

into what is termed أئم [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Msb, *K^o;) [*he sinned; committed a sin, or crime;*] *he did what was unlawful:* (M, *K^o:) and تُعْلَم signifies the same as أئم: (K^o:) it may be either an inf. n. of أئم, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like تُبَيِّن: (M:) and is said to be used in the sense of أئم in the Kur lli. 23 [and lvi. 24]. (TA.) [It should be added also, that تُعْلَم, like تُكَذِّب, is syn. with تُعْلَم and أئم; and, like تُعْلَم, may be an inf. n. of أئم, or a simple subst.: see an ex. voce بِرْوَق.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in تَعْلَم and نَعْلَم; and as the hemzeh in أئم is with kesr, the radical hemzeh [in the aor.] is changed into ى; so that they say نَعْلَم and تَعْلَم for أئم and تَعْلَم (TA.) In the saying

• تُوْكِلْتَ مَا فِي قُوْمَهَا لَمْ تَبْتَغِ
• يَفْضُلُهَا فِي حَسْبٍ وَمِنْسَهِ
the meaning is, [Shouldst thou say, thou wouldest not sin, or do wrong, in so saying.] There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty]. (M.) — أَنْتَهُ اللَّهُ فِي كُذَا
aor. ـ (S, K) and ـ , (S,) or ـ , (K,) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitáf el-Azáhir the aor. is said to be ـ and ـ , (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] God reckoned such a thing against him as an أَنْصَرٌ : (S, K:) or أَنْتَهُ، aor. ـ (Fr, T, M, Msb) and ـ , (Msb,) inf. n. أَنْتَهُ (Fr, T, Msb) and أَنْأَمْ (Fr, T, TA) and إِنْأَمْ (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed أَنْصَرٌ [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also أَنْأَمْ below:] or he (a man) pronounced him to be أَنْصَرٌ [i. e. a sinner, or the like]: (Msb:) [or] أَنْتَهُ، aor. ـ يُؤْثِمُهُ, has this last signification, said of God; and also signifies He found him to be so. (T.) — You say also, أَنْتَتِ النَّاقَةَ الْمَشِيَّ The she-camel was slow. (M.)

2. أَتَمْهُ, (S, Mṣb, K,) inf. n. تَأْتِيْمٌ, (Mṣb, K,) *He said to him أَتَمْتَ [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.].* (S, Mṣb, K.) — See also 1, first and second sentences.

4. أَنْهَىُ He made him, or caused him, to fall into what is termed إِنْجُونْ [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or what is termed ذُنْبٌ. (Msb.)— See also 1, last sentence but one.

5. تَّمَّ *He abstained from what is termed* حَرْجٌ *[i. e. sin, or crime, &c.] ; (T, S, M, Msb, K;) like تَحْرَجَ meaning "he preserved himself from what is termed حَرْجٌ :" (Msb :) or he did a work, or deed, whereby he escaped from what is termed حَرْجٌ : (TA :) and he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the حَرْجٌ itself by repentance and by*

begging forgiveness; or sought to do so by those two means. (M.) You say also, تَأْتِمُ مِنْ كُذَا He abstained from such a thing as a sin, or crime; syn. حَنَثَ, q. v. (S, K, in art. حَنَثٌ.)

[accord. to some, an inf. n.; see أَثْمٌ : accord. to others, only a simple subst., signifying] *A sin, a crime, a fault, an offence, or an act of disobedience*, syn. ذُنْبٌ, (S, M, Msb, K,) for which one deserves punishment; differing from لَذَّنْبٌ inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K "and,"] *an unlawful deed*: (M, K:) or *a deed which retards from recompense*: or, accord. to Fr, *what is exclusive of the [punishment termed]* حَدْدٌ: accord. to Er-Rághib, it is a term of more general import than عَذَوَانٌ: (TA:) مَأْثُمٌ [which is originally an inf. n. of أَثْمٌ] is syn. with أَثْمٌ; (T, * Mgh;) and so, too, is مَأْثُمٌ (Msb,) or إِثْمٌ, signifying *a deed retarding recompense*: (TA:) the pl. of أَثْمٌ is أَثْمَمٌ: (M:) and the pl. of مَأْثُمٌ is مَأْثُمَمٌ. (T.) — [Sometimes it is prefixed to a noun or pronoun denoting its object: — and sometimes it means † *The punishment of a sin &c.*: see explanations of a passage in the Kur v. 32, voce حَلَّ.] — † *Wine*: (Aboo-Bekr El-Iyádee, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) — [And for a like reason,] † *Contention for stakes, or wagers, in a game of hazard*; syn. نِهَارٌ; (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the game called الْجِيْسِرِ], قُلْ فِيهَا أَثْمٌ كَبِيرٌ وَمَنَافِعٌ [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

