

مَزْنَد [Made, or rendered, narrow]. You say **مَزْنَدٌ ثَوْبٌ** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْنَدَةٌ مَزْنَدَةٌ** [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — A small, scanty, gift. (A, TA.)* — Narrow; (S, K.) niggardly; (S, A, K;) tenacious; (TA;) who will not confer a small benefit: (A:) low, ignoble, mean, or sordid: (TA:) charged with niggardliness, and held to be little: (Ham p. 178:) and i. q. **دَعِيٌّ** [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.)

زندق

Q. 2. **تَزَنَّدَقَ** [He adopted, or held, or professed, the tenets of the **زِنْدِيقِ**;] he was, or became, a **زِنْدِيقِ**: (S, *K, *TA:) [generally,] he was, or became, a **مَلْحَدٌ** [i. e. deviator from the right religion, or an impugner of religions], and without religion; (KL;) [a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see **زِنْدَقَةٌ**;) and an asserter of the endlessness of time: see **زِنْدِيقِ**.]

زِنْدِيقِ, (Th, O, L, K, [in some of the copies of the K, and in my copy of the Mṣb, **زِنْدِيقِ**, which, as is said in the TA, is a mistake,]) and **زِنْدِيقِيٌّ**, A man very niggardly or avaricious. (Th, O, L, K, Mṣb.)

زِنْدَقَةٌ a subst. from the verb above mentioned; (S, K;) [The adoption, or belief, or profession, of the tenets of the **زِنْدِيقِ**: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mṣb:) [and the assertion of the endlessness of time: see **زِنْدِيقِ**.] — Also i. q. **صَبِيٌّ** [as meaning Niggardliness, or avarice: see **زِنْدِيقِ**.] (L, TA.)

زِنْدِيقِيٌّ: see **زِنْدِيقِ**.

زِنْدِيقِ a dial. var. of **صُنْدُوقٌ** [q. v.]; (K;) like as **قَزَزٌ** is of **قَصَدٌ**. (TA.)

زِنْدِيقِ One who is of the **ثَنَوِيَّةِ** [or asserters of the doctrine of Dualism]: (S, O, K;) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K;) or one who does not believe in the world to come nor in the unity of the Creator: (T, Mṣb:) or one who conceals unbelief and makes an outward show of belief: (K;) an arabicized word, (S, Mṣb,) originally Pers., so they say, (Mṣb,) from **الزَنْدُ**, which is a book belonging to them [i. e. the book of Zoroaster]: (PṢ:) [or from the Pers. **زَنْدِيكِ**, meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar.," 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian **زَنْدَه**, (Mgh, [thus in my copy, app. for **زَنْدَه**, in which the e may be, as it is in many

other instances, an affix denoting some kind of relationship,]) or **زَنْدُ كَرٌ**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زَنْدُ كِيمِرٌ**, which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from **زِنْدِيقِ**, i. e. woman's religion: (O, K;) or the right explanation is this: that it is a term of relation to the **زَنْدُ**, which is the book of Mánée the Magian, who was in the time of Bahrám the son of Hurmuz the son of Sábóor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: **الزَنْدُ**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádušt [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefáteeḥ el-'Uloom," **زِنْدِيقِ** means a follower of Mánée, and also a follower of Mezdek, who (i. e. Mezdek) appeared in the days of Kúbádh, and asserted that possessions and women were in common, and put forth a book which he called **زند**, which is the book of the Magians, that was brought by Zarádušt, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] **زند**; which word, being arabicized, was converted into **زِنْدِيقِ**: (Mgh:) Th says that **زِنْدِيقِ** is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, *Mṣb, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Mṣb,) they say **مَلْحَدٌ**, (Mgh, Mṣb, TA,) i. e. [a deviator from the right religion, or] an impugner of religions, (Mṣb,) and **دَهَوِيٌّ**: (Mgh, TA:) some say that it is from **الزَنْدَقَةُ**; because the **زِنْدِيقِ** straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Mṣb:) the pl. is **زِنْدَقَاتٌ** and **زِنْدَقَاتِيٌّ**; (S, O, Mṣb, K;) the latter being the original pl., and the **ة** of the former being a substitute for the suppressed **ي** of the latter. (S, O.)

