

3. **وَزَرَهُ** *He bore a burden with him.* — [Hence,] **وَزَرَ الْمَلِكُ أَعْيَاءَ الْمَلِكِ** *He bore with the king (حَامِلُهُ) the burden of the regal office.* (A.) See also 1, last signification. — **وَزَرَهُ عَلَى** (TA,) inf. n. **مُؤَاوَزَةٌ** (A, TA,) *He aided, assisted, or helped, him; and strengthened him, to do the thing: originally* **آزَرَهُ** (A, TA:) the former of these, **وَزَرَهُ**, is the more chaste. (TA.)

4. **وَزَرَهُ** *He appointed him a وزير* (K, TA,) i. e., a place of refuge to which to betake himself. (TA.)

5: see 1, last signification.

8. **وَزَرَ**, of the measure **اِفْتَعَلَ** (S, Mṣb,) [originally **وَزَرَ**]; *He committed a وزير* (S, K,) i. e., a sin. (Mṣb, TA.)

10. **وَزَرَهُ** *He took him, or chose him, as a وزير* [or vicergerent]. (K.) You say, **أَسْتَوِزُ فُلَانًا** *Such a one was taken, or chosen, as a وزير*. (S, A.°)

**وَزْرٌ** *A heavy load or burden* (A, Mgh, K,) *a bundle* (S,) or *great bundle* (K,) *that is carried on the back*: (S, K:) *a weight*; syn. **ثَقْلٌ** (S, [in which the syn. is written **ثَقْلٌ**: so in two copies; and so app. accord. to A'Obeyd, who makes its pl. **أَثْقَالٌ**:] and Mṣb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written **ثَقْلٌ**:] pl. **أَوْزَارٌ**. (Mṣb, K.) — **وَزْرٌ** *A weapon; an instrument of war: or weapons; arms*: syn. **سِلَاحٌ** (S, Mgh, Mṣb, K:) because heavy upon the wearer: (Mgh, Mṣb:) or **أَوْزَارٌ** signifies the burdens and instruments of war, &c.; and the sing. is **وَزْرٌ**; (A'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashà, (Mgh, TA.)

• **وَأَعَدَدْتُ لِلْحَرْبِ أَوْزَارَهَا**  
• **رِمَاحًا طَوَالًا وَخَيْلًا ذُكُورًا**

[And I prepared for the war its weapons and other apparatus; long lances and male horses]. (S, Mgh, TA.) And it is said in the Kṣur, [xlvi. 5,] **حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا**, meaning, **وَأَعَدَدْتُ لِلْحَرْبِ أَوْزَارَهَا**: (Mgh, Mṣb:) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens*: (Mṣb:) *their weapons and burdens*: or, as some say, *their sins*. (Bd.) — **وَزْرٌ** *A sin*: (S, Bd, ubi supra, and Mṣb, K:) and [especially] *polytheism*: (Fr, Bd, TA:) pl. as above. (Bd, Mṣb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

**وَزْرٌ** *A mountain*: this is the primary signification: (S:) or *a mountain difficult of access*, or

*strong*: (K, TK:) or *a mountain to which one betakes himself for refuge*: this is the primary signification. (Aboo-Is-hāk.) — *A place of refuge*: (S, Mṣb, K:) any such place. (Aboo-Is-hāk, K.) So in the Kṣur, lxxv. 11. (TA.) — See also **وَزِيرٌ**.

**وَزِيرٌ** i. q. **مُؤَاوِزٌ** [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as **أَكِيلٌ** signifies i. q. **مُؤَاكِلٌ** (S,) and **مُجَالِسٌ** i. q. **مُجَالِسٌ**. (A.) — **وَزِيرٌ** [A vicergerent of a king or the like: or a confidential minister of state: in English commonly written *vizier*, in imitation of the Turkish pronunciation; but properly, *wazeer*:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him (**يُؤَاوِزُهُ**, i. e. **يُحَامِلُهُ**), the burdens of the regal office: not from **مُؤَاوِزَةٌ**, signifying the "act of aiding or the like," because the **و** in this latter word is substituted for **ز**, and the derivative from it of the measure **فَعِيلٌ** is **أَزِيرٌ**: (A:) ISd says, some hold that the **و** in **وَزِيرٌ** is substituted for **ز**; but Abu-l-Abbās says, that this is not agreeable with analogy; for the substitution of **ز** for **و** in a word of this measure is rare, and that of **و** for **ز** is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, Mṣb:) or it is from **وَزَرَ**, signifying "a mountain to which one has recourse to save himself from destruction:" so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hāk, TA:) pl. **وَزَرَاءُ** (A, Mṣb, K) and **أَوْزَارٌ** (A, K:) the latter like **أَشْرَافٌ** and **أَيْتَامٌ** (A, TA,) pls. of **شَرِيفٌ** and **يَتِيمٌ**. (TA.)

