

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيمَا* [The believer's mode of wearing the *izar* is to have it reaching to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles]. (TA.)

إِزَار, masc. and fem., and *إِزَارَةٌ*, and *مِثْرٌ*, (S, Msh, K,) and *مِثْرَةٌ*, (Lh,) and *إِزْر*, (K,) A thing well known; (S, Msh;) [a waist-wrapper;] a wrapper for covering, or which covers, the lower part of the body, [from the waist downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (see *أَزْر*, or *أَزْر*, and *إِزْرَة*)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the *رِدَاء* is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or *مِلْحَفَةٌ*: (K:) [in the present day, *إِزَار*, vulgarly pronounced *إِيزَار*, is also applied to a woman's outer covering, or wrapper, of white calico; described in my "Modern Egyptians:" and *مِثْرٌ*, to a pair of drawers: and app., in post-classical writings, to anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:] and *إِزَار* also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is *أَزْرَة*, (S, Msh, K,) a pl. of pauc., (S, Msh,) and (of mult., S, Msh) *أَزْر* (S, Msh, K) and *أَزْر*, (K,) which is of the dial. of Temcem, or, accord. to MF, a contraction of *أَزْر*: (TA:) and the pl. of *مِثْر* is *مِثْر*. (Msh.) You say, *شَدَّ لِلأَمْرِ مِثْرَهُ*, *He prepared himself for the thing, affair, or business.* (A.) And *شَدَّ المِثْرَ*, *He abstained from sexual intercourse: or he prepared himself for religious service.* (TA, from a trad.) And *أَخْضَرُ إِزَارِي*, (The place of) my *izar* became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue. (Har p. 494.) And *دَارِي إِزَارِي* [My house is my covering]: said by Es-Sarawee to IḤar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) — *Contenance; chastity.* (K, TA.) You say, *فُلَانٌ عَفِيفُ الإِزَارِ*, and *المِثْرِ*, *Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce: (A'Obeyd:) and in like manner, فُلَانٌ طَيِّبُ الإِزَارِ.* (TA in art. *حِجْر*). — *One's wife: (S, M, K:) or one's self: (IKt, Suh:) or one's wife and family: or one's family and self.* (TA.) One says, *فَدَى إِزَارِي*, *May my wife be a ransom for thee: (Abu-Omar El-Jarmec, S:) or myself.* (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, *لَتَمْنَعَنَّكَ*, *We will assuredly defend thee from that from which we defend our wives and our families: or ourselves.* (TA.) — *A ewe.*

(K, TA.) [But see *شَاةٌ مُؤَزَّرَةٌ*.] And *إِزَارُ إِمْرَأَةٍ* is A cry by which a ewe is called to be milked. (K.)

إِزَارَة: see *إِزَار*.

أَزْر, and *أَزْرَاءُ*, [which is the fem.,] *A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the إِزَار of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مُسْرَوٌ is employed: (A:) or the former signifies a horse white in the thighs, and having his fore parts black, or of any colour: (AO, K:) pl. أَزْر. (A.)*

مِثْر: see *إِزَار*, in five places.

مِثْرَة: see *إِزَار*.

شَاةٌ مُؤَزَّرَةٌ, *A ewe, or she-goat, that is [black in the hinder part] as though attired with a black إِزَار. (A; [in which is added, إِزَارُ, and one says, She has an إِزَار;] or "and one calls her إِزَار;" but more probably the former is meant thereby;] and K; [in which نَعَجَةٌ, "a ewe," is put in the place of شَاةٌ.] — نَصْرٌ مُؤَزَّرٌ*, *Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.)*

وَزَر for *مَوْزَوَات*: see art. *وَزَر*.

ازف

1. *أَزَفَ*, aor. *أَزَفَ*, inf. n. *أَزِفَ* (S, Msh, K) and *أَزُوفَ*, (Msh, K,) *It (departure) was, or became, or drew near: (S, Msh, K:) and in like manner, a time. (TA.) Hence, in the Kur [liii. 58], أَزَفَتِ الأَزْفَةُ* The resurrection draweth near. (S, Msh.) — *He (a man) hastened, or was quick: (S, K:) or he drew near, and hastened, or was quick. (A, TA.)*

4. *أَزَفَنِي* *He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure أَفْعَلَنِي. (TA.)*

5. *تَأَزَفَ* The stepping with contracted steps. (K.) But see *مَتَأَزَفَ*, below. (TA.)

