

strait, or straitened; (Fr, S, K;) as also تَزَق (Fr, S.)

أَزْلٌ *Straitness; distress; difficulty*; (S, *K;) and *drought, or want of rain*. (TA.) — *Vehemence of might, or of strength, in war, or fight; of courage, valour, or prowess: or of war, or fight: or of fear: or of punishment: syn. شِدَّةٌ بِأَس. (TA.)* — It is also used as an epithet, meaning *Strait; narrow; confined*. (Ham p. 339.)

أَزْلٌ *A calamity*; (K;) because of its distressing character. (TA.) — *Lying, or falsehood*. (Yaqoob, S, K.)

أَزْلٌ *i. q. قَدَمٌ* [i. e. *Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness*] (S, K, TA) *that is without beginning*; (TA;) or *the continuance of existence in decreed times interminable in respect of the past*; like as أَبَدٌ is the continuance of existence in decreed times interminable in respect of the future; (KT;) or *that [existence, or time,] which has no extremity in its beginning*; like قَدَمٌ; and أَبَدٌ is that which has no extremity in its latter part; like بَقَاءٌ: the former is *existence without any beginning*: (Kull p. 31:) said to be from the phrase لَمْ يَزَلْ [“he, or it, has not ceased” to be &c.; i. e. “has ever” been &c. (see أَزْلِي)]: or, accord. to some, from أَزْلٌ signifying “narrowness;” because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) *ازل* is a name for *that of which the mind is prevented by its narrowness from determining the limit of the beginning*; from أَزْلٌ meaning “narrowness;” and ابد is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from أَبُودٌ meaning the act of “shrinking” from a thing, or “shunning” it. (Kull pp. 30 and 31.) Hence the saying, كَانَ فِي الْأَزْلِ قَادِرًا عَلِيمًا [He was, or has been, ever, powerful, knowing]. (A, TA.) The phrase أَزْلٌ فِي الْأَزْلِ [During the space, without beginning, of all past times; or ever, in all past times;] is like the phrase أَبَدٌ الْأَبَادِ; said to be no evidence of the use of أَزْلٌ as a pl. of أَزْلٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. ابد.) [See also أَزْلِي.]

أَزْلٌ: see أَزْلٌ.

أَزْلِيٌّ [Eternal, with respect to past time; existing from eternity; or ancient without beginning; as is implied in the S and K &c.;] a thing, or being, which has not been preceded by non-existence: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: أَزْلِيٌّ أَبَدِيٌّ [existing from eternity, and consequently existing to eternity]; and this is God [who is also called الْقَدِيمُ الْأَزْلِيُّ the Ancient without beginning]: and لَا أَزْلِيٌّ وَلَا أَبَدِيٌّ [not existing from eternity nor existing to eternity]; and such is the present world: and أَبَدِيٌّ غَيْرُ أَزْلِيٌّ [existing to eternity without existing from eternity]; and such is the world to come;

the reverse of which [last] is impossible: (TA:) it is a rel. n. from أَزَلَّ: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally أَزَلِيٌّ, a rel. n. from نَمِرٌ يَزَلُّ (S, K,) a phrase applied to that which is قَدِيمٌ; and is formed by contraction; (S;) then, the ي is changed into ا, as being easier of pronunciation; as in أَزَلِيٌّ, applied to a spear, in relation to يَزَنُ; (S, K, *Sgh, TA;) and as in أَزَلِيٌّ, applied to a blade, (S, Sgh, TA,) in relation to يَتَرَبُّ: (TA:) so say some of the learned. (S.)

أَزَلِيَّةٌ The quality, or attribute, of أَزَلٌ [eternity, with respect to past time, &c.]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

أَزْلٌ سَنَةٌ *A severe, distressful, calamitous, or adverse, year*: pl. أَزْلٌ. (K.)

أَزْلٌ *A man in a state of straitness, distress, adversity, or difficulty*. (TA.) — *A man in a state of straitness in consequence of fever: or who is unable to go forth in consequence of pain: or confined, restricted, withheld, or prevented [from going forth]*. (TA.) — لَبُونٌ أَزْلَةٌ [A milch camel] confined, or restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion: occurring in a poem of El-Aqshà. (TA.) — أَزْلٌ أَزْلٌ, in the K, erroneously, أَزْلٌ, *Severe, or vehement, straitness, distress, or difficulty*. (K, *TA.)

مَأْزِلٌ *A place of straitness, or a strait place*; (S, K;) like مَأْرِقٌ: (S:) or *a place of war or fight, when strait*. (Lh.) And مَأْزِلُ الْعَيْشِ *The place where the means of subsistence are strait, or narrow*. (Lh.)

سَنَةٌ حَمْرَاءٌ مُؤَزَّلَةٌ [A severe year of dearth, or sterility,] afflicting with drought. (TA, from a trad.)

مَأْزُولٌ *A horse having his rope [or tether] shortened, and then left to feed at pleasure in the place of pasturage*. (Lth.)

