

sent Khálid Ibn-El-Weleed; and he cut down the trees, and slew her and her minister. (TA.) A poet says,

• **أَمَّا وَدِمَاءٌ مَائِرَاتٍ تَخَالِبَهَا** •
• **عَلَى قَتَةِ الْعَزَى وَبِالنَّسْرِ عِنْدَمَا** •

[Verily, or now surely, by bloods flowing, and running hither and thither, which thou wouldst think to be dragon's-blood, upon the mountain-top of El-'Ozzà, and by En-Nesr]. (S.) ISd says, I hold **عَزَى** to be fem. of **الأعز**; and if so, the **ال** in the former is not redundant, but is like the **ال** in **العَارِثُ** and **العَيَّاسُ**: but properly it should be redundant, because we have not heard **العَزَى** as an epithet [of excess] like as we have heard **الصَّغْرَى** and **الكُبْرَى**. (L, TA.) — **عَزَى** is [however] used in the sense of **عَزِيْزَةٌ**: (K, TA:) and **أَعَزُّ** [fem. **عَزَاءٌ**] is also syn. with **عَزِيْزٌ**, which see in four places. (S, K.)

عَزٌّ, as a name of God, *He who giveth عز* [or might, &c.] to whomsoever He will, of his servants. (TA.)

مَعَزَةٌ [accord. to analogy signifies *A cause, or means, of عز* i. e. might, &c.]: see **ظَفَارٌ**.

إِنَّمَا مَعَزَزٌ بِكُمْ Verily ye are treated with hardness, severity, or rigour; not with indulgence. (S, O, TA.) From a trad. of Ibn-'Omar. (O, TA.)

فُلَانٌ مِعْرَازُ الْمَرَضِ Such a one is in a severe state of disease. (S, O, K.)

مِعْرُوزَةٌ, applied to land, or ground, (أَرْضٌ, S, O,) *Hard, or firm*; syn. **شَدِيْدَةٌ**. (S, O, K.) — And, so applied, *Rained upon* (O, K, TA) by rain such as is termed **عَزْرٌ**, and rendered compact, or coherent, and hard; as also **عَزَاةٌ** and **عَزَاةٌ**. (TA.)

مُعْتَزٌّ is syn. with **مُسْتَعَزٌّ**. (TA.) You say, **أَنَا مُعْتَزٌّ بِبَنِي فُلَانٍ** and **مُسْتَعَزٌّ بِبَنِي فُلَانٍ** [I reckon myself strong by means of the sons of such a one]. (A.) — **فَرَسٌ مُعْتَزَّةٌ** *A mare having thick and strong flesh*. (TA.)

مُسْتَعَزٌّ: see the next preceding paragraph.

عزب

1. **عَزَبَ**, aor. **عَزَبَ** (S, O, Mṣb) and **عَزَبَ**, (S, O,) inf. n. **عَزُوبٌ**, (S, Mṣb,) *He, (a man, S, O,) or it, (a thing, Mṣb,) was, or became, distant, or remote*; (S, O, Mṣb;) and *absent*; **عَزَبْتُ** from me: (S, O:) or **عَزَبَ** has the former meaning: (K:) and **عَزَبَ**, aor. **عَزَبَ** and **عَزَبَ**, (Mṣb, K,) inf. n. as above, (K,) signifies *he, or it, was, or became, absent, (Mṣb, K,) and concealed*: (Mṣb:) and *went away, or departed*. (K, TA.) You say, **عَزَبَ** **بِهَا**, referring to sheep or goats, *He went to a distance, or far off, with them*: so in a trad.: or, as some relate it, **عَزَبَ** **بِهَا**, meaning *he went with them to a remote pasturage*: and he pastured

them (namely, camels,) at a distance from the place of abode of the tribe, not repairing, or returning, to them [in the evening]: and **تَعَزَّبَ**, and thus the verb is written in copies of the K in a place where some copies have **يَعَزَّبُ**, occurs in the phrase **تَعَزَّبَ عَنْ أَهْلِهِ وَمَالِهِ** [He went away to a distance from his family and his cattle, or camels &c.]. (TA.) And **عَزَبَتِ الإِبِلُ** *The camels went away to a distance in the pasturage, not returning in the evening*: (S, O:) and in like manner one says of sheep or goats. (O.) And **لَا يَعْزُبُ عَنْ عِلْمِهِ شَيْءٌ** *Nothing is absent from his (God's) knowledge*. (TA. [See KUR x. 62 and xxxiv. 3.]) And **عَزَبَ طَهْرُ الْمَرْأَةِ** [The woman's state of pureness from the menstrual discharge was a remote thing] means *† the woman's husband was absent from her*: (K:) or [rather] is said of the woman when her husband is absent from her. (S, O.) And **عَزَبَ عَنْ فُلَانٍ حِلْمُهُ** [Such a one's forbearance quitted him]; (S, O;) as also **عَزَبَ**. (O.) — Also, aor. **عَزَبَ**, (Mṣb, K,) inf. n. **عَزُوبَةٌ** and **عَزُوبَةٌ**, (Mṣb, MF, TA,) or these are simple substs., (S, K,) *† He was without a wife; or in a state of celibacy*. (Mṣb, K.) [And app. **عَزَبَتْ** is said in like manner of a woman, meaning *† She was without a husband*. See also 5.] — And **عَزَبَتِ الأَرْضُ** *† The land, whether fruitful or unfruitful, was, or became, destitute of inhabitants; had in it no one*. (S, O, K.)

