

distressed, or afflicted, me. (S.) And **عَزَّ عَلَيَّ أَنْ** *It distressed, or afflicted, me to displease thee.* (A.) And **عَزَّ مَا أَنْكَ ذَاهِبٌ** like **عَزَّ مَا أَنْكَ ذَاهِبٌ** [or **عَزَّ مَا أَنْكَ ذَاهِبٌ**, meaning *It is distressing that thou art going away*]. (TA.) And one says to a man, Dost thou love me? and he replies, **لَعَزَّ مَا**, i. e., **لَشَدَّ مَا**, (A, O, K,) and **لَحَقَّ مَا**, (A, TA,) meaning *It distresses me, what thou sayest; or it has distressed me.* (TK.) You say also, **أُعَزُّ بِمَا أَصَابَكَ** *I was, or am, distressed by what befell, or hath befallen, thee.* (S, O, K.) And **أُعَزُّ عَلَى بِمَا أَصَبْتَ بِهِ** *That by which thou hast been afflicted distresses me:* (S, O:) [or *how doth it distress me!*] so in a trad. of 'Alee; when he beheld Talhah slain, he said, **عَزَّ عَلَيَّ أَبَا مُحَمَّدٍ أَنْ أَرَاكَ مُجَدَّلًا تَحْتَ نُجُومِ السَّمَاءِ** [*It distresses me, or how doth it distress me! O Aboo-Mohammad, that I see thee prostrated upon the ground beneath the stars of heaven*]. (TA.) [A similar ex. is given in the A; without **ب** prefixed to **أَنْ**.] **عَزَّ** also signifies *He was, or became, weak*: thus having two contr. meanings. (Msb.) **عَزَّ**, aor.  $\epsilon$ , (S, A, O, K,) inf. n. **عَزَّ**, (S, O, TA,) *He overcame him, or conquered him:* (S, A, O:) *he overcame him in argumentative contest*; (K, \* TA;) as also **عَزَّزَهُ**, (K,) inf. n. **عَزَّزَهُ**; (TA;) and so **عَزَّ فِي الْخُطَابِ**: (Jel in xxxviii. 22, and TA:) or this last signifies *he became stronger than he therein*; (TA;) or *he strove with him to overcome therein*; as also **عَاَزَهُ** (S, K,) inf. n. **مُعَاَزَةٌ**: (O, TA:) in the Kur xxxviii. 22, some read **عَزَّنِي**; and others, **عَاَزَنِي**; and you say, **عَاَزَنِي فَعَزَّزْتُهُ**, meaning *he strove with me to overcome, and I overcame him*: and **مُعَاَزَةٌ** signifies the *contending together in argument*: (TA:) you say also of a horse, **فَارَسَهُ** [he overcame his rider, or gained the mastery over him]. (S and K in art. **جَمَعَ**.) It is said in a prov., (S,) **مَنْ عَزَّ بَرٌّ** *He who overcomes takes the spoil.* (S, A, O, K.) And in another prov., (S,) **إِذَا عَزَّ أَخُوكَ فَهَبْنِ** (Th, S, O, K) *When thy brother overcomes thee, and thou art not equal to him (لَمْ تَقَاوَمْ) be thou gentle to him*: (Az, O, K, TA:) or *when thy brother magnifies and exalts himself against thee, abase thyself*: (Th, TA:) or, accord. to Aboo-Is-hāk, what Th says is a mistake; the right reading being **فَهِنٌ**, with kesr, and the meaning, *when thy brother is hard, or severe, to thee, treat thou him with gentleness, or blandishment*; not **فَهِنٌ**, with damm, which is from **الِهَوَانُ**: but ISd approves and justifies the reading given by Th. (TA.) [See also 10.] **عَزَّ**, aor.  $\epsilon$ , inf. n. **عَزَّ**, also signifies the same as **عَزَّزَهُ** (Msb, TA\*) and **أَعَزَّهُ**, (TA,) in a sense pointed out below: see 2, in two places. (Msb, TA.) — [And hence,] with the same aor. and inf. n., *He aided, or helped, him.* (IKht, TA.) **عَزَّ الْمَاءُ**, (O, K,) aor.  $\epsilon$ , (O,) *The water flowed.* (O, K.) — And **عَزَّتِ الْقَرْحَةُ**, (O, K,) aor.  $\epsilon$ , (O,) *The قَرْحَةٌ [i. e. wound, or pustule,] discharged* Bk. I.

