

تَمْر (Mṣb,) of which the sing., (K,) or n. un., (Mṣb,) is زَهْرَةٌ (Mṣb, K,) which latter signifies, as also زَهْرَةٌ, A flower, or blossom, of a plant: (S, Mṣb, K:) or a yellow flower or blossom; (IAḡr, K;) and white flowers are called نَوْرٌ (IAḡr:) or a flower or blossom that has become yellow: (IAḡr, TA:) IKt says that the term زهرة is not applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called بَرْعَوْمٌ (Mṣb:) pl. أَزْهَارٌ, and pl. pl. أَزْهَابٌ. (A,* K.) One says, كَانَ زَهْرُ النَّجْمِ زَهْرَ النَّجْمِ [As though the flowers of the herbs were the shining of the stars]. (A.) — Also زَهْرَةٌ (Th, K) and زَهْرَةٌ (K,) or the former only, (TA,) A plant: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْرٌ A want. (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

زَهْرَةٌ: see زَهْرٌ, in two places. — زَهْرَةُ الدُّنْيَا (S, M, A, Mṣb, K,) and زَهْرَتِهَا (AHāt, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the K̄ur obtaining among the people of the Ḥarameyn, and the latter with that generally obtaining in El-Baḡrah, (AHāt, TA,) [but the latter is disallowed in the Mṣb, and by MF.] The beauty and splendour of the present world or life; (M, A, K;) its goodness; (S, M, A, K;) its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts; (S, M;) its goods; (Mṣb;) its finery, (Mṣb, TA,) or beauty and splendour, and abundance of good things. (TA.)

زَهْرَةٌ + Whiteness; (Yaḡkoob, S, K;) and beauty: (K:) whiteness, or fairness, characteristic of good birth: (S:) or bright whiteness: (TA:) or any shining colour. (AHn, R.)

زَهْرَةٌ: see زَهْرٌ, in two places: — and زَهْرَةٌ.

الزُّهْرَةُ [The planet Venus;] a certain star, (S, Mṣb, K,) well known, (K,) white and brilliant, (TA,) in the third heaven. (K.) — الزُّهْرُ [the pl.]: see أَزْهَرُ, near the end of the paragraph.

زَهْرٌ [Shining; &c. See 1.] — Applied to a زَنْدٌ, or piece of stick, or wood, for producing fire, Emitting shining fire; making its fire to shine. (TA.) — Applied to a plant, + Beautiful: and to the complexion of a man, bright; shining: and i. q. أَزْهَرُ, q. v. (TA.) — أَحْمَرُ زَاهِرٌ + Intensely red. (Lh, K.) — لِفْلَانٌ دَوْلَةٌ زَاهِرَةٌ [Such a one has a brilliant turn of fortune]. (A.)

يَمْشِي الزَّاهِرِيَّةَ He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K,* TA:) occurring in the poetry of Aboo-Sakhr El-Hudhalee. (TA.)

أَزْهَرُ Shining; giving light; bright. (S, K.) Hence, (TA,) الأَزْهَرُ The moon. (S, K.) And الأَزْهَرَانِ The sun and the moon. (ISk, S, A, K.)

— + White; (S, K;) and beautiful: (K:) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) as also زَاهِرٌ. (TA.) — † A man white, or fair, in face: (Mṣb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) a man having a white, or fair, complexion, characteristic of good birth: (Sh, S:*) or of a bright white or fair complexion, with a shining face: or mixed with redness: (TA:) and زَهْرَاءُ a woman white, or fair, in face: (Mṣb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) of a bright white or fair complexion intermixed with redness. (TA.) — † Bright, or shining, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning Bright and clear]. (TA.) — And i. q. حَوَارٌ [app. a mistranscription for حَوَارِي, i. e. White, or whitened, applied to flour]. (TA.) — † A wild bull: and زَهْرَاءُ a wild cow. (S, K.) — † A white lion. (K.) — A white ewer or jug, in which wine is made. (TA voce غَرَبٌ.) — † Milk just drawn. (AA, K.) — الزُّهْرَاءُ is applied by Ru-beh to The white cloud lightning in the evening. (O, K.) — ذَرَّةٌ زَهْرَاءُ † A white and clear pearl. (TA.) — الزُّهْرُ Three nights of the beginning of the [lunar] month: (TA:) or so الزُّهْرُ. (Ḥar p. 299.) — الزُّهْرَاوَانِ Friday. (O, K,* TA.) — البَقْرَةُ [The two chapters of the K̄ur-án entitled] البَقْرَةُ and آلِ عِمْرَانَ. (O, K.) — A camel parting his legs wide, cropping the trees. (K.)

