

5. تَأَزَمَ الْقَوْمُ دَارَهُمْ (TA,) or تَأَزَمَ الْقَوْمُ (S,) The people, or company of men, stayed, remained, or dwelt, long in their abode. (S, TA.)

أَزَمَ: see أَزَمَ.

أَزَمَ [part. n. of أَزَمَ; fem. with ة]: see أَزَمَ.

أَزَمَةٌ [inf. n. of un. of 1: and hence,] A single act of eating; (K, TA;) i. e. an eating but once in the course of the day; like وَجَبَةٌ [q. v.]. (TA.) — Also, (Fr, S, Msh, K,) and أَزَمَةٌ and أَزَمَةٌ, (Fr, K,) [the last in the CK like the first,] Straitsness, hardness, or distress; (S, Msh, K;) drought, dearth, or sterility: (S, Msh:) pl. (of the first, TA) أَزَمَاتٌ, (K,) [or rather this is a coll. gen. n.,] like as تَبَرُّ is of تَبَرُّة, (TA,) [but originally an inf. n. of أَزَمَ, q. v.,] and أَزَمَ, (K,) like as بَدَرٌ is of بَدَرَةٌ. (TA.) Hence the trad., أَشَدُّ أَزَمَةً, meaning *Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that أَزَمَةٌ is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet.* (TA.) You also say سَنَةٌ أَزَمَةٌ and أَزَمَةٌ, (K,) so in the copies of the K, there said to be like فَرَحَةٌ, but correctly أَزَمَةٌ, as in the M & c., (TA,) [or both are correct, being part. ns., respectively, of أَزَمَ and أَزَمَ,] and أَزَمَةٌ, meaning A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility. (TA.) And أَزَمَاتٌ [pl. of أَزَمَةٌ, used as a subst.,] signifies Distressful, or afflictive, years. (TA.) أَزَامَ, also, (K,) or, accord. to Abou-'Alce, أَزُومَ, (IB,) [each a proper name, as denoting a kind of personification,] signifies The year of drought or dearth or sterility. (K.) And you say, نَزَلَتْ بِهِمْ أَزَامٌ and أَزُومٌ Severe straitsness, or distress, befell them. (S, TA.)

أَزَمَةٌ: } see أَزَمَةٌ.
أَزَمَةٌ: }

أَزَامَ: see أَزَمَةٌ, in two places.

أَزَامَ: see what next follows.

أَزُومَ: see أَزَمَ, in three places. — أَزَمَ: see أَزَمَةٌ, in two places. — Also, the former, *Cleaving* to a thing; (K;) and so أَزَامَ. (Sgh, K.)

أَزُومَةٌ: see أَزَمَةٌ.

أَزَمَ act. part. n. of أَزَمَ; *Biting with the whole mouth, vehemently*: [&c.:] as also أَزُومَ (K: [in the CK the former is erroneously written أَزَمَ:] or the latter signifies *that has a habit of biting; or that bites much*; syn. عَضُوضٌ: (Ham p. 532:) pl. of the former أَزُومٌ: (Ham p. 300:) and of the latter أَزَمٌ. (Ham p. 609.) [Hence,] أَزُومٌ The biting lion; or the lion that bites much, or vehemently; syn. الأسد العَضُوضُ. (TA.) — [Hence also,] The canine tooth; syn. نَابٌ; and so أَزَمَةٌ; and أَزُومٌ pl. of the first أَزَمَ; and of the second أَزَمَ; and of the third أَزَمَ. (M, K.)

— Also *Having his lips compressed, or put together.* (AZ, S.)

أَزَمَ: see أَزَمَ: — and see also أَزَمَةٌ, in three places.

مَازِمٌ A narrow, or strait, place; a place of narrowness or straitsness; (S, K;) like مَازِلٌ; (S;) of a land, and of the pudendum muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Msh:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَازِمٌ. (S, K.) — And hence, (Msh,) A place of war or fight; (S, Msh;) because of the straitsness of the state thereof, and the difficulty of escape from it. (Msh.)

مَازِمٌ Smitten, or afflicted, by أَزَمَةٌ [or straitsness, &c.]: (K:) or expressing pain or grief, or lamenting, or complaining, on account of the straitsness, or distressfulness, or afflictiveness, (شدَّةٌ and أَزَمَةٌ) of time, or fortune. (TA.)

ازى

2. تَأَزَى: inf. n. تَأَزَى (S, K) and تَأَزَى, or تَوَزَى, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) He put, or made, an إِزَاءَ [q. v.], to the watering-trough or tank; (S, K;) i. e. he put upon its mouth a stone, or a جَلَّةَ [explained below, voce إِزَاءَ], or the like; (TA;) as also أَزَاهُ, inf. n. إِزَاهُ; (S, TA;) or تَأَزَاهُ. (K.)

