

[from God]: (L, K*) and *He gave it as alms, seeking thereby a reward.* (L.) *اَتَجَرَ* for *اَتَجَرَ* is not allowable, because *ا* cannot be incorporated into *ت*: [or, accord. to some, this is allowable, as in *اَتَزَرَ* for *اَتَزَرَ*, and *اَتَمَنَ* for *اَتَمَنَ*, &c.:] Hr allows it; and cites an ex. in a trad.; but IATH 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.) — *اَوْتَجِرُ عَلَيْهِ بِكَذَا* [in which the radical *ا* 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 *اَيَتَجِرُ*), *He was hired to do it for such a sum or thing,* (see *مُؤْتَجِرٌ*, below,)] is from *الأَجْرَةُ*. (S, L.)

10. *استأجره*. (S, K, K*) and *أجره*. (K, K*) [the latter of the measure *فَاعَلَ*, 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. *أَجْرَةٌ*; (S;) as also *أَجَارَةٌ* 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 *أَجْرَةٌ*: El-'Eynee says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed *أَجْرٌ*; and what is obtained by supererogatory acts of religion, and for *أَجْرٌ* 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 *الأَجْرِيُّ*; (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.

أَجْرِيَّ and *أَجْرِيَّ*: see *أَجْرِيَّ*.

أَجْرٌ: see *أَجْرٌ*.

أَجِيرٌ (S, K, &c.) A hired man; a hireling: (L:) or of the measure *فَعِيلٌ* 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.)

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

أَجَارٌ: see *أَجَارَةٌ*.

أَجْرِيَّ (S, K) and *أَجْرِيَّ* and *أَجْرِيَّ* (S in art. *هَجَرَ*) A custom; a habit. (ISk, K, and S ubi supra.) The hemzeh is said to be a substitute for *ه* [in *هَجْرِيَّ* &c.] (TA.) You say, *مَا زَالَ أَجْرِيَّ* *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 *أَكْرُ* or *أَكْرُ*] 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*.

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

أَجْرٌ One who lets on hire [a slave, or] a house: one should not say *أَجْرٌ*; 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 *أَجْرَتْ*, 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.)

أَجْرٌ: see *أَجْرٌ*.

أَجْرٌ: see *أَجْرٌ*.

أَجْرٌ: see *أَجْرٌ*.

أَجْرٌ [part. n. of *أَجَرَ*]. Moḥammad Ibn-Bishr El-Kháríjee, not [as is said in the S] Aboo-Dahbal, says, (L,)

يَا لَيْتَ أَنِّي بِأَثْوَابِي وَرَأْحَتِي
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

أَجَاصٌ [The plum;] a certain fruit, (K, TA,) of the description termed *فَاكِيَّة*, (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 (*طَبْرَزْدٌ*) and manna (*تَرَنْجِبِينٌ*) 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 *بَكَنْجِبِينٌ* [or *oxymel*]: it is of several kinds: (TA:) [the most common is the *Damasc*, 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 *أَجَاصٌ*; (Yaḳkoob, S, K;) or this is a word of weak authority, (K, TA,) and you say *أَجَاصٌ* and *أَجَاصٌ* like as one says *أَجَارٌ* and *أَجَارٌ*: (TA:) in the dial. of the Syrians, the *أَجَاصٌ* [or *أَجَاصٌ* or *أَجَاصٌ* accord. to common modern usage among them] is the [pear which they formerly called] *مُشِيَشٌ* and [which others call] *كُثْرِيَّ*: (K:) it is of the growth of the country of the Arabs: (AHn:) *أَجَاصٌ* 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. *أَجَلٌ*, (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. *أَجَلٌ*, inf. n. *أَجَلٌ*, 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*