

أَقَطُ [the preparation of curd called] (TA:) it is a post-classical word: (K:) [J says,] I think it to be post-classical: (S:) it is of the dial. of Syria. (TA.)

عَجَاجٌ *Dust*: (S, A, O, K:) or *dust raised by the wind*: (TA:) and *smoke*: (S, A, O, K:) **عَجَاجَةٌ** is a more special term [signifying a *portion, or cloud, of dust*: and of *smoke*]: (S, O:) and this latter signifies [also] a *dust that buries in it everything*; as also **هَجَاجَةٌ**. (TA.) — Also *Low, vile, base, mean, or ignoble, people*; (Sh, O, K, TA;) *lacking intellect, or understanding*; (Sh, O;) *in whom is no good*: [a coll. gen. n.; for] **عَجَاجَةٌ** signifies *one of such persons* [as is indicated in the O]. (TA.) And, applied to a single person, *Foolish; stupid; unsound, or deficient, in intellect, or understanding*. (K.)

عَجَاجَةٌ: see the next preceding paragraph, first sentence. [Hence,] one says, **فُلَانٌ يُلْفُ عَجَاجَتَهُ** [Such a one folds his cloud of dust], meaning, *makes a hostile, or predatory, incursion, or attack, upon the sons of such a one*. (S, O, K.) And **لَبَدَ عَجَاجَتَهُ** (O, K) *He laid, or allayed, his [cloud of dust]*, (O,) meaning *he desisted from that in which he was engaged*. (O, K.) — Also *Many great camels*: (S, O, K:) so accord. to Fr, (S, O,) as mentioned by A'Obeyd: (S:) but Sh says, I know not the word in this sense. (TA.) — See also the next preceding paragraph, second sentence.

عَجَاجٌ *Vociferous, clamorous, sounding much, or noisy*; an epithet applied to anything that has a voice, or sound, or noise, (S, O, K,) as a bow and the wind [&c.]; (S, O;) as also **عَجَاجٌ**, (K,) this latter mentioned by Lh as applied in this sense to a man: (S:) and the former, applied to a stallion [camel], *vociferous, or noisy, in his braying*: and, applied to a river, *sounding*: (S, O:) or, thus applied, *containing much water*; as though it vociferated by reason of the abundance thereof and of the sound of its copious pouring. (IDrd, TA.) [See a tropical ex. of it voce **تَجَاجٌ**.] — **يَوْمَ عَجَاجٍ** and **مُعِجٌ** *A day of violent wind that raises the dust*. (S, O, K.)

عَاجٌ, (S, K,) or **عَاجٌ**, (L,) *A cry by which a she-camel is chidden*. (S, L, K.) [But the former belongs to art. **عَوَجٌ**, q. v.]

عَاجٌ [part. n. of 1], applied to a road, [app. because a crowded road is usually noisy,] means *Full*. (S, O, K.) [Compare **عَجَاجٌ** applied to a river.]

عَجَاجٌ: see **عَجَاجٌ**. — Also, applied to a horse, *Generous, or excellent, and advanced in age*: (O, K:) or, accord. to IF, *that runs vehemently*. (O.)

مُعِجٌ: see **عَجَاجٌ**, last sentence.

رِيحٌ مِعْجَاجٌ *A wind that raises the dust*: (IAar, TA:) [the pl. **مِعْجَاجِيحٌ** (S, O, K) signifies the *contr. of مِهَاجِينٌ*. (S, O.)

عَجِبَ (S, O, Mṣb, K,) [and **لَهُ**, as shown by what follows,] aor. **عَجَبَ**, inf. n. **عَجِبٌ**; (Mṣb, TA;) and **تَعَجَّبَ**, and **اِسْتَعْجَبَ** **مِنْهُ**, (S, O, Mṣb, K,) which two are syn. each with the other, (S, O, K,) and with the first also; (S, K;) all signify *He wondered at it*; i. e. *he deemed it strange, extraordinary, or improbable, said of a thing occurring, or presenting itself, to him*; (K, TA;) *on account of his being little accustomed to it*: (TA:) or the first signifies [as above, i. e.] *he deemed it strange, extraordinary, or improbable*: and **تَعَجَّبَ** is of two kinds; one is [the *wondering*] at a thing which one commends, and it means the *accounting* (a thing) *good or goodly, or approving* [it], and *expressing one's approval* of a thing; and the other is at a thing that one dislikes, and it means the *deeming* [a thing] *strange, extraordinary, or improbable, and discommending* [it]: (Mṣb:) or, accord. to some of the grammarians, it signifies the *mind's becoming affected, or acted upon, by some excessive quality* in the thing by which it is so affected; [so that it may be rendered the *becoming affected with wonder*]; as when one says **مَا أَشْجَعَهُ** [“how courageous is he!”] and **أَسْمِعُ بِهِمْ وَأَبْصُرُ** [“how clearly shall they hear! and how clearly shall they see!”]: (Mṣb, MF, TA:) or it is [the *wondering*] at a thing of which the cause, or reason, is hidden, and not known: or it is when one sees a thing that pleases him, and thinks that he has not seen the like of it: (L, TA:) [therefore **تَعَجَّبَ مِنْهُ** may be rendered *he wondered at it, and he admired it*:] accord. to some, it peculiarly relates to what is deemed good or goodly, or approved; [though this is inconsistent with the application of the grammatical term **فِعْلُ التَّعَجُّبِ** the verb of *wonder*;] and the subst. derived from it is **عَجِبٌ**: and **اِسْتَعْجَبَ** relates to what is good or goodly or approved, and to what is otherwise; and the subst. is **عَجِبٌ** [which is also the inf. n. of **عَجِبَ**]: or accord. to the A and L, **اِسْتَعْجَبَ** signifies *he wondered at a thing intensely*; or *became affected with intense wonder*. (TA.) — [**عَجَبًا لِهَذَا**, a phrase of common occurrence, (mentioned in the K voce **وَيْبٌ**, &c.), is for **أَعْجَبْتُ عَجَبًا لِهَذَا** *I wonder greatly, lit. with wondering, at this*. See also an ex. voce **عَجِبَ**, last sentence but two.] — Of the words in the Kur xxxvii. 12, there are two readings, **بَلْ عَجِبْتُمْ وَيَسْخَرُونَ** and **عَجِبْتُمْ وَيَسْخَرُونَ**: accord. to the former, the meaning is, *Nay, thou wonderest at their conduct, or deemest it extraordinary, [O Moḥammad,] and they mock*: respecting the latter reading, [which may be rendered *Nay, I wonder, &c.*] it is observed that **عَجِبَ** when attributed to God has a meaning different from that which it has when attributed to men: IAth says that, when attributed to God, it is used in a tropical manner, as the causes of things are not hidden from Him: or, accord. to IAmb, the verb here means *I have recompensed them for their wondering at the truth, or their deeming it strange or improbable*: and in like

