



The tenth letter of the alphabet: called رَاءُ and رَا: pl. [of the former] رَأَاتُ and [of the latter] رَأَوَاتُ. (TA in باب الالف اللينة.) It is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُقِيّ, which are ر and ل and ن, [also termed ذَوَلِقِيَّةٌ, or pronounced with the extremity of the tongue, and ب and ف and م, which are also termed شَفِيَّةٌ, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حِمَارُ الشُّعْرَاءِ ["the ass of the poets"]. (TA in باب الالف اللينة.) ر is substituted for ل, in نَشْرَةٌ for نَشْرَةٌ, and in رَعَلٌ for رَجَلٌ, and in رَجْرٌ and رَجْرٌ and رَجْرٌ; and this substitution is a peculiarity of the dial. of Keys; wherefore some assert that the ر in these cases is an original radical letter. (MF.) = [As a numeral, it denotes Two hundred.]

ر is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رَأَى.)

رَا

رَا and رَاءُ: see the preceding paragraph, and arts. رَوَا and رَى. رَا is also said by some for رَأَى [q. v.]. (M in art. رَأَى.)

رَا

R. Q. 1. رَأَا السَّرَابَ, (Sgh, and so in a copy of the S,) or السَّحَابَ, (M, and so in a copy of the S,) or both, (K,) The mirage, or the clouds, or both, shone, or glistened. (S, M, Sgh, K.) — [Hence, probably,] رَأَاتُ عَيْنَاهُ [app. meaning His eyes glanced] is said when one turns his eyes: (AZ, S:) or رَأَاتُ الْعَيْنِ means the eye was restless, turning [in various directions]: or was in a state of motion, or commotion, by reason of its weakness. (El-Ghooree, Har p. 85.) And رَأَا, (K,) inf. n. رَأَاةٌ, (M,) said of a man, (TA,) He moved about the black of his eye: (M, K, TA:) or he turned it about (K, TA) much: (TA:) and he looked sharply, or intently. (M, K, TA.) You say also, هُوَ يَرَأِي بِعَيْنَيْهِ [He moves about the blacks of his eyes: &c.]. (TA. [See also رَأَى, in art. رَأَى.] And رَأَاتُ, said of a woman, She glistened with her eyes, by reason of looking hard, or intently: (K:) or, said of a fornicatress,

or an adulteress, she moved about the blacks of her eyes [as a sign] to the man seeking her: (T:) or رَأَاتُ بِعَيْنَيْهَا, said of a woman, (S, M,) she glistened with her eye, by reason of looking hard, or intently: (S:) or she opened her eye wide, and looked sharply, or intently. (M.) Also, said of a woman, She looked at her face in a mirror. (K, TA.) — رَأَاتِ الْقَبَاةُ The gazelles wagged their tails: (K:) or so رَأَاتُ بِأَذْنَابِهَا; like لَأَاتَتْ لَأَاتَتْ. (T.) = رَأَا, (K,) or رَأَا بِالغَنَمِ, (T, M,) inf. n. رَأَاةٌ, (T,) He called the sheep, or goats, to water: (T:) or he called the sheep, or goats, (M, K,) by the cry رَأَا, or [rather, as in the present day,] رَأَا, [i. e. رَأَا] (M,) or by the cry رَأَا: (K:) accord. to analogy, the verb [derived from the cry] should be رَأَا: (M:) طَرَطَبَ بِهَا, inf. n. طَرَطَبَةٌ, signifies "he called them [to be milked by making a sound] with his lips." (T.)

رَأَا الْعَيْنَ (S, M) and رَأَا رَجُلٌ رَأَا (T,) or رَأَا رَأَا, (Kr, M,) A man who turns about the black of the eye much. (T, S, M.) And رَأَاةٌ رَأَاةٌ, (T, M, K,) with medd. and without ر, (T,) and رَأَاةٌ رَأَاةٌ, (M, K,) A woman who opens her eye wide, (M,) or who glistens with her eyes, (K,) looking sharply, or intently. (M, K.)

رَأَا: see the next preceding paragraph, in three places.

رَابٌ

1. رَابٌ, (T, S, M, A, K,) aor. رَابَ, (M, A, K,) inf. n. رَابٌ, (M, TA,) He repaired, or mended, (T, S, M, A, K,) a [cracked, or broken,] vessel, (S,) or a crack, or fissure; (M, A, K;) as also رَابٌ, (M, TA,) in some copies of the K رَابٌ, [agreeably with an explanation of مَرْتَابٌ, its pass. part. n., which see below,] and in others [and in a copy of the A] رَابٌ, but the right reading is رَابٌ. (TA.) It is related of AHÁt, that he heard رَابٌ said, [as the imperative, for رَابٌ] and that it is a good dial. var., like سَلٌ for سَأَلٌ. (TA.) — † He rectified, repaired, mended, or amended, anything. (M.) You say, رَابٌ بَيْنَ الْقَوْمِ, (M, K,) aor. and inf. n. as above, (M,) † He effected a reconciliation, or made peace, between the people, or company of men. (M, K.) And اللَّهُمَّ ارْأَبْ

بَيْنَهُمْ (S, A) † O God, effect a reconciliation, or make peace, between them: (S:) or † rectify the matter, or affair, between them. (A.) And اللَّهُمَّ ارْأَبْ حَالَنَا † [O God, rectify, or amend, our state, or condition]. (TA.) — Also, inf. n. as above, † He collected a thing together, and bound it gently. (TA.) — And رَأَبَتِ الْأَرْضُ † The land produced its [trefoil called] رُطْبَةٌ, or رُطْبَةٌ, [so accord. to different copies of the K,] after the cutting [of a crop thereof]. (K.)

2 and 4 and 8: see above, first sentence.

رَابٌ an inf. n. used in the sense of [the act. part. n.] رَابٌ: so in the saying, كَفَى بَعْلَانِ رَابٌ † [Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case]. (A.) You say also, فُلَانٌ رَابٌ أَمْرٌ, and رُؤُوبٌ رُؤُوبٌ, † Such a one is a rectifier, or an amender, of an affair, and [a skilful rectifier or amender] of affairs. (A.) [See also رُؤُوبَةٌ: and مَرَابٌ.] — Also † A chief who rectifies, or amends, the affair, or case, of a people, or party. (A.) — † A big, bulky, portly, or corpulent, chief. (K, TA.) = A herd of seventy camels. (K.)

رُؤُوبَةٌ A piece, (S, M, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, M, K,) is repaired, or mended: (T, S, M, K:) or a thing, (T,) or piece of wood, (TA,) with which a breach, or broken place, (T, TA,) in a vessel, (T,) or in a bowl, (TA,) is stopped up: (T, TA:) a piece that is inserted in a vessel, to repair, or mend, it: (M:) and a piece of stone with which a بُرْمَةٌ [or cooking-pot of stone or other material] is repaired, or mended: (T, TA:) and a patch, or piece, with which a camel's saddle (رَحْلٌ) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art. رُؤُوبٌ: (TA:) pl. رُؤُوبٌ (T) and رِبَابٌ (S.) — [Hence,] one says, هُوَ رُؤُوبٌ صَدْعَ الصَّفَاءِ † [He is the means of repairing the breach of sincere affection]. (A.) And هُوَ رِبَابٌ بَنِي فُلَانٍ † [app. a mistranscription for هُرٌّ: i. e. They are the means of rectifying, or amending, the affairs, or case, of the sons of such a one]. (A.) [See also رَابٌ and مَرَابٌ.]

رَابٌ: see رُؤُوبٌ.

مِرَابٍ: see مِرَابٍ.

رَابٍ: see رَابٍ.

أَرَابٍ, for أَرَابٍ, pl. of رَابٍ, q. v.

مِرَابٍ An instrument with which cracks, or fissures, in a vessel, are repaired, or mended; syn. مِشْعَبٌ. (M, TA.) — [And hence,] the same word, and مِرَابٍ (T, A, K,) A man who repairs, or mends, cracks, or fissures, (T, K,) of bowls [&c.]: (T:) or who repairs, or mends, things well. (A.) And [hence,] † A man who effects reconciliation, or makes peace, between people. (T.) Pl. [of the former] مِرَابِيَةٌ [as though the sing. were مِرَابٍ also]. (T, A, TA.)

مِرَاتِبٌ i. q. مَغْتَفَرٌ [Forgiven: or, accord. to the TK, † rectified, or repaired, in a suitable manner]: (K, TA:) [in one copy of the K, مَغْتَفَرٌ: and] in one copy, مَعْتَفَنٌ. (TA.)

رَابِلٌ

Q. 1. رَابِلٌ, inf. n. رَابِلَةٌ, He was, or became, wicked, crafty, or cunning; as also تَرَابِلٌ. (T in art. رِبَلٌ) = رَابِلَةٌ (M, K) inf. n. of رَابِلٌ, said of a man; (T, K;) [also signifies] The walking (M, K) of a man (M) inclining (M, K) to either side, (M,) or to one side, (K,) as though having the feet attenuated, and chafed, or abraded. (M, K. [يَتَوَخَّى in the CK is a mistake for يَتَوَجَّى, which is expressly said in the TA to be with جِمْرٌ.])

Q. 2. تَرَابِلٌ: see above. — Also He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. رِبَلٌ:) and so, accord. to Fr, تَرَابِلٌ. (TA in that art.) And تَرَابِلُوا They practised theft, (M, K, TA,) and made raids, or sudden attacks, upon people, and acted like the lion. (TA.) And (so in the M, but in the K “or,”) They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them. (M, K. [See رِبِيلٌ and رِبِيَالٌ, in art. رِبَلٌ.]) — [تَرَابِلٌ, said of a lion, occurs in the “Deewán el-Hudhaleeyeen,” accord. to Freytag, as meaning He had perfect teeth.]

رَابِلَةٌ Wickedness, craftiness, or cunning, (M,* K, TA,) and boldness, and insidiousness for the purpose of doing evil, or mischief. (TA.) So in the saying, فَعَلَ ذَلِكَ مِنْ رَابِلَتِهِ He did that by reason of his wickedness, &c. (M, K, TA.) It is the inf. n. of Q. 1 [q. v.]. (T, TK.)

رَبِيَالٌ, a quadrilateral word [as to its root], (M, K,) of the measure فَعْلَالٌ, as is shown by their saying تَرَابِلُوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and ي substituted for it; (M;) The lion: (S in art. رِبَلٌ, and M and K:) and the wolf: (M, K:) or a malignant, guileful, or crafty, wolf: and accord. to Skr, a fleshy and young beast of prey: (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (K,) as some

say, (M,) one who is the only offspring of his mother: (M, K:) pl. رَابِيَالٌ (S in art. رِبَلٌ, and K) and رَابِلٌ, (K,) [the latter, probably, contracted by poetic license,] and رَابِلَةٌ. (TA.) [See also رِبِيَالٌ, in art. رِبَلٌ.]

رَادٌ

1. رُوْدٌ: — and رَادٌ: see the next paragraph.
 5. تَرَادٌ It (a branch, or twig,) was, or became, in its most fresh, or supple, and soft, or tender, state, [in the first year of its growth; see رُوْدٌ:] as also رُوْدٌ: (M, L:) or it bent, in a languid manner; syn. تَفِيًّا; (T, M, L, K;) and inclined limberly from side to side; syn. تَدْبَلٌ, (K,) or تَدْيَلٌ: (M and L:) or it bent: (T:) or it inclined this way and that: (A:) and تَرَادٌ it waved, or inclined to the right and left. (M, L.) It, or † he, (a man, TA,) shook by reason of softness, or tenderness, (S, K, TA,) and bent from side to side; (TA;) as also ارْتَادٌ (S, K, TA:) and in like manner one says of a girl, (TA,) تَرَادَتْ, meaning she affected a bending of her body from side to side by reason of softness, or tenderness. (T.) † It (the neck) twisted, or bent. (K.) † It (a thing) moved to and fro: (TA:) or it twisted, or bent, and moved to and fro. (M.) — † He (an old man) was, or became, affected with a trembling, and inclined this way and that, in his rising: (A:) or he (a man) rose, and was, or became, affected with a trembling, (T, M, L, K,) in his bones, (M,) in rising, until he stood up. (T, L.) — تَرَادَتِ الْحَيَّةُ † The serpent shook, in going, or passing, quickly along. (M, A.)* — تَرَادَتِ الرِّيحُ † The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA.) — تَرَادَ الشُّحَى (T, M, A, L,); and تَرَادٌ; (M, L;) and رَادٌ, [in Golius's Lex. رَادٌ] inf. n. رَادٌ; (A, L;) † The ضَحَى [or period after sunrise] reached the stage that is termed the شَبَابُ of the day; (A;) i. e., when the sun had risen high, (T, A, TA,) one fifth of the day having passed: (A, TA:) or became bright: or advanced beyond the spreading of the sunshine and the time when the sun had become high. (M.)

6: see 5, in two places.
 8: see 5.
 رَادٌ: see رُوْدٌ. — [Hence,] رَادُ الشُّحَى (T, S, M, A, L, K) and رَادَةٌ (K) † The stage of the ضَحَى [or period after sunrise] that is termed the شَبَابُ of the day; (A;) i. e., when the sun has risen high, (T, S, A, K, TA,) one fifth of the day having passed: (A, TA:) or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high. (M.) = Also الرُّادُ (S, M, A, and so accord. to some copies of the K) and الرُّوْدُ, (S, M, and so accord. to some copies of the K,) or رَادُ النَّحْيِ (T,) and الرَّادَةُ and الرَّوْدَةُ likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرَّوْدَةُ only of all these, (accord. to other copies of the K, in

some of which it is written without ء,) The root of the jaw-bone (أَصْلُ النَّحْيِ), (T, S, M, A, K,) that projects beneath the ear: (T:) or the part of the jaw-bone whence the molar teeth (الأَضْرَاسُ) grow: or the رَادَانِ are the two thin extremities of the نَحْيَانِ [meaning the two sides of the lower jaw-bone], which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears: (M:) pl. أَرَادٌ. (S.) = Also رَادٌ A vacant tract (خَلَاءٌ) of land. (K.)

رُوْدٌ (T, L, TA; in a copy of the M رُوْدٌ perhaps a mistranscription for رُوْدٌ, if not for رُوْدٌ; but more probably for the former, which see in art. رُوْدٌ; in the L, in one place, رُوْدٌ; and in a copy of the A رَادٌ [which is probably correct, as is also رُوْدٌ];) A branch, or twig, in the most fresh, or supple, and soft, or tender, state, (T, M, A, L,) in the first year of its growth: (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. رُوْدَةٌ: (T, L:) some say that رُوْدٌ signifies the extremity of any branch or twig: the pl. is أَرَادٌ and أَرَائِدٌ; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be أَرَائِدٌ. (M, L.) — Also, (T, S, M, A, K,) from the same word applied to a branch, or twig, (T,) and رَادٌ, (S, K,) each with ء, (AZ, S,) and رُوْدَةٌ (S, M, K) and رَادَةٌ (T, S, M, A, K) and رَادَةٌ (A, K,) without ء, (A,) [in the CK repeated with ء,] and رُوْدَةٌ (M, K, in the CK رُوْدَةٌ) and رَادَةٌ (A) and in some copies of the K رُوْدَةٌ, without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ النَّحْيِ) is in other copies made to belong, (TA,) and some add رَادٌ, without ء, (MF,) † A youthful girl: (T:) or a soft, or tender, girl or woman: (A:) and (T) a woman goodly, or beautiful, (T, S, K,) and youthful: (T, K:) or one who soon attains to youthfulness with good food: (M:) pl. of the first أَرَادٌ. (T, M.) You say رَادَةٌ غَيْرَ رَادَةٍ رَادَةٌ, in which the former رَادَةٌ may be without ء, and the latter must be so, meaning † A soft, or tender, woman; not one that roves about. (A, TA.) = Also رُوْدٌ i. q. تُوْدَةٌ [Moderation; gentleness; a leisurely manner of proceeding; &c.] (M, K. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says,

* كَأَنَّهُ نَبِيْلٌ يَمْشِي عَلَى رُوْدٍ *
 [As though he were one intoxicated, walking in a gentle, or leisurely, manner]; for عَلَى رُوْدٍ; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُوْدٌ is the dim. does not regard it as originally with ء. (M, TA.) = See also رَادٌ.

رُوْدٌ: see the first sentence in the next preceding paragraph.

رُوْدٌ A sucker, an offset, or a shoot from the root, of a tree: (M, K:) or a soft, or tender, branch, or twig, thereof: pl. رُوْدَانٌ. (M.) — Also i. q. تَرَبٌ, (T, S, M, K,) i. e. (TA) † An

equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رَادٌ, with the ء suppressed, (T, S, M,) for the sake of the rhyme; (M;) as in a verse of Kutheiyir cited voce اُصْدَةٌ: (T, S:) pl. اَرَادٌ. (M.) — Also Straitness: (K, TA: [in the CK, الصَّبِيحُ is erroneously put for الصَّبِيحُ:]) you say, وَقَعَ فِي الرِّبْدِ He fell into straitness. (TK.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)

رَادَةٌ: } see رُوْدٌ, each in two places: — and رَادٌ.
 رُوْدٌ: }
 رُوْدٌ: see رَادٌ, in art. رُوْد.
 رُوْدٌ [or رُوْدٌ?]: see رُوْد.
 رُوْدَةٌ: see رُوْد.
 رَادٌ: see رُوْدٌ. — رَادٌ الضَّحَى: see رَادٌ. [See also art. رُوْد.]
 رَادَةٌ: see رُوْدٌ.

رأس

1. رَأْسُهُ, (S, M, K,) aor. رَأَسَ, (K, TA, [in a copy of the M 2,]) inf. n. رَأَسٌ, (M, TA,) He (a man, S) hit, or hurt, his head. (S, M, K.) — رَأَسْتَهُ بِالْعَصَى I struck his head with the staff, or stick. (A.) — رَأَسَهُ الْبُرْسَامُ The disease called affected, or overcame, (أَحَدًا) his head. (A.) [And hence,] رَأَسَ, (M, A,) inf. n. رَأَسٌ, (M,) His (a man's) head was, or became, affected, or overcome, by the disease called برسام, or otherwise: (A:) or he had a complaint of his head. (M, TA.) — رَأَسَ الْقَوْمَ, (S, M, A,) and رَأَسَهُمْ, (M,) aor. رَأَسَ, (S, M,) inf. n. رَأَسَةٌ, (S, M, A,) † He was, or became, head, chief, commander, governor, ruler, lord, master, prince, or king, of, or over, the people; he headed them; (M, A;*) he was, or became, their superior, (M.) [See also 5.] — Also رَأَسٌ, alone, aor. رَأَسَ, inf. n. رَأَسَةٌ, † He was, or became, high in rank or condition. (Msb.) — And, with the same aor. and inf. n., † He strove for رَأَسَةٌ [or headship, or command,] (رَأَسَهُمْ عَلَيْهِ) and desired it. (IAgr, TA.)

2. رَأَسَ الصَّيْبُ الْإَفْعَى The [lizard called] صَبَبٌ turned his head towards the viper, or met the viper head-foremost, in coming forth from his hole: for the viper comes to the hole of the صَبَبٌ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مَرَّسٌ: and sometimes a man hunts after the صَبَبٌ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مَرَّسًا أَوْ مُدْبِتًا. (TA.) — [The verb is also used intransitively, as meaning It (a صَبَبٌ) put its head foremost in coming forth from its hole: contr. of ذَنَّبَ.] — رَأَسْتَهُ, inf. n. تَرَأَسَ, † I made, or appointed, him رَأْسٌ [i. e. head, chief, commander, governor, ruler, lord, master, prince, or king], (S, K,) عَلَى الْقَوْمِ over the people. (S, TA.)

And رَأَسَهُ عَلَى أَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَّسُوهُ, but the former is the regular form, (TA,) † They made him head, chief, commander, &c., over themselves. (M, A.)

5. تَرَأَسَ عَلَى الْقَوْمِ † He became made, or appointed, head, chief, commander, governor, ruler, lord, master, prince, or king, over the people; (S, M, A;) as also عَلِيَهُمْ † ارتأَسَ: (S:) or both signify [like القوم على القوم] he was, or became, رَأْسٌ [i. e. head, chief, &c.] (K, TA) over the people. (TA.)

8. ارتأَسَ الشَّيْءَ He, or it, became mounted, or fixed, upon the head of the thing. (M, TA.)* In the saying, يَرْتَأَسُ السَّيْفُ فِي قَيْطَلٍ [He becomes fixed upon the point of the spear-head, and is slain], in a verse cited by Th, يَرْتَأَسُ is for يَرْتَأَسُ. (M.) — See also 5. — ارتأَسَ زَيْدًا He took Zeyd by the neck, and lowered it to, or towards, the ground. (K, from the "Nawádir el-Aaráb.") — Hence, † He occupied Zeyd so as to divert his attention: (K, from the same:) and اِكْتَأَسَهُ and اِكْتَأَسَهُ also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

رَأْسٌ, (S, M, A, Mṣb, K,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Mṣb,) [The head of a man and of any animal;] a certain part of an animal, (Mṣb,) well-known: (Mṣb, K:) masc., (Mṣb, TA,) by common consent: (TA:) and (K) the highest or uppermost part, or top, or summit, (M, A, K,) of a thing, (M,) or of anything; (A, K;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and the upper, or uppermost, part of a valley: (TA: see رَأْسٌ:) pl. (of pauc., S, TA) رَأْسٌ, (S, M, Mṣb, K,) and, by transposition, أَرَسٌ, (M, TA,*) [originally أَرَسٌ, in the L, erroneously, أَرَأَسٌ,] and (of mult., S, TA) رُوْسٌ, (S, M, Mṣb, K,) [by some carelessly written رُوْسٌ, and by some, allowably, رُوْسٌ,] which is not transposed, and رُوْسٌ, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying,

* رُوْسٌ كَبِيرَيْنِ يَنْتَطِحَانِ *
 [The heads of the two great ones, or old ones, of them, smite each other with their horns]. (M.) — أَمْرُ الرَّأْسِ: see أَمْرٌ. — يَوْمَ الرَّوْسِ [The day of the heads] is applied by the people of Mekkeh to the day called يَوْمَ الْقَرِّ, because then they eat the heads of the animals sacrificed. (A, TA.) — † He kissed his head: a metonymical phrase. (TA.) — رَمَى فُلَانٌ مِنْهُ فِي الرَّأْسِ [lit., Such a one was shot by him in the head; meaning,] † he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome. (S, TA.) You say also, رَمَيْتُ مِنْكَ فِي الرَّأْسِ, meaning, † Thou hast an evil opinion of me (S, K) so that thou canst not look towards me. (S.) — وَدَدْتُ وَوَدَّهَا: see art. رَكِبَ. — رَكِبَ رَأْسَهُ

† She brought forth her children one after, or near after, another. (IAgr, M.) In like manner you say, رَأْسًا رَأْسًا, (M,) or رَأْسًا عَلَى رَأْسٍ, (TA,) † He had three children born to him one after, or near after, another. (M, TA.) And اجْعَلْ هَذَا الشَّيْءَ رَأْسًا وَرَأْسًا † Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISk, TA in art. رَأْسٌ.) — عِنْدِي رَأْسٌ مِنَ الْغَنَمِ — [I have one head of sheep or goats]: and مِنْ عِدَّةٍ † [a number of head thereof]. (A, TA.) It is said in a trad. of 'Omar, وَاجْعَلُوا الرَّأْسَ رَأْسَيْنِ † And make ye the one head two head, by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فَرَقَ.) And you say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [Such a one ties so many head of beasts]. (S in art. رَبَطَ.) — † اَعْطِنِي رَأْسًا مِنْ ثَوْمٍ وَرَأْسًا مِنْهُ † [Give thou to me a head of garlic, and a clove thereof]: and كَمْ فِي رَأْسِكَ مِنْ سِنٍّ † [How many cloves are there in thy head of garlic?]. (A, TA.) — رَأْسٌ also signifies The extremity of a thing: or, as some say, the end, or last, thereof. (MF, TA.) — [A head, head-land, cape, or promontory.] — The hilt of a sword; (A;) and so رَأْسٌ; (S, M, K; [in a copy of the A رَأْسَةٌ;]) or this signifies its pommel, (Sgh, K,) more correctly; (Sgh;) and is also written رَأْسٌ, but whether for رَأْسٌ or originally with ي is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. — Hence, الرُّأْسُ وَالذَّنْبُ † The two nodes of a planet: see تَبَيَّنَ. — Hence likewise,] رَأْسٌ is also † syn. with مَا أُرِيدُهُ رَأْسًا, (M, K.) You say, رَأْسٌ, i. e. head, chief, &c.]. (A.) And it is said in a trad., رَأْسُ الْكُفْرِ † [The head, or leader, of infidelity is from the direction of the place of sunrise]: indicating that Ed-Dejjal or some other of the heads of error will come forth in the east. (TA.) — رَأْسُ الْمَالِ † The capital, or principal, of property. (Mṣb, K.) [Hence the saying,] أَقْرَضْتَنِي عَشْرَةَ بَرُوْسِيَا † She lent me ten [pieces of money] as a loan whereof the principal was to be repaid without interest. (Mgh, TA.)* — رَأْسُ الْبَيْتِ † [The rhyme is the principal, or most essential, part of the verse]: said by one of the tribe of 'Okeyl, to IJ. (M.) — رَأْسُ الدِّينِ † [The principal part, or the beginning, of religion is fear of God]. (A, TA.) — رَأْسُ الشَّهْرِ † The beginning of the month. (Mṣb.) [And in like manner, رَأْسُ السَّنَةِ † The beginning, or first day, of the year.] — رَأْسُ الْأَمْرِ, (K, TA,) or رَأْسٌ, (so in the CK,) [both correct, as will be seen from what follows,] † The beginning of the affair; the first thereof. (K, TA.) — اَعِدْ عَلَيَّ † [Repeat thou to me thy speech

from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, **خَذَهُ مِنْ رَأْسِ** [Take thou it from the beginning]. (A.) — **أَنْتَ عَلَى رَأْسِ أَمْرِكَ**, and **عَلَى رَأْسِهِ**, † *Thou art on the point of accomplishing thine affair*: (M, TA:) or **أَنْتَ عَلَى رَأْسِ** signifies † *thou art at the beginning of thine affair*; and the vulgar say, **عَلَى رَأْسِ أَمْرِكَ**. (S, TA.) — **أَضْرَعَتْ عَلَى رَأْسِ الْوَلَدِ**: see art. **ضَرَع**. — **كَانَ ذَلِكَ عَلَى رَأْسِ فُلَانٍ**: *That was in the time of such a one; in his life-time*: like the phrase **عَلَى رَجُلٍ فُلَانٍ**. (TA in art. **رَجُلٌ**) —

رَأْسٌ also signifies † *A numerous and strong company of people*. (A, S, M, K.) You say, **هُمُ رَأْسٌ** † *They are a numerous and strong company of people*. (S.) And **هُمُ رَأْسٌ عَظِيمٌ** † *They are an army by themselves, not needing any aid*. (A, TA.) 'Amr Ibn-Kulthoom says, (S.)

* **بِرَأْسِ مَنْ بَنَى جَسْمَيْنِ بَنِي** *
* **نَدَّقَ بِهِ السَّهْوَةَ وَالْحَزُونََا** *

[as though meaning, *With a numerous and strong company of Benoo-Jusham-Ibn-Behr, with which we beat the plains and the rugged tracts*]: (S, M:) but [J says,] I think that he means **رَأْسٌ**, [i. e. *head, chief, &c.*], because he says **نَدَّقَ بِهِ**, not **بِهِمْ**. (S.)

رَأْسٌ: see **أَرَأْسٌ**.
رَأْسٌ: see **رَأْسٌ**, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رَأْسٌ: see **رَأْسٌ**. — Also *A camel having no fatness (طَرِق) remaining except in the head*; (S, K;) and so **مَرَأْسٌ**, (S, TA,) incorrectly said in the K to be **مَعْظَمٌ**, like **مَرَأْسٌ**; (TA;) mentioned by A'Obeyd, from Fr.; (S;) so too **مَرَأْسٌ**. (K.)

مَرْمُوسٌ *Hit, or hurt, in the head*; as also **مَرْمُوسٌ**. (S.) Hence, **شَاةٌ رَأْسٌ** *A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head*: pl. **رَأْسِي**: (S, M, K:) you say **غَنِمَ رَأْسِي**. (S, K.) — *Having his head broken, its skin being cleft*. (TA.) — *Having his head affected, or overcome, by the disease called بَرَسَامٌ*; as also **مَرْمُوسٌ**: (A:) or † the latter, a man *afflicted with that disease*: (M, TA:*) and † the same, also, a man *having a complaint of his head*. (TA.) — † *The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority*; (S, M, A, K;) as also **رَأْسٌ** (S, K) and **رَأْسٌ** [q. v.]; (M, A, K;) and [in like manner] **رَأْسٌ**, syn. of this last, **وَالِ**: (K:) or **رَأْسٌ** signifies, [or rather signifies also,] a person *high in rank or condition*: (Mgh:) its pl. is **رَأْسَاءٌ**, (M, Mgh,) pronounced by the vulgar **رُوسَاءٌ**: (TA:) in El-Yemen, **رَأْسٌ** is applied to one who shaves the head. (TA in art. **رَأْسٌ**) — **رَأْسٌ الْكِلَابِ**, (S, M, A,) and **رَأْسِيهَا**, (M, TA,)

† [The chief, or leader, of the dogs;] the dog that is among the other dogs, as the **رَأْسٌ** among a people: (S:) *the chief of the dogs, that is not preceded by them in the chase*. (M, TA.) — **الرِّئِيسَةُ**: [The capital parts of an animal] are, with physicians, four; (Mgh, TA;) namely, *the heart, the brain, the liver, and the testicles*: (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نوع [properly species]: the assertion that they are *the nose, and the tongue, and the penis*, is erroneous. (Mgh, TA.)

أَرَأْسٌ: see **رَأْسِي**.
مَرَأْسٌ: see **رَأْسٌ**.

رَأْسٌ *A seller of heads*: (S, M, Mgh, Mghb, K:) **رَأْسِي**, (S, Mgh, Mghb,) or **رَأْسِي**, (K, TA,) with and with the relative **ي**, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Mghb.)

رَأْسٌ One who is often made or appointed, or who often becomes, **رَأْسٌ** [i. e. *head, chief, &c.*]. (K, TA.)

رَأْسٌ [act part. n. of 1.] — **كَلْبَةٌ رَأْسٌ**, (M,) or **رَأْسَةٌ**, (TA,) *A bitch that takes the object of the chase by the head*. (M, TA.) And [in like manner] **كَلْبَةٌ رَأْسٌ** *A bitch that springs upon the head of the object of the chase*. (TA.) — **رَأْسٌ** also signifies *Anything elevated, or rising above the part or parts adjacent to it*. (M, TA.) *The head (رَأْسٌ) of a valley*: (M, TA:) pl. **رَأْسِي**, (TA,) which signifies *the upper, or uppermost, parts of valleys*. (K, TA.) — **سَحَابَةٌ رَأْسٌ**, (M,) or **رَأْسَةٌ**, (TA,) and **مَرَأْسٌ**, (M,) † *A cloud preceding the other clouds*: (M: [but perhaps **سَحَابَةٌ** in the copy of the M from which this is taken is a mistake for **سَحَابٌ**, i. e. *clouds*:]) pl. **رَأْسِي**. (K, TA.) — See also **رَأْسٌ**, in two places.

رَأْسٌ: see **رَأْسٌ**, in two places.

أَرَأْسٌ *Having a large head*; (S, M, A, Mgh, K;*) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but **فَحَل**, there, is perhaps a mistake for **رَجُلٌ**];) as also **رَأْسِي**; (S, M, A, K;) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISk, S;) and **رَأْسِي**; (TA in art. **رَأْسٌ**;) and **رَأْسٌ**; (M, TA;) applied to a stallion; (TA;) and **مَرْمُوسٌ**; (K, TA:) fem. of the first, **رَأْسَاءٌ**. (M.) — Also **رَأْسَاءٌ** *A ewe, (S, M, K,) or she-goat, (M,) having a black head (A'Obeyd, S, M, K) and face, (S, M, K,) the rest of her being white*. (S.)

مَرَأْسٌ, incorrectly written in the K **مَرَأْسٌ**, like **مَعْقَدٌ**, (TA,) i. q. **مَصَكٌ لِلرُّؤُوسِ** [app. meaning *A head strong to butt, or knock, against other heads*]: pl. **مَرَأْسِي**, (K, TA,) or **مَرَأْسِي**; (CK;) and **رَأْسٌ رَأْسٌ** [signifies the same]. (K, TA.)

رَأْسٌ: see **رَأْسٌ**.

مَرْمُوسٌ A [lizard of the kind called] **ضَبٌّ** coming forth from his hole *having his head foremost*: opposed to **مُدْتَبٌّ**. (TA.) — **الرِّئِيسُ** *The lion*. (K.)

مَرَأْسٌ *A horse that bites the heads of other horses when running with them in a race*: (M, K:*) or [so in some copies of the K, but in others "and,"] *that takes precedence of the other horses in a race*. (K, TA.) — See also **رَأْسٌ**.

مَرْمُوسٌ: see **رَأْسٌ**, in four places: — and see **أَرَأْسٌ**. — Also *One whose desire (شَهْوَةٌ) is in his head only*. (Fr, Sgh, K.) — † *Subjects [of a رَأْسٌ]*. (K.)

مَرَأْسٌ: see **رَأْسٌ**: — and **رَأْسٌ**. — Also *One holding back (Sgh, K) from the party [to which he belongs] (Sgh, TA) in fight, or battle*. (Sgh, K.)

راف

1. **رَأْفٌ**, (AZ, T, S, M, O, K,) aor. **رَأَفَ**; (AZ, T, S, O;) and **رَأَفٌ**, (AZ, T, S, M, K,) aor. **رَأَفَ**; (AZ, T, S;) and **رَأَفٌ**; (AZ, S, M, O, K;) inf. n. **رَأْفَةٌ** and **رَأْفَةٌ** (AZ, T, S, M, O, K) and **رَأْفٌ** (AZ, S, K) and **رَأْفٌ**, (O,) the first and second being inf. ns. of **رَأَفَ**, [or the first is of **رَأَفَ**,] and the third being inf. n. of **رَأَفَ**, (AZ, S, O,) and the fourth being of **رَأَفَ**; (O;) said of God, (K,) and of a man; (AZ, T, S;) [*He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for* **رَأْفَةٌ** is syn. with **رَحْمَةٌ**: (Fr, T, M, K:*) or it denotes a more special and more tender affection than **رَحْمَةٌ**; (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) and **رَأْفٌ** [in the CK **رَأْفٌ**, as before, and in Freytag's Lex. **رَأْفٌ** and **رَأْفٌ** signify the same: (K:) [the right reading here appears to be **رَأْفٌ**; (for it is said in the K in art. **رَأْفٌ** that **رَأْفٌ**, aor. **رَأَفَ**, is a dial. var. of **رَأْفٌ**, aor. **رَأَفَ**;) and **رَأْفٌ** is doubtful; (for it is not there mentioned;)] or **رَأْفٌ**, inf. n. **رَأْفٌ**, signifies **سَكَنَ** [*he, or it, was, or became, still, &c.*]; and **رَأْفٌ** is a dial. var. thereof [signifying thus]; and is not from **رَأْفٌ** syn. with **رَحِيمٌ**. (M in art. **رَأْفٌ**.)

رَأْفٌ (M, O, K) and **رَأْفٌ** and **رَأْفٌ** (K) and **رَأْفٌ** [which is the most common of all] and **رَأْفٌ** (T, S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from **رَأْفٌ**, like **ضَخْمٌ** from **ضَخِمَ**; the second from **رَأْفٌ**; and the third from **رَأْفٌ**; signifying *Exercising, or having, the affection termed رَأْفَةٌ, i. e. pity, or compassion; &c.; pitying, or compassionating; &c.; or pitiful, or compassionate; &c.*: the fourth and fifth having an intensive signification; *very pitiful or compassionate, &c.*: or] the first and fourth and fifth all signify the same, i. q. **رَحِيمٌ**: (K:) [and **رَأْفِي** has a similar (most probably

an intensive) signification; as appears from what here follows:] in the saying [of a poet],

* وَكَانَ ذُو الْعَرْشِ بِنَا أَرَائِي *

[app. meaning *And the Lord of the empyrean was, or is, to us, very merciful*], by the last word is meant أَرَائِيًا, [أَرَائِي being] like أَحْمَرِي [and أَرَبِي, q. v.]. (M.) = رَأْفٌ also signifies *Wine*; (O, K;) and رَأْفٌ is a dial. var. thereof. (TA in art. رُوف.)

رُوفٌ: } see the next preceding paragraph.
رُوفٌ: }

رُوفٌ: see رَأْفٌ. — الرَّؤُوفُ is one of the epithets applied to God; meaning الرَّحِيمُ [The Merciful: or rather it has an intensive signification, i. e. The Very Merciful]. (T.)

رَأْفٌ: } see رَأْفٌ.
رَأْفٌ: }

[This art. is wanting in the copies of the L and TA to which I have had access.]

رأل

10. استرألت الرُّبْلَانُ *The young ostriches became big, or advanced in age*; syn. كَبُرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the S, in the other كَبُرَتْ [which is a mistranscription],) or كَبُرَتْ أُسْتَانِبًا. (K: so in my MS. copy and in the CK.) — And [hence,] استرألت التَّبَاتُ + *The plant, or herb, became tall*; likened to the neck of the young ostrich. (S, O, K.)

رَأْلٌ *The young one of the ostrich*: (T, S, M, K:) or a *young ostrich in its first year, or a year old*: (M, K:) it occurs in a verse of Imra-el-Kays written رَال, without ء: (M:) fem. with ة: (S, M, K:) pl. (of pauc., TA) أَرُؤُل (K, TA, [in the TT, as from the M, written ارأل, probably for ارأل,]) and (of mult., TA) رُؤْلَانُ and رُؤْلَانُ (S, M, K) and رُؤْلَانَةٌ. (M, K.) — [Hence,] الرُّؤْلَانُ [which seems to be the most common of the pls.] + *Certain stars*: (S, Sgh, K:) [probably *certain small stars in the neighbourhood of those called النَعَامَاتُ, or of those called النَعَامَاتُ (in Cetus), and regarded as the young ones of these.*] — [Hence also,] رَأْلُهُ: He was, or became, light of intellect, lightwitted, or irresolute. (S and Z and TA in art. زف.) And زَفٌ رَأْلِي + *I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright*; a phrase like شَأَلَتْ نَعَامَتَهُمُ meaning "They were frightened, and fled." (M.) And زَفٌ رَأْلِي + *They perished, or died*. (TA.) And حَوَدٌ رَأْلُهُ + *He was, or became, frightened*. (Ham p. 179.)

رُؤَالٌ and رُؤُولٌ, (Aq, T, M, K, [the latter in the CK رُؤُولُ,]) with ء accord. to ISk, and without ء accord. to A'Obeyd, (M, TA,) *The slaver of a horse* (Aq, ISk, T, M, K, TA) or *similar beast*, (ISk, T,) that drops from him: (TA:) or his

froth, or foam: (K:) accord. to Lth, رُؤَالٌ [q. v. in art. رول, thus without ء,] signifies the *spittle of a horse or similar beast*. (T.) — Also the former, (M,) or the latter, (K,) *A redundance in [the number of] the teeth of a horse or similar beast*: (M, K:) but Aq denies that these two words have this meaning. (T. [See what next follows.]

رَائِلَةٌ and رَائِلَةٌ, accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضْرٌ*: and accord. to En-Nadr, [the pl.] رُؤَائِلٌ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*: (T:) but Aq disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.]

رَائِلَةٌ: see the next preceding paragraph.

رَأْوُلٌ: see رُؤَالٌ, in two places.

رُؤَالٌ نَعَامَةٌ مَرْتَلَةٌ *An ostrich having رُؤَالٌ [or young ones]*. (M, K.)

مَرَّ مَرَاتِلًا *He (a man, S) passed along quickly*. (S, K.)

رأم

1. رَمَتْ وَدَعَا, (T, S, M, K,) aor. -, (T,) inf. n. رَامًا (T, S, M, K*) and رَامًا (M, K*) and رَامًا (TA,) *She (a camel) loved, (T, S,) or affected, or inclined to, and kept to, or clave to, (M, K,) her young one*. (T, S, M, K.) And تَرَامَرٌ بِأَنْفِهَا is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one; not having true love*]. (S, M, K, all in art. ذار; &c. [See مَدَائِرُ, and see also مَعَارِضُ.]) A poet says,

* أَمْرٌ كَيْفَ يَنْفَعُ مَا تُعْطَى الْعَلُوقُ بِهِ *
* رُؤْمَانٌ أَنْفِي إِذَا مَا ضَنَّ بِاللَّبَنِ *

or رُؤْمَانٌ or رُؤْمَانٌ, accord. to different relaters: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives, (the ب in به being redundant,) showing affection with the nose, (accord. to the first reading,) or a showing of affection with the nose, (accord. to the second and third readings,) when there is niggardliness with the milk?*] he who says رُؤْمَانٌ uses this word as an inf. n.: he who says رُؤْمَانٌ makes it a substitute for مَا: and he who says رُؤْمَانٌ makes it a substitute for ه [in به]. (M.) — [Hence,] رُؤْمَرُ الشَّيْءِ: He loved the thing, (S, K, TA,) and (S, K, TA) kept, or clave, to it. (S, M, K, TA.) One says, رُؤْمَرَتِ الْإِثْنَانِي الرَّمَادُ [The three stones whereon the cooking-pot was placed clave to the ashes]: as though the ashes were their young. (T, K, TA.) — And رُؤْمَرُ الْجَرْحِ, inf. n. رُؤْمَانٌ (AZ, T, S, M) and رُؤْمَرٌ, (M, K,) + *The wound coalesced, or closed*; (AZ, T, S, TA;) *the mouth of the wound drew together, or closed, preparatively to healing*. (M, K, TA.) = رَامَرٌ, (T, S, M, K,) aor. -, (T, K,) inf. n. رَامَرٌ, (T, M,) *He repaired* (T, S,

M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl: (S:) like رَابٌ: (T, M:) so says Esh-Sheybānee: and [رَامَةٌ signifies the same; for] he cites the following verse:

* وَقَتْلَى بِحِقْفٍ مِنْ أُوَارَةٍ جَدَعَتْ *
* صَدَعْنَ قُلُوبًا لَمْ تَرَامَرْ شُعُوبَهَا *

[And slain men in a winding tract of sand of Uwāreh, (a certain water, or mountain, of Temeem,) that had been mutilated, broke hearts of which the rifts have not been repaired]. (S, TA.) — And He twisted a rope hard, or strongly; as also رَامَرٌ. (M, K.)

3: see the last sentence but one above.

4. ارَامَرُ النَّاقَةِ *He made the she-camel to affect, or incline to, (ISk, T, S, K,) her رَامٌ [q. v.], (ISk, T,) or the رَام, (S,) or one that was not her young one: (K:) or ارَامَهَا عَلَيَّ وَدَعَا he made her to affect, or incline to, her young one. (M.) — [Hence,] ارَامَهُ عَلَيَّ الْأَمْرُ, (ISk, T,) or عَلَيَّ الشَّيْءِ, (M, K,) + *He compelled him against his will to do the thing*: (ISk, T, M, K:) and so ارَامَهُ عَلَيَّ. (TA.) And ارَامَهُ إِلَى كَذَا + *He, or it, caused him to want such a thing*. (AA, TA in art. دمع.) — ارَامَرُ الْجَرْحِ, (inf. n. ارَامَرٌ, T,) + *He dressed, or treated curatively, the wound, (T, S, M, K,) in order that it might heal, or close, (S,) or so that it closed. (M, K.)* — See also 1, last sentence.*

5. تَرَامَتِ عَلَيَّ وَدَعَا, said of a she-camel, i. q. تَعَطَّفَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَفَهَا عَلَيْهِ, *She was made to affect; or incline to, her young one*]. (TT, from the M. [There written تَرَامَتِ, which is, in my opinion, a mistranscription.] — [I pitied, or compassionated, him; or did so much; or affected, or expressed, pity, or compassion, or much pity or compassion, for him; or expressed a wish that God would have mercy on him]. (K, TA.)

[8. ارَامَرٌ, said by Golius to signify *It (a wound) closed, or became consolidated, as on the authority of the S and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.*]

رَامَرٌ *A she-camel's young one*; (T, S;) accord. to IAq: (T:) or a *she-camel's young one which she affects, or to which she inclines*: (M:) and, (S, M,) accord. to Lth, (T,) i. q. رَامٌ [which has the former of the meanings above, but more commonly signifies a *skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk*]: (T, S, M, K:) or a *young one to which she that is not its mother is made to incline*. (T.)

رُؤْمَرٌ لِّلصَّبِيرِ [evidently, I think, a mistranscription, for رُؤْمَرٌ, which is also written رُؤْمَرٌ,]

‡ Such a one is abject, or ignominious; content to endure injury. (TA.)

رُمُر [The antelope leucoryx, or white antelope:] an antelope (ظَبِيّ) that is purely white; (T, [in which only the pl. is mentioned,] S, M, K;) so accord. to Aṣ; (T, S;) and AZ says the like; (T;) inhabiting the sands: (Aṣ, T, S:) or, as some say, the young one of the ظَبِيّ [here app. meaning gazelle]: the female is called رُمُرَة: (M:) pl. أَرَامِر (T, S, M, K) and أَرَامِر; (M, K;) the latter pl. formed by transposition. (M.) [Whether the Hebrew רִמָּה or רִמָּים or רִמָּים mean the same animal as the Arabic رُمُر is doubtful.] — [Hence,] مَرَّتْ بَنَاتُ الْأَرَامِر † The beautiful, or pretty, women passed, or went, by us: so called by way of comparison. (TA.)

رُمُر (K, TA,) or الرُّمُر, thus accord. to Kr, with ال (M,) i. q. الإِسْتِ [The podex, or the anus]: (Kr, M, K:) [said to be] the only word of its measure except الدُّنْل, which means "a certain small beast." (M. [But see this last word.])

الرَّامَةُ The حَزَزَة [i. e. bead, or the like, that is worn as an amulet, and] that is [held to be] a cause of love, or affection. (K.)

رُومَة Glue, with which a thing is stuck: (S:) accord. to the K, [following A'Obeyd, (see art. روم)] it is رُومَة only, without ء: but Th mentions it with ء also; and both are correct. (MF, TA.)

رُومِر Slaver: (T, K:) like رُومِل (T.) [See also رُومِر, in art. روم.]

رُومِر see رَائِمِر. — Also † A ewe, or she-goat, (El-Umawee, T, S, K,) that is very familiar, (K,) that licks the clothes of him who passes by her. (El-Umawee, T, S, K.) — See also رُومِر.

رَائِمِر (T, M,) or رَائِمَة (S,) or both, (K,) and رُومِر (T, S, M, K,) [but the last has probably an intensive signification,] A she-camel that loves, (T, S,) or affects, or inclines to, and keeps to, or cleaves to, (M, K,) her young one, (T, S, M, K,) or the young one of another: if she do not so, but smells it, and does not yield her milk to it, she is termed عُلُوقُ: so says A'Obeyd, on the authority of Aṣ: (T: [see the former of the two verses cited in the first paragraph of this art.:]) the pl. of رَائِمَة is رَائِمَات. (TA.) — Hence, الرُّوَامِر signifies † The three stones whereon the cooking-pot is placed; what are called الإَثَافِي (T, M, K, TA;) that have remained cleaving to the ashes: (T, K:) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, K.)

رَأُو

4. أَرَأَى, in one of its senses belonging to this art: see 4 in the art. next following.

رَأُو see the next art., in which it is mentioned in the S.

رَأَى

رَأَى (S, M, &c.) for which some say رَا, [suppressing the ء and the ي,] (M,) and some say رَاة, (T in art. رَاو, and M and K in art. رَاو,) like رَاة, (TA in the latter art.) formed by transposition, (T in art. رَاو,) first pers. رَأَيْتُ (M, Mṣb, K, &c.) for which some say رَأَيْتُ, without ء, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. يَرَى (T, S, M,) for which يَرَأَى, agreeably with the root, is said by none except [the tribe of] Teymer-Ribáb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, تَرَيْنَ, so that you say تَرَيْنَنِي [with an affixed pronoun], and if you will you may say تَرَيْنِي, incorporating one ن into the other by teshdeed, (S,) imperative رَا and رَاة, (AZ, T, S, M,) the people of El-Hijáz saying رَا, dual رَايَا, pl. masc. رَاو and fem. رَايِن, and Teym saying رَاة &c., (T, M,) inf. n. رَوِيَّة (T, S, M, Mṣb, K) and رَوِيَّة (T, M, K,) the former being altered to رَوِيَّة and then to رَوِيَّة and then to رَوِيَّة (T, M,) and رَأَى (T, S, K) and رَاة (S, M, K, [in the CK رَاة,]) like رَاة [in measure], (S,) in which the ء is not necessarily a restrictive to unity, (M,) and رَايَة (K [but this I do not find elsewhere]) and رَايَان (Lh, M, TA,) for which last we find in the copies of the K رَوِيَان, (TA,) He saw [a person or thing] with the eye: (S:) in this sense the verb has [only] one objective complement: (S, Mṣb:) you say, رَأَيْتَهُ (T, M, Mṣb, K) and اسْتَرَأَيْتَهُ (T, M, K,) for which some say اسْتَرَأَيْتَهُ (T, M, K,) and اسْتَرَأَيْتَهُ (T, M, K,) for which some say اسْتَرَأَيْتَهُ (T, M,) all signifying the same, (T, M, K,) I saw him, or it, (a person and a thing, Mṣb) with the eye; (T, M, Mṣb, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all.) رَوِيَّة is of several sorts: (TA:) first, it signifies The seeing with the eye: (M, K, TA:) and with what serves for the same purpose as the organ of sight; as in the saying in the Kur [ix. 106], وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَى فِيهِ كَذَا He saw in him such a thing: and رَأَى مِنْهُ كَذَا He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, أَرَى أَنْ زَيْدًا مُنْطَلِقًا [I suppose, or fancy, that Zeyd is going away]. (TA.) Thirdly, The seeing by reflection, or consideration; as in the saying [in the Kur viii. 50], إِنِّي أَرَى مَا لَا تَرَوْنَ [Verily I see by reflection, or consideration, what ye see not]. (TA.) Fourthly, The seeing with the mind, or mentally; [the opining, or judging, a thing; a sense in which the inf. n. رَأَى is more commonly used;] (M, *K, *TA;) as in the saying in the Kur [liii. 11], مَا كَذَّبَ الْفُؤَادَ مَا رَأَى [The heart did not belie what he mentally saw]. (TA.) [Of these meanings, other exs. here follow; with

exs. of similar meanings.] — An ex. of رَا for رَأَى occurs in the saying of a poet,

* مَنْ رَا مِثْلَ مَعْدَانَ بْنِ يَحْيَى *

[Who has seen the like of Maqḍán the son of Yahyá? the measure being وافر, with the first foot reduced to مُفَعَّلَتُنْ]. (M.) الْحَمْدُ لِلَّهِ عَلَى [مُفَعَّلَتُنْ]. (M.) رَأَيْتُكَ, for رَوَيْتُكَ, altered in the manner explained above, [meaning Praise be to God for the seeing of thee,] (M, K, *) is a saying mentioned by IAṣ. (M.) صُومُوا لِرُؤْيَيْتِهِ means [Fast ye] at the time of seeing it; [referring to the new moon of Ramaḍán;] i. e., when ye see it. (Mgh.) In the phrase رَأَيْتَهُ قَائِمًا [I saw him standing], قَائِمًا is in the accus. case as a denotative of state. (Mṣb.) رَأَى عَيْنِي زَيْدًا فَعَلَّ ذَاكَ [My eye saw (lit. my eye's seeing) Zeyd do that] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except سَمِعَ أُذُنِي. (M, TA: but in a copy of the former written رَأَيْتَهُ رَأَى الْعَيْنِ (سَمِعَ أُذُنِي) means [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.) بَعِينٌ مَا أُرَيْتَكَ [lit. With some eye I will assuredly see thee] is a saying mentioned by AZ as meaning hasten thou, (اعَجَلْ, thus in copies of the S and in the TA, or عَجَلْ as in one copy of the S,) or work thou, (اعْمَلْ, thus in two copies of the S,) and be as though I were looking at thee: (S, TA:) it is said to one whom you send, and require to be quick; and means pause not for anything, for it is as though I were looking at thee. (TA in art. عَمِن.) رَأَى الْمَكَانَ † The place faced [or (as we say) looked upon] the place, as though seeing it, (M, TA,) is tropical: (TA:) [and in like manner you say,] رَأَى فِي دَارِي قَرَى دَارَهُ † My house faces [or looks upon] his house. (T, IAth, TA.) — رَأَى فِي مَنَامِهِ رُؤْيَا [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Mṣb, K, *) — أَلَمْ تَرَ إِلَى كَذَا [Hast thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAth, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [ii. 244], أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ [Hast thou not considered those who went forth from their houses, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IAth, TA:) Er-Rághib says that, when رَأَيْتُ is made trans. by means of إِلَى, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IAth, K,) أَرَأَيْتَكُمْ and أَرَأَيْتِكُمْ and أَرَأَيْتِكُمْ (T, IAth, K,) and to a woman أَرَأَيْتِكَ, and to a pl. number of women أَرَأَيْتِكُنَّ (T,) [which may be lit. rendered Hast thou, and have ye two, &c., considered?] are expressions used to arouse attention, (IAth, TA,) meaning tell thou me and tell ye two me &c.; (T, IAth, K;) as in the saying in the Kur [xvii. 64], قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتِ عَلَيَّ [He

said, *Hast thou considered?* meaning *tell me, respecting this whom Thou hast honoured above me*; and in the same [vi. 40 and 47], *قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ* [Say thou, *Have ye considered? meaning tell me, if the punishment of God come upon you*]; and occurring without the ك in other places thereof: (IAth, TA:) you say also, *أَرَأَيْتَكَ زَيْدًا* and *أَرَأَيْتَ زَيْدًا*, meaning *Tell thou me [respecting Zeyd]*: (Mgh:) and for *أَرَأَيْتَكَ* and *أَرَأَيْتَ* [&c.] some say *أَرَيْتَ* and *أَرَيْتَكَ*: (S:) the pronunciation without ء is the more common: the ت in *أَرَأَيْتَكَ* &c. is always with fet-h; and accord. to the grammarians of accredited science, the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocation, to corroborate the pronoun [ت, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bd in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the ت is an agent, and the ك is a particle of allocation: (Mughnee in art. ك:) but sometimes *أَرَأَيْتَكَ* &c. mean *هَلْ رَأَيْتَ نَفْسَكَ* &c.; the ك being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In *أَتَرَكَ*, also, [from *رَأَى*, not from *رَأَى*] meaning *أَتَطَّنَ* [i. e. *أَتَطَّنَ*, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocation] like that in *أَرَأَيْتَكَ* in the Kur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, *أَتَرَكَ* is used, as meaning *tell thou me*]. (Har p. 570.) — When *رَأَى* means *He knew*, (S, Mgh,) or *he thought*, (Mgh,) it has two objective complements: (S, Mgh:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rághib, TA.) [In this case, *رَأَى* may be rendered *He saw, or knew, him, or it, to be: and he thought, or judged, or held, him, or it, to be; or he regarded, or held, him, or it, as.*] You say, *رَأَيْتَ زَيْدًا عَالِمًا*, (S, Mgh,*) or *حَلِيمًا*, (M,) *I knew [or saw Zeyd to be learned, or forbearing]*; (S, M, Mgh;) as though seeing him to be so with the eye: (M:) and *I thought him [&c.] to be so*. (Mgh.) In like manner, also, *رَأَيْتُهُ* signifies *I thought him to be*. (Har p. 211.) *يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ* in the Kur [iii. 11], means *They [who were the unbelievers] thinking them [who were fighting in the cause of God] twice as many as they, according to the evidence of the sight of the eye*. (TA.) The pass. form of *رَأَى* has [only] one objective complement: you say, *رَأَى زَيْدًا عَاقِلًا*, meaning *Zeyd was thought [to be intelligent]*: (TA:) and *الَّذِي أَرَاهُ*, with the verb in the pass. form, means *الَّذِي أُظَنُّ* [i. e. *He whom I am thought to be*; if from *رَأَى*: or *الَّذِي أُظَنُّ*, *what I think*, if from *رَأَى*: it is often used in the latter sense]. (Mgh.) — You say also, *رَأَى فِي الْأَمْرِ رَأْيًا*, [*He formed, or held, an opinion, or a persuasion, or a belief,*

respecting the affair, or case]: (Mgh:) and so *الْفِعْلُ فِي الْعِلْمِ* [in the science of the law]. (S.) And *الَّذِي أَرَاهُ* *That to which I take, or which I hold, as my opinion, or persuasion, or belief*. (Mgh.) And *فُلَانٌ يَرَى رَأْيَ الشَّرَاةِ* *Such a one holds, or believes, the tenets, or belief, of the شرارة [a certain sect of schismatics; pl. of شَارٍ]*. (M.) When *رَأَى* is [thus] used as meaning *He held, or believed*, it has [only] one objective complement. (Mgh.) — *لَا تَرَمَا*, (T, K, TA, [mentioned also in the K in art. تَرَمَ, in which art. in the CK it is written *لَا تَرَمًا*], and *لَا تَرَى مَا*, and *لَوْ تَرَى مَا*, and *لَوْ تَرَى مَا*, (T, TA, [in copies of the K *لَوْ تَرَى مَا*, which I think a mistranscription, and for which is put in the TA, as on the authority of IAgr, *اذ تَرَمَا*, app. a mistranscription of a mistranscription, i. e. of *لَوْ تَرَمَا*], and *لَوْ تَرَمَا*, (T, K, TA,) in this last case with *تَرَمَ* [only, agreeably with a general rule], are forms of expression meaning *لَا سِيَّمَا* [i. e. virtually, *Above all, or especially*]: (T, K, TA:) you say, *لَوْ تَرَى مَا فُلَانٌ* and *لَوْ تَرَى مَا فُلَانٌ* and *لَوْ تَرَى مَا فُلَانٌ* and *لَوْ تَرَى مَا فُلَانٌ* [i. e. *Verily he is bad, or base, or wicked; and above all, or especially, such a one: وَلَا تَرَى مَا فُلَانٌ*, or *لَوْ تَرَى مَا فُلَانٌ*, properly meaning *مِثْلُ الَّذِي هُوَ فُلَانٌ* and *thou wilt not see the like of him who is such a one*; *هُوَ* and *مِثْلُ* being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, *فُلَانٌ* is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) — *رَأَتْ* is also said of a woman, as meaning *She saw what is termed التَّرْبِيَّةُ and التَّيْبَةُ*, i. e., a little yellowness or whiteness or blood on the occasion of menstruation. (M.) — *الرَّيَّةُ رَأَيْتُهُ* [from *الرَّيَّةُ*] *I hit, or hurt*, (S, M, Mgh, K,*) or *struck, or smote*, (Er-Rághib, TA,) *his رَيْتُهُ* [or *lungs*]: (S, M, Mgh, K, Er-Rághib:) and so *رَأَيْتُهُ*. (Mgh.) — And *رَأَى رَيْتَهُ* *He had a complaint of his [or lungs]*; (M;) as also *رَأَى رَأْيَهُ* *I stuck, or fixed, a banner, or standard*, (T in art. رَى, and K in the present art.,) *into the ground*; (TA;) as also *رَأَى رَأْيَهُ*, (T, K,) as some say: (T:) the latter is mentioned by Lh; but [ISd says,] I hold that it is anomalous, and is properly only *رَأَى الرَّيْدَ* [like *رَأَى* and *رَأَى*] *The زند [or piece of wood for producing fire] became kindled*. (Kr, M, K.) — And *رَأَيْتُ الرَّيْدَ* *I kindled the زند*. (M, K.)

2. *رَأَيْتُهُ*, inf. n. *تَرْتِيَّةُ*, *I held for him, or to him*, (AZ, T, S,) or *I showed, or presented, to him*. (M, K,) or *I withheld, or retained, or restricted, for him, [i. e. for his use,]* (AZ, T, S, M, K,) *the mirror, in order that he might look in it*, (AZ, T, S, K,) or *in order that he might see himself in it*; (M;) as also *رَأَيْتُهُ* *الجِرَّةُ*. (M.) — See also 3.

3. *رَأَيْتُهُ*, (M, K,) inf. n. *مَرَّاةٌ* and *رَأَيْتُهُ*, (M,) *I faced, so that I saw, him, or it*; (M, K;) as also *رَأَيْتُهُ*. (M.) — Also, inf. ns. as above,

[*I acted hypocritically; or with simulation, towards him;*] *I pretended to him that I was otherwise than I really was*; (M, K,*) as also *رَأَيْتُهُ*, inf. n. *تَرْتِيَّةُ*: (K:) both are mentioned by Fr: (T:) [accord. to J,] *رَأَى فُلَانٌ النَّاسَ*, aor. *مَرَّاةٌ*, inf. n. *مَرَّاةٌ*, and *رَأَيْتُهُ*, inf. n. *مَرَّاةٌ*, the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read *رَأَيْتُهُ*, inf. n. *مَرَّاةٌ*,] signify the same: (S:) [but it is said in the Mgh that *رَأَى* (perhaps thus written for *رَأَى*) in the sense of *رَأَى* is a mistake: and] *رَأَى* signifies [*he acted ostentatiously; i. e.] he did a deed in order that men might see it*: (Mgh:) or *رَأَى* signifies *the making a show of what one does to men, in order that they may see it and thnk well of it*: and the *acting otherwise than for the sake of God*: (Mgh, TA:) and it is said in the S to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Kur [cvii. 6], *الَّذِينَ هُمْ يُرَاؤُونَ* *Who act hypocritically*; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men, in order to be praised by them*. (Bd.) And *مَنْ رَأَى رَأَى اللَّهِ بِهِ* *He who does a deed in order that men may see it, God will expose his doing so on the day of resurrection*. (Mgh.) And *فَعَلْ ذَلِكْ رَأَى وَسِعَةً* [*He did that in order to make others to see it and hear of it*]. (S.) [See also 4.] — In the saying of El-Farezdaq, satirizing a people, and charging one of their women with that which is not comely,

* *وَبَاتَ يَرَاَهَا حَصَانًا وَقَدْ جَرَتْ* *

* *لَنَا بَرَاتَاهَا بِالَّذِي أَنْ شَاكَرَهُ* *

[*And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful*], by *يَرَاَهَا* [with *حَصَانًا* following it] he means *يَطَّلُنْ أَنَّهُ حَصَانٌ*, i. e. *أَنَّهَا أَمَكَّتَتْهُ*; and by *لَنَا بَرَاتَاهَا* he means *أَنَّهَا أَمَكَّتَتْهُ*; and by *بِرَاتَاهَا* also signifies *I consulted with him; or asked his counsel, or advice*: (T, K,*) and *فِي الرَّأْيِ* *I consulted him, or asked his counsel, or advice, respecting the opinion*. (T, K.) 'Imrân Ibn-Hiṭṭān says,

* *فَإِنْ تَكُنْ نَعْنُ شَاوَرْنَاكَ قُلْتُمْ لَنَا* *

* *بِالنَّصِجِ مِنْكَ لَنَا فِيمَا نُرَاَيْكََا* *

i. e. [*And if we ask thy counsel, or advice, thou pronoucest to us, with honesty on thy part towards us, concerning that] respecting which we ask thy counsel, or advice*. (T.)

4. *أَرَيْتُهُ الشَّيْءَ*, (IAgr, T, S, M, K,) originally *أَرَيْتُهُ*, (S,) inf. n. *أَرَاءَةٌ* (Sb, IAgr, T, M, K) and *أَرَاءَةٌ*, (Sb, IAgr, T, M, K,) [the last originally *أَرَاءَةٌ*,] the ء in the first inf. n. being a substitute [for the suppressed ء], and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing; i. e. I showed him the thing*]:

you say, *أَرَيْتُهُ الشَّيْءَ فَرَاهَهُ* [I showed him the thing, and he saw it]. (§.) See also 2. Aboo-Amr read *أَرَانَا مَنْاسِكَنَا*, [in the Kur ii. 122, for *أَرْنَا*, i. e. Show Thou to us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,] which is anomalous. (M.) — One says also, *أَرَى اللَّهُ بِلَوْلَانٍ*, meaning *God showed men by [the example of] such a one punishment and destruction*: (K:) or *God showed by [the example of] such a one that which would cause his enemy to rejoice at his misfortune*: a saying of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) — And *أَرِنِي الشَّيْءَ* Give thou, or hand thou, to me the thing. (M, TA.) — *أَرَى* in the sense of *أَعْلَمَ* [as meaning *He made such a one to know a thing, or person, to be, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا* I made Zeyd to know 'Amr to be going away, which may be rendered *I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bq in iv. 106. [See I' Ak, p. 117.]) — This is not the case in the saying in the Kur [iv. 106], *تَسْحَكُم بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ*; (M, Bq;) for here it has but two objective complements, namely, the ك in *اراك*, and the suppressed pronoun ه in *أَرَاكَ*: it is in this instance from *الرَّأَى* in the sense of *الِإِعْتِقَادَ*: (M:) the meaning is, [That thou mayest judge between men] by means of that which God hath taught thee, syn. *عَرَفَكَ*, (Ksh, Bd,) or *عَلِمَكَ*, (Jel,) and revealed to thee. (Ksh, Bd.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., *أُرَى*, is mentioned. — *أُرَى* [as an intrans. v., preserving the original form, inf. n. *أُرَاةً*, as below,] *He looked in the mirror*; (T, K;) and so *تَرَأَى فِيهَا* and *تَرَأَى فِي الْمِرْآةِ* (T, M, K:) or *تَرَأَى* signifies *he (a man) looked at his face in the mirror or in the sword*: (§:) and *تَرَأَى فِي الْمَاءِ* *he looked at his face in the water*; the doing of which is forbidden in a trad.; of the measure *تَمَفْعَلٌ* [from *الْمِرْآةِ*]; mentioned by Sb; like *تَمَدْرَعٌ* from *الْمِسْكِينِ*, and *تَمَدْرَعٌ* from *الْمَدْرَعَةِ*, and *تَمَدَّلٌ* from *الْمَدْدَلِ*. (M.) — *He (a man) had many dreams*. (T, K:*) — *He moved his eyelids*, (K,) or *made much motion with his eyes*, (T,) in *looking*: (T, K:) you say, *بُرَأَى بِعَيْنَيْهِ*, (TA,) and *هُوَ بُرَى بِعَيْنَيْهِ*, (T, TA:*) — *He acted (T, K) well, or righteously*, (T,) in order to make others see what he did, and hear of it. (T, K.) [See also 3.] — *He possessed, or became possessed of, intelligence (K, TA) and judgment and forecast*: (TA:) inf. n. *أُرَاةً*. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance, or evidence, of foolishness, or stupidity, in his face*: (T, K, TA: [the words by which Az explains this meaning are *تَبَيَّنَتْ أَرَاؤُهُ فِي وَجْهِهِ وَهِيَ الْحِمَاةُ* accord. to one copy of the T; in another copy of the same, *الرُّؤَاهُ*:

the TA follows the former reading: but the right reading is *الرُّؤَاهُ*; mentioned in the T, thus correctly written, in art. *رَأَى*; in the §, in the present art.; and in the M, in art. *رَأَى*, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:)] thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a رَتِي*, of the jinn, or genii; (T, K, TA;) i. e., a follower, of the jinn. (TA.) — And *He followed the opinion, or belief, of some one, or more, of the lawyers (K, TA) in the science of the law*. (TA.) — *أُرَاتٌ* said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant*: (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was, or became, big in her udder*: (§:) and accord. to IAqr, said of a she-goat, *she was, or became, swollen in her vulva, and her being so became apparent, or evident*. (M.) And *أُرَاةً* said of a man, *His ewe, or she-goat, was, or became, black in her udder*. (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that *أُرَاةً*, said of a camel, means *عَطْمُهُ*; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that *الارَاةُ* (i. e. *الإرَاةُ*) signifies *عَطْمُ البَعِيرِ عَلَى حَلْقِهِ*: in another copy of the T, on the authority of En-Nadr, that *الارَاةُ* (a mistranscription for *الإرَاةُ*) signifies *عَطْمُ البَعِيرِ خَلْقَةً*: and it is added that the epithet applied to a camel is *مُرَاةً* (as in one copy, i. e. *مُرَاةً*, and thus it is written in the TA, but in the other copy of the T *مُرَاةً*, an obvious mistranscription); and to camels, *مُرَاتٌ* (as in one copy, for *مُرَاتٌ*, i. e. *مُرَاتٌ*, in the other copy of the T erroneously written *مُرَاةً*, and in the TA *مُرَاياتٌ*): therefore the verb is evidently *أُرَى*, in the pass. form, inf. n. *أُرَاةً*; and I think that the correct explanation is *عَطْمُهُ خَلْقَةً*; app. meaning *His muzzle was thin, or lean, by nature*: see art. *نَكَتٌ*: and see also *مُرَاةً* below.]

5. *تَرَأَى فِي الْمِرْآةِ*: see 4, in the former half of the paragraph. — *تَرَأَى لِي*: see the paragraph here following.

6. *تَرَأَوْا* They saw one another: (M, K:) dual *تَرَأَا*. (TA.) And *تَرَأَى الْجَمْعَانِ*, (§, TA,) in the Kur [xxvi. 61], (TA,) *The two bodies of people saw each other*: (§:) or *approached and faced each other so that each was able to see the other*. (TA.) And *تَرَأَيْنَا* We met and saw each other. (A'Obeid, T.) See also 3, first sentence. It is said in a trad., (T,) *لَا تَرَأَا نَارَاهُمَا*, [for *تَرَأَا*], as it is written in some copies of the K,] (T, K,) [i. e. *† Their two fires shall not be within sight of each other*;] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them

shall see the fire of the other: (T, K:*) so says A'Obeid: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase *مَا نَارُ بَعِيرِكَ*, meaning "What is the brand of thy camel?" (T:) IAth explains it similarly to A'Obeid; and says that the verb is thus used tropically. (TA.) — *تَرَأَى لِي* He addressed, or presented, himself [to my sight, or] in order that I might see him; as also *لِي تَرَأَى*. (M, K.) And *تَرَأَى لَهُ شَيْءٌ مِنَ الْجِنِّ* [Somewhat of the jinn, or genii, presented itself to his sight]. (§.) — *تَرَأَى التَّخْلُ* The palm-trees showed the colours of their unripe dates. (AHn, M, K.) — *تَرَأَيْنَا الْهِلَالَ* We tasked the sight by trying whether or not we could see the new moon: or, as some say, *we looked [together, at, or for, the new moon]*: (Sh, *T, TA:) or *we lowered our eyes towards the new moon in order that we might see it*. (Msb.) [See also 6 in art. *نَقَضَ*.] — See also 4, in the former half of the paragraph, in two places. — *تَرَأَيْنَا الْأَمْرَ* or *تَرَأَيْنَا فِي الْأَمْرِ*: see 8. — *هُوَ يَتَرَأَى بِرَأَى فُلَانٍ* He takes to, or holds, the opinion, or persuasion, or belief, of such a one; and inclines to it; and conforms to it. (T, TA.) — See also 1, in the latter half of the paragraph.

8. *أُرَاتَهُ* [is syn. with *رَأَهُ* as signifying *He saw him, or it, with the eye; and also, with the mind*]: see 1, first sentence: or it is [syn. with *رَأَهُ* in the latter sense only, being] from *الرَّأَى* and *التَّدْبِيرُ*: (§, TA:) or *رَأَى الْقَلْبَ*, (Lth, T,) or from *رُؤْيَةُ الْقَلْبِ*, or from *الرَّأَى*, and means *he thought, reflected, or considered, and acted deliberately, or leisurely*. (IAth, TA.) You say, *تَرَأَيْنَا فِيهِ* [i. e. *تَرَأَيْنَا فِيهِ*], and *أُرَاتَيْنَا فِي الْأَمْرِ* (accord. to different copies of the K,) meaning *تَرَأَيْنَاهُ* [or *نَظَرْنَا فِيهِ*, i. e. *We looked into, examined, or considered, the affair, or case*]. (K.) And *أُرَاتَهُ وَأَعْتَدَهُ* [He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mgh.)

10. *اسْتَرَأَهُ* He, or it, called for, demanded, or required, the seeing of it; (M, K;) i. e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, *يُسْتَرَأَى فُلَانٌ* [Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious], from *الرَّئَاةُ* [inf. n. of 3]; like as you say, *يُسْتَحْمَقُ*, and *يُسْتَعْقَلُ*. (AA, S.)

Q. Q. 2. *تَمَرَأَى*: see 4, in the former half of the paragraph.

رَأَى is an inf. n. of *رَأَى* [q. v.]: (T, §, K:) [and is also a subst.: used as a subst.,] it means *The sight of the eye*; (Lth, T, Msb;) i. e. the *sight* thereof; like *رُؤْيَةُ*, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception*: (Msb:) [conception: idea: notion:] *belief*; (M, K;) as a subst., not an inf. n.: (M:)

[or judgment : or persuasion : or opinion ; i. e.] a preponderating belief of one of two things that are inconsistent, each with the other : (Er-Rághib, TA :) a thing that a man has seen with his mind, looked into, examined, or considered, (مَا أَرَاتَهُ) and believed : (Mgh :) [a tenet :] also intelligence : and forecast : and skill in affairs : (Mgh :) [and hence it often means counsel, or advice :] pl. أَرَائِهِ (T, S, K &c.) and آَرَائِهِ (S, M, K,) the latter formed by transposition, [being for أَرَائِهِ,] (S,) and أَرِي [originally أَرِي, like as أَظِبُّ is originally أَظِي,] (Lh, M, K, TA, in some copies of the K أَرِي) and رَأْيِي and رَأْيِي [both originally رَأْيِي,] (Lh, M, TA,) in the K رَأْيِي, with damm, [in the CK رَأْيِي,] and رَأْيِي, with kesr, (TA,) and [quasi-pl. n.] رَأْيِي, (S, K,) of the measure فَعِيل, like ضَعِيفٌ. (S.) One says, مَا أَضَلَّ رَأْيَهُ [How erroneous is his mental perception, &c. !], and مَا أَضَلَّ أَرَائِهِ [How erroneous are his mental perceptions, &c. !]. (Lth, T.) أَصْحَابُ الرَّأْيِ, [often meaning The speculatists, or theorists,] as used by those who treat of the traditions, means the followers of analogy ; because they pronounce according to their رَأْيِي [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] أُثْرٌ or حَدِيثٌ, (IAth, K, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فَلَانٌ مِنْ أَهْلِ الرَّأْيِ meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خَوَارِجٌ, and says according to their persuasion. (TA.) [Sometimes, also, this phrase means Such a one is of the people of intelligence ; or of counsel, or advice.] See also رَأْيِي. And رَجُلٌ ذُو رَأْيٍ means A man having mental perception, and skill in affairs. (Mgh.) — See also the next paragraph.

رَأْيَا and رَأْيِي and رَأْيِي and أَتَاهُمْ حِينَ جَنَّ رَأْيُهُ (M, K*) [He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

رَأْيِي, (M, TA,) in the K said to be رَأْيِي, like رَأْيِي, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and رَأْيِي and رَأْيِي Aspect, look, or outward appearance : (M, K :) [and so رَأْيِي ; used in this sense in the S and K in explanation of طَلَعَةٌ :] or the first and second (i. e. رَأْيِي and رَأْيِي, M) signify beauty of aspect or outward appearance ; (M, K ;) or so does this last ; (T, S ;) [and so رَأْيِي, with و, mentioned in the S in art. رَوَى, and there explained as syn. with مَنْظَرٌ ;] and رَأْيِي signifies aspect, or outward appearance, absolutely, (M, K,*) whether beautiful or ugly : (M :) or this (مَرَاةٌ) signifies a beautiful aspect or outward appearance : and رَأْيِي signifies what the eye sees, of goodly condition and clean apparel ; as in the phrase in the Kur [xix. 75], هُمْ أَحْسَنُ أَنَاثًا وَرَثًا

or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with ء ; and read without ء it may be from the same, or from رَوَيْتُ أَلْوَانَهُمْ وَجِلْدَهُمْ meaning “their colours and skins became full and beautiful” [or rather “beautiful and full”] : (S :) for Náfí’ and Ibn-’Ámir read رَأْيًا, by conversion of the ء [into رَأْيِي] and incorporating it [into the radical رَأْيِي], or from الرِّبْيِ meaning التَّعَمُّةُ ; and Abou-Bekr read رَأْيًا, by transposition ; and another reading is رَأْيًا, with the ء suppressed ; and another رَأْيًا, from الرِّبْيِ. (Bd.)

One says رَأْيِي and رَأْيِي [A woman beautiful of aspect] ; like as you say فَلَانٌ حَسَنٌ and حَسَنَةُ الْمَنْظَرِ : (T, S :) and رَأْيِي Such a one is beautiful in aspect : and it is said in a prov., تَخْبِرُ عَنْ مَجْهُولِهِ مَرَاتُهُ His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْتِيَةٌ.]

رَأْيِي, (T, S, M, Mgh, K,) with ء, (T, S, Mgh,) and رَأْيِي, without ء, (T, Mgh,) The سَخْرُ [or lungs, or lights] ; (S ;) the place of the breath and wind (M, K) of a man &c., (M,) [i. e.] of an animal : (K :) the ء is a substitute for the رَأْيِي, (S, Mgh,) which is suppressed : (Mgh :) pl. رَأْيِي, (S, M, Mgh, K,) agreeably with a general rule relating to words of this class, (M,) and رَأْيِي : (M, Mgh, K :) dim. رَأْيِي and رَأْيِي. (T.) Some say that the suppressed letter [in رَأْيِي] is و ; and that it is originally رَأْيِي, like as عَدَةٌ is originally وَعَدَةٌ : and رَأْيِي signifies “I hit, or hurt, his رَأْيِي.” (Mgh.) [Hence رَأْيِي ذات الرِّبْيَةِ Inflammation of the lungs.]

رَأْوَةٌ An indication of a thing. (M in art. رَأْوَةٌ [to which it belongs : but in the S and TA mentioned in the present art. ; and in the T, in art. رَأْوَةٌ : in one copy of the S written رَأْوَةٌ ; and in one place in the TA, written رَأْوَةٌ, and said to be like رَأْوَةٌ, app. from the author's having found it written رَأْوَةٌ for رَأْوَةٌ.) You say, عَلَى فَلَانٍ رَأْوَةٌ الْحَقِّ [Upon such a one is the indication of foolishness, or stupidity]. (M.) And عَلَى وَجْهِ رَأْوَةِ الْحَقِّ [Upon his face is the indication of foolishness, or stupidity], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, S.) And رَأْوَةٌ إِنَّ فِي وَجْهِهِ لَرَأْوَةٌ Verily in his face is an ugliness. (T.) [See also an explanation of رَأْوَةٌ, above. J seems to have regarded the و as substituted for رَأْيِي.]

رَأْيِي, originally thus, with ء ; (T, Mgh ;) but the Arabs prefer omitting it, [saying رَأْيِي,] and some of them say that it has not been heard with ء ; (Mgh ;) [Az says,] the Arabs did not pronounce it with ء : accord. to Lth, its radical letters are رَأْيِي : (T :) A banner, or standard, (T, Mgh,) of an army : (Mgh :) pl. رَأْيِي. (T, Mgh.) [See also art. رَأْيِي.]

رَأْيِي an inf. n. of رَأْيِي [q. v.] : (T, S, M, Mgh, K :) [and also a subst. : used as a subst.] it means

The sight of the eye ; as also رَأْيِي : [and accord. to the M and K, it is with the mind also ; like رَأْيِي :] pl. رَأْيِي. (Mgh.) — See also رَأْيِي. — [Also The phasis of the moon.]

رَأْيِي, (T, S, M, Mgh, K,) with ء, (T, M,) of the measure فَعْلِي, (S, Mgh,) without tenween, (S,) [i. e.] imperfectly decl., because the ل is that which is the sign of the fem. gender, (Mgh,) also pronounced رَأْيِي, without ء, (Fr, T, M,) and رَأْيِي, [which is anomalous, like رَأْيِي, for رَأْيِي,] mentioned by El-Fárisee on the authority of Abu-l-Hasan, (M,) and رَأْيِي, (T, M,) heard by Ks from an Arab of the desert, (T,) A dream, or vision in sleep ; (T, S, M, K ;) accord. to most of the lexicologists, syn. with حُلْمٌ ; or the former is such as is good, and the latter is the contr. : (MF voce حُلْمٌ, q. v. :) accord. to Lth, it has no pl. ; but accord. to others, (T,) its pl. is رَأْيِي, (T, S, M, K,) with tenween. (S.) One says, رَأْيِي عَنْكَ رَأْيِي حَسَنَةٌ I dreamt, of thee, good dreams. (M.)

رَأْيِي : see رَأْيِي, in two places.

رَأْيِي an inf. n. of رَأْيِي [q. v.]. (M. [Said in the S to be a subst.]) — [Hence,] رَأْيِي قومٌ A party, or company of men, facing one another. (S.) And in like manner, رَأْيِي [Their tents, or houses, are facing one another]. (S.) And رَأْيِي منازلهم Their places of alighting, or abode, are facing, or opposite, one to another. (T.) — And رَأْيِي دور القوم The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) — And رَأْيِي ألفٌ They are as many as a thousand in the sight of the eye. (K, TA.)

رَأْيِي and رَأْيِي (Lth, T, M, K, TA) A jinnee, or genie, that presents himself to a man, and shows him, or teaches him, divination or enchantment or the like : (Lth, T, TA :) or a jinnee whom a man sees : or, accord. to Lh, one whom a person loves, and with whom he becomes familiar : (M :) or a jinnee that is seen and loved : (K :) and the former word, some other than this : (TA :) or the former means a follower, who is of the jinn ; of the measure فَعِيل or فَعُول ; [if the latter, originally رَأْيِي ;] so called because he presents himself to the sight of him of whom he is the follower ; or from the saying, فَلَانٌ رَأْيِي قَوْمِهِ, meaning, صَاحِبٌ رَأْيِي [i. e. Such a one is the counsellor, or adviser, of his people, or party] : and sometimes it is pronounced رَأْيِي. (IAth, TA.) You say, رَأْيِي لَهُ رَأْيِي He has a jinnee &c. (Lh, M, TA.) And رَأْيِي مَعَهُ رَأْيِي With him is a jinnee &c. (Lth, T, TA.) And رَأْيِي مِنْ الْجِنِّ, meaning مَسَّ [i. e. In him is a touch, or stroke, from the jinn, or genii]. (S.) — Also, both words, A great serpent, (K, TA,) that presents itself to the sight of a man ; (TA ;) so called as being likened to a jinnee ; (K, TA ;) or because they assert that the serpent is a transformed jinnee, wherefore they call it

جَانٌ and شَيْطَانٌ (IAth, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Aboo-'Alee, M, K.) — For the former word, see also رَأَى [of which it is a quasi-pl. n.].

رَأَى: see رَأَى [for which it is app. a mistranscription].

رَأَى: see رَأَى.

رَأَى dim. of رَأَى, q. v.; also pronounced رَأَى. (T.)

رَأَى, or رَأَى, A man (M) who sees much. (M, K.)

رَأَى [act. part. n. of رَأَى; Seeing: &c.] Still, or motionless: as also رَأَى. (TA.)

رَأَى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, *أَنَا أَرَأَى أَنْ أَفْعَلَ ذَلِكَ* I am more, or most, apt, &c., to do that. (K, TA.) And *هُوَ أَرَأَاهُمْ لَأَنْ يَفْعَلَ ذَلِكَ* He is the most apt, &c., of them to do that. (M.)

رَأَى inf. n. of 2. (AZ, T, S.) — [Also,] as a subst., not an inf. n., (M,) *Beauty, or goodliness; beauty of aspect.* (M, K.) [See also رَأَى.] — Also, (M, Mgh,) and رَأَى (S, M, Mgh) and رَأَى, the former of these two words extr., (M,) *A slight yellowness and dinginess (S, Mgh) which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed حَيْضٌ [app. for حَيْضٌ]; not رَأَى: (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation: or, as some say, رَأَى signifies the piece of rag by means of which she knows her state of menstruation from her state of purity: it is from الرَأَى. (M.) — See also what next follows.*

رَأَى A man who practises evasions or elusions, shifts, wiles, or artifices; as also رَأَى. (Ibn-Buzurj, T.)

رَأَى: see رَأَى. — You say also, *هُوَ مَتَى مَرَأَى* accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرَى, (TA in art. مَرَى.) *He is where I see him and hear him.* (M, K.) And *فَلَانٌ مَتَى مَرَأَى وَمَسْمَعٌ* Such a one is where I see him and hear what he says. (S.)

رَأَى, applied to a [camel's] head, *Long in the [muzzle], (Aḡ, T, M, K,) in which is [i. e. a bending down], (M, K,) [in the CK, erroneously, تَصْوِيبٌ,] or in which is the like of التَّصْوِيبُ, like the form of the [vessel called] رَأَى (Aḡ, T:) Nuḡeyr likens مَرَأَى to قَوَارِيرَ [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though رَأَى seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.*

رَأَى, applied to a she-camel, and a ewe or she-

goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Whose udder shows her to be pregnant; as also مَرَأَى: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, big in her udder.* (S.)

رَأَى: see رَأَى, in five places. — You say also, *هُوَ مَرَأَى بَكَذَا* He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or *هُوَ مَرَأَى كَذَا* He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female. (Lh, M.)

رَأَى A mirror: (T, S, M, K:) originally مَرَأَى: (Mḡb:) pl. مَرَأَى and مَرَأَى; (T, S, Mḡb;) the latter formed by transmutation [of the م into ي]. (T.) [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Mḡb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]

رَأَى [act. part. n. of 3, q. v.:] A hypocrite: [&c.:] (T, S:*) pl. مَرَأَى. (S.)

رب

1. رَبَّ, (M, K,) aor. رَبَّ, inf. n. رَبَّ, (M,) [He was, or became, its رَبَّ, or lord, possessor, owner, &c.]; he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K;) namely, a thing; (K;) syn. مَلَكَهُ. (M, K.) [And in like manner, He was, or became, his رَبَّ, or lord, &c.] You say, *رَبَّتِ الْقَوْمَ*, [inf. n. as above and رَبَّتِ,] I ruled, or governed, the people; syn. نَسَبْتُهُ; i. e. I was, or became, over them [as their lord, master, or chief]. (S.) And *رَبَّتْ رِبَابُهُمْ* Their ruling, or governing, the people continued long. (M, K.) The saying of Ṣafwān, (T, S,) on the day of Honeyn, (T,) *لَأَنْ يَرَبِّي رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ* [Assuredly that a man of Kureysh] should be over me (T, S) as رَبَّ [or lord, &c.], and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Hawāzin should be lord, &c., over me.] — Also, (S, M, Mgh, K,) aor. رَبَّ, (S, M,) inf. n. رَبَّ, (S, Mgh, M,) He reared, fostered, brought up, fed, or nourished, him; i. q. رَبَّاهُ; (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so رَبَّاهُ, (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. رَبَّاهُ; (Lh, M, Mgh, K) and رَبَّاهُ; (Lh, M, K:) and رَبَّاهُ; (S, M, K;) and رَبَّاهُ signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبَّاهُ is a dial. var. [of

رَبَّاهُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَهُوَ فُلُو نَرَبِيَّةَ *

[He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord. to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ الْمَرْءَ صَبِيهَا, used tropically, means †The woman patted her child repeatedly on its side in order that it might sleep. (A, TA.) [See 2 in art. رَبَّتِ.] [It is said that] the primary signification of رَبَّتِ is التَّوْبِيخَةُ; i. e. The bringing a thing to a state of completion by degrees. (Bḡ in i. 1.) A poet says, (S,) namely, Ḥassān Ibn-Thābit, (TA.)

مِنْ دُرَّةٍ بَيْضَاءَ صَافِيَةً *

مِمَّا تَرَبَّبَ حَائِرُ الْبَحْرِ *

[Than a white, clear, pearl, of those which the depth of the sea has brought to maturity]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (S, TA.)

And the phrase لَكَ نِعْمَةٌ تَرَبَّبَتْهَا occurs in a trad., meaning [Thou hast wealth] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.

(TA.) — [Hence,] *الْمَطَرُ يَرْبُ الثِّبَاتَ وَالشَّرَى* The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And *السَّحَابُ يَرْبُ الْمَطَرَ* The clouds collect and increase the rain. (M.) And رَبَّ, (T, S, M, K, TA.)

aor. رَبَّ, inf. n. رَبَّ and رَبَّابٌ; (Lh, M, TA;) and رَبَّابٌ; (M, TA;) †He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction. (T, S, M, TA.)

رَبَّ, (M, Mḡb, K,) aor. رَبَّ, inf. n. رَبَّ (M, Mḡb) and رَبَّابٌ, (M,) †He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair:

(Mḡb:) [perhaps from رَبَّ signifying "he reared," &c.; but more probably, I think, from what next follows.] — رَبَّ, (T, S, M, K,) aor. رَبَّ, (T, M,)

inf. n. رَبَّ (T, M, K) and رَبَّ (K;) and رَبَّابٌ; (M;) He seasoned a skin (T, S, K) for clarified butter (T, S) with رَبَّ [i. e. rob, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or he seasoned a skin with رَبَّ, and a jar with tar or pitch: or, as some say, رَبَّابٌ signifies I smeared it over, and prepared it properly.

(M.) — And رَبَّ and رَبَّابٌ, (K,) or the latter, but the former also is allowable, (M,) †He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it, (M, K, TA,) accord. to Lh, by infusing in it jasmine or some other sweet-smelling

plant. (M, TA.) See also مُرَبَّبٌ, below. — رَبٌّ also signifies *He collected, or congregated*, (K, TA,) people: (TA:) [and so, probably, رَبٌّ: see رَبَّبٌ.] You say, *فَلَانٌ يَرُبُّ النَّاسَ* Such a one collects, or congregates, to him the people. (T, S, M.) — رَبٌّ, aor. : see 4. — رَبَّتْ, (Lh, M, K,) aor. 2, (so in the M,) or رَبَّ, (MF, TA,) inf. n. رَبٌّ, (M, TA,) or رَبَّابٌ, (S, K,) [in each of which this is mentioned as the inf. n. whence the epithet رَبِّي] said of a ewe or she-goat, *She brought forth*: (Lh, M, K:) or, as some say, *she conceived*: or, accord. to some, there is no verb to the epithet رَبِّي: (M:) AZ says that it has no verb: (Msb:) [but] رَبَّابٌ is an inf. n. used in relation to a ewe or she-goat as meaning *her being in the state of such as is termed رَبِّي* [q. v.]: (S, M, *Msb, *K:*) and in relation to a she-camel, as in the ex. cited by Muntejji' Ibn-Nebhân to Aḡ,

* حَنِينٌ أُمِّ الْبَوِّ فِي رَبَّابِهَا *

[The yearning cry of the mother of the young camel in the time of her having recently brought forth]: (S:) and used also in relation to a woman as meaning *her having recently brought forth*: or *her state within two months after having brought forth*: or *within twenty days*: whence the phrase, in a trad., *حَمَلَهَا رَبَّابٌ*, meaning *She becomes pregnant soon after having brought forth*. (TA.)

2. رَبَّبٌ: see 1, in five places. — [Also *He preserved with ربب*, i. e., *rob*, or *inspissated juice*: see مُرَبَّبٌ.]

4. اِرْبَابٌ (T, M, A, K,*) inf. n. اِرْبَابٌ; (T;) and رَبَّبٌ, (M, K,) aor. :; (MF, TA;) *He remained, stayed, dwelt, or abode, in the place*, (T, M, A, K,*) *not quitting it*; (T;) like اَرَبْتُ: (T, A:) and the former, [or each,] *he kept, or clave, to the place*. (M.) And اَرَبْتُ الْاِبِلَ بِالْمَوْضِعِ, (T,) or بِمَكَانٍ كَذَا, (S,) *The camels kept, or clave, (T, S,) to the place, (T,) or to such a place, and remained in it*. (S.) And اَرَبْتُ النَّاقَةَ بِوَلَدِهَا, (S,) or اَرَبْتُ النَّاقَةَ بِالْفَحْلِ, (S,) *The she-camel kept to the stallion, (S, M,) and to her young ones, (M,) and affected it*. (TA.) And اَرَبْتُ السَّحَابَةَ (S, M, A) بِاَرْضِهِمْ (A) *The cloud continued raining [in their land]*. (S, *M.) And اَرَبْتُ الْجَنُوبَ *The south, or southerly, wind continued*. (T, S.) — اِرْبَابٌ also signifies *The drawing near, or approaching*, (S, M, K,) a thing, (S, M,) of any kind. (M.)

5. تَرَبَّبَ الْاَرْضَ, (M, A, K,) and تَرَبَّبَ الرَّجُلَ, (M, K,) *He asserted himself to be the رب [or lord, &c.] of the land, (M, A, K,) and of the man*. (M, K.) — See also 1, in two places, in the former half of the paragraph. — تَرَبَّبُوا *They collected themselves together, or congregated; or they became collected or congregated*. (S.)

6. تَرَبَّبُوا *They united in a confederacy, league, or covenant*. (M, TA.) [App. from the fact of some confederates dipping their hands into رَبَّبٌ: see رَبَّابٌ.]

8. اَرْتَبَهُ: see 1. — تَوَرَّبُ الشَّعْرَ [She adjusts, or arranges, and composes, or collects together, the hair], said of a woman, is from [الرَّبُّ signifying] الْجَمْعُ and اِصْلَاحُ. (M.) — اَرْتَبُ الْعَنْبَ *The grapes were cooked so as to become رَبٌّ [or rob], used to give a relish to bread*. (AHn, M.)

R. Q. L. رَبَّبٌ: see L.

رَبٌّ: see رَبَّابٌ, of which it is an imperative.

رَبٌّ and رَبٌّ and رَبٌّ and رَبٌّ; and رَبَّابٌ and رَبَّابٌ &c.: see رَبَّبٌ.

رَبٌّ: see the next paragraph, last sentence but one.

رَبٌّ *A lord, a possessor, an owner, or a proprietor, syn. مَالِكٌ*, (T, IAmb, S, M, A, Msb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Msb;) *a person who has a right, or just title or claim, to the possession of anything; or its صَاحِبٌ* [which is syn. with مَالِكٌ]; (M, A, K;) رَبٌّ and مَالِكٌ and صَاحِبٌ all signifying in Pers. خدائوند: (KL:) and a lord, master, or chief; (Msb, TA;) or a lord, master, or chief, to whom obedience is paid: (IAmb, TA:) and a lord, ruler, governor, regulator, or disposer; (TA;) an orderer, a rectifier, or a reformer: (IAmb, TA:) a rearer, fosterer, bringer-up, feeder, or nourisher: and a completer, or an accomplisher: (TA:) it is an epithet, like نَمْرٌ from نَمْرٌ: or an inf. n. used as an intensive epithet; like عَدَلٌ; (Ksh and Bd* in i. 1;) originally signifying the "bringing (a thing) to a state of completion by degrees;" (Bd, ibid.;

then used in the sense of مَالِكٌ: (Ksh and Bd ibid. :) the pl. [of pauc.] is اِرْبَابٌ and [of mult.] رَبُّوْبٌ, (M, K,) and accord. to Sh, رَبَّابٌ also, (TA,) signifying اَصْحَابٌ, (K,) and رَبُّوْبٌ is app. a quasi-pl. n.: (M:) the fem. is رَبَّةٌ; of which the pl. is رَبَّاتٌ. (T.) Whoever possesses a thing is its رَبٌّ: you say, *هُوَ رَبُّ الدَّابَّةِ*, [He is the possessor, or owner, or master, of the beast], and الدَّارِ [of the house], (T,) and المَالِ [of the property, or cattle]; (Msb;) and رَبَّةٌ *هي رَبَّةُ البيتِ* [She is the owner, or mistress, of the house or tent]. (T.) With the article ال, it is [properly] applied only to God: (T, S, M, A, Msb, K:) He is رَبُّ الْاِرْبَابِ [The Lord of lords]. (T. [Thus the pl. with the article ال is applied to created beings.] To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (S.) The pagan Arabs, however, sometimes applied it to A king, (S,) or to a lord as meaning a master or chief: (Msb:) El-Hārith says, (S, Msb,) i. e. Ibn-Hillizeh, (S,)

* وَوَدَّ عَلِيمُ الْاَقْوَامِ اَنْ لَيْسَ فَوْقَهُ *
* رَبٌّ غَيْرٌ مَنْ يُعْطَى الْحُظُوْطَ وَيَرْزُقُ *

[And the peoples have known that there is not above him a lord beside Him who gives the portions of mankind and of others and grants the means of subsistence]. (L.) And Ahmad Ibn-Yahya [i. e. Th] mentions the phrase لَا وَرَبِّكَ لَا [i. e. No, by thy Lord, I will not do such a thing]; the [latter] ب being changed into ي because of the reduplication. (M, K: * in the CK رَبِّكَ.)

رَبٌّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyâ El-Anḡaree in his great Expos. of the "Munferijeh," but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix مَ, and some with both these affixes together; as follows: (TA:) رَبٌّ (T, S, M, Msb, Mughnee, K, &c.) and رَبٌّ (T, M, Mughnee, K) and رَبٌّ (Mughnee,) and رَبٌّ (T, S, M, Mughnee, K) and رَبٌّ (T, M, Mughnee, K) and رَبٌّ (Mughnee;) and رَبٌّ (Mughnee, K) and رَبٌّ (Mughnee;) and رَبَّتْ (T, S, M, Msb, Mughnee, K) and رَبَّتْ (M, Mughnee, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA)

* وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْمِ *
* مِنَ الْحَيَارَاتِ وَالْبَلَاءِ بَلَاءٌ *

(S, Msb,) i. e. *And he (meaning El-Mundhir Ibn-Mâ-es-Semâ, or, as some say, 'Amr Ibn-Hind,) was the king [or lord] and witness of our fighting on the day of El-Hiyarân (the name of*

a place), and the trial was a hard trial. (EM, p. 285: [in which الْحَيَارَاتِ is erroneously put for الْحَيَارَاتِ.]) Some forbid that a man should be called the رَبٌّ of his slave: (Msb:) it is said in a trad. that the slave shall not say to his master, رَبِّي, because it is like attributing a partner to God: (TA:) but رَبٌّ is sometimes used in the sense of lord as meaning master or chief prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, *حَتَّى تَلِدَ اَلْاُمَةَ رَبَّهَا* [So that the female slave shall bring forth him who will become her master], or رَبَّتَهَا [her mistress], accord. to different transmitters; (Msb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the Kur [xii. 42], *اَذْكُرْنِي عِنْدَ رَبِّكَ* [Mention thou me in the presence of thy lord], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Msb.) In another verse, [23 of the same ch.,] *اِنَّهُ رَبِّي* [Verily he is my lord] may refer to Joseph's master or to God. (M, TA.) The words of the Kur [lxxxix. 28 and 29], *اَرْجِعْنِي اِلَى رَبِّكَ رَاضِيَةً*, as some read, [instead of *عِبَادِي*,] may mean *Return to thine owner, [approving, approved,] and enter into my servant*. (M, TA.) — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced رَبٌّ, without teshdeed; (L, K;) as in the following verse, cited by El-Mufaḡḡal,

* وَوَدَّ عَلِيمُ الْاَقْوَامِ اَنْ لَيْسَ فَوْقَهُ *
* رَبٌّ غَيْرٌ مَنْ يُعْطَى الْحُظُوْطَ وَيَرْزُقُ *

[And the peoples have known that there is not above him a lord beside Him who gives the portions of mankind and of others and grants the means of subsistence]. (L.) And Ahmad Ibn-Yahya [i. e. Th] mentions the phrase لَا وَرَبِّكَ لَا [i. e. No, by thy Lord, I will not do such a thing]; the [latter] ب being changed into ي because of the reduplication. (M, K: * in the CK رَبِّكَ.)

رَبٌّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyâ El-Anḡaree in his great Expos. of the "Munferijeh," but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix مَ, and some with both these affixes together; as follows: (TA:) رَبٌّ (T, S, M, Msb, Mughnee, K, &c.) and رَبٌّ (T, M, Mughnee, K) and رَبٌّ (Mughnee,) and رَبٌّ (T, S, M, Mughnee, K) and رَبٌّ (T, M, Mughnee, K) and رَبٌّ (Mughnee;) and رَبٌّ (Mughnee, K) and رَبٌّ (Mughnee;) and رَبَّتْ (T, S, M, Msb, Mughnee, K) and رَبَّتْ (M, Mughnee, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA)

and رَبَّتْ and رَبَّتْ (Mughnee) and رَبَّتْ (TA,) and رَبَّتْ (T, Mughnee, K) and رَبَّتْ (Mughnee, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA) and رَبَّتْ and رَبَّتْ (Mughnee) and رَبَّتْ (TA) and رَبَّتْ (T, S, M, K) and رَبَّتْ (M, K) and رَبَّتْ (TA,) and رَبَّتْ (T, K) and رَبَّتْ (K) and رَبَّتْ and رَبَّتْ and رَبَّتْ; (TA;) and رَبَّتْ (T, S, M, K) and رَبَّتْ (M, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA,) and رَبَّتْ and رَبَّتْ and رَبَّتْ (M, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA:) [of all these, the most common are رَبَّتْ and رَبَّتْ: and رَبَّتْ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofees and some others; but this opinion is rejected by Ibn-Málik in the Teshdeed and its Expos., and by AHei, and by IHah in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Msh, K, TA,) always, (TA,) or mostly: (Msh, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following as a sing. or a pl.:] it is the *contr. of كَر* when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times, or seldom*:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times, many a time, oftentimes, oftentimes, often, or frequently*:] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَا affixed, *Sometimes*:] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَا,] it governs an indeterminate noun (T, S, Msh, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رَبَّتْ يَوْمَ بَكَرْتُمْ فِيهِ [Few, or many, days have I gone forth early therein]: (T:) and

رَبَّتْ رَجُلٌ قَائِمٌ [Few, or many, men are standing]: (M:) and رَبَّتْ رَجُلٌ قَامٌ [Few, or many, men stood]: (Msh:) and in like manner, رَبَّتْ رَجُلٌ; (Msh;) for the ت in this case is not a denotative of the fem. gender. (Msh.) The pronoun affixed to it is of the third pers., (S, M,) and is [generally] sing. and masc., (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رَبَّتْ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رَبَّتْ رَجُلًا قَدْ ضَرَبْتُمْ [Few, or many, men I have beaten]: (S, M:*) but accord. to the Koofees, you say رَبَّتْ رَجُلًا رَبَّتْ (S,) and رَبَّتْ أَمْرًا (M,) and رَبَّتْ نِسَاءً, and رَبَّتْ رَجُلًا, and رَبَّتْ رَجُلَيْنِ: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رَبَّتْ جَوَارٍ قَدْ مَنَكْتُ [Few, or many, young women have I possessed]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رَبَّتْ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex. * رَبَّتْ عَطِيًّا أَنْقَذْتُ مِنَ الْعَطَبِ * [And many a perishing man have I saved from perdition]. (TA.) [But the reading commonly found in grammars is مِنْ عَطِيَّةٍ from his state of perdition.] The following is an ex. of the use of رَبَّتْ to denote a small number, [or rather to denote singleness,] * أَلَا رَبُّ مَوْلُودٍ وَّلَيْسَ لَهُ أَبٌ * * وَذِي وَّلَدٍ لَمْ يَلِدْهُ أَبَوَانِ * [Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلِدُهُ for لَمْ يَلِدْهُ, the reading in my copy of that work: لَمْ يَلِدْهُ is for لَمْ يَلِدْهُ, for the sake of the metre; like as لَمْ يَلِدْهُ is for لَمْ يَلِدْهُ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رَبُّ كَأْسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ [O, many a female having clothing in the present state of existence will be naked on the day of resurrection!]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رَبُّ صَائِيهِ لَنْ يَصُومَهُ وَيَا رَبُّ قَائِمِهِ لَنْ يَقُومَهُ [O, many a keeper of its fast shall not keep its fast again! and O, many a passer of its nights in prayer, or per-

former of its تَرَاوِيح, shall not pass its nights in prayer, or perform its تَرَاوِيح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] — مَا is affixed to رَبَّتْ &c. in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رَبَّتْ جَانِبِي فَلَانَ [Seldom, or often, such a one came to me, or has come to me]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رَبَّتْ يَوْمَ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (T, S, M, Mughnee), meaning *Oftentimes will those who have disbelieved wish that they had been Muslims*; (Mughnee, Jel;) or *seldom*, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رَبَّتْ &c. from governing: thus, Aboo-Duwád says, * رَبَّتْ الْجَامِلُ الْمُؤَبَّلُ فِيهِمْ * * وَعَنَاجِيحُ بَيْنَهُنَّ الْمِهَارُ * [Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts]: another says, making رَبَّتْ with مَا affixed, to govern, * رَبَّتْ ضَرْبَةً بِسَيْفٍ صَقِيلٍ * * قَيْنَ بَصْرَى وَطَعْنَةَ نَجْلَاءَ * [Many a stroke with a polished sword of the forging of Busrá, (the Bozrah of the Bible, a city famous for its sword-blades,) and many a wide spear-wound; or, perhaps, few strokes &c.]: (Mughnee: [but I have substituted قَيْنَ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAqr, says, * مَاوِيَّ يَا رَبَّتَمَا غَارَةٌ * * شَعْوَاءَ كَالذَّلَعَةِ بِالْيَسِيمِ * [Máweeyeh, (مَاوِيَّ being an apocopated proper name of a woman, originally مَاوِيَّة,) O, many a raid spreading widely and dispersedly, like the burn with the branding-iron]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.]) * رَبُّ Rob, or inspissated juice, (دُبُسِ) of any fruit; i. e., (M, TA,) the first, or clear, juice of the thick residuum of any fruit after it has been pressed (M, K, TA) and cooked: (M, TA:) thick [or expressed juice; such as the inspissated juice of dates, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (S:) or what flows from fresh ripe

dates, like honey, when it has been cooked [and so rendered thick]; before which it is called **صَقْر**: (Mṣb in the present art. and in art. **صقر**:) *what is prepared by coction from, or of, dates*: (TA:) *expressed juice of grapes, and of apples, &c., cooked and [so] thickened*: (KL:) and *dregs*, (K,) or *black dregs*, (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. **رَبُوبٌ** and **رَبَابٌ** (S) [and pl. pl. (i. e. pl. of **رَبُوبَاتٌ** **رَبُوبَاتٌ**, which means *sorts, or species, of رب*]. — See also **رَبِّي**.

رَبَّة: see **رَب**, in three places. — **الرَّبَّة** was also the name of *A Kaabeh [or square temple]*, (M, K,) in *Nejrán*, (M,) *belonging to [the tribe of] Medh-hij* (M, K) and *Benu-l-Háarith-Ibn-Kaab, who held it in honour*. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied to *El-Lát (اللَّات)*, (K, TA,) *the rock which [the tribe of] Thakeef worshipped, at Et-Táif*. (TA.) And in another trad., it is said to be the name of *A temple of [the tribe of] Thakeef, which, when they became Muslims, was demolished by El-Mugheereh*. (TA.) — And **رَبَّة**, (K,) or **دَارُ رَبَّة**, (M,) signifies *A large house or mansion*. (M, K.) — See also **رَبِّي**.

رَبَّة *A party, division, sect, or distinct body or class, of men*: (M:) or *a large assembly or company*: (K:) or *a myriad; i. e. ten thousand*: (M, K:) or *thereabout*: (M:) and **رَبَّة** signifies the same: (M, K:) or this signifies *a company [of men]*: (T:) the pl. of the former is **رَبَابٌ**: (S, M:) and that of the latter is **أَرْبَابَةٌ**: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of **رَبَّة**; but this is a mistake. (M.) — [Hence, the pl.] **رَبَابٌ** signifies *Companions*. (K.) — And hence [also], i. e., as pl. of **الرَّبَّة**, (S, M,) **الرَّبَاب** is an appellation of *The [confederate] tribes of Dabbeh*; (M, K, TA;) or *Teym and 'Adee and 'Ohl*; (T, TA;) or *Teym and 'Adee and 'Owf and Thowr and Ashyab*; (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA **اشيب**, without any syll. signs;]) and *Dabbeh was their paternal uncle*; (TA;) or *five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Ohl and Teym and 'Adee*: (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (Aṣ, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some **رَب**, and formed a confederacy over it: (Aṣ, T, M, K:) or, as some say, because they congregated, and became like the **رَبَاب** [or bundle] of arrows [used in the game called **الميسر**]: (TA:) the rel. n. is **رَبِيٌّ**, formed from the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as **كِلَابٌ** &c. (S, TA.) — The sing. (**رَبَّة**) also signifies *Plenty, or abundance, of the means of subsistence*: (K:) and *constant, or inseparable, prosperity*. (Khálid Ibn-Jembeh, TA.) — See also **رَبِّي**.

رَبَّة: see the next preceding paragraph, first sentence. — [Hence its pl.] **أَرْبَابَةٌ** signifies *Confederates*; (S, IB, K;) [or] it is for **ذُؤُورُ أَرْبَابَةٍ** having covenants; **أَرْبَابَةٌ** being said by AAF to be pl. of **رَبَابٌ** in the sense of **عَهْدٌ**. (IB, TA.) — Also *A species of plant*, (S, M, Mṣb, K,) of the [season called] **صَيْف**, (M,) *remaining in the end of the صَيْف*: (Mṣb:) or the name of a number of plants which do not dry up in the **صَيْف**, remaining green in the winter and the **صَيْف** [or summer]; among which are the **حَلَب** and the **رُخَامِي** and the **مُكْر** and the **عَلَقِي** or **عَلَقِي**: [see **رَبَلٌ**:] or a certain soft, or tender, herb, or leguminous plant: (TA:) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M:) pl. **رَبَبٌ**. (S, Mṣb.) [In the dial. of Egypt, *Alexandrian trefoil* (**برسيم**, q. v.,) of the second and third crops.] — Also *A certain tree*: as some say, the tree of the **خَرْوَب** [an appellation generally applied to the carob, or locust-tree]. (M, K.)

رَبَبٌ, (S, M, K,) or **مَاءُ رَبَبٌ**, (S, TA,) *Much water*, (S, M, K,) *collected together*: (M:) or *sweet-water*: (S, K:) accord. to Th, it means **مَا رَبَبَهُ الطين** [app. such (water) as the clay has collected; for **تَرَبَبٌ** signifying **تَجَمُّعٌ** is probably quasi-pass. of **رَبَبٌ**, so that this last seems to signify **جَمَعٌ**]. (M.)

&c. **رَبَّتَمَا** and **رَبَّتَمَا** and **رَبَّت** &c.; and **رَبَّت** &c. see **رَب**.

رَبَابٌ *Clouds*: (M:) or *white clouds*: (S, K:) or *clouds that one sees beneath other clouds*, (S,) or *clouds suspended beneath other clouds*, (M,) *sometimes white and sometimes black*: (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts*: (A'Obeyd, T:) n. un. with ة. (A'Obeyd, S, K.) Hence **الرَّبَاب** as a proper name of a woman. (A'Obeyd, T, S.) — Also *A certain instrument of diversion, [meaning, of music,] (K,) having strings, (TA,) with which one plays [lit. beats]*. (K.) [The **رَبَاب** in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient **رَبَاب**.] Memdood Ibn-'Abd-Allah El-Wásiṭee Er-Rabábee became proverbial for his musical skill with the **رَبَاب**. (K.) — See also **رَبَانٌ**.

رَبَابٌ: see **رَبِّي**, of which it is an anomalous pl. — and see also **رَبَانٌ**.

رَبَابٌ: see **رَبَابَةٌ**, in two places. — Also **رَبَابٌ**, or **tenths**; syn. **عَشُورٌ**: (S, M, K:) from the same word signifying "a covenant." (S.) — In the phrase **يُعْطِيهَا الأمان رَبَابُهَا**, ending a verse of Abou-Dhu-eyb, describing some asses, **رَبَابٌ** is said to signify *An oath, or a promise*, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water

gives to their owner *an arrow*, of those used in the game called **الميسر**, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that **رَبَابُهَا** here means *their owners*: (M:) [holding this last opinion,] Sh says that **رَبَابٌ** in this verse is a pl. of **رَبٌ**. (TA.) — It is also a pl. of **رَبَّة**; (S, M;) not of **رَبَّة**, as it is said to be by Th [and in the K]. (M.) — See also 1, last sentence. — And see **رَبَانٌ**.

رَبُوبٌ: see **رَبِيٌّ**. — See also **رَب**, of which it is said in the M to be app. a quasi-pl. n.

رَبِيٌّ *Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty; (see 1;)] as also **مَرْبُوبٌ***; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, *tended well, or taken good care of*: (A:) the former is also applied to a gazelle; (IAṣ, K in art. **دخول**;) [as meaning + *brought up in, or near, the house or tent, and there fed*;] like **أَهْلِيٌّ**: (TA in that art. :) and [its fem.] **رَبِيْبَةٌ** is applied to a ewe or she-goat, (**شاة**, K,) meaning + *brought up in the tent, or house, for the sake of her milk*; (S, K;) [see also **رَبِيٌّ**]; pl. **رَبَائِبٌ**; (S;) this last being applied to sheep or goats *that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture*; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.)

— [Hence, *A step-son*,] a man's *wife's son* (T, S, M, A, Mṣb, K) *by another husband*; (T, S, M, A, K;) as also **رَبُوبٌ**: (T, K:) pl. **أَرْبَابَةٌ**. (Mṣb.) And **رَبِيْبَةٌ** [*A step-daughter*;] a woman's *husband's daughter by another wife*: (S:) or a man's *wife's daughter* (T, M, A, Mgh, Mṣb, K) *by another husband*; (T, M, A;) because he rears her: (Mgh:) pl. **رَبَائِبٌ** (A, Mgh, Mṣb) and sometimes **رَبِيْبَاتٌ**. (Mṣb.) — Also, and **رَبَابٌ** (T, M, K,) both syn., like **شَاهِدٌ** and **شَهِيدٌ**, and **خَيْرٌ** and **خَيْرٌ**, (TA,) or the latter, (T, S,) mentioned by IAṣ, is the correct term, (T,) [*A step-father*;] the *husband of a mother* (T, S, M, K) *who has a child by another husband*. (T.) And **رَبِيْبَةٌ** and **رَبَابَةٌ**, (T,) or the latter [only], (S, K,) [*A step-mother*;] the *wife of a father* (T, S, K) *who has a child by another wife*. (T.) **رَبِيْبَةٌ** also signifies [*A foster-mother*;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Mṣb, K;) like **رَبَابَةٌ**; the former being of the measure **فَاعِلَةٌ** in the sense of **فَاعِلَةٌ**. (Mṣb.)

أَرْبَاءُ النَّبِيِّ [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Sa'ad] among whom Moḥammad was suckled; as though **أَرْبَاءٌ** were pl. of **رَبِيٌّ** [as it is said to be in one of the senses mentioned above]. (TA.) — And **رَبِيْبٌ** signifies also *A confederate; a person with whom one unites in a confederacy, league, or covenant*. (M, K.) — And *A king*. (M, K.)

رَبَابَةٌ: see رُبُوبِيَّةٌ. — Also *A covenant, compact, confederacy, or league*; (S, M, K;) as also رِبَابٌ, (M, K,) of which latter, in this sense, the pl. is رِبَابَةٌ. (AAF, IB, TA.) [See رِبَابَةٌ, second sentence.] — And *A thing [or case] resembling a quiver (كِنَانَةٌ), in which the arrows of the game called الميسر are enclosed together*: (S;) or *a piece of skin*, (T,) or *a piece of thin skin*, (Lh, M, TA,) in which the arrows are enclosed, (Lh, T, M, TA,) resembling a quiver (كِنَانَةٌ): (TA:) or *a piece of rag*, (M, K, TA,) or *of skin*, (TA,) in which the arrows are enclosed (M, K, TA) or *bound*: (TA:) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game, (TA,) lest he should know the feel of an arrow for the owner of which he has an affection*: (K, TA:) or *a small cord with which the arrows are bound [together]*: or the arrows [themselves] collectively: (M, K:) sometimes it is used in this last sense: (S;) and رِبَابٌ also seems to be used in like manner; as meaning the رِبَابَةُ of the arrows of the game of الميسر. (TA.) [See an ex. in a verse cited voce أَفَاضَ in art. فَيض.]

رُبُوبِيَّةٌ: see رُبُوبِيَّةٌ.

رِبَابِيٌّ *A player on the رِبَاب* [q. v.]. (MA, K.)

رُبُوبِيٌّ, (M, K,) with fet-h [to the ر], (K,) a rel. n. from الرُّبُّ, deviating from rule: so in the phrase عِلْمٌ رُبُوبِيٌّ [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K.)

رُبُوبِيَّةٌ [Lordship; or the state, or quality, of such as is termed رُبٌّ, i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article ال, particularly godship, godhead, or deity:] a subst. from الرُّبُّ; (T, S, M, K;) as also رِبَابَةٌ [which seems to be properly an inf. n. of رِبَابٌ in the sense first explained]. (M, K.) — Also, (M, K,) or رُبُوبِيَّةٌ, (so in a copy of the K,) The state, or condition, of a مَمْلُوك [or slave]. (M, K.)

رَبَّتْ and رَبَّتْ &c.; and رَبَّتَمَا and رَبَّتَمَا &c.: see رَبَّتْ, in five places.

رَبَّتِي, applied to a ewe or she-goat (شَاةٌ), (S, M, &c.) *That has brought forth*: (M, Mgh, K:) and so *if her young one has died*: (M, K:) or *that has recently brought forth*: (Lh, S, M, Mgh, Mgh, K:) or *that has brought forth twenty days before*: (M:) or *that has brought forth two months before*: (El-Umawee, S, M:) or *that is followed, (M,) or accompanied, (As, Mgh,) by her young one*: (As, M, Mgh:) or *that is confined in the tent, or house, for the sake of her milk*: (Mgh: [see also رُبُوبِيَّةٌ, voce رُبُوبِيَّةٌ]) accord. to AZ, (S, Mgh,) it is applied to a she-goat, (S, M, Mgh,) and رَغُوبٌ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Mgh:) the pl. is رِبَابٌ, (As, T, S, M, Mgh, Mgh, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase رِبَابٌ رِبَابٌ, or

رِبَابٌ, which, he says, is rare. (M.) — See also رِبَابٌ, in two places. — *A benefit, favour, boon, or good*. (AA, T, K.) [See an ex. in the first paragraph of art. جَسَأٌ.] — *A want*; (AA, T, K;) as in the saying, لِي عِنْدَ فُلَانٍ رِبَابٌ [I have a want for such a one to supply, or accomplish]. (AA, T.) — *A child's nurse*; syn. دَابِيَّةٌ. (AA, T. In one copy of the T) باه; and in the TA رَابِيَّةٌ. [Perhaps the right reading is رَابِيَّةٌ, meaning a foster-mother.] — *A firm knot*: (AA, T, K:) [and so, app., رِبَابٌ, if correctly written thus, in the instance here following.] You say, إِنَّ كُنْتَ بِرَبِّكَ or بِرَبِّكَ (TA,) or بِرَبِّكَ (so in the TT, as from the M, [as though for رِبَابِيَّةٌ]) and مِنْ رَبِّي إِزْرُوكَ, (T, TA,) a prov., meaning † *If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest*: (T, TA:) here رَبِّي [properly] signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] — Also a name of Jumádd-l-Oolá [the fifth month of the Arabian calendar]; and so رِبَابٌ, (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of Jumádd-l-Akhhireh [the sixth month]; and so رِبَابَةٌ: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or رِبَابَةٌ, (so accord. to the M as transcribed in the TT,) a name of Dhu-l-Kaadeh [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also شَهْرٌ: and see رَبِّي or الرَّبِّي, in art. رِن.]])

رِبَابِيٌّ: see رَبَابِيٌّ. — And for its pl., رِبَابِيُونَ, see رَبَابِيٌّ, in two places.

رِبَابِيٌّ rel. n. of رِبَابَةٌ, q. v. (Sb, S, M.) — See also its pl., رِبَابِيُونَ, in the next paragraph, in two places.

رِبَابِيٌّ sing. of رِبَابِيُونَ, (T, S, K,) which signifies Thousands (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from الرُّبُّ; and if so, it is رِبَابِيُونَ, with fet-h to the ر: but accord. to Fr, it is from رِبَابَةٌ, meaning "a company": (Th, T:) Zj says that it is رِبَابِيُونَ and رِبَابِيُونَ, with kesr to the ر and also with damm to the ر, and signifies a numerous company: he adds that رِبَابَةٌ is said by some to signify "ten thousand;" and that رِبَابِيُونَ is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Aboo-Tálib, it signifies numerous companies: (T:) [in the Kur iii. 140,] El-Hasan read رِبَابِيُونَ; and Ibn-'Abbas, رِبَابِيُونَ; the former with damm, and the latter with fet-h, to the ر. (L, TA.) — See also رَبَابِيٌّ.

رِبَابَانٌ: see the next paragraph, in four places.

رِبَابَانٌ The first, or beginning, or commencement, or the first and fresh state, of anything; (As, A'Obeyd, T;) [and so رِبَابَانٌ &c., as appears

from what follows.] You say, أَتَيْتَهُ فِي رِبَابَانِ شَبَابِهِ, (T,) and رِبَابَانِ شَبَابِهِ, (accord. to different copies of the T,) and رِبَابَانِ شَبَابِهِ, (T,) and رِبَابَانِ شَبَابِهِ, (accord. to different copies of the T,) and رَبِّي شَبَابِهِ, all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T.) And أَفْعَلْ ذَلِكَ الْأَمْرَ بِرِبَابَانِهِ Do thou that thing in its first and fresh state: so accord. to ISk: and hence, he says, شَاةٌ رَبِّي [explained above]. (S.) And أَخَذْتُ الشَّيْءَ بِرِبَابَانِهِ, (As, S, K,*) and بِرِبَابَانِهِ, with damm and with fet-h, (K,) i. e. [I took the thing] in its first state: (K:) or altogether, (As, S, K,) not leaving of it aught. (As, S.) They said also, ذُرُّهُ بِرِبَابَانِ [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

فَذُرَّهُمْ بِرِبَابَانِ وَإِلَّا تَذُرَّهُمْ
يُذَيِّقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرًا

[which seems to mean Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more]. (M.) — Also, accord. to A'Obeyd, The chief, or main, part or portion of a constellation: or, accord. to As, the aggregate thereof: or, accord. to AO, رِبَابَانٌ, with fet-h, has this meaning: (T:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA.) — Also *A captain of sailors* (Sh, K) in the sea; (Sh;) and so رِبَابَانِيٌّ: (Sh, K:) one skilled in navigation: pl. [or rather coll. n. of the latter] رِبَابَانِيَّةٌ. (TA voce رَهْمَانَجٌ.) — See also رَبِّي, in two places.

رِبَابَانٌ: see the next preceding paragraph, second sentence.

رِبَابَانِيٌّ (T, S, M, A, K) and رَبِّي (M,) or رَبِّي (A, KL,) One who devotes himself to religious services or exercises, or applies himself to acts of devotion; (S, A, K;) who possesses a knowledge of God: (T, S, K, KL:) or a learned man: (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) i. q. حَبِيزٌ [i. e. a learned man, or particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;) and a lord, or master, of knowledge or science: or a worshipper of the Lord (الرُّبُّ): (M:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAar, T:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA:) رَبَابَانِيٌّ is a rel. n. from رِبَابَانٌ; or from الرُّبُّ meaning "God": (TA, and some copies of the K:) the ل and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T;) so that it is like رَبَّانِي, (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and رَبَّانِي, "thick-necked," and رَبَّانِي, "having much hair:" (T:) or it is a Syriac word; (TA, and some copies of the K;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَبَّانِيُونَ, (T, S,) occurring in the Kur iii. 73 (S) [and v. 48 and 68].

رَبَّانِي: see رَبَّان, last sentence but one.

رَبَّانِيَّة The quality denoted by the epithet رَبَّانِي [q. v.]. (A.)

رَبْرَب A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (بَقَرُ الْوَحْشِ): (S, M, K:) or, as some say, of gazelles: or, accord. to Kr, a number of [wild] oxen together, less than ten: it has no sing., or n. un. (M.)

رَاب; and its fem., with ة: see رَبِيب in three places.

رَابَّة said in the T and K to be pl. of رَابَة [q. v.]: and said by AAF to be pl. of رَابَاب.

رَابٌ A place of collecting (T, S, M, A) of people: (M, A:) a place of alighting: (M, K:) a place of abiding, or dwelling, and congregating. (M.) [Hence,] مَرَبُ الْإِبِلِ The place where the camels keep, or remain. (T, S.) — [Hence also,] فَلَانٌ مَرَبٌ + Such a one is a person who collects, or congregates, people. (T, S, M, K,*) [And hence,] فَلَانٌ مَرَبٌ لِبْنِي فَلَانٍ + Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art. جمع.) = Also, and مَرَبَابٌ, (M, K,) Land abounding with plants, or herbage; (K;) or with رِبَّة [q. v.]: (TA:) or land in which there ceases not to be moisture; and so مَرَبَّةٌ or مَرَبَابٌ signifies land abounding with plants, or herbage, and with people. (M.)

مَرَبٌ Anything keeping, or cleaving, to a thing. (M. [See its verb, 4.]) You say نَاعَةٌ مَرَبَةٌ A she-camel keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And مَرَابٌ إِبِلٌ [originally مَرَابِبٌ, pl. of مَرَبٌ,] Camels keeping in a place; remaining in it. (T, S.) And مَرَبٌ فَقْرٌ + Constant, inseparable, poverty: occurring in a trad.: or the epithet there is مَلْبٌ. (IAth.)

مَرَبَةٌ: see مَرَبٌ.

مَرَبٌ Made [or preserved] with رَبٌّ [or inspissated juice]; (S, K;) like as مَعْسَلٌ signifies "made [or preserved] with عَسَل [or honey]:" (S:) you say زَنْجَبِيلٌ مَرَبٌ and مَرَبِي [ginger so preserved]: and مَرَبَاتٌ signifies Preserves, or Bk. I.

confections, made with رَبٌّ; (S, K;) and in like manner مَرَبَاتٌ, except that this is from التَّرْبِيَةِ [inf. n. of رَبَّى]. (S.) — Also Oil of which the grain حَب [perhaps a mistranscription for حَبَب i. e. jar] whence it has been prepared, or taken, has been perfumed (رَبَّبَ): (T, TA:) or oil perfumed with sweet-smelling plants; as also مَرَبِي and مَرَبُوبٌ. (A.)

مَرَبَاتٌ: see the next preceding paragraph.

مَرَبَابٌ: see مَرَبٌ, in two places.

مَرَبُوبٌ: see رَبِيبٌ. — Also A slave; a bondman; syn. مَمْلُوكٌ [lit. possessed, and now particularly applied to a male white slave]. (M, K.) العِبَادُ مَرَبُوبُونَ لِلَّهِ means [Mankind (lit. the servants of God) are] bondmen (مَمْلُوكُونَ) [to God]. (M.) — A skin for clarified butter &c. seasoned with رَبٌّ [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] — See also مَرَبٌ.

مَرَبٌ One who confers a benefit, or benefits. (K.) — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)

ربا

1. رَبًّا, [aor. -, inf. n. رَبُّ], He, or it, was, or became, high, or elevated: (K:) [or] he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent; as also رَابًّا. (M, K.) You say, رَبَّاتِ الْأَرْضِ, (M, TA,) inf. n. رَبٌّ, (M,) The ground rose: and some read, in the Kur xxii. 5 and xli. 39, رَبَّاتٌ instead of رَبَّتٌ; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَبًّا عَلَى جَبَلٍ and رَابًّا and رَابًّا He took a high and commanding position upon a mountain, or ascended upon it, (M, TA.) And رَبًّا عَلَى شَرْفٍ (أَشْرَفَ عَلَيْهِ) to look. (TA.) And مَا عَرَفْتُ فَلَانًا (أَشْرَفَ عَلَيْهِ) I knew not such a one until he became within a commanding, or near, view of me; syn. أَشْرَفَ. (T.) And رَبًّا عَلَى شَرْفٍ He ascended upon an eminence [to watch] lest an enemy should come unawares upon a party. (TA.) And رَبَّاتِ الْمَرْبَاةِ and رَابَّتَاتِهَا I ascended upon the place of observation. (S.) And رَبَّاتِ الْقَوْمِ, (S, M, K,*) aor. -, (M, K,) inf. n. رَبٌّ; (S, M;) and رَبًّا لِهَيْمٍ; (T, M, K;) and رَابَّتَاهُمْ; (S;) He was, or became, [or acted as,] a scout to the party, (T, S, M, K,*) upon an eminence. (M.) And رَبًّا لَنَا فَلَانٌ, and رَابًّا and رَابًّا, Such a one was, or became, or acted as, a scout to us. (S.) — رَبَّاتٌ بِكَ عَنْ كَذَا, aor. and inf. n. as above, means I exalted thee [or held thee] above such a thing: (M:) and رَبَّاتٌ بِكَ أَرْفَعُ الْأَمْرَ I exalted thee [in the highest degree]: (IJ, M:) and رَبَّاتٌ بِنَفْسِي [I held myself above the doing such a thing]: (Har p. 265:) and رَبَّاتٌ بِكَ عَنْ هَذَا إِنْ لَأَرَبًّا بِكَ عَنْ هَذَا Verily I exalt thee [or hold thee] above this thing, (S, Har ubi suprâ, TA,) and do not approve

of it for thee: (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprâ:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] رَبًّا is also syn. with رَفَعَ. (K.)

رَبًّا الْهَالِ He preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA,) the property, or cattle. (TA.)

— See also 3. رَبًّا فِي الْأَمْرِ He looked into the thing, or affair, and considered. (TA.) —

رَبَّاتٌ فِيهِ, accord. to Fr, means عَلِمْتُ عَلَيْهِ [lit. I knew his knowledge, or what he knew; app. meaning I tried, proved, or tested, him, and so knew what he knew]. (TA. [See the phrase لَا تُخْبِرَنَّ خَبْرَكَ.]) — مَا رَبًّا رَبًّا He did not know, or had no knowledge of, nor did he desire, him, or it: (M:) or he did not know, or had no knowledge of, and did not prepare himself for, him, or it: (Lh, M:) or he did not care for, mind, heed,

or regard, him, or it: (T:) or مَا رَبَّاتٌ رَبًّا فَلَانٌ means I did not know such a one, nor care for, mind, heed, or regard, him. (S, K,*) — رَبُّوا لَهُ رَبًّا They collected for him of every kind of food, (M, K,*) milk and dates &c. (M.) — رَبًّا فِيهِ He came bearing himself heavily, or sluggishly, in his gait. (M, K,*) [Like رَبًّا.] — See also what next follows.

2. رَبًّا, inf. n. رَبَّيْتَهُ, He made it to pass away; (K, TA;) namely, property: so in the Tekmileh: in the K, رَبًّا is likewise mentioned, in an earlier part of the art., as meaning أَدَهَبَ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3. رَبًّا He watched, or observed, a thing; (M, K,*) as also رَبًّا and رَابًّا and رَابًّا: (TA:) he guarded (حَارَسَ, T, M, K) men, (M,) or a man, (T, K,*) being guarded by him. (T.) — He was cautious of, or he feared, a thing, (T, S, K,*) or a man; (M;) inf. n. مَرَبَاةٌ. (T, S.) [In one of my copies of the S, مَرَبَاةٌ مَرَبَاةٌ is erroneously put for مَرَبَاةٌ الشَّيْءِ.]

4: see 1, in two places, near the beginning: — and see also 3.

8. رَابًّا He stationed himself, or stood, upon a place such as is called مَرَبًا. (T.) See also 1, in five places. — And see 3.

رَبَّاءٌ (K,) written by El-Munáwee رَبَّاءٌ, but it is not certain, (TA.) The [kind of leathern vessel for water called] إِدَاوَةٌ that is made of four skins; (K;) made of four skins because of its largeness. (MF.)

رَبًّا [High ground]. You say رَبًّا فِيهَا رَبًّا, with medd in each case, [A land in which is no high ground nor low ground.] (T.)

رَبِّي: see what next follows, in two places.

رَبِّيَّة (T, S, M, O, K) and رَبِّيَّة (S, O) and

مُرْتَبِيٌّ (T in art. رَمَى) A scout; (T, S, M, O, K;) but only (O, TA) such as is stationed upon a mountain or some elevated spot, (T, O, TA,) whence he looks out: (O, TA:) [perhaps also signifying scouts; for the word طليعة by which the first is explained in the S and M and O and K, and the second also in the S and O, means "a scout" and "scouts:" pl. [of the first] رَبَائِيًا. (S, O.) The first is fem. because the طليعة is also called عَيْن, and عَيْن is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رَبِيٌّ,

* فَارَسْنَا أَبَا عَمْرٍو رَجِيًّا *
[And we sent Aboo' Amr as a scout]: (TA:) from a poem of 'Abd-Esh-Sharik El-Juhane. (Ham pp. 218 et seqq.)

رَأْبِيُّ الضَّرْبَاءِ [The superintendent, or supervisor, of the players at the game called الميسر, whose place is behind them]. (TA in art. رَقَب.)

مَرْبَاً and مَرْبَاةً (S, M, K) and مَرْبَاً (S, K) and مَرْبَاً (TA as from the K [but not in the CK nor in my MS. copy of the K]) An elevated place of observation, or upon which a person is stationed to watch; (S, K;) the place of the رَيْبِيَّة [or scout]. (M.) — And hence, the first of these words, (S,) or the second, (T, M,) The مَنَارَةُ [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rājiz suppresses the ء, saying,

* بَاتَ عَلَى مَرْبَاتِهِ مُقَيِّدًا *
[He passed the night upon his perch, shackled]. (T.)

مَرْبَاةً and مَرْبَاةً: see the next preceding paragraph, in three places.

مَرْبَاةً, (M, and so in copies of the K,) accord. to IAqr, with medd and fet-h, (M,) or مَرْبَاةً, (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) A stair, or ladder. (IAqr, M, K.)

مَرْبَاةً: see مَرْبَاةً; and مَرْبَاةً.

مَرْبَاةً: see مَرْبَاةً.

رَيْبِيَّةً: see مَرْبَاةً.

ربح

1. رَبَحْتُ: see 2. = رَبَحْتُ, aor. ٢, (TK,) inf. n. رَبَحْتُ, (K,) It (a thing, TK) was, or became, closed; syn. اسْتَعْلَقَ. (K, TK.)

2. رَبَحْتُ, (T, S, M,) inf. n. تَرْبِيْتُ, (T, S, K,) He fed, nourished, reared, or brought up, (T, S, M, K,) a child; (T, S, M;) syn. رَبَى; (T, S, M, K;) as also رَبَحْتُ, (M,) aor. ٢, (TK,) inf. n. رَبَحْتُ; (K;) and تَرْبِيْتُ. (TA, and Ham p. 633.) — And رَبَحْتُ, (TK,) inf. n. as above, (K,) He

patted a child (K, TA, TK) repeatedly (TA) on the side in order that it might sleep. (K, TA, TK.) [See رَبَحْتُ الْمَرْأَةَ صَبِيحًا, in art. رَب.]

5: see 2.

رَبَحْتُ &c.: }
رَبَحْتُ &c.: } see رَبَحْتُ, in art. رَب.

ربح

1. رَبَحْتُ, aor. ٢, inf. n. رَبَحْتُ, (Ks, ISk, T,) He hindered, withheld, restrained, or prevented, him, and retarded him; or diverted him, by occupying him otherwise; (Ks, T, TA;) as also رَبَحْتُ: (A:) and he kept him, or held him, back: (Ks, T, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted, him. (ISk, T.) You say, رَبَحْتُ عَنْ حَاجَتِهِ, (Sh, T, S, A, K,*) and أَمْرِهِ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and رَبَحْتُ, (M,) inf. n. رَبَحْتُ; (K;) He hindered, withheld, restrained, or debarred, him; (Sh, T, S, M, A, K;) and turned, or diverted, him; (M;) from the thing that he wanted, (Sh, T, S, A, K,) and from his affair, (T, M,) by pretexts. (T.) = رَبَحْتُ He was, or became, slow, tardy, dilatory, late, or backward. (Sh, TA.) [See also 5.]

2. رَبَحْتُ: see above, in two places. Also He made him to tarry, stay, or stop. (M.)

5. رَبَحْتُ He tarried, stayed, or stopped, (S, K,) in his journeying. (S.)

8: see the next paragraph.

9. اِرْبَتُوا They became separated, disunited, dispersed, or scattered. (TA.) And اِرْبَتَ الغنمُ, The sheep, or goats, became dispersed, or scattered. (A, TA.) And اِرْبَتُوا فِي مَنَازِلِهِمْ, and اِرْبَتُوا, They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA.) — [Hence,] اِرْبَتَ اِرْبَتًا, (S, TA,) or اِرْبَتًا, (K, TA,) or اِرْبَاتًا, (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) † Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered: (S, K:) or the first (اربت امره) signifies, (T, M, A,) or signifies also, (K, TA,) † their affair, or state of affairs, was, or became, decomposed, dissipated, disorganized, disordered, or broken up; (T, M, A, K,*) as also اِرْبَتِ. (K.)

11. اِرْبَاتًا, (K, TA,) or اِرْبَاتًا, (CK,) He was, or became, hindered, withheld, restrained, or debarred. (K, TA.) You say, دَنَا فُلَانٌ لِمَا اِرْبَاتًا, Such a one drew near, or approached: then became hindered, withheld, &c. (TA.) — See also 9.

Q. Q. 4. اِرْبَاتًا: see 11: — and see also 9.

رَبِيْتُ i. q. مَرْبُوْتُ, (M, K,) Hindered, withheld, &c.: (M, K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرِيْتُ كَرِيْتُ وَأَمْرُهُ رَبِيْتُ [app.

meaning His running is attended with difficulty, and the accomplishment of his affair is hindered]: (T: [in a copy of the A, as cited in the TA, جَرِيْتُ is put in the place of جَرِيْتُ, which appears to be the right reading, from what here follows:]) and

* جَرِيْتُ كَرِيْتُ وَأَمْرُهُ رَبِيْتُ *

[app. meaning A running attended with difficulty, the affair of which is hindered]: (M:) كَرِيْتُ is [here] syn. with مَكْرُوْتُ. (T.) — It is also said to signify The جَرِيْتُ [or eel]; and so رَبِيْتُ: and in the "Jāmi" of El-Ghooree, رَبِيْتُ, with kesr to the ر and with teshdeed of the ب, is said to mean a species of fish. (Mgh.)

رَبِيْتُ, (T, S, M, K,) a subst. from رَبَحْتُ signifying as expl. in the second sentence of this art., (T,) and رَبِيْتُ, (T, S, M, K,) [in like manner a subst.] from رَبَحْتُ signifying as expl. in the first sentence of this art., (T,) A thing, or an event, that hinders, withholds, restrains, or prevents, one [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]: (S, K:) or both signify deceit, or delusion; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and hindrance, restraint, or prevention: (M, TA:) pl. of the former رَبَائِيْتُ. (TA.) You say, فَعَلَ ذَلِكَ لَهُ رَبِيَّةً, (TA.)

and رَبِيْتُ He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention. (M.) And اِنْبَا قُلْتُ ذَلِكَ رَبِيَّةً مِنِّي I said that only from a motive of deceit, or delusion, on my part. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الْجُمُعَةِ بِالرَّبَائِيْتُ, meaning [The devils go forth against men indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: اِذَا كَانَ يَوْمَ الْجُمُعَةِ بَعَثَ اِبْلِسُ جُنُودَهُ (M:) اِذَا كَانَ يَوْمَ الْجُمُعَةِ بَعَثَ اِبْلِسُ جُنُودَهُ بِالرَّبَائِيْتُ, i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]: (S:) or, as some relate it, يَرْمُونَ النَّاسَ بِالرَّبَائِيْتُ, which is said by El-Khattābee to be of no account; but it may mean [they assail men with] hindrances; for رَّبَائِيْتُ may be pl. of رَبِيَّةً, inf. n. un. of رَبَحْتُ. (MF.) — See also رَبِيْتُ, last sentence.

رَبِيَّةً: see the next preceding paragraph, in two places: — and see also رَبِيْتُ, last sentence.

رَابِتٌ Slow, tardy, dilatory, late, or backward. (TA.)

رَبِيَّةً, and its pl. رَبَائِيْتُ: see رَبِيَّةً, last sentence but one.

رَبِيْتُ: see مَرْبُوْتُ.

ربح

1. رَبِحَ فِي تِجَارَتِهِ, (S, A, Mgh, Msh, K,)

aor. رِبَحَ, (Mṣb, K,) inf. n. رِبْحٌ (Mgh, Mṣb, TA) and رِبْحٌ and رِبَاحٌ, (Mṣb, TA,) *He gained; or made gain, or profit; in his traffic;* (MA, KL, TK;) i. q. اسْتَشَفَّ, (S, K,) or أَفْضَلَ. (Az, Mṣb.) The Arabs say to a man when he enters upon traffic, بِالرِّبَاحِ وَالسَّامِحِ [With gaining and liberality.] (TA.) — And رِبَحَتْ تِجَارَتُهُ † (A, Mṣb, TA) *His traffic brought him gain, or profit.* (Mṣb, TA.)

2. رِبْحُهُ: see 4. — Also رِبْحٌ, inf. n. تَرَبُّيْحٌ, *He took to himself (اتَّخَذَ) an ape (رَبَّاحٌ, TA) in his place of abode.* (K.)

3. رِبْحُهُ أَعْطَاهُ مَالًا مَرَابَحَةً *He gave him property on the condition that the gain, or profit, should be [divided] between them two.* (TA.) And بَعْتُهُ الْمَتَاعَ مَرَابَحَةً (S, *Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price:* (Mṣb:) you say, بَعْتُهُ السَّلْعَةَ مَرَابَحَةً عَلَى كُلِّ عَشْرَةِ دِرَاهِمٍ دِرْهَمٍ [I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem]: (TA:) and اشْتَرَيْتُهُ مِنْهُ مَرَابَحَةً *I bought it of him in like manner:* (Mṣb, TA:) the gain, or profit, must be named. (TA.) — See also 4.

4. اَرْبَحَ فِي تِجَارَتِهِ *He found a profitable market in [or for] his traffic.* (Az, Mṣb.) — اَرْبَحَهُ *He gave him gain, or profit:* (Mgh, Mṣb:) رِبْحُهُ we have not heard; (Mgh;) [i. e.] رِبْحُهُ as meaning *I gave him gain, or profit,* has not been transmitted [from the Arabs of classical times]. (Mṣb.) You say, اَرْبَحْتُهُ عَلَى سَلْعَتِهِ (S,) or اَرْبَحْتُهُ عَلَيْهَا (A, K,) or both, (TA,) *I gave him a gain, or profit, upon his commodity.* (S, A, K, TA.) And اَرْبَحَهُ بِمَتَاعِهِ [He made him to gain by his commodity]. (TA.) And اَرْبَحَ اللهُ بَيْعَتَهُ [God made, or may God make, his sale to be productive of gain, or profit]. (S and K in art. رَجَعُ.) — Also اَرْبَحَ *He slaughtered for his guests young weaned camels;* (K, TA;) which are called رِبْحٌ. (TA.) — And اَرْبَحَ النَّاقَةَ *He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday.* (K.)

5. تَرَبَّيْحَ *He sought gains, or profits.* (A.) — *He (a man, TA) was, or became, confounded, or perplexed, and unable to see his right course.* (K.)

رِبْحٌ and رِبْحٌ and رِبَاحٌ [all originally inf. ns.] *Gain, or profit;* (IAḡr, S, A, K, and Mgh in explanation of the first and last;) *increase [obtained] in traffic;* (TA;) *excess, or surplus, [obtained,] above the capital [expended];* wherefore it is also termed رِبْحٌ. (Ksh and Bḡ in explanation of the first in ii. 15.) [Hence,] رِبْحٌ خَيْرٌ تِجَارَةً رِبَاحًا † [Piety is the best traffic in respect of gain, or profit.] (A.)

رِبْحٌ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale.* (K.) — And *Fat,* as

a subst. (S, K.) A poet says, (S,) namely, Khufáf Ibn-Nudbeh, (TA.)

* قَرَوْا أَضْيَافَهُمْ رِبْحًا بَيْعًا *
* يَعْيشُ بِفَضْلِهِنَّ الْحَى سَمِيرًا *

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tannoy-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided*]: (S, *TA:) but [this is inconsistent with the affixed pronoun relating to رِبْحًا, wherefore], in this case, as some say, (S, TA,) it means *young weaned camels;* (S, K, TA;) [as a quasi-pl. n.]; and its sing. is رَابِيحٌ; (K;) like as that of حَرَسٌ is حَارِسٌ and that of خَادِمٌ: (TA:) or a *young weaned camel;* [like رِبْحٌ;] and its pl. is رِبَاحٌ: (K:) or it means here the *gain, or profit, obtained by means of the game called الْمَيْسِرُ.* (S, TA.) — See also the next paragraph.

رِبْحٌ *A young weaned camel:* (S, K:) app. a dial. var. of رِبْعٌ. (S.) [See also رِبْحٌ and رِبَاحٌ.] — *A lamb, or kid:* (ISd, TA in art. نَصَحُ:) or the latter; (K;) as also رِبَاحٌ. (IAḡr, K.) — See also رِبَاحٌ, first sentence. — Also *A certain bird, (S, K,) resembling the رَامِجِ [which is an owl employed for catching hawks]:* or, accord. to Kr, the word is رِبْحٌ, and signifies *a certain bird resembling the زَاغِ [or rook].* (TA.)

رِبَاحٌ: see رِبْحٌ, in two places. — Also *A certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرِّبَاحُ الرِّبَاحُ; and that بَلْدٌ has been substituted as an amendment for دُوَيْبَةٌ in some of the copies [of the S]; but that each of these readings is erroneous: for يَجْلِبُ we find [in copies of the S] in the handwriting of Aboo-Zekereeyà and that of Aboo-Sahl يَجْلِبُ, with the unpointed ح; and the substitution of بَلْدٌ for دُوَيْبَةٌ was made by IK††: in the copies of the S, moreover, we find مِنْهُ instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرِّبَاحُ أَيْضًا دُوَيْبَةٌ كَالسُّتُورِ يَجْلِبُ مِنْهُ الْكَافُورُ. (TA.) [But I find that, in five copies of the S, between السُّتُورِ and يَجْلِبُ, occur the words أَيْضًا بَلْدٌ, or بَلْدَةٌ, or أَسْرٌ بَلْدٌ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهُ instead of مِنْهَا; meaning that رِبَاحٌ is the appellation of a certain small animal, resembling the cat: and that الرِّبَاحُ is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.]

رِبَاحٌ: see رِبَاحٌ.
رَابِيحٌ: see رَابِيحٌ.
رِبَاحِيٌّ *A certain kind of camphor:* (K:) so called in relation to a certain country, or town,

agreeably with what is [said to have been] asserted by J, or to a certain king named رِبَاحٌ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رِبَاحٌ (A'Obeyd, S, A, L, K) and رِبَاحٌ (A, TA,) the latter of the dial. of El-Yemen, (TA,) and رِبَاحٌ (L, TA,) *The male ape;* (S, A, L, K;) [simia caudata, clunibus nudis: (Forskål, "Descr. Animalium" &c., p. iii.):] or the *young one of an ape:* (TA:) or *apes* [as a coll. gen. n.]: (TA in art. نَصَحُ, in explanation of the last, which is there said to be originally رِبَاحٌ:) pl. of the first رِبَاحِيٌّ. (TA.) One says رِبَاحٌ مِنْ رِبَاحٍ and رِبَاحٌ, meaning [Prettier] than the ape. (A, TA.) — [Hence, app.,] زُبُّ رِبَاحٍ (Lth, A, K) or رِبَاحٌ (A) *A sort of dates* (Lth, A, K) of El-Başrah. (Lth.) — Also, (K,) accord. to some, (TA,) رِبَاحٌ signifies *A small young weaned camel, (K,) and small young camels, syn. حَاشِيَةٌ, (TA,) slender in the bones and meagre in the body:* (K:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ثَنِيٌّ, and the ثَنِيٌّ is five years old? and Khidásh Ibn-Zuheyr, in a verse cited by Sh, speaks of a رِبَاحٌ breathing hard in labour, in order that her young one might come forth. (TA.) — See also رِبْعٌ.

رِبْحٌ and رِبَاحٌ † *Trafficking in which one makes gain, or profit;* (TA;) and so تِجَارَةٌ رِبَاحَةٌ; (T, S, A, *Mṣb, K;) [lucrative, or profitable, traffic;] a phrase like لَيْلٌ نَائِمٌ and سَاهِرٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and بَيْعٌ رِبْحٌ *a sale in which one makes gain, or profit.* (TA.) And مَالٌ رَابِيحٌ + *Property having gain, or profit:* رَابِيحٌ in this case being like لَابِنٌ and رَابِيحٌ: occurring in a trad.: but some read رَابِيحٌ, or, more probably, رَابِيحٌ, from رَابِحٌ, with ي [or rather .]. (TA.) — See also رِبْحٌ.

رِبْحٌ: see the next preceding paragraph.

ربد

1. رِبَدٌ (S, M, Mṣb, K,) aor. رَدَّ, (S, L,) or رَدَّ, (Mṣb,) inf. n. رِبْدٌ, (S, L, K,) or رِبْدٌ, (Mṣb,) *He remained, stayed, dwelt, or abode,* (S, M, L, Mṣb, K,) بِمَكَانٍ *in a place.* (S, M, L, Mṣb.) — رِبْدٌ (IAḡr, S, M, Mṣb, K,) aor. رَدَّ, (M,) inf. n. رِبْدٌ, (T, M, Mṣb,) *He confined; kept close, or within certain limits; or shut up;* (IAḡr, T, S, M, Mṣb, K;) him, or it; (IAḡr, S, M, Mṣb;) or camels [&c.]. (M.) — *He tied camels.* (A, TA.) — Also, (TA,) or رِبْدٌ, (so accord. to the TT, as from the T,) [رِبْدٌ التَّمْرُ] *He stowed, or packed, dates, or the dates, in رِبَادٌ, i. e. oblong pieces of matting [of woven palm-leaves].* (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَابِدٌ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

You say also, **رَبَذْتُ تَمْرَكَ رَبَذًا حَسَنًا** I stowed thy dates in the **مَرْبَذِ** in a good manner. (A.)

2: see 1. = **رَبَذْتُ**, said of a ewe or she-goat, She secreted milk in her udder a little before her bringing forth (**أَضْرَعَتْ**), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of **رَمَذْتُ** [q. v.]. (S.)

4. **اربد** He (a man) marred, or wasted, or ruined, his property, and his goods. (M, TA. [See also **ارمذ**].)

5. **تربد** It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L,) or of faint blackness and whiteness. (T.) He, or it, was, or became, marked, in oblong shapes, (**كَانَ مَوْعًا**), with black and white; (TA;) and so **اربد** and **ارباد**: (K, TA:) or all three signify it became of a red hue in which was blackness; (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) **تربد** signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so **اربد** and **ارمذ**: (A, T:) or it became like the colour of ashes; as also **ارمذ**: (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and **اربد**, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and **تربد** said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time **أَخْضَرَ** [here meaning a dark, or an ashy, dust-colour], by reason of anger. (Ish, TA.) — Also He (a man, S) looked sternly, austerely, or morosely. (S, K.) — And **تربدت السماء** The sky became clouded. (S, M, A, K.)

9. **اربد**, (S, M, K,) or **اربد لونه**, (T,) He (an ostrich, S, M) was, or became, of the colour termed **رَبْدَةٌ**; (S, M, K;) as also **ارباد**. (K.) — See also 5, in three places.

11: see what next precedes: — and see also 5.

رَبْدَةٌ or **رَبْدٌ**: see **رَبْدَةٌ**.

رَبْدٌ [app. pl. of **رَبْدَةٌ**] The diversified wavy marks, streaks, or grain, (**فِرْدٌ**), of a sword: (S, M, A, K:) of the dial. of Hudheyl. (M.) You say **رَبْدٌ ذُو رِبْدٍ** A sword [having such marks;] in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Sakhr, cited voce **خَشْبِيَّة**.]

رَبْدَةٌ A colour like **وَرَقَةٌ**, inclining to blackness; as also **رَمْدَةٌ**: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like **رَمْدَةٌ**: (A:) or blackness mixed with dinginess, or dushiness: (M, S, B:) or, in the ostrich, (M, L,) as also **رَبْدٌ**, (M,) or **رَبْدٌ**, (L,) a mixed black colour: or, accord. to

Lh, entire blackness. (M, L.) Also **Dust-colour** in the lip. (M, L.) [See also **أَرَبْدٌ**.]

رَبِيدٌ Dates (**تَمْرٌ**) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also **رَبِيضٌ**.]

رَبِيدَةٌ The [kind of repository termed] **قَبْطَرٌ** [q. v.] of the [records termed] **مَحَاضِرٌ**, (K, TA,) i. e. **سَجَلَاتٌ**. (TA.) — See also **رَبَائِدٌ**.

رَبِيدَانٌ A certain plant. (M, L.)

رَبَائِدٌ [a pl. of which the sing. (probably **رَبِيدَةٌ**) is not indicated] Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.)

رَابِذٌ One who reposes, stows, lays up, keeps, preserves, or guards, property &c.; a treasurer: (IA, T, K:) fem. with **ة**. (IA, T.)

أَرَبْدٌ, and its fem. **أَرَبْدَةٌ**, applied to an ostrich, Of the colour termed **رَبْدَةٌ**; (S, M, A;) and so the former applied to dates (**تَمْرٌ**): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also **رَمْدَةٌ**, (T,) signifies black; (T, M;) entirely: (M:) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. **رَبْدٌ**. (S.) Hence **أَرَبْدٌ** meaning A male ostrich. (T, L.) Also the fem., applied to a ewe (M, S, B, TA) or she-goat, (T, S, K,) to the latter specially, (S,) Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black: (L, TA:) or black, speckled with red (S, M, S, B, K) and white. (M, S, B.) — Also A man, and a woman, having a dusty hue in the lips. (M, L.) — **الأَرَبْدُ** also signifies A species of serpent, (T, M, K,* TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (**يَتَرَبَّدُ**), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or that bites camels. (TA.) — And **The lion**; as also **الْمُتَرَبِّدُ**. (K.) — [Hence also,] **دَاهِيَةٌ رَبْدَاءٌ** † An abominable calamity. (S, A, K,*) And **أُمُورٌ رَبْدٌ** † Black calamities. (M.) — And **عَامٌ أَرَبْدٌ** † A year of drought. (A.)

