

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

أَزَمَ: see أَزَمَةٌ.

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

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 وَجِبَةٌ [q. v.]. (TA.) — Also, (Fr, S, Mṣb, K,) and أَزَمَةٌ and أَزَمَةٌ (Fr, K, [the last in the CK like the first,]) Straitness, hardness, or distress; (S, Mṣb, K;) drought, dearth, or sterility: (S, Mṣb:) pl. (of the first, TA) أَزَمَاتٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمَرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَزَمَ, q. v.,] and أَزَمٌ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad. اِسْتَدَى أَزَمَةً, meaning Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that ازمة 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 فَرِحَةٌ, 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 أَوَازِمٌ [pl. of أَزَمَةٌ, used as a subst.,] signifies Distressful, or afflictive, years. (TA.) أَزَامٌ, also, (K,) or, accord. to Aboo-'Alce, أَزَوْمٌ, (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 أَزَوْمٌ Severe straitness, or distress, befell them. (S, TA.)\*

أَزَمَةٌ: } see أَزَمَةٌ.  
أَزَمَةٌ: }

أَزَامٌ: see أَزَمَةٌ, in two places.

أَزَامٌ: see what next follows.

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

أَزَوْمَةٌ: see أَزَمَةٌ.

أَزَمٌ act. part. n. of أَزَمَ; Biting with the whole mouth, vehemently: [&c.:] as also أَزَوْمٌ (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 أَزَوْمٌ: (Ham p. 360:) and of the latter أَزَمٌ. (Ham p. 609.) [Hence,] أَزَوْمٌ The biting lion; or the lion that bites much, or vehemently; syn. الأَسَدُ العَضُوضُ. (TA.) — [Hence also,] The canine tooth; syn. نَابٌ; and so أَزَمَةٌ; and أَزَوْمٌ: pl. of the first أَزَمٌ; and of the second أَزَامٌ; and of the third أَزَمٌ. (M, K.)

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

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

مَأَزِمٌ A narrow, or strait, place; a place of narrowness or straitness; (S, K;) like مَأَزِلٌ; (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, Mṣb:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَأَزِمٌ. (S, K.) — And hence, (Mṣb,) A place of war or fight; (S, Mṣb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Mṣb.)

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

ازى

2. تَأَزَى، inf. n. تَأَزِيَةٌ (S, K) and تَأَزَى، (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 جَلَّةٌ [explained below, voce إِزَاءَ,] or the like; (TA;) as also أَزَاهُ, inf. n. إِزَاءٌ; (S, TA;) or تَأَزَاهُ. (K.)

3. أَزَاهُ (S, K,) inf. n. مُوَازَاةٌ (Mṣb in art. حذو, and TA in art. وَزَى, &c., [though it would seem from the K to be إِزَاءٌ,]) 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, وَأَزَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا العَدُوَّ, i. e. And we faced, or fronted, the enemy: (TA:) and the inf. n. is مُوَازَاةٌ. (TA in art. وَزَى.) [Its syn. حَاذَاهُ is more common.] = [Hence مُوَازَاةٌ signifying A conformity, a mutual resemblance, or a correspondence, with regard to sound, or a correspondence occurring near together; like إِزْدَوَاجٌ &c.: see art. وَزَى.] = [Hence, likewise,] أَزَاهُ also signifies He contended with him, syn. جَارَاهُ; (K, TA;) and opposed, or withstood, him, syn. قَاوَمَهُ. (TA.) Whence the saying in a trad., وَفَرَّقَهُ أَزَّتِ المَلُوكُ [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)

4. أَزَاهُ i. q. أَزَى الحَوْضُ (S, TA.) — And He repaired, or put into a right or proper state, the إِزَاءَ [q. v.] of the watering-trough or tank. (IAḡr, 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 أَزِيَةٌ, (accord. to some copies of the S,)

or أَزِيَةٌ, (accord. to other copies of the S,) or both, (IAḡr, 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 عَقْرَ [thereof]:” (S, TA, and IAḡr in art. عَقْرَ in the TA:) or, accord. to IAḡr, that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her; as also قَدُورٌ. (TA in the present art.)

الإِزَاءُ i. q. الحِذَاءُ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Mṣb, and K &c. in art. حذو.) You say, هُوَ بِإِزَائِهِ He is over against, opposite to, facing, fronting, or in front of, him; syn. بِحِذَائِهِ, (S,) or مُحَاذِيهِ. (Mṣb.) — [Hence, بِإِزَائِهِ signifies also Corresponding to it; as when one says,] الأَبْجَلُ عَرَقٌ مِّنَ الإِبْجَلِ [The front of the horse and the camel, corresponding to the كَحْلُ of man]. (TA in art. بجل.) [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 الأَمْرِ He is the manager, conductor, orderer, regulator, or superintendent, of the affair. (S, Mṣb, 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] ظُرْبَانٌ: (S, TA:) in this case it means The water-drawer [of the trough or tank]. (Aḡ, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فُلَانٌ 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 الحَرْبِ The vigorous wager, or prosecutor, of war. (K.) And فُلَانٌ إِزَاءُ فُلَانٍ Such a one is the fellow and assistant of such a one. (TA.) And هُمُ إِزَاؤُهُمْ 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. (Mṣb.) And إِنَّهُ لِإِزَاءٌ خَيْرٍ and شَرٍّ, Verily he is a possessor of goodness, and of evilness. (TA.) — Also, الإِزَاءُ (K,) or إِزَاءُ العَيْشِ (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; (Aḡ, 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. عَقْرَ:) 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