

† [He made a rustling sound in going along, like that of the ostrich]. (A.) And أُجَّج, aor. 2, [so in the TA,] inf. n. أُجِج, † It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And أُجِج signifies also † The sounding of water in pouring forth. (TA.) — أُجَّج, (S, K,) aor. 2, (S, L,) inf. n. أُجِج, (S, K,) It (water) was, or became, such as is termed أُجِج. (S, L, K.) — أُجَّج He rendered it (namely water) such as is termed أُجِج. (K.)

2. أُجَّج النَّارِ, (S, A, K,) inf. n. أُجِج, (K,) He made the fire to [burn, burn up, burn brightly or fiercely, (see 1,)] blaze, or flame, or blaze or flame fiercely. (S, A, K.) — [Hence,] أُجَّج أُجَّج + He kindled evil, or mischief, among them. (TA.)

5: see 1. — Hence أُجَّج also signifies It gave light; shone; or shone brightly. (TA, from a trad.) — See also 8, where a contracted form of this verb is mentioned.

8: see 1. — [Hence,] ائْتَجَّ النَّهَارُ [written with the disjunctive alif ائْتَجَّ] The day was, or became, intensely hot, or fiercely burning; (S, K;) as also أُجَّج and أُجَّج. (K.)

أَجَّة Intensity of heat, and its fierce burning; (S, K;) as also أُجِج [inf. n. of 1], and أُجَّج, and ائْتَجَّج [inf. n. of 8]: pl. أُجَّج. (S.) You say, جَاءَتْ أَجَّة الصَّيْفِ The intense heat, or fierce burning, of summer came. (TA.) — The sound of fire; as also أُجِج. (ISd, TA.) — † The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, أُجَّج الظَّلِيمِ [explained above: see 1]. (A.) — † Confusion: (S, K;) or, as also أُجِج, the confusion arising from the talking of a people, and the sound, or noise, of their walking or passing along. (L.) You say, الْقَوْمُ فِي أَجَّة القَوْمِ are in a state of confusion [&c.]. (S.)

أَجَّج: see أَجَّة.

أَجَّج Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] مَاءُ أَجَّج, (S, A, K, &c.) and أُجَّج, (Msb,) Water that burns by its saltness: (A:) or salt water: or bitter water: (TA:) or salt, bitter water: (S, K:) or very salt water: (LAb:) or bitter and very salt water: (Msb:) or very salt water, that burns by reason of its saltness: or very bitter water: or water very salt and bitter, like the water of the sea: (TA:) or water of which no use is made for drinking, or for watering seed-produce, or for other purposes: (El-Ḥasan:) or very hot water: (TA:) the pl. is the same [as the sing.; or أَجَّج is also used as a quasi-pl. n.]. (TA.)

أَجَّج: see أَجَّج.

أَجَّج Giving light; shining; or shining brightly. (AA, S, K.)

أَجَّة inf. n. of 1, which see: and see also أَجَّج, in three places.

أَجَّج [A vehemently hot, or fiercely-burning, summer-midday]. (A.)

أَجَّج; fem. with ة: see الأَوَّج, below.

أَجَّج: see يَأْجُج, below.

السَّائِمُ الأَوَّج [The fiercely-burning hot winds; the latter word being pl. of أَجَّة, fem. of أَجَّج, which is the act. part. n. of أَجَّج;] is used by poetic licence for الأَوَّج. (TA.)

أَجَّج inf. n. of 8, which see: and see also أَجَّة.

أَجَّج: see what follows.

أَجَّج One who walks quickly, and runs, in this and that manner. (K, TA.) — أَجَّج and أَجَّج (S, Msb, K,) imperfectly decl., (S,) [Gog and Magog;] two tribes of God's creatures; (TA;) or two great nations; (Msb;) or two tribes of the children of Japheth the son of Noah: or, as some say, the former, of the Turks; and the latter, of the Jeel [meaning Jeel-Jeelán, said in the TA in art. جِيل, on the authority of ISd, to be a people beyond the Deylem; and on the authority of Az, to be believers in a plurality of gods; (the Geli and Gelæ of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;): (Bd in xviii. 93:) [said by the Arabs to be Scythians of the furthest East; particularly those on the north of the Chinese: (Golius:) or, as some say, the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe: (Freytag:)] said in a trad., (TA,) on the authority of I'Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA:) or أَجَّج is the name of the males, and أَجَّج is that of the females: (Msb:) he who pronounces them thus, and makes the أ a radical letter, says that the former is of the measure يَفْعُول, and the latter of the measure مَفْعُول; as though from أَجَّج النَّارِ; (Akh, S, Msb;*) or from مَاءُ أَجَّج; (TA;) or from أَجَّج said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprâ:) he who pronounces them without ة, making the ا in each an augmentative letter, says that the former is from يَجَّجْتُ, and the latter from مَجَّجْتُ: (Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Msb, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprâ;) and if so, the ا in them is similar to that in مَارُوت and هَارُوت and دَاوُود and the like; and the ة, anomalous, as that in عَائِر and the like; and their measure is فاعُول. (Msb.) Ru-beh used to read أَجَّج and أَجَّج [in the CK أَجَّج]; and Aboo-Mo'adh, أَجَّج. (K.)

