

come to pass.] = أَجَلُهُ, aor. ٠, (K,) inf. n. أَجَلٌ; (TA;) and أَجَلُهُ, (K,) inf. n. تَأْجِيلٌ; (TA;) and أَجَلُهُ, (K,) inf. n. مُؤَاجَلَةٌ; (TK;) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him. (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ They confined, restricted, &c., their cattle from the pasturage. (TA.) = أَجَلٌ عَلَيْهِمْ شَرًّا, (S, Mṣb,) or الشَّرُّ, (K,) aor. ٠ (S, Mṣb, K) and ٠, (S, K,) inf. n. أَجَلٌ, (S, Mṣb,) He committed against them evil, (S, Mṣb, K,) and drew it, or procured it, to them: (Mṣb:) and (S, in the K "or") he excited it, stirred it up, or provoked it, against them: (S, K:) or, accord. to AZ, أَجَلْتُ عَلَيْهِمْ, inf. n. as above, signifies I committed a crime against them: and AA says that أَجَلْتُ and جَرَرْتُ and جَرَرْتُ and جَلَبْتُ عَلَيْهِمْ have one and the same signification. (TA.) — And أَجَلٌ لِأَهْلِهِ, (Lh, K,) inf. n. as above, (TA.) He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family. (Lh, K.)

2. أَجَلُ الْأَجَلِ, (TA,) inf. n. تَأْجِيلٌ, (K, TA,) He defined the term, or period; (K, TA;) assigned, appointed, or specified, it. (TA.) It is said in the Kṣur [vi. 128], وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتُمْ لَنَا [And we have reached our term which Thou hast assigned, or appointed, for us;] meaning, the day of resurrection; (Bḍ, Jel;) or the term of death; or, as some say, the term of extreme old age. (TA.) And أَجَلْتُهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (Mṣb.) — أَجَلْنِي He granted me a delay, or postponement. (TA.) You say, أَجَلْنِي إِلَى مَدَّةٍ, (S, K, TA) I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period. (TA.) — See also 1.

3. أَجَلُهُ, inf. n. مُؤَاجَلَةٌ: see 1.

5. تَأْجَلُ i. q. اسْتَأْجَلُ; (K, TA;) i. e. He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him. (TA.) It is said in a trad. of Mek-hool, كُنَّا مَرَابِطِينَ بِالسَّاحِلِ فَتَأْجَلْنَا مَتَأْجَلًا [We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and] a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him, and that permission should be granted him to return to his family. (TA.)

10: see 2 and 5.

أَجَلٌ is originally the inf. n. of أَجَلٌ شَرًّا "he committed evil;" and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bḍ in v. 35:) one says, فَعَلْتَهُ مِنْ أَجَلِكَ, and مِنْ أَجَلِكَ, (S, K,) and أَجَلْتَهُ أَجَلَكَ, and أَجَلْتَهُ مِنْ أَجَلِكَ, (so in some copies of the K,) and مِنْ أَجَلِكَ, and مِنْ أَجَلِكَ, (K, [belonging to art. جَلُو, in which also they are mentioned,]) and مِنْ أَجَلِكَ, and مِنْ أَجَلِكَ, (so in some copies of the K and in the TA, [belonging to art. جَل,]) i. e. [I did it] مِنْ جَرَاكَ, Bk. I.

(S,) which means [originally] in consequence of thy committing it: (Bḍ ubi suprâ:) [and then, by extension of its application, as shown above, because of thee, or of thine act &c.; on thine account; for thy sake; as also لِأَجَلِكَ, which is more common in the present day:] or مِنْ جَلِكَ: (K:) and مِنْ أَجَلِهِ كَانَ كَذَا, i. e. بِسَبَبِهِ [Because of him, or it, it was thus, or such a thing was]. (Mṣb.) An instance of its occurrence without مِنْ [or ل] is presented by the saying of 'Adee Ibn-Zeyd,

أَجَلٌ أَنْ اللَّهَ قَدْ فَضَّلَكُمْ

[Because that God hath made you to have excellence, or hath preferred you]. (TA.)