زور

1. **زَوْرَهُ** He filled it; (K;) namely, a vessel, and a water-skin. (TA.) — See also what next follows.

2. **زَوْرَهُ**; (Mṣb;) or **زَوْرَهُ**, (K,) inf. n. **زَوْرٌ**; (TA:) [but the former is more probably correct, as **زَوْرَهُ**, mentioned below, is its quasi-pass.; or perhaps each is correct;] He put upon him a **زَوْرٌ** [or waist-belt]. (Mṣb, K.) — **زَوْرٌ عَيْنَهُ إِلَىَّ** † He looked hard at me: so in the "Nawádir:" (TA: [see also the act. part. n., below:]) or **زَوْرٌ إِلَىَّ بَعِينَهُ** † [he looked minutely at me]: and **زَوْرَتْ عَيْنُهُ** † his eye looked minutely. (A.)

5. **تَزَوْرَ** He (a Christian [or Jew or Sabian or Magian]) bound a **زَوْرٌ** [or waist-belt] upon his waist. (A, Mṣb.) — † It (a thing) became slender, or narrow, (A, K,) so as to be like a **زَوْرٌ**. (A.)

زَوْرٌ (S, A, Mṣb, K) and **زَوْرَةٌ** (A, K) and **زَوْرِيٌّ** (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, *A, *Mṣb, *K) and Magian; (K;) the thing which the **دِيمِيٌّ** [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) — [accord. to the K, from **تَزَوْرَ** "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek **ζωάρον**, as observed by Golius, or **ζωάριον**, as suggested by Freytag:] pl. **زَوْرَانِيْرٌ**. (A, Mṣb.) — See also **زَوْرِيْرٌ**.

زَوْرٌ: see **زَوْرٌ**.

زَوْرِيْرٌ, (T, TA,) or **زَوْرِيْرَةٌ**, as also **زَوْرَةٌ**, (TA,) sing. of **زَوْرَانِيْرٌ**, (T, TA,) which signifies Pebbles: (IAḩr:) or small pebbles. (A'Obeyd, Kr, ISd, K.) — Also **زَوْرِيْرٌ** and **زَوْرٌ**, (Kr,) or **زَوْرِيْرَةٌ** and **زَوْرَةٌ**, (TA,) Certain small flies (Kr, K) that are in **حَشُوشٌ** [i. e. gardens, or privies]. (Kr, TA.)

زَوْرَةٌ: see **زَوْرٌ**: — and see **زَوْرِيْرٌ**, in two places.

زَوْرِيْرَةٌ: see **زَوْرِيْرٌ**, in two places.

مُزَوْرَةٌ A woman tall, and large in body. (K, TA.)

فُلَانٌ مُزَوْرٌ إِلَىَّ بَعِينَهُ † Such a one is looking hard at me, and making the eye to project: so in the "Nawádir." (T, TA. [See also the verb, 2.]

زق

1. **زَنَّقَهُ**, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **زَقَّ**, (O, TA,) inf. n. **زَنْقٌ**, (JK, TA,) He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K:) this ring is put to the head of the refractory mule; and is called **زَنْقَةٌ**: (JK, O, TA:) or he put a **زَنْقٌ** in the part under his lower jaw, in the skin: (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْقٌ** [or **زَنْقَةٌ**]: (O, TA:) in the K, **زَنْقٌ**, like **غُرَابٌ**; but this is wrong: (TA:) what is in the nose, pierced, is called **عُرَانٌ**. (O, TA.) — Also, (IDrd, K,) aor. **زَقَّ** and **زَقَّ**, (TA,) inf. n. as above, (KL,) He bound his legs by means of the **شِكَاكِ** [or **زَنْقِ**, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also He fitted a shoe to a horse's foot; followed by an accus.] — And **زَنْقٌ عَلَى عِيَالِهِ**, aor. **زَقَّ**; (IAḩr, O,) or **زَنْقٌ عَلَى عِيَالِهِ**, aor. **زَقَّ**; (K;) and **زَنْقٌ**; and **زَنْقٌ**, (IAḩr, O, K,) inf. n. **زَنْقِيٌّ**; (IAḩr, O;) † He straitened his household,