

prose. And the latter part of a word.] — See also عَجُوزٌ: أَيَّامُ الْعَجُوزِ: عَاجِزٌ: عَجُوزٌ: see: عَجَزٌ: — and see also عَاجِزٌ.

عَاجِزٌ: عَجَزٌ: — and see also عَاجِزٌ.

عَاجِزٌ: عَجَزٌ:

عَجَزةٌ: see the next paragraph.

عَجَزةٌ The last of the children of a man; (S, O, K;) as also عَجَزةٌ: فَلَانْ عَجَزةٌ وَدَأْبَوْيَهِ Such a one is the last of the children of his parents; and in like manner you say of a female, and of a plural number: (S, O, TA:) and so, [accord. to some,] كَبِرَةٌ وَدَأْبَوْيَهِ أَبَوْيَهِ (TA.) You say also, وَدَلَعَجَزَةٌ He was born after his parents had become old: and such you term اِبْنُ الْعَجَزَةِ (O, TA.)

عَاجِزٌ i. q. v. (K.) — An old, or aged, woman: (S, O, Mṣb, K;) a woman extremely old; or old and weak: so called because of her inability to do many things: (TA :) [this is the most common signification of the word:] accord. to ISk, (S, O, Mṣb,) you should not say عَجَزَةٌ; (S, O, Mṣb, K;) or this is bad; (K;) and is said by the vulgar; (S, O;) but IAār authorizes it; (O;) and IAmB allows it, to demonstrate its being fem.; and Yoo is related to have heard it from the Arabs: (Mṣb :) pl. عَجَائِزُ (S, O, Mṣb, K,) or this is pl. of عَجَزَةٌ; (R, TA;) and عَجَزٌ, (S, O, Mṣb, K,) and عَجَزٌ, a contraction of عَجَزٌ, occurring in traditions. (TA.)

— A man's wife, whether old or young: (Az, O, K, * TA:) and in like manner, the husband, though young, is called شَيْخٌ. (Az, O, TA.) — An old, or aged, man: (O, TA :) a man extremely old; or old and weak. (TA.) — Wine; (S, O, K;) because of its oldness: (S, O :) or old wine. (A, TA.) — A certain nail in the hilt of a sword, (IAār, O, K,) with which is another nail called اللَّكْبُ. (IAār, O, TA.) Az approves of this explanation. (O.) — A sword-blade. (Lth, S, O, K.) — A sword. (O, TA.) — [It has a great variety of other significations; but these are of very rare occurrence, and are therefore to be mentioned] (ان شاء الله in Book II.) — أَيَّامٌ (in Book II.) — أَيَّامُ اللَّهِ: أَيَّامُ الْعَجُوزِ: عَجَزٌ; (S, O, K;) also called عَجَزٌ, because they come in the latter part (عَجَزٌ) of winter; but the former is the correct appellation; (MF;) accord. to the usage of the Arabs, Five days, the names of which are صِنْبَرٌ and صِنْبَرٌ and وَهْرٌ and مُكْفِنُ الطَّعْنِ and مُطْفِئُ الْجَمْرِ; said by Ibn-Kundesk to be of the نُورٌ of الصَّرْقَةِ [by which is meant the auroral setting of the Twelfth Mansion of the Moon, which, in Central Arabia, about the commencement of the era of the Flight, happened on the 9th of March O.S.: in the modern Egyptian Almanacs, the العجوز are said to commence now on the 9th of March N.S., which is now the 26th of February O.S.]: (S, O, TA:) or, accord. to Abu-l-Ghouth, (S,) they are seven days, (S, K,) named صِنْبَرٌ and صِنْبَرٌ and مُكْفِنُ الطَّعْنِ and المُعَلِّلُ and المُؤْتَمِرُ and الْأَمْرُ وَهْرٌ

or مُكْفِنُ الطَّعْنِ or الْجَمْرُ: (K:) and some reckon مُكْفِنُ الطَّعْنِ an eighth: but most authors hold these names to be post-classical: (MF :) accord. to Esh-Shereeshee, they are seven days; four of the last [days] of February, and three of the first [days] of March: (Har p. 295 :) during these days blew the wind by which the tribe of 'Ad was destroyed: and they are thus called because they are [in] the latter part (عَجَزٌ) of winter; or because an old woman (عَجَوزٌ) of 'Ad concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bd in lix. 7:) or اَمْرٌ and مُؤْتَمِرٌ are the names of the last two days; (K in art. اَمْرٌ;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Ahmar says, (S,) or, accord. to IB, not Ibn-Ahmar, but Aboo-Shibl 'Asim Ibn-el-Aqrabee, as Th says, on the authority of IAār, (TA,) or Aboo-Shibl 'Os̄m Ibn-Wahb Et-Temeemee, (O,)

- كُشَحَ الشَّتَاءَ بِسَبْعَةِ غَبْرٍ
- أَيَّامٌ شَهَلَتِنَا مِنَ الشَّهْرِ
- فَإِذَا انْقَضَتْ أَيَّامُهَا وَمَضَتْ
- صِنْبَرٌ وَصِنْبَرٌ مَعَ الْوَبَرِ
- وَبَأْمَرٌ وَأَخْيَهِ مُؤْتَمِرٌ
- وَمَعْلِلٌ وَبِمُطْفِئِ الْجَمْرِ
- ذَهَبَ الشَّتَاءُ مُولِيًّا عَجِيلًا
- وَاتَّكَ وَاقِدَةً مِنَ النَّحْرِ