**وَزَارَةٌ** and **وَزَارَةٌ** The condition, or office, of a وزير (S, Mṣb, K:) the former word is the more approved. (ISk, Mṣb.)

**وَزْرٌ** Bearing, or carrying, a heavy load, or burden. (A.) — [Hence,] also, (A,) and **مُؤَزَّرٌ** (S, A, Mṣb, K,) **وَزْرٌ** *Sinning*: (S, A, K:) or bearing [a burden of] sin. (Mṣb.) **مُؤَزَّرَاتٌ** occurs in a trad., for **مُؤَزَّرَاتٍ**, the regular form, because it is there coupled with **مُؤَزَّرَاتٍ**, to which it is opposed. (S, Mgh, Mṣb, K.)

**وَزَرٌ** *see* **مُؤَزَّرٌ**.

[&c. وزع]

See Supplement.]

وس

R. Q. 1. **وَسْوَسَ** [inf. n. **وَسْوَسَةٌ** and **وَسْوَسٌ**, and simple subst. **وَسْوَسٌ**, but see **ظَانًا**] *He*

*spohe, or talked, indistinctly*: (TA:) [or in a low, faint, gentle, or soft manner; with confusedness: for] Aboo-Turāb is related to have said, that he heard Khaleefeh say, **وَسْوَسَ** signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [**وَسْوَسَةٌ**], with **ش**. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] **وَسْوَسَ الرَّجُلُ** *He spoke to the man with low, faint, gentle, or soft, speech.* (M.) — [Hence,] **وَسْوَسَتْ إِلَيْهِ نَفْسُهُ**, **وَسْوَسَ إِلَيْهِ الشَّيْطَانُ** (S, M, A, Mṣb, K,\*) and **وَسْوَسَ إِلَيْهِ** (S, A, Mṣb, K,) and **وَسْوَسَ إِلَيْهِ** (S, Mṣb, K,) and **وَسْوَسَ إِلَيْهِ** (S, M, A, Mṣb, K,) and **وَسْوَسَ**, with **كسر**, (S, A, Mṣb, K,) and **وَسْوَسَ**, with **فَتْحٌ**, is also allowable in the case of this and similar reduplicative verbs, (MF, voce **ظَانًا**), or this last is a simple subst., (S, Mṣb, K,) *His mind, or soul*, (S, M, A, &c.), and *the devil*, (S, A, Mṣb, K,) *prompted, or suggested to him [something], or talked to him*, (S, M, Mṣb,) and [in him, or] in his bosom: (M:) or suggested to him, or talked to him of, (A, K,) and suggested in him, or talked in him of, (TA,) *what was vain, or unprofitable, and destitute of good*: (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. **لِ** by which it is made trans. in the Kṣur, in vii. 19, is meant **الْأَلَى**. (S, Mṣb.) You say also, **وَسْوَسَ بِهِ** [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupified, or deprived of his reason.* (TA.) — [Hence also,] **وَسْوَسَ الْحَلْيُ** (M, A, Bd, in vii. 19,) inf. n. **وَسْوَسَةٌ** and **وَسْوَسٌ** (M,) **وَسْوَسٌ** *The woman's ornament sounded, or made a sound or sounds*: (M:) or *made a low, or gentle, sound; or a chinking.* (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And **وَسْوَسَ الْقَصَبُ** *The reeds made a low sound; or rustling*. (A.) And **سَمِعْتُ وَسْوَسَهُ** *I heard its low sounding, or its chinking; or its rustling*. (A.) See also **وَسْوَسٌ**.

**وَسْوَسَةٌ**: see 1; and **وَسْوَسٌ**, in two places.

**وَسْوَسٌ** a subst. from **وَسْوَسَ**; (S, Mṣb, K;) signifying, [*Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. — And hence,] The soul's, or mind's*, (S, M, Mṣb, K,) and *the devil's*, (K,) *prompting, or suggestion, or talk*, (S, M, Mṣb, K,) *of what is vain, or unprofitable, and destitute of good*; (K;) as also **وَسْوَسَةٌ** [used as subst., in which case its pl. is **وَسْوَسٌ**, occurring below]. (S, K.) — [And hence,] **وَسْوَسٌ** *An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind.* (Mṣb.) — And