6. *تَأَزَفُوا* They drew near together, one to another. (IF, K.)

أَزَفَ, applied to a man, *Hastening, or quick: (S, TA:) and endeavouring to hasten, or be quick. (TA.)*

الأَزْفَةُ The resurrection: so in the Kur liii. 58, (S, Msh,) and xl. 18: (Bd:) or in the latter place it means the near event, or case, of being on the brink of the fire [of Hell]: or, as some say, death. (Bd.)

مَتَأَزَفَ, of the measure مَتَفَاعَلَ, applied to a man, (TA,) *Short; (S, A, K;) as being contracted in make; (A, TA;) having his several parts near together. (S, K.) [In the CK it is written مَتَأَزَفَ, in this sense and others, following.] — A strait, or narrow, place. (O, L, K.) — A contracted stepping: you say, خَطُوْ مَتَأَزَفَ: so in the O and L. (TA.) — A man (Sgh, TA) evil in disposi-*

tion; narrow-minded: (Sgh, K, TA:) weak; cowardly. (TA.)

ازق

1. *أَزَقَ*, aor. *أَزَقَ*; (K;) and *أَزِقَ*, aor. *أَزِقَ*; (IDrd, K;) inf. n. (of the former, TA) *أَزَقَ*, (S, O, K,) and (of the latter, TA) *أَزِقَ*, (IDrd, K,) or the latter is used by poetic licence for the former; (As, Sgh;) *He, or it, (said of a man, MF, or of a man's bosom or mind, K,) became strait, or straitened; (IDrd, S, O, K, MF;) أَزَقُ being thus syn. with أَزِلَ: (S, O:) or it (a man's bosom or mind) became straitened in war or fight; (K;) or he (a man) became straitened in his bosom or mind, in war or fight: (TA:) as also أَتَزَقَ, with respect to both these significations; (K;) or this signifies it (a man's bosom or mind) became strait, or straitened; like تَزَلَّ; (Fr, S;) and أَتَزَقَ signifies the same as تَزَقَ. (Z, in Golius.) [See also 10.] — أَزَقَهُ, inf. n. *أَزَقَ*, *He straitened him: the verb being trans. and intrans. (MF.)**

5 and 6: see 1.

10. *أُسْتُزِقَ عَلَى فُلَانٍ* The place became strait to such a one, (K, TA,) so that he was unable to go forth [into it, to war or fight]. (TA.)

مَأَزَقُ A place of straitness, or a strait place, (S, K, TA,) in which people fight. (TA.) And hence, A place of war or fight. (S.) And *مَأَزِقُ العَيْشِ* The place of straitness of life, or living. (Lh.) Pl. *مَأَزِق*. (TA.)

ازل

1. *أَزَلَ*, (S, K,) aor. *أَزَلَ*, inf. n. *أَزَلَّ*, (S,) *He (a man) became in a state of straitness, or narrowness, and suffering from dearth or drought or sterility. (S, K.) [See also the pass. form of the verb here following; and see 5.] — أَزَلَّهُ, aor. as above, (K,) and so the inf. n., (TA,) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him; (K, TA;) and straitened him; in consequence of distress, or adversity, and fear. (TA.) — He shortened his (a horse's) rope, [or tether,] and then left him to pasture at pleasure (Lth, K, [in the CK, شَبَبَهُ is put for سَبَبَهُ]) in the place of pasturage. (Lth.) — أَزَلُّوا مَائِهِمُ, (S,) or أَمَوَالَهُمْ, (K,) aor. as above, (S,) They confined, restricted, or debarred, their cattle from the place of pasturage, (S,) or did not take, or send, them forth thereto, (K,) in consequence of fear, (S, K,) or dearth or drought or sterility. (K.) — It is said in a trad. respecting Ed-Dejjal, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] *فَيُؤْزَلُونَ أَزْلًا شَدِيدًا*, And they will be straitened with a vehement straitening. (TA.) And *أَزَلَ النَّاسُ* signifies The people suffered, or were afflicted with, drought, or want of rain. (TA.)*

4. *أَزَلَّتِ السَّنَةُ* The year became severe, distressful, calamitous, or adverse. (TA.) — *أَزَلَّهُمُ اللَّهُ* God afflicted them with drought, or want of rain. (TA.)

5. *تَزَلَّ* It (a man's bosom or mind) became