

conceited [in her gait]. (S.) Hence, (TA,) **الزَيْفُ** signifies *The lion*; as also **الزَيْفُ**; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) = Also, and **زَيْفٌ**, (S, Kr, Mgh, O, Mṣb, K,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Mṣb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Har ubi suprā:) or *such as are rejected, or returned, because of adulterating alloy therein*: (Mgh, O, K:) or, as some say, *such as are less bad than what are termed* **بِهْرَج**, being such as are rejected by [the officers of] the government-treasury; whereas the **بِهْرَج** are such as are rejected by the merchants, or traders: (Mgh:) the pl. is **زَيْفَاتٌ** and **أَزْيَافٌ**, (O, K,) [the latter a pl. of pauc.,] or the pl. of **زَيْفٌ** is **زَيْوْفٌ**, and the pl. of **زَائِفٌ** is **زَيْوْفٌ**: (Mgh, \* Mṣb:) accord. to some, the **زَيْوْفُ** are such as are done over with a compound of quicksilver and sulphur. (Mṣb.) [It is implied in the Mṣb that **زَيْفٌ** is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

\* تَرَى الْقَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا \*  
\* وَفِي الْقَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ \*

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

### زَيْقٌ

5. **تَزَيَّقَ** *He ornamented, or adorned, himself, and applied كُحْلٌ to his eyes*: (K:) or **تَزَيَّقَتْ**, said of a woman, (JK, S, O,) like **تَزَيَّغَتْ**, (S, O,) *she ornamented, or adorned, herself*, (JK, S, O,) and applied **كُحْلٌ** to her eyes, (S, O, TA,) and some add, *and decked herself with apparel*: accord. to Z, it is from **الزُّوقُ**; [app. meaning **الزُّوقُ**, syn. with **الزَّوَوُقُ**; or from **زَوَاقٌ**, (see 2 in art. **زُوقٌ**, last sentence,) so that it is originally **تَزَوَّقَتْ**;] or it may be from **زَيْقٌ**, [i. e. **زَيْقٌ**,] with **ي**, [meaning the “builder’s string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,”] because she who embellishes herself makes her state right by adornment. (TA.)

**زَيْقٌ** The part, of a shirt, that surrounds the neck: (S, K:) the collar of a shirt: (KL:) or the border of a collar; (MA:) or the hemmed border of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. **زِه**:] J, holding the medial radical to be [originally] **و**, has mentioned it in art. **زُوقٌ**. (TA.) — [Hence, † The surrounding edge of the eyelid. (See **حَتَّارٌ**.)] — And The string, or line, of the builder, [also called **زَيْجٌ**, q. v., with which he makes even the rows of stones, or bricks, and] with which the building is proportioned. (JK.) — **زَيْقُ الشَّيَاطِينِ**, expl. by Lth as meaning

A certain thing that flies in the air, called by the Arabs **لُعَابُ الشَّمْسِ**, [i. e. the fine filmy cobwebs termed *gossamer*,] is a mistake for **زَيْقُ الشَّيَاطِينِ**, with **رَاءَ**. (Az, O, K.)\*

### زِيلٌ

1. **زَالَهُ** is syn. with **أَزَالَهُ**, q. v. (S, Mṣb, K.) — **زَالَهُ** *زال*, or **زَالَهُ** *زال*; and **زَالَهُ** *زال*: see **زَوَالٌ**, in art. **زُولٌ**. And **زَيْلٌ** *زَيْلٌ* and **زَوَيْلٌ** *زَوَيْلٌ*, in art. **زُولٌ**; and for the first, see also **زَوَالٌ**, in that art. — **زَيْتُهُ**, (S, K,) aor. **زَيْتُهُ**, inf. n. **زَيْتٌ**, (S,) [first pers. of **زَالَهُ**,] signifies also *I put it, or set it, apart, away, or aside; removed it; or separated it*; (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and **زَالَهُ** also signifies *he separated it*; like **زَالَهُ**. (TA.) See also 4. One says, **زَلْ ضَانَكَ مِنْ مِعْزَاكَ**, *Remove, or separate, thy sheep from thy goats*. (S, \* TA.) And **زَيْتُهُ فَلَمْ يَزَلْ** *I separated it [partly], but it did not become [wholly] separated*. (S, K.) = **مَا زَالَ يَفْعَلُ كَذَا** (S in art. **زُولٌ**, and Mṣb,) is like **مَا بَرِحَ**, both in its [original] measure, [which is **مَا زَيْلٌ** accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing, or he continued to do such a thing, for it denotes*] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase **مَا زَالَ زَيْدٌ قَائِمًا** *Zeyd ceased not to be, or continued to be, standing*]: (Mṣb:) [using the first pers.,] one says, **مَا زِلْتُ أَفْعَلُهُ** [and **زِلْتُ**], as appears from what follows], meaning **مَا بَرِحْتُ** [i. e. *I ceased not to do it, or I continued to do it*], (K,) aor. **أَزَالَ** [supposing the measure of the pret. to be originally **فَعَلْتُ**] (Mṣb, K) and **أَزِيلُ** [supposing the measure of the pret. to be originally **فَعَلْتُ**]: (K:) the verb is seldom [in the Mṣb “never”] used without a negative particle: (Az, TA:) one says **مَا زِلْتُ أَفْعَلُ** meaning **مَا زِلْتُ أَفْعَلُ**; but this is rare: (K:) and **مَا زَيْلٌ يَفْعَلُ كَذَا** (S, Mṣb, K,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition **عَنْهُ**, though Akh is not mentioned in what precedes. (TA.) The verb in **مَا زَالَ** and **مَا يَزَالُ** is used in the manner of **كَانَ** in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in **مَا زَالَ زَيْدٌ** *مَا كَانَ زَيْدٌ*, expl. above]; but one may not say, **مَا زَالَ** *مَا كَانَ زَيْدٌ*, like as one says, **زَيْدٌ إِلَّا مُنْطَلِقًا**, *زَيْدٌ*, for **زَالَ** denotes a negation, [meaning *he did not a thing, or he was not doing &c.*], and **مَا** and **لَا** denote negation, and two negations together denote an affirmation; so that **مَا زَالَ** is affirmative like **كَانَ**; and as one may not say, **مَا زَالَ** *مَا كَانَ زَيْدٌ*, so one may not say, **زَيْدٌ إِلَّا مُنْطَلِقًا**. (Er-Rāghib, TA.) One says also, **مَا زِلْتُ وَزَيْدًا** and **مَا زِلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذَلِكَ**