مَرْبَذٌ, a subst. like **مَطْبَعٌ** [q. v.], (S, B, M,) from the trans. v. **رَبَذَ**, (M, S, B, TA,) [properly A thing with which one confines, &c.: and hence,] a place of confinement: (K:) [pl. **مَرَبِذٌ**. And particularly] Anything with which camels are confined; (A, S, T;) and also sheep or goats: (TA:) a place in which camels (T, S, M, A, Mgh, M, S, B) and other animals (S, Mgh) are confined (T, S, M, A,* Mgh) or stationed. (M, S, B.) In the phrase **عَصَا مَرْبِذٍ**, used by a poet, the latter word is said to signify A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to A, S, by that word is meant a staff put across at the entrance

[of an enclosure] to prevent the camels from going forth; wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] a staff put across at the entrance of the **مَرْبِذِ**; not that the staff is a **مَرْبِذٌ**. (T.) —

Also The place of dates, (T, S, A, Mgh, M, S, B,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medeeneh; (S;) i. q. **مِسْطَعٌ** (S, M, S, B) in the dial. of El-Yemen, (TA in art. **مِسْطَعٌ**), and **جَرِينٌ** (T, S, Mgh, K) in the dial. of Nejd: (S:) or **مَرْبِذُ التَّمْرِ** signifies the **جَرِينِ** of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to Á'Obeyd, **مَرْبِذٌ** and **جَرِينٌ** in this sense are both of the dial. of El-Hijáz, and **أَنْدَرٌ** of that of Syria, and **بَيْدَرٌ** of El-'Irák. (T.) — Also A court, or yard, or spacious place, behind houses, of which use is made. (M.) — And The like of a **حُجْرَةٌ** [i. e. a chamber, or an upper chamber,] in a house. (M.)

مَرْبِذٌ Marked, in oblong shapes, (**مَوْعٌ**), with black and white. (Aboo-'Adnán, K.) [See also its verb, 9.]

أَرَبْدٌ: see **أَرَبْدٌ**.

ربذ

1. **رَبَذَ**, [aor. **رَبَذَ**,] (M,) inf. n. **رَبَذٌ**, (Lth, T, M, K,) He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.) And **رَبَذَتْ يَدُهُ بِالْقِدَاحِ**, aor. **رَبَذَ**, inf. n. as above, His hand was light, or active, with the **قِدَاحِ** [or gaming-arrows]. (S, A,* L, K.)

رَبَذَ: see **رَبْدَةٌ**: — and see also **رَبْدَةٌ**.

رَبِذٌ Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also **رَبِذُ الْقَوَائِمِ**; (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also **رَبِذُ الْأَصَابِعِ فِي عَمَلِهِ**. (A.) And A quick, or fleet, horse. (T.) And **قَوَائِمٌ لَهُ رَبِذَاتٌ** A horse having light, or active, legs. (A.) — **جَاءَ رَبِذَ الْعَنَانِ** means + He came alone, put to flight. (IA, M, K,*) But the saying of Hishám El-Mara-ee,

عَدَاةً تَرَكَتَهُ رَبِذَ الْعَنَانِ *

is explained by IA, S, as meaning + [In the morning] when thou leftest him exempt from satire. (M.) — Accord. to Aboo-Sa'eed, (T,) **رَبِذٌ** means A gum having little flesh. (T, K.)

رَبْدَةٌ (T, S, M, A, K) and **رَبْدَةٌ**, (S, A, K,) the former of which is said to be the more chaste, (TA,) The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is

scabby or mangy: (Ks, T:) of the dial. of Te-meem: (M:) also called **وَيْعَةٌ** [and **تَمَلَّةٌ**]. (T.)

One says, **كَأَنَّ عَرَضَهُ رِبْذَةٌ الْهَانِي** [As though his honour, or reputation, were the ribza of him who smears camels with tar]; and in like manner, **رِبْذَةُ الْحَائِضِ** [explained below]. (A.) And **لَمَّا أَسْمَعَهُمُ الْحَقَّ نَبَذُوهُ كَمَا يَنْبِذُ الْهَانِي الرِّبْذَةَ** [When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the ribza after using it]. (A.) — Also The piece of rag with which the goldsmith polishes ornaments. (S, L, K, and Mgh in explanation of the latter word.) — And the former word, The rag of a menstruating woman; (M, A, L, K;) the thing that the menstruating woman throws away. (Lth, T.) — And [hence,] + Anything unclean, dirty, or filthy, (M, L, K, TA,) and stinking. (TA.) — And [hence likewise,] + A man in whom is no good or goodness, devoid of goodness, or worthless, (M, K,) and, accord. to Lh, stinking. (M.) — Also The stopper (صِمَامٌ) of a bottle, or flask. (IAqr, T, M, K.) — Also, (M, L, K,) and **رِبْذَةٌ**, (Fr, A'Obeyd, S, M, L,) of which latter **رِبْذٌ** is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n., **رِبْذَةٌ** being its n. un.,] A single one of the **رِبْذُ**, meaning tufts of dyed wool (عُيُونٌ) which are hung upon the necks of camels; (Fr, A'Obeyd, S, L;) and which are likewise called **مَرَابِذٌ**, (A, TA,) an irreg. pl. like **مَحَاسِنٌ** [and **مَلَامِحٌ** &c.]; (TA;) or which are hung upon a she-camel: (L:) or a tuft of dyed wool (عَيْنَةٌ) which is hung upon the ear of a camel (M, L, K) &c., (K,) [i. e.,] upon the ear of a he-camel and she-camel, or of a sheep or goat. (M, L.) — The pl. of **رِبْذَةٌ** in all the senses expl. above is **رِبْذٌ** and **رِبَاذٌ**. (M, L, K.)

رِبْذَةٌ: see the next preceding paragraph, in two places. — Also The **عَذْبَةٌ** [app. as meaning the **عِلَاقَةُ**, or suspensory thong in the handle,] of a whip: (K:) [n. un. of **رِبْذٌ**: for you say] **رِبْذٌ** meaning A whip having thongs in the fore part of its **جَنْزُرٌ** [or handle]. (En-Nadr, TA.) — Also **Difficulty**, or **distress**. (IAqr, T, K.) So in the saying, **كُنَّا فِي رِبْذَةٍ فَانْتَجَلَّتْ عَنَّا** [We were in difficulty, or distress, and it became removed, or cleared away, from us]. (IAqr, T.)

رِبْذَاتٌ [in one of my copies of the **رِبْذَاتٌ**, and in a copy of the **رِبْذَاتٌ**]; One who makes many mistakes in his speech. (S, A, L, K.) [See also **مَرَبَاذٌ**, below.]

رِبْذَانِيٌّ: see **مَرَبَاذِيٌّ**.

رِبَاذِيَّةٌ + Evil (ISK, T, S, M, K) that occurs between, or among, people. (ISK, T, S, M, K.) You say, **بَيْنَ الْقَوْمِ رِبَاذِيَّةٌ** Between, or among, the people is evil. (S, M, K.)

رِبْذَانِيٌّ and **رِبْذَانِيٌّ** + One who talks much, and irrationally, or erroneously, (K, TA,) making many mistakes in his speech. (TA.)

رِبْذَةٌ: see **مَرَبَاذٌ**.

ربض

1. **رَبَضَ** بِالشَّيْءِ, or **رَبَضَ بِفُلَانٍ**, (K) A thing, or an affair, or an event, put me in expectation. (TA.)

5. **تَرَبَّصَ** He expected; or awaited: (S:) he tarried; or tarried expecting. (IAth.) You say **تَرَبَّصَ الأَمْرَ** He looked for, expected, awaited, or waited for, the thing, or event. (Mgh.) And **تَرَبَّصَ بِهِ الشَّيْءُ**, (M,) or **الأَمْرُ**, (Mgh.) He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him. (M, Mgh.) It is said in the Kur [ix. 52], **هَلْ تَرَبَّصُونَ بِنَا إِلَّا**, **إِذْ يَأْتِيَنَّكُم مِّنْ عِندِ الْحُسَيْنِينَ** [Do ye look for, &c., aught save one of the two best things (namely victory or martyrdom) to betide us?]. (M.) And a poet says,

* **تَرَبَّصْ بِهَا رَبِّبَ المَنُونِ لَعَلَّهَا** *
* **تَطَلَّقَ يَوْمًا أَوْ يَمُوتَ حَالِيهَا** *

[Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day, or her husband may die]. (TA.) You say also, **تَرَبَّصَ بِالسَّلْعَةِ العَلَاءِ** [He looked for, &c., a time of dearth for his commodity, or article of merchandise]. (A.) And, [elliptically,] **تَرَبَّصَ**, (K,) or **بِالشَّيْءِ**; (M;) and **رَبَّصَ** **بِهِ**, (M, A, K,) aor. 2, (TK,) inf. n. **رَبَّصٌ**; (M, A, K;) He looked for, expected, awaited, or waited for, [something] good or evil to befall, or betide, (M, A, K,) such a one, (A, K,) or the thing: (M:) or **تَرَبَّصَ بِالشَّيْءِ** signifies he looked for, expected, awaited, or waited for, a day for the thing. (Lth.)

رَبِصَةٌ An expecting; an awaiting; a waiting: (AHát, S, A, Mgh, K:) a tarrying; or tarrying in expectation. (M.) You say, **رَبِصَةٌ** **لِي فِي مَتَاعِي** [I have to endure an expecting, &c., with respect to my goods, or commodities; app. meaning, I have to wait for a favourable opportunity to sell them]. (S, A.) And **رَبِصَةٌ** **لِي بِالبَصْرَةِ** [I have to endure an expecting, or a waiting, in El-Basrah]. (AHát, A.) And **رَبِصَةٌ** **لِي عَلَى هَذَا الأَمْرِ** [I have to endure a tarrying, or a tarrying in expectation, for, or on account of, this thing, or affair]. (M.) — Also The period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her [it is well with him, and he remains her husband]; but if not, a separation is made between them: so in the saying, **أَقَامَتِ المَرْأَةُ رِبْصَتَهَا فِي بَيْتِ زَوْجِهَا** [The woman abode during the period so assigned to her husband in the house, or tent, of her husband]. (ISK, K.) [In like manner **رِبْصَةٌ** (perhaps a mistranscription) is explained in the A and TA in art. **ربض**: and the period is there said to be a year.]

مَرَبُوضٌ, applied to a man, (K,) Put in expectation. (TK.)

مَرَبِصٌ One who withholds, or collects and withholds, wheat or the like, waiting for a time of dearth; syn. **مُحْتَكِرٌ**. (S.)

ربض

1. **رَبَضَ**, (S, A, Mgh, K,) aor. 2, (S, Mgh, K,) inf. n. **رَبُوضٌ** (S, A, Mgh, Mgh, K) and **رَبِضٌ** (Mgh, K) and **رَبِضَةٌ**, (K,) [the last an inf. n. of un.,] said of the sheep and goat, (S, A, Mgh, K,) and of the gazelle, (S, A,) and of the ox-kind, and the horse, (S,) or beast, (Mgh,) and of the dog, (S, A,) [signifying He lay down, or laid himself down, upon his breast,] is like **رَبَّكَ** said of a camel, (S, Mgh, K,) and **جَمَرَ** said of a bird, (S, TA,) or **جَلَسَ** said of a man. (Mgh.) Said of a man, it means [+ He lay down: and he sat: or] he sat upon his knees: and it may also mean he sat upon his thighs and his buttocks. (Har p. 172.) [And hence, + He remained fixed, or stationary, like an animal lying upon its breast; as is shown by what here follows: whence a signification of **رَبِضٌ**, q. v.] The saying of Moḥammad to Ed-Ḍahḥák, when he sent him to his people, **إِذَا جِئْتَهُمْ فَارْبِضْ فِي دَارِهِمْ طَبِيبًا**, means When thou comest to them, remain in their abode in security, or without fear, like the gazelle in his covert: (IAqr, ISd, K:) or trust them not, but be vigilant, like a wild animal, ready to spring up, for thou wilt be in the midst of the unbelievers; (Az, ISd, K;) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, **طَبِيبًا** is in the accus. case as a denotative of state; the subst. being put in the place of the act. part. n., as though for **مُتَطَبِّبًا**: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, **رَبِضَ الأَسَدُ عَلَى فَرِيصَتِهِ**, and **القِرْنُ عَلَى قَرْنِهِ**, The lion laid himself down upon his breast (بَرَكَ) on his prey, and the adversary on his adversary. (K.) — He (a beast) lodged, and abode, in a place. (TA.) — + He (a man) became heavy, and slept, stretched upon the ground. (TA.) — **رَبِضَ عَنِ الغَيْرِ**, (S, A, K,) inf. n. **رَبُوضٌ**, (S,) + He (a ram) abstained from tugging, or covering the ewes, and avoided it, (S, A, K,) or them, (TA,) being fatigued: (S:) or was unable to cover them: (K:) one does not say, of a ram, **جَفَرَ**. (S.) You say also of a ewe when she is pregnant, **قَدَّ رِبِضَ عَنَّا**. (Ibn-'Abbád, A.) And you say of a man, **رَبِضَ عَنِ مَعَالِي الأُمُورِ** + He abstained, or held back, from seeking the means of acquiring eminence, or nobility. (TA.) — **رَبِضَ اللَّيْلُ** (A, K): The night cast its darkness [lit. itself (expl. by **أَلْقَى بِنَفْسِهِ**) upon the earth]. (K.) — **رَبِضَةٌ**, aor. 2, and 2, (IAqr, O, K,) but the latter aor. was afterwards rejected by IAqr, (TA,) He betook himself, or repaired, to him for lodging, covert, or refuge. (IAqr, O, K.) — **رَبِضَتْهُ**, aor. 2, and IAqr is related to have said 2 also, but afterwards to have retracted it, + She (a wife, or sister, or other woman,) undertook, or managed, his affairs, and gave him lodging, or refuge: (TA:) she was to him [as though she were] a **رَبِضٌ**, or place of abode: like **أَبُوتُهُ** "I was to him a father," and **أُمِّيَّتُهُ** "I was to him a mother." (A, TA.) [The aor. occurs in the K, in the phrase **تَرَبَّصَ زَوْجَهَا**: thus in the TA:]

in the CK, **تُرْبِضُ**: in the L, **تُرْبِضُ**; and thus also the aor. is written in a copy of the A.]

2: see 4. — **رَبِضَتُهُ بِالْمَكَانِ**, inf. n. **تُرْبِضُ**, + I fixed him, or made him to remain fixed, in the place. (TA.) — **رَبِضَ السَّقَاءَ بِالْمَاءِ**, (TA,) inf. n. as above, (K, TA,) [He made the skin to cleave to the ground with water; i. e.] he put into the skin as much water as covered and concealed its bottom: (K, TA:) mentioned by Sgh, from Ibn-'Abbád. (TA.)

4. **ارْبِضْ** He made a sheep, or goat, [&c., (see 1,)] to lie down upon his breast; (S, K;) as also **رَبِضُ**, inf. n. **تُرْبِضُ**. (TA.) — **أَرْبِضُهُمْ** † It (a vessel, S, A, K, and beverage, or wine, A, TA) satisfied their thirst so that they became heavy, and slept, stretched upon the ground: (S, A, K;) † it (milk) satiated them. (TA.) — **ارْبِضْتُ الشَّمْسُ** † The sun became vehemently hot, (S, A, K,) so as to make the gazelle and the sheep or goat, (S,) or the wild animals, (A,) to lie down upon their breasts: (S, A:) or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend. (O.) — **ارْبِضْ أَهْلَهُ**, (O, K,) and **أَصْحَابَهُ**, (O,) † He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;) syn. **قَامَ بِنَفَقَتِهِمْ**: (O, K:) so says Ibn-'Abbád. (TA.)

رَبِضُ: see **رَبِضُ**.

رَبِضُ: see **رَبِضُ**, in five places. — Also, accord. to Ks, (S,) and Aq, (Sgh, TA,) The middle of a thing: (S, Sgh, K:) but this is disapproved by Sh. (T, TA.) — And A collection of trees of the kinds called **طَلْحُ** and **سَمُرُ**: (K:) or a collection of abundant and dense trees. (TA.)

رَبِضُ: see **رَبِضُ**: in three places.

رَبِضُ The lodging-place of sheep or goats; (S, A, K;) because they lie therein upon their breasts; and in like manner of wild animals: (TA:) the nightly lodging-place of sheep or goats: (Msb:) and **رَبِضُ** signifies the same: (S, A, Mgh, Msb:) pl. of the former **أَرْبَاضُ**: (S, A, TA:) and of the latter **مَرَابِضُ**: (S, K,*) the **مَرَابِضُ** of sheep or goats are like the **مَعَاظِنُ** of camels. (S.) — † A place of abode: a place of abode of a people by itself: (A, TA:) pl. as above. (A.) — † Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge, (ISK, S, A, Msb, K,) and at which, or with which, he finds rest, or ease; (K;) such as a house or tent, (S, A, K,) and the like, (S, K,) and a wife, (ISK, S, A, Msb,) or relations, (ISK, A, Msb,) or a family, and a relation, and property, (K,) and sheep or goats, and means of subsistence, and food; (TA;) and hence, (S,) milk which sustains a man, and suffices him for food: (S, K,*) pl. as above: (K:) **رَبِضُ** and **رَبِضُ** and **رَبِضُ** (IAq, Sgh, K) and **رَبِضُ** (K) are applied to a wife **تُرْبِضُ زَوْجَهَا**, (so in copies of the K and in the TA, but in the CK **تُرْبِضُ**) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging,

or refuge; (TA;) or because she fixes him, (**تُرْبِضُهُ**, i. e. **تُرْبِضُهُ**) so that he does not quit his place: (L, TA:) or to the mother; or the sister; who undertakes, or manages, the affairs of (**تُعَرِّبُ**) [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK **تُعَرِّبُ**] her relation. (K.) A poet says,

* جَاءَ الشِّتَاءُ وَلَمَّا اتَّخَذَ رَبِضًا *
* يَا وَيْحَ كَفَى مِنْ حَفْرِ الْقَرَامِيسِ *

(S, Mgh) i. e. [The winter has come, and I have not yet made for myself] a lodging: [O, wo to my two hands, in consequence of digging] hollows in which to sit for protection from the cold. (Mgh.) And from **رَبِضُ** applied to "milk which sustains a man, and suffices him for food," originated the prov., (K, TA,) **مَنْكَ رَبِضُكَ وَإِنْ كَانَ سَمَارًا**, meaning; Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are appertences of thine, though they be persons falling short [of their duty]: (S, K:) or thy manager of affairs, &c., though he be not a good manager of thine affairs: (L, TA:) and **رَبِضُ** also signifies any woman who undertakes, or manages, the affairs of a house: but in the T we find **رَبِضُكَ**, thus written, as by Th, on the authority of IAq, but not restricted by a measure, and explained as meaning the person who undertakes, or manages, the affairs of thy house; and so in the book of proverbs by Aq; and in the margin of a copy of the S, we find the above-cited prov. thus written, **مَنْكَ رَبِضُكَ وَإِنْ كَانَ سَمَارًا**, as from the "Book on Goats" by Ibn-Zeyd, and expl. as meaning the sons of thy father are appertences of thine, though they be evil persons, in whom is no good. (TA.) — † The wall of a city: (K, TA:) the environs of a city, (S, A, Mgh,) and of a قصر [or palace &c.], (A,) consisting of houses or dwellings, (A, Mgh,) or of open country: (TA:) and **رَبِضُ** signifies the same: (TA:) or this latter signifies the foundation, or basis, of a building; and of a city also: (K:) IKh writes it **رَبِضُ**: and some say that **رَبِضُ** and **رَبِضُ** signify the same: (TA:) the former of these two signifies also the part, of a thing, that touches the ground: (K, TA:) so says Sh: accord. to ISh, **رَبِضُ الأَرْضِ** signifies what touches the ground, of a thing: (TA:) and **رَبِضُ** also signifies a lateral, or an outward or adjacent, part: (K:) or lateral, or outward or adjacent, parts of a thing: (Ks, S:) also the space immediately pertaining to a mosque: and [the pl.] **أَرْبَاضُ** is explained by El-Karkhee as applied to the quarters, or districts, of a town, or city. (Mgh.) — **رَبِضُ** also signifies † The rope of the [camel's saddle called] **رَحْلُ**, (A, K,) with which the **رَحْلُ** is bound; (A, TA;) one of the **أَرْبَاضُ**, or ropes of the **رَحْلُ**: (S, A:) or the part that is next the ground thereof; (K;) i. e., of the rope of the **رَحْلُ**; (TA;) not what is above the **رَحْلُ**: (K:) accord. to Lth, the part [of the belly] of the camel that is next the ground when he lies down; (L, TA;*) and the belly of the she-camel; and in like manner IAq explains the pl. **أَرْبَاضُ**

as meaning the bellies of camels; but Az says that this is a mistake. (TA.) And † A girth of a **رَحْلُ**, like the **نَطَاقُ** [q. v.], which is put upon the flanks of the she-camel, so as to have the haunches behind it, (K, TA,) on either side, having at its two ends two rings, to which are tied the [woven, or plaited, thongs called] **أَنْسَاعُ**: the **رَحْلُ** is bound with it. (TA.) — Also † The **مَصَارِينُ** [or guts, or intestines,] of the belly, that have a winding, or coiled, form; (Lth, A, TA;) such as are in the belly of a sheep or goat: (Lth, TA:) or the folding intestines of beasts: (AHat, TA:) or the guts, bowels, or intestines, into which the food passes from the stomach; syn. **أَمْعَاءُ**: (S, K:) or the contents of the belly, (K, TA,) consisting of the **مَصَارِينُ** &c., (TA,) except the heart (K, TA) and the lungs. (TA.) † The part that comprises the **حَوَايَا** [or winding, circling, or coiled, guts or intestines]; (IAq, TA;) as also **رَبِضُ** and **مَرَبِضُ** and **مُرَبِضُ**: (IAq, K, TA:) some describe the **رَبِضُ** as below the navel; and the **مَرَبِضُ**, as beneath the navel and above the pubes. (TA.)

رَبِضُ [† Holding back, through indolence]. **رَبِضُ** **عَنِ الْحَاجَاتِ**, (A, K,) in [some of] the copies of the K, erroneously, **عَلَى الْحَاجَاتِ**, (TA,) and **الْأَسْفَارِ**, (A, TA,) means † A man who does not rise to perform needful affairs, (A, K,) and journeys: (A, TA:) or who does not go forth to undertake them. (Lh, TA.) — See also **رَبِضُ**, in three places.

رَبِضَةُ, applied to a man, i. q. **مُرَبِضُ**; (K;) i. e. † Remaining stationary, and impotent; (TA;) as also **رَبِضَةُ**. (K.) — See also **رَبِضَةُ**. — Also † A portion, (K,) or large portion, (IDrd,) of **ثُرَيْدُ** [i. e. crumbled bread moistened with broth]. (IDrd, K.) — See also **رَبِضَةُ**, with the unpointed **ص**.

رَبِضَةُ A mode, or manner, of lying upon the breast: (K, and Har p. 382: [see 1, first signification:]) this is the primary meaning. (Har.) — And A place thereof. (Har ibid. [See again **رَبِضُ**, first signification.]) — See also **رَبِضُ**, in three places. — Also † A place of slaughter (**مَقْتَلُ**) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K:) erroneously written by Sgh in the T **رَبِضَةُ**; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to † The party so slain.] — Also The body [of an animal] when lying upon the breast; particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so **رَبِضَةُ**. (TA.) Hence the saying, **أَتَانُ بَثْرِيدِ كَأَنَّهُ رَبِضَةُ أَرْنَبٍ** [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K,*)

رَبِضَةُ **دَابَّةِ ضَخْمَةِ الرَبِضَةِ** A beast of which the traces of the place where it has been tied [and app. where it has lain] are large, or wide. (TA.)

رَبِضَةُ: see **رَبِضَةُ**.

رَبُوضٌ: see **رَابِضٌ**. — Applied to a [skin such as is termed] **قَرِيْبَةٌ**, † *Great, or large; hardly, or not at all, to be lifted; so that it remains fixed; or so that it causes him who desires to lift it to remain fixed.* (A, TA.) — Then, (A,) applied to a tree (**شَجَرَةٌ**), meaning † *Great, or large*, (A'Obeyd, §, A,* K,) and *thick*, (§,) and, accord. to the K, *wide*, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. **رَبُوضٌ**. (K.) — Applied to a chain (**سَلْسَلَةٌ**), † *Large, or big*, (§, K, TA,) and *heavy, cleaving to him upon whom it is put: it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n.* (TA.) — Applied to a coat of mail (**دِرْعٌ**), † *Large, or big*: (A, TA:) or *wide*. (K.) — And, applied to a town (**قَرْيَةٌ**), † *Populous*, (§gh, K, TA,) and *large*. (TA.)

رَبِيضٌ *Sheep, or goats, with their pastors, collected together in their lodging-places*; (§, A, K;) as though it were a quasi-pl. n.; as also **رَبِيضَةٌ** and **رَبِيضٌ**: (TA:) and hence, (L, TA,) † the former of these two, † *a company of men*: (L, K:) and † the latter of them, [accord. to the K,] *a herd of bulls, or cows, in their lodging-places*; from the author of the book entitled **كِتَابُ الْمَرْدُوجِ مِنَ اللُّغَاتِ**, only: (K,* TA:) but what this author says is, that **رَبِيضٌ** signifies the *lodging-places of bulls or cows* [app. with the *beasts in them*]: and that the primary application of this word (**رَبِيضٌ**) and **رَبِيضَةٌ** is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also **رَابِضٌ**. — One says also, **صَبَّ اللَّهُ عَلَيْهِ رَبِيضًا** [app. meaning † *May God send (lit. pour) upon him a fever that shall cleave to him like as an animal lying upon its breast cleaves to the ground*]. (TA.) — See also **رَبِيضٌ**, last sentence.

رَبَاضٌ: see the next paragraph, in two places.

رَابِضٌ *Lying upon his breast*; applied to a sheep or goat [&c.]; and so **رَبُوضٌ** applied to a hare; so too **رَبَاضٌ** [but app. in an intensive or a frequentative sense] applied to a lion, as is also **رَابِضٌ**, and to a man lying on his adversary: (TA:) and [hence] † **الرَّبَاضُ** is an appellation of the lion: (K:) the pl. [of **رَابِضٌ**] is **رَبِيضٌ** and **رَبُوضٌ**: and the phrase **كَرْبِيضَةِ الْغَنَبِ**, occurring in a trad., means **كَالْغَنَبِ الرَّبِيضِ** [*Like the sheep, or goats, that are lying upon their breasts*]. (TA.) It is said in a prov., **كَلْبٌ جَوَالٌ خَيْرٌ مِنْ رَبِيضٍ أَسَدٍ رَابِضٍ** [*A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast*]. (TA.) — [Hence, because of his cleaving to the ground,] † **A sick man**. (TA.) — [Hence also the phrase,] † **أَرْتَبَتْهُ رَابِيضَةٌ عَلَى وَجْهِهِ** [*The end of his nose is flat, and spreading upon his face*]. (A.) — **الرَّبَايِضَانُ** is an appellation applied to *The Turks and the Abyssinians*. (K, TA.) These are meant in the trad. of Mo'awiyeh, **لَا تَبْعُنَا الرَّبَايِضِينَ**,

i. e. *Rouse not ye against you the two [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, اَتْرَكُوا التُّرْكَ مَا تَرَكُوهُمْ وَدَعُوا الْحَبَشَةَ مَا دَعَوْكُمْ وَدَعَوْكُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)*

رَابِيضَةٌ [as a subst. from **رَابِضٌ**, made so by the affix **ة**, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, **فُلَانٌ مَا تَقَوْمُ رَابِيضَتُهُ** [*Such a one is so effective in his aim that his animal lying upon its breast does not rise*]: (ISk, §, TA:) and in like manner, **مَا تَقَوْمُ لَهُ رَابِيضَةٌ**: it is a prov. (TA.) — It is said in a trad., **فَاتَبَعَتْ لَهُ وَاحِدٌ مِنَ الرَّابِيضَةِ** [*And there rose and went to him one of the rabiyat*]: (Lth, A, TA:) **الرَّابِيضَةُ** means † *certain angels who were sent down [from Paradise] with Adam, (Lth, A, K, TA,) who direct those that err from the right way*: (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth,* A, TA:*) and [so in the K, but correctly “or,”] *the remainder of the Bearers of Evidence حَمَلَةُ الْحُجَّةِ* [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur l. 16 **الْمُتَلَقِّينَ**], whereof the earth will never be destitute. (§, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the **رَبِيضَةُ** will speak respecting the affairs of the community: (T, TA:) **الرَبِيضَةُ** is the dim. of **الرَّابِيضَةُ** (T, K, TA) signifying *The pastor of رِبِيضٌ* [q. v.]; (T, TA;) and means † *the mean, contemptible man*, (§, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, **الْأَتَّافَةُ** is erroneously put for **الْأَتَّافَةُ**]:) or he explained it as meaning † *the vitious, or wicked, who speaks respecting the affairs of the community*: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that **الرَبِيضَةُ** means *the pastor of sheep or goats*: some say that it means † *he who abstains, or holds back, from seeking the means of acquiring eminence, or nobility*; and **الرَّابِيضَةُ** signifies [the same, or] *impotent to attain eminence*: in this latter, the **ة** is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رَبِيضَةٌ: see the next preceding paragraph.

رَبِيضٌ i. q. **عَصْفَرٌ** [*Safflower, or bastard saffron*]. (IAar, K.)

مَرَبِيضٌ: see **رَبِيضٌ**, last sentence, in two places.

مَرَبِيضٌ: see **رَبِيضٌ**, first sentence: — and the same in the last sentence.

مَرَبِيضَةٌ: see **رَبِيضَةٌ**.

ربط

1. **رَبَطَ**, (§, Mgh, &c.,) aor. **رَبَطَ** and **رَبَطَ**, (§, Mṣb, K,) inf. n. **رَبَطٌ**, (Mṣb, TA,) *He tied, bound, or made fast*, (§, Mgh, Mṣb, K,) a thing, (§, Mṣb,* K,* TA,) and a beast; (Mgh, TA;) and in like manner **رَبَطَ** *he tied, or bound, a beast with a rope, in order that he might not run away*. (TA.) You say, **فُلَانٌ يَرَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ** [*Such a one ties so many head of beasts*: or the verb may here have a different signification, explained below]. (§, TA.) And it is said in a prov., **أَكْرَمْتَ، أَسْتَكْرَمْتَ فَأَرَبِطُ**, i. e. *Thou hast found a generous horse, therefore do thou preserve him*; or, as some relate it, **فَأَرَبِطُ**: relating to the duty of preservation. (TA.) See also 3. — **رَبَطَ عَلَيْهِ** † *He held back, or drew back, from him, or it*; as though he confined, and bound, himself. (TA, from a trad.) — **رَبَطَ جَأَشُهُ**, inf. n. **رَبَاطَةٌ**, † *His heart became strong, and firm, and resolute*, (K,* TA,) so that he did not flee on the occasion of fear. (TA. [In the CK, **رَبَطَ جَأَشُهُ**, which would be more properly rendered † *He strengthened, or fortified, his heart*].) — **رَبَطَ لِدَلِكِ الْأَمْرِ جَأَشًا** † *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair*. (TA.) — **رَبَطَ بِالصَّبْرِ** (Mṣb, K) **رَبَطَ اللَّهُ عَلَى قَلْبِهِ** † *God inspired him with patience*. (Mṣb, K.) Thus in the Kur [xviii. 13], **وَرَبَطْنَا عَلَى قُلُوبِهِمْ**, † *And we inspired them with patience*: (TA:) or *strengthened them with patience*. (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. **الرَّبَاطَةُ** signifies, (K, TA,) in its primary acceptation, (TA,) *Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other*: (K, TA:) and **رَبَاطٌ** and **مَرَابِطَةٌ** signify the same [as above]. (§, TA.) [You say, **رَبَاطَ الْفَرِيقَانِ** *The two parties tied their horses at their respective frontiers, each in preparation for the other*.] And one says, with reference to horses, **رَبَطَ**, inf. n. **رَبَطٌ** and **رَبَاطٌ**, as well as **رَبَطَ**, inf. n. **مَرَابِطَةٌ** and **رَبَاطٌ**. (Bd in viii. 62.) Hence, (§gh, L, K,) **رَبَاطٌ**, (Mgh, Mṣb,) inf. n. **رَبَاطٌ**, (§, Mgh, §gh, L, K) and **مَرَابِطَةٌ**, (§, Mgh, Mṣb, K,) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (§, Mgh, §gh, L, K) *of the enemy*, (§, Mṣb, K,) or *over against the enemy*. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) **رَبَاطَ الْأَمْرَ**, (TK,) inf. n. **رَبَاطٌ** (AAF, K) and **مَرَابِطَةٌ**, (TK,) † *He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair*. (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], **أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا** *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere ye in fighting against your enemy*, (Mgh, TA,) and in tying the horses

[at the frontier]: (TA:) or the last of these verbs means *keep ye post, or remain ye, on, or at, the frontier [of the enemy]:* (Az, K:) or *† be ye mindful of the times of prayer: or † apply yourselves constantly, perseveringly, or assiduously, to prayer:* (TA:) or *† wait ye for prayer after prayer; the doing this being termed by the Prophet رَبَّاطٌ;* (Az, K, TA;) which word, thus used, is an inf. n. of رَبَّطْتُ; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابِرٌ.]

6. *ترابط الماء في مكان كذا وكذا* † *The water remained in, or did not quit, or go forth from, such and such a place.* (TA.)

8: see 1, in three places. — *ارتبط فرسا* *He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier.* (K, TA.) — [He, or it, became tied, bound, or made fast.] — *ارتبط في الحبل* *He became caught, or entangled, in the rope.* (Lh.) — *ارتباط* is also explained by AO and Ez-Zejjajee as *syn. with اغتلاق*. (TA.) [Thus, *ارتبطه* signifies *He, or it, attached himself, or itself, or clung, or clave, to him, or it:* (see a citation from Lebeed, voce *بعض*;) and app. also *† he loved him.*]

رباط *A thing with which one ties, binds, or makes fast,* (S, Mgh, K,) *a skin,* (S, Mgh,) *and a beast,* (S,) *etc.;* (S, Mgh;) *a rope with which a beast is tied:* (Mgh:) pl. *رَبَطٌ* (S, Mgh, K) and *رَبَطٌ*; (S, TA;) the latter a contraction of the former: (TA:) and *مَرَبُطٌ* and *مَرَبُطَةٌ* also signify *a thing with which a beast is tied.* (K.) It is said in a prov., *إن ذهب عير فغير في الرباط* [If an ass is gone away, an ass is tied to the cord]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — [Hence,] used by the vulgar in the sense of *أخذة*, meaning *† A kind of fascination by which enchantresses withhold their husbands from other women.* (TA in art. *أخذ*.) — *A snare for catching game.* (S, Mgh.) You say, *قطع الظبي رباطه* [The gazelle rent his snare]. (S.) — *† The heart:* (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. *قروض*.) *قروض رباطه* † *He died:* (M and K in that art. :) or *he was at the point of death.* (K in that art.) And *جاء فلان وقد قروض رباطه* † *Such a one came having turned away, or back, harassed, distressed, or fatigued,* (S, TA, and AZ and Az in art. *قروض*.) *and at the point of death:* (AZ, Az:) or *harassed, or distressed, by thirst, or by fatigue:* (A in art. *قروض*;) or *in a state of intense thirst and hunger.* (M in that art.) — *† The spirit:* as in the saying of El-'Ajjaj, describing a wild bull,

* *قَبَاتٌ وَهُوَ ثَابِتُ الرِّبَاطِ* *

[And he passed the night firm in spirit]. (TA.) — See also *رَبِيطٌ*, (of which it is a pl., or pl. pl.) in three places. — *A single building of those which are called رِبَاطَاتٌ:* (S, K:) [a public building for the accommodation of travellers and

their beasts; (see *بَرِيدٌ*;) an application well known, and mentioned in the TK:] *a religious house, or house inhabited by devotees; a dwelling for Soofees;* (El-Makreezee's "Khitat," ii. 427;) [a hospice, or an asylum for poor Muslim students and others, like *زَاوِيَةٌ*]; *a building for the poor:* in this sense post-classical: pl., accord. to analogy, *رَبَطٌ* and *رِبَاطَاتٌ*. (Mgh.)

مَرَبُوطٌ *Tied, bound, or made fast;* as also *مَرَبُوطٌ*; (K, TA;) applied to a horse, (Mgh,) or similar beast (*دَابَّةٌ*); as also *مَرَبُوطَةٌ*; (TA;) applied to the former, *i. q.* *مَرَبُوطٌ*; (Mgh;) or *مَا يَرْتَبِطُ* [which may perhaps signify the same; but more probably, *taken to be tied, or for keeping post, on the enemy's frontier*]; (S;) and [in like manner] *رَبِيطَةٌ*, applied to the latter, *i. q.* *مَا آرْتَبِطُ*; (K:) and *رَبِيطٌ* applied to a horse also signifies *tied and fed in the court of a house:* (TA:) pl. *رَبِيطٌ* (TA) and *رِبَاطٌ*, (Mgh,) or the latter is a pl. pl., being pl. of *رَبِيطٌ*. (TA.) *مِن رِبَاطِ الخَيْلِ* † *Of horses that are tied;* (Bd, Mgh;) *رِبَاطٌ* being of the measure *فِعَالٌ* in the sense of the measure *مَفْعُولٌ*; or an inf. n. used as a subst., being an inf. n. of *رَبِطَ* in the sense of *رَبَّطَ*; (Bd;) or it is an inf. n. of *رَبَّطَ*; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of *رَبِيطٌ*: (Bd, Mgh;) or it means *of mares:* (Fr, TA:) and *رِبَاطٌ* signifies *horses; five thereof, and upwards:* (S, K:) or *horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier.* (L.) And you say, *فلان رِبَاطٌ* *Such a one has a stud constituting the source of his horses;* like as you say *تلاذ رِبَاطٌ* † *رِبَاطَةٌ*, also, applied to horses, signifies *Tied in a town or country or the like:* occurring in a trad., in which it is said that upon every horse shall be levied a *deenar*; but upon the *رباطة*, nothing: properly meaning, in this case, *عَيْشَةٌ رَاضِيَةٌ*; being like *رَاضِيَةٌ* in the phrase *عَيْشَةٌ رَاضِيَةٌ*. (Mgh.) — See also *رِبَاطٌ*. — Also, and *رِبَاطٌ*, † *A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things.* (K, TA.) [In the L and TA, *الربيط* is also explained, as on the authority of Ez-Zejjajee, as signifying *الدَّاهِبُ*; but this I think a mistranscription, for *الرَّاهِبُ*.] — *† Unripe dates soaked [in water]:* (S, K:) or *† fresh ripe dates soaked with water;* also called *مَنْقُوشٌ*: (Sgh, TA in art. *نقش*;) or *† dried dates* (A'Obeyd, IF, A, K) *put into jars* (جرار), (A'Obeyd, A,) *and having water poured upon them,* (A'Obeyd, IF, K,) or *moistened with water, in order that they may become like fresh ripe dates:* (A:) but perhaps this is an adventitious term: (IF:) some say that it is *رَبِيدٌ*, and not original. (TA.)

رِبَاطٌ *One who ties bow-strings.* (TA.)

خَلَّفَ فلان بالثغر رِبَاطٌ [act. part. n. of 1]. —

جيشًا رِبَاطَةٌ [Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post]. (S.) And *ببند كذا رِبَاطَةٌ مِنَ الخَيْلِ* [In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier: or it may perhaps mean, a number of horses tied: see *رَبِيطٌ*]. (S.) † *مَرَبُوطَةٌ* also signifies *A company of warriors; or of men warring against an enemy:* (Mgh:) or *a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier;* and in like manner [its pl.] *مَرَبُوطَاتٌ*, *a company of horsemen having their horses tied &c.* (TA.) — *فلان رِبَاطٌ الجأش*, and *رِبِيطٌ الجأش*, † *Such a one is strong in heart:* (S:) or *courageous:* (K:) as though he tied himself from flight, (S, TA,) and restrained himself by his boldness and courage. (TA.) — *فلان رِبَاطٌ نفس رِبَاطٌ* † *A spirit [still attached to the body, and consequently not doomed, but] having ample power, or liberty, [and] capable of good; syn. واسع أريض.* (K.) An Arab is related by IAar to have said, *اللهم اغفر لي والجلد بارد والنفس أريض* [O God, forgive me while the skin is cool, not heated by fever, and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes in which my actions are registered are still expanded, and repentance is accepted]: he meant thereby, while he was in health; before death. (TA.) — See also *رَبِيطٌ*, in two places.

رِبَاطَةٌ [fem. of *رِبَاطٌ*. — Also] *A tie, or connection, of any kind;* syn. *عَلَقَةٌ* [q. v.] and *وَصْلَةٌ*. (TA.) [This meaning of *رباطة* is well known, though omitted in the S and K &c. — Hence, † The copula in a proposition.]

مَرَبُوطٌ (S, Mgh, K) and *مَرَبُوطٌ* (S, K,) the former used by him who says *أربط*, and the latter by him who says *أربط*, (IB.) *The place where a thing, (S,) or where a beast, (Mgh, K,) is tied, bound, or made fast:* (S, Mgh, K:) *a stable:* pl. *مَرَبِاطٌ*. (Har p. 33.) You say, *ليس له مَرَبِطٌ عنز* [He has not so much as, or even, a place where a she-goat is tied]. (S.) Each is a noun of place used in a definite manner; so that you may not say, *مَنَاطٌ الثريا*, like *مَنَاطٌ مَرَبِطٌ الفرس*. (TA: [in which, however, the word *مَنَاطٌ* has been inadvertently omitted.] — [Also *A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier;* as also *مَرَبِاطٌ*. You say,] *مَرَبِاطَاتٌ في الغزاة* and *مَرَبِاطَاتٌ* *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier.* (TA.)

رِبَاطٌ: see *مَرَبِطٌ*.

مَرَبِطَةٌ: see *رِبَاطٌ*. — Also *A slender plaited thong which is bound over the pad* (*حَشِيَّةٌ*, for

which, in the copies of the \mathbb{K} , we find erroneously substituted *خَشْبَةٌ*, TA,) of the *رَحْل* [or camel's saddle]. (\mathbb{K} , *TA.)

رَبِيضٌ, and its fem., with ة : see *رَبِيضٌ*.

مُرَابِطٌ: pl. *مُرَابِطَاتٌ*: see *مُرَبِّطٌ*, in two places.

مُرَابِطَةٌ: see *رَبِطٌ*.

هُوَ مُرَبِّطٌ كَذَا وَكَذَا مِنَ الْخَيْلِ He takes, or is taking, such and such [a number] of horses for the purpose of tying them, or keeping post, on the enemy's frontier. (TA.)

مَا مَاتَ مَرَابِطٌ † Water remaining in a place, not quitting it, or not going forth from it. (Esh-Sheybānee, * \mathbb{S} , * \mathbb{K} , *TA.)

ربيع

I. *رَبِعَ*, aor. ـ and ـ and ـ , ($\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}), inf. n. *رَبْعٌ*, (TA.) He took the fourth part of their property, or possessions. ($\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K} .) And (so in the \mathbb{K} , but in the $\mathbb{M}\mathbb{S}\mathbb{b}$ "or,") *رَبِعَ*, (\mathbb{S} , $\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}), aor. ـ (\mathbb{S} , $\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$) and ـ and ـ , ($\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$), not, as is implied in the \mathbb{K} , ـ only, (TA.) [or rather, not ـ only,] inf. n. as above, and *رَبَاعَةٌ* [most probably *رَبَاعَةٌ*] also, (L,) He took the fourth part of their spoil: (\mathbb{S} , $\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K} ;) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islām reduced it to a fifth part; (\mathbb{K} ;) as is declared in the \mathbb{K} ur viii. 42. (TA.) It is said in a trad., *أَلَمْ أَجْعَلْكَ تَرْبِعٌ*, (\mathbb{S} , *TA,) mentioned [and explained] in art. *دَسَع*, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (TA.) — And *رَبِعَ*, (\mathbb{S} , $\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$), or *رَبِعَ الثَّلَاثَةَ*, (\mathbb{K}), aor. ـ (\mathbb{S} , $\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}) and ـ and ـ , ($\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}), [inf. n., app., *رَبِعٌ*,] He became the fourth of them; (\mathbb{S} , $\mathbb{S}\mathbb{g}\mathbb{h}$, $\mathbb{M}\mathbb{S}\mathbb{b}$;) or, the fourth of the three: (TA;) or he made the three to be four by [adding to them] himself. (\mathbb{K} .) And *رَبِعَهُم* also signifies He made them, by adding himself to them, forty: or, four and forty. (\mathbb{K} , *TA.) And He made them (namely thirteen) to be fourteen. (T in art. *ثَلَاثٌ* — *رَبِعَهُ*, aor. ـ , (\mathbb{S} , \mathbb{K}), inf. n. *رَبِعٌ*, (\mathbb{S} .) He twisted it (namely a bow-string, \mathbb{S} , TA, and a rope, or cord, \mathbb{K} , TA) of four twists, or strahds. (\mathbb{S} , \mathbb{K} .) — *رَبِعَتِ الْإِبِلَ*, (\mathbb{S} , \mathbb{K}), aor. ـ , inf. n. *رَبْعٌ*, (TA,) i. q. *وَرَدَتِ الرَّبِيعَ*; (\mathbb{S} , \mathbb{K} ;) i. e., The camels, having been kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, came to the water on the fourth day [counting the day of the next preceding watering as the first]. (\mathbb{K} .) [See *رَبِعٌ*, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, *رَبِعَتْ عَلَيْهِ*: see 4. (TA.) — *رَبِعَتْ عَلَيْهِ*, (\mathbb{S} , $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}), aor. ـ , inf. n. *رَبْعٌ*; ($\mathbb{M}\mathbb{S}\mathbb{b}$;) and *أَرَبِعَتْ عَلَيْهِ*, (\mathbb{S} , $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}), and *أَرَبِعْتَهُ*, but not *رَبِعْتَهُ*; (IAgr;) or the phrase used by the Arabs is *أَرَبِعَتْ عَلَيْهِ الْحِمَى*: (Az, TA:) The

fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (\mathbb{S} , $\mathbb{M}\mathbb{S}\mathbb{b}$, \mathbb{K}), and so on. ($\mathbb{M}\mathbb{S}\mathbb{b}$.) And *رَبِعٌ*, and *أَرَبِعٌ*, (\mathbb{S} , \mathbb{K}), and *أَرَبِعٌ* is said to be also used in the same sense, (TA,) He had, or was seized by, a quartan fever; a fever of the kind described above. (\mathbb{S} , \mathbb{K} , TA.) — *رَبِعَ* said of a horse, He came fourth in the race. (T, M, L, all in art. *ثَلَاثٌ* — *رَبِعٌ*, said of a man, also signifies He was hit, or hurt, in the *أَرْبَاعِ*, meaning regions, of his head. (TA.) — *رَبِعَ الْمَطَرُ الْأَرْضَ* [The rain watered the earth and made it to produce herbage: see *رَبِيعٌ*.] (TA.) And *رَبِعَتِ الْأَرْضُ* The land was watered by the rain in the season called *رَبِيعٌ*. (\mathbb{S} .) And *رَبِعُوا* They were rained upon by the rain of the season called *رَبِيعٌ*; (\mathbb{K} , *TA;) similar to *صَيَّفُوا* and *قَيَّظُوا*: (TA in art. *قَيَّظٌ*;) and in like manner, *رَبِعَتِ الْإِبِلُ* The camels were rained upon by that rain: and *مَرَبِعٌ* may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from *رَبِعَ الْمَطَرُ الْأَرْضَ*, the phrase, *رَبِعَ الْفَرَسُ* [The horse sweated in his legs. (TA.)] — And [hence also,] *رَبِعَهُ اللَّهُ* † God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.) — *رَبِعَ الرَّبِيعُ*, aor. ـ , inf. n. *رَبْعٌ*, (TA.) The [season called] *رَبِيعٌ* commenced. (TA.) — *رَبِعَ*, (\mathbb{K} , TA), aor. ـ , inf. n. *رَبْعٌ*, (TA,) in its primary acceptance, signifies He remained, abode, or dwelt, in the place in the [season called] *رَبِيعٌ*; (TA;) as also *رَبِعَ* بِهِ (\mathbb{S} , \mathbb{K} .) — And hence, (TA,) † He remained, abode, or dwelt, in the place, (\mathbb{K} , TA,) in any circumstances, and at any time; (TA;) he took it as his home. (\mathbb{K} .) — Also He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage. (\mathbb{K} , *TA.) — *رَبِعَتِ الْإِبِلُ*, (\mathbb{K}), aor. ـ , inf. n. *رَبْعٌ*, (TA,) The camels fed by themselves in the pasturage, and ate as they pleased, and drank. (\mathbb{K} .) [Another meaning of this phrase has been mentioned before.] — *رَبِعَ فِي الْمَاءِ* He (a man, TA) acted according to his own opinion or judgment, or did what he judged fit, with respect to the water. (\mathbb{K} .) — *رَبِعَ*, (\mathbb{K}), aor. ـ , inf. n. *رَبْعٌ*, (TA,) said of a man, also signifies He had, or obtained, abundance of herbage (\mathbb{K} , TA) [arising] from the [season, or rain, called] *رَبِيعٌ*. (TA.) — Also, [app. from *رَبِعَ* *بِالْمَكَانِ* in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. ـ , † He (a man, ISk, \mathbb{S}) paused, (ISk, \mathbb{S} , \mathbb{K}), and acted, or behaved, with deliberation or in a leisurely manner, (\mathbb{K}), and withheld himself. (ISk, \mathbb{S} , \mathbb{K} .) And [hence,] *رَبِعَ عَلَيْهِ*, (\mathbb{K}), inf. n. *رَبْعٌ*, (TA,) + He was affectionate, or pitiful, or compassionate, towards him: (\mathbb{K} ;) or he acted gently towards him. (TA.) And *رَبِعَ عَنْهُ*, (\mathbb{K}), inf. n. *رَبْعٌ*, (TA,) + He restrained himself, refrained, abstained, or desisted, from it. (\mathbb{K} .)

The phrases *ارْبَعُ عَلَى ظَلْعِكَ* and *ارْبَعُ عَلَى نَفْسِكَ* (\mathbb{S} , \mathbb{K}) and *ارْبَعُ عَلَيْكَ* (\mathbb{K}) are from *رَبِعَ* in the sense of "he paused," &c., (\mathbb{S} , \mathbb{K}), as explained by ISk, (\mathbb{S}), [or in one of the senses following that,] meaning † Deal thou gently with thyself; moderate thyself; restrain thyself: (\mathbb{S} , TA:) or behave thou with deliberation, or in a leisurely manner: or the second of these phrases may mean continue thou notwithstanding thy slight lameness: or it may be from *رَبِعَ الْحَجَرَ*, [q. v. infra,] meaning take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase *ارْبَعِي بِنَفْسِكَ*, or *عَلَى نَفْسِكَ*, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, † Pause thou, and wait for the completion of the *عَدَّة* [q. v.] of decease; and this is accord. to the persuasion of those who say that her *عَدَّة* is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from *رَبِعَ الرَّجُلُ* signifying "the man had, or obtained, abundance of herbage," and the meaning is, † relieve thou thyself, and release thyself from the straitness of the *عَدَّة*, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her *عَدَّة* is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad., *لَا يَرْبِعُ عَلَى ظَلْعِكَ مَنْ*, i. e. + He will not restrain himself, and be patient with thee, whom thy case does not grieve. (TA.) And it is said in a prov., *حَدِّثِ امْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَأَرْبِعِ*, i. e. + Speak thou to a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is *فَأَرْبِعِ*: and accord. to another, *فَأَرْبِعْهُ*, i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two speeches to be four: Aboo-Sa'eed says, *فَإِنْ لَمْ تَفْقَهُ بَعْدَ الْأَرْبَعَةِ فَأَلْبِسْهُ*, i. e., [and if she understand not after the four, then] the stick [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, *رَبِعَتْ عَلَى عَقْلِ فَلَانٍ وَكَسَّرَ فِيهَا رَبَاعَهُ*, inf. n. *رَبَاعَةٌ*, † [app. She behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her;] i. e., he expended upon her all that he possessed, so that he sold his dwellings. (TA. [The *و* before *كَسَرَ* is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.] — *رَبِعَ الْفَصِيلُ* The young camel widened his stepping, and ran; as also *أَرَبِعَ*. (TA.) — *رَبِعَ*, (\mathbb{S} , \mathbb{K}), aor. ـ , inf. n. *رَبْعٌ*; (TA;) and *أَرَبِعَهُ*; (\mathbb{S} ;) He raised, or lifted, the stone, (\mathbb{S} , \mathbb{K} , TA,) with the hand; (\mathbb{K} , TA;) or carried it; (TA;) for trial of strength. (\mathbb{K} .) It is said in a trad., *مَرَبِعُونَ يَرْبِعُونَ حَجْرًا*, [He passed by a company of men raising, &c., a stone]; and *يَرْبِعُونَ* [signifies the same]; (\mathbb{S} ;) and *يَرْبِعُونَ*. (Z, TA.) — *رَبِعَ الْجَمَلُ*, (\mathbb{S} , \mathbb{K}), aor. ـ , inf. n.

رَبَّعَ (TA.) *He put the [staff, or small staff, called] مَرْبَعَةٌ beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it, (S, K,) with the help of his companion, (K,) upon the camel, (S,) or upon the beast. (K.) [See also 3.] = رَبَّعَ* *He (a man) approved his life; was satisfied, or content, with it. (TA.)*

2. رَبَّعَهُ, inf. n. تَرْبِيعٌ, *He made it four.* (Esh-Sheybānee, K voce وَحَدَّهُ.) — *He made it (a thing) مَرْبَعٌ; (S, K;) i. e. he made it to have four portions [or sides or faces or angles &c.]: or he made it of the form of a thing having four legs; or of the form of a quadruped. (TA.) — فَلَانٌ رَبَّعٌ* *Such a one counts three Khaleefehs, [namely, Aboo-Bekr and 'Omar and 'Othmán,] and [does not count a fourth, i. e.,] rejects ['Alee,] the fourth. (TA in art. ثَلَاثٌ) — رَبَّعَتْ* *She brought forth her fourth offspring. (TA in art. بَكَرَ) — رَبَّعَ لَأَمْرَاتِهِ, or عِنْدَهَا, He remained four nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ) — تَرْبِيعٌ* also signifies [The watering of seed-produce on the fourth day, counting the day of the next preceding watering as the first;] the watering of seed-produce that is [next] after the تَلْبِيثُ. (TA.) [You say, رَبَّعَ الزَّرْعَ He watered the seed-produce on the fourth day, &c.]

3. رَابَعَهُ مَرْبَعَةً, (Ks, S, K,) or اسْتَأْجَرَهُ مَرْبَعَةً, (K,) *[He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called رَبِيعٌ,] is from الرَبِيعُ, (K,) like مُشَاهَرَةٌ (Ks, S, K) from الشَّهْرُ, (K,) and مُصَافِيَةٌ (Ks, S, TA) from الصَّيفُ, &c. (TA.) = مَرْبَعَةٌ* also signifies *The taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a [staff, or small staff, such as is called] مَرْبَعَةٌ. (S, K, TA.) You say, رَبَّعَهُ He took hold of his hand &c. (IAgr.) [See also 1; last signification but one.]*

4. رَابِعُ الْقَوْمِ *The party of men (three in number, Mṣb) became four: (S, Mṣb, K: [but in the last of these, mentioned after another signification with which it is connected by the conjunction "or"] or, became forty. (TA.) = أَرْبَعَتْ* *أَرْبَعَتْ* *see* *أَرْبَعٌ, and أَرْبَعٌ, and أَرْبَعَةٌ, and عَلَيْهِ الْحَمِي* *رَبَّعَتْ* *عليه الحمي* *in three places; and رَبَّعَ, in two places. —*

أَغْبُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا, occurring in a trad., *[Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, leave ye him one day, and] leave ye him two days, and come to him on the third day, in visiting the sick; unless he be overcome [by his sickness]: (S, TA:) this is [in like manner] from the watering of camels termed رَبَّعَ. (TA.) You say also, أَرْبَعُ الْمَرِيضِ He omitted visiting the sick man two days, and came to him on the third; (O, K:) or, as in the L, and in [some of] the copies of the*

S, on the fourth [if counting the day of the next preceding visit as the first]. (TA.) — [Hence also,] رَابِعٌ عَلَيْهِ السَّائِلُ *The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-'Abbād, Sgh, K,*) — And رَابِعٌ بِالْمَرْأَةِ He returned to the مُجَامَعَةُ of the woman without langour: (L:) or رَابِعٌ alone, said of a man, multum coivit. (Ibn-'Abbād, K.) — And رَابِعٌ الْوَرْدُ, (O, K,) i. e. أَرْبَعَتْ الْإِبِلُ بِالْوَرْدِ, (TA,) *The camels quickly returned to watering, (O, K, TA,) so that they came to water without any appointed time: (TA:) mentioned by A'Obeyd as written with the pointed غ, which is a mis-transcription. (L, TA.) — And رَابِعٌ said of the water of a well, It [returned quickly so that it] became abundant, or copious. (K.) — Said of a man, it also signifies رَابِعٌ رِبْعًا; (S;) [meaning] *He was, or became, one whose camels came in the state in which they are termed رَوَابِعُ [i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: from رِبْعَتِ الْإِبِلِ: whence, likewise, what next follows]. (TA.) — رَابِعٌ الْإِبِلِ He watered the camels in the manner termed رِبْعًا [i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.) — This last phrase, also, (K,) or رَابِعٌ الْإِبِلَ عَلَى الْمَاءِ, (Aṣ, K,*) signifies *He sent and left the camels to go to the water whenever they pleased. (Aṣ, K,*) [Another signification of the verb thus applied will be found below.] = رَابِعٌ, (inf. n. رِبْعًا, S, Mṣb) He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رِبْعًا; i. e., he shed the tooth called رِبْعِيَّةٌ: (S, Mṣb, K:) it is when they do this that the camel and the horse begin to be strong. (TA.) = رَابِعُ الْقَوْمِ *The people, or company of men, entered the [season called] رَبِيعٌ: (S, K:) or [app. a mistake for "and"] it has the first of the significations mentioned in this paragraph. (K.) — And (so in the S, but in the K "or") *The people, or company of men, remained in the place where they had alighted and taken up their abode in the [season called] رَبِيعٌ, abstaining from seeking after herbage; (S, K, TA;) the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage. (TA.) [See also رَبَّعَ بِالْمَكَانِ] — And *The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.) — رَابِعُ الْغَيْثِ *The rain caused the [herbage called] رَبِيعٌ to grow: (TA:) or the rain confined the people in their رِبْعًا [or dwellings] by reason of its abundance. (Mṣb.) — رَابِعَتِ الْأَرْضُ *The earth, or land, produced herbage. (Mṣb in art. جَمَدُ) — رَابِعٌ said of a man, † *He had offspring born to him in the prime of his manhood: (S, TA:) this being likened to the [season called] رَبِيعٌ. (TA.) — رَابِعٌ الْإِبِلَ بِمَكَانٍ كَذَا *He pastured his camels in the [season called] رَبِيعٌ in such a place. (S.) — رَابِعَتِ النَّاقَةُ *The she-camel's womb was, or************

became, closed, (اسْتَعْلَقَتْ رَحِمَهَا,) so that it did not admit the seminal fluid; (Lth, K;) [perhaps because this commonly takes place in the season called رَبِيعٌ, meaning either the spring or the season called الْكَلْبُ رَبِيعٌ; the usual season of the coupling of camels being winter;] as also رَابِعَتِ. (TA.) = رَابِعٌ لَهَا بِالْكَلامِ *He made an abominable request to her; mentioned in the T in art. عَذْر; (TA;) meaning سَأَلَهَا الْوَطْءَ فِي الدُّبْرِ. (TA in art. عَذْر.) = See also a prov. mentioned in the latter part of the first paragraph.*

5. تَرَبَّعَ فِي جُلُوسِهِ (S, K) *[He crossed his legs in his sitting; i. e. he sat cross-legged; because a person who does so puts himself in such a posture as to occupy nearly a square space;] contr. of أَقْعَى and جَمَأَ. (K.) = تَرَبَّعَ said of a camel, (S, K,) and of a horse, (TA,) *He ate the [herbage called] رَبِيعٌ, (S, K, TA,) and in consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA;) and تَرَبَّعَ signifies the same: (S, K:) or تَرَبَّعُوا and تَرَبَّعُوا signify they lighted on, or found, [herbage called] رَبِيعٌ: or they lighted on it, or found it, and remained among it: and تَرَبَّعَتِ الْإِبِلُ بِمَكَانٍ كَذَا *The camels remained, or abode, in such a place. (TA.) You say also, تَرَبَّعْنَا فِي الْحَزْنِ وَالصَّيْمَانِ We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.) — تَرَبَّعَتِ النَّخِيلُ *The palm-trees had their fruit cut off; (TA, and in some copies of the K;) [because this is done in the autumn, which is called الرَّبِيعُ.] = See also 1, near the end of the paragraph. — تَرَبَّعَتِ النَّاقَةُ نَاقَةً طَوِيلًا *The she-camel carried a tall hump. (K.)*****

6. تَرَبَّعُوا حَجْرًا *[They vied, one with another, in lifting a stone, for trial of strength: see رَبَّعَ الْحَجْرَ. (TA in art. جَدُو.)*

8. رَابِعٌ *He (a camel) beat [the ground] with all his legs, in going along; (S;) and went quickly. (TA.) — See also 1, near the end of the paragraph. = رَابِعٌ (a man) was of middling stature, neither tall nor short. (S.) = See also رَابِعٌ بِالْمَكَانِ: — and see 5, in two places: — and 4, near the end of the paragraph: — see also رَبَّعَ الْحَجْرَ, in two places, near the end of 1. = رَابِعٌ أَمْرُ الْقَوْمِ *He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.)**

10. اسْتَرَبِعَهُ *He had power, or ability, for it, to do it, or to bear or endure it: (IAgr:) from اسْتَرَبِعَ said of a camel, He was, or became, strong, لِلسَّيْرِ for journeying. (ISk, K.) — It (sand) became heaped up. (AZ, K.) — It (dust) rose; or rose high. (AZ, K.)*

رَبَّعٌ *A place where people remain, abide, or dwell, in the [season called] رَبِيعٌ; (K, TA;) as also مَرْبَعٌ, (S, Mṣb, K,) and مَرْبَعٌ: (K, TA:)*

this is the primary signification: (TA:) and hence, (TA,) † a place of alighting or abode, (Sh, S, Mṣb, K, TA,) of a people, or company of men; (Mṣb;) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also † مَرَبِيعٌ, and † مَرَبِيعٌ: (TA:) and † a house, wherever it be: (S, Mgh, K:) [in Egypt, a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase:] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (S, Mgh, Mṣb, K) and [of pauc.] أَرْبَاعٌ and مَرَبِيعٌ: (S, Mṣb, K:) and the pl. of † مَرَبِيعٌ is مَرَبِيعٌ. (S.) You say, مَا أَوْسَعَ رِبْعَ بَنِي فَلَانٍ † How ample, or spacious, is the place of alighting, or abode, of the sons of such a one! (S, TA.) — Hence, also, † The people of a place of alighting or abode; (Sh, Mṣb, TA;) the people of a house or tent: (Abou-Málik, TA:) a company of men or people: (K:) a large number: (IB:) pl. as above: (Mṣb:) رِبُوعٌ signifies the people of places of alighting or abode: (Sh:) and also tribes. (TA.) You say, أَكْثَرَ اللَّهُ رِبْعَكَ † May God multiply the people of thy house or tent. (TA.) And هُمُ الْيَوْمَ رِبْعٌ † They now, or to-day, [are a large number; or] have become many, and have increased. (TA.) — [Hence, also,] † A bier; or a bier with a corpse upon it; syn. نَعَشٌ. (K, TA: [in the CK نَفْسُ.]) So in the saying, حَمَلَتْ رِبْعَهُ † [I bore, or carried, his bier, or his bier with his corpse upon it]. (TA.) — † The extremity of a mountain. (TA.) [App. because travellers often stop and rest there.] = Also i. q. رِبْعَةٌ, (L, Mṣb, K,) which signifies, (S, L, &c.,) as also رِبْعَةٌ, and مَرَبُوعٌ, (L, Mṣb, K,) or الخَلْقُ مَرَبُوعٌ, (S, Mgh, L,) and مَرَبِيعٌ, (S, L, K,) and مَرَبِيعٌ, (L, K,) and مَرَبِيعٌ, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the “Moḥeṣṣ” as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) Of middling stature; (Mṣb;) neither tall nor short; (S, L;) between tall and short: (K:) and so, applied to a woman, رِبْعَةٌ (S, Mgh, L, Mṣb, K) and رِبْعَةٌ, (L, Mṣb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رِبْعٌ is رِبْعُونَ: (Fr:) and that of رِبْعَةٌ is رِبْعَاتٌ, applied to men and to women, (S, Mgh, L, K,) and رِبْعَاتٌ also; (IAḡr, Fr, L, K;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ي for that radical; (S, O, K;) or the medial radical is movent in this instance because رِبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رِبْعٌ (S, Mgh, Mṣb, K) and رِبْعٌ, (S, Mṣb, K,) the former a contraction of the latter, (Mṣb,) [which is the more chaste, but the former is the more common,] A fourth part; (S, Mṣb, K;) one of four parts; (Mgh;) as also رِبْعٌ, (Mṣb,

K,) like عَشِيرٌ; (TA;) and مَرَبِيعٌ, like مَعْتَارٌ: (Kṯr, and S:) or the last signifies, (Mṣb, K,) or signifies also, (S,) the fourth part of the spoil, which the chief used to take (S, Mṣb, K) in the Time of Ignorance: (K:) the pl. of رِبْعٌ and رِبُوعٌ is أَرْبَاعٌ [a pl. of pauc.] (Mṣb, TA) and رِبُوعٌ [a pl. of mult.]: (TA:) and that of رِبْعٌ is رِبْعٌ. (K.) — الرِبْعُ الرَّبِيعِيُّ The same as the رِبْعُ الرَّبِيعِ because the قَفِيزُ is twelve times what is termed مَدٌّ: but الرِبْعُ الْحَجَاجِيُّ is the same as the مَدُّ الصَّاعِ which is a quarter of what is termed الصَّاعُ الْحَجَاجِيُّ. (Mgh.) [In Egypt, the رِبْعُ is the fourth part of a رِبْعَةٌ, q. v.] — أَرْبَاعُ الرَّأْسِ The [four] regions of the head. (TA.)

رِبْعٌ The ظَمْرُ [or interval between two waterings, or keeping from water during that interval,] which is meant in the phrase رِبْعَتِ الْإِبِلِ [q. v.]; (S;) a certain ظَمْرُ of camels, respecting which authors differ: (TA:) it is when camels are kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [wholes] nights, and come to the water on the fourth day [counting the day of the next preceding watering as the first]; (K;) or [in other words] their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three [whole] nights and four days [of which the first and last are incomplete]; as is indicated in the K: or, as some say, [but this at variance with common usage,] their being kept from the water four [nights (for the n. of number is here fem.)], and then coming to it on the fifth [day (for the n. of number is here masc.)]. (TA.) You say, وَرَدَتِ الْإِبِلُ الرَّبْعَ: see رِبْعَتِ الْإِبِلِ. (S, K.) And وَرَدَتْ إِبِلُهُ رِبْعًا: see رِبْعَ الْإِبِلِ. (S.) And أَوْرَدَ الْإِبِلَ رِبْعًا, i. q. رِبْعَ الْإِبِلِ [q. v.]. (TA.) — [Also, for سَيْرُ رِبْعٍ, A journey in which the camels are watered only on the first and fourth days.] — [In like manner,] with respect to fever, it signifies The seizing on one day and leaving two days and then coming again on the fourth day [counting the day of the next preceding fit as the first]. (S, K.) [The fever is termed] حُمَى الرَّبْعِ [The quartan fever;] the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Mṣb.) And you say, جَاءَتْهُ الْحُمَى رِبْعًا, i. q. رِبْعَتْ عَلَيْهِ الْحُمَى [q. v.]. (K.) — Also The fourth young one, or offspring. (A in art. ثَلَاثُ.)

رِبْعٌ: see رِبْعٌ. = رِبْعٌ A young camel brought forth in the [season called] رِبْعٌ [here meaning autumn], which is the beginning of the breeding-time: (S, Mṣb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رِبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Mṣb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رِبْعَانٌ [like صُرْدَانٌ

pl. of صُرْدٌ]: (TA:) pl. fem. رِبْعَاتٌ (S, Mṣb, K, TA [in the CK, erroneously, رِبْعَاتٌ]) and رِبَاعٌ. (K.) Hence the saying, مَا لَهُ هَبْعٌ وَلَا رِبْعٌ He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof. (S, TA.) [See another ex. voce رِبْعٌ. — [Hence, also,] الرِبْعُ + A very small star in the midst of the عَوَائِدُ, which are in the head of التَّيْنِ [or Draco]. (Kz.w.)

رِبْعٌ: see رِبْعٌ, in two places.
رِبْعَةٌ: see رِبْعٌ, last signification, in three places. = [A small round basket, covered with leather, in which perfumes are kept by him who sells them;] the جُودَةُ of the عَطَّارِ; (S, Mgh, K;) which is a سَلْمَلَةٌ covered with leather: (Mgh;) or a four-sided vessel, like the جُودَةُ: said by El-Isbahánee to be so called because originally having four طَاقَاتُ [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., A chest in which the volumes of a copy of the Kur-án are kept; (Sgh, K;) called رِبْعَةُ الْمَصْحُفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdád. (Sgh.) — Its application to A household utensil proper for women requires consideration. (Mgh.)

رِبْعَةٌ The beasts' collecting of themselves together in the [season called] رِبْعٌ: [whence] a country, or region, is said to be طَلِبُ الرَّبْعَةِ [good for the beasts' collecting of themselves together &c.]. (TA.) — [Hence, app.,] تَرَكْنَاهُمْ رِبْعَتَهُمْ عَلَى رِبْعَتِهِمْ We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) رِبَاعَةٌ, also, and رِبَاعَةٌ, signify An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues; (K, TA;) meaning a former, or first, affair, &c.; (TA;) and only relating to a good state or condition: (Yaḡkoob, K:) or one's way, course, mode, or manner, of acting, or conduct, or the like: (K:) or one's right, or good, state, or condition, (K, TA,) in which he has been before: (TA:) or his [tribe such as is termed] قَبِيلَةٌ: or [the portion thereof which is termed] رِبْعَتُهُ: (K:) or هُمُ عَلَى رِبَاعَتِهِمْ, (S, K,) and رِبَاعَتِهِمْ, and رِبَاعَتِهِمْ, and رِبَاعَتِهِمْ, and رِبَاعَتِهِمْ, (K,) means They are in their right, or good, state, or condition: (K, TA:) or they are occupied in their affair, or business, or concern, in which they were occupied before; or they are in their case, or state, or condition, in which they were before: (S, K:) or عَلَى رِبَاعَتِهِمْ, (S, K,) and رِبَاعَتِهِمْ, (Fr, S, K,) signifies in their right, or good, state, or condition, and in their former, or first, case; or in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern: (S:) or it means in their places of abode. (Th, K.) You

say also, **مَا لِي بَنِي فَلَانٍ مِّنْ يَضِبُّ رَبَاعَتَهُ** † **غَيْرَ** † **فَلَانٍ** i. e. [There is not among the sons of such a one he who manages thoroughly, or soundly,] his case, or affair, or business, or concern, in which he is occupied [except such a one]. (S.) And [hence,] **هُوَ ذُو رَبَاعَةٍ** † **هُوَ عَلَى رَبَاعَةٍ** † **قَوْمِهِ** † **قَوْمِهِ** He is the chief of his people. (Ham p. 313. [See also **رَبَاعَةٌ** below.])

رَبْعَةٌ A quick pace of a camel, in which he goes along beating the ground with his legs: (TA:) or the most vehement running: (K:) or the most vehement running of camels: (S and K:) or a kind of running of camels which is not vehement. (K.) — See also **رَبْعٌ**, last signification, in two places. — See also its pl., **رَبَعَاتٌ**, voce **رَبْعَةٌ**, in two places.

رَبْعَةٌ: see its pl., **رَبَعَاتٌ**, voce **رَبْعَةٌ**, in two places.

رَبْعَةٌ: see **رَبْعَةٌ**.

رَبْعِيٌّ Of, or relating to, the **رَبِيع**; (S, Mṣb, K;) i. e., the season so called; [and the rain, and the herbage, so called;] a rel. n. irregularly formed. (Mṣb.) — **Born in the [season called] ربيع**; applied to a young camel: **born in the beginning of the breeding-time**; [which means the same;] so applied. (TA.) — And hence, (TA,) † **A son born in the prime [or spring-time] of his father's manhood**; (S, TA;) because the **ربيع** is the beginning, and the most approved part, of the breeding-time: (TA:) pl. **رَبِيعِيُونَ**. (S, TA.) Saq̄d Ibn-Málik says, (TA.)

* **إِنَّ بَنِي صَبِيَّةٍ صَبِيعُونَ** *
* **أَفْلَحَ مَنْ كَانَ لَهُ رَبِيعُونَ** *

[Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.] (S, TA.) — A palm-tree (**سَبْطٌ**, i. e. **نَخْلَةٌ**), of which the fruit ripens in the end of the summer, or hot season; AHn says, because then is the time of the [rain called] **وَسْمِيٌّ**. (TA.) — The Arabs say, **صَرَافَانَةٌ**

[A hard kind of date that would ripen in the season called **ربيع** (meaning autumn) that is cut in the summer and eaten in the winter-season]. (TA.) — **نَاقَةٌ رَبِيعِيَّةٌ**

A she-camel that brings forth [in the season called **ربيع**,] before others. (TA.) — **رَبِيعِيَّةٌ** [used as a subst., or as an epithet in which the quality of a subst. is predominant, for **مِيرَةٌ رَبِيعِيَّةٌ**,] signifies

The **مِيرَةٌ** [or corn brought for provision, or the bringing thereof,] in the beginning of winter: (S, K:) or the **مِيرَةٌ** of the [season called] **ربيع**; which is the first **مِيرَةٌ**; next after which is the **صَبِيفَةٌ**; and next after this, the **دَقِيقَةٌ**; and next after this, the **رَمَضِيَّةٌ**. (TA.) [See art. **مِيرَةٌ**.] — Also, the same, [used in like manner, for **عَمِيرَةٌ رَبِيعِيَّةٌ**,] Camels that bring provision of corn in the [season called] **ربيع**; or, which means the same, in the beginning of the year: pl. **رَبَاعِيٌّ**. (TA.)

— And [used in the same manner, for **غَزْوَةٌ رَبِيعِيَّةٌ**,] A warring, or warring and plundering, expedition in the [season called] **ربيع**. (TA.) — **رَبِيعِيٌّ** also signifies † The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and **رَبِيعِيَّةٌ** likewise, the beginning of breeding, and of summer. (TA.) — **رَبِيعِيٌّ الطَّعَانُ** † The sharpest kind of thrusting, or piercing. (Th, TA.)

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رَبِيعِيَّةٌ fem. of **رَبِيعِيٌّ**: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

رَبَاعٌ: see an ex. in the phrase **هُدْرٌ عَلَى رَبَاعِهِمْ**, voce **رَبْعَةٌ**. — **رَبَاعٌ**, (S, Mṣb, K,) like **ثَمَانٌ** (S, K) and **شَنَاجٍ** [in the CK **ثَمَانٌ** and **ثَمَانٌ**] and **سَنَاجٍ** and [pls. like] **جَوَارٍ**, which are the only words of this form, (K,) and **رَبَاعٌ**, (Kr, K,) accus. of the former **رَبَاعِيًّا**, (S, Mṣb, K,) and fem. **رَبَاعِيَّةٌ**, (S, K,) Shedding its tooth called the **رَبَاعِيَّة**, q. v.; applied to the sheep or goat in the fourth year, and to the bull and cow and the solid-hoofed animal in the fifth year, and to the camel in the seventh year: (S, Mṣb, K:) [see 4:] pl. [of pauc.] **أَرْبَاعٌ** (Az, K) and [of mult.] **رَبْعٌ** (Az, S, Mṣb, K) and **رَبْعٌ**, (Th, Az, K,) but the former is the more common, (Az,) and **رَبْعٌ** (IAḡr, K) and **رَبَاعِيَّاتٌ** (S, Mṣb, K) and **رَبَاعٌ** and **رَبَاعِيَّاتٌ**. (K.)

You say, **رَكِبْتُ بِرُذُونًا رَبَاعِيًّا** [I rode a hackney shedding his tooth called the **رَبَاعِيَّة**, or in his fifth year]. (S, Mṣb, K.) — Hence, **حَرْبٌ رَبَاعِيَّةٌ** † Vehement and youthful war. (TA.)

رَبَاعٌ [Four and four: four and four together: or four at a time and four at a time:] is a deviation from the original form, (S, K,) or **أَرْبَعَةٌ**; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see **ثَلَاثٌ**)] it is imperfectly decl.: (K:) but the dim. is **رَبِيعٌ**, perfectly decl. (S voce **ثَلَاثٌ**, q. v.) [See exs. voce **ثَلَاثٌ**.] In the Kur iv. 3, El-Aḡmash read **وَرَبْعٌ** instead of **وَرَبَاعٌ**. (IJ, K.)

أَفْدَاحٌ رُبُوعٌ A she-camel that yields four [pl. of **أَفْدَاحٌ**] of milk. (IAḡr.) — See also **أَرْبَعَاءٌ**.

رَبِيعٌ: see **رَبْعٌ**, in two places. — It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting **Two months**, (S, Mṣb, K,) [next] after **صَفَرٌ**; (S, K;) and they say, (Mṣb,) one should only say, in speaking of them, **شَهْرٌ رَبِيعٌ** and **شَهْرٌ رَبِيعٌ**; (S, Mṣb, K:) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is **شهر ربيع الاول** (with a single kesreh, and with no syll. sign to the **اول**); and in another copy of the S I find **شهر ربيع الاول** and

شهر ربيع الآخر;] with the addition of **شهر**: but it is allowable to say also **شهر ربيع الاول** and **شهر ربيع الآخر**: the word **شهر** is necessarily added in order to discriminate between the months thus called and the season called **ربيع**: Az says, the Arabs mention all the months without the word **شهر** except the two months of **ربيع** and the month of **رَمَضَانَ**: and they say also **شهرًا ربيعًا** and **شهورًا ربيعًا** and **شهور ربيعًا**: (Mṣb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Mṣb in art. **جمد**.) It has a twofold application also to seasons; **الربيع الاول** being *The season in which the truffles and the blossoms come*, (S, Mṣb, K,) and this is [also called] **الربيع الكلا** [the *rabeeq* of the herbage, properly called the *spring of Arabia*]; (S;) and **الربيع الثاني** *The season in which fruits ripen*; (S, Mṣb, K;) [also called **الربيع الحمار**;] but some people call this **الربيع الاول**; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call **الربيع الثاني**; but all of them agree that the **الربيع** [or autumn] is called **الربيع**: AHn says, the two divisions of the winter [by which he means the half-year commencing at the autumnal equinox] are called **ربيعان**; the former being **الربيع المطار** [the *rabeeq* of the water and the rains, in which the rain called **الوسمي**, which is termed the first of the rains, commences]; and the second being **الربيع التبات** [or **الربيع الكلا** the *rabeeq* of the herbage], because the herbage therein attains to its last stage: and he adds, that **ربيع** is applied by the Arabs to the whole winter, [meaning, again, the half-year commencing at the autumnal equinox,] because of the moisture, or rain: (TA:) or *the year consists of six seasons*; (so in the K; but in the S, “and I heard Abu-l-Ghowth say, the Arabs make the year to be six seasons;”) *two months thereof are called* **الربيع الاول**; and two months, **صيف**; and two months, **قيظ**; (S, K;) and *two months*, **ربيع** and **ربيع**, (so in a copy of the S,) or **ربيع الثاني**, (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is **ربيع الثاني**, without tenween,]) or **الربيع الثاني**; (K;) and two months, **شتاء**; and two months, **خريف**. (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yaḡyà Ibn-Kibāseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, **الربيع الاول**, which the vulgar call **الخريف** [The autumn]; then **الشتاء** [the winter]; then **الصيف**, which is **الربيع الآخر** [or **الثاني**, i. e. the spring]; then **القيظ** [the summer, or hot season]: all this is what the Arabs in the desert say: *the ربيع which is with the Persians the خريف*, he says, *commences on the third of أيلول* [September O. S.]; and the **شتاء**, on the third of **كانون الاول** [December O. S.]; and *the صيف*

— And [used in the same manner, for **غَزْوَةٌ رَبِيعِيَّةٌ**,] A warring, or warring and plundering, expedition in the [season called] **ربيع**. (TA.) — **رَبِيعِيٌّ** also signifies † The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and **رَبِيعِيَّةٌ** likewise, the beginning of breeding, and of summer. (TA.) — **رَبِيعِيٌّ الطَّعَانُ** † The sharpest kind of thrusting, or piercing. (Th, TA.)

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أَفْدَاحٌ رُبُوعٌ A she-camel that yields four [pl. of **أَفْدَاحٌ**] of milk. (IAḡr.) — See also **أَرْبَعَاءٌ**.

رَبِيعٌ: see **رَبْعٌ**, in two places. — It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting **Two months**, (S, Mṣb, K,) [next] after **صَفَرٌ**; (S, K;) and they say, (Mṣb,) one should only say, in speaking of them, **شَهْرٌ رَبِيعٌ** and **شَهْرٌ رَبِيعٌ**; (S, Mṣb, K:) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is **شهر ربيع الاول** (with a single kesreh, and with no syll. sign to the **اول**); and in another copy of the S I find **شهر ربيع الاول** and

شهر ربيع الآخر;] with the addition of **شهر**: but it is allowable to say also **شهر ربيع الاول** and **شهر ربيع الآخر**: the word **شهر** is necessarily added in order to discriminate between the months thus called and the season called **ربيع**: Az says, the Arabs mention all the months without the word **شهر** except the two months of **ربيع** and the month of **رَمَضَانَ**: and they say also **شهرًا ربيعًا** and **شهورًا ربيعًا** and **شهور ربيعًا**: (Mṣb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Mṣb in art. **جمد**.) It has a twofold application also to seasons; **الربيع الاول** being *The season in which the truffles and the blossoms come*, (S, Mṣb, K,) and this is [also called] **الربيع الكلا** [the *rabeeq* of the herbage, properly called the *spring of Arabia*]; (S;) and **الربيع الثاني** *The season in which fruits ripen*; (S, Mṣb, K;) [also called **الربيع الحمار**;] but some people call this **الربيع الاول**; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call **الربيع الثاني**; but all of them agree that the **الربيع** [or autumn] is called **الربيع**: AHn says, the two divisions of the winter [by which he means the half-year commencing at the autumnal equinox] are called **ربيعان**; the former being **الربيع المطار** [the *rabeeq* of the water and the rains, in which the rain called **الوسمي**, which is termed the first of the rains, commences]; and the second being **الربيع التبات** [or **الربيع الكلا** the *rabeeq* of the herbage], because the herbage therein attains to its last stage: and he adds, that **ربيع** is applied by the Arabs to the whole winter, [meaning, again, the half-year commencing at the autumnal equinox,] because of the moisture, or rain: (TA:) or *the year consists of six seasons*; (so in the K; but in the S, “and I heard Abu-l-Ghowth say, the Arabs make the year to be six seasons;”) *two months thereof are called* **الربيع الاول**; and two months, **صيف**; and two months, **قيظ**; (S, K;) and *two months*, **ربيع** and **ربيع**, (so in a copy of the S,) or **ربيع الثاني**, (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is **ربيع الثاني**, without tenween,]) or **الربيع الثاني**; (K;) and two months, **شتاء**; and two months, **خريف**. (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yaḡyà Ibn-Kibāseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, **الربيع الاول**, which the vulgar call **الخريف** [The autumn]; then **الشتاء** [the winter]; then **الصيف**, which is **الربيع الآخر** [or **الثاني**, i. e. the spring]; then **القيظ** [the summer, or hot season]: all this is what the Arabs in the desert say: *the ربيع which is with the Persians the خريف*, he says, *commences on the third of أيلول* [September O. S.]; and the **شتاء**, on the third of **كانون الاول** [December O. S.]; and *the صيف*

which is with the Persians the ربيع, on the fifth of آذار [March O. S.]; and the قبط which is with the Persians the صيف, on the fourth of حزيران [June O. S.]: and Aboo-Yahya adds, the ربيع of the people of El-'Irak agrees with the ربيع of the Persians, which is after the شتاء [or winter], and which is the season of the flowers, or roses, and is the most temperate of the seasons: the people of El-'Irak, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاول: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called الوَسْمِيُّ] falls therein. (TA.) The pl. of ربيع is اربعة [a pl. of pauc.] and اربعا [a pl. of mult.] (S, Mṣb, K) and رباع; (AHn, K;) or the first of these is pl. of ربيع الكلأ (Fr, Yaḥkoob, S, Mṣb, K) and of the ربيع of the months; (Fr, Mṣb;) but the second is pl. of ربيع in the sense of جدول, to be explained below. (Fr, Yaḥkoob, S, Mṣb, K.) Hence the phrase in a supplication, mentioned in a trad., اللهم اجعل القرآن ربيع قلبي [O God, make Thou the Kur-an to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أبو الربيع The هدهد [or hoopoe]; (K;) because it appears with the [season called] ربيع. (TA.) [See also, respecting the seasons &c., the word زمن.] — Also The rain in the [season called] ربيع [as meaning the half-year commencing at the autumnal equinox, (which includes what is really the spring of Arabia, called "the rabea of the herbage,") accord. to a statement of AHn cited above, and accord. to what is stated on the authority of AZ voce نوؤ: (S, K;) or [only, accord. to some,] the rain which is after the وسمي, and after which is [that called] the صيف, and then the حميم: or, accord. to AHn, rain whenever it comes: Az says, I have heard the Arabs call thus the first rain falling upon the earth in the days of the خريف [or autumn]: (TA:) the pl. [of pauc.] is اربعة and [of mult.] رباع. (AHn, TA.) [See also, respecting the rains, the word زمن.] — Also Herbage; green herbage which the beasts eat; (TA;) [properly] the herbage that is produced by the first rain in the quarter which is called the ربيع, and which is commonly called the خريف [or autumn], (Mṣb in art. زمن) [continuing its growth during the winter-quarter, which is also called the ربيع, and which includes, as stated above, what is really the spring of Arabia, called "the rabea of the herbage," wherein, as AHn says, the herbage attains to its last stage: it seems generally to mean the spring-herbage, which is earlier or later in different latitudes:] pl. اربعة. (TA.) [Hence,] a poet says,

* يَدَاكَ يَدُ رَبِيعِ النَّاسِ فِيهَا
* وَفِي الْأُخْرَى الشُّهُورِ مِنَ الْحَرَامِ

meaning † [Thy two hands are such that] one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months, i. e.] in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable. (TA.) [Compare Proverbs iii. 16.] — Also † A rivulet, or streamlet; (Mṣb, K;) i. q. جَدْوَلٌ: (S, Mṣb, K;) or i. q. نَهْرٌ صَغِيرٌ: (Mgh:) or نَهْرٌ: (Har p. 402:) † a rivulet, or streamlet, that runs to palm-trees: and ربيع الساقى, a subst. prefixed to its epithet, occurring in a trad., † the river [or rivulet] that waters seed-produce: (TA:) pl. اربعا (Fr, Yaḥkoob, S, Mṣb, K) and ربعان. (TA.) A poet says, describing one drinking much,

* فَوْهُ رَبِيعٌ وَكَفَّهُ قَدَحٌ *

† His mouth is a river [and his hand is a bowl]. (TA.) — Also A share, or portion, of water for [irrigating] land, (IDrd, K, TA,) whatever it be: or, as some say, a share, or portion, thereof for the quarter of a day or night; but this is not of valid authority. (TA.) You say, نَعْلَانُ مِنْ هَذَا رُبَيْعٌ (K, TA,) or, as in some copies of the K, رُبَيْعٌ مِنْ هَذَا, i. e. To such a one belongs a share, or portion, of this water [for irrigating land]. (TA.) — The dim. of ربيع is ربيع. (Mṣb.)

ربيع: see رباع and see also ربيع, last sentence.

رباعة: see ربعة, in two places.

رباعة: see ربعة, in four places. — It also signifies A kind of حَمَالَةٌ [meaning obligation, or responsibility, that must be discharged, or performed, taken upon himself by a person for others; and here, particularly, such as is taken upon himself by the head, or chief, of a people]. (S, K.) You say, هُوَ عَلَى رِبَاعَةِ قَوْمِهِ, [properly He is over the affairs of his people, as indicated above, voce ربعة, last sentence,] meaning He is the head, or chief, of his people. (TA.) Abu-l-Kāsim El-Iṣbahānee says, رباعة is metaphorically used to signify † The being a head, or chief; or the office of head, or chief; in consideration of the taking of the مَرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يُقِيمُ رِبَاعَةَ الْقَوْمِ غَيْرَ فُلَانٍ; [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.)

ربعة A stone that is raised, or lifted, (S, K, TA,) for trial of strength: (K, TA:) applied only to a stone. (Az, TA.) — A helmet of iron. (Lth, S, K.) — A meadow; or a garden; syn. رَوْضَةٌ. (IAqr, K.) — A [leathern water-bag, such as is called] مَزَادَةٌ. (K.) — A kind of receptacle for perfume and the like; syn. عَتِيدَةٌ, q. v. (K.)

رباعي A boy four spans (أَشْبَارٌ) in height. (S and Mṣb voce خماسي, q. v.) It is also applied to a camel, like سباعي; [app. meaning Four cubits in height:] fem. with ة. (TA in art. سبع.) —

[Also A word composed of four letters, radical only, or radical and augmentative.]

رباعية The tooth that is between the ثنينة [or central incisor] and the ناب; (S, Mṣb, K;) i. e. each of the four teeth which are next to the ثنانيا, (Mgh, TA,) pertaining to man and to others: (TA:) pl. رباعيات: (S, Mgh, Mṣb, K:) a man has, above, [two teeth called] ثنيتان, and [two called] رباعيتان, after them, and [two called] اربعا, and [two called] ضاحكان, and six اربعا, on each side [three], and [two teeth called] ناجدان; and the like below: (As, TA:) and the solid-hoofed animal has, after the ثنانيا, four رباعيات, and four قوارح, and four اثباب, and eight اضراس. (AZ, TA.) — Also fem. of رباع [q. v.]. (S, K.)

رباع One who often buys, or sells, رباع, meaning houses, or places of abode. (IAqr, K.)

رباع [act. part. n. of ربيع]. — The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.) — هُوَ رَبِيعٌ He is [the fourth of four, or] one of four. (TA.) — رابعة عشرة and رابع عشر, the former masc. and the latter fem., meaning Fourteenth, are subject to the same rules as ثالث عشر and its fem., expl. in art. ثلث, q. v. — اربع رابع [Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl. of رابعة]: from ربت الابل, meaning وردت الربيع. (S, K.)

In like manner, also, رابع is applied, metaphorically, to birds of the kind called قَطَا, as an epithet denoting their coming to water, by El-'Ajjaj. (TA.) — ربيع ربيع A fruitful, or plentiful, ربيع [meaning the season so called]. (ISK, K.) — One does not say يَوْمٌ رَبِيعٌ like as one says يَوْمٌ قَانِطٌ &c., because there is no corresponding verb, like قَاطَ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) — هُوَ رَبِيعٌ عَلَى حَالِهِ He is abiding, or continuing, in his state, or condition. (TA.)

هي اربعتن لقاحا — اربعة: see اربعة She is the quickest of them in conceiving, or becoming pregnant. (Th.)

اربعة [Four;] a masc. n. of number; fem. اربعة. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijaz, and a case in which اربعة is imperfectly decl., see ثلثة. See also سبعة.] — ذوات الاربعة The quadrupeds. (The Lexicons passim.) — جَاءَتْ عَيْنَاهُ بِأَرْبَعَةٍ † His two eyes shed tears running from their four sides: or it means, accord. to Z, he came weeping most vehemently. (TA.) [See another ex. voce اربعة عشر.] — اربعة عشر [indecl. in every case, meaning Fourteen,] is pronounced by some of the Arabs اربعة عشر: and [the fem.] اربعة عشر, thus in the dial. of El-Hijaz [and of most of the Arabs], is pronounced اربعة عشر in the dial. of Nejd. (S in art. عشر.)

الرَّبِيعَةُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الرَّبِيعَةُ, (Aḡ, S, Mḡb, K,) the latter on the authority of some of the Benoo-Asad, (S, Mḡb,) and الرَّبِيعَةُ, (Aḡ, Mḡb, K,) which is a form of the word seldom used, (Mḡb,) and الرَّبِيعَةُ, and الرَّبِيعَةُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Mḡb,) except أَرْبَعَةٌ, (AZ, O,) the name of *A certain day*; (S, Mḡb, K;) [namely *Wednesday*;] *the fourth day of the week*; (L;) as also رَبِيعٌ; but this is post-classical: (TA:) the dual of أَرْبَعَةٌ is أَرْبَعَاوَانِ; (L;) and the pl. is أَرْبَعَاوَاتٌ, (S, L,) [accord. to those who make the sing. fem.]; or the dual is أَرْبَعَانِ, and the pl. is أَرْبَعَاتٌ; (K;) thus says Aboo-Jukhádir, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الرَّبِيعَةَ بِمَا فِيهِ [*Wednesday passed with what (occurred) in it*], making it sing. and masc. [because he meant thereby *يومَ الرَّبِيعَةِ*]; but Abu-l-Jarráh used to say, مَضَتْ أَرْبَعَةٌ, making it fem. and pl., and employing it like a n. of number: (Lh:) Th is related to have mentioned أَرْبَعِينَ as a pl. of أَرْبَعَةٌ; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, S in art. امس.)

أَرْبَعُونَ [Forty;] *a certain number*, (TA,) after ثَلَاثُونَ. (S, K.) — [Also Fortieth.]

أَرْبَعًا وَوَحْدًا One who fasts alone on the *Wednesday*. (IAḡr.)

رَبِيعٌ; see رَبِيعٌ, in three places.

رَبِيعٌ, applied to a camel, [*That is watered on the fourth day, counting the day of the next preceding watering as the first*: (see 4:) and] *that is brought to the water at any time*. (TA.) — See also مَرْبُوعٌ.

رَبِيعٌ: — see مَرْبُوعٌ. — Applied to rain, (S, Mḡb, TA,) *That comes in the [season called] رَبِيعٌ*: [in the Ḥam p. 425, written رَبِيعٌ:] or *that induces the people to remain in their abodes and not to seek after herbage*: (TA:) or *that confines the people in their رِبَاعٍ [or dwellings] by reason of its abundance*: (Mḡb:) or *that causes the [herbage called] رَبِيعٌ to grow*: (TA:) or *that causes the growth of that in which the camels may pasture at pleasure*. (S.) — With ر, applied to land (أَرْضٌ), *Abounding with [the herbage called] رَبِيعٌ*; as also رَبِيعٌ. (TA.) — Without ر, applied to a she-camel, (Aḡ, S, K,) *That brings forth in the [season called] رَبِيعٌ*: (S, K;) or *that has her young one with her*; (Aḡ, S, K;) the young one being called رَبِيعٌ: (Aḡ, S:) as also رَبِيعٌ: (Aḡ, TA:) or the latter signifies one *that usually brings forth in the [season called] رَبِيعٌ*: (S, K;) or *that brings forth in the be-*

ginning of the breeding-time: (Aḡ, S, K:) or *that is early, or before others, in becoming pregnant*: (TA:) and the former, so applied, signifies also one *whose womb is, or becomes, closed*, [app. in the season called رَبِيعٌ, (see 4,)] *so that it does not admit the seminal fluid*. (TA.) — Applied to a man, † *Having offspring born to him in the prime of his manhood*. (TA.) [See 4.] — Also *The sail of a full ship*: (AA, K:) that of an empty ship is called رُومِيٌّ. (AA, TA.)

مَرْبُوعٌ: see مَرْبُوعٌ.

مَرْبُوعٌ (S, K,) *Having four portions [or sides or faces or angles &c.; generally meaning either square or quadrilateral]: or of the form of a thing having four legs; or of the form of a quadruped*. (TA.) [See also مَمْتَلُكٌ.] — مَرْبُوعُ الْحَاجِبِينَ † *A man whose eyebrows have much hair; as though he had four eyebrows*. (TA.) — مَرْبُوعُ الْجَبْهَةِ [*Having a square forehead; meaning*] † *a slave*. (TA.)

يَرَابِيعُ أَرْضٌ *A land containing, or having, يَرَابِيعٍ [or jerboas]*; (S, K;) as also رَبِيعٌ. (TA.)

مَرْبُوعَةٌ *A staff, (K,) or small staff, (S,) of which two men take hold of the two ends in order to raise a load (S, K) and put it upon the back of the camel, (S,) or upon the beast; (K;) as also رَبِيعٌ: (K:) which latter is also expl. as signifying a piece of wood with which a thing is taken*. (TA.) [See 1, last signification but one.]

رَبِيعٌ: — see رَبِيعٌ: — and مَرْبُوعٌ: — and مَرْبُوعٌ: — Rain that comes in the beginning of the [season called] رَبِيعٌ: [an epithet used in this sense as a subst.]: pl. مَرْبِيعٌ. (S, *K, *TA, * [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرْبِيعُ الشُّجُومِ, as used in a verse of Lebeed cited in the first paragraph of art. رَزَقٌ; by the مَرْبِيعُ being meant the أَنْوَاءُ; (S;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi supr.) — Applied to a place, *That produces herbage in the beginning of the [season called] رَبِيعٌ*. (K, TA.) — Applied to land (أَرْضٌ): see مَرْبُوعٌ. — Applied to a she-camel: see مَرْبُوعٌ.

مَرْبُوعٌ *Twisted of four twists, or strands*; (S, TA;) applied to a rope, (TA,) as also مَرْبِيعٌ, (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (S, TA.) — Applied to a spear, *Four cubits in length*: (TA:) or *neither long nor short*; (S, TA;) and in like manner applied to a man: see رَبِيعٌ, in two places: (S, Mḡb, L, &c. :) and [hence its pl.] مَرْبِيعٌ, applied to horses, *compact in make*. (TA.) — Also, applied to a man, *Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day [counting the day of the next preceding fit as the first; i. e. having, or seized by, a quartan fever]*; as also رَبِيعٌ; (S,

K;) and رَبِيعٌ is said to be used in the same sense; but the Arabs say مَرْبُوعٌ. (Az, TA.) — مَرْبُوعٌ, and سَجَرٌ مَرْبُوعٌ, *Land, and trees, watered by the rain in the season called رَبِيعٌ*. (S, TA.) — [Hence,] مَرْبُوعٌ, applied to a man, also signifies † *Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarrassment or difficulty, or from a state of perdition or destruction*. (TA.)

مَرْبِيعٌ, pl. of مَرْبُوعٌ [q. v.]: — and pl. of مَرْبِيعٌ [q. v.].

مَرْبِيعٌ: see رَبِيعٌ, in three places.

مَرْبِيعٌ, applied to a beast, *That has pastured upon the [herbage called] رَبِيعٌ, and become fat, and brisk, lively, or sprightly*. (TA.) — See also رَبِيعٌ: — and see مَرْبُوعَةٌ.

تَرَبَّعَ فِي جَلَسَ مُتَرَبِّعًا *He sat cross-legged; i. q. فِي جَلُوسِهِ*. (TA.)

مُسْتَرَبِّعٌ شَيْئًا *Having power, or ability, for, or to do, a thing; as, for instance, war, or battle; (IAḡr;) or to bear, or endure, a thing; (IAḡr, Sḡh;) as when relating to an envier, meaning his envy*. (Sḡh.) You say also رَجُلٌ مُسْتَرَبِّعٌ بِعَمَلِهِ *A man who is able by himself to execute his work, having power, or strength, to do it, and very patient*. (K.)

مَرْبُوعٌ, in which the م is augmentative, (Kr, S, Mḡb,) because there is not in the language of the Arabs any word of the measure فَعْلُولٌ, (Kr, S,) except what is extr., such as صَعْفُوقٌ, (K,) which is a foreign word [introduced into their language], (S in art. صَعْفُق,) [The jerboa;] *a certain well-known beast; (K;) a small beast like the فَاةٌ [or rat], but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the زَرَّافَةُ [or giraffe]; called by the vulgar جَرَبُوعٌ; (Mḡb;) a rat (فَاةٌ) of which the burrow has four entrances; Az says, it is a small beast larger than the جَرَبُوعُ, [q. v.; but in the L, in art. جَرَبُوعُ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål ("Descr. Animalium," p. iv.,) terms it *mus jaculus*: see the questions appended to Niebuhr's "Descr. de l'Arabie," p. 177:] pl. يَرَابِيعٌ. (S, Mḡb.) [See ذُو الرُّمَيْحِ, voce رَمِيحٌ.] — Hence, (TA,) مَرْبُوعٌ also signifies † *The portion of flesh and sinew next the back-bone, on either side*; (S, *K;) as being likened to the فَاةٌ [thus called]: (TA:) or this is with damm [الْمَرْبُوعُ]: (K:) or the يَرَابِيعُ of the مَرْبُوعِ are its portions of flesh; (T, S, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)*

الْجَارُ الْمَرْبُوعِيُّ *The neighbour that is variable in his actions [like the jerboa, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الْجَارُ الْمَرْبُوعِيُّ*. (IAḡr, TA in art. جَوْر.)

ربق

1. رَبَّقَهُ, aor. ٤ (S, Mṣb, K) and ٤, (S, K,) inf. n. رَبَّقِي, (JK, S, Mṣb,) *He put his head* (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Mṣb) *into the رَبَّقَةَ*, (S, K,) or *into the رِبْقِي*: (Mṣb:) or, accord. to the M, *he made fast, or bound or tied fast or firmly, him, or it, in the رَبَّقَةَ*: (TA:) or *he made fast, or bound or tied fast or firmly, his* (a sheep's or goat's) *neck with the رِبْقِي*, or *cord*: (JK:) and رَبَّقَهُ, inf. n. رَبَّقِي, *he made fast, or bound or tied fast or firmly, him, or it, in the رِبْقِي* [pl. of رِبْقِي or of رَبَّقَةَ]. (TA.) — [Hence,] رَبَّقَهُ فِي الْأَمْرِ, (Mṣb, K,) aor. ٤, inf. n. رَبَّقِي, (Mṣb,) + *He made him to fall into the thing, or affair.* (Mṣb, K.) — رَبَّقِي also signifies *The act of making fast; or binding, or tying, fast, or firmly; and so رَبَّقِي*; (K;) each as an inf. n. of رَبَّقَهُ. (TK.)

2. رَبَّقِي [He prepared the أَرْبَاقِ, pl. of رِبْقِي]. One says, رَبَّقِي الرِّبْقِي, i. e. [The ewes have secreted milk in their udders: therefore] *prepare thou the أَرْبَاقِ: prepare thou the رِبْقِي*: for they will bring forth soon: (S, K:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الْوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَبَّقِي, with ن, (S, K,) meaning "wait thou:" because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَبَّقِي, with م. (K.) [See arts. رَبَّقِي and رَبَّقِي.] — One also says, رَبَّقِي أُنْتَاءَ الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T in art. ثَنِ.) — See also 1. — رَبَّقَتِ الْكَلَامَ *I interlarded, or embellished, the speech, or discourse, with falsehood; as also رَبَّقَتُهُ*; syn. لَفَّقَتِ بَيْنَهُ; (JK;) [or لَفَّقَتُهُ; for] رَبَّقَتِ تَرْبِيقِ الْكَلَامِ signifies تَلَفِيقُهُ; (Ibn-'Abbād, K;) as also تَرْبِيقُهُ. (Ibn-'Abbād.)

5. تَرْبِيقَتُهُ مِنْ عُنُقِي, (JK,) or تَرْبِيقَتِ الشَّيْءِ, (Ibn-'Abbād, K,) + *I hung the thing upon my neck.* (JK, Ibn-'Abbād, K, TA.)

8. اَرْتَبِقَ *He* (a kid) *had his head put into the رَبَّقَةَ*. (S.) — [Hence,] اَرْتَبِقَ فِي حَبَاتِي *He* (a gazelle, S, K) *became caught in my snare.* (Lh, JK, S, K.) — And اَرْتَبِقَتِ فِي حَبَاتِهِ + *I became caught in [the snare of] his deceit.* (TA.) — And اَرْتَبِقَ فِي الْأَمْرِ + *He fell into the thing, or affair.* (Mṣb, K.) — اَرْتَبِقَتُهُ لِنَفْسِي *I tied, bound, or made fast, him, or it, for myself.* (TA.)

