

(TA;) as also عَزَّةٌ (S, O, TA:) and the latter has this signification especially in relation to an argumentative contest. (K.) = **مَطَرٌ عَزٌّ** Vehement rain: (S, K:) or copious rain: (IAar, AHn, O, TA:) or mighty, great, rain, that causes the plain and the mountain to flow. (TA.) And عَزٌّ سَيْلٌ An overpowering torrent. (A, TA.)

عَزَّةٌ The female young one of a gazelle. (S, O, K.)

عَزَّةٌ see عَزٌّ, throughout.

عَزَزٌ see عَزَّازٌ. = Also The state of being narrow in the orifices of the teats; and so عَزَّازٌ. (TA. [See 1, last sentence.])

عَزَّازٌ Hard ground: (S, O, K:) or hard, rugged ground, but only in the borders of a tract of land: (TA:) or a hard place, that quickly flows [with rain]; (Kzz, TA;) as also عَزَّزٌ: (TA:) or, accord. to ISh, rugged ground, upon which the rain quickly flows, in plains, and [particularly] such as are bare or barren, and the acclivities of mountains and [hills or eminences such as are termed] أَكْضَامٌ, and the elevated parts (ظُهُورٌ) of [the high grounds termed] قِفَافٌ. (TA.) = See also عَزَّزٌ.

عَزُوزٌ Narrow in the orifices of the teats; (S, A, O, K;) applied to a she-camel, (S, O, K,) and to a ewe, (O,) and to a she-goat. (TA.) One says of a niggardly man possessing much property, فَلَانٌ عَزُوزٌ لَهَا دَرَجَمٌ + [Such a one is like a she-goat narrow in the orifices of the teats, that has much milk]. (TA.)

عَزِيْزٌ Mighty, potent, powerful, or strong, [in an absolute sense; as also عَزَّزٌ, accord. to the Mḡb; and especially,] after lowness, or meanness, of condition: (S, A, Mḡb:) [high, or elevated, in rank or condition or state; noble, honourable, glorious, or illustrious: see عَزَّزٌ:] rough in manners or behaviour: (TA: [see ذَلِيْلٌ, which signifies, sometimes, the contr. of this:]) [proud: disdainful; scornful; indignant: see عَزَّزٌ:] resisting; withstanding; indomitable; invincible; not to be overcome; applied to a man: (TA:) [difficult, or hard: and impossible, insuperable, or unattainable: see عَزَّزٌ:] rare; scarce; hardly to be found: (S, K:) [and hence, dear, highly esteemed, or greatly valued: hence, also, applied to a word or phrase, rare, or extraordinary, in respect of usage or analogy or both:] and عَزَّزٌ also signifies the same as عَزِيْزٌ [mostly in the first of the senses expl. above, or in a similar sense]: (S, O, K:) and عَزِيْزٌ the same as عَزِيْزَةٌ [app. as meaning noble, or the like], (O, K, TA,) applied to a woman: (TA:) the pl. of عَزِيْزٌ is عَزَّازٌ (S, O, K) and عَزَّازَةٌ (S, Mḡb, K) and عَزَّازَةٌ (S, K;) but one does not say عَزَّازَةٌ, on account of the reduplication, which is disliked. (TA.) — عَزَّازٌ مَلِكٌ signifies the same as عَزِيْزٌ [A mighty, potent, powerful,

or strong, King; or a glorious King]. (TA.) And El-Farezdaq̄ says,

• إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا  
• بَيْتًا دَعَائِمُهُ أَعْرَافٌ وَأَطْوَلُ

[Verily He who raised the heaven built for us a tent of which the props are strong and tall]: meaning, عَزِيْرَةٌ طَوِيْلَةٌ like the phrase in the K̄ur [xxx. 26], وَهُوَ أَهْوَنُ عَلَيْهِ [meaning هَيِّنٌ]: not implying excess, accord. to ISd, because أَلٌ and مَنٌ supply each other's places [and one or the other of these, or a noun in the gen. case expressed or understood after the epithet, is necessary to denote excess: see أَكْثَرٌ]. (TA.) — **العَزِيْزُ**, as a name of God, signifies *The Mighty*, (TA,) who overcomes (O, TA) everything: (TA:) or *He who resists, or withstands, so that nothing overcomes Him*: (Zj, TA:) or *The Incomparable, or Unparalleled*. (TA.) — It also signifies *The King*; because he has the mastery over the people of his dominions: (O, K:) and especially *the ruler of Miṣr together with Alexandria*; (K, TA;) a surname; like **التَّجَاشِي** applied to the King of the Abyssinians, and **قَيْصَرُ** to the King of the Romans. (TA.) — عَزِيْرَةٌ [said of the K̄ur, in that book, xli. 41, means *And verily it is a mighty book: meaning, inimitable: or] defended, or protected, (Bq̄, Jel,) from being rendered void and from being corrupted: (Bq̄:) or of great utility; unequalled. (Bq̄.) [الكِتَابُ العَزِيْزُ, The mighty book, is an appellation often given to the K̄ur-ān.] — عَزِيْرَةٌ signifies *Great might, or the like: or might, or the like, that is a cause of the same to a person.* (TA.) — It is said in the K̄ur [v. 59], **سَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةَ عَلَى الْكَافِرِينَ**, meaning, [God will bring a people whom He will love and who will love Him,] gentle to the believers, rough in manners, or behaviour, to the unbelievers: (TA:) or submissive to the believers, though they be [themselves] mighty, or noble, proud to the unbelievers, though they be [themselves] inferior to them in highness of rank and in grounds of pretension to respect. (Az, TA.) — [And one says, **هُوَ العَزِيْزُ** هو عَزِيْزٌ: expl. voce أَلٌ (p. 75). And **هُوَ عَزِيْزٌ** امرأةٌ عَزِيْرَةٌ عِنْدَ نَفْسِهَا. **صَلَبٌ** see النَّفْسِ: see **ظَلْفٌ** — عَزِيْرٌ also signifies *Severe, difficult, distressing, or grievous*; (see an ex. voce **عَنْتٌ**;) and so **عَزَّازٌ**, fem. **عَزَّازَةٌ**: you say, **سَنَةٌ عَزَّازَةٌ** A severe year: (S, O, K:) and **هَانَتْ عَلَيْهِ العَزَّازَةُ** [He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him]. (A.) = **حَبٌّ العَزِيْزِ** [The small tubercles that compose the root of the cyperus esculentus, which have a sweet and pleasant taste, and which women eat with the view of acquiring fatness thereby: and also that plant itself: both are thus called in the present day]. (TA voce **سَقَبِيْطٌ**, &c.)*

