

بِالْقُرْآنِ زَاجِرًا † [The *Kur-an* suffices as a chider, checker, restrainer, or forbiddler]. (A, TA.) And الزَّاجِرُ † *The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth.* (KT.) — الزَّاجِرَاتُ, in the *Kur* xxxvii. 2, means † *The angels who are the drivers of the clouds.* (K, TA.) — زَاجِرٌ also signifies † *A diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question.* (Zj, TA.) — أَبُو زَاجِرٍ † *The crow; because one augurs by means of it.* (Har p. 662.)

[زَاجِرَةٌ a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying,] كُرِّرَتْ عَلَى سَمْعِهِ الْمَوَاعِظُ وَالزَّوْاجِرُ † [Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

زَجِيرٌ and زَجِيرَةٌ: see art. زجر.

أَزْجُرٌ A camel having a looseness in the vertebrae of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K,*) [or having a fracture in his back;] like أَخْزَلٌ. (O.)

مَزْجَرٌ [A place of زَجْرٍ, i. e. chiding, &c.]. — [Hence,] هُوَ مِنِّي مَزْجَرُ الْكَلْبِ, an elliptical phrase, meaning † [He is, in relation to me, or مِنِّي is here used in the sense of عِنْدِي, i. e., in my estimation,] as though he were in the مزجر of the dog; (Sb, TA;) [i. e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [A cause of زَجْرٍ, i. e. chiding, &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرٌ]. A poet says,

* مَنْ كَانَ لَا يَزْعُرُ أُنْبَى شَاعِرٍ *
* فَلَيْدُنْ مِنِّي تَنْهَهُ الْمَزَاجِرُ *

i. e. † [He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says, ذَكَرَ اللَّهُ مَزْجَرَةَ لِلشَّيْطَانِ † [The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.)

مُزْجَرٌ, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with اِزْجَارٌ, (Bd,) meaning † *Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read مُزْجَرٌ, changing the د into ز, and incorporating it [into the preceding letter].* (Bd.)

زجل

1. زَجَلٌ, (MA, K,) aor. -, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Har p. 240,) *He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Har,) to evince emotion.* (Har.) — [It seems to be indicated in the K that it signifies also *He played, or sported:*

and *He, or it* (i. e. a company of men), *raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجَلٌ inf. n. of زَجَلَ: (MA, K:) [and used as a simple subst.:] i. q. صَوْتٌ [as an inf. n., meaning *The uttering of the voice, or of a sound, or cry: or, as a simple subst., a voice, sound, or cry:* (S:) or *a high, or loud, voice: such have the angels when celebrating the praises of God: (TA:) [and] a vehement sound.* (Ham p. 627.)

[Hence,] سَحَابٌ ذُو زَجَلٍ *Clouds having a thundering: (TA:) [and] so سَحَابٌ زَجَلٌ. (S.) — A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise.* (K.) — [A low, or faint, sound: hence,] زَجَلٌ

means عَزِيفَةٌ [i. e. *The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn.* (TA.) — *A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly.* (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also *Play, or sport.* (K.) — And *A species of versè, well known; [a vulgar sort of unmeasured song or ballad;] in this sense post-classical.* (TA.)

رَاجِلٌ *Raising his voice; as also رَاجِلٌ. (K.) — [Hence,] سَحَابٌ زَجَلٌ. And غَيْثٌ زَجَلٌ *Rain accompanied by the sound of thunder.* (TA.) And نَبْتٌ زَجَلٌ *A plant, or herbage, in which, or among which, the wind makes a sound.* (K.)*

زَجَلَةٌ: see the next paragraph, in two places. زَجَلَةٌ *The sound, or voice, or noise, of men; as also زَجَلَةٌ. (K.) — And A company, a collection, or an assemblage: (K:) or a party, or company, of men, (S, K,) peculiarly: (TA:) as also زَجَلَةٌ: (K:) pl. of the former زَجَلٌ. (S.)*

