

act. One who bears a burthen. **وزير** A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier. **وَزَعَ** aor. **يَزَعُ** To keep back, keep (men) in their ranks while marching.—**أَوْزَعَ** IV. To incite, put into the mind, instigate, inspire (with acc. and **أَنْ**).

وَزَنَ aor. **يَزِنُ**, Imperat. **زِنْ** To weigh (with **بِ**); to weigh out for any one (with acc. of pers.). **وَزَنٌ** n.a. A weighing, weight. **مَوْزُونٌ** part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. **مِيزَانٌ** Plur. **مَوَازِينُ** (2nd declension) A balance; at 101 v. 5 and 6 **مَوَازِينُهُ** may be rendered "The measure of his good works."

وَسَطَ aor. **يَسِطُ** To be in the midst, penetrate into the midst of. **وَسْطٌ** The middle, middle; **أُمَّةٌ وَسْطًا** 2 v. 107 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." **أَوْسَطُ** Fem. **وَسْطَى** comp. form, **The middle**, the more worthy, as at 68 v. 28; **وَمِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ** 5 v. 91, "Of the **middle** or ordinary kind of food which ye provide for your families."

وَسِعَ aor. **يَسِعُ** To be ample, to take in, embrace, comprehend. **وُسْعٌ** Means, ability to perform a thing. **وَاسِعٌ** One who or that which is ample, extensive, one who comprehends; as an attribute of God it means the Omnipresent or Omniscient, He whose mercy is over all his works. **مَوْسِعٌ** n.s. Plenty, opulence.—**مَوْسِعٌ** part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances. **وَسَّعَ** aor. **يَسِّعُ** To gather together (in one herd).—**إِسْقَى** VIII. To be complete or in perfect order, as the moon at the full.

وَأَمَلٌ *Devout, religious.* **وَسِيلَةٌ** Close proximity; no verbal root in the primitive form.

مُتَوَسِّمٌ—(على) aor. **يَسِّمُ** To brand (with acc. and **عَلَى**) part. act. V. f. One who knows a thing by its outward signs, intelligent.

وَسِنَ aor. **يُوسِنُ** To be buried in sleep. **سِنَةٌ** Sleep, slumber, drowsiness.

وَسَّسَ quadrilateral; aor. **يُوسِسُ** To whisper evil, make evil suggestions (with **لِ**, **إِلَى**, or **بِ** of pers. or with **فِي**). **الْوَسْوَاسُ** The Tempter, Satan.

وَشَى aor. **يَشِي** To paint cloth. **شَيْءٌ** An admixture of colour (in an animal); thus **لَا شَيْءَ فِيهَا** 2 v. 66 means "She is of a whole colour."

وَصَبَ aor. **يَصُبُ** To be perpetual. **وَاصِبٌ** part. act. Lasting; **وَاصِبًا** For ever.

وَصَدَ aor. **يَصِدُ** To weave. **وَصِيدٌ** A threshold.

وَصَفَ aor. **يَصِفُ** To describe, assert. **وَصْفٌ** n.a. Description, act of attributing or ascribing.

وَمَلَ aor. **يَمَلُ** To join; to come to, arrive at, reach, attain unto (with **إِلَى**). **وَصِيلَةٌ** **Waseela**, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's Korân, Preliminary Discourse, p. 172.—**وَصَلَ** II. To cause to reach (with acc. and **لِ** of pers.).

وَصَّى aor. **يَصِي** To join together. **وَصِيَّةٌ** A mandate, command, testament, legacy; the accusative **وَصِيَّةٌ** at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to **هَذَا** "This is a Law;" D. S. Gr. T. 2, p. 83; **وَمِنْ بَعْدِ وَصِيَّةِ يَوْمِي بِهَا** 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."—**وَمَى** II. To enjoin, command (with acc. of pers. and **بِ**, or with acc. and