

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 تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا [Had they been widely separated, one from another, we had assuredly punished those who disbelieved]: (Msb, TA:) and some here read تَزَيَّلُوا. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence,] التَزَايُلُ signifies also الإِحْتِشَامُ; (K, TA) a tropical meaning: (TA:) one says, تَزَايَلُ عَنْهُ, meaning اِحْتَشَمَهُ [i. e. *He was, or became, abashed at him*]: (O, TA:) because the مُحْتَشِمٌ separates himself, and shrinks, from another. (TA.) — [See also مَتَزَايَلَةٌ, whence it seems that one says, of a woman, تَزَايَلَتْ, 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, زَيْتُهُ فَلَمْ يَنْزَلْ: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

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

أَزْيَلٌ (K,) or أَزْيَلُ الْفَحْدَيْنِ, occurring in a trad., (TA,) *Having the thighs wide apart*. (K, TA.)

مَزْيَلٌ *A man acute or sharp or quick in intellect, clever, ingenious, shifful, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also مَزْيَالٌ: (K:) or vehement in altercation, or litigation, who shifts (يَزُولُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مَخْلَطًا مَزْيَلًا [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.)*

مَزْيَالٌ: see the next preceding paragraph.

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

مَتَزَايَلَةٌ *A woman who veils her face from men*. (IAar on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. برز.)

زين

1. زَانَةٌ (S, MA, Msb, K,) aor. يَزِينُهُ (Msb,) inf. n. زَيْنٌ; (MA, Msb, KL, TA;) and زَيْنَةٌ (S, MA, Msb, K,) inf. n. تَزْيِينٌ; (Msb, KL, TA;) and أَزَانَةٌ (Msb, K,) and أَزِينَةٌ (K,) Bk. I.

which is its original form, (TA,) inf. n. زَانَةٌ; (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, PŠ: [and the like is indicated in the S and Msb and K.]) [أَزَانَةٌ 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 أَزِينَةٌ 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: [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 تَزْيِينُ اللَّهِ لِلْأَشْيَاءِ [God's adorning, &c., of things] is sometimes by means of his creating them مُزَيَّنَةٌ [i. e. adorned, &c.]; and تَزْيِينُ النَّاسِ [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 الْحُسْنَ [Beauty adorned, or graced, him, or it]. And Mejnoon says,*

* يَا رَبِّ إِذْ صَبَّرْتَ لَيْلَى لِي الْهَوَى
* فَزَيْتِي لِعَيْنَيْهَا كَمَا زَيْتَهَا لِيَا

[And, O my Lord, since Thou hast made Laylâ 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.]) تَزْيِينُ السَّلْعَةِ فِي الْبَيْعِ [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. أَزَانَةٌ and أَزِينَةٌ: see 1, first sentence. = See also the paragraph here following.

5. تَزْيِينٌ and أَزْدَانٌ (S, K,) the latter of the measure اِفْتَعَلَ, [originally أَزْتَيْنٌ, and then أَزْتَانٌ] (S,) quasi-pass. verbs, [the former of زَيْنَةٌ and the latter of زَانَةٌ,] (K,) signify the same; (S;) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced;] as also أَزْيَانٌ (S, * K,) [a variation of the first, being] originally تَزْيِينٌ, 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 أَزْيَانٌ; and أَزْيِينٌ. (K.) One says, أَزْيِينَتْ الْأَرْضُ بَعْشِبَهَا [perhaps a mistranscription for أَزْيِينَتْ, *The earth, or land, became adorned,*

&c., with, or by, its herbage]; as also أَزْيِينَتْ, originally تَزْيِينَتْ [as expl. above]; (S;) and some, in the Kur x. 25, read تَزْيِينَتْ; and some, إِذَا طَلَعَتِ الْجِبَةُ أَزْيَانَتْ. (Bd.) And they said, إِذَا طَلَعَتِ الْجِبَةُ أَزْيَانَتْ [When 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.) [تَزْيِينٌ 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 تَزْيِينٌ also signifies *He adorned, ornamented, decorated, decked, &c., himself*. (MA, KL.) [Hence,] تَزْيِينٌ بِالْبَاطِلِ [He invested himself with that which did not belong to him]. (S and TA in art. شبع.)

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

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

زَوَانٌ: 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 وَوَجْهُكَ شَيْنٌ, meaning *My face is comely and thy face is ugly; for وَجْهِي ذُو زَيْنٍ وَوَجْهُكَ ذُو شَيْنٍ [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 زَانَةٌ (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 زَيَانٌ; (K;) and زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ: (Har p. 139:) accord. to El-Harállee, 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-