَانَةٌ an inf. n. of زَمِنٌ [q. v.]. (S, \* Mṣb, K.) — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. عَاهَةٌ (S,) or عَاهَةٌ (K,) in animals: (S:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زَمِنٌ and زَمِنٌ:)] or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Har p. 315.) And i. q. ذَهْرٌ [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — Also Love. (K.)

سَاعَةٌ زَمَانِيَّةٌ A while; an indefinite short time; as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.]

مُزْمِنٌ: see زَمِنٌ.

مُزْمِنٌ Of long continuance; of long standing; over which a long time has past. (TA.) [You say مَا مُزْمِنٌ Stale water.] And سَعَالٌ مُزْمِنٌ [Chronic cough]. (K voce مَضْطَكًا.)