مِزْهَرٌ A certain musical instrument; (Mṣb;) the lute (عُودٌ) upon which one plays: (S, K:) pl. مِزَاهِرٌ. (Mṣb.) — مِزَاهِرٌ = One who makes the fire bright, and turns it over [to prevent its going out or becoming dull,] (يَقْلِبُهَا, K and TA, in the CK) [يُوقِدُهَا,] for [the purpose of attracting] guests. (K.) — مِزْهَرٌ, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], Made to shine; from أَجَّهَهُ اللهُ; like مَجْنُونٌ from أَجَّنَهُ: or, as some say, shining. (TA.)

زهق

1. زَهَقَتْ نَفْسَهُ, and زَهَقَتْ (S, Mgh, Mṣb, K,) the latter preferred by IKoot and Hr, but the former by A'Obeid, (TA,) aor. َ, (S, Mṣb, K,*) inf. n. زَهْوَقٌ (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ (Mṣb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَجَع, that the inf. n. of this verb is زَهَقٌ,] His soul went forth, passed forth, or departed: (S, Mgh, Mṣb, K, TA:) it perished: it died: (TA:) and انزَهَقَتْ نَفْسَهُ and انزَهَقَتْ are not of the [classical] language of the Arabs. (Mgh.) It is said in the K̄ur [ix. 55 and 86] وَتَزَهَّقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زَهْوَقٌ is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ † The

thing perished, passed away, or came to nought; (Mṣb, K, TA;) became null, void, or of no effect. (K, TA.) And زَهَقَ البَاطِلُ † What was false, or vain, passed away, or came to nought, (S, Mṣb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to K̄atádeh, by البَاطِلُ is here meant the devil. (TA.) — And زَهَقَ السَّهْمُ (S, Mṣb, K, TA) and زَهَقَ (Mṣb) † The arrow passed beyond the butt, (S, Mṣb, K, TA,) and fell behind it: (TA:) or went swiftly: (Ḥam p. 23:) or the former has this meaning: and the latter is syn. with زَلَقَ [app. meaning it slid along the ground]. (JK.) — And زَهَقَ الفَرَسُ, aor. َ, inf. n. زَهْوَقٌ, † The horse preceded, went before, got before, outwent, or outstripped. (S,* Mṣb.) And زَهَقَتْ الرَّاحِلَةُ, inf. n. زَهْوَقٌ (ISk, S, K) and زَهَقٌ (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) † The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen; (ISk, JK,* S, K, TA;) and † انزَهَقَتْ signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهَقٌ and زَهْوَقٌ, † Such a one preceded, went before, &c.; (K, TA;) or زَهَقَ † preceded us, went before us, &c., and preceded, &c., the horses, or horsemen; (TA;) and † انزَهَقَ signifies the same. (K.) — زَهَقٌ said of a bone, (S, K,) aor. َ, (K,) inf. n. زَهْوَقٌ, Its marrow became compact and full; (S, K;) as also † ازَهَقَ. (L, K.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full. (TA.) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2: see 2 in art. زرق: and see 4 below.

3. زَهَقَهُ البَاطِلُ (TA [there expl. by زَهَقَهُ, a mistranscription, app. for † ازَهَقَهُ, meaning † The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.])

4. ازَهَقَ نَفْسَهُ He (God) caused his soul to go forth, pass forth, or depart. (Mgh, Mṣb.) The phrase القَتْلُ إِزْهَاقٌ means † Slaughter is a cause of making the soul to come to nought, and to depart. (Mgh.) — [Hence,] ازَهَقَ البَاطِلُ † He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. — And ازَهَقَ السَّهْمُ (S, K) † He made the arrow to pass beyond the butt. (S, K, TA.) — And ازَهَقَتِ الدَّابَّةُ السَّرَجَ † The beast shifted forward the saddle, and threw it upon its neck: (S, K:) and, or but, it is said to be with رَأً: [i. e. one says also, or correctly, accord. to some, † ارْهَقَتْ:] a rájiz says,

* أَخَافُ أَنْ تُزَهِقَهُ أَوْ يَتَزَرَّقَ *
[+I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J.] cited to me by Abu-I-Ghouth, with زَيٌّ. (S.) [Accord. to my copy of the KL, † تَزَهَّقُ, inf. n. of زَهَقٌ, signifies † The shifting backwards of a camel's saddle from his back: see 2 in art. زرق.] — And زَهَقَ فِي السَّبْرِ