

الزُّبُرُ, [pl. of الزُّبْرُ,] and said that it means *the Book of the Law revealed to Moses (التوراة) and the Gospel and the Kur-án [together];* and that *الذكر* means what is in heaven: (TA:) and some also read *زُبُورًا* in the *Kur* iv. 161 and xvii. 57. (S, TA.)

زُبْرٌ, syn. with زُبُورٌ &c.: see زُبْرٌ.

زُبْرَةٌ A piece of iron: (S, Mṣb, K:) or a big piece of iron: (TA:) pl. *زُبُرٌ* (S, Mṣb, K) and *زُبْرٌ*. (S, K.) The former pl. occurs in the *Kur* xviii. 95. (S.) It is also said in the *Kur* [xxiii. 55], *فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبْرًا*; (TA:) meaning *قَطَّعًا*, (S, TA,) in both cases; (Fr;) [i. e., *But they have become divided, in their state, among themselves, into parties:*] or he who reads *زُبْرًا* makes it pl. of *زُبُورٌ*, not of *زُبْرَةٌ*; for the measure *فُعْلَةٌ* does not assume the measure *فُعْلٌ* in the pl.; and the meaning is, *they have made their religion [to be founded upon] various books:* and *زُبْرٌ* is pl. of *زُبْرَةٌ*: or it may be also pl. of *زُبُورٌ*, and originally *زُبْرٌ*, being changed therefrom, like as some of the Arabs are related to have said *جَدَدٌ* for the pl. of *جَدِيدٌ*, which is originally and regularly *جَدَدٌ*; after the same manner as when one says *رُكْبَاتٌ* for *رُكْبَاتٌ*, and *غُرْفَاتٌ* for *غُرْفَاتٌ*: and this opinion is strengthened by AA's allowing the reading *زُبْرًا* and *زُبْرًا* and *زُبْرًا*; *زُبْرًا* being a contraction of *زُبْرًا*, like as *عَنْقٌ* is of *عَنْقٌ*. (IB, TA.) — The anvil (K) of a blacksmith. (TA.) = The upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. *كَاهِلٌ*: (K:) or the place of the *كَاهِلٌ*: (S:) or a certain thing rising from the *كَاهِلٌ*: (TA:) pl. in this sense, *أَزْبَارٌ*; or this is a pl. pl., as though it were pl. of *زُبْرٌ*, and this were pl. of *زُبْرَةٌ* in this sense. (TA.) One says, *شَدَّ لِلْأَمْرِ زُبْرَتَهُ* *He strengthened his كَاهِلٌ and his back for the affair.* (TA.) — Also, hence, (S,) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in art. *لَيْدٌ*;) [the mane of a lion;] the collection of hair (Lth, A, K) between the shoulder-blades of the lion &c., (K,) or upon the place of the *كَاهِلٌ* [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) — And [hence,] *الزُّبْرَةُ* † A certain asterism; (K;) two bright stars [δ and θ], (S, K,) in the *كَاهِلٌ* [or part of the back next the neck], (K,) or which are the *كَاهِلَانِ*, (S,) of *Leo*; (S, K;) one [namely the *Eleventh*] of the *Mansions of the Moon*: (S, K;) [also called *الْحَرَاتَانِ*: see this word: and see *مَنَازِلُ الْقَمَرِ* in art. *نَزَلٌ*:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of *Leo*, says that they are two stars, on the belly, and on the projecting part of the haunch-bone, of *Leo*.] — Also The breast, or what projects of its upper part, (syn. *صُدْرَةٌ*;) of any beast. (TA.)

زُبْرٌ, applied to a lion, (S, TA,) and to a man, (TA,) *Strong*; (AA, S, K, TA;) as also **زُبْرٌ**. (K.)

زُبُورٌ: see **زُبْرٌ**, in four places; and see **زُبْرَةٌ**, in two places.

زُبَيْرٌ: see **زُبْرٌ**. = Applied to a ram, *Bulky*: (Lth, TA:) or *large in the زُبْرَةُ* [q. v.]: or *compact*. (TA.) — Applied to a man, *Strong*: and also *acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent*. (TA.) = Also *A calamity, or misfortune*; (Fr, K;) and so **زُبُورٌ**, (Moḥammad Ibn-Habīb, TA,) which has been said to have this meaning in a verse of Ibn-Aḥmar cited below voce **زُبَيْرٌ**. (TA.) = And *Black mud; or black fetid mud*. (Sgh, K.)

