

(TA;) as also **عَزَّة**: (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** *An overpowering torrent*. (A, TA.)

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

عَزَّة: see **عَزَّ**, throughout.

عَزَزَ: see **عَزَّازَ**. — Also *The state of being narrow in the orifices of the teats; and so* **عَزَّازَ**. (TA. [See 1, last sentence.])

عَزَّازَ *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 **عَزَزَ**: (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] أَكَامَ, and the elevated parts (ظُهور) of [the high grounds termed] قَفَاف*. (TA.) = See also **عَزَزَ**.

عَزُوزَ *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, **فُلَانٌ عَزُوزٌ لَهَا دَرَجَمٌ** + [Such a one is like a she-goat narrow in the orifices of the teats, that has much milk]. (TA.)

عَزِيزٌ *Mighty, potent, powerful, or strong*, [in an absolute sense; as also **عَزَّ**, accord. to the Mgh; and especially,] *after lowness, or meanness, of condition*: (S, A, Mgh:) [high, or elevated, in rank or condition or state; noble, honourable, glorious, or illustrious: see **عَزَّ**:] *rough in manners or behaviour*: (TA: [see **ذَلِيلٌ**, which signifies, sometimes, the contr. of this:]) [proud: disdainful; scornful; indignant: see **عَزَّ**:] *resisting; withstanding; indomitable; invincible; not to be overcome; applied to a man*: (TA:) [difficult, or hard: and impossible, insuperable, or unattainable: see **عَزَّ**:] *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 **عَزَّازَ** also signifies the same as **عَزِيزٌ** [mostly in the first of the senses expl. above, or in a similar sense]: (S, O, K:) and **عَزَى** the same as **عَزِيزَةٌ** [app. as meaning noble, or the like], (O, K, TA,) applied to a woman: (TA:) the pl. of **عَزِيزٌ** is **عَزَازٌ** (S, O, K) and **أَعَزَّة** (S, Mgh, K) and **أَعَزَّاء** (S, K;) but one does not say **عَزَازًا**, on account of the reduplication, which is disliked. (TA.) — **مَلِكٌ أَعَزٌّ** signifies the same as **عَزِيزٌ** [A mighty, potent, powerful,

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

• إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا
• بَيْتًا دَعَائِجَهُ أَعَزُّ وَأَطْوَلُ

[Verily He who raised the heaven built for us a tent of which the props are strong and tall]: meaning, **عَزِيزَةٌ طَوِيلَةٌ**: like the phrase in the Kur [xxx. 26], **وَهُوَ أَهْوَنُ عَلَيْهِ** [meaning **يَسِينٌ**]: not implying excess, accord. to ISd, because **أَلٌ** and **مِنْ** 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 **أَكْثَرُ**]. (TA.) — **العَزِيزُ**, 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 **قَيْصَرٌ** to the King of the Romans. (TA.) — **وَأَنَّهُ لَكِتَابٌ عَزِيزٌ**, [said of the Kur, in that book, xli. 41, means *And verily it is a mighty book: meaning, inimitable: or] defended, or protected, (Bd, Jel,) from being rendered void and from being corrupted: (Bd:) or of great utility; unequalled. (Bd.)* **الْكِتَابُ الْعَزِيزُ**, *The mighty book*, is an appellation often given to the Kur-ān. — **عَزِيزٌ** 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 Kur [v. 59], **فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةَ عَلَى** **الْمُؤْمِنِينَ أَعِزَّةَ 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 الْعَزِيزُ** **هُوَ عَزِيزٌ** **أَلٌ** (p. 75). And **عَزِيزٌ** **أَمْرًا** **عَزِيزَةً عِنْدَ نَفْسِهَا** **صُلْبٌ**: see **نَفْسٌ**: see **ظَلْفٌ**. — **عَزِيزٌ** also signifies *Severe, difficult, distressing, or grievous*; (see an ex. voce **عَنْتَ**;) and so **سَنَةٌ عَزَّاءَ**, fem. **عَزَّاءَ**: you say, **سَنَةٌ عَزَّاءَ** **مِنْ حَسَنِ مِنْهُ الْعَزَّاءَ** [He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him]. (A.) = **حَبٌّ** **الْعَزِيزِ** [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 **سُقَيْطٌ**, &c.)

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

عَزِيزَةٌ [fem. of **عَزِيزٌ**, q. v. — Also] *An eagle*: so in a verse of Abou-Kebeer El-Hudhalee: but as some relate that verse, it is **عَزِيبَةٌ** (K, TA,) i. e. “that has gone far from the seeker:” (TA:) or **غَرِيبَةٌ**, (TA, and thus in the CK,) expl. by Skr as meaning “black” (**سَوْدَاءُ**) [as though for **غَرِيبَةٌ**, fem. of **غَرِيبٌ**: but the word **سَوْدَاءُ** immediately follows it in that verse]. (TA.)

عُزْزِيَّ and **عُزْزِيَّاءَ** *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-Malik, TA:) dual of the former **عُزْزِيَّانِ**, and of the latter **عُزْزِيَّوَانِ**. (S, O, TA.)

عَزَى: see **أَعَزَّ**, in four places: and **عَزِيزٌ**.

عَزَّاءَ [fem. of **أَعَزَّ**, q. v., last sentence: — and] i. q. **مَعَزُوزَةٌ**, q. v. (TA.)

أَعَزَّ [More, and most, mighty, potent, powerful, or strong: &c.: see **عَزِيزٌ**, 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 وَأَعَزَّهُمْ 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 **أَعَزَّ** [as a noun of excess] is **عَزْزَى**: (S, ISd, O, K;) like as **فُضْلَى** is of **أَفْضَلُ**. (ISd.) [But see what follows.] — **العَزْزَى** was the name of *A certain idol*, (S, O, K,) belonging to Kureysh and Benoo-Kinaneh: (S, O, TA:) or *a certain gum-acacia-tree, (سَرَّةٌ), which the tribe of Ghatafan (S, O, K) the son of Saqd the son of Keys' Eildan (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 **بَيْتُ** (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, **بَيْتًا**; (TA;) and they appointed to it ministers, (S, TA,) like those of the Ka'beh; (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 (سَمَرَاتُ) in Baṭn-Nakhleh, against whom Moḥammad, when he conquered Mekkeh,**