

(S, TA. [For *بذنيه*, Golius appears to have read *بذنيه*].)

4. *اعجله*, (S, Mgh, Mṣb, TA,) inf. n. *أعجال*; (TA;) and *تعجيله*, inf. n. *تعجيل*; (S, O, TA;) and *تعيجه*; (S;) and *استعجله*; (K, TA;) *He incited, excited, urged, instigated, induced, or made, him to haste, hasten, make haste, speed, or be quick*; (S, Mgh, Mṣb, K, TA;) and *commanded, or bade, him, to haste, &c.* (K.) One says, *أعجبتني فَعَجَلْتُ لَهُ* [*He incited me, &c., to haste, &c., and I hastened, &c., to him*]. (O, TA.) And it is said in the *Qur* [xiii. 7], *وَيَسْتَعْجِلُونَكَ* [And they incite thee to haste with that which is evil before that which is good]: and [in xxii. 46 and xxix. 53], *وَيَسْتَعْجِلُونَكَ* [And they incite thee to haste with the punishment]: (TA:) and *استعجل بنفسه* signifies *He hastened himself*. (MA.) — *اعجله* signifies also [*He incited him to haste, &c., by going before him*: and hence it is expl. as meaning also] *سبّقه* [i. e. *he preceded him, or it; he had, got, or took, precedence of him, or it; he was, or became, beforehand with him, or it; or he anticipated him, or it*]; as also *عجله*; and *استعجله*: (K:) or *استعجلته* signifies *I went before him, or preceded him*, (S, O, TA,) and so *incited him to haste*: (TA:) and *أعجلتم أمر ربكم*, in the *Qur* [vii. 149], means *أَسْبَقْتُمْ* [i. e. *Have ye anticipated the command of your Lord?*]: (S, O:) or *have ye left [the fulfilment of] the command of your Lord incomplete?* (Ksh, Bḍ;) *عجل* being made to imply, (Ksh,) or as though it were made to imply, (Bḍ,) the meaning of *سبّق*, wherefore it is made trans. like this latter verb; (Ksh, Bḍ;) the phrase meaning *أعجلتم أمر ربكم*, in the *Qur* [xx. 85, lit. *And what caused thee to hasten from thy party?*], means [virtually] *كَيْفَ سَبَقْتُمْ* [i. e. *how is it that thou camest before thy party?*]. (O.) — One says also, *اعجل الشيء* [*He did the thing hastily, or hurriedly, before its time*]. (O and K in art. *غرض*.) And *اعجله* [*He made it, or did it, hastily, or hurriedly, or he hurried it, before, or so as to prevent, its becoming mature*]. (S and K\* in art. *فطر*.) And *أعجلته عن استئلال سيفه* [i. e. *أعجلت به* [*I was quick, or beforehand, with him, and*] *I flurried him, so that he could not draw his sword*: whence the saying, *رأى صيدا فركب فرسه وأعجل* [*He saw an animal of the chase, and he mounted his horse, or mare, and was incited by haste so as to be prevented from taking his dart or his whip*]: and the saying, *هلاك المال*, meaning *منعه* [i. e. *The perishing of the cattle, or property, prevented, or precluded, him from paying it*], namely, the *زكاة* [or *poor-rate*]; which is an instance of the extension of the signification. (Mgh.) — *أعجلت* said of the pregnant, (O,) or of a she-camel, (K,) [as though for *ولدها*,] *She brought forth,*

(O,) or *cast*, (K,) *her offspring before its maturity*. (O, K.) — And *اعجل* said of palm-trees, (*نخل*), *They had ripe fruit before its full time*. (Mgh.) — And, said of a camel, *He leaped [up] when the rider had mounted him and had not yet become firmly seated upon him*. (TA.) [See *مُعْجَل*.]

5, as intrans.: see 1, first sentence. — Hence, *تَعَجَّلَ الحَرُّ* *The heat came speedily, or quickly*. (Mgh.) And *تَعَجَّلَ الثَّمَنُ* [*The price was, or became, given in ready money, or promptly, or quickly, or in advance*]. (Mṣb in art. *نض*.) — And *تَعَجَّلَ الشَّيْءُ* *The thing came before its time*. (W p. 83.) — *تَعَجَّلَ مِنَ الْكِرَاءِ كَذَا* (S, Mgh, O) *He took, or received, in ready money, or promptly, or quickly, [or in advance,] of the hire, such a sum*. (Mgh.) And *تَعَجَّلَ الْمَالُ* *He took, or received, promptly, or quickly, [or in advance,] the property*. (Mṣb.) — *تَعَجَّلْتُ الشَّيْءَ* *I constrained myself to do the thing in haste*. (Ḥam p. 28.) — And *تَعَجَّلْتُ حَرَاةَ خَرَجِ* *I constrained him to hasten [the payment of] his [tax called] خراج*. (TA.) — See also 4, first sentence. — And see 2, near the end.

10, as intrans.: see 1, first sentence. — *أَسْتَعْجَلْتُهُ* *I desired, or required, or demanded, his hastening, or speeding, or being quick*. (S, O.) And *استعجل الشيء* *He desired, or required, or demanded, the thing's being speedy, or quick, not waiting patiently until its time, or full time*. (Ḥam p. 665.) See also 4, in six places.

*عَجَل*: see *عَجَالَة*.

