

قَهْنٌ هَوَاءٌ وَالْحُلُومُ عَوَازِبُ

O, Mgh, K;) and if **عَزَبَ** be applied to a man, **عَزَابًا**, may by rule be applied to a woman; and the pl. of **عَزَبَةٌ** is **عَزَابَاتٌ**: (Mgh:) or, accord. to Zj, **عَزَبَةٌ** is a mistake of Abu-l-'Abbás [i. e. Th], and **عَزَبٌ** is used as an epithet of a man and of a woman, like as is **خَصْرٌ**, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MF, however, denies that we have any authority for calling **عَزَبٌ** an inf. n.: he considers it to be a simple epithet, like **حَسَنٌ** &c.; and if used in the fem. sense without the termination **ة** otherwise than by poetic license, to be an anomalous epithet, like **عَانِسٌ**, which is applied alike to a man and to a woman: the phrase **رَجُلَانِ عَزَابِنِ** is also mentioned: and the saying **إِنَّهُ لَعَزَبٌ لَزْبٌ** [in which the latter epithet is merely an imitative sequent corroborative of the former], and **إِنْبَاهَا لَعَزَبَةٌ لَزْبَةٌ**: and **عَزَبٌ** is said to be [also] a quasi-pl. n. [of **عَزَابٌ**], like as **خَدَمٌ** is of **خَادِمٌ**. (TA.)

**عَزَبَةٌ** and **عَزُوبَةٌ** The state of having no wife or husband; celibacy. (S, K. [Each said in the S and K to be a simple subst.: but see 1, near the end.]

**عَزِيبٌ** A man who has gone away to a distance (**عَزَبَ**, as in some copies of the K), or who goes away to a distance (**عَزَبَ**, as in other copies of the K), from his family and his cattle, or camels &c. (K, TA.) — And Cattle, or camels &c., at a distance from the tribe: heard by Az in this sense from the Arabs: (TA:) or a herd of camels, and the like of sheep or goats, that go away to a distance from their owners in the pasturage: (K, TA:) and **إِبِلٌ عَزِيبٌ** camels that do not return in the evening to the tribe: **عَزِيبٌ** thus used is pl. (or a quasi-pl. n., TA) of **عَزِيبٌ**, like as **غَزِيٌّ** is of **غَازٍ**. (S, K, TA.) — See also **عَازِبٌ**. — And see **عَزَبٌ**, near the middle.

**عَزُوبَةٌ** A land in which one has to go far for pasturage; (O, K;) in which the pasturage is little: (TA:) the **ة** is to render the signification intensive. (O.)

**عَزُوبَةٌ**: see **عَزَبَةٌ**.

**عَازِبٌ** Distant, or remote: (Mgh, TA:) applied in this sense to herbage: (S, K:) or, applied to herbage, such as has not been depastured at all, nor trodden: and, accord. to the A, only such as is in a desert in which is no seed-produce: (TA:) and it is likewise applied to meadows (**رَوْضٌ**) [app. as meaning distant, or remote]; as also **عَزِيبٌ**. (A, TA.) In the following saying,

• وَصَدْرٌ أَرَاخَ اللَّيْلِ عَازِبٌ هَمِيهِ •  
• تَضَاعَفَ فِيهِ الْحُزْنُ مِنْ كُلِّ جَانِبٍ •

‡ [In many a bosom whose remote (or long-past) anxiety night has brought back, grief has multiplied from every quarter], it is used metaphorically. (A.) And [in like manner,] in a trad. of 'Atikeh,

means † And they are devoid of reason, the intellects [being] far away: **عَوَازِبُ** here being pl. of **عَازِبٌ**. (L, TA.) And [in a similar manner,] **عَوَازِبُ الْأَطْهَارِ** [in which **عَوَازِبُ** is pl. of **عَازِبَةٌ**] is applied as an epithet to women whose husbands are absent: (S and O and TA, from a verse of En-Ná-bighah Edh-Dhubyanee: [for the lit. meaning, see 1, latter half:] — [for **عَازِبٌ** signifies also Absent; and concealed. (Mgh.) — It is also applied to sheep or goats, (**شَاةٌ**, O, TA, and **عَنْمَرٌ**, O,) and to camels, (**إِبِلٌ**, O,) meaning Remote in the pasturage, (O, TA,) that do not return in the evening, (O,) or that do not repair to the place of alighting and abode [of their owners] in the night: (TA:) and [in like manner] **عَزَبٌ** is applied to cattle, or camels &c., (**مَالٌ**, A, O, TA,) meaning that go away to a distance from their owners. (O.) See also **عَزِيبٌ** [which, thus applied, is a quasi-pl. n. of **عَازِبٌ**]. And **عَازِبَةٌ** is likewise applied to camels (O, K) as meaning That go far away to pasture: (O, K:\*) so in the prov. **إِنَّمَا أَشْتَرَيْتُ الْغَنَمَ حَذَارَ الْعَازِبَةِ** [I only bought the sheep, or goats, in fear of loosing those that go far away to pasture]: said by a man who had camels, and sold them, and bought sheep, or goats, lest they [the camels] should go far away to pasture; and his sheep, or goats, did so: (O, K:) it is applied to the case of him who acts with gentleness [or precaution] in the easiest of affairs, and has unexpected difficulty, or trouble, inseparable from him. (O.) — See also **عَزَبٌ**, in three places. — And see **مَعَزِبَةٌ**.

