

and **مُتَأَجِّلٌ**, also, signifies *delayed, deferred, or postponed, to the time of the end of a period*; originally, *contr. of مُتَعَجِّلٌ*. (Mgh.) [See also **أَجِيلٌ**.] — [Hence,] **الْأَجَلَةُ** *The [future,] latter, ultimate, or last, dwelling, or abode, or life; the world to come*; syn. **الْآخِرَةُ**; (K, TA;) *contr. of الْعَاجِلَةُ*. (S, TA.) = *Committing a crime; or a committer of a crime.* (S, TA.)

مُؤَجَّلٌ *Determined, defined, or limited, as to time*; applied to a writing: so in the **Qur iii. 139**: (Bd, Jel, TA:) and to a debt; *contr. of حَالٌ*, q. v. (Mgh in art. **ح.ل.**) — See also **أَجِيلٌ**.

أَجَلٌ: see **مُتَأَجِّلٌ**.

اجمر

1. **أَجَمَهُ**, with *kesr*, [aor. **أَجَمَ**,] (AZ, S, O,) inf. n. **أَجْمَرٌ**; (KL, PS;) or **أَجَمَهُ**, aor. **أَجَمَ**, (so in the K,) inf. n. **أَجْمَرٌ**; (TK;) [but **أَجْمَرٌ** is the form commonly known; and if it were incorrect, the author of the K would probably, accord. to his usual custom, have charged J with error respecting it;] *He loathed it; disliked it; was, or became, disgusted with it; namely, food*; (AZ, S, O, K;) &c.; (K;) *from constantly keeping to it*; (AZ, S, O;) or *because of its not agreeing with him*: (TA:) *he reckoned it bad*: (KL:) and **أَجَمَهُ** also signifies *he disliked, disapproved, or hated, it; or he expressed, or showed, dislike, disapprobation, or hatred, of it*; syn. **تَكْرَهُهُ**. (TA.) = **أَجَمَ فَلَانًا**, aor. **أَجَمَ**, (K,) inf. n. **أَجْمَرٌ**, (TK,) *He incited, or urged, such a one to do that which he disliked, disapproved, or hated.* (K.)

2: see 4.

4. **يُؤَجِّمُ النَّاسَ**, or **يُؤَجِّمُ النَّاسَ**, [accord. to different copies of the K, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K voce **أَجْمَرٌ**.) [Accord. to the TK, you say, **أَجَمَهُ مِنْهُ**, inf. n. **أَجْمَرٌ**, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him.*]

5. **أَجَمَهُ** *He (a lion) entered his thicket*. (K.) = **تَأَجَّمَهُ**: see 1.

أَجْمَرٌ *Any square, roofed, house*: (K:) mentioned by ISd as on the authority of Yaʿqoob: but see **أَجْمَرٌ** as explained by J [in the S] on the same authority. (TA.)

أَجْمَرٌ: see **أَجْمَرٌ**. = It is also a pl. of **أَجْمَةٌ**. (M, K.)

أَجْمَرٌ: see **أَجْمَةٌ**.

أَجْمَرٌ *A fortress*; (Mgh, Mṣb, K;) like **أَطْمَرٌ**: (Mgh:) pl. **أَجْمَارٌ**. (Mgh, Mṣb, K.) **الْأَجْمَرُ** [is the name of] *A fortress (S, K) in El-Medeeneh, (K,) built of stones by the people of that city*: and Yaʿqoob says that **أَجْمَرٌ** signifies *any square, roofed, house.* (S, Sgh.) Imra-el-Kays says, [describing a vehement rain,]

• **وَتَيْمَاءٌ لَرِيْرُكٌ بِهَا جِدْعٌ نَخْلَةٌ**

• **وَلَا أَجْمًا إِلَّا مَشِيدًا بِجَنْدَلٍ**

[And Teymā, (a town so called,) it left not

therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones: but in the Calc. ed. of the Mo'allakāt, (p. 54,) for **أَجْمًا**, we find **أَطْمًا**, which has the same meaning]. (S, Sgh.) See also **أَجْمَرٌ**. (TA.) Accord. to As, it is also pronounced **أَجْمَرٌ**. (S.)

أَجْمَةٌ *A thicket, wood, or forest; a collection, (Mgh, Mṣb,) or an abundant collection, (K,) of tangled, confused, or dense, trees, or shrubs*: (Mgh, Mṣb, K:) or it is *of reeds, or canes*: (S:) or a [place such as is termed] **مَغِيضٌ** of water collected together, in which, in consequence thereof, trees grow: (S in art. **غِيضٌ**;) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is **أَجْمَاتٌ** and **أَجْمَرٌ** (S, M, K) and **أَجْمَرٌ** (M, K) and **أَجْمَرٌ**, (S, M, Mgh, Mṣb, K,) [or rather this last is a coll. gen. n., of which **أَجْمَةٌ** is the n. un.,] and **أَجْمَرٌ** (S, M, K) and [pl. of pauc.] **أَجْمَارٌ**, (S, M, Mgh, K,) or the last but one is pl. of **أَجْمَرٌ**, (M,) and so is the last. (Lh, M, Mṣb.) And hence, *The haunt of a lion.* (TA in art. **ح.ر.ب.**) — **أَجْمَرٌ** [in the CK **أَجْمَرٌ**] also signifies *Frogs.* (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.]

