

its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) **أُرْحَتْ عَزَائِبَهَا** † [It loosed its spouts], (Mgh,) or **قَدَّ حَلَّتْ عَزَائِبَهَا** [it has loosed its spouts], and **أُرْسَلَتْ عَزَائِبَهَا**, (TA,) which [means the same and] is said [also] of the sky (السَّمَاءُ) by way of indicating the vehement falling of the rain, this being likened to its descent from the mouths [meaning spouts] of the **مَزَادَة** [or rather of the **مَزَاد** or **مَزَايِد**]. (Msb.) — And [hence also,] **العزلة** signifies † *The anus*; as being an outlet; and as being closed by means of a sphincter, like as the **عزلاء** properly thus termed is closed by means of a thong tied round it]. (O, K.)

عزلان is a word used by the vulgar in the sense of **عزّل** [app. as inf. n. of **عزّله**, q. v.]. (TA.)

عزّال Weakness; syn. **ضعف**. (L, K, TA: in the CK **ضعيف**.) — It is also a vulgar term for *The goods, or furniture and utensils, of the house or tent.* (TA.)

العزّالان [a dual of which the sing. is not mentioned] *The two feathers that are at the extremity of the tail of the eagle:* (Ibn-'Abbád, O, K:) pl. **أعزلة**. (Ibn-'Abbád, O.)

العزائل, for **العزالي**: see **عزلاء**.

العزّال: see **المعزلة**.

أعزّل Sand (رَمَلٌ) *separate, or cut off*, (IAqr, O, K,) *from other sands.* (IAqr, O.) — Also *A man not having with him any weapon*; (S, O, K;) as also **عزّل**, (O, K,) occurring in a trad.; (O;) and **معزّال**, (K,) or this signifies *not having with him a spear*; (S, *K;) and the first is sometimes expl. as having this particular meaning: (TA:) pl. of the first, (S, O, K,) and of **عزّل**, (K, TA,) **عزّل** and **عزّان** and **عزّل**, (S, O, K,) which is anomalous, but made to accord with **حَسَر**, pl. of the epithet **حاسِر**, because nearly like it in meaning, (R, MF,) and **أعزّال**, (K,) or or this is pl. of **عزّل**, (O, TA,) and **معزّيل**, (I, J, K,) which is anomalous, (TA,) and this is pl. of **معزّال** (S, O, K) also. (K.) Hence, the epithet **الأعزّل** is applied to one of the **سَمَاكَانِ**, (S, O, K, TA,) i. e., to one of the two stars of which each is called **السَمَاكُ** [q. v.]; (TA;) because, unlike [the other **سَمَاك**, i. e.] **الرَّامِح**, it has no star [near] before it that is regarded as its weapon; (S, *O, *K, *TA;) or because in the days of its rising [aurorally] there is no cold nor wind. (O, K.) — And *A bird that cannot fly.* (MF, TA.) — And *Clouds (سَحَابٌ) in which is no rain.* (S, O, K.) — And *A horse having his tail inclining to one side*, (S, Mgh, O, K,) *by habit*, (S, O, K,) *not naturally.* (S, O.) [See **عزّل**.] Hence the saying, **أَعُوذُ بِاللَّهِ مِنَ الْأَعْزَلِ عَلَى الْأَعْزَلِ** i. e. [I seek protection by God] from a [or the] man having with him no weapon, upon a [or the] horse of which the **عَسِيب** [or bone of the tail, or part of

the tail where the hair grows,] is crooked. (TA.) — And [app. as an epithet applied to an ass or the like,] *Deficient in one of the حَرْقَتَانِ* [which seems here to mean, in the crest of one of the two hip-bones]. (IAqr, O, K.) — And *The share, of flesh-meat, of an absent man:* (IAqr, O, K:*) pl. **عزّل**. (IAqr, O.)

مَعزِلٌ *A place of removal, or separation of oneself:* so in the saying, **كُنْتُ بِمَعزِلٍ عَنْ كَذَا وَكَذَا** [I was in a place, and hence in a state, of removal, or separation, of myself, from such and such things; I was aloof therefrom]. (TA.) See 8. **مَعزِلٌ فِي مَعزِلٍ**, in the Kur [xi. 44], means *And he was aloof from the ship [i. e. the ark], or from the religion of his father.* (O, TA.) And one says, **أَنَا عَنْ هَذَا الْأَمْرِ بِمَعزِلٍ** [I am aloof from this affair]. (S, O.) And **فَلَانٌ عَنِ الْحَقِّ بِمَعزِلٍ** *Such a one is aloof from the truth.* (Msb.)

مَعزِلٌ *A pastor who goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people:* (S, O:) or a *pastor apart from others* (K, TA) *with his camels depasturing the herbage not previously pastured upon and seeking successively the places where rain had fallen:* in this sense not an epithet of discommendation, for the doing thus is an act of the courageous and valiant of men: (TA:) pl. **مَعزِيلٌ**. (S.) — And *One who alights apart, or aloof, from the company of travellers;* (K, TA; [مِنَ السَّفَرِ in the CK should be السَّفَرِ;]) *who alights by himself;* in which sense it is an epithet of discommendation. (TA.) — And *One who separates himself from the players at the game called النَّبِيرِ, by reason of meanness.* (S, O, K.) — And *One who is alone in his opinion, having no one to share with him in it.* (TA.) — See also **أعزّل** in two places. — Also *Weak and stupid.* (S, O, K.)

