

[from God]: (L, K*) and *He gave it as alms, seeking thereby a reward.* (L.) *آتَجَرَ* for *آتَجَرَ* is not allowable, because *ء* cannot be incorporated into *ت*: [or, accord. to some, this is allowable, as in *آتَزَرَ* for *آتَزَرَ*, and *آتَمَنَ* for *آتَمَنَ*, &c.:] Hr allows it; and cites an ex. in a trad.; but I Ath says that the proper reading in this instance is *يَأْتَجِرُ*, not *يَتَجِرُ*; or, if the latter be allowed, it is from *التَّجَارَةُ*, not from *الأَجْرُ*. (L.) — *الْأَجْرُ عَلَيْهِ بِكَذَا* [in which the radical *ء* is changed into *و* because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written *يَأْتَجِرُ*), *He was hired to do it for such a sum or thing,* (see *مُؤْتَجِرٌ*, below,)] is from *الأَجْرَةُ*. (S, L.)

10. *استأجره*, (S, K,) and *أجره*, (K,) [the latter of the measure *فَاعِلٌ*, as has been clearly shown above, from the A and Mgh and Mṣb,] *He hired him; took him as a hired man, or hireling.* (S, K, TA.) You say also, *استأجر الدار* [*He hired the house; took it on hire*]. (A, Mgh.)

أَجْرٌ A recompense, compensation, or reward, (S, K, &c.,) for what one has done; (K;) i. q. *ثَوَابٌ*; (S;) as also *أَجْرَةٌ* and *أَجْرَةٌ* and *أَجْرَةٌ*, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and *أَجْرَةٌ*: (TA:) or, as some say, there is a distinction between *أَجْرٌ* and *ثَوَابٌ*: El-'Eyn says, in the Expos. of El-Bukhāree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed *ثَوَابٌ*; and what is obtained by supererogatory acts of religion, *أَجْرٌ*; for *ثَوَابٌ* is properly a substitute for a thing itself; and *أَجْرٌ*, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that *أَجْرٌ* signifies a recompense, or reward, from God to a man, for righteous conduct; (MF;) and *أَجْرَةٌ*, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF;) and hence *الأَجِيرُ*; (MF;) and *أَجْرَةٌ* also has this latter signification, (Mgh, TA,) and is syn. with *كِرَاءٌ*; (S, Mgh, K;) [signifying likewise *rent* for a house, and *the like*;] but *أَجْرٌ* is used [sometimes] in the sense of *أَجْرَةٌ* and in that of *أَجْرَةٌ*: (Mṣb:) the pl. of *أَجْرٌ* is *أَجْرٌ* (Mṣb, K) and *أَجَارٌ*; (K;) but the latter form was unknown to MF: (TA:) the pl. of *أَجْرَةٌ* is *أَجْرٌ* and *أَجْرَاتٌ* and *أَجْرَاتٌ*. (Mṣb.) [One says, *أَجْرَكَ عَلَى اللَّهِ* *Thy recompense is due from God.* And, to console a person for the death of a relation or friend, *عَظَّمَ اللَّهُ أَجْرَكَ*, *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression *أَجْرٌ كَرِيمٌ* in the Kṣur xxxvi. 10 is said to be meant *Paradise*. (TA.) — † A dowry, or nuptial gift; a gift that is given to, or for, a bride: (K:) pl. *أَجْرٌ*: so in the Kṣur xxxiii. 49 [&c.]. (TA.) — † Praise; good fame. (K.) So, as some say, in the Kṣur xxix. 26. (TA.)

أَجْرٌ and *أَجْرٌ*: see *أَجْرٌ*.

أَجْرَةٌ: see *أَجْرٌ*, in three places.

أَجْرِيَّةٌ and *أَجْرِيَّةٌ*: see *أَجْرِيَّةٌ*.

أَجْرٌ: see *أَجْرٌ*.

أَجِيرٌ (S, K, &c.) A hired man; a hireling: (L:) or of the measure *فَاعِلٌ* in the sense of the measure *مُفَاعَلٌ*, i. e. a man with whom one has engaged to give him hire, pay, or wages: (Mgh, Mṣb:*) pl. *أَجْرَاءٌ*. (L, Mṣb.)

أَجْرَةٌ and *أَجَارَةٌ* and *أَجَارَةٌ*: see *أَجْرٌ*, in four places. — *أَجَارَةٌ* also signifies The giving of usufructs for a compensation. (Mgh.) — And Land which its owners have let to him who will build upon it: so explained by the lawyers. (Mgh.)

أَجَارٌ (S, M, I Ath, Mgh, K) and *أَجَارَةٌ* (M) and *أَجَارٌ* (Mgh, K) The flat top, or roof, of a house, (S, M, I Ath, Mgh, K,) that has not around it anything to prevent a person's falling from it: (M, I Ath:) of the dial. of the people of Syria and of El-Hijáz: (S:) pl. [of the first and second] *أَجَارِيَّةٌ* and *أَجَارِيَّةٌ*; (A'Obeyd, S, K;) and [of the third] *أَجَارِيَّةٌ*. (Mgh, K.)

أَجَارَةٌ: see *أَجَارٌ*.