[The winter is driven away, or is closed, by seven dusty (days), our old woman's days of the month; and when her days come to an end, and Sinn and Sinnab, with El-Webr, and with Amir and his little brother Mu-temir, and Mo'allil, and with Muṭfi-el-Jemr, pass, the winter goes away, retiring quickly, and a burning wind (دِينَج) being understood) comes to thee from the first day of the ensuing month, or, accord. to a reading which I find in one copy of the S, from the sea, مِنَ الْبَحْرِ [in the heaven escape: or, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hák, and ye shall not escape in the earth, nor should ye if ye were in the heaven: or, accord. to Akh, and ye shall not escape by fleeing in the earth nor in the heaven: but Az says that the explanation of Fr is the best known. (L.) — مُغَزَّةٌ [act. part. n. of 4, q. v.]. — The words of the Kur [xxix. 21] وَمَا أَتَمْ بِمُعَجِّزَيْنِ فِي الْأَرْضِ signify, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hák, and ye shall not escape in the earth, nor should ye if ye were in the heaven: or, accord. to Akh, and ye shall not escape by fleeing in the earth nor in the heaven: but Az says that the explanation of Fr is the best known. (L.) — مُغَزَّةٌ [A miracle performed by a prophet; distinguished from كَرَامَةٌ, which signifies one performed by a saint, or righteous man, not claiming to be a prophet;] that by which a prophet disables the opponent in a contest; the ة implying intensiveness; (K;) as defined by the Muslim theologians, an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge [his claim], in such a manner as renders them unable to produce the like thereof; (O;) or an event breaking through, or infringing, the usual course [of nature] (أَمْرٌ خَارِقٌ لِّلْعَادَةِ), inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest

عَجَيزٌ One who does not come to women [by reason of impotence]: (S, K;) and so عَجِيزٌ, (S, TA,) and عَجِيسٌ. (TA.) And A stallion impotent to cover: as also عَجِيسٌ. (IDrd, O, TA.)

عِجَازٌ [in the CK (erroneously) دَائِرَةٌ], (O, K, TA,) i. e. back-toe, (O, TA,) of a bird. (O, K, TA.)

عَجُوزٌ: عَجَوزٌ:

عَجِيزٌ: see عَجَزٌ, in two places.

عَاجِزٌ Lacking strength, or power, or ability; powerless, unable, or impotent; (K, * TA;) as also عَجَزٌ, (K,) and عَجَزٌ and عَجَزٌ: (TA :) pl. of the first [عَاجِزٌ, and عَاجِزُونَ] like as خَادِمٌ is of خَادِمٌ, (TA,) and عَوَاجِزٌ, (O, K,) but this is only in the dial. of Hudheyl, and, applied to men, is anomalous. (O, TA.) You say also, اِمْرَأَةٌ عَاجِزٌ A woman

lacking strength, or power, or ability, to do a thing; unable to do a thing. (IAār, TA.) And it is said in a trad., respecting Paradise, لَا يَدْخُلُنِي إِلَّا سَقَطَ النَّاسُ وَعَجَزُهُمْ [There shall not enter me save the mean of mankind, and] those lacking in intelligence and in power with respect to worldly things. (TA.) — نُوبٌ عَاجِزٌ: A garment that is [too] short: (A, O, TA :) or narrow, or scanty. (O.)

عَاجِزٌ: fem. عَاجِزَةٌ. — The latter signifies A woman large in the hinder parts, or posteriors; (S, O, Mṣb, K;) as also مُعَجَّزَةٌ: (TA :) [unless this be a mistake for عَجَزَةٌ, from عَجَزَتْ:] or wide in the belly, heavy in the flesh upon the hips, and consequently large in the hinder parts. (TA.) — And each, Having the disease termed عَاجِزٌ [q. v.]. (O, TA.) — And the fem., An eagle short in the tail, (S, O, K, TA,) and deficient therein: (TA :) and (some say, O) having in its tail a white feather, (O, K,) or two [white] feathers: (O :) or having a whiteness, or a colour differing [from the rest], in its hinder part: (TA :) and (some say, O) strong in the دَائِرَةٌ (O, K, TA, in the CK erroneously) of the كَفٌ, (K, TA,) i. e. in the back-toe: (TA :) so says IDrd. (O.) — رَمْلَةٌ عَاجِزَةٌ + A high piece of sand: (S, O, K;) or an oblong piece of sand producing plants or herbage: (M, TA :) or a high oblong piece of sand, as though it were hard ground, not sand heaped up, but fertile: pl. عَجَزٌ, because it is an epithet. (T, TA.)

عِجَازَةٌ A thing (S, O, K, TA) resembling a pillow, (O, TA,) with which a woman enlarges [in appearance] her hinder part, (S, O, K, TA,) binding it upon that part, (O, TA,) in order that she may be thought to be large in her hinder part, (O, K, TA,) when she is not so; (TA;) as also عِجَازَةٌ (O, K.)

مُعَجَّزٌ [act. part. n. of 4, q. v.]. — The words of the Kur [xxix. 21] وَمَا أَتَمْ بِمُعَجِّزَيْنِ فِي الْأَرْضِ signify, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hák, and ye shall not escape in the earth, nor should ye if ye were in the heaven: or, accord. to Akh, and ye shall not escape by fleeing in the earth nor in the heaven: but Az says that the explanation of Fr is the best known. (L.) — مُغَزَّةٌ [A miracle performed by a prophet; distinguished from كَرَامَةٌ, which signifies one performed by a saint, or righteous man, not claiming to be a prophet;] that by which a prophet disables the opponent in a contest; the ة implying intensiveness; (K;) as defined by the Muslim theologians, an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge [his claim], in such a manner as renders them unable to produce the like thereof; (O;) or an event breaking through, or infringing, the usual course [of nature] (أَمْرٌ خَارِقٌ لِّلْعَادَةِ), inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest