

said in the *Kur* [ii. 193], فَإِنْ خَيْرَ الرَّادِ وَتَزَوَّدُوا (L) meaning, [as is implied in the L, And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c. (Jel.) — [It is also said to be used as meaning † Salutation and the returning of a greeting. (De Sacy's *Chrest. Ar.*, ii. 415, q. v.)]

مَزَادَ: see مَزَادَ.

مَزُودَ A bag, or other receptacle, (S, * Mgh, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Mgh:) pl. مَزَاوِدُ. (S, A, Mgh, K.) — [Hence,] رِقَابُ الْمَزَاوِدِ [lit. The necks of provision-bags;] a nickname applied to the عَجَمِ [or Persians, or foreigners in general,] (S, K) by the Arabs. (S.) [See art. رِقَب.]

مَزَادَة [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْر) of a رَاوِيَة pl. مَزَائِدُ; [regularly مَزَاوِدُ; or the medial radical is ي, and therefore the reg. pl. is مَزَايِدُ;] and sometimes they said مَزَادُ, [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مَفْعَلَة, [originally مَزَوْدَة] from الزَاد, because one furnishes himself with water in it for travelling-provision: (Mgh:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زِيد, q. v.)

زور

1. زَارَهُ, aor. يَزُورُ, inf. n. زِيَارَةٌ (S, A, Mgh, K) and زَوَّرَ (S, A, K) and مَزَارَ (S, Mgh, K) and زَوَّارَ (Ks, S) or زَوَّارَ (K); and ازداره (S, A, TA,) of the measure اِفْتَعَلَ from الزِيَارَةُ (S, TA,) is syn. with زَارَهُ (A, TA:); [He visited him: lit.] he met him with his زَوَّرُ [i. e. chest, or bosom]: or he repaired to his زَوَّر, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also زَوَّر:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mgh.) — [Hence,] زَارَ شُعُوبَ [lit. He visited death; i. e., he died]. (TA.) [See 4.] — زَارَهُ (K), aor. يَزُورُ, inf. n. زَوَّارَ, (TA,) He bound upon him (namely a camel) the rope called زَوَّار, q. v. (K.) — زَوَّرَ, aor. يَزُورُ, inf. n. زَوَّر, He, or it, inclined. (TA.) [App. always used in a proper, not a tropical, sense. See زَوَّر below.] — He had the kind of distortion termed زَوَّر [which see, below]. (TA.)

2. زَوَّرَهُ (A, K), inf. n. تَزَوَّرَ (S,) He honoured him; namely, a visitor; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visitor; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.) — زَوَّرَ الشَّهَادَةَ He annulled the testimony; (K, TA;) impugned and annulled it. (TA.) — El-Kattāl says,

- وَنَحْنُ أَنْاسُ عَوْدًا عَوْدَ نَبْعَةٍ
- صَلِبٌ وَهِنًا قَسْوَةً لَا تَزُورُ

[And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardness not to be impugned and denied]: Abou-'Adnān says, [perhaps reading زَوَّر, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardness, nor to be held weak. (TA.) — زَوَّرَ نَفْسَهُ He stigmatized himself by the imputation of falsehood. (K.) [See also other explanations, below.] — زَوَّرَ كَلَامَهُ He falsified his speech; he embellished his speech with lies; syn. زَوَّرَ الْكَذِبَ. (Mgh.) [See also below.] — زَوَّرَ الْكَذِبَ (K), inf. n. تَزَوَّرَ (S,) † He embellished the lie. (S, K, TA.) — زَوَّرَ شَيْئًا He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAqr, S, Mgh, K;) whether good or evil; (IAqr, Mgh;) he beautified, or embellished, it. (AZ, S, K.) — زَوَّرَ كَلَامًا He made speech right and sound, (Aq,) prepared it, (Aq, Mgh,) and measured it, (Aq,) in his mind, (Mgh,) before he uttered it: (Aq:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also تَزَوَّرَهُ, occurring in a verse of Naṣr. Ibn-Seiyār. (TA.) And [in like manner] زَوَّرَ الْحَدِيثَ † He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and تَزَوَّرَهُ he did so (زَوَّرَهُ) to himself. (A.) — رَحِمَ اللَّهُ أَمْرًا زَوَّرَ نَفْسَهُ عَلَى نَفْسِهِ, a saying of El-Hajjāj, May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أَنَا أَزَوَّرُكَ عَلَى نَفْسِكَ I accuse thee [of wrong] against thyself. (TA.) — تَزَوَّرَ is also syn. with تَشَبَّهَ [The likening a thing to another thing; &c.]. (TA.) — زَوَّرَ said of a bird, inf. n. as above, His crop (حَوْصَلَتُهُ) became high: (AZ, TA:) or became full. (TA.)