زَاجِلٌ: see زَجَلٌ. — It is also applied to a song, or singing, [meaning *Loud,*] in the saying,

* وَهُوَ يَغْنِيهَا غِنَاءً زَاجِلًا *

[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)

زجو

1. زَجَا, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَا, (S, K, and Ham p. 78) and زَجُو (K and Ham) and زَجُو (K,) *It (a thing) went, or became urged on or along, quickly.* (Ham ubi suprâ: there indicated by the context, but not expressed.) — *It (a bad piece of money) passed, or had currency.* (Er-Râghib, TA.) — *It (an affair) was, or became, easy; and right, in a right state, or right in its direction or tendency.* (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةً لَا يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ, i. e. [A prayer in which the opening chapter of

the Book (meaning the *Kur-an*) is not recited] will not be right. (TA.) — Also, inf. n. زَجَا, said of the [tax called] خَرَاجٌ, *It was, or became, easy of collection.* (S.) — زَجَا also signifies *The acting with penetrative energy, and effectiveness, in an affair.* (S, K.) One says, هَذَا الْأَمْرُ قَدْ زَجَا عَلَيْنَا [app. meaning *This affair, we have effected it, or accomplished it; like as one says, عَطَاً قَلِيلٌ يَزْجُو مَضِينًا عَلَى الْأَمْرِ. (T, TA.)* And خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, ضَحَكَ حَتَّى زَجَا, i. e. [He laughed until] his laughing became stopped, or cut short. (S, K,*) — See also what next follows, in two places.

2. زَجَاهُ, (S, Mṣb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) *He pushed it gently, (S, Mṣb, TA,) in order that it might go on; as also أَزْجَاهُ; and زَجَاهُ, aor. يَزْجُوهُ, inf. n. زَجُوٌ; and this last, he drove it, or urged it on, gently; (TA;) [and so زَجَاهُ and أَزْجَاهُ, as will be shown by what follows:] or زَجَاهُ signifies [simply] he drove it, or urged it on: and he pushed it: and so [app. in both of these senses] زَجَاهُ and أَزْجَاهُ. (K.) Hence, i. e. from زَجَيْتُهُ meaning "I pushed it gently," (Har p. 304,) one says, كَيْفَ تَزْجِي الْأَيَّامَ, (S, Har) i. e. [How dost thou strive with the days in pushing them on, or making them to pass away?]: (S:) or كَيْفَ تَدْفَعُهَا [how dost thou push on the days? and thus may mean also كَيْفَ تَدْفَعُهَا]: (Har:) [or how dost thou make the days to pass away? for] زَجَى الْأَيَّامَ means he made the days to pass away: (MA:) [or how dost thou pass the days? for it is also said that] تَزْجِيَةٌ signifies the*

passing [one's] days. (KL.) [زَجَى الْأَيَّامَ may be well rendered *He made the days to pass away by means of exertion; and so دَفَعَهَا and دَافَعَهَا. Har (ubi suprâ) uses the phrase أَيَّامًا مُسَوِّدَةً as meaning I push on evil and hard days.] أَزْجِي, also, inf. n. اِزْجَاةٌ, is expl. by Az as signifying دَافِعٌ بِقَلْبِهِ [app. meaning *He strove to push on life, or to repel want or the like, with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezârah, نَزْجِي دُنْيَانَا [or the correct reading may be نَزْجِي, and accord. to either reading the phrase may be rendered *We strive to push on life, or to repel want &c., with little of our worldly possessions,] means we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also اِزْجَيْتُ الْبَقَرَةَ تَزْجِيًا وَوَدَّهَا [The [wild] cow drives her young one. (S.)] الرِّيحُ تَزْجِي السَّحَابَ [S:] or drives along gently the clouds; as also تَزْجِيهِ, but in an intensive sense. (Mṣb.) In like manner, سَحَابًا يَزْجِي is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمْ الَّذِي يَزْجِي لَكُمْ أَلْفُلَكُمْ فِي الْبَحْرِ [Your Lord is He*