أَجْرِيَّةٌ (ISK, K) and *أَجْرِيَّةٌ* and *أَجْرِيَّةٌ* (S in art. *هَجْرٌ*) A custom; a habit. (ISK, K, and S ubi supr.) The hemzeh is said to be a substitute for *ه* [in *هَجْرِيَّةٌ* &c.] (TA.) You say, *مَا زَالَ أَجْرِيَّةٌ* That ceased not to be his custom, or habit. (ISK.)

أَجْرٌ and *أَجْرٌ* and *أَجْرٌ*, and the pls. *أَجْرُونَ* and *أَجْرُونَ*: see what next follows.

أَجْرٌ (S, Mgh, Mṣb, K) and *أَجْرٌ* (AA, Ks, K) and *أَجْرٌ* (S, K) and *أَجْرٌ* and *أَجْرٌ* (K) and *أَجْرٌ* (as in some copies of the K) and *أَجْرٌ*, (as in some copies of the K and in the TA,) or *أَجْرٌ*, (as in other copies of the K,) and *أَجْرٌ* [to which is erroneously added in the CK *أَجْرَةٌ*] and [the pls.] *أَجْرُونَ* and *أَجْرُونَ* (K) are syn., (S, K,) of Persian origin, (S,) [from *أَكُورٌ* or *أَكُورٌ*,] arabicized, (S, Mgh, K,) signifying *Baked bricks*; (Mṣb;) *baked clay*, (Mgh, L,) with which one builds: (S, L:) *أَجْرٌ* and *أَجْرٌ* and *أَجْرٌ* [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with *و* and *ن*,] and their sings. [or rather ns. un.] are with *ة*, i. e. *أَجْرَةٌ* &c. (L.)

أَجْرٌ: see *أَجْرٌ*.

أَجَارٌ: see *أَجَارٌ*.

مُؤَجَّرٌ [A slave, or] a house, let on hire; (Akh, T, Mṣb;) as also *مُؤَجَّرٌ*; (L;) and some say, *مُؤَجَّرٌ*. (Akh, Mṣb.)

One who lets on hire [a slave, or] a house: one should not say *مُؤَجَّرٌ*; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of *أَجْرَتٌ*, given above: or, accord. to some, it is allowable when it relates to a house: (see *أَجْرَةٌ*): it seems to be disallowed only when used absolutely]. (A, Mgh.)

مُؤَجَّرٌ: } see *مُؤَجَّرٌ*.
مُؤَجَّرٌ: }

مُؤَجَّرٌ: see *مُؤَجَّرٌ*.

مُؤْتَجِرٌ [part. n. of *أَتَجَرَ*]. Moḥammad Ibn-Bishr El-Khārijee, not [as is said in the S] Abou-Dahbal, says, (L,)

يَا لَيْتَ أَنِّي بِأَثْوَابِي وَرَاحَتِي
عَبْدٌ لِأَهْلِكَ هَذَا الشَّهْرَ مُؤْتَجِرٌ

[O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L.) i. e., *مَعَ أَثْوَابِي*. (S.)

أَجْرٌ: see *أَجْرٌ*.

اجص

إِجَاصٌ [The plum;] a certain fruit, (K, TA,) of the description termed *فَاكِهَةٌ*, (TA,) well known; (Mṣb, K;) cold and moist; or, as some say, of moderate temperature; (TA;) which facilitates the flow of the yellow bile; (K;) i. e., its juice, or water, does so, when drunk with sugar-candy (*طَبْرُزْدٌ*) and manna (*تَرْتَجِيمِينَ*) added to it; (TA;) and allays thirst, and heat of the heart; (K;) but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary *سِنْتَجِيمِينَ* [or oxymel]: it is of several kinds: (TA:) [the most common is the Damascus, or Damascene, plum:] the best is (K, TA) the Armenian, (TA,) that which is sweet and large: (K, TA:) the sour, or acid, is less laxative, and more cold: (TA:) the n. un. is with *ة*: (S, Mṣb, K:) you should not say *إِنْجَاصٌ*; (Yaaḥkoob, S, K;) or this is a word of weak authority, (K, TA,) and you say *إِجَاصٌ* and *إِنْجَاصٌ* like as one says *إِنْجَارٌ* and *إِنْجَارٌ*: (TA:) in the dial. of the Syrians, the *إِجَاصٌ* [or *إِنْجَاصٌ* or *إِنْجَاصٌ* accord. to common modern usage among them] is the [pear which they formerly called] *مِشِيَشٌ* and [which others call] *كُثْمَرِيٌّ*: (K:) it is of the growth of the country of the Arabs: (AHn:) *إِجَاصٌ* is an adventitious word, (S, K,) or arabicized, (Mṣb,) because *ج* and *ص* do not both occur in any Arabic word: (S, Mṣb, K:) or, accord. to Az, they do so occur; as, for instance, in *جَصَصٌ*, and in *صَجٌ*. (TA.)

اجل

1. *أَجَلٌ*, aor. *ء*, (Mṣb, K,) inf. n. *أَجَلٌ*, (Mṣb,) It (a thing, Mṣb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) was, or became, delayed, postponed, kept back; [and therefore, future:] syn. *تَأَخَّرَ*; (K;) and *أَجَلٌ*, aor. *ء*, inf. n. *أَجُولٌ*, signifies the same. (Mṣb.) [See *أَجَلٌ* and *أَجَلٌ*. The primary signification seems to be, *It had a term, or period, appointed for it, at which it should fall due, or*