

conceited [in her gait]. (§.) Hence, (TA,) the زَيْفُ signifies *The lion*; as also زَيْفٌ; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) = Also, and زَيْفٌ, (§, Kr, Mgh, O, Mṣb, K,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (§, Mgh, O, Mṣb, K,) to gold and to silver, (Ḥar p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Ḥar ubi suprā:) or *such as are rejected, or returned, because of adulterating alloy therein*: (Mgh, O, K:) or, as some say, *such as are less bad than what are termed بهرج*, being *such as are rejected by [the officers of] the government-treasury*; whereas the بهرج are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زَيْفَاتٌ and زَيْفَاتٌ, (O, K,) [the latter a pl. of pauc.,] or the pl. of زَيْفٌ is زَيْفَاتٌ, and the pl. of زَيْفٌ is زَيْفَاتٌ: (Mgh, * Mṣb:) accord. to some, the زَيْفَاتٌ are *such as are done over with a compound of quicksilver and sulphur.* (Mṣb.) [It is implied in the Mṣb that زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى الْقَوْمَ أَشْبَاهًا إِذَا تَزَلُّوا مَعًا *
* وَفِي الْقَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ *

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

زَيْقٌ

5. *He ornamented, or adorned, himself, and applied كُحْلٌ to his eyes*: (K:) or *تزَيَّقت*, said of a woman, (JK, S, O,) like *تزَيَّغت*, (§, O,) *she ornamented, or adorned, herself*, (JK, S, O,) and applied *كُحْلٌ to her eyes*, (§, O, TA,) and some add, *and decked herself with apparel*: accord. to Z, it is from الزوق; [app. meaning the الزوق, syn. with الزاوق; or from زَوَاتٌ, (see 2 in art. زوق, last sentence,) so that it is originally تزَوَّقت;] or it may be from زَيْقٌ, [i. e. زَيْقٌ, with ى, [meaning the “builder’s string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,”] because she who embellishes herself makes her state right by adornment. (TA.)

زَيْقٌ The *part, of a shirt, that surrounds the neck*: (§, K:) the *collar of a shirt*: (KL:) or the *border of a collar*; (MA;) or the *hemmed border of the opening at the neck and bosom of a shirt*: (JK:) [app. an arabicized word from the Pers. زِه:] J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) — [Hence, † The *surrounding edge of the eyelid.* (See حَتَّارُ.)] — And The *string, or line, of the builder*, [also called زَيْجٌ, q. v., with which he makes even the rows of stones, or bricks, and] with which the building is proportioned. (JK.) — زَيْقُ الشَّيَاطِينِ, expl. by Lth as meaning

A certain thing that flies in the air, called by the Arabs الشَّمْسُ [i. e. the fine filmy cobwebs termed *gossamer*,] is a mistake for زَيْقُ الشَّيَاطِينِ, with رَاءَ. (Az, O, K.)*

زِيلٌ

1. *زَالَةٌ* is syn. with *أَزَالَةٌ*, q. v. (§, Mṣb, K.) — *زال* *زَوَالَةٌ*, or *زال* *زَوَالَةٌ*; and *زال* *زَوَالَةً*; *زال* *زَوَالًا*, in art. زول. And *زِيلٌ* and *زَوِيلَةٌ* and *زَوِيلٌ*; see *زَوِيلٌ*, in art. زول; and for the first, see also *زَوَالٌ*, in that art. — *زَيْتَةٌ*, (§, K,) aor. *زَيْتٌ*, inf. n. *زَيْتٌ*, (§,) [first pers. of *زَالَةٌ*,] signifies also *I put it, or set it, apart, away, or aside; removed it; or separated it*; (§, K, TA;) namely, a thing, (§, TA,) from another thing: (TA:) and *زاله* also signifies *he separated it*; like *زاله*. (TA.) See also 4. One says, *زَلَّ ضَانُكَ مِنْ مَعْرَاكَ* *Remove, or separate, thy sheep from thy goats.* (§, * TA.) And *زَيْتُهُ فَلَمْ يَنْزَلْ* *I separated it [partly], but it did not become [wholly] separated.* (§, K.) = *مَا زَالَ يَفْعَلُ كَذَا* (§ in art. زول, and Mṣb,) is like *مَا بَرِحَ*, both in its [original] measure, [which is *زَيْلٌ* accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing, or he continued to do such a thing, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase مَالٌ زَالٌ زَيْدٌ قَائِمًا Zeyd ceased not to be, or continued to be, standing]: (Mṣb:) [using the first pers.,] one says, مَا زَلْتُ أَفْعَلُهُ [and زَلْتُ مَا بَرِحْتُ, as appears from what follows], meaning *I ceased not to do it, or I continued to do it*, (K,) aor. *أَزَالُ* [supposing the measure of the pret. to be originally *فَعَلْتُ*] (Mṣb, K) and *أَزِيلُ* [supposing the measure of the pret. to be originally *فَعَلْتُ*]: (K:) the verb is seldom [in the Mṣb “never”] used without a negative particle: (Az, TA:) one says *مَا زَلْتُ أَفْعَلُ* meaning *مَا زَيْلٌ يَفْعَلُ كَذَا* (§, Mṣb, K,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (§, TA,) as is meant in [some of the copies of] the K by the addition *عَنْهُ*, though Akh is not mentioned in what precedes. (TA.) The verb in *مَا زَالَ* and *مَا يَزَالُ* is used in the manner of *كَانَ* in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in *مَا زَالَ زَيْدٌ قَائِمًا*, expl. above]; but one may not say, *مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, like as one says, *مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*; for *زَالَ* denotes a negation, [meaning *he did not a thing, or he was not doing &c.,*] and *مَا* and *لَا* denote negation, and two negations together denote an affirmation; so that *مَا زَالَ* is affirmative like *كَانَ*; and as one may not say, *مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, so one may not say, *مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا*. (Er-Rāghib, TA.) One says also, *مَا زَلْتُ وَمَا زَيْدٌ حَتَّى فَعَلَ ذَلِكَ* [I*

desisted not with Zeyd until he did that, (Sb, K, * TA,) inf. n. *زَيْالٌ*. (Sb, TA.) *لَمْ يَزَلْ* [*He, or it, has not ceased to be &c., i. e., has ever been &c.,* (see *أَزَلَّ*,)] is said of God, as meaning *He has never been nonexistent*; and *لَا يَزَالُ*, said of Him, *He will never be nonexistent.* (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies “it ceased to be” or “exist,” &c.] differ in their components; the latter being composed of *زول*; and this, of *زى ل*: or the incomplete is altered from the complete; being made to be with *kesr* to its medial radical letter, [for it is generally held to be from *زِيلٌ* or *زَوِيلٌ*,] after its having been [originally *زَوِيلٌ*,] with *fet-h*: or it is from *زَالَةٌ*, aor. *يَزِيلُهُ*, meaning “he put it,” or “set it, apart,” &c. (K.)

2. *زَيْلَةٌ*, (§, K,) inf. n. *تَزْيِيلٌ*, (§,) *He separated it* [i. e. accompany of men, or an assemblage of things,] much (Fr, Az, S, * K, * TA,) [or *greatly, or widely; or dispersed it*]; differing in degree from *زاله* like as *فَرَّيْنَا بَيْنَهُمْ* does from *مَارَهُ*. (TA.) Hence, *فَرَّيْنَا بَيْنَهُمْ* [And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read *فَرَّيْنَا بَيْنَهُمْ*; like *لَا تَصَاعُرْ* and *لَا تَصَعَّرْ* [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce *دُونَ*.] *زَيْلْتُ* is of the measure *فَعَّلْتُ* because its inf. n. is as above; for were it *فَعَّلْتُ*, one would say *زَيْلَةٌ* [of the measure *فَعَّلَةٌ*]. (§.) = *تَزْيِيلٌ* is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lh, K.)

3. *زَيْالٌ*, (§, Mṣb, K,) inf. n. *مُزَايَلَةٌ* and *زَيْالٌ*, (§, K,) *He separated himself from him.* (§, Mṣb, K.) [See also 1 in art. زول, last signification.] One says, *خَالَطُوا النَّاسَ وَزَايَلُوهُمْ*, meaning [*Mix ye with men in familiar, or social, intercourse, and separate yourselves from them in deeds, or actions.* (TA.) — *زَايَلَتْهُ بِوَجْهٍ* *She veiled her face from him.* (IAḥr on the authority of Ibn-Ez-Zubeyr, TA in art. بجز.) [See also 6.] — *زَايَلْنَا بَيْنَهُمْ*; see 2. And see also what next follows.

4. *أَزَالَةٌ* (§, Mṣb, K) or *مَكَانِهِ* (§) or *عَنْ مَكَانِهِ* (§, K) and *أَزَالٌ* (Lh, K;) and *يَزِيلُهُ*, (§, Mṣb, K, and Ḥar p. 393,) aor. *يَزَالُهُ*, (§, K, and Ḥar ubi suprā,) or *يَزَالُهُ*, like *يَنَالُهُ*, (Mṣb,) inf. n. *زَيْلٌ*, (§, K, Ḥar,) or *زَيْالٌ*; (Mṣb;) both signify the same; (§, Mṣb, K;) *He removed it* [from its place; as the former is expl. in art. زول]; (Mṣb in explanation of both, and Ḥar ubi suprā in explanation of the latter;) and so *زَيْلُهُ*, of which the primary signification is that first assigned to it in the next preceding paragraph. (Ḥar ubi suprā.) See also 1, fourth sentence. [And see 4 in art. زول.]

5. *تَزْيِيلٌ* and *تَزْيِيلٌ*, (§, * Mṣb, K,) inf. n. *تَزْيِيلٌ*, (K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Ḥijáz, mentioned by Lh; (TA;) and *تَزَايَلٌ*, inf. n. *تَزَايَلٌ*; (K;) i. q.