

the veracity of him who claims to be an apostle of God: (KT:) pl. مُعْجَزَاتُ. (S, O, TA.)

مُعْجَزَةٌ: see مُعْجَزٌ: = and see also أُعْجَزُ.

مِعْجَزَةٌ A [zone, or waist-belt, such as is termed] مَنْطِقَةٌ: so called because it is next to the عَجَزُ of the person wearing it. (TA.)

مِعْجَازٌ Always lacking strength, or power, or ability; always unable, or impotent. (TA.) = Also A road. (O, K.) [In the TA, المعاجز المبحار is erroneously put for المِعْجَاز كالمبحار.]

مَعْجُوزٌ Outstripped. (Z, TA.) — And Imperturbed by begging. (IAar, K, TA.) See also 1, last sentence but one.

مُعْجَزَةٌ: see أُعْجَزُ.

مُعْجَزٌ [act. part. n. of 2]: see مُعْجَزٌ. = Also, (TA,) or مُعْجَزَةٌ, (Yoo, TA,) A woman becoming aged: (TA:) or become aged. (Yoo, TA.)

مُعْجَازٌ act. part. n. of 3 [q. v.]. — In the Kur xxii. 50 and xxxiv. 5, مُعْجَازِينَ signifies Fighting and contesting with the prophets and their friends, to render them unable to perform the command of God: (Ibn-'Arafah, O, K:) or opposing: or striving to outstrip, or gain precedence: (TA:) or opposing, (K,) [and] striving to outstrip that they will render us unable to attain them, or that they will escape us; (Zj, K:) for they imagined that they were not to be raised from the dead, and that there was no Paradise nor Hell: (Zj, O, TA:) but some read مُعْجَازِينَ, meaning, withholding, or keeping back, or diverting, the followers of the Prophet from him and from belief in the signs or miracles: or attributing impotence to the followers of the Prophet. (TA.)

عجس

1. عَجَسَهُ, (K,) [aor. -,] inf. n. عَجَسٌ, (S, O,) He grasped it; (S, O, K;) namely, a thing [such, for ex., as a bow]: (S:) [and he grasped it hard; for] عَجَسٌ signifies also the grasping a thing hard. (TA.) — And عَجَسَهُ عَنْ حَاجَتِهِ, aor. as above, (O, K,) and so the inf. n., (O,) He, or it, withheld him from the object of his want; (O, K;) as also تَعَجَسَهُ: (TA:) and تَعَجَسَهُ is likewise said of a radical, or hereditary, evil quality, meaning It withheld him from generous actions; (Sh, O, K;) as also تَعَقَلَهُ and تَقَلَّه. (Sh, O.) And عَجَسَنِي عَنْكَ It (an affair, or event,) withheld me from thee. (AO, O.) And تَعَجَسَ بِهِمْ He withheld them; and he held them back, or made them slow or tardy: (Sh, O, K:*) and one says, تَعَجَسَتْ بِي الرَّاحِلَةُ The riding-camel kept me back, or made me slow or tardy. (TA.) — عَجَسٌ and تَعَجَسٌ alone signify He was, or became, slow, tardy, late, or backward: (TA:) and the latter signifies [likewise] he was, or became, behind, or backward;

or he remained behind, or held back. (O, TA.) — And one says of a she-camel, عَجَسَتْ بِهِ, (O, K,) aor. as above, (K,) and so the inf. n., (TA,) meaning She turned aside, or away, with him from the road, by reason of her bristliness, liveliness, or sprightliness; (O, K, TA;) and so تَعَجَسَتْ; and, as written by El-Urmawee, عَجَسَتْ. (TA.)

2: see what next precedes.

5: see 1, in six places. — تَعَجَسَهُ also signifies He reckoned, or esteemed, his judgment, or opinion, weak. (Sh, O,* TA.) — And He upbraided him, or reproached him, for a thing, or an affair, (IDrd, K, TA,) which he had commanded him to do. (IDrd, TA.) — And تَعَجَسَ أَمْرَهُ He searched repeatedly after the knowledge of his (i. e. another's, S, O) affair, or case. (S, O, K.) Hence, in a trad., قَيْتَعَجَسُكَرُ فِي قُرَيْشٍ And he seeks repeatedly after you among Kureysh. (TA.) — And تَعَجَسَتِ الْأَرْضُ غَيُوثٌ Rains fell, one after another, upon the earth, or land, (S, O, K, TA,) and bore heavily upon it. (TA.) = تَعَجَسَ الرَّجُلُ The man went forth in a last portion, before daybreak, (بِعَجَسَةٍ, O, or بَعْجَسَةٍ, K, [but see what follows,]) of the night: (O, K:) El-Marrar Ibn-Sa'eed El-Fak'asee says, describing his travelling-companions,

