

agreeable with rule, (S,) and **مَعْجَزٌ**, (S, O, Mṣb, K,) which is extr., (Sb, TA,) and **عَجَزَانٌ** and **عَجُوزٌ**; (O, K;) and **عَجَزٌ**, aor. ʿ, (O, Mṣb, K,) inf. n. **عَجَزٌ**, (Mṣb,) said by IKṭṭ to be mentioned by Fr, as of the dial. of some of the tribe of Keys, but by others [and among them Sgh in the O] said to be a bad form, (TA,) or mentioned by AZ, as of the dial. of some of the tribe of Keys-Eylán, but not known to them, and said by IF to be disallowed by IAḥr in the sense here immediately following; (Mṣb;) *He lacked strength, or power, or ability; he was, or became, powerless, impotent, or unable.* (S,\* Mṣb,\* K, TA.) You say, **عَجَزَ عَنْ كَذَا**, (S, A, O, Mṣb, TA,) and accord. to some, as shown above, **عَجَزَ عَنْهُ**, (Mṣb, TA,) *He lacked strength, or power, or ability, for, or to do, effect, accomplish, achieve, attain, or compass, such a thing; he was unable to do it:* (S,\* O,\* Mṣb,\* TA:) or † *he was too old to do it.* (A, TA.) And it is said in a trad., (S,\* Mgh,) of 'Omar, (TA,) **لَا تَلْتَمُوا بَدَارَ مَعْجَزَةٍ**, meaning *Remain ye not in a country, or district, or town, where ye are unable to gain your livelihood.* (S, A, Mgh,\* TA.) You say also, **لَا يَسَعُنِي شَيْءٌ**; † [app. *A thing will not suffice me when it cannot thee.*] (A, TA.) And **جَاؤُوا** **عَجَزًا** † [They came with an army which the earth had not strength to bear, or scarce sufficed to contain]. (A, TA.) — [And **عَجَزَ عَنْ كَذَا** also signifies *He, or it, lacked such a thing:* see an ex. voce **عَرَفَ**.] — [Hence,] **عَجَزَتْ**, (S, O, Mṣb, K,) aor. ʿ, (S, O, K,) or ʿ, (Mṣb,) inf. n. **عَجُوزٌ** (S, O, K) and **عَجَزٌ**, (TA,) *She (a woman, S, O, Mṣb) became aged;* (S, O, Mṣb, K;) [because the aged lacks strength;] as also **عَجَزَتْ**, aor. ʿ; (O, K;) and **عَجَزَتْ**, inf. n. **عَجُوزٌ**. (S, O, K.) = **عَجَزَتْ**, aor. ʿ, (S, O, K,) inf. n. **عَجَزٌ** and **عَجُوزٌ**, (S, K,) [or the latter is a simple subst.,] or **عَجَزٌ** and **عَجَزَانٌ**, (O,) *She (a woman, S) became large in the hinder parts, or posteriors;* (S, O, K;) as also **عَجَزَتْ**, inf. n. **عَجُوزٌ**: (Yoo, O, K:) and **عَجَزَ**, inf. n. **عَجَزٌ**, *he (a man) became large therein:* (Mṣb:) accord. to IAḥr, as related by Th, one does not say thus of a man except in this sense. (S, O.) — [Hence,] **عَجَزَتِ الرَّمْلَةُ** † *The piece of sand became high.* (IKṭṭ, TA.) = **عَجَزَ** *He (a man) was importuned for his property:* part. n. **مَعْجُوزٌ**. (O.) = **عَاجَزَتْهُ فَعَجَزَتْهُ**: see 3.

