

to, or towards, (إلى), some place: but this signification is probably post-classical: it is correctly expressed by 8, q. v.]

5: see the preceding paragraph, first sentence.

8: see 1, first sentence, in two places. — اعتمر signifies also *He* (a man, ك) *kept to the course, or right course, (القصد), (S, K,)* in a thing, (S,) in running, and walking, &c. (K.) And اعتمر الطريق *He went along upon the road without turning aside.* (TA.) — Also *He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly.* (IJ; M and L in art. قصد.) — And اعتمر (K, TA,) or اعتمر في عناه (Har p. 3,) said of a horse, *He went along overcoming his rider, (K, TA, Har,) in his running, not complying with the desire of his rider when he pulled him in, (TA,) [and] not turning aside.* (Har.) — And اعتمر له *He bore it, and endured it with patience; or he bore, and was patient, with him.* (TA.)

عزم an inf. n. of 1. (S, Msh, K, &c.) [Hence,] أولو العزم من الرسل (K, &c.) mentioned in the Kur [xvi. 34], (TA,) *Those, of the apostles, who determined upon doing what God had enjoined them: or they were Noah and Abraham and Moses and Moḥammad; (K, TA;) to which several add and Jesus: (TA;) or those, of the apostles, who were endowed with earnestness and constancy and patience: (Ksh, K, TA;) عزم in the dial. of Hudheyl meaning patience; as in their saying, مَا لِي عَنْكَ عَزْمٌ [I have not patience of separation from thee]: (TA;) or, (K,) it is said, (Ksh,) they were Noah and Abraham and Isaac and Jacob and Joseph and Job and Moses and David and Jesus: (Ksh, K;) or Noah and Hood and Abraham and Moḥammad: thus accord. to Abou-Is-hāk. (Yoo, R, TA.) — See also عزيمة, in three places. — عزم is expl. by Lth as meaning *An affair upon the doing of which one's heart, or mind, is firmly settled or determined.* (TA.) — Also *The dregs of pressed raisins: pl. عزم.* (K.)*

أمر العزم (K,) or أمر عزم (T in art. امر,) and عزيمة, and عزيمة (K,) and العزوم (TA,) *The است [i. e. anus, or podex, app. the former].* (K, TA.)

عزيمة is an inf. n. of 1, meaning *A striving, labouring, or toiling, in an affair; (Msh, TA;) and strength.* (TA.) — And one says, مَا لَهُ عَزْمٌ, meaning *He has not [determination, or resolution, or] a deliberate way of acting or proceeding, nor patience, in that upon which he determines, or resolves, or decides: (Ham p. 31:) or مَا لِفُلَانٍ عَزْمٌ means Such a one will not keep constantly, firmly, or steadily, [or rather has not the quality of keeping constantly, &c.], to an affair upon which he determines.* (TA.) — See also عزيمة. — عزيمة من عزمات الله (K, TA,) such, in a trad., the poor-rate is said to be, (TA,) means *A due of the debts of God; i. e. [in the OK*

“or”] *a thing that is obligatory, of the things that God has made obligatory.* (K, TA.)

عزيمة A man's أسرة [or near kinsmen; or his near kinsmen on the father's side]: and his قَبِيلَةٌ [or tribe]: pl. عزم. (K.)

عزيمة, and أمر عزيمة: see أمر العزم, above.

عزيمة a pl. of عازم [q. v.]. (TA.)

عزمي A man who fulfils his promise; (K, TA;) who, when he promises a thing, performs it, and fulfils it. (TA.) — And *A seller of عزم, meaning dregs of pressed raisins.* (K.)

عزم [Determined, or resolute;] one who perseveres in his determination until he attains that which he seeks, or desires. (Ham p. 532.) — See also عزم, in two places. — And see العزم.

عزم A vehement running. (K, TA. [In the CK, العزم is erroneously put for العزم.]) Rabea Ibn-Makroon Ed-Dabee says,

• نَوْلًا أَكْفَكِفُهُ لَكَادَ إِذَا جَرَى
• مِنْهُ الْعَزِيمُ يَدُقُّ فَأَسَ الْمَسْحَلِ

[If I did not restrain him, when he runs, his vehement running would almost break the piece of iron that stands up in the mouth from the middle of the bit-mouth: see مَسْحَل. (TA.)