ربق *A cord having in it a number of loops wherewith lambs, or kids, are tied, or made fast; any one of which loops is termed رَبَّقَةً* (S, Mṣb, K) and رَبَّقَةً: (K:) or a cord which is doubled in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast: so, says Az, I have heard from the

Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رِبْقِي (S, Mṣb, K) and رِبْقِي [of pauc.] أَرْبَاقِ. (S, K.) — Hence, (TA,) خَلَعَ رَبَّقَةَ الْإِسْلَامِ مِنَ عُنُقِهِ (S, Mṣb, TA,) occurring in a trad., (S,) + *He cast off the tie of El-Islām,* (Mṣb, TA,) with which he had bound himself, (TA,) [from his neck.] (Mṣb, TA. [See also خَلَعَ.] And لَكُمُ الْعَهْدُ مَا لَمْ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (S,) meaning + [The covenant is yours] as long as ye sever not the tie with which ye are bound; this tie being likened to the رِبْقِي upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رِبْقِي, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُوا بِالذَّرِيَةِ لَا تَأْكُلُوا أَرْبَاقَهَا وَتَذَرُوا أَرْبَاقَهَا فِي أَعْنَاقِهَا [Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks]: he likens the obligations imposed upon them to اَرْبَاقِ. (TA.) One says also, حَلَّ رَبَّقَتَهُ, meaning + *He removed from him his anxiety*: (K, TA:) and so قَطَعَ رَبَّقَتَهُ. (TA.)

رَبَّقَهُ: see the next preceding paragraph.

رَبَّقَهُ: see رِبْقِي, in four places. — Also *A thing woven of black wool, of the width of the تَكَّة* [or band of the drawers or trousers], in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck [or shoulder] of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the رِبْقِي [pl. of رَبَّقَةَ] upon the necks of their boys only as a preservative from the [evil] eye. (T, TA.)

رَبْقَانٌ and رِبْقَانَةٌ *Evil in disposition*: applied to a man; and in like manner to a woman: mentioned by Aṣ; and in the K in art. عَبِق [where, in some copies, it is written رِبْقَانٌ]. (TA.)

رَبَّقِي (TA,) or رَبَّقِي (S, Mṣb, K,) applied to a lamb or kid (بَهْمَةٌ), (ISK, S, K,) or to a sheep or goat (شَاة), (Mṣb, TA,) *Having its head put into the رَبَّقَةَ*; (ISK, S, Mṣb, K, TA;) as also مَرْبُوقَةٌ (ISK, JK, S, Mṣb, K) and مَرْبُوقَةٌ. (JK, TA.)

أَمْرُ الرِّبْقِي *Calamity, or misfortune*: (JK, S, K;) whence the prov., جَاءَنَا بِأَمْرِ الرِّبْقِي عَلَى أَرْبِيقِي, (TA,) meaning *He brought us a great calamity, or misfortune*: (K in art. أَرِق:) Aṣ says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَلٍ أَوْرَقٍ); (S in that art., and TA;) أَرْبِيقِي being the dim. of أَوْرَقٍ: (K in that art.:) or أَمْرُ الرِّبْقِي is a name of war, or battle: or the viper: (JK, Ibn-'Abbād, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رِبْقِي. (TA.)

تَرْبِيقِي *A cord with which a ewe, or goat, is tied* (K, TA) *by the neck.* (TA.)

مُطْرِقٌ i. q. مُطْرِقٌ [Silent: or lowering the eyes, looking towards the ground: &c.]. (JK, TA.)

مَرْبِقَةٌ: see رِبْقِي. — Also, [or خُبْزَةٌ مَرْبِقَةٌ] *A cake of bread, or one baked in ashes, into which fat has been put; syn. خُبْزَةٌ مُشْحَمَةٌ.* (K.)

مَرْبُوقَةٌ: see رِبْقِي.

ربك

1. رَبَّكَ, (S, K,) [like لَبَّكَ,] aor. ٤, inf. n. رَبِّكَ, (S, TA,) *He mixed, or mingled, it.* (S, K.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He made it good, or qualified it properly, namely, ثُرِيد* [i. e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and *mixed it with some other thing.* (TA.) — And رَبَّكَ رِبْقَةً, (K, TA,) [and رَبَّكَ alone,] aor. and inf. n. as above, (TA,) *He made رِبْقَةً* [q. v.]. (K.)

غَرْتَانُ فَارَبُّوكَا لَهُ [He is hungry, therefore make ye رِبْقَةً for him], (S, K,) or, as IDrd relates it, فَابْكُلُوا لَهُ [i. e., "therefore mix ye بَكَالَةٌ (a certain food) for him"], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisán-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, "What shall I do with him? Shall I eat him or shall I drink him?" so his wife said, غَرْتَانُ فَارَبُّوكَا لَهُ: and when he was satiated, he said, "How are the infant and his mother?" (S, K:) the saying means, "he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:" and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَّكَ فُلَانًا, (Lth, K,) inf. n. as above, (Lth, TA,) *He threw such a one into mire.* (Lth, K.) — رَبَّكَ: see 8.

8. اَرْتَبِكَ *It was, or became, mixed, or mingled.* (S, K.) — *He* (a man) *stuck fast in mire.* (Lth, K, TA.) And + *He* (an animal of the chase) *struggled in the snare.* (K, TA.) — + *He* (a man, TA) *was, or became, in the condition of one whose affair, or case, is confused to him; as also رَبَّكَ*, aor. ٤, (K, TA,) inf. n. رَبِّكَ. (TA.) And اَرْتَبِكَ فِي الْأَمْرِ + *He* (a man) *was, or became, entangled in the affair, and could hardly, or not at all, escape from it.* (S.) And اَرْتَبِكَ فِي الْهَلَكَاتِ + *He fell into cases of perdition, and could hardly, or not at all, escape from them.* (TA from a trad. of 'Alee.) — اَرْتَبِكَ فِي كَلَامِهِ + *He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تَتَعَنَّعَ.* (K, TA.)

11. اَرْبِيقَاكَ, (K, TA,) inf. n. اَرْبِيقَاكَ, (TA,) + *His opinion, or judgment, was, or became, confused to him.* (Ibn-'Abbād, K, TA.) — And اَرْبَاكَ عَنِ الْأَمْرِ + *He* (a man) *paused, or stopped, from the affair.* (Ibn-'Abbād, K.)

+ *A man* (IDrd) *weak in art, artifice,*

cunning, ingenuity, or skill, in the management of affairs: (IDrd, K:) a possessive epithet. (IDrd.)

رَبِّكَ and رِبِّكَ and رِبِّكَ + A man in a state of confusion in respect of his affair, or case: (K:) the last is a possessive epithet. (TA.)

رَبِّكَ: see what next precedes.

رَبُّوكُ Dates kneaded with clarified butter and [the preparation of dried curd called] أَقْط, after which it is eaten. (Sgh, TA.) [See also رِبِّكَة.]

رَبِّكَ: see the next paragraph: — and see also رِبِّكَ.

رَبِّكَة (S, K) and رِبِّكَ (K) Dates with clarified butter and [the preparation of dried curd called] أَقْط, (S, K,) kneaded together, and then eaten; [like رِبُّوكُ, as explained above;] and, as ISk says, sometimes water is poured upon it, and it is drunk: or, he adds, accord. to Ghaneeyeh Umm-El-Homaris, أَقْط and dates and clarified butter, made soft, not like what is called حَمِيس: (S:) or (accord. to Ed-Dubeyreeyeh, S) flour and أَقْط (S, K) ground, and then (S) mixed with clarified butter (S, K) and رِبِّ [or inspissated juice]: (S:) or dates and أَقْط (K, TA) kneaded without clarified butter: (TA:) or inspissated juice (رِبِّ, K, TA) mixed (TA) with flour or سَوِيق [i. e. meal of parched barley]: (K, TA:) or a cooked compound of dates and wheat. (K.) — Also the former word, A portion of fresh butter from which the milk will not separate, (Sgh, K,) so that it is mixed [therewith]. (Sgh.) — And Water mixed with mud. (Sgh, K.) — [Hence,] رَمَاهُ بِالرَّبِّكَةِ i. e. + [He accused him of] a thing that stuck fast upon him. (TA.)

ربل

1. رَبَّلُوا (T, S, M, K,) aor. 2 (T, S, K) and رِبَّلُوا (K,) inf. n. رَبُّولٌ (T,) They multiplied; became many in number: (T, M, K:) they increased and multiplied: (S:) and their children multiplied, and their cattle, or property. (M, K.) See also 8. — رَبَّلَتْ She (a woman) was, or became, fleshy; (M;) and so رَبَّلَتْ. (S.) And you say also رَبَّلَتْ لَحْمَهُ [app. meaning His flesh was, or became, abundant]. (M in art. رَبَّل.) — رَبَّلَتْ الأَرْضُ (IDrd, M, K,) inf. n. رَبَّلٌ; (IDrd, TA;) and رَبَّلَتْ; (IDrd, M, K;) The land produced رِبَّل [q. v.]: (IDrd, K:) or abounded with رِبَّل: (M:) or the latter signifies it ceased not to have in it رِبَّل. (T.) And رَبَّلَتْ المَرَاعِي The pasturages abounded with herbage. (T.) [See also 5.]

4: see above. — Also رَبَّلَ He was, or became, wicked, crafty, or cunning; [like رَبَّلٌ; see art. رَبَّلٌ;] and lay in wait for the purpose of doing evil, or mischief. (TA.)

5: see 1, in two places. — رَبَّلَتْ الأَرْضُ The land had trees such as are termed رِبَّل; i. e.

breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired: (Aq, A'Obeyd, T:) or the land became green after dryness, at the advent of autumn. (S.) And رَبَّلَ الشَّجَرُ The trees put forth leaves such as are termed رِبَّل. (M, K.)*

— رَبَّلَ also signifies He ate رِبَّل; (Ibn-'Abbád, K;) said of a gazelle. (Ibn-'Abbád, TA.) And They (a company of men) pastured their cattle upon رِبَّل. (M, K.) And He prosecuted a search after رِبَّل. (Ibn-'Abbád, K.) — Also He took, captured, caught, snared, or trapped; or sought to take &c.; game, or wild animals, or the like. (M, K.) You say, خَرَجُوا يَرَبِّلُونَ They went forth to take &c., or seeking to take &c., game &c. (M.)

8. رَبَّلَ مَالَهُ His cattle, or property, multiplied; (Ibn-'Abbád, K;) like رَبَّلٌ. (Ibn-'Abbád, TA.)

Q. Q. 2. رَبَّلٌ, originally رَبَّلٌ: see the latter, in art. رَبَّل.

رَبَّلٌ Fat, and soft, or supple: [perhaps, in this sense, a contraction, by poetic license, of رِبَّل:] an epithet applied to a man. (Ham p. 630.) — Also A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain: (Aq, A'Obeyd, T, S:) or certain sorts of trees that break forth [with leaves] in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (K:) accord. to Abou-Ziyád, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also رِبَّةٌ and رِبَّةٌ and رِبَّةٌ: (TA:) [and] leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (M:) pl. رَبُّولٌ. (S, M, K.)

رِبَّلٌ A certain plant, intensely green, abounding at Bulbeys [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (K) and its neighbourhood: (TA:) two drachms thereof are an antidote for the bite of the viper. (K.)

رِبَّلٌ, applied to a man, Fleshy: (A'Obeyd, S, TA:) or fleshy and fat. (TA.) [See also رَبَّلٌ.] And [in like manner the fem.] رَبَّلَةٌ, as also رَبَّلَةٌ, Fleshy (M, K) and fat; applied to a woman. (M.) And رَبَّلَةٌ applied to a woman signifies also Large in the رِبَّلَات [pl. of رَبَّلَةٌ, q. v.]; (Lth, T, M, K;) as also رَبَّلَةٌ: (M, K:) or both signify رِفْعًا; (O, K;) [in the CK, erroneously, رِفْعًا;] i. e. narrow in the أَرْقَاع [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA:) or you say رِفْعًا رِبَّلًا, meaning [app., as seems to be implied in the context, large in the رِبَّلَات and] narrow in the أَرْقَاع. (Lth, T.)

رِبَّلَةٌ: see what next follows.

رِبَّلَةٌ (AZ, T, S, M, K) and رَبَّلَةٌ (S, M, K,) the former said by Aq to be the more chaste, (S,) The inner part of the thigh; (AZ, T, S, M, K;) i. e., of each thigh, of a man: (AZ, T:) or any

large portion of flesh: (M, K:) or the parts (M, K) of the inner side of the thigh [or of each thigh] (M) that surround the udder (M, K) and the vulva: (K:) pl. رَبَّلَات; (AZ, T, S, M, K;) which Th explains as meaning the roots of the thighs. (M, TA.)

رِبَّلٌ Fleshy and fatness. (IAq, T.) [Thus in two copies of the T, without 3. See also رَبَّلَةٌ.]

رِبَّلٌ Fleshy; applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied: (TA:) and with 3, fat; applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رَبَّلٌ.] — [Also] A thief who goes on a hostile, or hostile and plundering, expedition, (M, K,) against a party, (M,) by himself. (M, K.) [See also رَبِّيَال; and see Q. 2 in art. رَبِّيَال.]

رِبَّلَةٌ Fleshy, (A'Obeyd, S, M, K,) and some add and fatness. (TA.) [See also رَبِّيَال.] — رَبِّيَالٌ A well of which the water is wholesome and fattening to the drinkers. (Ham p. 367.)

رِبْبَةٌ Fatness; (S, M, K;) and ease, or ample-ness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life: (M, K: [in the CK, النِّعْمَةُ is erroneously put for النِّعْمَةُ:]) or the primary signification is softness, or suppleness, and fatness. (Ham p. 367.)

رِبِّيَالٌ, applied to a woman, Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K.) [In the CK, النَّاعَةُ is erroneously put for النَّاعَةُ.]

رِبِّيَالَةٌ The flesh of the shoulder-blade. (Ibn-'Abbád, TA.)

رِبِّيَالٌ The lion; (A'Obeyd, T, S, M, K;) as also رَبِّيَالٌ (S,) which is the original form, (M in art. رَبِّيَال, q. v.,) derived from رَبِّيَالَةٌ signifying "wickedness," &c.: (TA in that art.) Abou-Sa'eed says that it is allowable to omit the 3 [and substitute for it ى]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without 3: (T:) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is رَبِّيَالَةٌ (T, TA) and رَبِّيَالٌ (S, TA:) and hence رَبِّيَالُ العَرَبِ, meaning Those, of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA.) [See also رَبِّيَال; and see Q. 2 in art. رَبِّيَال.] It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning Malignant, guileful, or crafty. (TA.) Applied to an old, or elderly, man, (M, K,) it means Advanced in age, (M,) or weak, or feeble. (K.) Also One who is the only offspring of his mother. (Ibn-'Abbád, TA.) — Applied to herbage, Tangled, or luxuriant, or abundant and dense, and tall. (Fr, T, K.)

رِبِّيَالَةٌ A cunning, or crafty, lion. (TA.)

رِبِّلٌ أَرْبِلٌ means, (M, K,) app., (M,) Good, or

excellent, رَبَّل (M, K, *) = رَبَلَةٌ [its fem.]: see رَبَّل.

أَرْضٌ مَرْبَلٌ *A land that ceases not to have in it رَبَّل*: (T:) or a land abounding therewith. (M, K.)

مُتْرَبَلَةٌ, applied to a woman: see رَبَّل.

ربو

1. رَبَا, aor. رَبَّوْ, (T, S, M, Mṣb, K,) inf. n. رَبُّوْ, (so in copies of the S, [in one of my copies of the S not mentioned,]) or رَبَّوْ and رَبَّاءَ, (M, K, TA,) the latter erroneously written in [some of] the copies of the K, رَبَّاءَ, (TA,) *It (a thing, T, S, Mṣb) increased, or augmented.* (T, S, M, Mṣb, K.) Said, in this sense, of property: (Mgh:) or, said of property, *It increased by usury.* (M, TA.) وَمَا أَتَيْتُمْ مِنْ رَبَاٍ لِيُرَبُّوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوا, in the Kṣur [xxx. 38], (T, Bḍ,) means *And what ye give of forbidden addition in commercial dealing, [i. e. of usury,] (Bḍ,) or what ye give of anything for the sake of receiving more in return, (Zj, T, Bḍ,) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) in order that it may increase the possessions of men, (T, Bḍ,) it shall not increase with God, (T, Bḍ,) nor will He bless it: (Bḍ:) some (namely, the people of El-Hijáz, T, or Náfi' and Yaḥkoob, Bḍ) read رَبَّوْا, (T, Bḍ,) meaning, in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein]. (Bḍ.) — Also *It became high.* (Mṣb, TA.) — رَبَا, aor. as above; and رَبَّوْ, aor. رَبَّوْ; said of a child, *He grew up.* (Mṣb.) You say, رَبَّوْتُ فِي رَبِّوْ, (S,) or رَبَّوْتُ فِي حَبْرِهِ, (S,) (M, K, TA) and رَبَّوْتُ, (M, TA,) with damm, (TA,) this latter on the authority of Lḥ, (M, TA,) accord. to the K رَبَّوْتُ, with fet-ḥ, but correctly with damm; (TA;) and رَبَّيْتُ, (S, M, TA,) in the copies of the K erroneously written رَبَّيْتُ, (TA,) inf. n. رَبَّوْتُ and رَبَّوْتُ; (M, K, TA; [the latter, accord. to the CK, رَبَّوْتُ, which is a mistranscription;]) *I grew up [among the sons of such a one, or in his care and protection].* (S, M, K.) — رَبَّوْتُ *The ground [being rained upon] became large, and swelled.* (M, TA.) In the Kṣur xxii. 5 and xli. 39, for رَبَّوْتُ, some read رَبَّوْتُ: the former means *and [becomes large, and swells; or] increases:* the latter means “and rises.” (T. [See art. رَبَّوْتُ.]) — رَبَّوْتُ السَّوِيْقُ, inf. n. رَبَّوْتُ, *The سويق [or meal of parched barley] had water poured upon it, and in consequence swelled:* (M, TA:) in the copies of the K, رَبَّوْتُ السَّوِيْقُ, expl. as meaning *he poured water on the سويق, and it consequently swelled.* (TA.) — رَبَّوْتُ said of a horse, (S, K,) aor. رَبَّوْتُ, (TA,) inf. n. رَبَّوْتُ, (K,) *He became swollen, or inflated, from running, or from fear, or fright.* (S, K.) — *He was, or became, affected with what is termed رَبَّوْتُ;* (S, M, K;) i. e. *he was, or became, out of breath; his breath**

became interrupted by reason of fatigue or running &c.; or he panted, or breathed shortly or uninterruptedly; syn. اِنْبَهَرَ: (TA:) and so رَبَّوْتُ;

for you say, طَلَبْنَا الصَّيْدَ حَتَّى تَرَبَّيْنَا, i. e. [We pursued the chase until] we became out of breath; &c.; syn. اِنْبَهَرْنَا. (M.) — See also 4. — رَبَّوْتُ *I ascended, or mounted, upon the hill, or elevated ground.* (S, K.)

2. رَبَّيْتَهُ, (S, M, Mgh, Mṣb, K,) inf. n. رَبَّيْتُهُ, (S, K,) *I reared him, fostered him, or brought him up;* (M, Mṣb;) namely, a child: (Mṣb:) *I fed, or nourished, him, or it;* (S, Mgh, K;) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seed-produce, and the like; (S;) as also رَبَّيْتُهُ: (Mgh, K:) the former is said to be originally رَبَّيْتُهُ. (Er-Rághib, TA. [See 1 in art. رَبَّوْتُ, in two places.]) [Thus رَبَّيْتُ signifies *I reared, or cultivated, plants or trees.*] And رَبَّوْتُ is said of earth, or soil, meaning *It fostered plants or herbage.* (L in art. رَشَحَ, &c.) And رَبَّوْتُ وَلَا يُرَبُّوْ is said of a tree [as meaning *It produces blossoms, but does not mature its produce.*] (AHn, M and L in art. مَطَّ.) — رَبَّيْتُ الْاُتْرُجَ بِعَسَلٍ [I preserved the citron with honey], and الْوَرْدَ بِسُكَّرٍ [the roses with sugar: like رَبَّيْتُهُ. (TA.) — رَبَّيْتُ رَبَّيْتُ] [in the CK رُبَّاهُ, which I think a mistranscription,] *I removed, or eased, [his cord with which he was being strangled; app. meaning, his straitness;] (K;) mentioned by Z. (TA.) [See a similar phrase in art. رَجَّوْتُ, conj. 4.]*

3. رَبَّاهُ, (K in art. مَجَّرَ, as syn. of مَاجَرَهُ,) inf. n. رَبَّاهُ, (TA ibid.) [*He practised usury, or the like, with him:* used in this sense in the present day.] — And رَبَّاهُ, (K,) inf. n. as above, (TA,) *I treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him.* (K, TA.)

4. رَبَّيْتَهُ (in [some of] the copies of the K, erroneously, اَرَبَّيْتَهُ, TA) *I increased, or augmented, it.* (M, K, TA.) Hence, in the Kṣur [ii. 277], وَيُرَبِّي الصَّدَقَاتِ, (M, TA) *And He will increase, or augment, alms-deeds;* (Jel;) *will multiply the recompense thereof, (Bḍ, Jel,) and bless them.* (Bḍ.) See also an ex. in the first paragraph. — رَبَّيْتُ *I took more than I gave.* (S.) — [Hence,] اَرَبَّوْتُ, said of a man, signifies [particularly] *He engaged in, or entered upon, الربا* [i. e. *the practising, or taking, of usury or the like; he practised, or took, usury or the like;* as also رَبَّوْتُ, aor. رَبَّوْتُ; for] اَرَبَّوْتُ and رَبَّوْتُ, as inf. ns., both signify, in Pers., رَبَّوْتُ حُورْدَنَ. (KL. [In the TA, رَبَّوْتُ, said of a man, is expl. by the words رَبَّوْتُ: but I think that the right reading must be رَبَّوْتُ فِي رَبَّوْتُ, or مِنْ رَبَّوْتُ; and the meaning, *He acquired in the practice of usury or the like, or he acquired of usury or the like.*]) See, again, an ex. in the first paragraph. — اَرَبَّوْتُ, (M, Mṣb,) وَنَحْوَهَا, (M,) *He exceeded [the age of fifty, and the like].* (M, Mṣb.) — [اَرَبَّوْتُ said of the عَرَفَجِ, in a copy of the

S, in art. رَقَطَ, is a mistranscription for اَدْبَى, with dál.]

5. رَبَّوْتُ, said of a child, (Mgh, Mṣb,) *He was, or became, fed, or nourished;* (Mgh;) or *reared, fostered, or brought up.* (Mṣb.) — See also 1, near the end of the paragraph. — رَبَّيْتَهُ: see 2.

رَبَّوْتُ: see رَبَّوْتُ. — Also *A company* (IAḡr, T, K, TA) of men: (IAḡr, T, TA:) pl. اَرَبَّاءَ: (IAḡr, T, K, TA:) and رَبَّوْتُ likewise signifies *a company;* or, as some say, *ten thousand;* as also رَبَّوْتُ; (M, TA;) or the former of these two words, (i. e. رَبَّوْتُ,) accord. to the A, signifies *a great company of men, such as ten thousand.* (TA.) It is said in the K that رَبَّوْتُ signifies *Ten thousand dirhems;* as also رَبَّوْتُ: but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentence; and the latter of them is with teshdēed, belonging to art. رَبَّوْتُ, and signifies *a company [or great company] of men.* (TA.) — Also, (T, S, M, K, TA,) and رَبَّوْتُ, (M, TA,) *The state of being out of breath; interruption of the breath by reason of fatigue or running &c.: or a panting, or breathing shortly or uninterruptedly:* syn. اِنْبَهَرَ, (T, M, TA,) and اِنْبَهَارٌ: (TA:) or *a loud (lit. high) breathing:* (S:) and *a state of inflation of the جَوْفَ [or chest].* (M, TA.) [The former word is now often used as signifying *Asthma.*]

رَبَّوْتُ, (T, M, Mṣb, K,) or رَبَّوْتُ, (S, Mgh,) [for it is often thus written, and generally thus in the copies of the Kṣur-án,] with the short ʾ accord. to the pronunciation best known, (Mṣb,) [which implies that it is also pronounced رَبَّوْتُ,] *An excess, and an addition:* (Mṣb:) *an addition over and above the principal sum [that is lent or expended]:* but in the law it signifies *an addition obtained in a particular manner:* (Er-Rághib, TA:) [i. e. *usury, and the like; meaning both unlawful, and lawful, interest or profit; and the practice of taking such interest or profit:*] it is in lending, (Zj, T,) or in buying and selling, (S,) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is *any loan for which one receives more than the loan, or by means of which one draws a profit;* [and the gain made by such means:] and the lawful is *a gift by which a man invites more than it to be given to him, or a gift that he gives in order that more than it may be given to him;* [and the addition that he so obtains:] (Zj, T:) [it generally means] *an addition that is obtained by selling food [ḡc.] for food [ḡc.], or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind:* (Bḍ in ii. 276:) or the *taking of an addition in lending and in selling:* (PS:) [it is said to be] *i. q. عَيْنَةٌ:* (M, K:) [but although رَبَّوْتُ and عَيْنَةٌ are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith:] رَبَّوْتُ النَّسِيئَةِ is a term specially employed to signify *profit obtained in the case of a delay of payment:* and رَبَّوْتُ الْفَضْلِ, to signify *profit obtained by the superior value of a thing received over that of a*

thing given:] the dual of رَبَا (M, Mgb, K) or رَبَوَا (S) is رَبَوَان and رَبَيَان; (S, M, Mgb, K;) the former being agreeable with the original; (M, Mgb;) the ي in the latter being because of the imáleh occasioned by the preceding kesreh. (M.) See an ex. near the beginning of the first paragraph of this art. رَبَوِيَّة, thus pronounced by the Arabs, but by the relaters of a trad., in which it occurs, رَبَوِيَّة, (Fr, T, S, Mgh,) or, as some say, رَبَوِيَّة, as though this were the dim. of رَبَوِيَّة, (Mgh,) is a dial. var. of رَبَوَا [or رَبَا]; and by rule should be رَبَوِيَّة: (Fr, T, S, Mgh:) or, accord. to Z, رَبَوِيَّة may be of the measure فَعُولَةٌ from رَبَا. (TA.) [See also رَمَا, in art. رمى.]

رَبَوِيَّة: see رَبَوِيَّة.

رَبَوِيَّة: see the next paragraph: — and see also رَبَوِيَّة.

رَبَوِيَّة and رَبَوِيَّة and رَبَوِيَّة; (T, S, M, Mgb, K;) the first of which is preferred, (T,) or most common; (Mgb;) and the second, of the dial. of Temeem; (T, Mgb;) and رَبَوِيَّة (M, K) and رَبَوِيَّة (T, S, M, K) and رَبَوِيَّة (M, K) and رَبَوِيَّة (IJ, K) and رَبَوِيَّة (T, S, M, Mgb, K) and رَبَوِيَّة (M, K;) A hill; i. e. an elevation of ground, or elevated ground: (T, S, M, K:) or an elevated place: so called because it is high: (Mgb, TA:) the pl. of رَبَوِيَّة is رَبَوِيَّ (T, Mgb) and رَبَوِيَّ (T:) and the pl. of رَبَوِيَّة is رَبَوِيَّ; (T, Mgb;) which ISh explains as meaning elevated sands, like the دَكْدَاكَة [q. v.], but higher and softer than the latter; the latter being more compact and rugged; the رَبَوِيَّة, he says, has in it depression and elevation; it produces the best and the most numerous of the herbs, or leguminous plants, that are found in the sands; and men alight upon it. (T.)

رَبَوِيَّة: see the next preceding paragraph: — and see رَبَوِيَّة, in two places.

رَبَوِيَّة and رَبَوِيَّة and رَبَوِيَّة: see رَبَا, last sentence: — and see also art. ربي.

رَبَوِيَّة: see رَبَا. [The و is silent, like the l.]

رَبَوِيَّة: see رَاب.

رَبَوِيَّة Of, or relating to, what is termed رَبَا or رَبَوِي [i. e. usury and the like]: (Mgh, Mgb:) رَبَوِي is said by Mtr to be wrong. (Mgb.)

رَبَا Excess, excellence, or superiority; syn. رَفَالَان عَلَيَّ (IDrd, S, K:) so in the saying, رَفَالَان عَلَيَّ [Such a one possesses excess, or excellence, or superiority, over such a one]. (IDrd, S.) — And An obligation, a favour, or a benefit; syn. مَنَّة. (K.)

رَبَا: see رَبَا.

رَبَا: see رَبَوِيَّة.

رَبَوِيَّة and رَبَوِيَّة and رَبَوِيَّة: see رَبَوِيَّة.

[Increasing, or augmenting: &c.— Hence,] رَبَا, in the Kur [lxix. 10], And

He punished them with a punishment exceeding other punishments; (Fr, S, M, K, Jel;) a vehement punishment. (K.) — امْرَأَةٌ رَابِيَّةٌ A woman affected with what is termed رَبَوِي [i. e., out of breath; &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also رَبَوِيَّة. (TA.)

رَابِيَّة [as a subst.]: see رَبَوِيَّة, in two places.

رَبَوِي in the Kur xvi. 94 means More numerous, (Bd, Jel,) and more abundant in wealth. (Bd.)

رَابِيَّة, originally رَابَوِيَّة, (S,) or of the measure فَعُولِيَّة, (M,) The root of the thigh: (Ks, T, S, K:) or the part between the upper portion of the thigh and the lower portion of the بَطْن [or belly]: (ISh, T, K:) or the part between the upper portion of the thigh and the lower portion of the بَطْن [q. v.]: or, accord. to Lh, the root of the thigh, next the بَطْن: (M:) or, as in the A, a portion of flesh, in the root of the thigh, that becomes knotted in consequence of pain: (TA:) there are two parts, together called رَابِيَّتَان (S, TA.) — Also † A man's household, and the sons of the paternal uncle of a man; (T, M, K, TA;) not including any others: (T, M:) or the nearer members of the household of a man. (A, TA.) One says, رَابِيَّةٌ فِي رَابِيَّتِهِ, and فِي رَابِيَّةِ فُلَانٍ فِي رَابِيَّتِهِ, (S,) † Such a one came among his household, and the sons of his paternal uncle: (T, TA:) or among the people of his house consisting of the sons of his paternal uncles; not of any others. (S.)

رَابِيَّتَان: see art. ربي.

مُرَبِي One who practises رَبَا [i. e. usury or the like]. (M, K.) — اَرْضٌ مُرَبِيَّةٌ † Good land. (M.)

مُرَبَاةٌ for مَرَبَاةٌ: see the latter, in art. رَبَا.

مُرَبِي [Reared, fostered, brought up, fed, or nourished: see 2. — And] Made [or preserved] with رَب [or inspissated juice, &c. (see 2, last sentence but one)]: you say زَنْجَبِيلٌ مُرَبِيٌّ [Ginger so preserved]; as also مُرَبِيٌّ: (S, K:) and رَبَوِيَّة signifies Preserves, or confections, made with رَب; like مُرَبِيَّات. (S in art. رب.)

مُرَبِيَّات: see what next precedes.

رَبِي

1. رَبِيَّة, in the copies of the K, in art. ربو, is a mistake for رَبِيَّة. (TA in that art., q. v.)

رَبِيَّة [as though رَب were a dial. var. of رَب]: see رَب (last sentence), in art. رب.

رَبِيَّة a dual of رَبَا, mentioned in art. ربو.

رَبِيَّة A species of the [small animals called] حَشْرَات [q. v.]: (AHát, S and K* in art. ربو:) pl. رَبِيَّات: (AHát, S:) accord. to IAqr, the rat, or mouse: pl. as above: (T:) [or] a certain small beast, or reptile, between the rat, or mouse, and

[what is called] اُمُّ حَبِيْبِيْن [q. v.]. (M.) And The cat. (K in art. ربو.) — See also رَبَا (last sentence), in art. ربو.

رَبِيَّة: } see رَبَا (last sentence), in art. ربو.
رَبِيَّة: }

رَبِيَّة: see art. ربو.

رَبِيَّة A species of fish, (S and K in art. ربو, and M in the present art.,) white, (S,) resembling worms, (S, K,) found at El-Baqrah. (S.) — Accord. to Seer, A certain plant. (M.)

رَت

1. رَتَّ, (S, Mgb, K,) aor. رَتَّ, (Mgb,) inf. n. رَتَّت; (S, Mgb;) or رَتَّ, inf. n. رَتَّة; (so in the M;) He had, in his speech, or utterance, what is termed رَتَّة, expl. below. (S, M, Mgb, K.)

4. رَتَّ He (God) caused him to have, in his speech, or utterance, what is termed رَتَّة. (S, K.)

R. Q. 1. رَتَّت He reiterated, by reason of an impediment in his speech, in uttering the letter ت (IAqr, T, K) &c. (IAqr, T.)

رَت The swine that assaults or attacks [men]: (T, TA:) or a thing [meaning an animal] resembling the wild swine: (M, TA:) pl. رَتَّة, (T,) or رَتَّة, (TA,) and رَتُّوت: (S, M, TA:) or رَتُّوت signifies [simply] swine: (S, K:) in some of the copies of the S, wild swine: (TA:) or boars: (M:) or boars in which is strength and boldness: (A:) it has been asserted that no one but Kh has mentioned it. (IDrd, M.) — [Hence, (in the TA said to be بالضمر, but this is a mistranscription for بِالْفَتْح,)] † A chief (IAqr, T, S, A, K) in eminence, or nobility, and in bounty, or gifts: (IAqr, T:) pl. رَتُّوت (IAqr, T, S, A, K) and رَتَّان. (K.) You say, هُوَ مِنْ رَتُّوتِ النَّاسِ † He is of the lords of mankind. (A.) And رَتُّوتِ الْبَلَدِ † These are the lords of the town, or country. (TA.)

رَتَّة A vitiousness, or an impediment, in speech or utterance, so that one does not speak distinctly: (S, A, K:) or a hastiness therein, (M, Mgh,) and a want of distinctness: or the changing of ل into ي: (M:) or an impediment in speech or utterance: (Mgb:) or, accord. to Mbr, what resembles wind, impeding the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous: it is an inborn habit, and is often found in persons of elevated, or noble, rank: (T, Mgh, Mgb:) or, as some say, it is a reiterating of a word, preceded by the breath: or the incorporating of one letter into another (اِدْغَامٌ) when this should not be done: (Mgb:) or a vitious and faulty kind of repetition, in the tongue. (AA, TA.)

رَتِّي A woman who changes, in pronunciation, into ث, or ر into غ or ل, and the like; or who changes one letter into another; syn. تَغْيَاة. (AA, T, K.) [See also what follows.]

أُثِرْتُ A man having in his speech, or utterance, what is termed **رُتْبَةٌ**: (T, S, A, Mgh, Mṣb:) accord. to 'Abd-er-Rahmán, whose word, or speech, is held back, and is preceded by his breath: (Mgh:) or having an impediment in his speech, so that his tongue will not obey his will: (TA:) fem. **رُتْبَاءٌ**: (Mṣb:) and pl. **رُتْبٌ**. (A, Mṣb.) [See also **رُتْبِي**.]

رتب

1. **رَتَّبَ**, (T, S, M, &c.) aor. **رَتَّبْتُ**, inf. n. **رَتِّيبٌ**, (S, M, Mṣb, K,*) *It (a thing, S, M, Mṣb) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Mṣb, K,) and stationary, or motionless; (S,* M, A,* Mṣb,* K;)* as also **رَتَّبْتُ**. (M, K.) Also, said of a thing, (T,) of a **كَعْبٌ** [i. e. cockal-bone, or die], [aor. and] inf. n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. **رَتَّبٌ**, (M,) or **رَتَّبٌ**, (K,* TA,) *It, and he, stood erect, or upright; (T, S, M, A, TA; [but in some copies of the K, الإِنصَابُ is erroneously put for الإِتِّصَابُ as the explanation of الرَّتْبُ;]) and (TA) so **رَتَّبٌ**, (K, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAqr. (TA. [But in the T, I find only **رَتَّبٌ** in this sense.]) So in the saying, **رَتَّبَ رُتُوبَ الكَعْبِ فِي البِقَامِ الصَّعْبِ** [*He stood erect like as does the cockal-bone, or the die, in the difficult standing-place*]: (S,* A, TA:) occurring in a trad. of Luḳmán Ibn-'Ad. (TA.) And **رَتَّبَ فِي الصَّلَاةِ** *He stood erect in prayer.* (A.) [Or **رَتَّبَ** said of a man, [aor. **رَتَّبْتُ**,] inf. n. **رَتَّبٌ** and **رَتُّوبٌ**, signifies *He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm.* (Mṣb.) And you say also, **رَتَّبَ فِي الأَمْرِ** [*He was constant, firm, &c., in the affair*]. (A.)*

2. **رَتَّبَ**, (S, M, A, &c.) inf. n. **رَتِّيبٌ**, (S, K,) *He made, or rendered, (a thing, S, M, or things, A,) constant, firm, steady, steadfast, stable, fixed, fast, settled, established, and stationary, or motionless.* (S,* M, Mṣb, K.) You say, **رَتَّبَ الرِّبَاتِ** [*He stationed the scouts upon the مراتب*]. (A. See **مَرْتَبَةٌ**.) — *He set things in order, disposed them regularly, arranged them, or classified them.* (MA.) You say, **رَتَّبَ الرُّتَبَ** [*He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour, &c.*]. (TA voce **أَصَلَ**.) — [Hence,] **رَتِّيبٌ** is sometimes used as signifying *The mode of construction termed نَشْرٌ وَنَشْرٌ [when it is regularly disposed: see art. لَف]. (Har p. 383.) — [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed الوُضُوءُ.] — And The drawing of omens, one after another.* (KL.)

4. **رَتَّبَ الكَعْبَ**, (T, M, A,) inf. n. **رَتِّيبٌ**, (T,) said of a boy, (T, M, A,) *He made the كَعْبٌ [i. e. cockal-bone, or die,] to stand erect, or upright: (T,* A:) or he made the كَعْبٌ firm, or steady.* (M.) — **رَتَّبَ** as an intrans. v.: see 1. —

Also, inf. n. as above, *He became a beggar, after having been rich, or in a state of competence.* (IAqr, T, K. [Perhaps formed by transposition from **أَثَرَبَ**].) — *And He invited distinguished persons to his food, or banquet.* (T.)

5. **رَتَّبَ**: see 1, first sentence. — [Also, as quasi-pass of 2, *It was, or became, set in order, regularly disposed, arranged, or classified.* — *And **رَتَّبَ عَلَيْهِ** It was consequent upon it; it resulted, or accrued, from it.*]

رَتَّبٌ: see the next paragraph.

رَتَّبٌ The steps of stairs. (M, TA.) — *Rocks near together, some of them higher than others: (M, K:) [a coll. gen. n.]: n. un. **رَتْبَةٌ**; mentioned on the authority of Yaḳoob as [written **رَتَّبٌ**,] with ḍamm to the ر, and fet-ḥ to the ت. (M.) — *Elevated ground, (S, K,) like a **بَرْزَخٌ** [or bar, or an obstruction, between two things: app. a coll. gen. n. in this sense also; n. un. with ة; for] you say **رَتْبَةٌ** and **رَتَّبٌ** like as you say **دَرَجَةٌ** and **دَرَجٌ**. (S.) — *Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living: (M, K,*) fatigue, weariness, embarrassment, or trouble; as also **مَرْتَبَةٌ**. (M.) You say, **مَا فِي عَيْشِهِ رَتَّبٌ** (T, S, M, A) *There is no hardness, or difficulty, in his life or living: (S, A:) or no coarseness, hardness, or difficulty.* (M.) And **مَا فِي هَذَا الأَمْرِ رَتَّبٌ**, and **مَرْتَبَةٌ**, *There is no fatigue, weariness, embarrassment, or trouble, in this affair.* (M.) And **مَا فِي هَذَا الأَمْرِ رَتَّبٌ** *There is not in this affair any hardness, or difficulty: (S:) or any fatigue, or trouble: (T:) i. e. it is easy, and rightly disposed.* (T, A.) — *Also The space between the little finger and that next to it, namely, the third finger, [when they are extended apart:] and the space between the third finger and the middle finger [when they are so extended]: (M, K:) or the space between the fore finger and the middle finger [when they are so extended]: sometimes written and pronounced **رَتَّبٌ**: (S, TA:) [or it is a coll. gen. n.; and] **رَتْبَةٌ** [is the n. un., and] signifies the space between [any two of] the fingers. (TA in art. رَتَّق.) [See also **بَضْرٌ**.] It denotes also *The [space that is measured by] putting the four fingers close together.* (K. [See also **عَتَبٌ**].)****

رَتْبَةٌ A single step of stairs or of a ladder; (MA;) [and so **مَرْتَبَةٌ**, as appears from what follows:] pl. of the former **رَتَّبٌ** (MA) [and **رَتَّبَاتٌ**, for Az says that **رَتْبَةٌ** signifies *one of the مَرَاتِبُ of stairs: (T:) [the pl. of مَرْتَبَةٌ is مَرَاتِبٌ.] You say, **رَتَّبَ فِي رُتْبِ الدَّرَجِ** and **مَرَاتِبِهَا** [*He ascended the steps of the stairs*]. (A.) — [Hence,] also, (S, M, A,* Mṣb, K,) and **مَرْتَبَةٌ**, (T, S, M, A, K, TA,) [or] from **رَتَّبٌ** signifying “*he stood erect,*” (TA,) † *A station, or standing; a post of honour; rank; condition; degree; dignity; or office; (T, S, M, A, Mṣb, K, TA;) with, or at the courts of, kings; and the like: (T, TA:) or a high station, &c.: (TA:) pl. of the former **رَتَّبٌ**; (A,* Mṣb, TA;) and of the latter **مَرَاتِبٌ**.**

(A, TA.) You say, **هُوَ فِي أَعْلَى الرُّتْبِ** † [*He is in the highest of stations, &c.*]: and **عِنْدَ لَه مَرْتَبَةٌ** † [*He has a station, &c., or high station, &c., with, or at the court of, the Sultán*]: and **هُوَ مِنْ أَهْلِ المَرَاتِبِ** † [*He is of the people of high stations, &c.*]. (A, TA.) — [**رَتْبَةٌ** also signifies *The order of the proper relative places of things; as, for instance, of the words in a sentence.*] — See also the pl. **رَتَّبٌ** in the next preceding paragraph.

رَتْبَةٌ n. un. of **رَتَّبٌ**, which see in three places. (S,* M.)

رَتْبَاءٌ A she-camel erect in her pace. (T, K.)

رَاتِبٌ (Mṣb) and **رُتَّبٌ** and **رُتَّبٌ** (M, K) and **رُتَّبٌ** (M) *A thing constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless: (M, Mṣb, K: [the third of these words, in this sense, is mentioned in the T in art. تَرَب: but see the next paragraph:]) and the first, standing erect, or upright; (T, TA;) applied to a thing, (T,) to a كَعْبٌ [i. e. cockal-bone, or die], and to a man. (TA.) You say **أَمْرٌ رَاتِبٌ** *A thing, or an affair, continual, or uninterrupted, (دَارٌ,) constant, firm, steady, &c.: and **أَمْرٌ رُتَّبٌ**, the latter word of the measure تَفَعَّلٌ, with ḍamm to the ت and fet-ḥ to the ع, a thing, or an affair, constant, firm, steady, &c.* (S.) And **عِزٌّ رَاتِبٌ** *Might, high rank or condition, or the like, constant, firm, &c.* (A.) And **عَيْشٌ رَاتِبٌ** *Constant, or continual, (M, TA,) fixed, settled, or established, (TA,) means of subsistence.* (M, TA.) And **مَا زِلْتُ عَلَى هَذَا رَاتِبًا** *I ceased not to be, or to do, thus constantly; as also **رَاتِبًا**; in which, IJ says, the ر is app. a substitute for ب, because we have not heard **رَاتِبٌ** used like **رَتَّبٌ**; but it may be radical, from الرَّتْبَةُ. (M.) — [**رَاتِبٌ** in the modern language, used as a subst., signifies *A set pension, salary, and allowance; a ration; and any set office, or task: and so **رَاتِبَةٌ**; pl. **رَاتِبٌ**.*]**

رُتَّبٌ and **رُتَّبٌ** and **رُتَّبٌ**: see the next preceding paragraph, in four places. — You say also, **جَاؤُوا رُتَّبًا** and **رُتَّبًا**, meaning *They came all together.* (K.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odharee, (TA.)

* **وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ رُتَّبًا** * meaning [*And we possessed excellence above the people] all together: (M, TA:) thus accord. to the reading commonly known: but, as some relate it,*

* **وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ رُتَّبًا** * i. e. [*And it was a just claim that we had upon the people,] settled, or established.* (TA.) The first ت in **رُتَّبٌ** is augmentative, because there is no word like **رُتَّبٌ**; and the derivation also is an evidence of this, for the word is from الرَّتْبَةُ الرَّتْبَةُ. (M.) — Also the second of these three words, (T in art. تَرَب, and M, and L,) or the first of them, (K,) *A bad slave: (T, K:) or a slave whom three persons inherit, one after another;*

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, K,) and the first, (K,) *Dust, or earth*; syn. *تَرَابٌ*: (Th, M, K:) because of its long endurance. (Th, M.) — And the first, i. q. *أَبَدٌ* [Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be *أَبَدٌ*, i. e. remaining constantly, &c.]. (K.)

أَخَذَ فُلَانٌ تَرْتِجَةً Such a one took what was like a road, to tread it. (K, TA.)

مَرْتِجَةٌ, and its pl. *مَرَاتِبٌ*: see *رَتْبَةٌ*, in six places. — Accord. to A_g, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof*: (S:) accord. to Kh, (S,) the *مَرَاتِبُ* in mountains and in deserts (*صَعَارٌ*) are [structures such as are termed] *أَعْلَامٌ* [pl. of *عَلِمٌ*, q. v.,] upon which are stationed (*تُرْتَبُ*) scouts, or spies: (T, S:) or places to which scouts ascend, in, or upon, mountains. (A.) — The pl. also signifies *Narrow and rugged parts of valleys*. (TA from a trad.) — And the sing., *Any difficult station or position*. (M.) — See also *رَتْبٌ*, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

رتج

1. *رَتَجَ*, inf. n. *رَتَجٌ*: see 4. = *رَتَجَ*, (K,) or *رَتَجَ فِي مَنْطِقِهِ*, (S, A, Mgh,) aor. -, (Mgh, K,) inf. n. *رَتَجٌ*, (Mgh, TA,) † *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A, Mgh, K;) as also *أُرْتَجَ عَلَيْهِ*, (A, K,) and *أُسْتُرَجَ عَلَيْهِ*, and *أُرْتِجَ عَلَيْهِ*, (K.) You say, *أُرْتَجَ عَلَى الْقَارِي*, (S, Mgh, Mgh,) and *عَلَى الْخَطِيبِ*, (Mgh,) † *The reader, or reciter, (S, Mgh, Mgh,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Mgh,) as though he were prevented doing so, (Mgh,) or as though a thing were closed against him like as a door is closed; (S;) or was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it; (Mgh;) from *أُرْتَجَ الْبَابُ*: (Mgh, Mgh: [see 4:]) and *أُرْتِجَ عَلَيْهِ* signifies the same: (S: [in my copy of the Mgh, “ارتج, of the same measure as اقتيل, in the pass. form:” but this is evidently a mistranscription, for *أُرْتِجَ*, of the same measure as *أُقْتِيلُ*:]) one should not say *أُرْتِجَ عَلَيْهِ*: (S: [but it seems that those who pronounced the verb with teshdeed said *أُرْتِجَ*: see art. رتج:]) this is sometimes said; but some disallow it: (Mgh:) the vulgar say it; and accord. to some, it may be correct as meaning “he fell into confusion.” (Mgh.) You say also, *صَعِدَ الْمَنْبِرَ فَرْتَجَ عَلَيْهِ*, † *He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-**

*tied. (A.) And *أُرْتَجَ عَلَى فُلَانٍ* † *Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And *فِي كَلَامِهِ رَتَجٌ* † *In his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.) = *رَتَجَ*, inf. n. *رَتَجَانٌ*, *He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly. (K, TA.)****

4. *ارْتَجَ الْبَابُ*, (S, A, Mgh, Mgh, K,) inf. n. *ارْتَجَ*; (Mgh;) and *رَتَجَهُ*, (K,) inf. n. *رَتَجٌ*; but A_g allows only the former verb; (TA;) i. q. *أَغْلَقَهُ*, [which means *He locked the door, and also he shut, or closed, the door, but the former appears to be the signification here intended, from what follows,*] (S, A, Mgh, Mgh, K,) so as to make it fast, or firm: (A, Mgh, Mgh:) so says Az, after Lth: and, by extension of the signification, *he shut, or closed, the door, without locking it. (Mgh.)* It is said in a trad., *إِنَّ أَبْوَابَ السَّمَاءِ تَفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلِّيَ الظُّهْرُ*, (Mgh,* and “Jami' es-Sagheer” of Es-Suyootee,) i. e. [Verily the gates of Heaven are opened at the declining of the sun from the meridian,] and are not closed nor locked [until the noon-prayer has been performed]. (Mgh.) — [Hence,] *أُرْتَجَ عَلَيْهِ الْأَمْرُ* † *The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. اسْتَبْرَهُ عَلَيْهِ. (TA in art. بهر.)* — See also 1, in four places. — [Hence also,] *أُرْتَجَتْ* † *She (a camel) closed her womb against the seed (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.) — And † She (an ass) became pregnant. (K.) — And † She (a hen) had her belly full of eggs. (S, A, K.) — Also *أُرْتَجَ* † *It (the sea) became raised into a state of commotion, and covered everything with the abundance of its water, (K, TA,) and the voyager upon it found no way of escape from it. (TA.) — † It (snow) was continual, and covered [the land]. (K.) — † It (abundance of herbage) was universal over the land, (K, TA,) leaving no part thereof wanting. (TA.) And *أُرْتَجَتْ السَّنَةُ* † *The year of drought involved every part in sterility, (K, TA,) so that man found no way of escape. (TA.)***

8: see 1, in two places.
10: see 1, second sentence.
سِتَّةٌ رَتَجٌ † [A street that is closed;] that has no place of egress. (A, K.) *مَالٌ رَتَجٌ* † *Property to which there is no access; (A, TA;) contr. of *طَلَقٌ*, (K, TA,) which is likewise with *كسَر*; (TA; [in the CK *طَلَقٌ*];] as also *غَلَّتْ*. (K, TA.)*
رَتَجٌ: see what next follows.
رَتَاةٌ A door: (TA:) or a great door; (S, Mgh, Mgh, K;) as also *رَتَجٌ*: (S, A, K:) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or niche: (S, K:) or it signifies also a door that is locked, or shut or closed: (Mgh:) pl. *رَتَاةٌ* and *رَتَاةٌ*, and, accord. to MF, *أُرْتَاةٌ*, but this is irreg., and he has given no

authority for it. (TA.) Hence *رَتَاةُ الْكَعْبَةِ* [The door of the Kaqbeh]: (S, TA:) and † *the Kaqbeh itself*: (A, TA:) and [hence also] *الرَتَاةُ* is † a name of *Mekkeh*. (K, TA.) *جَعَلَ مَالَهُ فِي رَتَاةٍ* (A, Mgh, Mgh, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mgh, TA,) or is said to mean, (Mgh,) † *He made his property, or cattle, a votive offering to be taken to the Kaqbeh; (A, Mgh, Mgh;) not the door itself; (Mgh;) the Kaqbeh being thus called because by the door one enters it. (TA.) — Also † The part of the womb that closes upon the fetus; as being likened to a door. (L.) — *رَتَاةٌ* † *A land having a place of ingress that is, or may be, closed: or it may mean a land having in it rocks: see *رَتَاةٌ*, of which *رَتَاةٌ* may be a coll. gen. n.]. (TA.) = *رَتَاةٌ* † *A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.]. (K.)***

رَتَاةٌ sing. of *رَتَاةٌ*, which signifies *Rocks*. (K.) — Also *Any narrow* *شُعْبٌ* [or mountain-road, &c.]; as though it were closed, by reason of its narrowness. (L.)