2. **عَجَزَهُ**, (Mṣb,) inf. n. **تَعَجُوزٌ**, (S, O, Mṣb, K,) *He attributed, or imputed, to him lack of strength or power or ability; i. e., inability, or impotence:* (S,\* O,\* K,\* TA:) *he asserted him to be, or called him, or made him, (جَعَلَهُ,) unable, or impotent.* (Mṣb.) [Compare 4, in a sense given below from the B.] You say also, **عَجَزَ فُلَانٌ رَأَى فُلَانٌ** *Such a one attributed, or imputed, the opinion of such a one to littleness of good judgment, or of prudence; as though he attributed it to inability.* (TA.) — Also *He withheld him, or kept him back, or diverted him, (S, K,) from (عَنْ) a person or thing:* (TA:) [as though he made him unable

to attain his object: compare 4.] = **عَجَزَتْ**, said of a woman: see 1, latter part. = **عَجَزَتْ**, said of a woman: see 1, latter part. — **عَجَزَ دَابَّتَهُ** *He put the حَقِيْبَةُ [q. v.] upon his beast.* (Sgh, TA.) — **عَجَزَ الشَّاعِرُ** *The poet uttered, or wrote, the عَجَزُ, or last foot, of the verse.* (TA.)

3. **عَاجَزَهُ**: see **أَعَجَزَهُ**. = **عَاجَزْتُهُ فَعَجَزْتُهُ**, (A, K,) aor. of the latter ʿ, (TA,) *I contended with him in a race, and I outstripped him.* (A, O, K.) — And **عَاجَزَ** (inf. n. **مَعَاجَزَةٌ**, TA) *He outstripped, and was not reached; as also* **عَاجَزَ**: (A:) or *he went away, and was not reached:* (S, O, K:) or *he fled, and could not be caught.* (Mṣb.) = **عَاجَزَ إِلَى ثِقَةٍ** *He inclined to a trusty person, (S, A, O, K,) and had recourse to him for refuge.* (A.) [Hence,] **فُلَانٌ يُعَاجِزُ عَنِ الْحَقِّ إِلَى الْبَاطِلِ** *Such a one declines from the truth to falsehood, and has recourse to the latter for protection.* (A, TA.) — And **عَاجَزَ الْقَوْمُ** *The people, or company of men, left a thing and began another.* (TA.)

4. **اعجزه** *He found him to be without strength, or power, or ability; to be unable, or impotent.* (S, O, Mṣb, K.) — *He, or it, made him to be (جَعَلَهُ) without strength or power or ability, to be unable, or impotent; disabled him; or incapacitated him; as also* **عَاجَزَهُ**. (B, TA.) [For an illustration of the latter verb, see its act. part. n., below: and compare 2, in a sense given above from the Mṣb. You say, **اعجزه عن الأمر** *He, or it, rendered him unable to do, effect, accomplish, achieve, attain, or compass, the affair.*] — *He, or it, rendered him (صَيَّرَهُ) unable (TS, K, TA) to attain, or overtake, him:* (TS, TA:) — and [thus, by an inversion, it also signifies] *he was unable to reach, or overtake, him.* (Lth, TA.) — [It frustrated his power or ability, or his skill, or endeavours.] — *It escaped him, so that he was unable to attain it, or to do it, or to accomplish it:* (S, O, Mṣb, K:) and simply, *he was unable to attain it, or to do it, or to accomplish it.* (TA.) — See also 3.

5. **تعجز البعير** *He rode upon the hinder part, or rump, of the camel.* (Yaḥkoob, S, A, O, K.) **عَجَزٌ**: see **عَجَزٌ**. — Also, [said in the TA to be written by Sgh **عَجَزَ**, but it is written **عَجَزَ** in the O, and is thus accord. to the K,] *A disease in the hinder part of a horse or the like, rendering him heavy.* (O, K.)

**عَجُزٌ** *Old age of a woman: a simple subst.* (TA.) You say, **اتَّقِ اللَّهَ فِي شَبَابِكَ وَعَجُزِكَ** *Fear thou God in thy youth and [thine old age, or] when thou becomest an old woman.* (TA.) [But اتَّقِ is there put for اتَّقِيَ: and in the explanation, **تَصْبِرِينَ** for **تَصْبِرِي**. See **عَجَزَتْ**.] = See also **عَجُزٌ**. — [And see **عَجَزَتْ**.]

