

2. زهده فيه [and عنه] He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it; (L, Mṣb); i. q. رغبه عنه; (L); trans. of زهد فيه: (Mṣb:) [i. e.] التزهيد في الشيء. (S, K,*) — and عنه is the contr. of الترغيب فيه. (S, K,*) —

And التزهيد is also; syn. with التبخيل. (K, TA. [In the CK, erroneously, التبجيل.]) One says, [Men, or the people, impute to him, or accuse him of, niggardliness, or stinginess]. (A, TA.) And 'Adee Ibn-Zeyd says,

* وَلَلْبَخْلَةُ الْأُولَى لِمَنْ كَانَ بَاخِلًا *
* أَعْقَى وَمَنْ يَبْخُلُ يَلْمَزُ وَيَزْهَدُ *

i. e. † [And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents; (app. because generosity is what they enjoin above all things;) and he who is niggardly is blamed, and] is charged with being a niggard, a low or mean or sordid man. (TA.) — See also 1.

4. ازهد, (JK, L,) inf. n. اِزْهَادٌ, (JK, S, L,) He was, or became, one whose property was not desired, because of its littleness; (JK, L;) he possessed little property, (S,*) L,) which, because of its littleness, was not desired. (L.) — See also 1. — ازهده: see 1, near the end.

5. ازهد He manifested, or made a show of, زهد [or abstinence, &c., generally meaning exercise in the service of God, or devotion]: (KL:) [and] he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion. (S, Mṣb.) See also 1.

6. تزهده + They contemned, or despised, him, or it. (K.) It is said in a trad., of wine-drinkers, تزهدهوا الحد, i. e. they contemned the حد [or prescribed castigation]; held it in little, or mean, estimation; regarded it as a small thing. (TA.) [See also what next follows.]

8. ازهده + He reckoned it little. (K.) You say, فَلَانٌ يَزْهَدُ عَطَاةَ فَلَانٍ † Such a one reckons little the gift of such a one. (ISk, S.) [See also what next precedes.]

خذُ † A small quantity. (A.) You say, خذُ أَفْضَلَ النَّاسِ مُؤْمِنٌ مُزْهَدٌ † Take thou the small quantity that is sufficient for thee: (A:) or as much as is sufficient for thee. (JK, S.)

زهد † The poor-rate; syn. زكاة: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زكاة of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الرَّهْدَ † [What aileth thee that thou refusest the poor-rate?]. (A, TA.)

أَرْضٌ زَاهِدٌ † Land that does not flow with water except in consequence of much rain: (S:) or land that flows with water in consequence of the least

rain; (ISk, JK, and TA in art. حشد;) as also أَرْضٌ زَاهِدٌ; (ISk, TA in art. حشد;) [contr. of أَرْضٌ رَغَابٌ: see also زهيد.] And زَاهِدٌ التَّلَاعُ † The small water-courses. (L.)

زهيد Who eats little; (T, K;) applied to a man; (T;) [and] so زهيد الأكل; (S;) or زهيد الطعم: (A:) and so زهيد or زهيدة, (as in different places in the T,) applied to a woman: contr. of [رغيب and] رغبية. (T.) You say, فَلَانٌ زَاهِدٌ †, i. e. [Such a one is abstinent, &c., and] a small eater. (A.) — † Small in quantity or number: (S, Mṣb, K:) so applied to a gift. (S.) — † Contemptible, despicable, mean, or paltry. (TA.) — † A man who possesses, or does, little, or no, good. (A, TA.) — † A man (Lḥ, TA) narrow, or niggardly, in disposition; (Lḥ, K, TA;) as also زاهد; (K;) fem. of the former with ة: (Lḥ, TA:) a low, ignoble, ungenerous, mean, or sordid, man; such that one does not desire what he possesses; as also زاهد. (L.) — † He is content with little; contr. of رغب العين and هو رغب العين رغبية. (A, TA.) — † A narrow valley: (JK, K:) or a valley that takes, or receives, little water; (ISh, S, TA;) that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard: (ISh, TA:) contr. of رغب. (TA in art. رغب.)