أَثَمٌ: see أَثْمٌ. — Also The *requital*, or *recompence*, of أَثْمٌ [i. e. *sin*, or *crime*, &c.]: (T, S, M, Msb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or *punishment* (Yoo, Lth, T, M, K) thereof: (Lth, T, M:) and إِنَّمَا مَأْثُمٌ مَعْدُدٌ signify the same; (M, K;) the latter like مَعْدُدٌ. (TA. [In the CK this is written مَأْثُمٌ.]) So in the Kur [xxv. 68], يَلْقَأُ أَثْمَامًا [He shall find a *requital*, or *recompence*, or a *punishment*, of *sin*]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, he shall find the *punishment* of أَثَمٌ [or *sins*]: but some say, the meaning is that which here follows. (M.) — *A valley in Hell.* (M, K.)

أَنْجَمٌ: see **أَنْجِمٌ**.—Also *A great, or habitual, liar*, or one who lies much; and so **أَنْجُومٌ**. (K.) So in the Kur ii. 277: or it there signifies *Burdened with* [or sin, &c.]. (TA.) In the Kur xliv. 44, it means, accord. to Fr, The *unrighteous*, or *sinning*; like **أَنْجَمٌ**: (T:) or the *unbeliever*: (TA:) or, accord. to Zj, in this instance, (M,) by the **أَنْجَمٌ** is meant *Aboo-Jahl*. (M, K.)—Also

The commission of ^{شُرٍّ} [sin, or crime, &c.,] much, or frequently; and so ^{ثِيمَةً}. (M, K.)

أثيَمَةُ : see **أثيَمَةُ**

أَثْمَرٌ : *see* أَثْمَرٌ

تَائِمٌ : تَائِشٌ : } see 1

مَاثُورٌ : see **إِثْمٌ**, in two places : — and see **أَثَامٌ**.

مأثُورٌ [Reckoned to have sinned, or the like;]
 having a thing reckoned against him as an **أثْرٌ**:
 (S:) or requited for what is termed **أثْرٌ**. (Fr, T.)

أَثِيرٌ : مُؤَاثِيرٌ see

اثن **ثني** see art. : اثنان and اثنان

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1. أَجْتَتِ الْتَّأْرُ (S, A, Msb,) aor. ۚ (S, Msb) and ۤ (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. أَجْتَحٌ (S, A, Msb, K,) *The fire burned, burned up, burned brightly, or fiercely, (Msb,) blazed, or flamed, or blazed or flamed fiercely; (S, A, Msb, K;) as also* ۖ تَأْجَجَتْ (S, A, K) and ۖ اِتَّبَجَتْ [written with the disjunctive alif: اِتَّبَجَتْ:] (S, K:) or *made a sound by its blazing or flaming.* (ISd, TA.) — أَجْعَ (A, aor. ۚ, (S, K, &c.,) contr. to analogy, (TA,) and ۤ, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. أَجْعَ (S) and أَجْيَحٌ (TA,) ۖ *He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed حَفَفٌ.* (S, L, K, &c.) And, aor. ۚ, (T, A,) inf. n. أَجْعَ (T, TA,) ۖ *He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run; (T, Nh,) said of a man; (Nh, from a trad.;) and of a camel: (IB:) or ۖ he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire. (A.) You say, أَجْعَةُ الظَّلَمِيْرٍ*