what was in it. (O, K.) **عَزَّتْ**, aor.  $\epsilon$ , inf. n. **عَزَّتْ** and **عَزَّزَتْ**; (S, O, K;) and, (K,) accord. to IAqr, (O,) **عَزَّتْ**, (O, K,) inf. n. **عَزَّتْ**; (O, TA;) *She (a camel, IAqr, S, O, K, and a ewe or goat, IAqr, O) was narrow in the orifices of the teats*; (S, O, \* K;) as also **أَعَزَّتْ**, (S, O, K,) and **تَعَزَّزَتْ**: (S, K:) or **عَزَّتْ**, [which is of a very uncommon form, (see **دَمَرَتْ**, last sentence,)] *she (a ewe, or goat,) became scant in her milk.* (IKh, TA in art. **لَب**.)

2. **عَزَّزَهُ**, (inf. n. **تَعَزَّزَ**, TA,) *He rendered him mighty, potent, powerful, or strong; he strengthened him*; (S, Msb, TA;) **بِأَخَرٍ** by, or by means of, another; (Msb;) as also **عَزَّزَهُ**, (S, Msb, TA,) aor.  $\epsilon$ , inf. n. **عَزَّزَهُ**; (Msb;) and **أَعَزَّهُ**: (O, TA:) the agent is God, (S, TA,) and a man: (Msb, TA:) *He (God, S, TA) rendered him mighty, potent, powerful, or strong, after he had been low, or mean, in condition*; (K, TA;) as also **أَعَزَّهُ** [which is the more common in this sense, and as signifying *He rendered him high, or elevated, in rank or condition or state, or noble, honourable, glorious, or illustrious*]. (S, K, TA.) In the Kur [xxxvi. 13], some read, **فَعَزَّزْنَا بِثَالِثٍ**; (S, TA;) and others, **فَعَزَّزْنَا بِثَالِثٍ**; meaning *And then we strengthened [them] by a third.* (S, O, TA.) [See also an explanation of a verse cited voce **عَزَّى** in art. **عَزَّى**.] — **عَزَّزَ مِنْهَا**, (S, O, K,) and **عَزَّزَ الْأَرْضَ**, (S, O, K,) inf. n. **تَعَزَّزَ**, (K,) *The rain made the earth compact, or coherent, (S, O, K, TA,) and hard, so that the feet did not sink into it.* (TA.) — **عَزَّزَ بِهِمْ**, (inf. n. as above, TA,) *He treated them with hardness, severity, or rigour; not with indulgence.* (A, TA.)

3. **عَزَّزَهُ**, inf. n. **مُعَاَزَةٌ**: see **عَزَّ**, in three places.

4. **أَعَزَّهُ**: see 2, in two places. — Also *He loved him*: (AZ, O, K:) but Sh reckons this weak. (O.) **أَعَزَّتْ**: and the verb of wonder **أَعَزَّزَ**: see **عَزَّ**, in three places. — **أَعَزَّتْ** said of camel and of a ewe: see 1, last sentence. — Also *She (a cow) had difficult gestation*, (S, O, K,) or, accord. to IKht, *bad gestation.* (TA.) — And *She (a goat, and a ewe,) manifested her pregnancy, and became large in her udder*: (AZ, O, K:) or, as some say, i. q. **أَضْرَعَتْ** [q. v.]. (O.) — And **أَعَزَّ** *He became*, (S, O, K,) and *journeyed*, (TA,) in ground such as is termed **عَزَّاز** [q. v.]. (S, O, K, TA.)

