

ful;] pleased with himself, or self-conceited. (TA.) [See also what next precedes.]

مُزْدَهِي: see اِنْزَهُو, above.

زو

1. زَوَى, or زَى, (accord. to different copies of the S, in the TA زَوَى) [from زُو, originally زَوَى, then زَوَى, and then زَى or زَى] or it is زَوَى, (thus in some copies of the S,) It was decreed against us. (S.)

4. اَزَوَى, (K,) said of a man, (TA,) [from زُو,] He came having with him another: (K, and T in art. تو.) mentioned by Az and Sgh on the authority of IAq: (TA:) opposed to اَتَوَى meaning "he came alone; by himself." (T in art. تو.)

زُو A pair, or couple; two coupled together; (S, K, TA;) [of men, and] of ships and other things; (TA;) i. q. زَوْج: (K, and T in art. تو.) opposed to تَوَى meaning "one, and no more." (K, and TA in this art. and in art. تو.) You say, جَاءَ فُلَانٌ زَوْأً, meaning Such one came with his companion. (S.) [See also art. تو.] الزُو is also the name of a ship constructed by El-Mutawehkil, (K, TA,) the 'Abbásee; in which he associated in drinking with the poet El-Bohturee. (TA.) Accord. to the S, it is the name of a mountain in El-'Irák: but Aboo-Zekereeyà Et-Tebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزُّو يُوَقَّفُ تَارَةً *
* وَيَنْقَادُ إِذَا قُدَّتْهُ بِزِمَامٍ *

[Nor have I seen a mountain like the زُو, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA.) [In the CK, in the verse above cited, اِذَا مَا is put in the place of اِذَا.] = [J also says that,] accord. to Aq, زُو الْمَنِيَّةِ signifies What happens of decreed perdition or death: and زُو is also said to signify a decree [of God]: (S, TA:) and in the M it is said that زُو signifies perdition, or death: and زُو الْمَنِيَّةِ, the accidents, or calamities, of destiny or death: but accord. to the T, Aq said زُو الْمَنِيَّةِ, with . (TA.)

زوج

2. اِتْرَوِيحُ, زَوْجُهُ اِلَيْهِ, and زَوْجٌ شَيْئًا بِشَيْءٍ; He coupled, or paired, a thing with a thing; united it to it as its fellow, or like. (TA.) So in the Kur [xliv. 54 and lii. 20], زَوْجِنَاهُمْ بِحُورٍ عَيْنٍ, We will couple them, or pair them, [with females having eyes like those of gazelles:] (S, Mgh, K, TA:) the meaning is not the تَرْوِيحُ commonly known, [i. e. marriage,] for there will be no [such] تَرْوِيحُ in Paradise. (MF, TA.) And so in the Kur [lxxxi. 7], وَإِذَا التُّفُوسُ زُوِّجَتْ, And

when the souls shall be coupled, or paired, or united with their fellows: (TA:) i. e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زُوِّجْتُ اِبِلِي I coupled, or paired, my camels, one with another: (A:) or زُوِّجْتُ بَيْنَ الْاِبِلِ I coupled, or paired, every one of the camels with another. (TA.) So too in the Kur [xlii. 49], اَوْ يَزُوِّجُهُمْ, Or He maketh them couples, or pairs, males and females: or, accord. to AM, maketh them of different sorts [or sexes], males and females: for — تَرْوِيحٌ signifies [also] The making to be of different sorts or species [&c.]. (TA.) — زَوْجَتُهُ اَمْرَاةٌ, (T, S, A,* Mgh, Mṣb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning I married him, or gave him in marriage, to a woman; (Mṣb, TA;) as also بِاَمْرَاةٍ, (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooh] (see 5): (Mṣb, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.]: زُوِّجْتُ مِنْهُ اَمْرَاةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوْجَتُهُ مِنْهَا [meaning I married him to her]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for ب. (Mṣb.)

3. زَوَّجَهُ, [inf. n. مُزَاوَجَةٌ and زَوَّاجٌ] It, or he, was, or became, a couple, or pair, with it, or him: or made a coupling, or pairing, with it, or him. (MA.) [And زَاوَجَا They two formed together a couple, or pair.] — [And زَاوَجَا, inf. n. as above, They married each other.] You say, هَذَيْلٌ يَزَاوِجُ عَكْرَمَةَ [The tribe of Hudheyl intermarry with that of 'Ikrimah]. (A. [See also 6.]) — اَزَوَجَ اِبْنَهُمَا [He made them two (referring to sentences or phrases) to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other]. (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجْتُ اَمْرَاةً, (T, S, A,* Mgh, Mṣb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) meaning I married a woman; i. e., took a woman in marriage; took her as my wife; (Mṣb, TA;) as also بِاَمْرَاةٍ, (A,* K;) or this is rare; (K;) Akh says that it is allowable; (Mṣb, TA;) and it is said to be of the dial. of Azd-Shanooh, (S, Mgh, Mṣb, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, S,

Mgh.) And تَزَوَّجَ فِي بَنِي فُلَانٍ (A, Mṣb, TA) He married, or took a wife, among the sons of such a one. (Mṣb, TA.) And تَزَوَّجَ اِلَيْهِ i. q. خَاتَنَهُ [He allied himself to him by marriage]. (K in art. ختن.) — [Hence,] تَزَوَّجَهُ النَّوْمُ † Sleep pervaded him; syn. خَالَطَهُ. (K.)

6. تَزَاوَجَ الْقَوْمُ and اِزْدَوَّجُوا The people, or party, married one another; intermarried. (TA. [See also 3.]) — See also the next paragraph, in three places.

8. اِزْدَوَّجَتِ الطَّيْرُ [The birds coupled, or paired, one with another]. (TA.) — See also 6. — [ZAWAJA and ZAWAJA], said of two phrases, or sentences, (A, TA,) [They bore a mutual resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, ازدوج and تزواج, said of a phrase, or sentence, † It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other: (TA:) مُزَاوَجَةٌ and اِزْدَوَّاجٌ (S, A, K) and تَزَاوَجٌ (S) are syn.: (S, A,* K:) ازدواج signifies A conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase مِنْ سَبَابِئًا [in the Kur xxvii. 22]: (Kull p. 31:) and this is also termed مُوَاوَجَةٌ and مُخَالَطَةٌ and مُوَاوَجَةٌ and مُقَابَلَةٌ. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاجٌ [Vitriol;] a well-known kind of salt; (K, TA;) called شَبُّ يَمَانِي [but see شَبُّ] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA:) [pl. زَاجَاتٌ, meaning species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زَاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (S,) arabicized, (S, K,) originally زَاكٌ. (TA.)

زَوَّجٌ primarily signifies A sort of thing of any kind [that is one of a pair or couple]: and زَوَّجَانٌ signifies a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries: زَوْجٌ signifying either one of such two things: (Az, TA:) or, accord. to 'Alee Ibn-'Eesà, a sort of thing [absolutely]: (Mgh:) or a sort of thing having its like, (El-Ghooree, Mgh, Mṣb,) as in the case of species; (Mṣb;) or having its contrary, (El-Ghooree, Mgh, Mṣb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mṣb;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh:) or it is applied to a single thing only when having with it a thing of the same kind; (Mgh, Mṣb;) زَوَّجَانٌ signifying a pair, or couple, of such things: (Mgh:) the pl. is اَزْوَاجٌ: (TA:) you say زَوْجَا حَمَامٍ and زَوَّجَانٍ مِنْ حَمَامٍ [A pair