وَإِذَا هُمْ أَرْتَحَلُوا بَلِيلِ حَابِسٍ
أُخْرَى النَّجُورِ بَعْجَسَةٍ الْمُتَعَجِّسِ

[And when they departed in an impending night, in the last period of the appearance of the stars, in a last portion of the night of him who goes forth at that time]. (O: in which بعجسة is thus written, with fet-h and damm, and with مَعًا above them.) [It is also said in the O (immediately after this verse), and likewise in the K and TA (in neither of which is the verse cited), in all of them probably from one and the same source, that الْمُتَعَجِّسِ means المْتَشَجِّرُ; and it is added in the TA that this has been mentioned in its place: but it is not mentioned in its proper art. in the O nor in the K nor in the TA; and it is evidently a mistranscription, for المْتَشَجِّرُ, part. n. of اسْتَجَرَّ (q. v. voce اسْتَجَرَّ), and therefore I have rendered الْمُتَعَجِّسِ as above.]

عَجَسٌ and عَجَسٌ and عَجَسٌ The handle, or part that is grasped by the hand, of a bow; (S, O, K, TA;) which is the part, thereof, that is the place of the arrow; as AHn says, the thickest place therein; (TA;) as also مَعْجَسٌ [lit. the place of grasping]. (S, O, K.) — And, (K,) or the first of these words, (S, O,) A portion of the middle of the night; (S, O, K;) as though from the عَجَسُ of the bow; [whence] one says, مَضَى عَجَسٌ مِنَ اللَّيْلِ [A portion of the middle of the night passed]: (S, O:) or the last part of the night: (Lth, O, K:) or the blackness of the night &c. (TA.) [See also عَجَسَةٌ.] — And see أُعْجَسُ.

عُجَسٌ: see the next preceding paragraph.

عُجَسٌ: see عَجَسٌ. [It is of the dial. of Hudheyl. (Freytag, from the Deewán of the Hudhalees).] — Also The part, of an arrow, that is below, or exclusive of, the feathers. (TA.)

عَجَسَةٌ: see 5, last sentence but one.

عُجَسَةٌ, with damm, A period (سَاعَةٌ) of the night. (O, K, TA.) And The blackness of night. (IAar, TA. [See also عَجَسٌ.]) And see 5, last sentence but one, in two places.

عَجَسَةٌ: see 5, last sentence but one.

عُجُوسٌ Pouring rain, (S, O, K, TA,) that does not clear away. (TA.) And Clouds (سَحَابٌ) heavy [with rain], (O, K,) not passing away. (O.)

عَجِيسٌ, applied to a stallion, (S, K, TA,) Impotent to cover; (TA;) that will not impregnate: (S, K, TA:) as also عَجِيزٌ. (S.) And both signify also A man who does not come to women [by reason of impotence]. (TA in art. عَجَز.) — See also what next follows.

سَجِيسٌ, (S, O,) and سَجِيسٌ, (O,) both of which words are written in the K in this art. like سَجِسٌ, with a reference to art. سَجِسٌ, but the latter of them is correctly عَجِيسٌ, in the dim. form, (TA,) mean I will not come to thee ever; (S, O;) or while time lasts. (TA.) And one says also, لَا آتِيكَ عَجِيسُ الدَّهْرِ I will not come to thee to the end of time. (TA.)

أَعَجَسٌ Strong in the عَجَسٌ, i. e. the middle. (O, K.) [To what this epithet is applied is not said.]

مُعْجَسٌ: see عَجَسٌ.

مُتَعَجِّسٌ see 5, last two sentences.

عجف

1. عَجَفَ, (Fr, S, O, Mšb, K,) aor. -, inf. n. عَجْفٌ; (S,* O,* Mšb, K;*) and عَجَفَ; (Fr, S, O, Mšb, K;) He, i. e. [a beast, or] a horse, (Mšb,) or they, i. e. cattle, (مَالٌ, Fr, S, O,) became lean, meagre, or emaciated; (S;) lost his, or their, fatness or plumpness: (O, K:) or became weak. (Mšb.) [See also عَجَفٌ, below.] = عَجَفَهُ, or عَجَفَ الدَّابَّةَ, see 4. — عَجَفَ نَفْسَهُ عَجُوفٌ, aor. -, inf. n. عَجْفٌ and عَجُوفٌ, He withheld himself from the food, though desiring it, preferring that one who was hungry should have it; (O, K;) or (K) he left the food, though desiring it, (O,) in order that he who was eating with him might become satisfied in stomach; (O, K;) as also عَجَفَ, inf. n. تَعَجِيفٌ. (K.) And عَجَفَ نَفْسَهُ عَلَى فُلَانٍ [He restrained himself for such a one] means he chose that such a one should have the food in preference to himself. (S.) عَجُوفٌ also signifies The leaving, or relinquishing, food, (IAar, O, K, TA,) with desire for it. (TA.) And [hence, app.,] The nitholding