*عجل* *A calf the young one of the بَقَرَة*, (Aboo-Kheyreh, S, Mgh, O, Mṣb, K,) [both domestic and wild, which latter is a bovine antelope,] *from the time when his mother brings him forth (Aboo-Kheyreh, Mgh, TA) until a month old; (Aboo-Kheyreh, Mgh, Mṣb, TA) after which [accord. to some] he is called بَرَعَزٌ, when about two months old; and then he is called فَرَقْدٌ: (Aboo-Kheyreh, TA) or he is thus called while in the first year, then تَبِيْعٌ, (S and Sgh and K in art. *سلخ*), or, correctly, accord. to IB, he is called while in the first year عَجَلٌ and تَبِيْعٌ, (TA in that art.), then سَالِغٌ, then ثَنِيٌّ, then رِبَاعٌ, then سَدِيْسٌ, then سَالِغٌ and so on: (S and Sgh and K ibid.) the fem. is with ة: (Abu-l-Jarráḥ, S, O, Mṣb:) pl. of the masc. عَجَلَةٌ (Mgh, Mṣb) and عَجُولٌ (Mṣb, TA) and, of pauc., أَعْجَلَةٌ and أَعْجَالٌ; (IB, TA;) [and of the fem. عَجَلٌ;] but as to عَجَالٌ as a pl., [Mṣr says,] I have not heard it: (Mgh:) and عَجُولٌ signifies the same as عَجَلٌ; (S, Mgh, O, K;) fem. with ة; (TA;) and pl. عَجَائِلٌ. (S, Mgh, O, K.)*

*عَجَلٌ* and *عَجَلَةٌ*, both inf. ns. of *عَجَلَ* [q. v.], (Mgh, Mṣb,) are *Syn. with سُرْعَةٌ*; (K;) *contr. of سُرْعَةٌ*: (S, O:) the latter is expl. by Th as signifying the *seeking, and pursuing, or endeavouring after, a thing before its proper time, or season;*

and as proceeding from the desire of the soul; wherefore it is generally discommended in the *Kur-an*, so that it is said to be from the Devil (TA.) It is said in the *Kur* [xxi. 38], *خَلَقَ الْإِنْسَانَ مِنْ عَجَلٍ*, meaning, it is said, *Man is composed of haste*; (O;) so says Fr, and in like manner says Aboo-Is-hák; (T, TA;) to denote the excess of this attribute in him: (T, O, TA:) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, *haste is created from man*; (Mṣb, TA;) but IJ disapproves this explanation, and also another which will be mentioned in what follows. (TA.) — *عَجَلٌ* signifies also *Food that is hastily prepared, and brought, before the [meal called] غَدَاةٌ has become matured*. (TA.) [See also *عَجَالٌ*.] — Also *Clay, or earth*; *syn. طِينٌ*: (IAgr, O, K:) or *black mud, or black fetid mud*; *syn. حَمَاءٌ*: and *عَجَلَةٌ* has both of these meanings, i. e. *طِينٌ* and *حَمَاءٌ*: (O, K:) the former of these two significations of *عَجَلٌ* is said by AO to be of the dial. of Ḥimyer; and IAgr says that it is what is meant in the phrase in the *Kur* [xxi. 38] cited above; but Ibn-Arafah disapproves this; (O, TA;) and so does Az; and Er-Rághib says that some expl. it as meaning in this instance *stinking black mud*, but that their saying is nought. (TA.) — See also *عَجَلَةٌ*, in four places.

*عَجَلٌ*: see the next paragraph, in two places.

*عَجَلٌ* (S, O, Mṣb, K) and *عَاجِلٌ* (Mṣb, K) and *عَجَلٌ* (S, O, K) and *عَجُولٌ* (S, O) and *عَجِيلٌ* (K) and *عَجَلَانٌ* (S, Mgh, O, Mṣb, K) *Hasting, hastening, making haste, or speeding*; [thus more properly the first and second, and often the last; the rest generally signifying] *hasty, speedy, quick, or expeditious*: (S, Mgh, O, Mṣb, K:) pls., (K, TA,) all of *عَجَلَانٌ*, (TA,) *عَجَالِيٌّ* and *عَجَالِيٌّ* and *عَجَالِيٌّ*; (K, TA;) the first and last of which pls., as pls. of *عَجَلِيٌّ* [fem. of *عَجَلَانٌ*], are applied to women (S, O, TA) also: (TA:) *عَجَلٌ* has no broken pl., nor has *عَجِيلٌ*: (Sb, TA:) ISk says that, for the dim. of *عَجَلٌ*, they use *عَجَلَانٌ*, as formed from *عَجَلَانٌ*; though they also form it regularly, saying *عَجِيلٌ*; but the former is the better. (O, TA.)

*عَجَلَةٌ*: see *عَجَالَة*.

*عَجَلَةٌ* fem. of *عَجَلٌ* [q. v.]. (Abu-l-Jarráḥ, S, O, Mṣb.) — Also *A water-skin, or skin for water and for milk*; *syn. سَقَاءٌ*: (S, O, K:) pl. *عَجَلٌ* and *عَجَالٌ*. (S, O.) — And *A [water-wheel such as is called] ذَوْلَابٌ*: (IAgr, O, K: [see also *عَجَلَةٌ*:] pls. as above. (K.) — And *A species of plant, (S, O, K, TA,) which extends along the ground, (TA,) also called وَشِيحٌ* [q. v.]: (O, TA:) AHn says of the *وشيح*, on the authority of Aboo-Ziyád, *it grows, at first, from one root, then branches forth upon the surface of the earth, in innumerable branches, every branch having a knot, or joint, (كُغْبٌ), from which knot, or joint, grow other branches; it cleaves to the ground, not rising high; its leaves are like*