

عزّة *A party of men* (S, Mṣb, K) such as is termed *عُصبة* [i. e., as expl. in the O in art. *عصب*, who league together to defend one another], (K, TA,) above, or exceeding, [such as compose] a *حَلقة*: (TA:) or, accord. to Er-Rāghib, a company of men who assert their relationship, one to another, either by birth or by the leaguings together for mutual aid: (TA:) [for] the *ة* is a substitute for the final radical letter which is *و*: (Mṣb:) or, as some say, it is from *عزى* signifying "he was, or became, patient;" as though they were a company who took patience by one another's example: (TA:) [for, accord. to J,] the *ة* is a substitute for *ى*: (S:) the pl. is *عزّون* (S, Mṣb, K) and *عزّون* and *عزّى*, but they did not say *عزّات*: (S:) hence *عزّين* in the *Kur* lxx. 37, (S, TA,) [expl. as] meaning *companies in a state of dispersion*: (TA:) or *separate, or sundry, parties*: pl. of *عزّة*, which is [said to be] originally *عزوة*, from [the inf. n.] *العزوّ*: as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship: (Ksh, Bd:) *عزّون* is expl. by Et-Tarasoosee as meaning *companies coming in a state of dispersion*. (Mṣb.) One says, *في الدار عزّون*, meaning [In the house, or abode, are] several sorts of men. (As, S.)

عزوة: see *عزّة*, below, in two places: — and also in art. *عزى*.

عزوى, which is of the dial. of the tribe of Mahrah Ibn-Heydān, but disapproved, (IDrd, TA,) is a word expressive of desire for one's becoming favourably inclined; [as though meaning *Mercy on me!* or *I cry mercy*;] and so *تعزّى*: (K, TA:) or a word expressive of the being, or becoming, favourably inclined; [as though meaning *Mercy on thee!*] and so *يعزّى*, (IDrd, TA,) which is of the dial. of the people of Esh-Shihhr, a bad word: (TA in art. *عزى*;) *ما كان يعزّى* (K and TA in that art., in the CK *يعزّى*;) a saying of that people, (TA,) [app. meaning *Mercy on thee!* (or the like) *it was not thus*, or *such a thing was not*,] is like the saying *تعمرى* *تقدّر كان كذا* ["By my life," or "by my religion," &c.]. (K, TA.)

بنو عزوان *A certain tribe of the Jinn, or Genii*. (ISd, K, TA.)

عزّا a subst. [signifying *The assertion of relationship of son to a particular person*] from *اعتزّى* or *تعزّى*; (S, Mgh, TA; see an ex. above, voce *اعتزّى*;) and so *عزوة*: (TA:) one says, *إنّه عزوة* [Verily he is good in respect of] the assertion of relationship [of son; i. e. he asserts his relationship to a good father]. (K, TA.) — See also art. *عزى*.

عزى

1. *عزى*, (Mṣb, K, and Ham p. 369,) aor. 2, (Mṣb,) inf. n. *عزّا*; (K;) and *عزّى*, (Ham ubi Bk. I.

suprà,) or *عزّا*, inf. n. as above; (Ham p. 125;) *He was, or became, patient, or enduring*, (Mṣb, K, and Ham,) or *commendably so*, (K,) of that which befell him. (Mṣb.) — *عزّاه إلى أبيه*, first pers. *عزّيته*, aor. 2, inf. n. *عزّى*: see 1 in art. *عزو*. — [Hence,] *عزّيت الحديث*, aor. *أعزّيه*, *I traced up, or ascribed, or attributed, the tradition* [إلى قائله to the original relater thereof]; syn. *أستدته*. (Mṣb, TA.)*

2. *عزّاه*, inf. n. *تعزّى* (S, Mṣb, K, TA) and *تعزّا*, (TA,) *He enjoined [or exhorted] him to be patient, or enduring*, (S, *K, *TA,) or *to have comely patience*; (K, TA;) i. q. *أسّاه* [q. v.]: (S, M, K, TA, all in art. *اسو*;) [and hence, *he consoled him*; often used in this sense:] or *he said to him, أحسن أعزّاه*, meaning *May God grant thee comely patience*. (Mṣb.) [You say, *عزّاه عنه* *He enjoined, or exhorted, him to endure with patience the death of him; or the loss, or want, of it*: and hence, *he consoled him for the death of him*; in which sense, *عزّاه فيه* is also now used.] — See also *عزّا*, below.

5. *تعزّى* *He took patience; or constrained himself to be patient, or enduring*; syn. *تصبر*, (S, Mṣb, TA,) and *تأسّى* [q. v.]; (TA;) the sign of doing which is the saying, *إنّا لله وإنا إليه راجعون* [Verily to God we belong, and verily unto Him we return]. (Mṣb.) It is said in a trad., [as some relate it,] *من لم يتعزّ بعزّاه الله فليس منا*, expl. by some as meaning *Such as does not constrain himself to be patient [with the patience of God, he is not of us]*. (TA. [See another reading voce *تعزّز*].) And you say, *تعزّيت عنه*, meaning *I constrained myself to endure with patience the loss, or want, of him, or it*: [and hence, *I consoled myself for the loss, or want, of him, or it*: held by some to be] originally *تعزّزت*, meaning *I exerted my strength or energy [to divert myself from him, or it]*; like *تظنّيت* for *تظنّنت*. (TA in art. *عز*.) You say also *تعزّى به*, meaning *He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient*. (S in art. *اسو*.)

6. *تعزّوا* *They enjoined [or exhorted] one another to be patient, or enduring, or to have comely patience*. (K, TA.) [And hence, *They consoled one another*.]

8: see art. *عزو*; to which, as well as to the present art., this verb belongs. *الإعزّاء* [often] signifies *الإعزاء والشعار في الحرب* [i. e. *The asserting one's relationship by saying "I am such a one the son of such a one;" and the call, or cry, by means of which to know one another; in war*: see 8 (last sentence but one) in art. *دعو*; and see also *شعار*]. (K in this art.)

عزى *Patient, or enduring; or having comely patience*. (K.)

عزّة, held by some to belong to this art.: see art. *عزو*.

عزّية: see *عزّا* in art. *عزو*.

عزّا *Patience, or endurance*; (S, K;) and *عزوة* signifies the same, as in the saying *هو حسن العزوة* or *endurance*: (Ham p. 369:) or *patient endurance of the loss of anything*: (TA:) or *comely patience or endurance*; (K, TA;) as also *تعزوة* accord. to the copies of the K, but correctly *تعزّى* [inf. n. of 2, as though for *تعزّى النفس* i. e. *self-enjoinment, or self-exhortation, to be patient or enduring*, as is indicated by what follows]: an Arab of the desert, whose brother had slain a son of his, is cited by the author of the *Hamaseh* as saying, [on his brother's being brought to him that he might retaliate upon him, (see Ham p. 100,)]

أقول للنفس تأسّاء وتعزّى
أحدى يدي أصابتي ولم ترد

[I say to the soul, i. e. to myself, *enjoining patience and enjoining endurance, One of my two hands has smitten me, not desiring, or not meaning, to do so*: (TA:) *تأسّاء* is [syn. with *تأسّية*, inf. n. of *أأسى*,] from *الإسوة*: and *التعزّى* [signifies as rendered above; or] is derived from *العزاز*, i. e. "the hard ground," and means *the strengthening of the heart*: or it is from *عزّوه إلى أبيه*; because the afflicted remembers his ancestors who have gone before him; and he means, *I enjoin the soul to endure his loss with patience, becoming consoled by the example of others whose sons have been slain*. (Ham ubi suprā.) — *عزّا* is also a quasi-inf. n.; like *عطاء*, meaning *إعطاء*, from *أعطى*: (TA:) or a subst. [signifying *Enjoinment, or exhortation, to be patient*: and hence, *consolation*: and, as often used in the present day, the state, or ceremony, of mourning, when relations and friends come to console the bereaved:] from *عزّيت*; like *سلام* from *سلم*, and *كلام* from *كلم*. (Mṣb.) — See also art. *عزو*.

عزّى *Very patient or enduring*. (Ham p. 125.)

تعزّى: see *عزوى*, in art. *عزو*.

معزّى [A place of consoling: and hence a place of weeping for a dead person, because relations and friends go thither to console the bereaved]. (A. [There used as an explicative adjunct to *مناحة*].)

يعزّى: see *عزوى* (in art. *عزو*) in two places.

عس

1. *عس*, (S, A, O, Mṣb, K,) aor. 2, (S, A, O, Mṣb,) inf. n. *عسّ* (S, O, Mṣb, K) and *عسّس*; (S, O, K;) and *اعتسّ*; (S, O, K;) *He went round-about, patrolled, or went the rounds, by night*, (S, A, O, K,) *to guard the people*: (TA:) *he made search by night after suspicious persons, or persons to be suspected*, (S, A, O, Mṣb, K,) and *investi-*