

strait, or straitened; (Fr, §, K;) as also **أَزْرَقُ**. (Fr, §.)

**أَزْلٌ** Straitness; distress; difficulty; (§, \* 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. **شِدَّةُ بَأْسٍ**. (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. (Yaqkoob, §, K.)

**أَزْلٌ** i. q. **قَدَمٌ** [i. e. Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness] (§, 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 **أَزْلِيٌّ**): or, accord. to some, from **أَزْلٌ** signifying "narrowness;" because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) **أَزْلٌ** 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 **أَبَدٌ** 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 عَالِمًا** [He was, or has been, ever, powerful, knowing]. (A, TA.) The phrase **أَزْلٌ 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. **أَبَدٌ**.) [See also **أَزْلِيٌّ**.]

**أَزْلٌ**: see **أَزْلٌ**.

**أَزْلِيٌّ** [Eternal, with respect to past time; existing from eternity; or ancient without beginning; as is implied in the § 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 **أَزْلِيٌّ وَلَا أَبَدِيٌّ** [not existing from eternity nor existing to eternity]; and such is the present world: and **أَبَدِيٌّ** [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 **أَزَلَّ**, (S, K,) a phrase applied to that which is **قَدِيمٌ**; and is formed by contraction; (§;) then, the **ي** is changed into **ا**, as being easier of pronunciation; as in **أَزْلِيٌّ**, applied to a spear, in relation to **ذُو يَزَنٍ**; (§, K, \* Sgh, TA;) and as in **أَزْلِيٌّ**, applied to a blade, (§, Sgh, TA,) in relation to **يَتْرِبُ**: (TA:) so say some of the learned. (§.)

**أَزْلِيَّةٌ** The quality, or attribute, of **أَزْلٌ** [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.) — **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-Aashà. (TA.) — **أَزْلٌ أَزْلٌ**, in the K, erroneously, **أَزْلٌ**, Severe, or vehement, straitness, distress, or difficulty. (K, \* TA.)

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

**أَزْلٌ** **سَنَةٌ** **حُمْرًا** **مُؤَزَّةٌ** [A severe year of dearth, or sterility,] afflicting with drought. (TA, from a trad.)

**أَزْلٌ** **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. **أَزَمَ** and **أَزُومُ**, 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: (§;) and **أَزَمَ عَلَيْهِ**, aor. -, inf. n. **أَزَمَ**; and **أَزَمَ**, aor. -, inf. n. **أَزَمَ**; 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** 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** **أَزَمَ**, meaning He bit his arm, or hand. (TA.) And you say, **أَزَمَ الْفَرَسُ عَلَى فَأْسِ اللَّحَامِ** 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**, (§, Msb, \* K, \*) aor. -, inf. n. **أَزَمَ** (§) and **أَزُومُ**, (TA,) said of a time, (§, Msb,) or a year, (K,) It was, or became, distressful, or afflictive, to us, [as though it bit us,] by drought, dearth, or scarcity; (§, Msb, K;) and scant in its good things; (§;) as also **أَزَمَ**, aor. -, inf. n. **أَزَمَ**. (Msb.) And **أَصَابَتْهُمْ سَنَةٌ** **أَصَابَتْهُمْ**, (§, K, \*) inf. n. **أَزَمَ**, (§,) A year, or year of dearth or drought or sterility, befell them, which extirpated them: (§, K, \*) or, accord. to Sh, the verb in this sense is only with **ر**. (TA. [See art. **أَزَمَ**].) — [Hence also,] **أَزَمَ بِهِ**, (AZ, §, K,) inf. n. **أَزَمَ**, (TA,) He clave to him, namely, his companion; (AZ, §, 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 بِضَيْعَتِهِ**, or **لَهَا**, (accord. to different copies of the K, the former being the reading in the TA,) and **عَلَيْهَا**, (TA,) inf. n. **أَزَمَ**, (AZ, TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضَيْعَةٌ [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 الْفَرَمِ 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**, (§, Nh, Msb,) inf. n. **أَزَمَ**, (Msb, K,) He held, refrained, or abstained, (§, K, \*) from the thing: (§, 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 faster from food: and hence, (Nh,) or from the next preceding signification, (Msb,) **أَزَمَ** [meaning as explained in what follows] is termed **أَزَمَ**: (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-Keledeh, the طَبِيبُ of the Arabs, "What is the [best] remedy?" (§,) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, **الْأَزْمُ**, meaning **الْحَمِيَّةُ**; (§, Msb;) both these words here meaning The practising abstinence; (P§;) 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.)