

ing is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come: but that which adorns him in one state or condition, exclusively of another, is in one point of view **زِين**: summarily speaking, it is of three kinds; namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength, and tallness of stature, and beauty of aspect; and extrinsic, such as wealth, and rank or station or dignity; and all these are mentioned in the **Kur**: (TA:) the pl. is **زِين**. (Bd in x. 25.)

**زِينَةُ الدُّنْيَا** [or simply **زِينَةُ الدُّنْيَا** generally means *The ornature, finery, show, pomp, or gaiety, of the present life or world*; and] particularly includes *wealth and children*. (**Kur** xviii. 44.) **زِينَةُ الْأَرْضِ** [*The ornature of the earth*] means *the plants, or herbage, of the earth*. (TA.) **يَوْمُ الزَّيْنَةِ** [*The day of ornature*] is the festival (**الْعِيدُ**); (S, K;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking [of the dam a little within the entrance] of the canal of Mīṣr* [here meaning the present capital of Egypt, El-Ḳáhīreh, which we call "Cairo"], (K, TA,) i. e. the canal which runs through the midst of Mīṣr, and [the dam of]

which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the **Kur** xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fāṭimees was such as is inconceivable, as it is described in the "**Khiṭāṭ**" of El-Maḳreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

**قَمَرُ زِيَانٍ** *A beautiful moon*. (K.)

**زِيَان**: see **زِينَة**.

**زِيَانَة** *The art, or occupation, of the مَزِين*: so in the present day.]

**زَائِن**: see the last paragraph in this art.

**مُزَيَّن**: see **مُتَزَيِّن**. — [Also,] applied to a man, *Having his hair trimmed, or clipped, [or shaven, by the مَزِين]*. (S, TA.)

**مُزَيِّن** i. q. **حَجَّامٌ** [i. e. *A cupper; who is generally a barber*; and to the latter this epithet (**مُزَيِّن**) is now commonly applied; as it is also in the MA]. (S, TA.) = See also **مُتَزَيِّن**.

**مُتَزَيِّن**: see **مُزَيِّن**.

**مُزَان**: } see each in two places in what follows.  
**مُزْدَان**: }

**مُتَزَيِّن** and **مُزْدَان** and **مُزَان** signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced*; as also **مُزَيِّن**: and the first signifies also *self-adorned &c.*]: (TA:) the second and third are part. ns. of **إِزْدَان**; the third being formed from the second by incorporation [of the **د** into the **ز**]: and the dim. of **مُزْدَان** is **مُزَيِّن**, like **مُخَيَّر** the dim. of **مُخْتَار**; and if you substitute [for the **د**], **مُزَيِّن**: and in like manner in forming the pl. you say **مُزَايِنُ** and **مُزَايِينُ**. (S.) You say, **أَنَا مُتَزَيِّنٌ بِإِعْلَامِكَ** and **مُزَانٌ** and **مُزْدَانٌ**, meaning **مُتَزَيِّنٌ** **بِإِعْلَامِ أَمْرِكَ** [i. e. *I am graced by the making known of thy command, or affair*]. (TA.) And **مُتَزَيِّنَةٌ** **إِمْرَأَةٌ زَائِنٌ** means **مُتَزَيِّنَةٌ** [i. e. *A woman adorned, &c.; or self-adorned &c.*]: (K, TA:) in [some of] the copies of the **K**, erroneously, **مُتَزَيِّنٌ**. (TA.)

END OF THE THIRD PART OF BOOK I.