اجر

1. أَجَّرَهُ, aor. 2 and 3, (S, Mgh, Msb, K,) which latter form of the aor., though known to most of

the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. أَجَّرَ; (S, Msb;) and أَجَّرَهُ, (S, Mgh, Msb, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form أَفْعَل, not فاعَل, as IK†† by evident inadvertence makes it to be by saying that its aor. is يَأْجِرُ, (TA,) inf. n. إِجَارَ; (S;) He (God, S, A, Mgh, Msb, and a man, Mgh) recompensed, compensated, or rewarded, him, (S, A, Mgh, Msb, K,) أَفْعَلٌ عَلَى مَا فَعَلَ for what he had done. (A.) [See أَجَّر, below.] أَجَّرَ فُلَانٌ خِمْسَةَ مَنْ وَدَّه [Such a one became entitled to a reward for five of his children, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (S,) and أَجَّرَ وَدَّه, (A,) and أَجَّرَ فِي أَوْلَادِهِ, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) — أَجَّرَهُ, (K,) aor. 2, (S,) [He served him for hire, pay, or wages;] he became his hired man, or hireling. (S, K.) So in the Kur xxviii. 27. (TA.) — أَجَّرَهُ, aor. 2, (L, Msb, K,) and 3, (Msb, K,) inf. n. إِجَّرَ, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L, Msb, K;) as also أَجَّرَهُ, inf. n. إِجَارَ; ('Eyn, Mgh, Msb, K;) and أَجَّرَهُ, inf. n. مَوَّجَّرَ: (K:) all these are good forms of speech, used by the Arabs: (L:) or أَجَّرَهُ having for its inf. n. مَوَّجَّرَ signifies he appointed him (namely another man) hire, pay, or wages, for his work; (Mj, Mgh;) or he engaged with him to give him hire, pay, or wages; (A, Mgh, Msb;) and can have only one objective complement: whereas, أَجَّرَ when it is of the measure أَفْعَل it is doubly trans.; (Mgh, Msb;) so that one says, أَجَّرَنِي مَمْلُوكَهُ He let me his slave on hire. (Mgh.) One also says, أَجَّرَ الدَّارَ, aor. 2 and 3, inf. n. إِجَّرَ, He let the house on hire; and so أَجَّرَ الدَّارَ, [inf. n. إِجَارَ:] (Msb, TA:) and أَجَّرَهُ الدَّارَ, [inf. n. إِجَارَ,] He let to him the house on hire: (S, A, Mgh, Msb:) the latter verb being of the measure أَفْعَل, not of the measure فاعَل: (A, Mgh, Msb:) and the vulgar say, وَاجَّرَ, (S:) some, however, say, أَجَّرْتُ الدَّارَ, inf. n. مَوَّجَّرَ, making the verb of the measure فاعَل: (Msb, TA:) some also say, أَجَّرْتُ الدَّارَ زَيْدًا, [I let the house to Zeyd], inverting the order of the words: (Msb, TA:) and the lawyers say, أَجَّرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بَعْتُ زَيْدًا مِنْ زَيْدٍ الدَّارَ means the same as بَعْتُ زَيْدًا الدَّارَ]. (Msb: [but in the Mgh, the like of this is said to be vulgar.])

3. أَجَّرَ, inf. n. مَوَّجَّرَ: see 1, latter half, in three places: and see 10. One says also, of a woman, (K,) or a whorish female slave, (TA,) أَجَّرْتُ, [of the measure فاعَلْتُ, not أَفْعَلْتُ, (see مَوَّجَّر, below,)] meaning She prostituted herself for hire. (K.)

4. أَجَّرَ, inf. n. إِجَارَ: see 1, first sentence: — and see the latter half of the same paragraph, in seven places.

8. ائْتَجَّرَ [written with the disjunctive alif ائْتَجَّرَ] He gave alms, seeking thereby to obtain a reward