

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جَنَاحَ عَلَيْهِ فِيمَا إِزْرَةُ الْمُؤْمِنِ بَيْنَهُ وَبَيْنَ الْكَبَائِبِ* [The believer's mode of wearing the *ازر* 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.)

*إِزْرٌ*, masc. and fem., and *إِزْرَةٌ*, and *مِثْرٌ*, (S, Mṣb, K,) and *مِثْرَةٌ*, (Lh,) and *إِزْرٌ*, (K,) A thing well known; (S, Mṣb;) [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 *أَزْرٌ*, or *أَزْرٌ*, and *إِزْرَةٌ*)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the *رِدَاءٌ* 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, *إِزْرٌ*, vulgarly pronounced *إِيزَارٌ*, 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 *إِزْرٌ* also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is *أَزْرَةٌ*, (S, Mṣb, K,) a pl. of pauc., (S, Mṣb,) and (of mult., S, Mṣb) *أَزْرٌ* (S, Mṣb, K) and *أَزْرٌ*, (K,) which is of the dial. of Temcem, or, accord. to MF, a contraction of *أَزْرٌ*: (TA:) and the pl. of *مِثْرٌ* is *مَازِرٌ*. (Mṣb.) You say, *شَدَّ لِلْأَمْرِ مِثْرَهُ* † He prepared himself for the thing, affair, or business. (A.) And *شَدَّ الْمِثْرَ* † He abstained from sexual intercourse: or he prepared himself for religious service. (TA, from a trad.) And *أَخْضَرَ إِزْرِي* † (The place of) my *ازر* became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue. (Ḥar p. 494.) And *دَارِي إِزْرِي* [My house is my covering]: said by Es-Sarawce to IAḥr, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) — † Continence; chastity. (K, TA.) You say, *فُلَانٌ عَفِيفٌ إِزْرِي*, and *فُلَانٌ مِثْرٌ* † 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 طَيْبٌ إِزْرِي*. (TA in art. حَجْر.) — † 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 لَكَ إِزْرِي* † May my wife be a ransom for thee: (Abou-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 *إِزْرٌ إِزْرٌ* is A cry by which a ewe is called to be milked. (K.)

*إِزْرَةٌ*: see *إِزْرٌ*.

*أَزْرٌ*, and *أَزْرَاءٌ*, [which is the fem.,] † A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the *إِزْر* 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 *مُسْرُولٌ* 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. *أَزْرٌ*. (A.)

*مِثْرٌ*: see *إِزْرٌ*, in five places.

*مِثْرَةٌ*: see *إِزْرٌ*.

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

*مَازِرَاتٌ* for *مَوزِرَاتٌ*: see art. *وزر*.

ازف

1. *أَزْفٌ*, aor. -, inf. n. *أَزْفٌ* (S, Mṣb, K) and *أَزُوفٌ*, (Mṣb, K,) It (departure) was, or became, or drew, near: (S, Mṣb, K:) and in like manner, a time. (TA.) Hence, in the *Ḳur* [liii. 58], *أَزْفَتِ الْأَزْفَةُ* The resurrection draweth near. (S, Mṣb.) — He (a man) hastened, or was quick: (S, K:) or he drew near, and hastened, or was quick. (A, TA.)

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

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

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

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

*الْأَزْفَةُ* The resurrection: so in the *Ḳur* liii. 58, (S, Mṣb,) and xl. 18: (Bḍ:) 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. (Bḍ.)

*مَتَأَزَفٌ*, of the measure *مُتَفَاعِلٌ*, 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 *مَتَأَزَفٌ*, in this sense and others, following.] — A strait, or narrow, place. (O, L, K.) — A contracted stepping: you say, *حَطَّوْا مَتَأَزَفٌ*: 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. *أَزَقٌ*, aor. -, (K;) and *أَزَقٌ*, aor. -: (IDrd, K;) inf. n. (of the former, TA) *أَزَقٌ*, (S, O, K,) and (of the latter, TA) *أَزَقٌ*, (IDrd, K,) or the latter is used by poetic licence for the former; (Aṣ, 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;) *أَزَقٌ* being thus syn. with *أَزَلٌ*: (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 *تَأَزَقٌ*, with respect to both these significations; (K;) or this signifies it (a man's bosom or mind) became strait, or straitened; like *تَأَزَلٌ*; (Fr, S;) and *تَأَزَقٌ* signifies the same as *تَأَزَقٌ*. (Z, in Golius.) [See also 10.] — *أَزَقَهُ*, inf. n. *أَزَقٌ*, He straitened him: the verb being trans. and intrans. (MF.)

5 and 6: see 1.

10. *أَسْتَوْزَقَ 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.)

*مَأَزِقٌ* 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 الْعَيْشِ* The place of straitness of life, or living. (Lh.) Pl. *مَأَزِقٌ*. (TA.)

ازل

1. *أَزَلَ*, (S, K,) aor. -, inf. n. *أَزَلٌ*, (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.] — *أَزَلَهُ*, 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*, *شَيْبَهُ* is put for *سَيْبَهُ*]) in the place of pasturage. (Lth.) — *أَزَلُوا مَالَهُمْ*, (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-Dejjál, and his besieging the Muslims in Beytel-Maḳdis, [or Jerusalem,] *فَيُؤَزِّلُونَ 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. *أَزَلَتِ السَّنَةُ* The year became severe, distressful, calamitous, or adverse. (TA.) — *أَزَلَهُمُ اللَّهُ* God afflicted them with drought, or want of rain. (TA.)

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