فَعَلْتَهُ إِجْلِكَ, whence إِجْلِكَ مِنْ إِجْلِكَ, and إِجْلُ, see إِجْلُ, in two places.

أَجَلٌ, (S, Mughnee, K,) with the ل quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. أَجَلٌ as well as أَجَلٌ] like نَعْم [which is written نَعْم as well as نَعْم]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعْم; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. It is as thou sayest [in the first case; and yes, or yea, in the same, and in the other cases]; (K voce بَسَل;) therefore it occurs after such sayings as "Zeyd stood" and "did Zeyd stand?" and "beat thou Zeyd:" but El-Mâlaḳee restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Raḳee says, in the Expos. of the Kâfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Mâlik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعْم (S, Mughnee, K*) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نَعْم is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلٌ [Yes]; and it is better than نَعْم: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نَعْم; and it is better than أَجَل. (S.)

أَجَلٌ The term, or period, of a thing: (S, K:) its assigned, appointed, or specified, term or period: this is the primary signification: (TA:) or the term, or period, and time of falling due, of a thing: (Mṣb:) pl. أَجَالٌ. (Mṣb, K.) — Hence, The period of women's waiting, before they may marry again, after divorce: as in the Kṣur ii. 231

and 232. (TA.) — The period, or extremity of time, in which falls due a debt (K, TA) and the like. (TA.) You say, بَاعَهُ إِيَّاهُ إِلَى أَجَلٍ [He sold it to him for payment at an appointed period]: and سَلَّمَ الدَّرَاهِمَ فِي طَعَامٍ إِلَى أَجَلٍ [He delivered the money for wheat, or the like, to be given at an appointed period]. (Mṣb in art. كَلَا.) — The term, or period, of death; (K;) the time in which God has eternally decreed the end of life by slaughter or otherwise: or, as some say, the whole duration of life: and its end: a man's life being thus termed: and his death, by which it terminates: (Kull p. 17:) the assigned, or appointed, duration of the life of a man. (TA.) One says, دَنَا أَجَلُهُ, meaning His death drew near; originally, أَجَلُ الأَجَلِ the completion of the duration of life. (TA.) In the Kṣur vi. 128, (see 2, above,) the meaning is, The term of death: or, as some say, the term of extreme old age: (TA:) or the day of resurrection. (Bḍ, Jel.) The words of the Kṣur [vi. 2] ثُمَّ قَضَى أَجَلًا وَأَجَلٌ [Then He decreed a term,] the term of death, and [there is a term named with Him,] the term of the resurrection: or the period between the creation and death, and the period between death and the resurrection; for أَجَل is applied to the end of a space of time and to the whole thereof: (Bḍ:) or the meaning is, the period of sleep, and the period of death: (Bḍ, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bḍ:) or the period of remaining in this world, and the period of remaining in the world to come: or in both instances death is meant; [accidental, and natural;] for the أَجَل of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the أَجَل of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has not appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kṣur [xvi. 72 and] xxii. 5. (TA.) — Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kṣur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدْ أَقْتَرَبَ أَجَلُهُمْ [And that, may be, their destruction shall have drawn near]. (TA.)

أَجَلٌ: see أَجَلٌ.

أَجَلٌ: see أَجَلٌ.

أَجَلٌ Having a delay, or postponement, granted to him, to a certain time; i. q. إِلَى وَقْتٍ. (Lth.) — See also أَجَلٌ.

أَجَلٌ Delayed; postponed; kept back; syn. مُتَأَخَّرٌ; [but in some copies of the K, for أَجَلٌ, we find أَجَلٌ]; as also أَجَلٌ, of which the pl. is أَجَالٌ: (K:) and therefore, (TA,) not present; future; to come; contr. of عَاجِلٌ: (S, Mṣb, TA.)