manner it is said [in the Kur viii. 30], **يَمْكُرُونَ وَيَمْكُرُ اللَّهُ** [lit. “They plot and God plotteth”], meaning, “God recompenseth them for their plotting.” (L, TA.) — It is also said that **عَجِبَ** when attributed to God [sometimes] means *The being well pleased, content, or satisfied*. (K, TA.) The saying, in a trad., **عَجِبَ رَبُّكَ مِنْ قَوْمٍ يُقَادُونَ** means *Thy Lord wonders at a people who will be led to Paradise in chains* [because of their deeming themselves unworthy thereof]; the verb **عَجِبَ** being here used in a tropical sense: or the meaning is, *thy Lord is well pleased with, and will reward, a people &c.*: and there are other trads. of the same kind. (L, TA.) — **عَجِبَ إِلَيْهِ** means *He loved, or liked, him, or it*. (L, TA.) [See a verse cited voce **عَجِبَ**; from which it seems to signify lit. *He, or it, was an object of love to him.*] — **عَجِبْتُ**, inf. n. **عَجِبٌ**; and **عَجِبْتُ**; said of a she-camel, *She was, or became, such as is termed عَجَبًا*. (TA.)

2. **عَجِبَهُ**, inf. n. **تَعَجَّبَ**, *He caused him to wonder*, (S, O, K, TA,) **بِالشَّيْءِ** [by the thing]. (TA. [See also 4.])

4. **أَعْجَبَهُ** *It* (a thing, or an affair, or event, TA) *induced, or excited, him to wonder*. (K, TA. [See also 2.]) In the following saying of Ibn-Keys-er-Ruḳeyyāt,

* **رَأَتْ فِي الرَّأْسِ مِثْقَالَ شَيْبَةٍ لَسْتُ أَعِيبُهَا**
* **فَقَالَتْ لِي أَبْنُ قَيْسٍ ذَا وَبَعْضُ الشَّيْبِ يُعْجِبُهَا**

the meaning is, [She saw upon my head some hoariness, which I did not hide; and she said to me, “Is this Ibn-Keys?” somewhat of hoariness] causing her to have wonder. (TA.) — And *It* (a thing, or an affair, or event, TA) *induced in him wonder, or admiration, and pleasure, or joy*: (K:) or *it excited his admiration, or approval*: (Mṣb:) or *it pleased, or rejoiced, him*. (TA.) You say, **أَعْجَبَنِي هَذَا الشَّيْءُ لِحُسْنِهِ** [This thing has excited my admiration, or approval, or has pleased me, for its goodness, or goodliness, or beauty]. (S, O.) And **أَعْجَبَنِي حُسْنُهُ** [Its goodness, or goodliness, or beauty, excited my admiration, &c.]. (Mṣb.) — And **أَعْجَبَ بِهِ** *He was excited to wonder, or admiration, and pleasure, or joy, by it; he admired it, and was pleased with it, or rejoiced by it*. (K.) You say, **أَعْجَبَ بِنَفْسِهِ**, (S, O, Mṣb,) inf. n. **أَعْجَابٌ**, [which is often used as syn. with **عَجِبَ**, the corresponding subst.,] (O,) [He admired himself, (lit. was excited to admiration by himself,) was pleased with himself, or was self-conceited, or vain; or] he *exalted, and magnified, himself; was haughty, and proud*. (Mṣb.) — [**مَا أَعْجَبَهُ مَا أَعْجَبَهُ** generally signifies *How wonderful is it!*] — **مَا أَعْجَبَهُ بِرَأْيِهِ** [How greatly does he admire his opinion or judgment! or how greatly is he pleased with it! or how conceited, or vain, or proud, is he of it!] is anomalous [in two respects], (S, O, K,) not to be taken as an example to be imitated; (S, O;)