

6. تَأْمَرُ الْقَوْمَ دَارَهُمْ (S,) or تَأْمَرُ الْقَوْمَ (TA,) *The people, or company of men, stayed, remained, or dwelt, long in their abode.* (S, TA.)

أُزْمَةٌ: see أَزْمَةٌ.

أُزْمَةٌ [part. n. of أَزْمَةٌ; fem. with ة]: see أَزْمَةٌ.

أَزْمَةٌ [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 وَجْهَةٌ [q. v.] (TA.)* — Also, (Fr, S, Mṣb, K,) and أَزْمَةٌ and أَزْمَةٌ, (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) أَزْمَةٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَمَرَ, q. v.,] and إِزْمَةٌ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad., اِسْتَدَى أَزْمَةً اِسْتَدَى أَزْمَةً, meaning *Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that أزمه 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 أَزْمَةٌ and أَزْمَةٌ, (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly أَزْمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَمَرَ and إِزْمَ,] and أَزْمَةٌ, meaning *A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility. (TA.)* And أَوَامِرٌ [pl. of أَزْمَةٌ, used as a subst.,] signifies *Distressful, or afflictive, years. (TA.)* أَزَامِرٌ, also, (K,) or, accord. to Aboo' Aleo, أَزُومِرٌ, (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 بِهِمُ أَزَامِرٌ and أَزُومِرٌ *Severe straitness, or distress, befell them. (S, TA.)***

أَزْمَةٌ: } see أَزْمَةٌ.  
أَزْمَةٌ: }

أَزَامِرٌ: see أَزْمَةٌ, in two places.

أَزَامِرٌ: see what next follows.

أَزُومِرٌ: see أَزْمَةٌ, in three places. — أَزُومِرٌ: see أَزْمَةٌ, in two places. — Also, the former, *Cleaving to a thing; (K;) and so أَزَامِرٌ. (Sgh, K.)*

أَزُومِرَةٌ: see أَزْمَةٌ.

أَزْمٌ act. part. n. of أَمَرَ; *Biting with the whole mouth, vehemently: [&c.:] as also أَزُومِرٌ (K: [in the CK the former is erroneously written أَزْم:]) or the latter signifies that has a habit of biting; or that bites much; syn. عَضُوضٌ. (Ham p. 532:) pl. of the former أَزُومِرٌ (Ham p. 360:) and of the latter أَزْمٌ. (Ham p. 609.) [Hence,] أَزُومِرٌ *The biting lion; or the lion that bites much, or vehemently; الأَسَدُ العَضُوضُ. (TA.)* — [Hence also,] *The canine tooth; syn. نَابٌ; and so أَزْمَةٌ; and أَزُومِرٌ: pl. of the first أَزْمَةٌ; and of the second أَزَامِرٌ; and of the third أَزْمَةٌ. (M, K.)**

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

أَزْمَةٌ: see أَزْمَةٌ: — and see also أَزْمَةٌ, 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.)*

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

أزي

2. تَأْمَرُ; (S, K) and تَأْمِرٌ, inf. n. تَأْمِرَةٌ, (S, K) and تَأْمِرٌ, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) *He put, or made, an إِزْمَةٌ [q. v.], to the watering-trough or tank; (S, K;) i. e. he put upon its mouth a stone, or a حَجْلَةٌ [explained below, voce إِزْمَةٌ], or the like; (TA;) as also أَزْمَةٌ, inf. n. إِزْمَةٌ; (S, TA;) or تَأْمَرَةٌ. (K.)*

3. أَرَاهُ (S, K,) inf. n. مُؤَاوَاةٌ, (Mṣb in art. حذو, and TA in art. وزى, &c., [though it would seem from the K to be إِزْمَةٌ,]) *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. وزى.)* Accord. to the S, one should not say, وَأَرَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَاوَرْنَا العَدُوَّ, i. e. *And we faced, or fronted, the enemy: (TA:) and the inf. n. is مُؤَاوَاةٌ. (TA in art. وزى.)* [Its syn. حَادَاهُ is more common.] — [Hence مُؤَاوَاةٌ signifying *A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like إِزْدَوَاجٌ &c.: see art. -زوج.] — [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., وَفَرَقَهُ آزَتِ المُلُوكِ [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)*

4. أَرَاهُ i. q. أَزَاهُ, q. v. (S, TA.) — And *He repaired, or put into a right or proper state, the إِزْمَةٌ [q. v.] of the watering-trough or tank. (IAḡr, TA.)* — And *He poured forth the water from its إِزْمَةٌ. (TA.)* — And *أَرَاهُ فِيهِ He poured forth upon its إِزْمَةٌ. (TA.)*

5: see 2.

نَاقَةٌ أَزِيَّةٌ, (accord. to some copies of the S,)

or أَزِيَّةٌ, (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 إِزْمَةٌ [q. v.]: (TA:) or that will not drink save from the إِزْمَةٌ of the trough or tank; and عَقْرَةٌ signifies one "that will not drink save from the عَقْر [thereof]:" (S, TA, and IAḡr in art. عقر 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.)*

الإِزْمَةُ 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 بِأَرَاهِهِ *He is over against, opposite to, facing, fronting, or in front of, him; syn. بِحِذَائِهِ, (S,) or مُحَاذِيهِ. (Mṣb.)* — [Hence, بِأَرَاهِهِ signifies also *Corresponding to it; as when one says,] الأَبْجَلُ عَرَقٌ مِّنَ الإِبْجَلِ [The vein of the horse and the camel, corresponding to the اكحل of man]. (TA in art. ابجل.)* [You say also, وَضَعَ لَفْظًا بِأَرَاهِهِ مَعْنَى *He applied a word, or phrase, as correspondent to an idea, or a meaning.] — إِزْمَةٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزْمَةُ 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 إِزْمَةُ مَعَاشِي [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the إِزْمَةُ of a watering-trough or tank to the [stinking animal called] ظَرْبَانٌ: (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 إِزْمَةٌ [Such a one is] *a manager, tender, or superintendent, of cattle, or camels &c.; (K, TA;) a good pastor thereof. (TA.)* And إِزْمَةٌ *The vigorous wager, or prosecutor, of war. (K.)* And فُلَانٌ إِزْمَةٌ فُلَانٌ *Such a one is the fellow and assistant of such a one. (TA.)* And هُمُ إِزْمَةٌ هُمُ *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 إِزْمَةٌ خَيْرٌ, and شَرٌّ, *Verily he is a possessor of goodness, and of evilness. (TA.)* — Also, الإِزْمَةُ, (K,) or إِزْمَةُ 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. عقر:) 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**