

3. [وازره] *He bore a burden with him.* — [Hence,] *وازر الملك أعباء الملك* † *He bore with the king (حامله) the burden of the regal office.*

(A.) See also 1, last signification. — *وازره على* (A.) *inf. n. مؤازرة*, (A, TA.) *He aided, assisted, or helped, him, and strengthened him, to do the thing*: originally *أزره*: (A, TA.) the former of these, *وازره*, is the more chaste. (TA.)

4. *وازره* *He appointed him a وزير*, (K, TA.) i. e., a place of refuge to which to betake himself. (TA.)

5: see 1, last signification.

8. *اقتزر*, of the measure *افتعل*, (S, Mṣb,) [originally *اوتزر*]; *He committed a وزير*, (S, K,) i. e., a sin. (Mṣb, TA.)

10. *استوزره* † *He took him, or chose him, as a وزير* [or vicerent]. (K.) You say, *استوزر فلان*; *Such a one was taken, or chosen, as a وزير*. (S, A.°)

*وزر* A heavy load or burden, (A, Mgh, K,) a bundle, (S,) or great bundle, (K,) that is carried on the back: (S, K:) a weight; syn. *ثقل*: (S, [in which the syn. is written *ثقل*: so in two copies; and so app. accord. to A'Obeyd, who makes its pl. *أثقال*:] and Mṣb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written *ثقل*:] pl. *أوزار*. (Mṣb, K.) — † A weapon; an instrument of war: or weapons; arms: syn. *سلاح*. (S, Mgh, Mṣb, K:) because heavy upon the wearer: (Mgh, Mṣb:) or *أوزار* signifies the burdens and instruments of war, &c.; and the sing. is *وزر*; (A'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aṣṣhā, (Mgh, TA.)

• *وأعددت للحرب أوزارها*

• *رماحاً طويلاً وخيلاً ذكوراً*

[And I prepared for the war its weapons and other apparatus; long lances and male horses]. (S, Mgh, TA.) And it is said in the Kur, [xlvi. 5,] *حتى تضع الحرب أوزارها*, meaning, † *Until the war terminates*: (Mgh, Mṣb:) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens*: (Mṣb:) *their weapons and burdens*: or, as some say, *their sins*. (Bd.) — † A sin: (S, Bd, ubi supra, and Mṣb, K:) and [especially] *polytheism*: (Fr, Bd, TA:) pl. as above. (Bd, Mṣb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

*وزر* A mountain: this is the primary signification: (S:) or a mountain difficult of access, or

*strong*: (K, TK:) or a mountain to which one betakes himself for refuge: this is the primary signification. (Aboo-Is-hāḳ.) — A place of refuge: (S, Mṣb, K:) any such place. (Aboo-Is-hāḳ, K.) So in the Kur, lxxv. 11. (TA.) — See also *وزير*.

*وزير* i. q. *موازر* [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as *أكيل* signifies i. q. *مؤاكل*, (S,) and *جليس* i. q. *مجالس*. (A.) — † [A vicegerent of a king or the like: or a confidential minister of state: in English commonly written *vizier*, in imitation of the Turkish pronunciation; but properly, *wazzer*:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him (*يوازره*, i. e. *يحمّله*,) the burdens of the regal office: not from *موازره*, signifying the "act of aiding or the like," because the و in this latter word is substituted for ء, and the derivative from it of the measure *فعليل* is *أوزير*: (A:) ISd says, some hold that the و in *وزير* is substituted for ء; but Abu-l-Abbās says, that this is not agreeable with analogy; for the substitution of ء for و in a word of this measure is rare, and that of و for ء is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, Mṣb:) or it is from *وزر*, signifying "a mountain to which one has recourse to save himself from destruction:" so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hāḳ, TA:) pl. *وزراء* (A, Mṣb, K) and *أوزار*; (A, K;) the latter like *أشراف* and *أيتام*, (A, TA,) pls. of *شريف* and *يتيم*. (TA.)

*وزارة* and *وزارة* The condition, or office, of a وزير: (S, Mṣb, K:) the former word is the more approved. (ISk, Mṣb.)

*وزر* Bearing, or carrying, a heavy load, or burden. (A.) — [Hence,] also, (A,) and *موزور*, (S, A, Mṣb, K,) † *Sinning*: (S, A, K:) or bearing [a burden of] sin. (Mṣb.) *مازورات* occurs in a trad., for *موزورات*, the regular form, because it is there coupled with *مأجورات*, to which it is opposed. (S, Mgh, Mṣb, K.)

*وزر*: see *موزور*.

[وزع &c.

See Supplement.]

وس

R. Q. 1. *وسوس*, [inf. n. *وسوسة* and *وسواس*, and simple subst. *وسواس*, but see *ظاظاً*,] *He*

*spoke, or talked, indistinctly*: (TA:) [or in a low, faint, gentle, or soft manner; with confusedness: for] Aboo-Turāb is related to have said, that he heard Khaleefeh say, *وسوسة* signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [with *وسوسة*,] with *ش*. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] *وسوس الرجل* *He spoke to the man with low, faint, gentle, or soft, speech.* (M.) — [Hence,] *وسوست إليه نفسه*, (S, M, A, Mṣb, K, °) and *وسوس إليه الشيطان*, (S, A, Mṣb, K,) and *له*, (S, Mṣb, K,) and *فيه*, (TA,) or *في صدره*, (M,) inf. n. *وسوسة* (S, M, A, Mṣb, K) and *وسواس*, with kesr, (S, A, Mṣb, K,) and *وسواس*, with fet-ḥ, is also allowable in the case of this and similar reduplicative verbs, (MF, voce *ظاظاً*,) or this last is a simple subst., (S, Mṣb, K,) *His mind, or soul*, (S, M, A, &c.,) and *the devil*, (S, A, Mṣb, K,) *prompted, or suggested to him [something], or talked to him*, (S, M, Mṣb,) and [in him, or] in his bosom: (M:) or *suggested to him, or talked to him of*, (A, K,) and *suggested in him, or talked in him of*, (TA,) *what was vain, or unprofitable, and destitute of good*: (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. *ل* by which it is made trans. in the Kur, in vii. 19, is meant *التي*. (S, Mṣb.) You say also, *وسوس به* [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupified, or deprived of his reason.* (TA.) — [Hence also,] *وسوس الحلي*, (M, A, Bd, in vii. 19,) inf. n. *وسوسة* and *وسواس*, (M,) † *The woman's ornament sounded, or made a sound or sounds*: (M:) or *made a low, or gentle, sound; or a chinking.* (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And *وسوس القصب* † [The reeds made a low sound; or rustling]. (A.) And *سمعت وسوسة* † *I heard its low sounding, or its chinking; or its rustling.* (A.) See also *وسواس*.

*وسوسة*: see 1; and *وسواس*, in two places.

*وسواس* a subst. from *وسوس*; (S, Mṣb, K;) signifying, [Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. — And hence,] The soul's, or mind's, (S, M, Mṣb, K,) and the devil's, (K,) *prompting, or suggestion, or talk*, (S, M, Mṣb, K,) of what is vain, or unprofitable, and destitute of good; (K;) as also *وسوسة* [used as subst., in which case its pl. is *وسواس*, occurring below]. (S, K.) — [And hence,] † *An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind.* (Mṣb.) — And