

next two preceding sentences,] this is the only instance in the *Kur-án* in which it is used in any other sense than that which next follows. (Kull p. 199.)— And [The poor-rate,] the portion, or amount, of property, that is given therefrom, (M, IATH, Mgh, Mṣb, K, Er-Rághib, TA,) as the due of God, (Er-Rághib, TA,) by its possessor, (M, K, TA,) to the poor, (M, Mgh, Er-Rághib, TA,) in order that he may purify it thereby: (M, IATH, K, TA:) [in the § it is merely said that “the *زَكْوَة* of property is well known:” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent. :] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Mṣb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) *زَكَاةُ الْفِطْرِ* [The alms of the breaking of the fast, given at the end of Ramaḍán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a *صَاع* [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' eṣ-Ṣagheer, voce *زَكَاة*.) [The pl. is *زَكَاةَات*.] — Also, [as being an attribution of purity or goodness or righteousness,] *Praise*. (IATH, TA.) — And The pure, or best, part of a thing: (K, TA:) on the authority of Aboo-'Alee. (TA.)

زَكَاةٌ an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. — Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.)

زَكِيٌّ i. q. *زَاكٌ*, (Akh, S,) which signifies *Increasing* [&c., as act part n. of *زَكَاةٌ*, q. v.]: (Ham p. 722:) [and *growing, or thriving*]: applied in this sense to a boy. (Akh, S.) — *غُلَامًا زَكِيًّا* in the *Kur* xix. 19 means [A boy] pure from sins: or *growing, or increasing, in goodness and righteousness*: (Bd:) or *purified by nature*: or *such as shall in the future become purified*. (TA.) And *نَفْسًا زَكِيَّةً* in the *Kur* xviii. 73 means [A soul, or person,] pure from sins: some read *زَاكِيَّةً*; but the former is more forcible: [or,] accord. to AA, *the latter means that has never sinned*: and the former, *that has sinned and then been forgiven*. (Bd.) [Or] *رَجُلٌ زَكِيٌّ* signifies *A good, or righteous, man*: and the pl. is *أَزْكِيَّةٌ*. (Mṣb, K, TA.) And also *A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life*: pl. as above. (K, TA.) — And *أَرْضٌ زَكِيَّةٌ* *Good, fat land*. (TA in art. *زَكِيٌّ*.)

زَكْوِيٌّ [generally meaning *Of, or relating to, the poor-rate*] is the rel. n. of *زَكَاةٌ*; like as *حَصْوِيٌّ* is that of *حَصَاةٌ*; because the rel. n. re-

duces the word to its original form: *زَكَاةٌ* is vulgar and wrong. (Mṣb.)

زَاكٌ, and its fem. *زَاكِيَةٌ*: see *زَكِيٌّ*, in three places.

أَزْكِيٌّ *More, or most, profitable*: (Bd in ii. 232:) or *better, or best*: (Jel ibid:) *more, or most, pure*: (Bd in xxiv. 28:) *more, or most, lawful*, (Bd and Jel in xviii. 18,) and *good, or pleasant*: or *more, or most, abundant and cheap*. (Bd ibid.) See also *زَكَاةٌ* as a noun.

زكي

1. *زَكِيٌّ*, (K,) aor. *يُزَكِيٌّ*, inf. n. *زَكَاةٌ*, i. q. *زَكَاةٌ*, aor. *يُزَكُو*, as meaning *It increased, or augmented*; (Lh, ISd, K, TA;) and *produced fruit*: (TA:) and *تَزَكَّى* signifies the same. (K.) = Also *He thirsted*. (Th, K.)

5: see above; and see art. *زكو*.

زَكِيٌّ: see art. *زكو*.

زل

1. *زَلَّتْ*, [third pers. *زَلَّ*,] aor. *تَزَلَّ*; (S, K;) and *زَلَّتْ*, [third pers. likewise *زَلَّ*,] aor. *تَزَلَّ*; (Fr, S, K;) inf. n. *زَلِيلٌ*, (Lh, S, K,) which is of the former verb, (S,) and *زَلَّ*, (Lh, K,) also of the former verb, (Mṣb,) and *زَلُولٌ* and *زَلِيلِيٌّ* [or, accord. to the S, this is a simple subst.,] and *زَلِيلَةٌ* (Lh, K) and *مَزَلَّةٌ*, (K,) [all app. of the former verb,] and *زَلَّ*, (Fr, S, K,) which is of the latter verb; (Fr, S;) *Thou slippedst* (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, *زَلَّ عَنْ مَكَانِهِ*, aor. *يَزَلُّ*, inf. n. *زَلَّ* [&c. as above]; and *زَلَّ*, aor. *يَزَلُّ*, inf. n. *زَلَّ*; the former verb of the class of *ضَرَبَ*; and the latter, of the class of *تَعَبَّ*; meaning *he, or it, moved away, or aside, [or slipped,] from his, or its, place*: and *زَلَّ فِي مَنْطِقِهِ*, or *فَعَلِهِ*, aor. *يَزَلُّ*, like *يَضْرِبُ*, inf. n. *زَلَّةٌ*, *he made a slip, or mistake, in his speech, or his action*. (Mṣb.) *فَإِنْ زَلْتُمْ*, in the *Kur* ii. 205, means *But if ye turn away, or aside, from entering thereinto fully*: (Jel:) this is the common reading: but some read *زَلْتُمْ*. (TA.) And you say, *زَلَّ زَلَّةً*, *He committed a slip in speech and the like*. (TA.) Accord. to IATH, *زَلِيلٌ* signifies *The passing of a body from one place to another*: and — hence it is metaphorically used in like manner in relation to a benefit: one says, *زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ*, inf. n. *زَلِيلٌ*, meaning *† A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one*. (TA.) — *زَلَّ*, inf. n. *زَلِيلٌ* and *زَلُولٌ*, also signifies *He (a man) passed along quickly*: (Ish, K:) and *زَلَّ*, inf. n. *زَلِيلٌ*, *he ran*: and *زَلِيلٌ*, *a light, or an agile, walking or pacing*: (TA:) [and *زَلَّ*, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Aboo-Mohammad El-Hadhlemee, (TA,) or Aboo-Mohammad El-Fak'asee, (O.)

إِنَّ لَهَا فِي الْعَامِ ذِي الْقُتُوبِ *
وَزَلَّلِ النَّبِيَّةَ وَالتَّصْفِيَّتِ *
رِعْيَةَ مَوَالِي نَاصِحِ شَفِيحِ *

(§ in the present art.,* and in art. *صَفَى*,* and art. *فَتَقَ*, but in this last with *رَبِّ* in the place of *مَوَالِي*, and TA,) [i. e. *Verily they have, in the year of little rain, (thus الفُتُوق, as here used, is expl. in the § in art. فَتَقَ,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, (thus التصْفِيَّتِ, as here used, is expl. in the § in art. صَفَى,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate*]: he is speaking of his camels: (§ in art. *فَتَقَ*;) he means that they pass along lightly [so I render *تَزَلَّ*] from place to place in search of herbage: and *النَّبِيَّةُ* means the place to which they purpose journeying. (§.) — [Hence,] *زَلَّ عُمُرُهُ* + *His life went, or passed, [or glided,] away*. (K, TA.) — *وَزَلَّتِ الدَّرَاهِمُ*, (S, Mṣb,* K,) aor. *زَلَّ*, (S, Mṣb,) inf. n. *زَلُولٌ*, (S, K,) or *زَلِيلٌ*, (Mṣb,) *The dirhems, or pieces of money, poured out, or forth*: (K:) or *were, or became, deficient in weight*. (S, Mṣb,* K.) — *زَلَّ*, inf. n. *زَلَّ*, (K,) said of a man, (TA,) [and app. of a wolf, (see *أَزَلَّ*),] *He was, or became, light [of flesh] in the hips, or haunches*: (K:) or *زَلَّ* signifies a woman's *having little flesh in the posteriors and thighs*. (§.) = *زَلَّ*, aor. *يَزَلُّ*, accord. to analogy, as an intrans. v., from *أَزَلَّتْ إِلَيْهِ* meaning “I gave to him” of food &c., should signify *He took, or received*: and hence the saying of the lawyers, *وَيَزَلُّ إِنْ عَلِمَ الرَّضَى* *And he shall take, or receive, of the food [if he have knowledge of permission, or consent]*. (Mṣb.) = *زَلَّ* i. q. *ذَقَّ* [app. as meaning *He, or it, was made, or rendered, thin, or slender*]. (IAḡr, TA.)

2: see the next paragraph, near its end.

4. *أَزَلَّهُ*, (K,) inf. n. *أَزْلَالٌ*, (TA,) *He, or it, made him, or caused him, to slip in mud*, (K, TA,) or in speech, or in judgment, or opinion, or in religion; (TA;) and *أَسْتَزَلَّهُ* signifies the same. (S,* MA, K,* PS. [But respecting this latter, see what follows.]) It is said in the *Kur* [ii. 34], *فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا* [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الْجَنَّة)]; and one reading is *أَزَالَهُمَا*, i. e. *removed them*: or, as some say, it means *caused them to commit a slip, or wrong action, in consequence of it* [referring to the tree]: or, accord. to Th, *caused them to slip in judgment*. (TA.) And in the same, iii. 149, *أَسْتَزَلَّهُمُ الشَّيْطَانُ* *The Devil made them, or caused them, to slip*: (Jel:) or, as some say, *sought to make them commit a slip, or wrong action*. (TA.) — One says also, *أَزَلَّ فُلَانًا إِلَى الْقَوْمِ* *He sent forward such a one to the people, or party*. (TA.) — And *أَزَلَّهُ عَنْ رَأْيِهِ* *He made him to turn from*