**عَجُزٌ**: see the next paragraph.

**عَجُزٌ** (S, A, O, L, Mṣb, K) and **عَجُزٌ** (O, L, Mṣb, K) and **عَجُزٌ** (L, Mṣb) and **عَجُزٌ** (O, L, Mṣb, K) and **عَجُزٌ** (O, L, K) and **عَجُزٌ** (K),

but the first form is the most chaste, (Mṣb,) fem. and masc., (S, O, Mṣb, K,) in the first of the following senses, i. e., in the general application; and in the second, or restricted application, fem., but made masc. by the Benoo-Temeem, (Mṣb,) or, accord. to El-Heythemee, fem. only, (TA,) *The hinder part of a thing;* (S, A, O, L, Mṣb, K;) i. e., of anything: (Mṣb:) and particularly the *hinder parts, posteriors, buttock, or buttocks, rump, or croup,* (S,\* O,\* ) or *what is between the two hips,* (Mgh, Mṣb,) or *what is after the back,* (TA,) of a man, and of a woman; (S, Mgh, O, Mṣb, TA;) [and of a camel, &c.]; and **عَجِيزَةٌ** signifies the same, but of a woman only, (S, O, Mṣb, K,) in its proper application, though sometimes of a man also by way of comparison: (IAth, Mgh, TA:) pl. of **عَجُزٌ**, (S, Mṣb, K,) and of its variants, (Mṣb, K,) **أَعْجَازٌ**, (S, Mṣb, K,) the only pl. form: (TA:) and of **عَجِيزَاتٌ**, they do not say **عَجَائِزٌ**, [the regular form of pl. of **عَجِيزَةٌ**,] for fear of confusion [as it is pl. of **عَجُوزٌ** or of **عَجُوزَةٌ**]. (TA.) One says also, **إِنَّمَا لَعَظِيمَةُ الْأَعْجَازِ** *Verily she is large in the hinder parts:* as though the term **عَجُزٌ** were applicable to every portion thereof. (Lh, TA.) And **رَكِبَ فِي الطَّلَبِ أَعْجَازَ الْإِبِلِ** *He exposed himself, in seeking [a thing], to abasement and difficulty and patient endurance, and exerted unsparingly his power or ability, (K, TA,) not caring for undergoing long night-journeying.* (TA.) Thus expl. in a saying of 'Alee: **لَنَا حَقٌّ إِنْ نَعَطَهُ** **تَأْخُذُهُ** **وَإِنْ نَمْنَعَهُ نَرْكَبُ أَعْجَازَ الْإِبِلِ وَإِنْ طَالَ السَّرِيُّ** [There is a right belonging to us: if we be given it, we take it: and if we be refused it, we expose ourselves to abasement, &c., though the night-journeying be long]: (O,\* TA:) or, accord. to Az, he does not mean this, but alludes to others' having precedence in respect of his right, and his being himself kept back from it. (TA.) One also says, **بَنُو فُلَانٍ يَرْكَبُونَ أَعْجَازَ الْإِبِلِ** *The sons of such a one are in a state of abasement, dependents of others: or experience difficulties; because the rump, or croup, of the camel is a difficult place to ride upon.* (A.) And it is said by one of the wise, (Aktham Ibn-Seyfee, T, in TA, art. **دَبِرَ**), **لَا تَدَبَّرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ** **لَا تَتَدَبَّرُوا**, (TA, in this art., and O,) or **لَا تَتَدَبَّرُوا**, (T, in TA, art. **دَبِرَ**), † [Think ye not upon the ends of things whereof the beginnings have passed:] meaning, when a thing has passed, make not your minds, or desires, to follow after it, regretting what has passed, but be consoled for it, placing your reliance upon God: (O, TA:) and, as IAth says, it is intended to incite to the consideration of the results, or issues, of affairs before the entering upon them. (TA.) [See also **دَبِرَ**.] — **أَعْجَازُ النَّخْلِ** *The trunks of palm-trees.* (S, O, K.) [See Kṭur liv. 20 and lxix. 7.] And **أَعْجَازُ الصَّلِيَّانِ** [The stems of the صَلِيَّانِ]. (AHn, M in art. **صَل**.) — **عَجُزٌ** also signifies *The last foot of a verse; contr. of **صَدْرٌ**.* (TA.) And *The latter hemistich of a verse: the former hemistich is termed **صَدْرٌ**.* (O.) [And *The last word of a clause of rhyming*