5. **تَعَزَّزَ**: see 1, first quarter, in four places. [It is sometimes changed to **تَعَزَّى**.] It is said in a trad., **مَنْ لَمْ يَتَعَزَّزْ بِعِزِّ اللَّهِ فَلَيْسَ مِنَّا** [*Such as does not strengthen himself by the strength of God, he is not of us*]; expl. by Th as meaning *he who does not refer his affair to God is not of us.* (TA.) [See another reading voce **تَعَزَّى** in art. **عَزَّى**.] You say also, **تَعَزَّزْتُ عَنْهُ**, meaning *I constrained myself to endure the loss, or want, of him, or it, with patience*; originally **تَعَزَّزْتُ**, meaning, *I exerted my strength or energy [to divert myself from him, or it]*; like **تَطَنَّنْتُ** for **تَطَنَّنْتُ**. (TA.)

[But see art. **عَزَّى**.] — **عَزَّزَ** *He magnified and hardened himself; he behaved in a proud and hard manner, towards others.* (TA.) — **تَعَزَّزَ بِهِ** *He gloried, or prided himself, in, or by reason of, him [or it]*; (TA;) as also **أَعَزَّ بِهِ**; (O, TA;) [and **أَسْتَعَزَّ بِهِ** — **تَعَزَّزَ لَحْمُ النَّاقَةِ** *The flesh of the she-camel became hard, or tough.* (S, \* A, O, \* L, K.) — **تَعَزَّزَتْ** said of a camel and of a ewe: see 1, last sentence.

8. **أَعَزَّزَهُ** *He reckoned himself strong, or mighty, &c., (عَزَّزَ) by means of him*; (S, \* K;) [as also **أَسْتَعَزَّ بِهِ** — See also 5. — And see 1, in two places.

10: see 8, and 5. — **أَسْتَعَزَّ فَلَانٌ بِحَقِّي** *Such a one overcame me.* (S, TA.) And **أَسْتَعَزَّ بِهِ** *The disease became violent, or severe, to him, and overcame him.* (O, K.) And **أَسْتَعَزَّ بِهِ** *He was overcome by disease or any other thing*: (S, O:) or, accord. to AA, *he (a sick man) became in a state of violent, or severe, pain, and his reason was overcome.* (S.) You say also **أَسْتَعَزَّ اللَّهُ بِهِ** *God caused him to die.* (O, K.) And **أَسْتَعَزَّ بِهِ** *He died.* (O, TA.) — **أَسْتَعَزَّ** said of sand, (S, A, O, K,) and of other things, (S,) also signifies *It held together, or cohered*, (S, A, O, K,) and *did not pour down.* (S, O, K.)

R. Q. 1. **عَزَّزَهُ**: see 1, latter half.

**جِيءَ بِهِ عَزًّا بَرًّا** = **عَزَّزَ**: see **عَزَّزَ**. *He was brought without any means of avoiding it*; (A, O, K;) *willingly or against his will*: (TA:) [as though originally signifying *by being overcome and despoiled*.]

**عَزَّ** *Might, potency, power, or strength*; (TA;) as also **عَزَّةٌ**: (S, O, TA:) and especially *after lowness, or meanness, of condition*; as also **عَزَّةٌ** the latter word: (AZ, S, A, \* Msb, and K, in explanation of **عَزَّ**;) *high, or elevated, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness*; syn. **رِفْعَةٌ**; (TA;) *contr. of ذُلٌّ*; (S, A, O;) [as also **عَزَّةٌ** the latter word: see **عَزَّ**.] **بِعِزِّي**, and **بِعِزِّكَ**, [By my might, &c., and by thy might, &c., such and such things have happened,] like **لَعَمْرِي** and **لَعَمْرُكَ**, are bad phrases of the people of Esh-Shihr. (TA.) — [Self-magnification; self-exaltation: see **عَزَّ**.] and **عَزَّةٌ** [or **عِزَّةُ النَّفْسِ** signifies the same: and also,] **عَزَّةٌ** *disdainfulness; scornfulness; indignation*; (O, TA;) of a blameable kind; as in the Kur ii. 202. (TA.) — The quality, or power, of resisting, or withstanding; resistibility: (TA:) and **عَزَّةٌ** [signifies the same: and] the quality, in a man, of being invincible, or not to be overcome: (B, TA:) and both signify [difficulty, or hardness: and] impossibility, insuperableness, or unattainableness, of a thing. (Msb.) — [Rareness; scarceness; as also **عَزَّةٌ**: see **عَزَّ**.] — The act of overcoming; conquest; superior power or force; 256