مَرْتِجٌ A door, and a chamber, or house, locked, or shut or closed, (*مُعَلَّقٌ*) so as to be made fast, or firm. (A.)

مَرْتِجٌ, applied to a she-camel, † *Pregnant*; because the mouth of her womb becomes closed against the seed of the stallion: (T, A, TA:) applied also to a she-ass, in the same sense: (TA:) pl. *مَرَاتِجٌ* and *مَرَاتِجٌ*. (A, TA.)

مَرْتِجٌ A thing with which a door is closed, or made fast; syn. *مِعْلَاقٌ*; (S;) [app. a kind of latch:] it is affixed behind the door, in the part next to the lock. (Ibn-'Abbád, TA in art. عريض.)

مَرَاتِجٌ Narrow roads or paths: (S, A, K:) the sing. is not mentioned. (TA.)

رتج

1. *رَتَجَ*, aor. -, inf. n. *رَتَجٌ* (S, Mgh, K) and *رَتَجَ* (Mgh, K) and *رَتَاةٌ*, (IAgr, K,) *He (a beast) pastured at pleasure; (Mgh;) he (a beast, S, TA) ate (S, K) and drank (K) what he pleased, (S, K,) and came and went in the pasturage, by day, (TA,) amid abundance of herbage, and plenty: (K:) or † he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters: (Lth, K, TA:) or † he ate (IAgr, K) and drank (K) with great greediness. (IAgr, K.)* In its primary acceptation, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning † *He ate much*; accord. to El-Ishbahánee in the Mufradát, and the A and the B. (TA.) — You say, *رَتَجَ فُلَانٌ فِي مَالِ فُلَانٍ* † *Such a one acted as he pleased in eating and drinking the property of such a one. (TA.) — And *خَرَجْنَا نَلْعَبُ وَنَرْتِجُ* † *We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves, and playing,**

or *sporting*. (S, TA.)* It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) **أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ** † [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart: (TA:) and **يَرْتَعُ وَيَلْعَبُ** † that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA:) and the reverse, (K,) **يَرْتَعُ وَيَلْعَبُ**, (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:) and with ن in each case. (K.) — And it is said in a trad., **مَنْ يَرْتَعُ حَوْلَ الْجَمِيِّ يُوْشِكُ أَنْ يَخَالَطَهُ** † *He who goes round about [the prohibited place of pasturage will soon enter into it].* (TA.) — And in another trad., **إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا**, meaning † [When ye pass by a scene of] the commemoration of the praises of God, enter ye therein; the entering therein being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. **ارْتَع** *He put his camels [to pasture at pleasure; (see 1;) or] to eat (S, K) and drink (K) what they pleased, (S, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art. :]) or he pastured his camels, or put them to pasture, by themselves.* (TA.) See the ex. in the Kur-án cited above. — Hence, † *He ruled, or governed, his subjects well; [as though] leaving them to satiate themselves in the pasturage.* (TA.) — *It (a party of men) lighted upon abundance of herbage, and pastured.* (TA.) — *It (rain) produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty.* (S, Mgh, K.) — **ارتعت الأرض** *The land became abundant in herbage.* (TA.)

رَتَع [app. an inf. n., of which the verb (رَتَع) is not mentioned, and perhaps not used,] *The leading a plentiful and pleasant and easy life.* (TA.) [See also رَتَعَةٌ.]

رَتَع sing. of رَتَعُونَ, q. v. voce **مَرْتَع** — and applied to herbage: see **مَرْتَع**.

رَتَعَةٌ *Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of ampleness in respect thereof: (K:) a subst. from 1. (TA.)* Hence the prov., **الرَّتْعَةُ وَالرَّتْعَةُ**, and **الرَّتْعَةُ**; (K;) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning **الرَّتْعَةُ**: said by 'Amr Ibn-Ēs-Şaḥḥ: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou

art corpulent;" and he replied in the words above. (K.)

رَتَعَةٌ: see what next precedes.

رَتَاعٌ *One who seeks, with his camels, after the places of pasturage abounding with herbage, one after another.* (TA.)

رَاتِعٌ *A camel, (S, K,) or beast, pasturing at his pleasure; (Mgh;) or eating (S, K,) and drinking (K) what he pleases, (S, K,) and coming and going in the pasturage, by day, (TA,) amid abundance of herbage, and plenty; (K;) [part. n. of 1, q. v. :] pl. رَاتِعٌ (S, Mgh, K) and رَتَعٌ and قَوْمٌ رَاتِعُونَ. (K.) — You say also قَوْمٌ رَاتِعُونَ. (S.) See **مَرْتَع**.*

رَأَيْتُ أَرْتَاعًا مِنَ النَّاسِ *I saw a multitude of men.* (Sgh, K.)

مَرْتَعٌ *A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing;] a place where beasts pasture at pleasure; (Mgh;) where they eat (S, K) and drink (K) what they please, (S, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. مَرَاتِعٌ. (Mgh.) — [And Pasture itself:] one says, **أَكَلُوا مَرْتَعِ الْأَرْضِ** [They consumed, or ate, the pasture of the land]. (M in art. ردم.)*

مَرْتَعٌ *One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty.* (TA.) — † *A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire.* (K, TA.) You say also **قَوْمٌ مَرْتَعُونَ** † *A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn. مَخَاصِبٌ; and قَوْمٌ رَتَعُونَ, after the manner of a rel. n., like **طَعْمَرٌ**: and in like manner **رَتَعٌ** is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — *Rain that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty.* (S, Mgh.) — **أَرْضٌ مَرْتَعَةٌ** *Land in which the beasts eagerly desire to satiate themselves.* (Sh.)*

رتى

1. **رَتَى**, aor. 2 (S, L, Mgh) and 2, (L,) inf. n. **رَتَى**, (S, M, L, Mgh, K,) *He closed up, (M, Mgh, TA,) and repaired, (M, TA,) a rent: (S, M, Mgh, TA:) [he sewed up, or together: see رَتَى:] رَتَى is the contr. of الرَّتَى. (S, K.) — [Hence,] one says, **رَتَى فِتْحَهُم**, meaning † [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA.) — **رَتَعَتْ**, aor. 2, (IKoot, Mgh, TA,) inf. n. **رَتَى**, (S, Mgh, Mgh, TA,) in the K, erroneously, **رَتَعَةٌ**, (TA.) *She was,**

or became, such as is termed **رَتَعًا**; (IKoot, S, Mgh, Mgh, K;) said of a woman, (S, Mgh, Mgh, K,) or of a girl, and also of a camel. (IKoot, Mgh.)

8. **ارتقى** *It was, or became, closed up, (S, Mgh, K,) [and repaired; and sewed up, or together;] said of a rent: (S, Mgh:) and also of the vulva of a woman. (S,* TA.)*

رَتَى i. q. **مَرْتَوَقٌ** [and **مَرْتَوَقَةٌ**, &c., being originally an inf. n.; i. e. *Closed up, and repaired;* applied to a rent; and so **رَتَى**]. (TA.) **كَانَتْ رَتَى**, in the Kur [xxi. 31, lit. *They (the heavens and the earth) were closed up, and we rent them*], is from **الرَّتَى** as the contr. of **الرَّتَى**: (S:) accord. to Ibn-'Arafah, it means *they were closed up, without any interstice, and we rent them by the rain and by the plants*: accord. to Az, it means *they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths*: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that **رَتَى** is for **رَتَى**: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق:) some read **رَتَى**, for **رَتَى**, meaning **مَرْتَوَقًا**. (Bd.)

رَتَى: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of **رَتَعَةٌ**, syn., accord. to the copies of the K, with **رَتَبَةٌ**, but correctly with **رَتَبَةٌ**, which signifies *The space between [any two of] the fingers*: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

رَتَعَةٌ: see what next precedes.

رَتَعًا, applied to a woman, (AHeyth, S, Mgh, Mgh, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] *Impervia coeundi; (S, Mgh, K;) having the meatus of the vagina closed up: (S,* Mgh:) or having no aperture except the مَبَال [or meatus urinarius]: (Lth, Mgh, K:) or having the فَرْج so drawn together that the ذَكَر can hardly, or not at all, pass.* (AHeyth.)

رَتَاقٌ [A garment composed of] two pieces of cloth sewed together (**يَرْتَقَانِ**) by their borders. (Lth, S, K.) Hence the saying of a rájiz,

* جَارِيَةٌ بَيْضَاءُ فِي رَتَاقٍ *
* تُدِيرُ طَرَفًا أَكْحَلَ الْمَاقِي *

[A fair girl in a رَتَاق, turning about eyes black in the inner angles.] (Lth, S.)*

رَتَوَقٌ *Inaccessableness, or unapproachableness; (منعة, [in some copies of the K, المنعة is erroneously put for المنعة,]) and might; and high, or elevated, rank.* (Ibn-'Abbád, K, TA.)

رَاتِيٌّ [for **رَاتِيٌّ** رَاتِيٌّ] *Clouds closing up, or coalescing.* (AHn, TA.) — **هُوَ الْغَالِي الرَاتِي** † *He is the possessor of command or rule, so that he*

opens and closes, and straitens and widens. (Har p. 208.) [See also مُرْتَقٌ.]

فَرَجُ أُرْتُقِ A vulva of which the sides stick together. (TA.)

مَرْتُقٌ: see رَتَقٌ.

مُرْتَقٌ Herbage of which the blossoms have not yet come forth from their calyxes. (TA in art. صوح.) [See remarks on a verse cited voce مَرْتَقٌ.]

رتك

1. رَتَكَ, (S, K,) aor. ٢, (S,) thus it appears to be accord. to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Sgh it is correctly رَتَكَ, (TA,) inf. n. رَتَكَ and رَتَكَ, (S, K) and رَتَكَ, (K,) He (a camel) went with short steps (S, K) in his رَمْلَانِ [or quick pacing, or going a kind of trotting pace, between a walk and a run], (S,) to which Kh adds, shaking himself: and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَتَكَ: and see نَصَبَ السَّيْرِ, in art. نصب.]

4. ارْتَكُهُ He made him (namely, a camel,) to go in the manner expl. above: (S, K:) or made him to go a quick pace. (TA.) — And ارْتَكُ الضَّحَكَ + He laughed languidly: (K:) and so ارْتَأَى الضَّحَكَ. (TA.)

رَاتِكَةٌ A she-camel [going with short steps &c.: (see 1:) or] going as though she had shackles on her legs: or beating [the ground] with her fore legs: (As, TA:) pl. رَوَاتِكٌ. (TA.)

مُرْدَانَسِكٌ i. q. مُرْدَانَسِجٌ [from the Pers. مُرداسنگ, both of which signify Litharge in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, ذَهَبِيٌّ [i. e. red, or of gold], and فِضِّيٌّ [i. e. white, or of silver]. (TA.)

رتل

1. رَتَلُ التَّغْرُ, aor. ٢, inf. n. رَتَلٌ, The front teeth were, or became, even in their growth, (Msb,) [or separate, one from another, and even in the manner of growth, well set together, and (accord. to some) very white and lustrous: see رَتَلٌ and رَتَلٌ, below.] — And رَتَلُ الشَّيْءِ, aor. and inf. n. as above, The thing was, or became, well arranged or disposed. (FK.)

2. تَرْتِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيحٌ thereof [i. e., as inf. n. of the verb in its pass. form, Their being separate, one from another]. (Bd in xv. 34.) — [Hence,] رَتَلُ الْكَلَامِ, (T, M, K,) inf. n. تَرْتِيلٌ, (K,) He put together and arranged well the component parts of the speech, or saying, (M, K,) and made it distinct: and hence تَرْتِيلُ الْقُرْآنِ [explained in what follows]: (M:) or he pro-

ceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts:

(T:) and رَتَلْتُ الْقُرْآنَ inf. n. as above, I read, or recited, the Kur-án in a leisurely manner; without haste: (Msb:) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits: (S:) [and hence, conventionally, the chanting of the Kur-án in a peculiar, distinct, and leisurely, manner:] and رَتَلْتُ فِي كَلَامِهِ, (T,) or رَتَلْتُ فِي الْكَلَامِ, (M, K,) signifies [in like manner] he proceeded in a leisurely manner (T, M, K) in his speech, or saying, (T,) or in the speech, or saying: (M, K:) Mujáhid explains التَّرْتِيلُ as signifying the proceeding in a leisurely manner [in reading, or reciting], and as being consecutive in its parts, or portions; regarding it as etymologically relating to نَفَرٌ رَتَلٌ [q. v.]: (T:) accord. to Er-Rághib, it signifies the pronouncing the word [or words] with ease and correctness: this is the proper signification: but the conventional meaning, as verified by El-Munáwee, is the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading, or reciting: (TA:) [accord. to Mtr,] the [proper] meaning of التَّرْتِيلُ in [the reciting, or chanting, of the Kur-án and of] the call to prayer &c. is the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound; from the phrase نَفَرٌ مَرْتَلٌ and رَتَلٌ signifying “front teeth separate, one from another, and even in the manner of growth, and well set together.” (Mgh.) [See also تَرْتِيلٌ. تَرْتِيلَانَهُ, in the Kur [xxv. 34], means And we have sent it down unto thee in a leisurely manner: (M, TA:) or we have recited it to thee part after part, in a deliberate and leisurely manner; in [the course of] twenty years, or three and twenty: تَرْتِيلٌ in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd.)

5: see the next preceding paragraph.

رَتَلٌ inf. n. of 1: (Msb:) [Evenness in the growth of the front teeth: or their being separate, one from another, and even in the manner of growth, and well set together: (see 1 and رَتَلٌ:) or] whiteness, [or much whiteness,] and much lustre, of the teeth. (M, K.) — And A good, (M, K, TA,) and correct, or right, (TA,) state of arrangement or disposition of a thing. (M, K, TA.) — The quality, in a man, of having the teeth separate, one from another, (S,) [and even in the manner of growth, &c.] — And Coldness, or coolness, of water. (Kr, M, K.) — See also the next paragraph, in three places.

رَتَلٌ (T, M, Mgh, Msb, K) and رَتَلٌ, (S, M, K,) [the latter an inf. n. used as an epithet,] applied to front teeth, (تَغْرٌ, T, S, M, Mgh, Msb, K,) Well set together: (T, M:) or even in growth: (S, Msb:) or separate, one from another; or having interstices between them, not overlap-

ping one another: (M:) or separate, one from another, and even in the manner of growth, and well set together; as also مَرْتَلٌ: (Mgh:) or separate, one from another, well set together, very white, and very lustrous. (K.) — And رَتَلٌ, (S,) or رَتَلُ الْأَسْنَانِ, (M,) [or التَّغْرُ,] A man having the teeth [or the front teeth] separate, one from another, (S, M,) &c. (M.) — And رَتَلٌ, (S, M, K) and رَتَلٌ, (M, K,) applied to speech, or language, (S, M, K,) i. q. مَرْتَلٌ; i. e. uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits: (S:) or good, (M, K,) and uttered in a leisurely manner. (M.) — And رَتَلٌ and رَتَلٌ, applied to anything, Good, sweet, or pleasant. (M, K.) — And the former, applied to water, Cold, or cool. (Kr, M, K.)

رَتَلِيٌّ and رَتَلِيَّةٌ A certain genus of هَوَامٌ [or venomous creeping things]; (S, M, K;) [the genus of insects called phalangium; applied thereto in the present day; and (perhaps incorrectly) to the tarantula:] there are several species thereof; (K;) many species; (TA;) the most commonly known thereof is [in its body, app.,] like the fly (ذَبَابٌ) that flies around the lamp; another is black speckled with white (سَوْدَاءٌ رَقِطَاءٌ); another is yellow and downy; and the bite of all causes swelling and pain; (K;) and sometimes is deadly. (TA.) — Also, the latter (رَتَلِيَّةٌ), A certain plant, the flower of which resembles that of the lily; [app. the plant called (like the insect above mentioned) phalangium, (as Golius states it to be,) and, by Arabs in the present day, زَهْرُ الْعَنْكَبُوتِ;] good as a remedy against the bite of the venomous creature above mentioned, (K,) for which reason it is thus called, (TA,) and against the sting of the scorpion. (K.)

رَتَلِيَّةٌ: see the next preceding paragraph, in two places.

رَاتِلَةٌ Short; (K;) applied to a man. (TA.)

أُرْتَلٌ i. q. أُرْتُ [i. e. Having a vitiousness, or an impediment, in his speech, or utterance: see art. رت]. (O, K.)

مَرْتَلٌ: see رَتَلٌ, in two places.

رتم

1. رَتَمَ, (T, S, M, K,) aor. ٢, (M, K,) inf. n. رَتْمٌ, (T, S, M, K,) He broke a thing: (ISk, T, S, M, K,) and bruised it, or crushed it, (ISk, T, M, K, TA,) much: (M, and so in the CK:) or, (M, K,) accord. to Lh, (M,) specially, (M, K,) he broke (M) the nose: (M, K:) [but see رَتَمَ, below:] and رَتَمَ [q. v.] signifies the same: you say, رَتَمَ أَنْفَهُ and رَتَمَهُ [He broke his nose]. (T, S.) — See also 4. مَا رَتَمَ بِكَلِمَةٍ He spoke not a word. (T, S, M, K.) — رَتَمَتِ الْمَعْزَى The goats pastured upon the plant called الرَّتْمُ [in the CK الرَّتْمُ]. (K, TA.) — And رَتَمَ He became affected with swooning from eating the plant so called. (K, TA.) — رَتَمَ فِي بَنِي فُلَانٍ He grieved up among the sons of such a one. (K.)

4. ارتتم, inf. n. ارتتم, [app. *He tied a رتمة*, q. v.]. (T.) رتم, also, as an inf. n., [i. e. of رتم], signifies *The tying a thread, or string, upon one's own finger for the purpose of remembering something.* (K.L.) — And ارتتم, (inf. n. as above, S,) *He tied upon his (a man's, T, S, Mgh) finger a thread, or string, such as is termed رتمة.* (T, S, M, Mgh, K.) — Also *He (a young camel) bore fat in his hump.* (K.)

5: see what next follows.

8. ارتتم, (Mgh, K,) or ارتتم برتمة or برتمة, (M, TA,) and رتم, (M, K,) *He had a thread, or string, such as is termed رتمة or رتمة tied upon his finger.* (M, Mgh, K.)

مرثوم (S, M, K) and رتم (M, K) and مرثوم (S, K) signify the same; i. e. *Broken*: (S, M, K:) and *bruised, or crushed*, (M, K, TA,) much: (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajar says,

* لأصبح رثبا دقاق الحصى *
* مكان النبي من الكالب *

(S, in the present art.,) i. e. *It (referring to a mountain called الصاقب) would become [broken, having the pebbles crushed,] like the sands around the mountain El-Káthib.* (S in art. نبو. [But there are other explanations of النبي and الكالب as here used. In the T, in art. رتم, a different reading is given: [لاصبح رثبا.]) — See also رتمة.

[Freytag, misled by the CK, has assigned to رتم a signification that belongs to رتم.]

رتم [applied in the present day to The shrub broom; to several species thereof: *spartium monospermum* of Linn.: *genista retam* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) *spartium*: (Forskál, Flora Aegypt. Arab., p. lvi.:) and *phalaris setacea*: (Idem, p. lx.:)] a species of plant: (T:) or a species of tree; (Mgh;) or so رتمة; of which the former is the pl. [or rather coll. gen. n.]: (S:) or the latter, (Lth, T,) or the former, (AHn, M, K,) the latter being its n. un., (K,) a certain plant, of the shrub-kind; (AHn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called رتم: (AHn, T, K, TA: [see this word voce رتمة: in the CK, in the present instance, erroneously written رتم:]) and so رتمة: (AHn, T:) *its flower is like the خبيري [or yellow gilliflower], and its seed is like the lentil: each of these (i. e. the flower and the seed, TA) strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica (عرق النساء); and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the [pustules called] دمامل.* (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says Aq; and ISk says the like:

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called رتم, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [pair of branches or trees] is called الرتم [in the CK, erroneously, الرتم] and الرتمة: (K:) or this is what is meant by الرتمة: (M:) or this [action] is what is meant

by رتم in the following verse: (Aq, ISk, T, Mgh:) but IB says that الرتم [pl. of الرتمة] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرتم meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هل ينفعنك اليوم إن همت بهم *
* كثرة ما توصى وتعداد الرتم *

[Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?]. (T, S, Mgh.) — See also رتمة, in two places. — Also A [leathern water-bag such as is called] مزادة that is filled (IAq, T, K) with water: (IAq, T:) or a [waterskin such as is called] مزاد. (M, TT.) — And A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. مَحَجَّة. (IAq, T, K.) — And Suppressed, low-sounding, occult, or secret, speech or language. (IAq, T, K.) — And Perfect shame or sense of shame or pudency. (IAq, T, K.)

رتمة: see رتمة.
رتمة: see رتم [of which it is the n. un.]: — and see also رتمة.
رتمة A she-camel that eats the plant called الرتم, and keeps to it, and is fond of it. (K, TA.) — And That carries the filled مزادة (K, TA) called رتم. (TA.)

رتام A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.)
رتيم: see رتم: — and see also رتمة. — Also A slow pace. (K.)

رتمة (T, S, M, Mgh, K) and رتمة (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or رتمة, (S, K, [in one copy of the S written رتمة, and in my copy of the Mgh without any syll. signs,] A thread, or string, that is tied upon the finger for the purpose of reminding one (T, S, M, Mgh, K) of some object of want: (T, S:) pl. of the first, رتام (S, M, Mgh, K) and رتام; (M, K;) and [coll. gen. n.] of the second, رتم; (M, IB;) and of the third, [if it be correct,] رتم; (K: in the CK رتم:) IAq says that رتم signifies the thread, or string, for reminding; but others say رتمة: Lth says that رتم signifies a thread, or string, that is tied upon the finger, or upon the

signet-ring, for a sign, or token: (T:) and IB cites the verse cited above voce رتم as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رتام [upon the fingers] is forbidden in a trad.: and it is said that المستذكر بالرتام [He who seeks to remember by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings]. (TA.) — See also رتم, in four places.

رتام [a pl. of which the sing. is not mentioned], like سكارى, Persons affected with swooning from eating the plant called الرتم. (K.)

ما زال راتبا على هذا الامر means *He ceased not to be constantly occupied in this affair*: (T, M, K, TA:) Yaqoob asserts that the م of راتبا is a substitute [for ب], though رتم does not occur in the sense of رتب: (M, TA:) IJ says that this may be the case, or that the word may be from الرتمة and الرتمة. (TA.) [See also راتب: and see رتم, below.]

ارتتم [app. *Having his nose broken.* — And hence,] One who does not speak clearly, nor intelligibly; as though his nose were broken: occurring in a trad.: or, as some relate it, ارتتم [q. v.]. (TA.)

رتتم and رتم Continual, or constant, evil: (K, TA:) the م is a substitute for the ب of رتب; and the former ت is augmentative, because there is no word like جعفر consisting of radical letters. (TA.) [See also راتبا, above.]

رتم: see مرثوم.

رث

1. رث (T, S, M, &c.) sec. pers. [رثت and رثت and] رثت, (Mq, TA,) aor. - (T, S, M, K) and - (M) and - (Mq, TA,) the last being of رث of the class قَرَب, (Mq, TA,) inf. n. رثانة (S, M, A, Mgh, Mq, K) and رثونة; (M, Mq, K;) and رث; (S, M, Mq, K;) both authorized by AZ; the latter at first disallowed by Aq, but afterwards allowed by him; (M;) *It was, or became, old, and worn out*; (T, S, M, A, Mgh, Mq;) and *mean, or bad*; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Mq,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or *he, or it, was, or became, threadbare, shabby, or mean.* (M, K:) said of a man, it has for its aor. ريث, and inf. n. رثانة. (M.) رثانة الهينة means *An old, worn-out, state of garb or apparel; and a bad condition.* (Mgh.) And you say, *In his garb, or apparel, is threadbareness, shabbiness, or meanness.* (S.) And رثت هيئة الشخص, and ارتت, + *The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable.* (Mq.) [And رث الرجل + *The man was, or became, old, and worn out; or weak,*

&c.: see رَثٌ. — [And hence,] فِي هَذَا الْخَبَرِ رَثَانَةٌ [In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رِثَاكَةٌ. (A, TA.)

4. ارْتٌ: see above, in two places. — Also, said of a man, *His rope was, or became, old, and worn out.* (M.) = ارْتٌ *He, (K.) or it, i. e. wear, attrition, or wear and tear, (Th, M,) rendered it old, and worn out; and mean, or bad; (Th, M;) or threadbare, shabby, or mean; (K;) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture. (M.)*

8. ارْتَشْنَا رِثَةَ الْقَوْمِ *We collected, (T, S, M,) or bought, (M,) the paltry, mean, or vile, chattels, or articles of furniture, of the people, or party, (T, S, M,) consisting of old and worn-out garments or pieces of cloth. (S, M.) — [Hence,] ارْتَشْتُ (of the pass. form, S, K) † He (a man) was carried off from the field of battle wounded (S, A, K) so as to be rendered weak, (A,) retaining remains of life: (S, K:) from رِثَةٌ as meaning the "weak" of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رِثَةٌ: (A:) or he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died: (T:) or he (a wounded man) was carried off from the field of battle retaining remains of life; because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رِثَةٌ. (Mgh.) And مَرَّ بَيْنَهُمْ فَارْتَشَهُمْ † [He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life]. (A.) — [Hence also,] ارْتَشْتُ † He slaughtered a she-camel belonging to him, (T, K,) or a sheep or goat, or the like, (T,) by reason of [its] emaciation. (T, K.)*

رِثٌ *Old, and worn out; (T, S, M, A, Mgh, Mṣb, K;) and mean, or bad; (M;) and رِثِيٌّ signifies the same, (M, A, K,) as does also رِثٌ (A, K,) and رِثِيٌّ: (M, TA: [but this last is app. a subst., as it is said to be in another place in the M and in the TA, meaning a thing that is old, and worn out; &c.:]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Mṣb) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رِثٌ is رِثَاتٌ. (S, M, Mṣb.) You say رِثِيَّةٌ هَيْئَةً رِثِيَّةٌ *An old, worn-out, state of garb or apparel; such as is in bad condition. (Mgh.) And رِثِيٌّ رِثِيٌّ A man whose garb, or apparel, is old, and worn out; (T, S, M;) threadbare, shabby, or mean. (M.) This last phrase is [also] tropical [as meaning † A man whose aspect, or state, or condition, is weak, and vile, mean, paltry, or despicable: see 1, last sentence but two]. (A.) And one says also رِثِيٌّ رِثِيٌّ † [A man old, and worn out; or weak, &c.]. (T.) — And [hence,] رِثِيٌّ رِثِيٌّ † *Meagre, unsubstantial, or flimsy, speech or language. (A.) — See also what next follows.***

رِثَةٌ (T, S, M, Mgh, K) and رِثٌ (T, M, K) *The paltry, mean, or vile, chattels, or articles of furniture, (T, S, M, A, K,) of the house or tent, (S, M, A, K,) consisting of old and worn-out garments or pieces of cloth: (S, M:) or such are termed رِثَةُ الْمَتَاعِ: (Mgh:) the pl. of رِثَةٌ is رِثَاتٌ (T, S, K) and رِثَاتٌ: (S, K:) it is a subst. from رِثٌ signifying "it was, or became, old, and worn out," and "mean, or bad;" said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M:) [i. e. it means any such thing that is old, and worn out, and mean, or bad:] see also رِثٌ. — Hence, (T, A, Mgh,) رِثَةٌ signifies † The weak of mankind; (T, S, M, A, Mgh, K;) [the old, and worn-out, thereof;] and the refuse, or lowest or basest or meanest sort, thereof: (S, M:) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) — Also † A foolish, or stupid, woman; one who is unsound, or deficient, in intellect or understanding. (S, K.)*

رِثِيٌّ: see رِثٌ. — Also † Wounded; and so رِثِيٌّ: (TA:) or wounded, but retaining remains of life. (S, K.) [See the latter epithet below.]

رِثِيٌّ: see رِثٌ.

رِثِيٌّ A man whose rope is old, and worn out. (K.)

رِثِيٌّ: One who is carried off from the field of battle (Th, S, M) wounded [so as to be rendered weak (see 8)], (S,) retaining remains of life; (Th, S, M;) if slain, he is not thus termed: (Th, M:) or one who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies. (M.) See also رِثِيٌّ. — Also † Falling down, and weak: from رِثٌ applied to a garment that is old, and worn out. (TA.)

رثا

رِثٌ (S, M, K,) aor. رِثَ, (M, K,) inf. n. رِثٌ, (S, M,) *He drew milk from the udder upon sour milk, so that it thickened, (S, K,) and became what is termed رِثِيَّةٌ: (K:) or he mixed fresh milk with sour milk: or, as some say, he made milk to become what is termed رِثِيَّةٌ: (M:) or it has this last signification, and also signifies he mixed [in an absolute sense]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Mudarris, say to a servant of his, ارْتَأِ لِي لَبَنَةً أُشْرِبَهَا [Mix thou for me a little milk so as to make رِثِيَّةٌ, which I will drink]. (T.) And you say, رِثَا الْقَوْمِ (M, K) and رِثَا لَهْمٍ (M) *He made for the party رِثِيَّةٌ. (M, K.) — [Hence,] هُمُ يَرْتَوُونَ رَأْيَهُمْ (S,) and رِثَوْا رَأْيَهُمْ (M,) inf. n. as above, † They confuse, or confound, and they confused, or confounded, their judgment, or opinion. (S, M.) [See also 8.] — And [hence also, perhaps, as رِثِيَّةٌ is said to be beaten with a مِجْدَسٌ in the mixing of it,] He beat (K) with a staff, or stick. (TA.) = It (anger) became stilled, or appeased.**

(K.) = *He (a camel) became affected with the disease termed رِثَاةٌ. (K.) = Also, (M, K,) inf. n. as above, (M,) a dial. var. of رِثِيٌّ, meaning He eulogized a man after his death [in verse or otherwise; or he wept for him, or over him, enumerating his good qualities or actions]: (M, K:*) and in like manner one says of a woman eulogizing her husband after his death; inf. n. مَرْتِيَّةٌ: (M:) ISk mentions an Arab woman's saying رِثَاتُ زَوْجِي بِأَيَاتٍ [I eulogized my husband after his death with verses]; pronouncing the verb with ء; but it is originally without ء: (S, Sgh:) Fr says that her doing this arose from her finding them to say رِثَاتُ اللَّبَنِ and her therefore supposing المَرْتِيَّةُ to be from the same source: (TA in the present art. :) or, accord. to Fr, their chasteness of speech sometimes induced them to pronounce with ء that which is [properly] without ء; and thus they said رِثَاتُ الْمَيْتِ and رِثَاتُ الْحَيِّ and حَلَّاتُ السُّوَيْقِ and بِالْحَجِّ. (TA in art. رِثُو.)*

4: see the next paragraph.

8. ارْتَشَا *It (milk) thickened, or became thick: (S, K:) and so ارْتَشَا (M, K,) in some one or more of the dialects. (M.) — [Hence,] ارْتَشَا ارْتَشَا † Their case, or affair, became confused to them. (S, M.) And ارْتَشَا فِي رَأْيِهِ † He made a confusion in his judgment, or opinion. (S, K.) And هُمُ يَرْتَشُونَ أَمْرَهُمْ † [app. for فِي أَمْرِهِمْ, and thus meaning They are confused, or they make a confusion, in their case, or affair: or, otherwise, they confuse their case, or affair]: from الرِثِيَّةِ; (T, TA;) and if so, tropical. (TA.) = Also He drank what is termed رِثِيَّةٌ. (T, K.)*

رِثَاةٌ: see رِثَاةٌ.

رِثَاةٌ: see رِثَاةٌ.

رِثَاةٌ (M, TA,) or رِثَاةٌ (K, [probably a mistranscription,]) † *Littleness of intelligence or sagacity: (M, K:) and † weakness of heart: (M, TA:) and † foolishness, or stupidity; (K;) and so رِثَاةٌ (Th, M, K) and مَرْتَاةٌ. (TA in art. وَاَب.) — Hence, perhaps, (TA,) the first of these words (رِثَاةٌ) signifies [also] † A certain disease in a camel's shoulder-joint, (K,) in consequence of which he limps. (TA.)*

رِثَاةٌ (M, TA,) or رِثَاةٌ (K, [probably a mistranscription,]) *Blachness mixed with speckles of white; or the reverse: syn. رِقْطَةٌ. (M, K.)*

رِثِيَّةٌ *Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick: (Lh, S, M, K:) or fresh milk poured upon sour, (As, T, M, Mgh,) and then stirred about with a [wooden instrument called] مِجْدَسٌ until it becomes thick: (Lh, M:) or fresh milk upon which sour milk is poured, then left a while, whereupon thin yellow water [or whey] comes forth, and is poured away from it, and then the thick is drunk. (Har p. 451.) One says, الرِثِيَّةُ تَقْتَأُ الْعَضَبَ (S, TA) *What is termed رِثِيَّةٌ stills, or appeases, anger: (TA:) alluding to [the effect produced**

by] a small kindness: a saying which originated from a man's being incensed against some persons, and being hungry, and their giving him to drink some رثية, whereupon his anger became appeased: (§ in art. رثا:) hence it became a proverb. (TA.)

— See also رثاة.

رثاء, fem. رثاة, A ram, and a ewe, black speckled with white; or the reverse: syn. أرقط, and رقطاء. (M, K.)

رثاء: see رثاة.

مرثوء † A man weak-hearted, and of little intelligence or sagacity. (M.) [See also مرثوء, in art. رثو.]

رثد

1. رثد المتاع, (T, S, M, A, K,) aor. ٤, inf. n. رثد; (§, M;) and ارتدده, (K,) in some copies of the K ارتده [which I doubt not to be a mis-transcription]; (TA;) He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, (T, S, M, A, K,) or side by side. (§.)

— رثدت بيضها She (a hen) collected together her eggs. (IAar, M.) — رثدت القصة بالثريد The bowl was heaped with the ثريد [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) — رثد حاجته † He deferred, delayed, postponed, or put off, his (another's) needful affairs; the sing. noun being used for the pl. (L, from a trad.) = رثد, aor. ٤, (K,) inf. n. رثد; (TK;) and ارتد; i. q. كدر; (K;) said of a man [as meaning He was, or became, disturbed, perturbed, or troubled, in mind]; (TA;) or said of water [as meaning it was, or became, turbid, thick, or muddy.] (TK.)

4: see 1, first sentence. = ارتدوا They stayed, or abode [in a place; not journeying, or departing: see رثدة]. (Ks, S, K.) — And ارتد, said of one digging, He reached the moist earth. (ISk, S, K.) — See also 1, last sentence.

8: see 1, first sentence.

رثد: see رثدة.

رثد: see رثيد. — Also The goods, or utensils and furniture, of a house or tent, that are of a worthless, paltry, mean, or vile, kind, or that are held in little account. (M, L.) — And Weak, or poverless, people: (§, L, K:) differing from مرثدون [q. v.]. (§, L.) One says, رثنا على تركنا الماء رثدا ما يطيقون تحملا [We left at the water weak, or poverless, people, unable to take up their goods and to depart]. (§, L.)

رثدة, (IAar, T, S, M, L,) or رثد, (K,) or both, (TA,) A company, (IAar, S, M, K,) or a numerous company, (T, L,) of men, (IAar, T, S, M, L,) staying, or abiding, [in a place,] (IAar, T, S, M, L, K,) not journeying, or departing, (§,) when the rest of them journey, or depart; (T;) as also رثدة. (T, L.)

متاع رثيد (§, M, A, L, K) and مرثود (§, M, Bk. I.

L, K) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (§, M, A, L, K,) or side by side; (§;) as also رثد; (A, K;) or this last, [as a subst.,] household-goods, or utensils and furniture, so put. (T, S, M, L.) And طعام رثيد and مرثود Food, or wheat, heaped up. (T, L.) And خبز رثيد [Bread piled up]. (A.) And الرثيد في القصة رثيد [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A.)

مرثد A generous man: (ISk, K:) from ارتد signifying "he reached the moist earth in digging." (ISk.) — And المرثد is a name of The lion. (S, K.)

مرثود: see رثيد, in two places.

تركثهم مرثدين ما تحملا بعد means I left them putting their goods, or utensils and furniture, one upon another, (T, S, M, L, K,) without having that whereon to remove them, (§, L,) [not having yet taken them up and departed:] thus رثدون differs from رثد [q. v.]. (§, L.)

رثم

1. رثم, (T, S, M, K,) aor. ٤, (M, K,) inf. n. رثم, (T, M,) He broke one's nose, (§, M, K,) or his mouth, (T, M, K,) so as to make it bleed, (§,) or so that the blood dropped from it: (M, K:) and رثم is a dial. var. thereof: (TA:) رثم and رثم signify also any breaking. (T, TA.)

— [Hence,] رثمت أنفها بالطيب † She (a woman) smeared her nose with perfume. (§, M, K.) [See مرثوم, below.] — And رثم, said of the منسر [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) It was wounded so that the blood flowed from it: (T:) or it bled. (M.) = رثم, (M, K,) aor. ٤, (K,) inf. n. رثم; (M;) and

رثم, inf. n. ارتمام; (§, K;) said of a horse, He had what is termed رثم [in a copy of the M written رثم, but expressly said in the K to be مخرقة,] and رثمة [in a copy of the T written رثمة, and in a copy of the M رثمة, but said in the K to be with damm]; (§, K;) i. e. a whiteness in the upper lip: (AO, T, S:) if in the lower lip, it is termed لظفة: (AO, TA:) or a whiteness in the extremity of the nose: (M, K:) or any whiteness, (M, K,) little or much, (M,) upon the upper lip, reaching to the place of the halter: or a whiteness in the nose. (M, K.) The epithet applied to the horse in this case is أرثم (T, S, M, K) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and رثم; fem. of the former رثمة. (M, K.) — [رثم] is also app. said of one's nose, as meaning It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops: see رثم, which seems to be its inf. n. in this sense, below.]

9: see above.

رثم: see رثيم: and see also a reading of a verse cited in art. رثم, voce رثم.

رثم: see 1. — Also, [app. as inf. n. of رثم, q. v.,] A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops. (T.)

رثم: see 1.

رثمة A weak, or scanty, rain; as also رثمة: هل عندك رثمة [Hence, perhaps,] رثام (K.) — [Hence, perhaps,] Hast thou somewhat of news, or tidings. (K, TA. [In the CK, erroneously, من خبر])

رثمة: see 1.

رثمة: see رثمة.

حصى رثيم, in two places. — حصى رثيم Pebbles broken in pieces; as also رثم: (T:) or حصى رثيم means what are crushed, of the pebbles, by the feet of camels. (TA.)

رثمة i. q. فارة: (K; and so in the M, accord. to the TT:) [or] correctly, فارة, with قاف. (TA. [But no evidence of the correctness of this reading is adduced in the TA.]

أرثم; fem. رثمة: see 1; and see also ألهظ. — [Also, app., applied to a man, Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops. — And hence,] One who does not speak clearly, nor correctly, [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, أرثم [q. v.] (TA.)

مرثم: see what next follows.

مرثم The nose; (M, K;) in some one or more of the dialects; (M;) as also مرثم. (K.)

أرض مرثمة Land rained upon [app. with such rain as is termed رثمة]. (K.)

مرثوم (T, S, M, K) and رثيم (M, K) A nose, (T, S, M, K,) or mouth, (M, K,) broken, and smeared with blood: (T:) or broken so as to be made to bleed: (§:) or broken so that the blood drops from it: (M, K:) and anything smeared with blood, or (so in the M, but in the K "and") broken. (M, K.) — And the former, as being likened to a nose in the state above described, † A woman's nose smeared with perfume. (T, S.) — Also A camel's foot wounded by stones, so that it bleeds; like ملثوم; (§, TA;) and in like manner رثيم applied to a منسر [see 1, third sentence]: or, accord. to Ibn-Hishám El-Lakhmee, أخفاف مرثومة signifies camels' feet upon which the stones have had an effect, or made marks. (TA.)

رثو

1. رثوت: see 1 in art. رثي, passim.

رثو Milk such as is termed رثية. (M, K.) [See the latter word, in art. رثا.]

مرثو, meaning A man weak in intellect, is from الرثية, [mentioned in art. رثي,] and [therefore]

by rule should be **مَرْتِي**. (M.) And **مَرْتُو** [signifies the same, (see this word, in art. **رَثَا**), and in like manner, accord. to ISd,] is from **الرَثِيَّة**, irreg., being with **ر**. (M in art. **رَثِي**.)

رثي

1. **رَثِيْتُ الْمَيِّتَ**, (S, M, Mgb, K,) aor. **أَرَثِيهِ**, (Mgb,) inf. n. **مَرْتِيَّة** (S, M, Mgb, K) and **مَرْتَاة** and **رَثَاة** and **رَثِي**; (M, K;) and **رَثَوْتُهُ**; (S, M in art. **رَثُو**,* and K;) *I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions;* (S, K;) as also **رَثَيْتُهُ**, inf. n. **رَثِيَّة**; and **رَثَيْتُهُ**: (K:) and also *I composed verses on the dead man;* (S, K;) [composed an elegy, a dirge, or an epicedium, on him;] *eulogized him in verse:* (TA:) or *I eulogized the dead man, and wept for him or over him;* as also **رَثَيْتُهُ**: (M:) or, accord. to Lth, **رَثِي فُلَانًا**, aor. **يَرَثِيهِ**, inf. n. **رَثِي** and **مَرْتِيَّة**, signifies *he wept for, or over, such a one after his death;* and **رَثَاهُ**, inf. n. **رَثِيَّة**, *he eulogized him after his death:* (T:) or **رَثَيْتُ** and **رَثَيْتُ** signify *I felt, or expressed, pity, or compassion, for the dead man.* (Mgb. [See also **رَثِي**, in what follows.]) You say also, **رَثَيْتُ الْمَرْأَةَ زَوْجَهَا**, (IAqr, T,) or **بَعَلَهَا**, (M,) aor. **تَرَثِيهِ** (IAqr, T, M) and **تَرَثَوُهُ**, (IAqr, T, and M in art. **رَثُو**), inf. n. **رَثَاة** [&c.]; (T;) and **رَثَيْتُهُ**, aor. **تَرَثَيْتُهُ**, inf. n. **رَثَاة** [&c.]; (Lh, M;) and **رَثَيْتُهُ**; (M;) [*The woman wept for, or over, her husband, &c., he being dead:*] and ISk mentions an Arab woman's saying **رَثَيْتُ زَوْجِي بِأَيِّتَاتٍ**; pronouncing the verb with **ر**. (S. [See 1 (last sentence) in art. **رَثَا**].) And you say, **رَثِي لَهْ** *He was, or became, tender, pitiful, or compassionate, towards him.* (S, M, K.) And **مَا يَرَثِي فُلَانٌ لِي** *Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me:* and **لَا أَرَثِي لَهْ** [*Verily I do not lament, &c., for him*], inf. n. **مَرْتَاة** and **رَثِي**. (T.) — **رَثَيْتُ عَنْهُ** (AA, Lh, T, S, M, K,) aor. **أَرَثِي**, inf. n. **رَثَاة**, (AA, T, S, K,) *I mentioned a story, or tradition, received from him:* (AA, T, S, K:) and (K) *I retained in my memory a story, or tradition, received from him:* (Lh, M, K:) but the phrase that is well known is **نَثَيْتُ عَنْهُ خَبْرًا**, meaning "I bore information, or tidings, from him:" (M:) and **رَثَوْتُ عَنْهُ حَدِيثًا** also has the second of these meanings; (M and K* in art. **رَثُو**;) or the first of them: (K in that art. :) but the phrase that is well known is **نَثَوْتُ عَنْهُ خَبْرًا**: (M in that art. :) accord. to El-'Okeylee, you say, **رَثَوْنَا بَيْنَنَا حَدِيثًا** and **رَثَيْنَاهُ** [i. e. *We mentioned among us a story, or tradition*]; and **تَرَثَيْنَاهُ** means the like thereof. (T.) — **رَثِي**, (IAqr, M, K, [and accord. to the TA, **رَثِي**, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. **رَثِي**, by rule **رَثِي**, (IAqr, M,)

He was, or became, affected with what is termed رَثِيَّة, (IAqr, M, K,) in all the senses of this word. (K.) — [A meaning assigned to **رَثَا** by Golius belongs to **رَثَا**, q. v.]

2: see 1, in three places.

5: see 1, in three places.

[8. **ارثي**. The meanings assigned to this verb by Golius belong to **ارثا**, q. v.]

رَثِيَّة *A pain in the knees and [other] joints:* (S:) or *a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs:* (M, K:) or *a swelling, (M, K,) and a [malady such as is termed] ظَلَاع, (M,) *in the legs of a beast:* (M, K:) or *anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain:* (M, K,* TA: **الْإِنْبِعَات** in the K is a mistake for **الْإِنْبِعَات**: TA:) pl. **رَثِيَّات**. (S.) — Also, and **رَثِيَّة**, *Weakness.* (Th, M, K. [او **ضَعْف** in the CK is a mistake for **وَالضَعْف**].) — And *Foolishness, or stupidity.* (Th, M, K.) And you say, **فِي أَمْرِهِ رَثِيَّة**, *In his affair is a flagging, or remissness, or languor.* (M.)*

رَثِيَّة: see the next preceding paragraph.

رَثَاة and **رَثَاة**, epithets applied to a woman, (T, S, K,) *Who wails much (T,* K, TA) for her husband: or who weeps much for, or over, another, of those whom she holds in honour.* (TA.)

رَثَاة: see what next precedes.

أَرَثِي *A man who does not perform an affair firmly, soundly, or thoroughly,* (M, K, TA,) *by reason of his weakness.* (TA.)

مَرْتَاة (M, K) and **مَرْتِيَّة** (S, M, Mgb, K) [see 1: used as simple substs., *A lamentation for one dead; an elegy; a dirge; an epicedium:* pl. **مَرَات**].

مَرْتِيَّة: see what next precedes.

رج

1. **رَجَّهْ**, (S, A, Mgb,) aor. **رَجَّهْ**, (S, Mgb,) inf. n. **رَجَّج**, (S, Mgb, K,) *He put it in motion, or in a state of commotion or agitation:* (S, A, Mgb, K:) *he put it in a state of convulsion, or violent motion; or made it to shake, quake, or quiver:* (S, A, TA:) as also **رَجَّجَهُ**. (A.) Hence, in the Kur [lvi. 4] **إِذَا رَجَّجَتِ الْأَرْضُ رَجًّا**, *When the earth shall be convulsed with violent convulsion.* (TA.) And **رَجَّجَ الْبَابَ** *He shook the door violently.* (TA from a trad.) — See also 8.

4. **أَرَجَّتْ** *She (a mare) was near to bringing forth, and the part on either side of her tail (صَلَاهَا) quivered, or quaked;* (K;) as also **أَرَجَّتْ**. (TA.) The part. n. applied to the mare in this case is **مَرَجَّة** [without **ة**]. (K.)

8. **ارْتَجَّجَ**, (S, A, Mgb,) inf. n. **ارْتَجَّجَ**, (K,) *It was, or became, in a state of commotion or agitation;* (S, A, Mgb,* K;) or *of convulsion, or*

violent motion; or it shook, quaked, or quivered; (S, A, K;) as also **تَرَجَّجَ**; (A, K;) and **رَجَّجَ**, inf. n. **رَجَّجَةٌ**; (S, K;) but they mention only the inf. n. of this verb; and so **رَجَّجَ**, inf. n. **رَجَّجَ**: (K,* TA; but of this verb, also, only the inf. n. is mentioned:) **ارْتَجَّجَ** is quasi-pass. of **رَجَّجَ**; (T, A, Mgb;) and is said of the sea, as meaning *it was, or became, in a state of commotion or agitation* (S, Mgb) *with its waves;* and in like manner of other things: (S:) and **تَرَجَّجَ** signifies *it (a thing) went to and fro;* and is said of a woman's flesh; (S;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], **قَتَرَجَّجَ الْأَرْضُ بِأَهْلِهَا** *And the earth shall be in a state of commotion or agitation, with its inhabitants.* (TA.) See also 4. — [Hence,] **ارْتَجَّجَ الظُّلَامُ** + *The darkness became confused.* (Mgb.) — And **ارْتَجَّجَ الْكَلَامُ** + *The speech, or language, became confused;* mentioned by ISd in this art.: (TA:) or **ارْتَجَّجَ عَلَيْهِ الْكَلَامُ** + *the speech, or language, became conflicting and confused to him.* (A.) [See also **ارْتَجَّجَ عَلَيْهِ** in the first paragraph of art. **رَجَّجَ**.]

R. Q. 1. **رَجَّجَ**, inf. n. **رَجَّجَةٌ**: see 1: — and see also 8. — **رَجَّجَةٌ** also signifies *The being fatigued, tired, weary, or jaded,* (K, TA,) and *weak* [app. so as to shake, or totter]. (TA.)

R. Q. 2. **تَرَجَّجَ**: see 8, in two places.

رَجَّة [app. *A confused, or murmuring, or rumbling, sound:*] *the confusion of the voices [or the confused voices] of a company of men: and the sound of thunder.* (TA.) **سَمِعْتُ رَجَّةَ صَدْرِهِ** [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رَجَّة *A state of confusion:* so in the phrase, **وَقَعَ فِي رَجَّةٍ** [*He fell into a state of confusion*]. (Mgh in art. **رَجَّجَ**.)

رَجَّجَ *A state of commotion, agitation, convulsion, shaking, quaking, or quivering.* (TA.)

رَجَّجَ *Lean, or emaciated, sheep or goats,* (S, K,) and camels: (TA:) and **رَجَّجَةٌ رَجَّجَةٌ** *a lean, or an emaciated, ewe;* (S, K;) or *a weak ewe, that has no marrow in her bones.* (Az, TA.) And *Weak men, and camels;* (S, K;) and so **رَجَّجَ** applied to the latter, and to men as meaning *weak, without understanding, intellect, or intelligence.* (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

* **فَمَرَّ رَجَّجًا وَعَلَى رَجَّجٍ** *
[*And they are weak men, and upon weak beasts.*] (S.)

رَجَّجَةٌ *The covert, or retreat, of a lion.* (TA.)

رَجَّجَةٌ *A she-camel having a large hump:* (S:) or *having a large, and shaking, quaking, or quiver-*

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking, or quivering, hump*; but I know not what is its true meaning. (TA.)

رجرجج an epithet applied to that which is *رجرجج* [or *In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro*]; (S;); [and so *رجرجج*.]

رجرجج: see *رجرجج*. — Also *Slaver, or drivel*. (TA. [See, again, *رجرجج*.]) — And *i. q. ماء قويس* [app. meaning *The fluid of the gelatinous substance termed قويس, prepared from fish &c.*]. (TA.) — And *Crumbled, or broken, bread, (ثريد)*, made soft with grease, or gravy: (TA:) and *رجرجج* [as its n. un.] signifies a mess of such bread (*ثريده*) so made soft; (S;); and *رجرجج* [signifies the same, or] a mess of such bread made soft and compact. (TA.) — Also, [said in the K and TA to be like *قلقل*, but in the CK like *قلقل*,] *A certain plant*. (S, K.)