**عَوَزُبٌ** An old woman: (O, K:) so called because of the long period that has elapsed since her marriage. (TA.)

**عَازِبٌ**; and the fem. **عَزَابَةٌ**: see **عَزَبٌ**.

**مَعَزِبٌ** One who goes away from his family with his camels. (Az, TA.) [See also **عَزَبٌ** and **عَزِيبٌ** &c.] — And Seeking distant herbage, such as is termed **عَازِبٌ**. (TA.) — And One whose camels go away to a distance in the pasturage, not to return in the evening. (S, TA.)

**مَعَزِبَةٌ** A female slave: (O, K:) or, accord. to Th, applied only to a woman that has not a husband: (TA:) pl. **مَعَازِبٌ**, for which **مَعَازِيبٌ** occurs in a verse of Aboo-Khirásh El-Hudhalee. (O.) — See also **مَعَزِبَةٌ**.

**مَعَزَبٌ** A herd of pasturing camels taken to pasture at a distance (**عَزَبَ بِهِ**) from the place of abode. (S, O, K:\*)

**عَازِبَةٌ** (A, O, K) and **عَزَابَةٌ** and **عَزَابَةٌ** (K) † A man's wife, (A, O, K,) to whom he resorts, and who undertakes the preparing of his food and the taking care of his implements, utensils, accoutrements, or furniture. (O.)

**مَعَزَابٌ**: see what follows, in two places.

**مَعَزَابَةٌ** A man who goes away to a distance with

his cattle, or camels &c., (S, A, O, K,) from others, in the pasturage; (S, O;) as also **مَعَزَابٌ**: (A, O, K:) accord. to Az, the former is the only epithet of the measure **مَفْعَالَةٌ**, except **مَجْدَامَةٌ**, which is sometimes used; [but in the TA, **مَطْرَابَةٌ** and **مَطْوَاعَةٌ** and **مَقْدَامَةٌ** also are mentioned;] the **ة** in **مَعَزَابَةٌ**, he says, is added to give intensiveness to the signification, and to imply praise; the meaning being, in his opinion, a man who frequently betakes himself, with his cattle, or camels &c., pasturing at a distance from others, to the places where rain has fallen, and to the uncropped herbage produced thereby; and he adds that the **ة** is affixed to a masc. epithet to imply praise or blame when intensiveness is meant. (TA.) The two epithets above are also expl. as applied to a man who pastures his camels at a distance from the abode of the tribe, not repairing to them to rest. (TA.) [See also **عَزَبٌ** &c.] — Also, (S, O, K, TA,) or **مَعَزَابٌ**, (A, TA,) † A man who has been long without a wife, (S, A, O, K, TA,) so that he has no need of one. (TA.) — See also **عَزَبٌ**.

عزب

1. **عَزَرَهُ**, aor. **عَزَرَ**, inf. n. **عَزِرٌ**, He prevented, hindered, withheld, or forbade, him; (Mgh,\* O, K,\* TA;) and turned him away, or back; (Mgh,\* O, TA;) **عَزَرَ عَيْنَ الشَّيْءِ** from the thing: this is the primary signification, from which others, mentioned in the next paragraph, are derived. (TA.) See 2, in eight places. — And **عَزَرْتُ الْبَعِيرَ**, inf. n. **عَزْرٌ**, I tied a cord upon the **خَيْاشِيمِ** [app. meaning the upper parts of the nostrils] of the camel, and then put medicine into his mouth. (O, TA.) — And **عَزَرَ الْمَرْأَةَ**, (TA,) inf. n. as above, (K,) He compressed the woman. (K,\* TA.)

2. **عَزَرَهُ**, (O, TA,) inf. n. **تَعَزِيرٌ**, (S, O, K, TA,) He disciplined, chastised, corrected, or punished, him; (S, O, TA;) meaning he did to him that which should turn him away, or back, from evil, or foul, conduct. (Ibráheem Es-Seree, O,\* TA.) — And hence, (S,) He inflicted upon him a beating, or flogging, less than that prescribed by the law; (S, M, Mgh,\* O, Mgh,\* K;) as also **عَزَرَهُ**, inf. n. **عَزْرٌ**: (TA: but only the inf. n. of the latter verb in this sense is there mentioned:) because it prevents the criminal from returning to disobedience: but whether this meaning belong only to the conventional language of the law or be implied in the proper signification, is disputed: (TA:) or he beat, or flogged, him with the utmost vehemence: (M, K:) or **تَعَزِيرٌ** signifies [simply] the act of beating. (A.) And one says, **ضَرَبَهُ تَعَزِيرًا**, meaning He beat him moderately; not exceeding the ordinary bounds. (TA in art. **حَلٌّ**.) — Also He constrained him against his will, **عَلَى** to do the thing, (O, K,\*) and taught him by forbidding him to return to the doing of that which was at variance therewith; and so **عَزَرَهُ**: (IAar, O:) and he taught him the **فَرَائِضَ** and **أَحْكَامَ** [or obligatory statutes or ordinances of God]; (O;)