مَعزُولٌ [pass. part. n. of **عزّله**; *Put, or set, apart, away, or aside; &c.*]. **رَأَيْتُمْ عَنِ السَّمْعِ لِمَعزُولُونَ** in the Kur [xxvi. 212], means *Verily they are debarred, or precluded, from hearing [the speech of the angels].* (TA.)

المعزلة *A sect of the قَدْرِيَّةِ* [q. v.], *who asserted that they seceded from what were in their estimation the two parties of error, the people of the سُنَّةِ and خَوَارِجِ:* (O, K:) [therefore they were thus called, i. e. the Seceders:] or *they were thus called by El-Hasan (K, TA) Ibn-Yesár El-Basree (TA) when Wásil Ibn-'Atá and his companions withdrew from him to one of the columns of the mosque, [agreeably with a common practice of lecturers in a mosque, each of them seating himself on the ground at the foot of a column, while his hearers, with him, seated also on the ground, form a ring,] and he (i. e. Wásil, TA) began to establish the dictum of the condition between the two conditions, that the committer of a great sin is not a believer absolutely (K, TA) nor an unbeliever absolutely (K, TA, but not in the CK,) but be-*

tween the two conditions: (K, TA:) and they are also called **العزّال**. (TA.)

عزم

1. **عَزَمَ عَلَيْهِ**, (S, Msb, K,) aor. -, (Msb, K,) inf. n. **عَزْمٌ** (S, Msb, K) and **عَزَمَ** (S, K) and **عَزْمَةٌ** (TA) and **عَزْمَانٌ** (K) and **عَزِيمَةٌ** and **عَزِيمٌ** (S, K) and **مَعزَمٌ** and **مَعزِمٌ**; (K;) and **عَزْمَةٌ**; (Msb, K;) both signify the same; (IB, TA;) and **اعتزّم** **عَلَيْهِ**, (S, K,) and **اعتزّمه**; and **تعزّم** [app. **تعزّم** عليه, but accord. to the TḲ **تعزّمه**]; (K;) [He determined, resolved, or decided, upon it, or upon doing it, namely, an affair;] *he desired to do it, and decided, or determined, upon it;* (S, K;) *he settled, or determined, his heart, or mind, firmly (عَقَدَ ضَمِيرَهُ) upon doing it:* (Msb:) or *he strove, laboured, or toiled, in it, namely, an affair; or exerted himself or his power or efforts or endeavours or ability therein:* (K:) or so **عَزَمَ**: (TA:) or **عَزَمَ**, inf. n. **عَزِيمَةٌ** and **عَزْمَةٌ**, signifies also *he strove, &c., in his affair:* (Msb:) and **عَزَمَ الْأَمْرَ** signifies *he made the affair to have, or take, effect; and settled it firmly:* (Har p. 3:) or, accord. to Kṭr, *he so settled it, and confirmed it.* (Id. p. 105.) [See also **عَزَمَ** and **عَزِيمَةٌ**, below.] **وَلَمْ نَجِدْ لَهُ عَزْمًا** in the Kur [xx. 114], means [And we found him not to have] a quality of *deciding an affair.* (S.) **قَدْ أَحْزَمُوا أَعزِمُ**, a prov.: see expl. in art. **حزم**. — One says also, **عَزَمَ الْأَمْرَ**, meaning **عَزَمَ عَلَيْهِ**: (K, TA:) and hence, in the Kur [xlvi. 23], **فَإِذَا عَزَمَ الْأَمْرَ** [And when the affair is determined upon]: or the meaning may be, **فَإِذَا عَزَمَ أَرْبَابَ الْأَمْرِ** [and when the disposers of the affair determine upon it]: but accord. to Zj, the meaning is, *and when the affair is serious, or earnest, and the command to engage in fight becomes obligatory.* (TA.) — **عَزَمَ عَلَى الرَّجُلِ** means *He conjured the man:* (S, *K, TA:) or *he commanded him, or enjoined him, earnestly:* **لَيَفْعَلَنَّ كَذَا** [that he should surely do such a thing]: (TA:) or **عَزَمْتُ عَلَيْكَ** means *I make thy informing me to be a decided thing in which there shall be no exception:* and one says also, **إِلَّا**, **عَزَمْتُ عَلَيْكَ إِلَّا** [virtually meaning *I conjure thee to do such a thing*]; as though one said, *By Allah, I demand not of thee [ought] save [thy doing] this:* so says Mṭr, referring to "the Book" of Sb. (Har pp. 21 and 22. [But **إِلَّا** is there, inadvertently, put for **إِلَّا**.]) — And one says, **عَزَمَ الرَّاقِي** *The charmer recited عَزَائِمَهُ*, meaning *charms, or spells, [for the cure of a disease, &c.];* (K, TA;) as though he conjured the disease [&c.]: and in like manner, **عَزَمَ الْحَوَاءَ** [The serpent-charmer recited charms, or spells,] is said when he draws forth the serpent; as though he conjured it. (TA.) [See an ex. voce **دَادَ**, in art. **دود**. — Hence, **عَزَمَ** is used in the present day as meaning *He invited to an entertainment.* — And Freytag mentions its occurring often in the book entitled **بغية المستفيد** **في مدينة زيد** as signifying *He went, or tended,*