

بالقرآن زاجراً [The *Kur-án* suffices as a chider, checker, restrainer, or forbidding]. (A, TA.) And الزاجر † The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth. (KT.) — الزاجرات, in the *Kur* xxxvii. 2, means † The angels who are the drivers of the clouds. (K, TA.) — زاجر also signifies † A diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) — أبو زاجر † The crow; because one augurs by means of it. (Har p. 662.)

زاجرة a subst. formed from the epithet زاجر by the addition of ة. Its pl. occurs in the saying, كُرِّرَتْ عَلَى سَمْعِهِ الْمَوَاعِظُ وَالزَّوْاجِرُ [Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

زنجير and زنجيرة: see art. زنجير.

أزجر A camel having a looseness in the vertebrae of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K, *) [or having a fracture in his back;] like أخزل. (O.)

مزجر [A place of زجر, i. e. chiding, &c.]. — [Hence,] هُوَ مِنِّي مَزْجَرُ الْكَلْبِ, an elliptical phrase, meaning † [He is, in relation to me, or مِنِّي is here used in the sense of عِنْدِي, i. e., in my estimation,] as though he were in the مزجر of the dog; (Sb, TA;) [i. e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.)

مزجرة [A cause of زجر, i. e. chiding, &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرُ]. A poet says,

• مَنْ كَانَ لَا يَزْعُمُ أَنِّي شَاعِرٌ •
• فَلَمِئِدُنْ مِتِي تَنْهَهُ الْمَزَاجِرُ •

i. e. † [He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says, دَعَرَ اللَّهُ مَزْجَرَةَ الْبَشَاطَانِ [The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.)

مَزْجَرٌ, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with إِزْجَارٌ, (Bd,) meaning † Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read مَزْجَرٌ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.)

زجل

1. زَجَلَ, (MA, K,) aor. زَجَلٌ, (K,) inf. n. زَجْلٌ, (MA, K, KL, and Har p. 240,) He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Har,) to evince emotion. (Har.) — [It seems to be indicated in the K that it signifies also He played, or sported:

and He, or it (i. e. a company of men), raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly. See the next paragraph.]

زَجَلَ inf. n. of زَجَلٌ: (MA, K:) [and used as a simple subst.:] i. q. صَوْتُ [as an inf. n., meaning The uttering of the voice, or of a sound, or cry: or, as a simple subst., a voice, sound, or cry]: (S:) or a high, or loud, voice: such have the angels when celebrating the praises of God: (TA:) [and] a vehement sound. (Ham p. 627.) [Hence,] سَحَابٌ ذُو زَجَلٍ Clouds having a thundering: (TA:) [and] so سَحَابٌ زَجَلٌ. (S.) — A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) — [A low, or faint, sound: hence,] زَجَلٌ means عَزِيفًا [i. e. The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn]. (TA.) — A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also Play, or sport. (K.) — And A species of verse, well known; [a vulgar sort of unmeasured song or ballad;] in this sense post-classical. (TA.)

زَجَلَ Raising his voice; as also زَجَلٌ. (K.) — [Hence,] سَحَابٌ زَجَلٌ: see زَجَلَ. And غَيْثٌ زَجَلٌ Rain accompanied by the sound of thunder. (TA.) And نَبْتُ زَجَلٍ A plant, or herbage, in which, or among which, the wind makes a sound. (K.)

زَجَلَةٌ: see the next paragraph, in two places.

زَجَلَةٌ The sound, or voice, or noise, of men; as also زَجَلَةٌ. (K.) — And A company, a collection, or an assemblage: (K:) or a party, or company, of men, (S, K,) peculiarly: (TA:) as also زَجَلَةٌ. (K:) pl. of the former زَجَلٌ. (S.)