4. اَزَارَهُ He incited him, or made him, to visit. (S, K.) You say أَزَرْتَهُ غَيْرِي I made him, or caused him, to visit another, not myself. (A.) — أَزَرْتَهُ شُعُوبَ † I made him to visit death; [i. e., I killed him.] (TA.) [See 1.] — أَنَا أَزِيرُكُمْ [I will introduce you, or your name, in my eulogy; meaning I will praise you]. (A.) And أَزَرْتُكُمْ قَصَائِدِي † [I have introduced you, or the mention of you, in my odes]. (A.)

5. تَزَوَّرَ He said what was false; spoke falsely. (A.) — See also 2, in two places.

6. تَزَاوَرُوا They visited one another. (S, A, K.) You say, بَيْنَهُمُ تَزَاوَرٌ Between them is mutual visiting. (A.) — See also 9, in two places.

8. اَزْدَارَ: see 1. — Also, accord. to Abou-'Amr El-Muṭarriz, He swallowed a morsel, or mouthful; like اَزْدَرَدَ. (TA in art. زَرَد.)

9. اَزَوَّرَ (S, A, Mgh, K), inf. n. اَزْوَرَّ (S, A;) and اَزْوَرَّ (S, A, K), inf. n. اَزْوَرَّ (S;) and تَزَاوَرَّ (S, A, Mgh, K;) He declined, or turned aside, from it. (S, A, * Mgh, K.)

in the *Kur* xviii. 16, is a contraction of تَزَاوَرَّ: فِي صُخْرِهِ is another reading. (TA.) — اَزْوَرَّ In his breast, or chest, is crookedness, curving, or distortion. (A.)

10. اِسْتَزَارَهُ He asked him to visit him. (S, A, * K.)

11: see 9.

زَارَ: see زَارَ.

زَوَّرَ: see زَارَ, in three places. — Also A camel having the hump inclining. (TA.) — And, with ة, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, * TA: [see زَوَّرَ below: and see also اَزَوَّر:]) and a strong and thick she-camel. (TA.) — And فَلَاةٌ زَوَّرَةٌ A desert not of moderate extent, or not easy to traverse. (TA.) — The direction of a person to whom one repairs. (B.) — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبَان; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. اَزْوَارُ. (TA.) Hence, بَنَاتُ الزَوَّرِ The ribs and other parts around the breast. (TA.) [Hence also, app. from the action of the camel when he lies down,] اَلْقَى زَوَّرَهُ [lit. He threw his breast upon the ground;] he remained, stayed, or abode. (A.) — The lord, or chief, of a people; (K, * TA:) as also زَوَّرَ (Sh, K) and زَوَّرَ (IAqr, S, K) and زَوَّرَ (TA, as from the K, [in a copy of which SM appears to have found the زَوَّرَ and كَزَبَرَ, instead of الزَوَّرَ and كَزَبَرَ,] and زَوَّرَ. (K, TA.) — Determination: (T, M:) or strength of determination. (K.) — See also زَوَّرَ = A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) — Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.)

زَوَّرَ A lie; a falsehood; an untruth: (S, Mgh, K:) because it is a saying deviating from the truth. (TA.) So in the *Kur* xxii. 31: and so it is expl. in the trad., لَمْ يَعْطَ كَلَابِسَ الْمَتَّبِعِ بِمَا لَمْ يَعْطَ كَلَابِسَ [He who boasts of abundance which he has not received is like the wearer of two garments of falsity]. (TA. [See art. شَبَع.]) So, وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ, And those who do not bear false witness. (Bd, Mgh.) [But there are other explanations of these words of the *Kur*, which see below.] — What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. تَبْهَةٌ. (TA.) — † Anything that is taken as a lord in the place of God; (S;) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God;