[See also زاهد.] And زهيد الأرض † What is narrow, of land; and that from which much water does not come forth: pl. زهدان. (L.)

زهيد: see the next paragraph.

زهيد act. part. n. of زهد [i. e. Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous: and particularly abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee]: and زهيد has a similar, but intensive, meaning [i. e. abstaining much, or very abstinent; &c.]: pl. of the former زهاد. (Mṣb, TA.) See also زهيد, in three places.

زهيد A man possessing little property, (JK, S, A,) so that one does not desire it. (JK.) It is said in a trad., أَفْضَلَ النَّاسِ مُؤْمِنٌ مُزْهَدٌ, meaning [The most excellent of men is a believer] possessing little property. (S, A.)

زهر

1. زهرت and زهر, (S, A, K, &c.,) aor. ʿ, (Mṣb, K,) inf. n. زهور, (S, K,) It (a star, TA, and the moon, and a lamp, and the face, K) shone, or glistened; (K, TA;) as also ازدهر: (K:) it (fire, S, A, K, and the sun, A) gave light; shone; or shone brightly: (S, A, K:) it (a thing) was clear in colour, and gave light, or shone, or shone brightly: (Mṣb:) and you say also, of the moon and of the sun, زهر [and زهرت], aor. ʿ, inf. n. زهر; and زهر [and زهرت, aor. ʿ]. (TA.) — زهر الزند —

The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine. (TA.) — زهرت بك نارى (S, A) [lit.] My fire hath become strong and abundant by means of thee: (S:) and زهرت بك زندى (T, K) [lit.] my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee: (K:) meaning, † my want hath been accomplished by means of thee: (T, TA:) like زهر, aor. ʿ; (Mṣb;) and زهر, aor. ʿ, (K,) inf. n. زهر; (TA;) and زهر; (K;) † He, or it, was, or became, white; (Mṣb, K;) and beautiful: (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:]) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) and زهر † it (a plant) was, or became, beautiful: (AHn, TA:) and زهر, aor. ʿ, † he (a man) was, or became, white, or fair, in face. (Mṣb.) — See also 4, in two places. — زهرت الشمس الإبل The sun altered the camels. (K.)

4. ازهر He made a fire, (S, K,) and a lamp, (A,) to give light, to shine, or to shine brightly. (S, A, K.) — ازهرت زندي [lit., Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire; meaning, † thou hast made me to accomplish my want: see 1]. (A.) — ازهر (AHn, T, S, M, A, Mṣb, [and so in the CK and in my MS. copy of the K, but SM says that in all the copies of the K it is written ازهرت, like ازهرت]) It (a plant, or herb- age, S, K, &c., and a tree, TA) flowered, or blossomed; (AHn, T, S, Mṣb, &c.;) as also زهرت, aor. ʿ; (Mṣb;) and ازهار. (AHn, K.) — ازهرت الأرض, and زهرت, The land abounded with flowers. (Zj, TA.)

8: see 1. — ازدهر به, (originally ازتهر, TA,) He took care of it, (S, A, K,) and was mindful of it: (A:) or (so in the TA, but in the K “and”) he rejoiced in it; (IAth, K;) his face became shining by reason of it: (IAth:) or he was mindful of it: or [ازدهر به] signifies be thou vigorous, sedulous, earnest, energetic, or diligent, in it; meaning, in the thing that I command thee to do; for [الازدهار بشئ] means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from زهرة in the sense of “beauty, and brightness.” (TA.) It is said in a trad. that Moḥammad bequeathed to Aboo-Katadeh the vessel from which he performed ablution, and said to him, اِزْهَرِ بِهَا فَإِنَّ لَهَا شَأْنًا, (S, TA,) but be mindful of it, [for it is a thing of importance:] (TA:) or rejoice thou in this; let thy face become shining by means of it: (IAth:) or, accord. to Th, take it up; or charge thyself with it: and he says that this verb is Syriac: A'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 and 11: see 4.
زهر, a pl., (K,) or [rather a coll. gen. n.] like