زَاجِلٌ: see زَجَلَ. — It is also applied to a song, or singing, [meaning Loud,] in the saying,

• وَهُوَ يُغَنِّيَا غِنَاءَ زَاجِلًا •

[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)

زجو

1. زَجَا, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَا, (S, K, and Ham p. 78) and زَجُو (K and Ham) and زَجُو, (K,) It (a thing) went, or became urged on or along, quickly. (Ham ubi suprâ: there indicated by the context, but not expressed.) — It (a bad piece of money) passed, or had currency. (Er-Râghib, TA.) — It (an affair) was, or became, easy; and right, in a right state, or right in its direction or tendency. (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةً لَا يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ, i. e. [A prayer in which the opening chapter of

the Book (meaning the *Kur-án*) is not recited] will not be right. (TA.) — Also, inf. n. زَجَا, said of the [tax called] خَرَجٌ, It was, or became, easy of collection. (S.) — زَجَا also signifies The acting with penetrative energy, and effectiveness, in an affair. (S, K.) One says, هَذَا الْأَمْرُ قَدْ زَجَا [app. meaning This affair, we have effected it, or accomplished it; like as one says, عَطَا قَلِيلٌ يَزْجُو مَضِيئًا عَلَى الْأَمْرِ]. (T, TA.) And خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, زَجَا حَتَّى زَجَا i. e. [He laughed until] his laughing became stopped, or cut short. (S, K, *) — See also what next follows, in two places.

2. تَزَجَا, (S, Māb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) He pushed it gently, (S, Māb, TA,) in order that it might go on; as also أَزْجَاهُ; and زَجَاهُ, aor. يَزْجُو, inf. n. زَجُو: and this last, he drove it, or urged it on, gently; (TA;) [and so زَجَاهُ and أَزْجَاهُ, as will be shown by what follows:] or زَجَاهُ signifies [simply] he drove it, or urged it on: and he pushed it: and so [app. in both of these senses] زَجَاهُ and أَزْجَاهُ. (K.) Hence, i. e. from زَجَيْتُهُ meaning “I pushed it gently,” (Har p. 304,) one says, كَيْفَ تَزْجِي الْأَيَّامَ, (S, Har) i. e. كَيْفَ تَدَافِعُهَا [How dost thou strive with the days in pushing them on, or making them to pass away?]: (S:) or كَيْفَ تَدَفَعُهَا [how dost thou push on the days? and thus may mean also كَيْفَ تَدَافِعُهَا]: (Har:) [or how dost thou make the days to pass away? for] زَجَى الْأَيَّامَ means he made the days to pass away: (MA:) [or how dost thou pass the days? for it is also said that] تَزْجِيَةٌ signifies the passing [one's] days. (KL.) زَجَى الْأَيَّامَ may be well rendered He made the days to pass away by means of exertion; and so دَفَعَهَا وَدَفَعَهَا أَزْجَى أَيَّامًا مُسَوِّدَةً Har (ubi suprâ) uses the phrase as meaning I push on evil and hard days. † أَزْجَى, also, inf. n. إِزْجَا, is expl. by Az as signifying دَافِعٌ بِقَلِيلِهِ [app. meaning He strove to push on life, or to repel want or the like, with little of the thing]: and accord. to a saying heard by him from a man of the tribe of Fezarah, نَزْجِي دُنْيَانَا [or the correct reading may be نَزْجِي, and accord. to either reading the phrase may be rendered We strive to push on life, or to repel want &c., with little of our worldly possessions,] means we content ourselves in respect of our worldly possessions with scanty sustenance. (TA. [See also 5.]) One says also الإِبِلُ زَجِيْتُ الْبَقَرَةَ تَزْجِي وَدَلَمَا [I drove the camels. (S.) And the [wild] cow drives her young one. (S.)] الرِّيحُ تَزْجِي السَّحَابَ [The wind drives along the clouds: (S:) or drives along gently the clouds; as also تَزْجِي, but in an intensive sense. (Māb.)] In like manner, يُزْجِي سَحَابًا is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمْ الَّذِي يُزْجِي تَكْرَّمُ أَلْفَلَكُ فِي الْبَحْرِ [Your Lord is He