

stallion [-camel]; (S, K;) accord. to some, who read thus, in a verse of Zuheyr,

• مَغَانِرُ شَتَّى مِنْ إِفَالٍ مُزْتَبِرٍ •

[Sundry spoils consisting of the young camels the offspring of Muzennem]: (S:) thus A'Obeid read, instead of مَزْتَبِرٍ, إِفَالٍ مُزْتَبِرٍ, in which the latter word is used for مُزْتَبِرَةٍ, [by poetic license,] because إِفَالٍ is of a measure common to masc. and fem. words. (EM p. 120.)

زنو

1. زُنَا, [aor. يَزْنُو] inf. n. زُنُو, *It was, or became, strait, or narrow*; a dial. var. of زَنَا; (ISd, K, TA;) said of a place. (TA.)

2. زَنَى عَلَيْهِ *He straitened, or oppressed, him; made strait, or close, to him*: (ISd, K:) it occurs thus, without *ء*, by poetic license, for زَنَا, in a saying of a *rājiz* cited in art. شَدَحَ, as an ex. of the word شَادَحَهُ. (S in art. زَنَا.) = زَنَى also signifies *He (a man) became lax in his joints*. (TA in art. زَن.)

زَنَا: see what next follows, and also art. زَنَا.

زَنْبٍ *Strait, or narrow*; (K;) as also زَنَا: (TA in art. زَنَا, from the Fáik; and in art. زَن:) the former mentioned in this sense by IAqr; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَنْبٍ, in art. زَنَا.]

زَنْبٍ rel. n. from زَنَى: see the next article.

زنى

1. زَنَى, aor. يَزْنِي, inf. n. زَنَى [often written زَنَا] and زَنَا, (S, Mgh, * Msh, K,) the latter an inf. n. of 3 (S, Mgh, Msh, K) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Msh,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Msh, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Msh, TA,) *He committed fornication or adultery*; (El-Munáwee, Er-Rághib, TA;) *بَهَا* with her: (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَا as meaning *he mounted*; for he says that,] in the proper language of the Arabs, الزَنَا signifies *the mounting upon a thing*; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] *syn.* with فَجَرَ: and in like manner one says of a woman [زَنْتَ]: (TA:) زَنْتِي, inf. n. زَنْتِي, also signifies the same: (TA:) and so does زَانِي, inf. n. مَزَانَةٌ and زَنَا: (K:) one says of a woman, زَنْتَانِي, inf. n. مَزَانَةٌ and زَنَا, meaning *She commits fornication or adultery; or prostitutes herself*. (S.) It is said in a prov., لَا خُصْنًا خُصْنٌ وَلَا الزَّانَةُ زَانَةٌ [Her continence is not continence, nor the fornication, or adultery, that she commits, fornication, or adultery]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing

good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زَنْتِي.]

2. زَنَا, inf. n. زَنْتِي, (S, Mgh, Msh, TA,) *He said to him يَا زَانِي [O fornicator or adulterer]:* (S, TA:) or *he imputed to him الزَّانَا* [i. e. *fornication or adultery*]; (Mgh, Msh, TA;) and so زَانَاهُ, accord. to the copies of the K; but in the M, زَانَاهُ, which, it is there said, has not been heard except in a trad. of the daughter of El-Hasan. (TA.) = See also 1. = And see 2 in art. زَنو.

3. زَنَا, inf. n. مَزَانَةٌ and زَنَا, [He committed fornication or adultery with her.] (Mgh, Msh.) = See also 1, in two places. = And see 2.

4: see 2.

زَنْبِي, often written زَنَا: see the next paragraph, in two places.

زَنْتِي *A single act of the زَنْتِي* [i. e. *fornication or adultery*]: (Msh, TA:) and زَنْبِي is [used in the same sense, (though properly an inf. n., not of un.) as is shown by its being] dualized: they say زَنْبَانِ (TA:) [but this is post-classical:] thus using the dual of زَنْبِي, the lawyers say, قَدَفَهُ بِزَنْتَيْنِ, [He reproached him with two acts of fornication or adultery]: (Msh, TA:) but [in this instance, and] in the saying شَهِدَ عَلَى زَنْتَيْنِ, [which is dual of زَنَا, properly an inf. n. like زَنْبِي,] or زَنْتَيْنِ, [He testified, or gave decisive information, respecting two acts of fornication or adultery,] the right word is زَنْتَيْنِ. (Mgh.) One says also, هُوَ زَنْتِي, and sometimes زَنْتِي, (K,) but the former is the more chaste, (Az, TA,) meaning زَنْبِي [i. e. *He is a son of fornication or adultery*]: (K:) or هُوَ وَلَدُ زَنْتِي, (Mgh, Msh,) and لَزَنْتِي, (Mgh,) with fet-h and with kesr, [meaning as above, or زَنْتِي,] *He is, or was, born of fornication or adultery*, [contr. of وَلَدَ رَشْدَةً and لِرَشْدَةٍ, (Mgh,) or contr. of لَزَنْتِي, (Msh,) or هُوَ لَزَنْتِي, (Msh,) *He is the offspring of fornication or adultery*,] contr. of لِرَشْدَةٍ and لِرَشْدَةٍ: (S:) accord. to Fr, one says, لِبَغِيرِ رَشْدَةٍ and لَزَنْتِي, [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say زَنْتِي and رَشْدَةٍ, with kesr, but زَنْتِي only with fet-h: (TA:) ISk says that زَنْتِي and غِيَّة are both with kesr and fet-h. (Msh.)