3. إِزَاهُ (S, K,) inf. n. مَوَازَاةُ, (Msh in art. حَضَوُ, and TA in art. وَزَى, &c., [though it would seem from the K to be إِزَاهُ,]) He (a man, S) was, or became, over against it, or opposite to it; he faced, or fronted, him, or it. (S, K, TA in art. وَزَى.) Accord. to the S, one should not say, وَزَاهُ; but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا الْعَدُوَّ, i. e. And we faced, or fronted, the enemy: (TA:) and the inf. n. is مَوَازَاةُ. (TA in art. وَزَى.) [Its syn. حَادَاةُ is more common.] = [Hence مَوَازَاةُ signifying A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like إِزْدَوَاجٌ &c.: see art. وَزَج.] = [Hence, likewise,] إِزَاهُ also signifies He contended with him, syn. جَارَاهُ; (K, TA;) and opposed, or withstood, him, syn. قَاوَمَهُ. (TA.) Whence the saying in a trad., وَفَرَّقَ أَزَبَ الْمُلُوكِ فَقَاتَلْتَهُمْ عَلَى دِينِ اللَّهِ [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)

4. إِزَاهُ q. v. (S, TA.) — And He repaired, or put into a right or proper state, the إِزَاءَ [q. v.] of the watering-trough or tank. (IAqr, TA.) — And He poured forth the water from its إِزَاءَ. (TA.) — And أَزَى فِيهِ He poured forth upon its إِزَاءَ. (TA.)

5: see 2.

نَاقَةٌ أَزِيَّةُ, (accord. to some copies of the S,)

or أَزِيَّةُ, (accord. to other copies of the S,) or both, (IAqr, TA,) each after the manner of a relative noun, [having no verb,] (TA,) A she-camel that drinks from the إِزَاءَ [q. v.]: (TA:) or that will not drink save from the إِزَاءَ of the trough or tank; and عَقْرَةٌ signifies one "that will not drink save from the عَقْرُ [thereof]:" (S, TA, and IAqr in art. عَقْر in the TA:) or, accord. to IAqr, that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her; as also قَذُورٌ. (TA in the present art.)

الْإِزَاءُ i. q. الْحَدَاةُ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Msh, and K &c. in art. حَضَوُ.) You say, هُوَ بِإِزَائِهِ He is over against, opposite to, facing, fronting, or in front of, him; syn. بِحَدَائِهِ, (S,) or مُحَادِيهِ. (Msh.) — [Hence, بِإِزَائِهِ signifies also Corresponding to it; as when one says,] الْإِبْجَلُ عِرْقٌ مِنَ الْإِبْجَلِ الْقَرَسِ وَالْبَعِيرُ بِإِزَاءِ الْأُكْحَلِ مِنَ الْإِبْجَلِ [The vein of the horse and the camel, corresponding to the اِكْحَل of man]. (TA in art. بَجَل.) [You say also, وَضَعَ لَفْظًا بِإِزَاءِ مَعْنَى He applied a word, or phrase, as correspondent to an idea, or a meaning.] = إِزَاءٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَاءُ الْأَمْرِ He is the manager, conductor, orderer, regulator, or superintendent, of the affair. (S, Msh, TA.) And in the same sense the word is used by Homeyd, in the phrase إِزَاءُ مَعَايِشِ [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَاءَ of a watering-trough or tank to the [stinking animal called] ظَبْيَانٌ (S, TA:) in this case it means The mater-drawer [of the trough or tank]. (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فَلَانٌ إِزَاءُ مَالٍ (S) [Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K, TA;) a good pastor thereof. (TA.) And إِزَاءُ الْحَرْبِ The vigorous wager, or prosecutor, of war. (K.) And فَلَانٌ إِزَاءُ فَلَانٍ Such a one is the fellow and assistant of such a one. (TA.) And هُمْ إِزَاءُهُمْ They are their fellows, (K, TA,) who assist them, and order, or set in order, their affairs: (TA:) or they are those who order, or set in order, their affairs. (Msh.) And إِنَّهُ لِإِزَاءٌ خَيْرٍ, and شَرٍّ, Verily he is a possessor of goodness, and of evilness. (TA.) — Also, الْإِزَاءُ, (K,) or إِزَاءُ الْعَيْشِ, (TK,) The means of sustenance: or what has been caused, or occasioned, of plentifulness and easiness, and of superabundance, of sustenance. (K.) = Also The place where the water is poured into the watering-trough or tank; (As, S, K;) i. e. its fore part; [the part next to the well or other source whence it is filled:] the hinder part, where the camels stand when they come to water, being called the عَقْرُ: (S in art. عَقْر:) or, accord. to AZ, a mass of stone, and what is put for protection [of the brink of the trough or tank (as it is generally constructed of stones cemented and plastered with