زَابِرٌ: } see the next paragraph.
زُؤْبِرٌ: }

زُبَيْرٌ (S, and K in art. **زَابِرٌ**, in the CK [erroneously] written **زُبَيْرٌ**;) and **زُبَيْرٌ**, (S, K,) sometimes thus pronounced, (S,) or *this*, which is mentioned by IJ and ISd, is incorrect, (K, * TA,) and **زُؤْبِرٌ** and **زُؤْبِرٌ** and **زُؤْبِرٌ**, (K in arts. **زَابِرٌ** and **زُبَيْرٌ**;) as also **زُؤْبِرٌ** or **زُؤْبِرٌ** (as in two different copies of the K in art. **زُؤْبِرٌ**) or **زُؤْبِرٌ** (as in another copy of the K and in the O and TA in the same art.) and **زُؤْبِرٌ** (accord. to a copy of the K in that art.) or **زُؤْبِرٌ**, (O and TA in that art., and so accord. to one copy of the K,) [The nap, or villous substance, upon the surface of a garment, or piece of cloth;] what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] **خَزْرٌ**; (S, TA;) the **زُبَيْرٌ** of [the kind of cloth called] **خَزْرٌ**, and of a **قَطِيفَةٌ**, and of any garment, or piece of cloth; (Lth, TA;) the **زُؤْبِرٌ** of a garment, or piece of cloth; (AZ, TA;) or what appears of the **دُرزٌ** [q. v., here meaning *nap, or villous substance,*] of a garment, or piece of cloth. (IJ, K.) [Hence] one says, *ذَهَبَتِ الْأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زُبَيْرَهُ* † [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old*. (A, TA.) And **أَخَذَهُ بِزُؤْبِرِهِ** (S, A, K) and **زَابِرِهِ** (S, K) and **زُبَيْرِهِ**, (K,) as also **زُؤْبِرِهِ**, (S, and K* in art. **زُؤْبِرٌ**;) and **زُؤْبِرِهِ**, incorrectly written in the K **زُؤْبِرِهِ**, (TA,) † *He took it altogether,* (S, A, K,) leaving nothing of it. (S.) Ibn-Aḥmar says,

* وَإِنْ قَالَ عَاوٍ مِنْ مَعَدٍّ قَصِيدَةٌ *
* بِهَا جَرَبٌ عَدَّتْ عَلَى بَزُؤْبِرِهَا *

i. e. † [And if a howler of *Ma'add* utters an ode in which is a fault,] it is attributed to me altogether, (S, * L,) when I have not been the author of it: (L:) the last word, accord. to Aboo-'Alee [El-Fārisec], being imperfectly decl. because made a proper name for the *قَصِيدَةُ*, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means *a calamity, or misfortune*: and IB says that it is a proper name

for a bitch (*كَلْبَةٌ* [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: **إِذَا قَالَ عَاوٍ مِنْ تَوَخُّعٍ**: in the TA, the former reading is given, except that **عَاوٍ** is put in the place of **عَاوٍ**.])

One says also, **رَجَعَ بِزُؤْبِرِهِ** † *He returned disappointed, or unsuccessful*; (TA;) *without having obtained anything*; (K, TA;) and *without having accomplished his want*. (TA.)

زُؤْبِرٌ: see **زُبَيْرٌ**: = and see also **زُبَيْرٌ**, in four places.

زُؤْبِرٌ: see **زُؤْبِرٌ**.
زُبَيْرِيٌّ: } see art. **زُبَيْرٌ**.
زُبَيْرِيٌّ: }
زُبُورِيٌّ: }

زُبَيْرِيٌّ: see **زُبَيْرٌ**.

زُبَيْرَانِيٌّ and **مُزْبِرَانِيٌّ** (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] **مُزْبِرٌ**, which is a mistake, TA) *Large in the زُبْرَةُ* [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is **مُزْبِرَانِيٌّ**: the 'em. of the former is **زُبَيْرَانِيٌّ**. (TA.) — Also the former, *Annoying, or hurting*. (Sgh, K.) — **قَدَّ هَاجَتْ زُبْرَاءُ** [*Zebra has become excited*], (S,) or **هَاجَتْ زُبْرَاؤُهُ** *His anger has become excited*, is said of any man when this has been the case: (TA:) [it is said that] *Zebra* was a clamorous and foul-tongued slave-girl of El-Aḥnaf Ibn-Kays; and when she was angry, he used to say, **قَدَّ هَاجَتْ زُبْرَاءُ**: and it became a proverb. (S, TA.)

تَزْبِيرَةٌ: see 1.
مُزْبِرٌ A writing-reed; (S, A, K, TA;) a reed with which one writes. (TA.)

مُزْبِرَةٌ: see art. **زُبَيْرٌ**.
أُزْبِرَانِيٌّ: see **زُبَيْرَانِيٌّ**.

بُئْرٌ مُزْبُورَةٌ A well cased, or walled internally, with stones. (S.) — See also **زُبْرٌ**.

مُزْبِيرٌ and **مُزْبِرٌ** (S, K) and **مُزْبِيرٌ** and **مُزْبِرٌ**, or **مُزْبِيرٌ** and **مُزْبِرٌ**, (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, having nap (**زُبَيْرٌ**) upon it: (S, K:) [or the second and fifth and sixth, *having its nap made to come forth*:] or the first is applied to a man [as meaning *making to have its nap come forth*; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مُزْبِيرٌ: } see the next preceding paragraph.
مُزْبِرٌ: }