

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 *Kur* iii. 139: (Bd, Jel, TA;) and to a debt; *contr. of حَالٌ*, q. v. (Mgh in art. *حل*.) — See also أَجِيلٌ.

أَجَلٌ: see مُتَأَجِّلٌ.

### اجمر

1. أَجَمَهُ, with kesr, [aor. َ, ُ, ِ] (AZ, S, O,) inf. n. أَجْمَرٌ; (KL, PS;) or أَجَمَهُ, aor. َ, ُ, ِ (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.) = أَجَمَرُ فَلَانًا, aor. َ, ُ, ِ (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. يُؤْجِمِرُ النَّاسَ, or يُؤْجِمِرُ 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. إِجْمَارٌ, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him*.]

5. تَأَجَمَرُ *He (a lion) entered his أَجَمَةٌ [or thicket]*. (K.) = تَأَجَمَهُ: 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 أَجَمَةٌ. (M, K.)

أَجْمَرٌ: see أَجَمَةٌ.

أَجْمَرٌ *A fortress*; (Mgh, Mṣb, K;) like أَطْمَرٌ: (Mgh:) pl. أَجْمَارٌ. (Mgh, Mṣb, K.) [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,]

• وَتَيْمَاءَ تَرْمِيَتْكَ بِهَا جُدَعٌ نَحْلَةٌ •  
• وَلَا أَجْمًا إِلَّا مَشِيدًا بِجَنْدِلٍ •

[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. *غِيض*;) [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 إِجْمَارٌ (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. *حرب*.) — أَجْمَارٌ [in the CK أَجَامَرٌ] also signifies *Frogs*. (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.]

يُؤْجِمِرُ النَّاسَ signifies *مَنْ يُؤْجِمِرُ النَّاسَ*, or يُؤْجِمِرُ 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 أُجْمَرُ [Water that is loathed, disliked, or regarded with disgust]. (TA.)

أَجْمَرٌ: see مَا أُجْمَرُ.

### اجن

1. أَجَنَ, (S, Mgh, Mṣb, K,) aor. َ and ُ; (S, Mṣb, K;) and أَجَنَ, (S, Mgh, &c.) aor. َ, ُ, ِ (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former أَجُونٌ (S, Mgh, Mṣb, K\*) and أَجُنٌ; (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:) أَجُنٌ, also, said of water, signifies *it became altered for the worse*: (Th:) and in the Iktitáf occurs أَجُنٌ, aor. َ, ُ, ِ, which is unknown, but may be a mixture of two dial. vars. [namely of أَجَنٌ having for its aor. َ and ُ, and يَأْجُنُ having for its pret. أَجُنَ]. (MF) = أَجَنَ *He (a قَصَّار, or whitener of cloth) beat a piece of cloth or a garment [in washing it]*. (S, K.)

أَجُنٌ: } see أَجَنٌ.  
أَجُنٌ: }

وَجَنَةٌ (S, K) and إِجَنَةٌ and أَجَنَةٌ i. q. أَجَنَةٌ [The ball, or elevated part, of the cheek]. (S, K.)

أَجِنٌ: see أَجِنٌ.

إِجَانَةٌ (S, Mgh, Mṣb, K) and † إِنْجَانَةٌ, (Lh, K,) the latter of the dial. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and † إِجَانَةٌ, (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 پَنگَن [i. e. پَنگَن 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 seriæ 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.)

أَجِنٌ (S, Mgh, Mṣb, K) and † أَجِنٌ (S, Mṣb, K) and † أَجِنٌ (ISd, TA) and † أَجِنٌ (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 أَجِنٌ and أَجِنٌ. (TA.)

إِنْجَانَةٌ: } see إِجَانَةٌ.  
إِجَانَةٌ: }

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

### احد

2. أَحَدَهُ, [inf. n. تَأْحِيْدٌ,] *He made it one; or called it one: as also وَحَدَهُ*. (TA in art. *وحد*.) You say, أَجَدِ 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.,] أَجِدْ أَحَدٌ [meaning that he should make the sign with one finger only]. (S.) And أَحَدُ اللَّهِ means *He declared God to be one; he declared, or professed, the unity of God*; as also وَحَدَهُ. (T and L in art. *وحد*.) — أَجِدُ الْعَشْرَةَ, (S, K,) inf. n. تَأْحِيْدٌ, (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. اتَّحَدَ: see art. *وحد*: and see what here next follows.

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