

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

• **أَمَّا وَدِمَاءُ مَائِرَاتٍ تَخَالِبَهَا** •  
• **عَلَى قَنَةِ 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'-Ozzá, 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 **الحَارِثُ** and **العَبَّاسُ**: but properly it should be redundant, because we have not heard **العَزَى** as an epithet [of excess] like as we have heard **الصُّغْرَى** 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.)

**عَزَّ**, 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 **طَفَّارٌ**.

**إِنَّكُمْ 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.)

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

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

**مُسْتَعَزٌ**: see the next preceding paragraph.

**عزب**

1. **عَزَبَ**, aor. **عَزَبْتُ** (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. **عَزَبْتُ** 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 **عَزَبَ**, and thus the verb is written in copies of the K in a place where some copies have **يَعُزُّبُ**, occurs in the phrase **عَزَبَ 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 **عَزَبَتْ 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. **عَزَبْتُ**, (Mṣb, K,) inf. n. **عَزُوبَةٌ** and **عَزُوبَةٌ**, (Mṣb, MF, TA,) or these are simple subst., (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 الْأَرْضُ** *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 بِهَا** **عَنِ الدَّارِ** 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** meaning *He who reads, or recites, the Kur-an 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 امْرَأَةٌ تَعَزِبُهُ**, meaning *There is not for such a one a woman to put an end to his celibacy by marriage, is like the saying هِيَ تَمْرُسُهُ *she takes care of him in his sickness*. (O, TA.) — And one says, **فُلَانٌ يَعْزِبُ فُلَانًا وَيُرْبِضُهُ** *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-Aṣráb. [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 اللَّهُ** *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** *He made his camels to pass the night in the pasturage, not bringing them back in the evening*. (TA.) And **عَزَبَ جَمَلَهُ** is like **أَضَلَّهُ** [He made his camel to go astray]. (A.) —

[Hence,] **عَزَبَ اللَّهُ عَنْهُ حِلْمَهُ** *God made his forbearance to become remote from him*. (O.) — And **أَعَزَبْنَا الْكَلًّا**, (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 الْقَوْمُ** *The people's camels went away to a distance in the pasturage, not to return in the evening*. (S, O, K, TA.)

5. **عَزَبَ**: see 1, second sentence. — Also *He passed the night with his camels in the pasturage, not returning in the evening*. (TA.) — And **عَزَبَ** *He abstained from marriage*: (K, TA:) and in like manner **عَزَبَتْ** is said of a woman. (TA.) One says, **عَزَبَ زَمَانًا ثُمَّ تَاهَلَ**, (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.]

**عَزَبَ** [correctly thus, but in the sense here following written in the TA without any syll. signs, and in the O written **عَزَبَ**] *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 **عَزَابٌ** and **مِعْرَابٌ** and **مِعْرَابَةٌ**.)] **هَرَاوَةٌ الأَعْرَابِ** 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 الأَعْرَابِ** •

[More highly esteemed than *Hirāwet-el-Aṣrāb*]. (O.) See an ex. in a verse cited voce **عَدِيدٌ**. — See also **عَارِبٌ**. — Also *Whatever is alone, solitary, or apart from others*. (TA.) — And **عَزَبَ** *A man having no wife*; (Ks, S, Mgh, O, Mṣb, K;) as also **عَزَبٌ**, (Mṣb, TA,) which is the original; (Mṣb;) and **عَزِيْبٌ**, and **مِعْرَابَةٌ** [which see below]; (K;) but not **عَزَبٌ**, (Mgh, O, Mṣb, K,) this being disallowed by **أَهْأَت**, (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 **أَعْرَابٌ**, (O, K,) or **عَرَابٌ**, (S, Mṣb,) which is thus because the original form of the sing. is considered as being **عَارِبٌ**, this pl. being like **كُفَّارٌ** as pl. of **كَافِرٌ**, (Mṣb,) or **عَزَبٌ** has both of these pls., (O,) or **عَرَابٌ** is pl. of **عَارِبٌ**, (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 **عَزَبٌ**; (Zj, Kz, Mgh, 254 •