

(TA:) pl. masc. **أَزْوَالٌ** (K, TA) and fem. **زَوَالَاتٌ**; the former applied to young men, and the latter to young women. (TA.) — *Courageous*; (K, TA;) in consequence of whose courage, men are abashed (**يَتَزَايَلُوا** [as though **زَوْلٌ** in this sense belonged to art. **زِيلٌ**]). (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 زَوْلٌ مِّنَ الْأَزْوَالِ** † *This is a wonder of the wonders*. (TA.) And one says also, [using it as an epithet,] **سَيْرٌ زَوْلٌ** † *A journeying, or pace, wonderful in respect of its quickness and briskness or lightness*: and **شَتْوَةٌ زَوْلَةٌ** † *A winter, or winters, wonderful in respect of the severity and cold thereof*. (TA.) [See also **أَزْوَالٌ**.] — † *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 زَوْنَهُ** [*He uncovered his فرج*]. (TK.) — And *A hawk*. (K.)

**زَوْلٌ** (S, Mḡb, K) and **زَوِيلٌ** and **زَوْلٌ** (K) are inf. ns. of **زَالٌ** [q. v.]. (S, Mḡb, 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** † *or زَوَالَةٌ*, (accord. to different copies of the K,) or **زَالٌ** † *or زَوَالَةٌ*, (S in art. **زِيلٌ**, and TA,) and **أَزَالٌ** † *or زَوَالَةٌ*, (S in art. **زِيلٌ**, 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 **أَسْكَنَ اللَّهُ نَامَتَهُ**. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aʿashà says,

\* **هَذَا النَّهَارُ بَدَا لَهَا مِنْ هَمِّهَا** \*  
\* **مَا بَالُهَا بِاللَّيْلِ زَالٌ زَوَالًا** \*

(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 **بَدَأَ 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, **زَالُ الْخَيْالِ زَوَالًا**: IAqr says, he disliked the phantom only because it roused his desire: or [**زَالٌ** may be here syn. with

**أَزَالٌ**, so that] the meaning may be **اللَّهُ زَوَالًا** † [*may God make her motion to cease*]; and this is corroborated by the reading of AA, **زَوَالًا**, in the nom. case, [i. e. **زَوَالًا** † *may her motion cease*]; which makes this an instance of [the license termed] **الِاقْوَاءُ**: this, he says, is an old proverbial phrase of the Arabs, and El-Aʿashà has used it as he heard it: others than AA read [**زَوَالًا**], in the accus. case, without **اقْوَاءُ**, 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** † **زَوِيلٌ**, 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. **زِيلٌ**.) [See also another rendering of this phrase in the next paragraph.] One says also, **أَخَذَهُ الزَّوِيلُ وَالْعَوِيلُ** † *Commotion, or agitation, (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 **زَوَالٌ**: thus in the sayings, **زَالٌ** † **زَوِيلٌ** and **زَالٌ** † **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, **زِيلٌ** † **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,

\* **وَيِضَاءٌ لَا تَنْحَاشُ مِنَّا وَأُمَّهَا** \*  
\* **إِذَا مَا رَأَتْهَا زَيْلٌ مِّنَّا زَوِيلًا** \*

meaning **زَيْلٌ قَلْبَهَا مِنَ الْفَرْجِ** [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. **زِيلٌ**, and Meyd:) or, as some relate it, **زَالٌ** † **مِنَّا** † **زَوِيلًا** [which means *her heart quits its place &c.*]: (TA:) and the former reading may mean the same as this. (IB, TA in art. **زِيلٌ**.)

**زَوَالٌ** Having much **زَوْلٌ**, 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.)

**زَوِيلِي**, with dammi, [app. **زَوِيلِي**, like **قَبِيطِي** &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 الشُّجُورِ** [properly *A starless night, or night of which the stars are absent*: but expl. as meaning] † *a long night*. (Z, TA.) — **زَالٌ زَائِلٌ الظَّلِي**: 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, (أَدْوَاءُ) of women*: (O:) or † *skilful in the making of women to incline to him*: whence the saying of Ibn-Meiyadeh,

\* **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 **زَوْلٌ**, last sentence but three.

**زَوْلٌ** (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, **أَزْوَالٌ** 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.)

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

## زون

1. **زَانَةٌ**, aor. **يَزُونُهُ**, 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** † [*This affair ceased not to be striven, or sought, to be accomplished by means of their hands*]. (TA.) — Also *Frightened by a **زَوْلٌ**, i. e. a form, or figure, appearing in the night*. (TA.)

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