عَزَّازَةٌ A small water-course of a valley, shorter than a مَذْنَبٌ [q. v.]. (AA, TA.) — See also مَعَزُوزَةٌ.

عَزِيْرَةٌ [fem. of عَزِيْرٌ, q. v. — Also] An eagle: so in a verse of Abou-Kebeer El-Hudhalee: but as some relate that verse, it is عَزِيْبَةٌ (K, TA,) i. e. "that has gone far from the seeker:" (TA:) or **غَرِيْبَةٌ**, (TA, and thus in the CK,) expl. by Skr as meaning "black" (**سَوْدَاءٌ**) [as though for **غَرِيْبَةٌ**, fem. of **غَرِيْبٌ**: but the word **سَوْدَاءٌ** immediately follows it in that verse]. (TA.)

عَزِيْرَةٌ and عَزِيْرَةٌ The extremity of the hip, or haunch, of a horse: (S, O, K, TA:) or the part between the root of the tail and the **جَاعِرَةٌ** [q. v.]: (TA as from the K [in which I do not find it]): or the former, a *sinew inserted in the rectum, extending to the hip, or haunch*: (Abou-Málik, TA:) dual of the former **عَزِيْرَتَانِ**, and of the latter **عَزِيْرَاوَانِ**. (S, O, TA.)

عَزِيْرٌ see **عَزَّزٌ**, in four places: and عَزِيْرٌ.

عَزَّازَةٌ [fem. of **عَزَّازٌ**, q. v., last sentence: — and] *q. v.* (TA.)

**أَعَزُّ** [More, and most, mighty, potent, powerful, or strong: &c.: see عَزِيْرٌ, of which it is the comparative and superlative form: and see an ex. voce **أَلٌ** (p. 75): and another in a verse cited in art. **صَب**, conj. 6]. It is related in a trad. of Abou-Bekr, that he said to 'Aisheh, **إِنَّ أَحَبَّ النَّاسِ إِلَيَّ غَنِيٌّ أَنْتَ وَأَعْرَضٌ فَقْرًا أَنْتَ**, meaning, *Verily the one of mankind whose richness is most pleasing to me art thou; and the one of them whose poverty is most distressing to me art thou.*

(Mgh.) The fem. of **أَعَزُّ** [as a noun of excess] is عَزِيْرَةٌ (S, ISd, O, K;) like as **فَضْلَى** is of **عَزِيْزٌ**. (ISd.) [But see what follows.] — **العَزِيْرُ** was the name of A certain idol, (S, O, K,) belonging to Kureysh and Benoo-Kináneh: (S, O, TA:) or a certain gum-acacia-tree, (**سَمْرَةٌ**) which the tribe of Ghatafán (S, O, K) the son of Saqd the son of Keys-'Eilán (TA) used to worship; (S, O, K;) the first who took it as an object of worship was Dhálim the son of As'ad; above Dhát-Yrk, nine miles towards El-Bustán, (O, K, TA,) at [the valley called] **En-Nakhleh Esh-Shámeeyeh**, (O, TA,) near Mekkeh; or, as some say, at **Et-Táif**: (TA:) he, (K,) Dhálim, (O,) or they, (S,) built over it a house, (S, O, K,) and named it **بَيْتٌ**, (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, **بَيْتَةٌ**; (TA;) and they appointed to it ministers, (S, TA,) like those of the Kaʿbeh; (TA;) and they used to hear in it a voice: (O, K, TA:) but Moḥammad sent to it Khálid Ibn-El-Weleed, (S, O, K,) in the year of the conquest [of Mekkeh], (O, TA,) and he demolished the house, (S, K,) and slew the [chief] minister, (TA,) and burned the gum-acacia-tree: (S, O, K:) or, as is related on the authority of I'Ab, a certain she-devil, who used to come to three gum-acacia-trees (**سَمْرَاتٌ**) in Baṭn-Nakhleh, against whom Moḥammad, when he conquered Mekkeh,