

prose. And the latter part of a word.] = See also عَاجِزٌ. عَاجِزٌ: see عَجَزٌ. عَجَزٌ: see عَجَزٌ.

عَاجِزٌ: see عَجَزٌ: and see also عَاجِزٌ. عَجَزٌ: see عَجَزٌ.

عَجَزٌ: see عَجَزٌ.

عَجَزَةٌ: see the next paragraph.

عَجَزَةٌ The last of the children of a man; (S, O, K;) as also عَجَزَةٌ. (IAqr, O, K.) You say, فَلَانٌ عَجَزَةٌ وَوَلَدٌ أَبُوهُ 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,] كَبِيرَةٌ وَوَلَدٌ أَبُوهُ. (TA.) You say also, وَوَلَدٌ لِعَجَزَةٍ He was born after his parents had become old: and such you term ابْنُ الْعَجَزَةِ. (O, TA.)

عَجُوزٌ i. q. عَاجِزٌ, 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 عَجُوزَةٌ; (S, O, Mṣb, K;) or this is bad; (K;) and is said by the vulgar; (S, O;) but IAqr 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. عَجَائِزٌ, (S, O, Mṣb, K;) or this is pl. of عَجُوزَةٌ; (R, TA;) and عَجِزٌ, (S, O, Mṣb, K;) and عَجَزٌ, a contraction of عَجِزٌ, 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, (IAqr, O, K,) with which is another nail called الْكَلْبُ. (IAqr, 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.] = عَجُوزٌ; (S, O, K;) also called عَجَزٌ, because they come in the latter part (عجز) of winter; but the former is the correct appellation; (MF;) accord. to the usage of the Arabs, Five days, the names of which are صَبْرٌ and صَبْرٌ and وَهْرٌ and مَطْفِئُ الظَّغْنِ and مَطْفِئُ الجَمْرِ and وَهْرٌ said by Ibn-Kunāseh to be of the نَوْءِ of الصَّرْفَةِ [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 أيام 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 صَبْرٌ and صَبْرٌ and وَهْرٌ and مَطْفِئُ الجَمْرِ and مَطْفِئُ الظَّغْنِ and وَهْرٌ

الجمير, or مَطْفِئُ الظَّغْنِ: (K:) and some reckon an eighth: but most authors hold these names to be post-classical: (MF:) accord. to Esh-Shereshee, 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 (عجز) of winter; or because an old woman (عجوز) of 'Ad concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bd in lxix. 7:) or أَمْرٌ and مَوْتِمِرٌ are the names of the last two days; (K in art. امر;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Aḥmar says, (S,) or, accord. to IB, not Ibn-Aḥmar, but Aboo-Shibl 'Aṣim Ibn-el-Aarābee, as Th says, on the authority of IAqr, (TA,) or Aboo-Shibl 'Oṣm Ibn-Wahb Et-Temeeme, (O,)

كُضِعَ الشِّتَاءُ بِسَبْعَةِ غُبُرٍ
أَيَّامِ شَهْرِنَا مِنَ الشَّهْرِ
فَإِذَا انْقَضَتْ أَيَّامُهَا وَمَضَتْ
صِنٌّ وَصَبْرٌ مَعَ الْوَهْرِ
وَبِأَمْرِ وَأَخِيهِ مَوْتِمِرٌ
وَمَعْلِلٌ وَبِمَطْفِئِ الجَمْرِ
ذَهَبَ الشِّتَاءُ مَوْلِيًا عَجِلًا
وَأَتَتْكَ وَاقِدَةٌ 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 Sinnabr, with El-Webr, and with Amir and his little brother Mu-temir, and Mo'allil, and with Mut-fi-el-Jemr, pass, the winter goes away, retiring quickly, and a burning wind (ريح 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]. (S, O, TA.)

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

عَجَازَةٌ: see إِعْجَازَةٌ. — Also The دَابِرَةٌ [in the CK (erroneously) دَائِرَةٌ], (O, K, TA,) i. e. back-toe, (O, TA,) of a bird. (O, K, TA.)

عَجُوزَةٌ: see عَجُوزٌ.

عَجِيزَةٌ: see عَجِزٌ, in two places.

عَاجِزٌ Lacking strength, or power, or ability; powerless, unable, or impotent; (K, TA;) as also عَجُوزٌ, (K,) and عَجِزٌ and عَجِزٌ: (TA:) pl. of the first [عَاجِزُونَ, and] عَجِزٌ, [or rather this a quasi-pl. n.,] like as خَادِمٌ is of خَادِمَةٌ, (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, امْرَأَةٌ عَاجِزٌ A roman

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

عَجَزَاءُ: fem. عَجَزَاءُ. — The latter signifies A woman large in the hinder parts, or posteriors; (S, O, Mṣb, K;) as also مُعْجَزَةٌ; (TA;) [unless this be a mistake for مُعْجَزَةٌ, 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 عَجَزٌ [q. v.]. (O, TA.) — And the fem., An eagle (عقاب) 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 دَابِرَةٌ (O, K, TA, in the CK [erroneously] دَائِرَةٌ) of the كَفِّ, (K, TA,) i. e. in the back-toe: (TA:) so says IDrd. (O.) — رَمْلَةٌ عَجَزَاءُ † 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.)

إِعْجَازَةٌ 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 عَجَازَةٌ. (O, K.)

مُعْجِزٌ [act. part. n. of 4, q. v.]. — The words of the Kur [xxix. 21] وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ signify, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hāq, 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.) — مُعْجِزَةٌ [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 ى 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 لِلْعَادَةِ), inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest