

IAq: or, accord. to Yaakooob, it is زُكْمَةٌ. (TA.) One says, هُوَ الْأَمْرُ زُكْمَةٌ سَوِيٌّ [or زُكْمَةٌ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny; or*] meaning that he is not a good son. (TA.) = Also The moaning, or hard breathing, (زُكْمَةٌ), with which the child comes forth; as also [زُكْمَةٌ and] زُكْمَةٌ. (K, TA.)

زُكْمَةٌ: see زُكَامٌ. = Also †The last of the children of his two parents. (S, K, TA.) You say, هُوَ زُكْمَةُ أَبَوَيْهِ *He is the last of the children of his two parents.* (S, TA.) — See also زُكْمَةٌ, in two places. = Also †Heavy, and coarse, rough, or rude. (K, TA.)

زُكْمٌ (S, Mgh, K) and زُكْمَةٌ (K), or زُكْمَةٌ, with damm, (Mgh,) [A coryza, or catarrhus ad nares; a rheum, in the most usual sense of the term, meaning a defluxion from the head, chiefly from the nose; commonly called a cold in the head;] a defluxion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Mgh:) from زَكَمَ meaning the act of “filling.” (TA.)

زُكْمَةٌ [pass. part. n. of زَكَمَ]. You say قُرْبَةٌ مَزْكُومَةٌ A filled water-skin. (TA.) — And, applied to a man, (AZ, As, S,) Affected with زُكَامٌ: (AZ, As, S, Mgh, K:) [regularly formed from زَكَمَ or زَكَمَ; but thought to be] from زَكَمَ meaning the act of “filling.” (TA.)

زكو

1. زَكَ, aor. يَزْكُو, (S, Mgh, K, &c.,) inf. n. زَكَا, (S,) or زَكُو, (Mgh, [accord. to which the former seems to be a simple subst.,]) or both, (K, TA,) the latter like عَلُو, as in the M, but accord. to [some of] the copies of the K زَكُو, (TA,) *It increased, or augmented;* (S, Mgh, K, TA;) *it received increase and blessing from God;* *it throve by the blessing of God;* (Er-Raghib, TA;) and *produced fruit;* (TA in art. زكى;) and زَكَى, (K in that art.,) aor. يَزْكِي, inf. n. زَكَا, (TA in that art.,) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَ, aor. يَزْكُو; (TA;) and so †ازكى; (Mgh, K;) and †تزكى: (K in art. زكى:) it is said of seed-produce, (S, Mgh, Er-Raghib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَا. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure:*] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الْأَرْضُ *The land throve, or yielded increase.* (Mgh.) And زَكَ الْغُلَامُ [The boy grew, or throve], inf. n. زَكُو and زَكَا, on the authority of Akh. (S.) And زَكَ عَمَلُهُ †[His deed, or work, throve]. (K in art. در.) It is said in a trad. of 'Alee, الْهَالُ تَنْقُصُ النَّفَقَةَ وَالْعَمَلُ يَزْكُو عَلَى الْإِنْفَاقِ †[Wealth, what one expends diminishes it, but knowledge increases by expending]: زَكَا being

thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَ, (S, K,) aor. يَزْكُو, inf. n. زَكُو, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life;* (S, K;) *was in a state of abundance of the goods, conveniences, or comforts, of life.* (S.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was, or became, good, or righteous;* (Jel in xxiv. 21, Mgh, K, TA;) and *pure from sin.* (Jel ibid.) [Hence,] هَذَا الْأَمْرُ لَا يَزْكُو بِفُلَانٍ means *This thing, or affair, will not be suitable to such a one; will not befit him.* (S.)

2. زَكَه, inf. n. تَزْكِيَةٌ: see 4. — Also *He purified him, or it.* (Er-Raghib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَا [Verily he prospereth who purifieth it; namely, his soul]: sometimes it is God; as in [the saying in the Kur xxiv. 21], وَلَكِنَّ اللَّهَ يَزْكِي مَنْ يَشَاءُ [But God purifieth whom He willeth]: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا [Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them; where (J says in the S) they say that تَزْكِيهِمْ means the same as تُطَهِّرُهُمْ]; and in the saying [in the Kur ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ [Who reciteth to you our signs, and purifieth you]. (Er-Raghib, TA.) — [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَى مَالُهُ, (S, Mgh, Mgh,) inf. n. as above, (S, Mgh,) *He gave the زَكَا [or poor-rate] from his property.* (S, Mgh.) And زَكَه, (S,) or زَكَاهُمْ, (Mgh,) *He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَا [or poor-rate].* (S, Mgh.) — زَكِيَّةٌ also signifies *I attributed to him زَكَا, i. e. [purity, or] goodness, or righteousness.* (Mgh.) [And hence, *I praised him.*] And زَكَى زَكَا, (S, Mgh,) inf. n. as above, (S,) *He praised himself.* (S, Mgh.) The doing this is forbidden in the Kur liii. 33. (Er-Raghib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous.* (Mgh.) = هُوَ يَزْكِي وَيَزْكِي *He plays, and says, “Is it even or odd [or rather odd or even]?”* (TA in art. خسو;) *he takes, or holds, something in his hand, and says, “Is it even or odd [or odd or even]?”* (TA in the present art.) [See زَكَ below.]

4. اَزَكَه *He (God) made it to increase, or augment;* (S, Mgh, K;) [made it to thrive; and put it into a good, or right, state, or condition;] namely, seed-produce, (S, Mgh, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also †زَكَه, (Mgh, K, TA,) inf. n. تَزْكِيَةٌ. (TA.) — Also *He put it into a bag, or some other receptacle; namely, property:*

thus expl. by Aboo-Moosa. (Nh, TA.) = See also 1, first sentence.

5. تَزَكَّى: see 1, first sentence. — Also *He became purified; or he purified himself:* (TA:) also pronounced اَزَكَّى, aor. يَزْكِي. (Bd in xxxv. 19.) — And *He endeavoured to attain much piety; from* التَّزَكَّى. (Bd in lxxxvii. 14.) — And *He gave the poor-rate.* (S.)

زَكَ, (S, K, TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner خَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] i. q. الشَّعْغُ (S, K) مِنَ الْعَدَدِ (K) [or شَفْعٌ, as meaning *An even number; a number consisting of pairs; or a single pair*]: said to be so called because the pair are more, or more perfect, or better, (†ازكى,) than is the one. (TA.) You say خَا أَوْزَكَ or خَا أَوْزَكَ [Odd or even?]. (TA.) [See more voce خَا.]

زَكَا, or زَكُو, [accord. to El-Harceree, to be written with † when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلَوةٌ and حَيَوةٌ, (to which it is also applied,) in the best copies of the Kur-án,] of the measure فَعْلَةٌ, [i. e., originally زَكُوَةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase, or augmentation,* (IAth, Er-Raghib, TA,) as also †زَكَا [mentioned in the first paragraph as an inf. n.], (Mgh,) *resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come.* (Er-Raghib, TA.) — And *Purity.* (IAth, TA.) And [particularly] *The dryness of the earth or ground; which is its purity from defilement.* (TA.) — And *Purification:* a meaning which it is said to have in the saying in the Kur [xxiii. 4], وَأَتَذِينَ هُمْ لِلزَّكَاةِ فَاعْلُنْ, (IAth, Mgh, Er-Raghib, TA,) i. e. *And who are acting in their religious service for God's purification of them; or for their purification of themselves: for* لِلزَّكَاةِ is not here an objective complement of فَاعْلُنْ; the ل therein denoting the aim and the cause. (Er-Raghib, TA.) — Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct:* and in this sense it has been expl. as used in the Kur xviii. 80: or as meaning *goodness, or righteousness:* (TA:) which †زَكَا [also] signifies. (Mgh.) And *Religious service;* as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً [And the disposition to mercy, or compassion, from us, and religious service]: (Er-Raghib, TA:) or it here means طَهْرَةٌ [i. e. purification, or purity]: and [accord. to some, if we except the instances mentioned above in the