

its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) **أَزَحَتْ عَزَائِبَهَا** † [It loosed its spouts], (Mgh,) or **قَدَّ حَلَّتْ عَزَائِبَهَا** [it has loosed its spouts], and **أَرْسَلَتْ 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 مَزَائِد]. (Mṣb.) — And [hence also,] **العزلاء** 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.)

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

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

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

العزَّال, for **العزَّالِي**: see **عَزَلَاءَ**.

العزَّال: see **المُعْتَزِلَة**.

أَعزَل Sand (رَمَل) separate, or cut off, (IAḡr, O, K,) from other sands. (IAḡr, O.) — Also A man not having with him any weapon; (S, O, K;) as also **عَزَل**, (O, K,) occurring in a trad.; (O;) and **مِعزَال**, (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 **عَزَل**, (K, TA,) **عَزَل** and **عَزْلَان** and **عَزَل**, (S, O, K,) which is anomalous, but made to accord with **حَسْر**, pl. of the epithet **حَاسِر**, because nearly like it in meaning, (R, MF,) and **أَعزَال**, (K,) or or this is pl. of **عَزَل**, (O, TA,) and **مِعزَالِي**, (IJ, K,) which is anomalous, (TA,) and this is pl. of **مِعزَال** (S, O, K) also. (K.) Hence, the epithet **الأعزَل** is applied to one of the **سِمَاكَان**, (S, O, K, TA,) i. e., to one of the two stars of which each is called **السَّمَاك** [q. v.]; (TA;) because, unlike [the other **سِمَاك**, 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 (**سَحَاب**) 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 **عَزَل**.] Hence the saying, **أَعُوذُ بِاللَّهِ مِنَ الْأَعزَلِ عَلَى الْأَعزَلِ** 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,] **حَرْقَفَتَان** [which seems here to mean, in the crest of one of the two hip-bones]. (IAḡr, O, K.) — And The share, of flesh-meat, of an absent man: (IAḡr, O, K:*) pl. **عَزَل**. (IAḡr, O.)

مِعزَل A place of removal, or separation of oneself: so in the saying, **كُنْتُ بِمِعزَلٍ 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. **وَكَانَ فِي مِعزَلٍ**, in the Kṛ [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 بِمِعزَلٍ** [I am aloof from this affair]. (S, O.) And **فُلَانٌ عَنِ الْحَقِّ بِمِعزَلٍ** Such a one is aloof from the truth. (Mṣb.)

مِعزَال 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 seching 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. **مِعزَالِي**. (S.) — And One who alights apart, or aloof, from the company of travellers; (K, TA; [وَمِنْ 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 **المَيْسِر**, 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 **أَعزَل** in two places. — Also *Weak and stupid.* (S, O, K.)

مِعزُول [pass. part. n. of **عَزَلَهُ**; Put, or set, apart, away, or aside; &c.]. **إِنَّهُمْ عَنِ السَّمْعِ لَمِعزُولُونَ** in the Kṛ [xxvi. 212], means *Verily they are debarred, or precluded, from hearing* [the speech of the angels]. (TA.)

المُعْتَزِلَة A sect of the **قَدْرِيَة** [q. v.], who asserted that they seceded from what were in their estimation the two parties of error, the people of the **سُنَّة** and **خَوَارِج**: (O, K:) [therefore they were thus called, i. e. the Seceders:] or they were thus called by **El-Hasan** (K, TA) **Ibn-Yesār El-Baṣree** (TA) when **Wāsil Ibn-'Aḡd** 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. **Wāsil**, 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 **العزَّال**. (TA.)

عزم

1. **عَزَمَ عَلَيْهِ**, (S, Mṣb, K,) aor. **عَزَمَ**, (Mṣb, K,) inf. n. **عَزْمٌ** (S, Mṣb, K) and **عَزَمَ** (S, K) and **عَزَمَة** (TA) and **عَزْمَان** (K) and **عَزِيمَة** and **عَزِيم** (S, K) and **مِعزَمٌ** and **مِعزَم**; (K;) and **عَزَمَهُ**; (Mṣb, K;) both signify the same; (IB, TA;) and **اعتزَمَ عَلَيْهِ**, (S, K,) and **اعتزَمَهُ**; and **تعزَمَ** [app. **تعزَمَ**, but accord. to the **تَعزَمَهُ**]; (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 صَمِيمَهُ) upon doing it: (Mṣb:) 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. **عَزِيمَة** and **عَزَمَة**, signifies also he strove, &c., in his affair: (Mṣb:) and **عَزَمَ الْأَمْرَ** signifies he made the affair to have, or take, effect; and settled it firmly: (Ḥar p. 3:) or, accord. to Kṛ, he so settled it, and confirmed it. (Id. p. 105.) [See also **عَزَمَ** and **عَزِيمَة**, below.] **وَلَمْ نَجِدْ لَهُ عَزْمًا** in the Kṛ [xx. 114], means [And we found him not to have] a quality of deciding an affair. (S.) [قد أَحزَمَ لَوْ أَحزَمَ], a prov.: see expl. in art. **حزَم**. — One says also, **عَزَمَ عَلَيْهِ**, (K, TA:) and hence, in the Kṛ [xlvii. 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: (TA:) or **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, **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 Mṣr, referring to "the Book" of Sb. (Ḥar pp. 21 and 22. [But **إِلَّا** is there, inadvertently, put for **إِلَّا**.]) — And one says, **عَزَمَ الرَّاقِي** *The charmer recited* **عَزَائِم**, 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 **دَاد**, 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,*