زَنْتِي [accord. to analogy signifies *A mode, or manner, of fornication or adultery*]. See the next preceding paragraph, in five places. = Also *The last of a man's children*; (K;) like as فَجْرَةٌ signifies the "last of a woman's children." (TA.)

زَنَا [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَنْتِي.

زَنْبِي [meaning *Of, or relating to, fornication or adultery*] is the rel. n. from زَنْبِي; (S, Msh;) the [radical] ي being changed into و because

three يs are deemed difficult of pronunciation: (Msh:) and the rel. n. from زَنَا [having the same meaning] is زَنْتِي. (S.)

زَنْتِي: see what next precedes.

زَنْتِي an appellation applied to *A female ape* (قِرْدَةٌ). (S.)

زَانٍ act. part. n. of زَنَى: [signifying *Committing fornication or adultery*: and also *a fornicator or an adulterer*:] (Msh:) fem. زَانِيَةٌ: (Kur xxiv. 2 and 3:) pl. masc. زُنَاةٌ, like قَضَاةٌ pl. of قَاضٍ: (Msh:) [and pl. fem. زَوَانٍ.] *يَا زَانِي* said to a woman is correct as being [for زَانِيَةٌ, *O fornicatress, or adulteress*,] apocopated. (Mgh.)

زَانِيَةٌ fem. of زَانٍ [q. v.] — Applied to a man, it has an intensive meaning [i. e. *One much addicted to fornication or adultery*]. (Mgh.)

زهد

1. زَهَدَ فِيهِ, (S, A, Mgh, Msh, K,) and عَنَهُ, (S, Mgh, Msh,) aor. َ: (S, K;) [the most usual form of the verb;] and زَهَدَ, aor. َ: (S, Msh, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهَدَ, aor. َ: (Th, K;) inf. n. زَهْدٌ and زَهَادَةٌ (S, Mgh, Msh, K) and زَهْدٌ; (Sh, TA;) *He abstained from it*; [meaning, from something that would gratify the passions or senses;] *relinquished it; forsook it; shunned, or avoided, it; did not desire it*; (S, A, Mgh, Msh, K;) *contr. of رَغَبَ فِيهِ* [i. e. *of رَغَبَ فِيهِ*], (S, K,) and *i. q. رَغَبَ عَنَهُ*, (A, Mgh,) and زَهْدٌ, (Mgh,) and زَهْدٌ, (Msh,) or *he abstained from it, meaning a thing of the lawfulness of which he was sure, so far as to take the least that was sufficient thereof, leaving the rest to God*: (MF:) or زَهَادَةٌ relates only to worldly things; and زَهْدٌ, to matters of religion: (Kh, Msh, K:) or both signify *the exercising oneself in the service of God, or in acts of devotion*; as also زَهْدٌ: (KL:) *he who makes a difference between زَهْدَ فِيهِ and زَهْدَ عَنَهُ errs.* (Mgh.) — زَهَادَةٌ

and زَهْدٌ also signify [particularly *The being abstinent in respect of eating*;] *the eating little*. (A, TA.) — And زَهْدٌ and زَهْدٌ *He straitened his household, by reason of niggardliness or poverty*. (TA in art. زَنْق.) = زَهْدَهُ, aor. َ: (K,) inf. n. زَهْدٌ, (TA,) † *He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number; or he computed by conjecture its quantity or measure &c., or the quantity of its fruit*; as also زَهْدَهُ, (K, TA,) inf. n. زَهْدٌ; and زَهْدَهُ, inf. n. زَهْدٌ: all used in relation to palm-trees. (TA.) You say, زَهْدْتُ, aor. and inf. n. as above, † *I computed by conjecture the quantity of the fruit upon the palm-trees*. (Esh-Sheybānee, S, TA.) And زَهْدْتُ, aor. and inf. n. as above, † *I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle*. (JK.)