*desisted not with Zeyd until he did that*, (Sb, K, \* TA,) inf. n. **زَيْالٌ**. (Sb, TA.) **لَمْ يَزَلْ** [*He, or it, has not ceased to be &c., i. e., has ever been &c.*, (see **أَزَلَّ**)] is said of God, as meaning *He has never been nonexistent*; and **لَا يَزَالُ**, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies “it ceased to be” or “exist,” &c.], differ in their components; the latter being composed of **زُولٌ**; and this, of **زِي** *ل*: or the incomplete is altered from the complete; being made to be with **kesr** to its medial radical letter, [for it is generally held to be from **زَيْلٌ** or **زُولٌ**,] after its having been [originally **زُولٌ**,] with **fet-h**: or it is from **زَالَهُ**, aor. **زَيْلُهُ**, meaning “he put it,” or “set it, apart,” &c. (K.)

2. **زَيْلُهُ**, (S, K,) inf. n. **تَزْيِيلٌ**, (S,) *He separated it* [i. e. accompany of men, or an assemblage of things,] much (Fr, Az, S, \* K, \* TA,) [or *greatly, or widely; or dispersed it*]; differing in degree from **زَالَهُ** like as **فَزَيْلُنَا** does from **مَازَهُ**. (TA.) Hence, **فَزَيْلُنَا بَيْنَهُمْ**, [*And we will separate them widely, one from another*], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read **بَيْنَهُمْ** *فَزَيْلُنَا*; like **لَا تُصَاعِرْ** and **لَا تُصَعِّرْ** [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce **دُونَ**.] **زَيْلْتُ** is of the measure **فَعَلْتُ** because its inf. n. is as above; for were it **فَعَلْتُ**, one would say **زَيْلْتُ** [of the measure **فَعَلْتُ**]. (S.) = **تَزْيِيلٌ** is also [said to be] an [irreg.] inf. n. of **زِيلٌ**, q. v. (Lh, K.)

3. **زَيْالُهُ**, (S, Mṣb, K,) inf. n. **مُزَايَلَةٌ** and **زَيْالٌ**, (S, K,) *He separated himself from him*. (S, Mṣb, K.) [See also 1 in art. **زُولٌ**, last signification.] One says, **خَالَطُوا النَّاسَ وَزَايَلُوهُمْ**, meaning [*Mix ye with men in familiar, or social, intercourse, and] separate yourselves from them in deeds, or actions*. (TA.) — **زَايَلَتْهُ بَوَاجِبُهَا** *She veiled her face from him*. (IAḡr on the authority of Ibn-Ez-Zubeyr, TA in art. **بَرَزَ**.) [See also 6.] — **زَايَلْنَا بَيْنَهُمْ**: see 2. And see also what next follows.

4. **أَزَالَهُ** (S, Mṣb, K) *عن مَكَانِهِ* (S) or *عن مَكَانِهِ* (K) inf. n. **إِزَالَةٌ** (K) and **إِزَالٌ** (Lh, K;) and **يَزِيلُهُ**, (S, Mṣb, K, and Har p. 393,) aor. **يَزَالُهُ**, (S, K, and Har ubi suprā,) or **يَزَالُهُ**, like **يَنَالُهُ**, (Mṣb,) inf. n. **زَيْلٌ**, (S, K, Har,) or **زَيْالٌ**; (Mṣb;) both signify the same; (S, Mṣb, K;) *He removed it* [from its place; as the former is expl. in art. **زُولٌ**]; (Mṣb in explanation of both, and Har ubi suprā in explanation of the latter;) and so **يَزَالُهُ**, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprā.) See also 1, fourth sentence. [And see 4 in art. **زُولٌ**.]

5. **تَزْيِيلٌ** and **تَزْيِيلٌ**, (S, \* Mṣb, K,) inf. n. **تَزْيِيلٌ** and **تَزْيِيلٌ**, (K,) the latter [irreg., being properly inf. n. of 2.] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and **تَزْيِيلٌ**, inf. n. **تَزْيِيلٌ**, (K;) i. q.