عزيمة an inf. n. of عزم in the sense first expl. above. (S, K.) [As a simple subst., it signifies *Determination, resolution, decision, or fixed purpose of the mind; as also عزم and عزيمة: or] the disposition and subjection of the mind to the wish, or thing desired: (Ham p. 336:) or it is a subst. [signifying the making an affair to have, or take, effect; and settling it firmly;] from عزم meaning أَمْضَاهُ and أَحْكَمَهُ: or, as in the Mj, the settling, or determining, the heart, or mind, firmly upon the thing that one desires to do; as also عزم: or, accord. to El-Ghooree, عزم signifies the preceding desire to dispose and subject the mind to the act. (Har p. 3.) [The pl., in all the senses, is عزم. Hence,] اِشْتَدَّتِ الْعَزَائِمُ means *The determinations (عزمات) of the commanders in the hostile and plundering expedition to distant parts, and their taking to them, became strong.* (TA. [Probably from a trad.]) — See also عزيمة, in two places. — عزم الله means *The obligatory statutes or ordinances of God: (Mgh, Msh, K, TA;) sing. عزيمة.* (Msh.) — And, accord. to Er-Rāghib, عزيمة signifies *A charming; syn. تعويذ; as though thou imaginedst thy having imposed an obligation [thereby] upon the devil, lest [for] in my original I read أن as meaning ثَلَا he should execute his desire upon thee: pl. عزم: (TA;) or عزم signifies charms, or spells, (S, K,) that are recited [for the cure of diseases, &c.]: or certain verses of the Kur-an that are recited over persons affected with diseases, or the like, in the hope of cure: (K, TA;) these are**

termed عَزَائِمُ الْقُرْآنِ: but عَزَائِمُ الرَّقَى are those [charms, or spells,] by which one conjures the jinn, or genii, and spirits. (TA.) — عَزَائِمُ السُّجُودِ is an appellation of Certain portions of the Kur-an, which are اَلْمَرْتَبِعَاتُ [chap. xxxii.] and حَمْدُ السُّجُودِ [chap. xli.] and التَّجْمُرُ [chap. liii.] and اِقْرَأْ بِأَسْمِ رَبِّكَ [chap. xcvi.]; (Mgh;) [thus called because] they are those in [the reciting of] which one is commanded to prostrate himself. (Msh.)

العزم The lion; as also الْمُعْتَزِمُ. (K.)

عزم sing. of عزيمة (TA,) which signifies [Such as act with determination, resolution, or decision. And particularly] Such as are sound, or true, in love, or affection. (K, TA.) — [And sing. of عزم applied to affairs.] عَزَائِمُ الْأُمُورِ عَزَائِمُهَا means *The best of affairs are those in which is determination, resolution, or decision: or upon which one has confirmed his determination, and in which one has fulfilled what God has enjoined.* (TA.)

عوزم A she-camel advanced in age, (As, S, K, TA,) and so عوزمة as expl. by Iāqar, (TA,) but having somewhat remaining of youthful vigour; (As, S, K, TA;) as also عوزم; (K, TA;) of which the pl. is عزم: (TA;) or one whose teeth have been eroded by old age: or one extremely aged, such as is termed دَلُوقٌ: [but see دَلُوقٌ:] the pl. is عَوَازِمُ. (TA.) — And † An old woman; (S, K;) as also عوزم. (K.) — And Short, as an epithet applied to a woman. (K, TA.)

معزم Charming, or a charmer, (K, TA,) by means of spells. (TA.)

المعزم: see العزم.

عزو

1. عَزَاهُ إِلَى أَبِيهِ (S, Msh, K,) first pers. عَزَوْتُهُ (S, Msh,) aor. 2, (S, Msh, and K in art. عزي,) inf. n. عَزُو (TA,) *He asserted his relationship [of son] to his father: (S, Msh, K;) [you say, عَزَاهُ إِلَى فُلَانٍ He asserted his (another's) relationship as son to such a one:] and so عَزَاهُ إِلَيْهِ, (S, Msh, O, and K in art. عزي,) first pers. عَزَيْتُهُ (S, Msh,) aor. 2, (S, Msh, K,) inf. n. عَزَى; (TK;) this latter verb being a dial. var. of the former. (S, Msh.) [And the latter verb has a similar signification expl. in art. عزي.] — And عَزَا إِلَى أَبِيهِ and عَزَا لَه, intrans.: see 8. — See also the first sentence in art. عزي.*

5: see the next paragraph, in two places.

8. اعترى إِلَيْهِ (S, Mgh, Msh, K) and لَه (K) *He asserted his [own] relationship [of son] to him: (S, Mgh, Msh, K;) [you say, عَزَى إِلَى فُلَانٍ He asserted his relationship of son to such a one:] and so اعترى, (S, Mgh, Msh, K,) and عَزَا. (K.) It is said in a trad., مَنْ تَعَرَّى مِنْ بَعْزَاهُ الْجَاهِلِيَّةِ فَأَعْضَوْهُ بَيْنَ أَبِيهِ وَلَا تَكُنُوا* [expl. in art. عض: see 4 in that art.]. (S, Mgh, Msh.) See also art. عزي.