ازم

1. أَزَمَ, aor. َ, inf. n. أَزَمٌ and أَزُومٌ, *He bit with the whole mouth, vehemently*: (K:) or *with the canine teeth*: or you say, أَزَمَهُ, and أَزَمَ عَلَيْهِ, meaning *he bit it, and then repeated [the action] upon it, not letting it go: or he seized upon it with his mouth*: (TA:) or أَزَمَهُ signifies [simply] *he bit it*: (S:) and أَزَمَ عَلَيْهِ, aor. َ, inf. n. أَزَمٌ; and أَزَمَ, aor. َ, inf. n. أَزَمٌ; *the same*; or *he seized, or took hold, upon it with his teeth*: (Msb:) and أَزَمْتُ يَدَ الرَّجُلِ *I bit the arm, or hand, of the man most vehemently*. (TA.) أَزَمَ بِهَا occurs in a trad. as meaning *He bit it*, (referring to a ring of a coat of mail,) and *held it between two of his central teeth*. (AO.) And in another trad., أَزَمَ فِي يَدِهِ, meaning *He bit his arm, or hand*. (TA.) And you say, أَزَمَ الْفَرَسُ عَلَى فَأْسِ اللَّجَامِ *The horse seized [with his teeth, or champed,] upon the*

فَأْسٌ [q. v.] *of the bit*. (K.) And أَزَمَ signifies also *The cutting with the canine tooth, and with a knife, (K,) and with other things*. (TA.) — [And hence,] أَزَمَ عَلَيْنَا (S, Msb, *K, *) aor. َ, inf. n. أَزَمَ (S) and أَزُومَ (TA,) *said of a time, (S, Msb,) or a year, (K,) It was, or became, distressful, or afflictive, to us, [as though it bit us,] by drought, dearth, or scarcity*; (S, Msb, K;) and *scant in its good things*; (S;) as also أَزَمَ, aor. َ, inf. n. أَزَمَ. (Msb.) And أَصَابَتْهُمْ سَنَةٌ أَزَمَةٌ (S, K, *) inf. n. أَزَمَ, (S,) *A year, or year of dearth or drought or sterility, befell them, which extirpated them*: (S, K, *) or, accord. to Sh, the verb in this sense is only with ر. (TA. [See art. ازم.] — [Hence also,] أَزَمَ بِهِ (AZ, S, K,) inf. n. أَزَمَ, (TA,) *He clave to him, namely, his companion*; (AZ, S, K;) and *to it, namely, a place*. (K.) And أَزَمَ عَلَيْهِ (K,) aor. َ, inf. n. أَزَمَ, (TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it*; (K;) *he clave to it*. (TA.) And أَزَمَ بِضِعَّتِهِ, or لَهَا, (accord. to different copies of the K, the former being the reading in the TA,) and عَلِيَّهَا, (TA,) inf. n. أَزُومَ, (AZ, TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضِعَّة [or land, &c.]*. (AZ, K, TA.) — أَزَمَ, (Nh, K,) inf. n. أَزَمَ, (Nh, TA,) also signifies *He held his teeth together, one upon another*: (Nh:) [and he compressed, or put together, his lips: (see أَزَمَ):] and *he closed, or locked, a door*. (K, TA.) It is said in a trad., *السَّوَاكُ تَسْتَعْمَلُهُ عِنْدَ تَغْيِيرِ الْفَمِ مِنَ الْأَزْمِ* *The stick for cleaning the teeth, thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together*. (Nh.) — [And hence,] أَزَمَ, (S, Nh, Msb,) inf. n. أَزَمَ; (Msb, K,) *He held, refrained, or abstained, (S, K, *) from the thing*: (S, TA:) and *he held, refrained, or abstained, from desiring much*: (TA:) and *from food* (Msb, K, *) and *drink*; (Msb;) as also أَزَمَ, aor. َ, inf. n. أَزَمَ: (Msb:) and *from speech*; (Nh, K, *) *like as does the fester from food*: and hence, (Nh,) or from the next preceding signification, (Msb,) حَمِيَّةٌ [meaning as explained in what follows] is termed أَزَمٌ: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which أَزَمَ is said to occur in the last of the senses explained above, the word is أَزَمَ, with ر, and with teshdeed in the case of the م. (Nh.) It is related in a trad., that 'Omar having asked El-Hārith Ibn-Keladeh, the طَبِيبُ of the Arabs, “What is the [best] remedy?” (S,) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, الْأَزْمُ, meaning *الْحَمِيَّة*; (S, Msb;) both these words here meaning *The practising abstinence; (PS;) or the abstaining, or desisting, from eating*: (TA:) or, in this instance, (TA,) الْأَزْمُ signifies *the not putting in food upon food*: and (some say, TA) *the being silent*: (K, TA:) and it signifies also *strength*. (TA.) — أَزَمَ الشَّيْءُ *The thing became contracted; became drawn together, or compressed*; as also أَزَمَ, aor. َ. (K.)