أَجْمَرٌ signifies **يُؤَجِّمُ النَّاسَ**, or **يُؤَجِّمُ النَّاسَ**; [accord. to different copies of the K; see 4;] i. e. *One who makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K.)

أَجْمَرٌ *Loathing, disliking, or regarding with disgust.* (S, TA.) = **مَا أَجْمَرُ** i. q. **مَا أَجْمَرُ** [Water that is loathed, disliked, or regarded with disgust]. (TA.)

أَجْمَرٌ: see **مَا أَجْمَرُ**.

اجن

1. **أَجَنَ**, (S, Mgh, Mṣb, K,) aor. **أَجَنَ** and **أَجَنَ**; (S, Mṣb, K;) and **أَجَنَ**, (S, Mgh, &c.,) aor. **أَجَنَ**, (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former **أَجُونٌ** (S, Mgh, Mṣb, K*) and **أَجُونٌ**; (S, Mṣb, K;*) and of the latter **أَجَنٌ**; (S, Mgh, Mṣb, K;) *It (water) became altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but was drinkable: (Mgh, Mṣb:) or became altered for the worse in its odour by oldness: or became covered with [the green substance called] طُحْلُبٌ and with leaves: (Mgh:) **أَجَنٌ**, also, said of water, signifies *it became altered for the worse*: (Th:) and in the Iktifāf occurs **أَجَنَ**, aor. **أَجَنَ**, which is unknown, but may be a mixture of two dial. vars. [namely of **أَجَنٌ** having for its aor. **أَجَنَ** and **أَجَنَ**, and **يَأْجَنُ** having for its pret. **أَجَنَ**.] (MF) = **أَجَنَ** *He (a قَصَّارٌ, or whitener of cloth) beat a piece of cloth or a garment [in washing it].* (S, K.)*

أَجَنٌ: } see **أَجَنٌ**.

وَجْنَةٌ (S, K) and **أَجْنَةٌ** and **أَجْنَةٌ** i. q. **وَجْنَةٌ** [The ball, or elevated part, of the cheek]. (S, K.)

أَجِينٌ: see **أَجِينٌ**.

أَجَانَةٌ (S, Mgh, Mṣb, K) and **أَجَانَةٌ** (Lh, K,) the latter of the dial. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and **أَجَانَةٌ** (K,) with **ي**, (TA,) *A thing well known; (K;) a vessel in which clothes are washed; (Mṣb;) a [vessel also called] مَرْكَنٌ, resembling a لَقْنٌ [which is a kind of basin], in which clothes are washed: (Mgh:) or what is called in Persian پَنگَان [i. e. پَنگَانٌ a small cup]: (PS:) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning "lagena, phiala, crater:" adding, "hinc vulgo Fingiana [i. e. فَنجَانَةٌ] calix vocatur: item Urceus: hydria: [referring to John ii. 6:] Vas dimidiæ serie simile, in quo aqua et similia ponuntur:" on the authority of Ibn-Maʿroof: and, on the same authority, "Labrum seu vas lapideum instar pelvis, in quo lavantur vestes:"] pl. **أَجَانِينٌ**: (S, Mgh, Mṣb, K:) meaning [also] *what resemble troughs, surrounding trees.* (Mṣb.)*

أَجَنٌ (S, Mgh, Mṣb, K) and **أَجَنٌ** (S, Mṣb, K) and **أَجَنٌ** (ISd, TA) and **أَجِينٌ** (TA) *Water altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but still drinkable: (Mgh, Mṣb:) or altered for the worse in its odour by oldness: or covered with [the green substance called] طُحْلُبٌ and with leaves: (Mgh:) pl. **أَجُونٌ**; thought by ISd to be pl. of **أَجَنٌ** and **أَجِنٌ**. (TA.)*

أَجَانَةٌ: } see **أَجَانَةٌ**.

مُشَجِّنَةٌ [in Golius's Lex. **مُشَجِّنٌ**] *The instrument for beating used by the قَصَّارٌ [or whitener of cloth, in washing]: but better without, [written مَشَجِّنَةٌ], because the pl. is مَوَاجِنٌ; or, accord. to IB, the pl. is مَاجِنٌ.* (TA.)

احد

2. **أَحَدُهُ**, [inf. n. **تَأْحِيدٌ**,] *He made it one; or called it one: as also وَحَدَهُ.* (TA in art. **و.ح.د.**) You say, **أَحَدِ الْإِثْنَيْنِ** *Make thou the two to become one.* (K.) It is related in a trad., that Moḥammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] **أَحَدٌ أَحَدٌ** [meaning that he should make the sign with one finger only]. (S.) And **أَحَدَ اللَّهِ** means *He declared God to be one; he declared, or professed, the unity of God*; as also **وَحَدَهُ.** (T and L in art. **و.ح.د.**) — **أَحَدِ الْعَشْرَةِ**, (S, K,) inf. n. **تَأْحِيدٌ**, (K,) *Make thou the ten to become eleven, (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert.* (S.)

8. **إِتَّحَدَ**: see art. **و.ح.د.**: and see what here next follows.

10. **اسْتَأْحَدَ** *He (a man, S) was, or became, alone, by himself, apart from others, or solitary*;