2. **عَزَبَ بِهَا**: see 1, second sentence. **عَزَبَ بِهِنَّ** is said of a herd of pasturing camels [meaning *It was taken to pasture at a distance from the place of abode*]. (S, O, K.) — It is said in a trad. (S, O) of the Prophet, (O,) **مَنْ قَرَأَ الْقُرْآنَ فِي أَرْبَعِينَ لَيْلَةً فَقَدْ عَزَبَ** [He who reads, or recites, the Qur-án in forty nights] goes to a remote period of time from his commencement; (S, O, TA;) or makes the time of the commencement thereof to be remote; (A;) and is tardy in doing so. (TA.) — **عَزَبَ إِبِلُهُ**: see 4. — **لَيْسَ لِفُلَانٍ أَمْرًا تَعَزَّبُهُ**, meaning *† There is not for such a one a woman to put an end to his celibacy by marriage*, is like the saying **هِيَ تُعْرِضُهُ** “she takes care of him in his sickness.” (O, TA.) — And one says, **فُلَانٌ يَعْزُبُ فُلَانًا وَيَرْبِضُهُ** *† [Such a one undertakes, or manages, the affairs of such a one, and his expenses]; i. e., acts for him like a treasurer*. (TA, from the Nawádir el-Aqráb. [In art. **رَبِضٌ** in the TA, **عَزَبَهُ** is said to signify, agreeably with the explanation above, **قَامَ عَلَيْهِ**].)

4. **عَزَبَ** *He made to be distant, or remote; or to go far away*. (K, TA.) You say, **عَزَبَهُ اللهُ** *God made him, or may God make him, to go away, or far away*. (S, TA.) — **عَزَبَ الإِبِلُ** *He drove the camels to a distance in the pasturage, not to return in the evening*. (TA.) And **عَزَبَ** **عَزَبَتْ** and **عَزَبَتْ** *He made his camels to pass the night in the pasturage, not bringing them back in the evening*. (TA.) And **عَزَبَ جَمَلُهُ** is like **أَضَلَّهُ** [He made his camel to go astray]. (A.) —

[Hence,] **عَزَبَ اللهُ عَنْهُ حِلْمُهُ** *† God made his forbearance to become remote from him*. (O.) — And **أَعَزَبْنَا الكَلَاءَ**, (O,) or **أَعَزَبْنَا** alone, (S,) *We lighted upon remote herbage*. (S, O.) — As intrans.: see 1, first sentence: and the same in the latter half. — [Hence,] **عَزَبَ القَوْمُ** *The people's camels went away to a distance in the pasturage, not to return in the evening*. (S, O, K, TA.)

5. **تَعَزَّبَ**: see 1, second sentence. — Also *He passed the night with his camels in the pasturage, not returning in the evening*. (TA.) — And *† He abstained from marriage*: (K, TA:) and in like manner **تَعَزَّبَتْ** is said of a woman. (TA.) One says, **تَعَزَّبَ زَمَانًا ثُمَّ تَأَهَّلَ**, (S, O) *† He was without a wife [a long time, or he abstained from marriage a long time; then he took a wife]*. (O.) [See also 1, near the end.]

عَزَبٌ [correctly thus, but in the sense here following written in the TA without any syll. signs, and in the O written **عَزْبٌ**,] *A man who goes away to a distance into the country, or in the land*. (O, TA.) [And *One who goes far away with his camels to pasture*: pl. **أَعَزَابٌ**. (See also **عَزِيْبٌ** and **عَازِبٌ** and **مُعَزَّبٌ** and **مِعْرَازَةٌ**.)] **هَرَاوَةٌ الأَعَزَابِ** means *The staff of those who go far away with their camels to pasture*; and a horse is likened thereto, (S, O, TA,) on account of its compactness and smoothness; so in a marginal note in the L: (TA:) [Sgh, however, says,] thus in some of the lexicons, but in my opinion, (O,) it was the name of a mare which was not to be outstripped, and which was thus called because her owner gave her gratuitously for the use of those of his people who had no wives, who made predatory attacks upon her, and when one of them acquired for himself property and a wife, he resigned her to another of his people: (O, K:) whence the prov.

* **أَعَزُّ مِنْ هَرَاوَةِ الأَعَزَابِ** *
[More highly esteemed than *Hirawet-el-Aqazáb*]. (O.) See an ex. in a verse cited voce **عَدِيْدٌ**. — See also **عَازِبٌ**. — Also *Whatever is alone, solitary, or apart from others*. (TA.) — And *† A man having no wife*; (Ks, S, Mgh, O, Mṣb, K;) as also **عَازِبٌ**, (Mṣb, TA,) which is the original; (Mṣb;) and **عَزِيْبٌ**, and **مِعْرَازَةٌ** [which see below]; (K;) but not **أَعَزْبٌ**, (Mgh, O, Mṣb, K,) this being disallowed by AHát, (O, Mṣb,) and others; (TA;) or it is rare; (K;) but it occurs in a trad.; (Mgh, O;) and some allow it: (O, Mṣb:) the pl. of the first is **أَعَزَابٌ**, (O, K,) or **عَزَابٌ**, (S, Mṣb,) which is thus because the original form of the sing. is considered as being **عَازِبٌ**, this pl. being like **كُفَّارٌ** as pl. of **كَافِرٌ**, (Mṣb,) or **عَزَبٌ** has both of these pls., (O,) or **عَزَابٌ** is pl. of **عَازِبٌ**, (TA,) and is applied to men and to *† women as meaning having no spouses*: (S, TA:) **عَزَبَةٌ** is applied to *† a woman [as meaning having no husband]*, (Ks, S, O, Mṣb, K,) and (O, Mṣb, K) so **عَزَبَ**; (Zj, Kz, Mgh,