رجرجج Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud; (S;); as also *رجرجج*: in a trad., in which it occurs, accord. to one relation it is *رجرجج*; but *رجرجج* is the word commonly known: accord. to As, it is *syn. with ردهه*: the pl. is *رجرجج*. (TA.) — Also *Water mixed with slaver, or drivel*. (TA.) — And *Spittle, or saliva, that has gone forth from the mouth; or flowing saliva*: (K, TA:) so in the saying, *إن فلاناً كثير الرجرجج* [Verily such a one has much spittle, &c.: and *رجرجج* signifies nearly, or exactly, the same]. (TA.) — See also *رجرجج*. — Also *A large company, or troop, in war*. (K.) — And [an epithet signifying] *Devoid of understanding, intellect, or intelligence*: (K:) and *devoid of good*: (TA:) or the *evil, bad, or corrupt, of mankind, in a pl. sense*: (Nh, TA:) or the *low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence*; as also *رجرجج*: (Sh, TA:) or, in a pl. sense, *such as have no understanding, intellect, or intelligence, of a people, or party*. (El-Kilábee, TA.)

رجرجج: see *رجرجج*. — [Hence,] *رجرجج* A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A;); [and so *رجرجج*, occurring in the A and TA in art. *ديص*.] — And *ثريده رجرجج*: see *رجرجج*. — And *كتيبة رجرجج*: *An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude*. (S.) — See also *رجرجج*. — Also *A certain medicine, (L, K,) well known*. (K.)

رجرجج [fem. of *رجرجج*, q. v. — Also, as a subst.,] *A mess of the kind of food called فالود* [q. v.]. (A.) — See also *رجرجج*, in two places.

رجرجج Having a confusion of voices, by reason of the multitude of the people therein. (Abu-Moosa, TA in art. *رجرجج*.)

رجرجج: see 4.

رجرجج; and its fem., with ة: see *رجرجج*, and *رجرجج*.

رجا

رجا 4. *He postponed, put off, deferred, or delayed*, (ISk, S, Mgh, Msh, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;); as also *ارجى*: (ISk, S, Mgh, Msh, K:) but the former is the better: the inf. n. is *ارجاء*. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, *ارجاء* or *ارجى*, meaning *Thou mayest put off whom thou wilt of them*: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bq in the former instance.] — *ارجاء* She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also *ارجت*: (S, K:) AA says the former. (S.) — And *ارجا* He (a hunter or sportsman) was unsuccessful, getting no game; as also *ارجى*: (K, TA:) or you say, *ارجا الصيد*, (TA in art. *رجو*.) and *ارجى الصيد*. (K in that art.)

ارجا [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) *وآخرون*, *ارجون*, (S, K,) or, as others read, *مرجون*, (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

ارجى [act. part. n. of *ارجا*], (S, K,) and *ارجى* [act. part. n. of *ارجى*], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to *ارجى* or that it is a rel. n. corresponding to *ارجى*, the former being certainly the case,]) or not thus, but *ارجى*, (K,) so some say, (TA,) but this is a rel. n. like *ارجى*, (IB, TA,) A man who is one of [the sect called] *ارجى* (S, K) and *المرجى*, without teshdeed to the *ى*, (K,) accord. to J, *المرجى*, with teshdeed, (IB,) but this is incorrect, unless as meaning those who are called in relation to the *ارجى*, for otherwise it is not allowable. (IB, TA.) The sect called the *ارجى* [and *المرجى*] are [A sect of Muslim antinomians;] a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection: (Msh:) those who decide not, against the

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. *رجرجج*.) — *ارجى* is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth*; and so *ارجى*. (TA.)

المرجى: see the next preceding paragraph, in two places.

رجل مرجى (S, IB) and *مرجى* (IB) A man called in relation to the *ارجى* (S, IB) or *ارجى*. (IB.)

رجب

1. *رجب*, aor. ٤, (K,) inf. n. *رجب*, (TA,) He (a man, TA) was frightened, or afraid, (K,) [at, or of, him or it]. (TK.) — And also, *رجب*, aor. and inf. n. as above; (TA;) and *رجب*, aor. ٤, (K,) inf. n. *رجب*; (TK;) He was ashamed, or bashful, or shy, (K,) [with respect to him or it]. (TK.) — *رجبه*, (S, A, K,) aor. ٤, (K,) inf. n. *رجب*, (A,) He feared him or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him; (S, K;) namely, a man; [and in like manner, it; see *رجب*]; as also *رجبه*, (K,) aor. ٤, (TA,) inf. n. *رجب* and *رجوب*; and *رجبه*, (K,) inf. n. *رجب* and *رجبه*; (TA;) and *رجبه*: (K:) or *رجبه*, (Msh,) inf. n. *رجب*, (S,) signifies [simply] he honoured him, or magnified him. (S, Msh.) You say, *دخلت فرحب* [I entered, and he welcomed me with the greeting of مرحبا, and treated me with honour]. (A.) And a poet says,

أحمد ربي فرحاً ورجبه

i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — *رجب* said of a branch, or twig, It came forth singly. (K. [Perhaps from *رجب* as the name of a month which is called "Rejeb the separate."]) — *رجبه بقول سبي* is like *رجبه به*, (K,) i. e. He reviled him with a foul, or an evil, saying. (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (S,) *رجب* signifies also The sacrificing a victim, or victims, in the month of Rejeb: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called *أيام رجب*: and the victim was called *رجب الشجرة*. (TA.) — *رجب الشجرة*, (Msh,) inf. n. *رجب*, (S,) He propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Msh;) sometimes by building a wall, for it to rest upon, because of its weakness: (S:) or *رجب نخلة* signifies the building, at the foot of a palm-tree, a structure of the kind called *دكان*, which is termed *رجب*, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,

because of its tallness and the abundance of its fruit, by means of a structure of stones: and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit: (T, TA:) or [in the CK "and"] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit: (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, TA:) and hence the saying cited below, voce **مَرَجِبٌ**. (K.) You say [also], **أَوْقَرْتُمْ نَخْلَهُمْ**, **فَارَجَبُوا**, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selámeh Ibn-Jendel says, describing some horses,

* **كَانَ أَعْنَاقَهُمْ أَنْصَابُ تَرْجِبٍ** *

meaning *As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejob are sacrificed.* (TA.) — **تَرْجِبُ كَرْمٍ** *The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places,* (K, TA.) by means of props. (TA.)

4: see 1: = and see also 2.

[8. **ارْتَجِبَ** is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

رَجَبٌ The part between the rib and the **قَصَّ** [or sternum]. (K.) — See also **أَرْجَابٌ**.

أَرْجَابٌ: see **رَجَبٌ**.

رَجَبٌ One of the [Arabian] months; (Msb;) [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A, K,*) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called **رَجَبٌ مُضَرٌّ** [Rejeb of Mudar], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between **جُمَادَى** and **شَعْبَانَ**, to show that what is meant by it is not what the [pagan] Arabs called **رَجَبٌ** according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called **رَجَبٌ فَارِدٌ** *Rejeb the separate*; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being **الْحَرَمُ** and **ذُو الْقَعْدَةِ** and **ذُو الْحِجَّةِ**:] the pl. is **أَرْجَابٌ** (S, Msb, K) and **أَرْجَبَةٌ** and **أَرْجَبٌ** [all pls. of pauc.] (Msb) and **رَجُوبٌ** and **رَجَابٌ** and **رَجَبَاتٌ** (Msb, K) and **رَجُوبٌ** [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] **أَرْجَابٌ** [pl. of **أَرْجَبٌ**] and **أَرْجَابٌ** [pl. of **أَرْجَبٌ**]. (Msb.) The dual, **رَجَبَانِ**, (S, Msb,) or **الرَّجَبَانِ**, (A,) [The two Rejeb] is applied to [the two months] **رَجَبٌ** and **شَعْبَانَ**, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) — See also **أَرْجَابٌ**.

رَجَبَةٌ A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break: sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. **عَرُو** and **عَرَى**;) a kind of wide bench of stone or brick (**دُكَّانٌ**) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA:) accord. to **أَسْ**, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called **رُجْمَةٌ**: (K* and TA in art. **رَجْمٌ**;) pl. **رُجَبٌ**. (S.) [See 2.] — Also A structure by means of which (S, K) the wolf &c., (S) or objects of the chase, (K) are caught: (S, K:) a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the **رَجَبَةُ** falls upon him. (S.) = See also **رَاجِبَةٌ**.

رَجَبِيَّةٌ A victim, (Mgh, TA,) [i. e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods (Msb) in **رَجَبِ**, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the **أَضْحَى**. (Mgh.) See 2.

رَجَبِيَّةٌ **نَخْلَةٌ رَجَبِيَّةٌ** A palm-tree having a **رَجَبَةٌ** to support it; (S, Mgh in art. **عَرُو** and **عَرَى**, and **ك***;) as also **رَجَبِيَّةٌ**; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَاجِبٌ One who honours his lord, chief, or master. (AA, TA.)

رَاجِبَةٌ sing. of **رَوَاجِبٌ**; (S, K;) or, accord. to Kr, the sing. of this latter is **رَجَبَةٌ** [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the **رَوَاجِبُ** are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the **بَرَاكِمُ**: then, the **أَشَاجِعُ**, which are next to the **كَفُّ**: (S:) or the joints of the lowest parts (**أَصُولُ**) of the fingers: (K:) [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:] or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the **سَلَامِيَّاتِ** [generally meaning the phalanges of the fingers]: or the parts of the **سَلَامِيَّاتِ** between the **بَرَاكِمِ**; (K;) which last word [commonly signifies the knuckles, and] is explained by **إِسْرَاقٌ** as signifying the wrinkled parts at the joints of the fingers; whereof each finger has three, except the thumb: or the **رَوَاجِبُ** are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also **بُرُجُمَةٌ**, and **أَشَجَعٌ**.] — The **دَابِرَةٌ** of a bird is The toe that is next to the **دَابِرَةٌ** [or back toe], on the outer side of each foot.

(Lth, TA.) — **رَوَاجِبُ الْحَبَارِ** *The veins (عُرُوقُ) of the passages of the voice of the ass.* (IAqr, K.)

أَرْجَابٌ **أَمْعَاءٌ** [i. e. bowels, or intestines, into which the food passes from the stomach]: (Aq, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is **رَجَبٌ**, (Kr, K,) or **رُجَبٌ**, (K,) or **رَجَبٌ**. (Ibn-Hamdawayh.)

مَرْجَبٌ Honoured, or magnified: (S:) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also **مَرْجُوبٌ**. (S.) — The saying of **هَوْبَابُ** Ibn-El-Mundhir **أَنَا عَزِيْقَةُ الْمَرْجَبِ** means *I am their propped little palm-tree loaded with fruit*; (S, TA;) i. e. I have a family that will aid and defend me: so accord. to **يَاكُوبُ**: or, as some say, *I am their honoured little palm-tree &c.* (TA.) [See 2.] [It is part of a prov., for which see **جَنْدَلٌ**.]

مَرْجُوبٌ: see the next preceding paragraph.

رجح

1. **رَجَحَ**, aor. **رَجَحَ** and **رَجَحَ** (Msb, TA) and **رَجَحَ**, (TA,) inf. n. **رُجُوحٌ** (Msb, TA) and **رَجَحَانٌ** and **رُجَحَانٌ**, (TA,) or this last is a simple subst., (Msb,) *It (a thing) exceeded another thing in weight; outweighed; preponderated.* (Msb, TA.)* And **رَجَحَ الْبِيْزَانَ**, aor. **رَجَحَ** (S, A, Msb, K) and **رَجَحَ** (S, Msb, K, but omitted in some copies of the S) and **رَجَحَ**, (S, K,) inf. n. **رُجَحَانٌ** (S, A, K) and **رُجُوحٌ**, (K,) [but see what is said of the former above,] *The balance inclined; (S, Msb, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also **تَرَجَّحَ**. (MA.) And **رَجَحَتْ إِحْدَى الْكَيْتَيْنِ** [One of the two scales outweighed the other]. (A.) — [Hence,] **رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الْآخَرِ** [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — And **رَجَحَ الشَّيْءُ** *The thing was, or became, heavy.* (TA in art. **رَجَحَنَ** [q. v.].) — [Hence,] **رَجَحَ فِي مَجْلِسِهِ** [He was, or became, heavy, [i. e. dull, torpid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place. (TA.)] = It is also used transitively: one says, **رَجَحْتُهُ** [I outweighed him]. (Msb.) — [Hence,] **رَجَحَهُ** + **He surpassed him in gravity, staidness, sedateness, and forbearance, or clemency; was, or became, more grave, staid, sedate, and forbearing, or clement,** (**أَرْزَنَ**, S, K, TA, and **أَحْلَمَ**, TA,) than he. (S, K, TA.) So in the saying, **نَاوَأْنَا قَوْمًا فَرَجَحْنَاهُمْ** + [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And **رَجَحْتُهُ** + **رَجَحْتُهُ** + [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, **رَجَحَ الشَّيْءُ بِيَدِهِ** *He weighed the thing with his hand, trying what was its weight:* (TA:) or so **رَجَحَهُ** alone. (A.)*

2. **رَجَحَ هَذَا عَلَى ذَلِكَ** *He made this to outweigh that.* (MA.) — [Hence,] **رَجَحَ الشَّيْءُ** + **He**

held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excellent or preferable, and of more, or most, force or validity. (Msb.) — See also 4. — And see 5.

3. رَاجِحَتُهُ فَرَجِحَتُهُ: see 1.

4. ارجح البيزان He made the balance to incline, the scale in which was the thing weighed being heavier than the other. (Msb, TA.) — And ارجحه (Msb.) or له ارجح له (S, A, *K.) He gave him preponderating weight; (S, A, *Msb, K.) as also له رجح (S, A, *K.) inf. n. ترجيح (S.) One says, إِذَا وَزَنْتَ فَأَرْجِحْ [When thou weighest, give preponderating weight]. (A.)

5. ترجح: see 1, second sentence. — Also i. q.

تَذْبَذَبَ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so ارتجح (K.)] You say, تَرَجَّحَتِ الأَرْجُوحَةُ [or moved up and down] (S, K.) به (K.) i. e., (TA.) بِالغُلَامَيْنِ [with the boy], (S, TA.) or بِالغُلَامَيْنِ [with the two boys]. (A. [There mentioned as tropical; but why, I see not.]) And ارتجح He (a boy, TA) inclined, [or moved up and down,] upon a seesaw, (K, TA.) and [moved to and fro] upon a rope, or swing. (TA.) And رَوَّادِفَهَا ارتجحت Her posteriors moved to and fro: (K:) and رَوَّادِفَهَا تَرَجَّحَ عَلَيْهَا Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy. (Az, TA.) And ارتجحت and تَرَجَّحَتِ الإِبِلُ [or vacillating] motion in going along with short steps. (K.) And فَلَوَاتٌ كَأَنَّهَا تَرَجَّحُ فَلَوَاتٌ كَأَنَّهَا تَرَجَّحُ [Deserts, or waterless deserts, seeming] as though they banded him who journeyed therein to the right and left. (TA.) — [Hence,] تَرَجَّحَ بَيْنَ شَيْئَيْنِ + He wavered, or vacillated, between two things; (A in art. رنح, and TA;) [and so تَرَجَّحَ بَيْنَ شَيْئَيْنِ is like تَرَجَّحَ فِيهِمُ. (TA in art. ميل.)] And تَرَجَّحَ فِي القَوْلِ i. q. تَمَيَّلَ بِهِ [app. meaning He inclined, in the saying, now this way and now that]. (A, TA.)

8: see the next preceding paragraph, in five places.

10. استرجع النعمة + He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of استخفها. (A in art. بطر.)

رجحان an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying Excess in weight; preponderance. (Msb.)

رجح (S, A, K) and راجح (K,) applied to a woman, (S, A, K,) + Heavy in the posteriors; (TA;) large therein: (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] رَجِحٌ (S, K,) [and of the latter accord. to rule, and perhaps of the former also, رَجِحٌ, and of the latter also رَوَّاجِحٌ, for] you say نَسَاءٌ رَوَّاجِحٌ

رجحها and الأظفال [women heavy, or large, in the posteriors]. (A.) — كَتَائِبُ رَجِحٌ (K,) or رَجِحٌ (A,) + Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K.) — جَفَانٌ رَجِحٌ (K,) or رَجِحٌ (A,) + [Large bowls] filled with ثريد [or crumbled bread moistened with broth] and with flesh-meat: (K:) or correctly, as in the T, filled with fresh butter and flesh-meat. (TA.) — قَوْمٌ رَجِحٌ and رَجِحٌ [the latter, thus in the TA, perhaps a pl. of راجح, like as بَزْلٌ is of بَزْلٌ, but more probably, I think, a mis-transcription for رَجِحٌ]; A people, or party, forbearing, or clement; or grave, sedate, or calm; (TA;) as also مَرَّاجِحٌ (K, TA) and مَرَّاجِحٌ of which latter two pls., the sings. are مَرَّاجِحٌ and مَرَّاجِحٌ; or, accord. to some, these pls. have no proper sings.: حِلْمٌ [“forbearance” &c.] is described by the term ثِقَلٌ, like as its contr. سَفَهٌ is described by the terms خِفَّةٌ and عَجَلٌ. (TA.) You say also قَوْمٌ مَرَّاجِحٌ فِي الحِلْمِ (S) or مَرَّاجِحٌ الحِلْمِ (A) + [A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see حِلْمٌ راجحٌ, below.]

رجاحة + Forbearance, or clemency; or gravity, sedateness, or calmness. (TA.) One says, فِي عَقْلِهِ رَجَاحَةٌ وَفِي خُلُقِهِ سَجَاحَةٌ [In his intellect is gravity, and in his natural disposition is gentleness]. (A.)

رجاحة: see what next follows.

رجاحة (K) and رَجَاحَةٌ (TA, as from the K, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrst., (TA,) A swing of rope; a rope suspended, (K, TA,) in, or upon, which one goes to and fro; (TA;) it is ridden by a boy: (K:) thought by MF to be what is called أَرْجُوحَةٌ; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.)

Outweighing, or preponderating; or heavy; or of full weight; syn. وَاثِنٌ. (TA.) You say, أَعْطَاهُ رَاجِحًا [He gave him preponderating, or full, weight]. (S, K.) — See also رَجَاحٌ. — [+ Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity; applied to a saying and the like: of frequent occurrence in this sense.] — One says also, حِلْمٌ رَاجِحٌ, meaning + Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment]. (TA.) And رَجُلٌ رَاجِحٌ العَقْلُ + [A man grave in respect of intellect]. (A.)

أَرْجُوحَةٌ (S, Msb, K, &c.) and مَرَّجُوحَةٌ, both signify the same, (Msb, K, TA,) but the latter is

disapproved by the author of the “Bāri’;” (Msb, TA;) A seesaw; i. e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Msb, TA,) and it moves up and down with them: thus explained in the ‘Eyn and its Abridgment, and in the Jāmi’ of Kz, and thus Th says on the authority of IAqr: (TA:) [accord. to the CK and some MS. copies of the K, these two words signify the same as رَجَاحَةٌ; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also زَحْلُوقَةٌ:] the pl. of the first is أَرَجِيجٌ (Msb) [and that of the second, accord. to rule, مَرَّاجِيجٌ]. See 5.

أَرْجُوحَةٌ pl. of أَرَجِيجٌ. (Msb.) — [Hence,] + Deserts, or waterless deserts: (A, K:) as though they banded the travellers therein to the right and left. (TA.) — And + The quivering [or vacillating] motions of camels: (A, TA:) or the quivering [or vacillating] motion of camels in going along with short steps: (K, TA:) Abu-l-Hasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.]])

رجح: see رَجَاحٌ.

مَرَّاجِيجٌ: see رَجَاحٌ. — Also sing. of مَرَّاجِيجٌ (TA,) which signifies + Camels having a quivering [or vacillating] motion in going along with short steps: (K:) the sing. is applied to the female, without ة, and to the male. (TA.)

مَرَّجُوحٌ Outweighed, or preponderated, in the proper sense: — and also as meaning + surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.]

أَرْجُوحَةٌ: see مَرَّجُوحَةٌ.

رجح: see رَجَاحٌ.

مَرَّاجِيجٌ + Palm-trees heavily laden with fruit: (A, K:) [because they are moved to and fro by the wind.] — [Also pl. of مَرَّجُوحَةٌ.] — And pl. of مَرَّاجِيجٌ, expl. above. (TA.) See also رَجَاحٌ in two places.

رجح

Q. 4. ارجحن It (a thing, S) inclined, bent, or declined. (S, K.) Hence the prov.,

إِذَا أَرْجَحَنَ شَاصِيًا فَأَرْفَعُ يَدًا *

(S, Meyd,) or أَرْجَعَنَ, or أَرْجَعَنَ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. When he (a man, Meyd) inclines, (S, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (S, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and

falls, and raises his legs, then hold thou back thine arm, or thy hand, from him: (TA in art. رجحن, in explanation of the second reading:) [or when he is prostrated, and stretched upon the ground: for,] accord. to Aṣ, ارجمحن and ارجمحن signify he was prostrated, and stretched upon the ground. (TA in art. رجحن.) And you say, ارجمحن السحاب بعد تسقى The clouds became heavy, and inclined [downwards], after being high. (TA.) — Also It (a thing, Ṣ) fell at once. (Ṣ, K.) — And It (a thing, Ṣ) shook; quivered; or was, or became, in a state of commotion. (Ṣ, K.) — And ارجمحن السراب i. q. ارتفع [i. e. The mirage became upraised, withdrawn, or removed]. (K.)

مرجمحن [part. n. of the verb above]. You say, أنا في هذا الأمر مرجمحن I am wavering, or vacillating, and inclining, in this affair. (TA.) And امرأة مرجمحنة A fat woman, who, when she walks, bends in her gait. (TA.) And جيش مرجمحن A heavy army. (Ṣ, K.) And رعى مرجمحنة A heavy round cloud. (Ṣ, *K, * and A in art. رجح. [In the Ṣ and K, only the latter word is explained; though the meaning of the former (i. e. سحابة مستديرة, as in the A,) is plainly indicated in the Ṣ by a verse there cited.] And فلان في دنيا مرجمحنة Such a one is in an ample, abundant, state of worldly prosperity. (TA.) And ليل مرجمحن Heavy, wide-spreading, night. (TA.)

The author of the K follows ISd and J and Az in regarding the ن in this case as radical: but IAth says that some hold it to be augmentative; and the derivation to be from رجح الشيء, meaning "the thing was, or became, heavy." (TA.)

رجز

1. رجز, [aor. رَجَزَ,] (Ṣ,) inf. n. رَجَزٌ, (TA,) He (a camel) had the disease termed رجز [expl. below]. (Ṣ.) — رجز, (Ṣ, Mṣb, K,) aor. رَجَزَ, (Mṣb, TA,) inf. n. رَجَزٌ, (TA,) He said, spoke, uttered, or recited, poetry, or verse, of the metre termed رجز; [see this word below;] he spoke in verse of that metre; he poetized, or versified, in that metre; as also ارتجز; (Ṣ, *Mṣb, K, *TA;) and in like manner ارجمحن, he composed verses of that metre. (Ibn-Buzurj, L in art. قصد.) You say also, ارجمحنه He recited to him [so in more than one MS. copy of the K, and in the TA, but in the CK أنشد, without the affixed pronoun, which is probably wrong.] a poem of that metre; as also ارتجزه, (K, TA,) inf. n. ارتجيز. (TA.) And ارتجزه He urged, or excited, his camels by singing رجز, or his رجز: so accord. to different copies of the K. (TA.) — [Hence,] رجزت الريح, inf. n. رَجَزٌ, † The wind was continuous, or lasting. (TA.) And ارتجذ الرعد † The thunder made uninterrupted sounds, like the recitation of the رجز: (A, TA:) or, as also ارتجذ, made a sound: (K:) or made consecutive sounds. (TA.) And ارتجذ البحر يرتجذ باديه † [The sea makes a continuous

sound, or murmuring, with its waves]; as also ارتجذ. (A, TA.) [And hence, perhaps,] ارتجذ السحاب † The clouds moved slowly by reason of the abundance of their water. (K, TA.) [See also 6.]

2. رجزه: see 1.

3. راجز صاحبه [He recited verses, or poetry, of the metre termed رجز with his companion: or vied with him in doing so: see 6]. (A.)

4: see 1.

5: see 1, in four places.

6. تَنَازَعُوا الرَّجْزَ بَيْنَهُمْ i. q. تَراجزوا (A, K,) and تَعاظَمُوا (TA,) i. e. They recited verses, or poetry, of the metre termed رجز, one with another: (TK:) [or vied, one with another, in doing so.] — [Hence,] تَراجز السحاب † [The clouds combined, one with another, in uninterrupted thundering]. (A.) [See also 1.]

8: see 1, in three places.

رجز: see the next paragraph, in four places.

رجز properly signifies Commotion, agitation, or convulsion; and consecutiveness of motions. (TA.) — Hence, (TA,) Punishment (Aboo-Is-hāk, Ṣ, Mṣb, K) [like رجس] that agitates by its vehemence, and occasions vehement consecutive commotions; (Aboo-Is-hāk, Mṣb, *TA;) as also رجز: (K:) so in the Kur vii. 131; (Aboo-Is-hāk;) and in ii. 56, and vii. 162, and xxix. 33. (Ṣ.) — Conduct that leads to punishment: so, accord. to some, in the Kur lxxiv. 5; (TA;) where some read الرجز and others الرجز: (Ṣ, TA:) † the latter is also expl. as signifying sin: (TA:) and both, uncleanness; or filth: (Ṣ, K:) so in that instance: like رجس: (Ṣ:) and polytheism; or the associating of another, or others, with the true God: (K, TA:) so, accord. to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the worship of idols: (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is an idol: (Mujāhid, Ṣ:) or † the latter word signifies a certain idol; being the name thereof: (Kāṭādeh, TA:) and the devil: and his suggestions. (TA.) — Also Plague, or pestilence; syn. طاعون. (Mṣb.)

رجز A certain disease which attacks camels, in the rump; (Ṣ, K;) so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (Ṣ:) or it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same. (TA.) — Hence, (Ṣ,) الرجز is the name of A certain species [or kind] of verse or poetry; (Ṣ, A, K;) a species [or kind] of the metres of verse; (Mṣb;) consisting of the measure مستفعلن [primarily] six times: (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion

and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رجز in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (Ṣ, K:) or because it is [characterized by] أعجاز without صدور [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عجز; i. e., as though its last foot should rather be called عروض, like the last of the first hemistich, than عجز: (TA:) Akh once said, رجز, with the Arabs, is whatever consists of three feet; and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بئذلة, last sentence:] ISd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Moḥammad once said,

* أَنَا النَّبِيُّ لَا كَذِبٌ * أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ *

[which is an instance of a species of رجز, meaning, "I am the Prophet: it is no lie: I am the son of 'Abd-el-Muṭṭalib":] and were this verse, he would not have said it, as is shown by what is said in the Kur., xxxvi. 69: but on this point, Akh has contended against him. (TA.)

رجازة A certain vehicle for women, (Ṣ, *TA,) a thing smaller than the هودج: (Ṣ, K, TA:) pl. رجائز: (TA:) or a [garment of the kind called] رجاء, (Ṣ, K, TA,) in which is a stone, (K, TA, [in the CK a white stone,]) or in which are put stones, (Ṣ,) and which is suspended to one of the two sides of the هودج, to balance it, when it inclines: (Ṣ, TA:) so called because of its commotion: (TA:) or a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose, and called رجاء الميول: (T, TA:) or hair, (K,) or red hair, (TA,) or wool, suspended to the هودج, (K, TA,) for ornament: pl. رجائز, said to occur in a verse of Esh-Shemmākh: but accord. to Aṣ, this is a mistake for رجائز [pl. of رجيزة, q. v.]. (TA.)

رجاز and رجاعة: see راجز; the latter, in two places.

راجز One who utters, or recites, poetry, or verse, of the metre termed رجز; who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, مرتجز, and رجاز [which signifies one who does so much], and رجاعة [one who does so very much]. (TA.) El-'Ajjāj has been placed the highest in rank as راجز. (Mz, 49th نوع.) [His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete *deewán* of رَجَز. — [Hence,] † سَحَابَةٌ رَجَزَاءٌ † [A cloud thundering much, or uninterruptedly]. (A, TA.) And غَيْثٌ مُرْتَجِزٌ, and † مَرْتَجِزٌ †, † Rain accompanied by thunder. (TA.)

رَجَزٌ A camel having the disease termed رَجَزٌ: fem. رَجَزَاءٌ. (S, K:) the latter is explained as signifying *weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling.* (TA.) — [Hence,] إِنِّهَا لَرَجَزَاءٌ, said of the wind (الرياح), † Verily it is continuous, or lasting. (TA.) And رَجَزَةُ الْقِيَامِ † A great, heavy cooking-pot. (TA.)

أَرْجُوزَةٌ A poem of the metre termed رَجَزٌ: (Msb, K:) pl. أَرَجِيزٌ. (A, K.)

مَرْتَجِزٌ } see رَجَزٌ; the former, in two places.
مَرْتَجِزٌ }

رجس

1. رَجَسَتِ السَّمَاءُ. (S, A, K,) aor. 2, (S,) inf. n. رَجَسٌ, (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA;) as also † اِرْتَجَسَتْ. (S, A, K, TA.) — رَجَسَ الْبَعِيرُ. (K,) inf. n. as above, (A, TA,) The camel brayed: (K:) or made a vehement noise in braying. (A, TA.) — And رَجَسَ, inf. n. as above and رَجَسَةٌ, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also † اِرْتَجَسَ. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجَسَةٌ is probably an inf. n. of un.]) = رَجَسَ, (K,) inf. n. رَجَسٌ, (TA,) He measured [the depth of] the water of a well with the مِرْجَاسُ; (K, TA;) as also † اِرْجَسَ, (K,) inf. n. اِرْجَاسٌ. (TA.) = رَجَسَهُ عَيْنَ الْأَمْرِ, aor. 2 and -, (O, K,) inf. n. رَجَسٌ, (O, TA,) He hindered, withheld, or prevented, him from doing the thing. (O, K.) = رَجَسَ, aor. 2, inf. n. رَجَسٌ; (Msb;) and رَجَسَ, aor. 2, inf. n. رَجَسَةٌ; (A, Msb, TA;) It (a thing) was, or became, unclean, dirty, or filthy: (A, Msb, TA:) or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Msb.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) He did a bad, an evil, an abominable, or a foul, action. (K, TA.)

4: see 1.

8. اِرْتَجَسَ: see 1, in two places. — Also It (a building) became in a state of commotion, (K, TA,) so as to make a sound, or noise. (TA.)

رَجَسٌ Uncleaness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. قَذْرٌ: (S, A, Msb, K, TA: [in the CK, الْقَذْرُ is put by mistake for الْقَذْرُ:]) or شَيْءٌ قَذْرٌ: (TA:) anything that is disliked, or hated, for its uncleanness,

dirtiness, or filthiness: stink, or foul odour: accord. to Az, filth that comes forth from the body of a man: En-Nakkaish says that it is syn. with نَجَسٌ; and it is said in the Bári' that sometimes they say الرَّجَاسَةُ وَالنَّجَاسَةُ, meaning that they make these two words syn.: (Msb:) it is also written † رَجَسٌ and † رَجَسٌ: (A, K:) you say رَجَسَ نَجَسٌ, and رَجَسَ نَجَسٌ; and IDrd says,

I think that they also said رَجَسَ نَجَسٌ: Fr says that when رَجَسٌ is followed by نَجَسٌ, the ج is with kesr; but when نَجَسٌ is mentioned without رَجَسٌ, the ج and ن are with fet-h. (TA.) You say also شَيْءٌ رَجَسٌ [An unclean, a dirty, or a filthy, thing]. (A.) And † مَرَبِنَا جَمَاعَةٌ رَجَسُونَ نَجَسُونَ, meaning, A company of unbelievers passed by us. (IAar and TA.) As used in the Kūr vi. 125, Mujáhid explains الرَّجَسُ as meaning That in which is no good. (TA.) — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbee, A, K:) so in the Kūr v. 92, and vi. 146: (Ibn-El-Kelbee:) an action that leads to punishment: (T, A, K:) as رَجَسٌ signifies “vehemence of sound,” [see 1,] رَجَسٌ seems to mean an action the mention whereof is evil, and highly evil: (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and unbelief; infidelity: (L:) and doubt: (Abou-Jaafar, A, K:) so in the Kūr xxxiii. 33. (Abou-Jaafar.) — † Punishment; (Fr, T, S, A, K;) a sense which Z makes tropical, as being the recompense of رَجَسٌ [in the sense of “sin”], (TA;) and anger: (Fr, S, A, K:) so in the Kūr x. 100: like رَجَزٌ, which is perhaps formed from it by the change of س into ز: (Fr, S:) and sometimes, malediction, or execration. (L.) = A light, or slight, motion. (TA.) = Suggestion of the devil. (TA.)

رَجَسٌ } see رَجَسٌ; the latter, in two places.
رَجَسٌ }

رَجَسٌ } see رَجَسٌ; the latter, in three places.
رَجَسٌ }

رَجَسٌ and † مَرْتَجِزٌ (A, K) and † رَجَسٌ (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هَذَا رَجَسٌ حَسَنٌ This is a goodly thunderer. (S.) And عَفَّتِ الدِّيَارُ الْغَمَائِمَ الرَّوَاسِحَ وَالرِّيَّاحَ الرَّوَاسِحَ [The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings]. (A.) — [And in like manner,] † رَجَسٌ (S, K) and † رَجَسٌ and † مَرْتَجِزٌ (K) A camel that brays vehemently. (S, K, TA.) You say also نَاقَةٌ رَجَسَاءٌ الْحَنِينِ † [fem. of † أَرْجَسٌ,] A she-camel that utters the [yearning cry termed] حَنِينٌ consecutively, or continuously. (IAar, TA.) — [And hence,] † الرَّجَاسُ The sea: (K:) because of the sound of its waves; or because of its commotion. (TA.) = رَجَسٌ also signifies The thrower of the مِرْجَاسُ; (K;) and so † مَرْتَجِزٌ. (TA.)

رَجَسٌ; and its fem. رَجَسَاءٌ: see رَجَسٌ.

مَرْتَجِزٌ: see رَجَسٌ, last sentence.

رَجَسٌ: see رَجَسٌ.

مِرْجَاسٌ A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (S, K:*) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAar, K:) or, accord. to ISd, the name by which this is known is مِرْدَاسٌ. (TA.)

رَجَلٌ مُرْجُوسٌ and إِنَّهُ لِرَجَسٍ مُرْجُوسٌ [are phrases mentioned, but not explained, in the TA: but I think that رَجَلٌ is a mistranscription for رَجَزٌ; and that مررجوس, in each case, is a corroborative].

فِي مَرْجُوسَةٍ (S, A, K,) and † فِي مَرْجُوسَةٍ (TA,) They are in a state of confusion (S, A, K) and perturbation, (A,) مِنْ أَمْرِهِمْ in respect of their affair, or case. (S, TA.)

مَرْجُوسَةٌ: see what next precedes.

رَجَسٌ: see رَجَسٌ.

نَرْجَسٌ (S, Msb, K) and نَرْجَسٌ (AA, Sgh, Msb, K) [The narcissus;] a certain sweet-smelling flower, (Msb, TA,) well known: (Msb, K:) the smell of which is beneficial for the cold rheum and the cold headache: (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نَرْكُوسٌ: (TA:) [this being the case, the ن should be regarded as radical: it is said, however, that] the ن in نَرْجَسٌ is augmentative, because there is no word of the measure نَفْعَلٌ, but there is of the measure نَفَعَلٌ, (S,) though only what is changed, in application, from a verb: (Msb:) but نَرْجَسٌ is of the measure نَفَعَلٌ; (TA;) or it is of the measure نَفَعَلٌ, the augmentative letter being made to accord in its vowel with the radical letter in إِذْخَرُ and that in إِثْبَدُ &c.: (Msb:) or, accord. to IDrd, نَرْجَسٌ is of the measure نَفَعَلٌ, and the only instance of that measure. (TA in art. نَرْجَس.) If you name a man نَرْجَسٌ, you make it imperfectly decl., because it is like نَضْرِبُ: (S:) but if you name him نَرْجَسٌ, it is perfectly decl., because it is of the measure نَفَعَلٌ (TA) [or نَفَعَلٌ, neither of which is the measure of a verb]. — نَرْجَسُ الْمَائِدَةِ: see زَمَاوَرْدٌ.

رجع

1. رَجَعٌ, aor. -, inf. n. رَجُوعٌ (S, Msb, K, &c.) and رَجَعٌ, (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرْجِعٌ, (S, Msb, K, &c.) which is anomalous, because inf. ns. [of this kind] of verbs of the measure نَفَعَلٌ having the

aor. of the measure **يَعْلُ** are [by rule] only with fet-h [to the medial radical], (S, K,) and **مَرَجَعَةٌ**, which is in like manner anomalous, (K,) and **رَجَعِي**, (S, Mṣb, K,) [not **رَجَعِي** as in the Lexicons of Golius and Freytag,] and **رَجَعَان**, (K,) *He returned; he went, or came, back* [to the same place, or person, or +state, or +occupation, or +action, or +saying, &c.]; *he reverted; contr. of ذهب*; (ISk, Mṣb;) *i. q. انصرفت*: (K:) **رجوع** signifies the *returning to a former place, or +quality, or +state*; (Kull p. 196;) *the returning to that from which was the commencement, or from which the commencement is supposed to have been, whether it be a place, or +an action, or +a saying, and whether the returning be by the [whole] person or thing, or by a part thereof, or by an action thereof.* (Er-Rāghib.) Hence the saying in the *Kur* [lxiii. 8], **لئن رجعنا إلى المدينة** [Verily if we return to the city]. (Er-Rāghib.) And [in the same, xii. 63], **فلما رجعوا إلى أبيهم** [And when they returned to their father]. (Idem.) And in the same, [vi. 164, and xxxix. 9], **ثم إلى ربكم مرجعكم** [Then unto your Lord shall be your return]: (S:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] **رجوع** or from [the trans.] **رجع**: (Er-Rāghib:) it cannot be a n. of place, because it is made trans. by means of **إلى**, and also because it occurs in the *Kur* [v. 53, &c.], followed by **جميعا**, as a denotive of state: (L:) in like manner **الرجعي** also occurs in the *Kur* xcvi. 8. (TA.) You say also, **رجعت المرأة إلى أهلها** *The woman returned to her family* by reason of the death of her husband or by reason of divorcement. (Mṣb.) — **رجع إلى الصحة** [He returned to soundness, or health], or **المرض** [disease, or sickness]; and **إلى حالة الفقر** [to the state of poverty], or **الغنى** [wealth, or competence, or sufficiency]. (Kull p. 196.) — **رجع** *He returned in the way by which he had come.* (Kull ibid.) — **رجع من سفره** *He returned from his journey.* (Mṣb.) — **رجع عن** *He returned [or reverted] from the affair.* (Mṣb.) — **رجع عن الشيء** [He left, or relinquished, the thing. (Kull p. 197.)] — **رجع عن الذنب** [He relinquished sin; i. e.] *he repented*; and so **رجع** alone, agreeably with the usage in the *Kur* iii. 65, &c. (Er-Rāghib.) — [Several other phrases, in which this verb occurs, will be found in other arts.: as **رجع على ظهره** in art. **ظهر**, **رجع درجه**: **قهره**: **رجعت القهقري**: **ظهر** and variations thereof, in art. **درج**: &c.] — **رجع إليه** [sometimes signifies the same as **رجع عليه**] *He returned against him; he returned to attack him.* (TA.) — **رجعني ثم رجعتني** [He cut me, or ceased to speak to me; then he returned to speaking to me]. (TA.) — **رجعني ثم رجعتني إلى** [He opposed me, or disagreed with me; then he returned, or had regard, to my saying]. (TA.) — **رجع إلي في خطب إلا كفي** [Re-course was not had to him in an affair, or an

affliction, but he sufficed.] (TA.) [**رجع إليه** often means *He had recourse, or he recurred, to him, or it.*] — **رجع به على شريكه** + *He made a claim for restitution of it upon his co-partner.* (IAth, TA in art. **خلط**.) And [in like manner you say], **رجع على الغريم**, and **المتمم**, + *He sued, prosecuted, or made a demand upon, the debtor, and the suspected, for his right, or due.* (TA: [in which it is said, immediately before this, that **رجع** is like **رجع**].) — **رجع الكلب في قيئه** *The dog returned to his vomit, (Mṣb, TA,) and ate it.* (Mṣb.) — Hence, **رجع في هبته** + *He took back his gift; repossessed himself of it; restored it to his possession*; (Mṣb;) as also **رجعها**, (Mgh, Mṣb, TA,) and **استرجعها**. (Mṣb, TA.) And **رجع من الشيء** + *He took back from him the thing which he had given to him.* (S, K.) — [Hence also, **رجع في قوله**, and **رجع في حكمه**, + *He retracted, or revoked, his saying, and his judgment, or sentence.*] — **هو يرجع إلى مناصب صدق** + *He traces back his lineage to an excellent origin.* (TA in art. **نصب**.) — [**رجع إلى معنى كذا**] + *It (a word used in a certain sense) is referrible, or reducible, to such a meaning.* And **رجع إلى كذا**, said of a word, also means + *It relates to such a thing; i. e., to such another word, in grammatical construction.*] — **رجع إلى قدر كذا** (wine when cooked) *became reduced to such a quantity*; syn. **رجع الحوض إلى إزائه** — (S in art. **اول**.) — **رجع الحوض إلى إزائه** *The water of the trough, or tank, became much in quantity [so that it returned to the height of the place whence it poured in].* (TA.) — **رجع**, also, is an inf. n. of this verb, (L,) and is used as signifying *The returning of birds after their migrating to a hot country.* (S, L, K.) You say, **رجع الطير القواطع**, inf. n. **رجع** and **رجع**, *The migratory birds returned.* (L.) — Also inf. n. of **رجعت** said of a she-camel, and of a she-ass, signifying + *She raised her tail, and compressed her two sides (قطريها), and cast forth her urine in repeated discharges, so that she was imagined to be pregnant, (S, K,) and then failed of fulfilling her [apparent] promise:* (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written **رجوع**]:) or *she conceived, and then failed of fulfilling her promise; because she who does so goes back from what is hoped of her:* (TA:) or, said of a she-camel, *she cast forth her foetus in an imperfect state:* (AZ, TA,) or, as some say, *her embryo in a fluid state:* (TA:) or *in an unformed state*; inf. n. **رجع**. (Mṣb in art. **مجدج**.) [See also **رجع**, below.] — **رجعه**, (S, Mgh, Mṣb, K,) aor. , (Mgh,) inf. n. **رجع** and **مرجع** and **مرجع**, (K,) *He made, or caused, him, or it, to return, go back, come back, or revert; sent back, turned back, or returned, him, or it; syn. رده; (Mgh, Mṣb, K;) and **صرفه**; (K;) as also **ارجعه**; (S, Mṣb, K;) but the former is the more chaste word, and is that which is used in the *Kur*-án, in ix. 84 [and other places]: (Mṣb:) the latter is of the dial. of Hudheyl; (S, Mṣb;) and is said by MF to be of weak authority, and bad; but [SM*

says,] I do not find this asserted by any of the leading authorities: (TA:) **ارجعه**, also, signifies [the same, i. e.] the same as **رده**, in like manner followed by **إلى**. (TA.) Thus in the *Kur* ix. 84, referred to above, **فإن رجعتك الله** [And if God make thee to return, or restore thee]. (Mṣb.) — **رجع فلان على أنف بعيره** *Such a one put back, or restored, the nose-rein [الخطام] being understood] upon the nose of his camel; it having become displaced.* (TA.) — **رجع إلي** *He returned to me the answer.* (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — **رجعت الكلام** + *I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated, it, in reply, or replication; syn. رددته. (Mṣb.) [In like manner,] **يرجع بعضهم** [In like manner,] **إلى بعض القول** in the *Kur* [xxxiv. 30], means + *holding a colloquy, or a disputation, or debate, one with another:* (Bd:) [or it means + *rebutting one another's sayings:*] or + *blaming one another.* (S.) — **رجع الدابة يديها في السير**, (S, K,) or **رجع الدابة يديها في السير**, (S,) + *The stepping of the beast, (S, K,) or her returning her fore legs, [drawing the fore feet backwards towards the body, by lifting them high,] in going;* (K;) and **الترجيع**, (K,) or **ترجيع الدابة يديها في السير**, (S,) signifies the same: (S, K:) or **رجع** signifies a *beast's elevating, or lifting high, the fore foot and hind foot, in going.* (KL.) You say, **رجعت الدابة يديها في السير** [The beast stepped, &c.; like as you say, **ترجيعها**]. (TA.) — **رجع الواشمة**, and **ترجيعها** + *The female tattooer's making marks or lines [upon the skin]:* (S, K:*) [or rather, as the former phrase is explained in the EM p. 143, "her retracing" those marks or lines, and renewing their blackness; for] you say also, **رجع الوشم**, and **رجعه**, [and] + *He retraced the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another.* (TA.) And **رجع الكتابة** + *He retraced, or renewed, the writing.* (TA.) — **رجع ناقه**, and **ارجعها**, and **ترجعها** + *He purchased a she-camel with the price of another that he sold:* (S, TA:) or *he purchased a she-camel with the price of a he-camel that he sold*; and **رجع**, which is app. an inf. n., signifies the *selling males and purchasing females:* (TA:) or **رجع** signifies *he sold the aged and the younglings of his camels, and purchased such as were in a state of youthful vigour:* or, as some say, *he sold the males, and purchased females:* (Lh:) or **ارجع** signifies the *selling a thing, and purchasing in its place what one imagines to be more youthful, and better:* (Lh in another place:) regard is had, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rāghib:) also **ارجع** + **إبلا** *he sold old and weak camels, and purchased such as were in a state of youthful vigour:* or *he sold male camels, and purchased females:* (TA:) and **ارجع** + **إبلا** *he took camels in exchange for his camels:**

or, as some say, **رَجَعَ** signifies the *taking one in the place, and with the price, of two.* (Mgh.) — **رَجَعَ العلف في الدابة** † *The fodder, or food, produced an effect, or showed its effect, upon the beast.* (K, TA.) And **رَجَعَ كَلَامِي فِيهِ** † *My speech produced a beneficial effect upon him.* (K, TA.)

2. **رَجَعَهُ**, inf. n. **تَرْجِيعٌ**, *He, or it, made, or caused, him, or it, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, him, or it, again and again, or time after time; made, or caused, him, or it, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it; or rather reiterated it: he reproduced it: he renewed it:* syn. **رَدَّدَهُ**. (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and post-classical writings: and hence several phrases here following.] — See 1, last quarter of the paragraph, in five places. — Hence, (Mgh,) **التَّرْجِيعُ** (S, Mgh, K,) because the two professions of the faith [for which see the word **الأذان**] are uttered in the **الاذان** [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh:) [for] this phrase means † *The repeating the two professions of the faith in a raised, or loud, voice, after uttering them in a low, or faint, voice;* (Sgh, K, TA;) or *the lowering of the voice in the اذان in uttering the two professions of the faith, and then raising it in uttering them:* (KT:) or **رَجَعَ فِي أَذَانِهِ** signifies *he uttered the two professions of the faith in his اذان once to repeat them.* (Msb: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of “to repeat them,” we should read “and repeated them.”]) — [Hence also,] **التَّرْجِيعُ** (K, TA,) or **التَّرْجِيعُ الصَّوْتِ** (S,) † *The act of quavering, or trilling; rapidly repeating many times one very short note, or each note of a piece; a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;* *the reiterating (تَرْدِيدٌ) of the voice in the throat, or fauces,* (S, K, TA,) *like [as is done in] chanting,* (S,) or *which is practised in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling:* (TA:) or, as some say, *the mutual approximation of the various kinds of movements in the voice:* 'Abd-Allah Ibn-Mughaffal, in his **تَرْجِيعٌ**, by the prolonging of the voice, in reading, or reciting, imitated the like of **أَا أَا أَا**. (TA.) You say also, **رَجَعَ الحِمَارُ فِي غَنَائِهِ** † *The pigeons quavered in their singing, or cooing;* as also **رَجَعَ**. (TA.) And **رَجَعَ** † *The camel brayed, or reiterated his voice, in his شَقِيقَةٌ [or bursa faucium].* (TA.) And **رَجَعَتِ النَّاقَةُ فِي حَنِينِهَا** † *The she-camel interrupted her yearning cry to, or for, her young one [and then, app., quickly repeated it, and did so again and again].* (TA.) And **رَجَعَتِ القَوْسُ** † *The bow made a sound [by the vibration of its string; because the sound so*

made is a repeated sound]. (AHn.) — See also 4. — And see 10.

3. **رَجَعَ** *He (a man) returned to good or to evil.* (TA.) [See also 6.] — **رَجَعَتِ النَّاقَةُ** (K,) inf. n. **رَجَاعٌ**, (TA,) *The she-camel returned, or reverted, from one kind of pace, which she had been going, to another pace.* (K, TA.) — **رَجَعَهُ** † *It returned to him: said of pain [&c.].* (TA in art. **عَد**.) — **رَجَعَ أَمْرَاتَهُ** † *[He returned to his wife, or restored her to himself, or took her back by marriage or to the marriage-state, after having divorced her; (see also 6);] (S;) and **رَجَعَهَا** signifies the same. (TA.) — [See also a verse cited voce **رَدَادٌ**; whence it seems that **رَجَعَ** also signifies *He restored, or brought back, anything.*] — **رَجَعَهُ** signifies also *He endeavoured to turn him [from, or to, a thing];* syn. **رَاوَدَهُ**, and **رَادَهُ**. (L in art. **رَوَد**.) — **رَجَعَهُ الكَلَامَ**, (S and K in this art., and A and Mgh and Msb in art. **حَوْر**), and **فِي الكَلَامِ** (Bd in xviii. 32,) and simply **رَجَعَهُ**, (Msb in this art., and Jel. in lviii. 1,) inf. n. **مَرَجَعَةٌ** (S, TA) and **رَجَاعٌ**, (TA,) † *He returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him;* syn. **حَاوَرَهُ**, (A and Mgh and Msb in art. **حَوْر**, and Bd in xviii. 32,) [i. e.] **حَاوَرَهُ الكَلَامَ**; (TA;) or **عَاوَدَهُ**; (S and Msb and K in this art. ;) or **جَادَلَهُ**. (Jel in lviii. 1.) And **رَجَعَهُ**, or **رَجَعَهُ القَوْلَ**, † *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him;* syn. **رَادَهُ القَوْلَ**. (A in art. **رَد**.) You say, **رَجَعَهُ فِي مِجْمَاتِهِ** *He held a colloquy, or conference, or a disputation, or debate, with him respecting his affairs of difficulty;* syn. **حَاوَرَهُ**. (TA.) [And **رَجَعَهُ فِي كَذَا** *He addressed him repeatedly, or time after time, respecting such a thing.*] And **رَجَعُوا عَقُولَهُمْ** † *[They consulted their understandings, or minds; as though they held a colloquy, or conference, or a disputation, or debate, therewith].* (Bd in xxi. 65.) [**رَجَعَ** often signifies *He consulted, or referred to, a person, a book, a passage in a book, &c.*]*

4. **ارْجَعَتِ النَّاقَةُ** † *The she-camel returned to her former condition, either of leanness or fatness:* † *the she-camel became lean [after having been fat]: and † became in good condition after leanness:* (Ks, T, TA:) or **ارْجَعَتِ الإِبِلُ** † *the camels became lean and then became fat;* (S, O, K;) so says Ka. (S.) You say also, **الشَّيْخُ** † *The old man is sick two days, and] does not return to a healthy state of body, and to strength, in a month.* (K, TA: [in the CK, erroneously, **فَلَا يَرْجِعُ**].) And [in like manner] **أَتَقَصَّ الفَرَسُ لِمَرِّ** † *[The horse wasted, and then gradually returned to his former condition].* (TA.) — **ارْجَعَهُ نَاقَتَهُ** † *see رَجَعَهُ, first signification. — **ارْجَعَهُ** † *He gave him [back] his she-camel in order that he might return upon her, he [the latter] having sold her to him.* (Lh.) — **ارْجَعِ إبْرًا**: see 1, near*

the end of the paragraph. — **ارْجَعِ اللهُ بَيْعَتَهُ** † *God made his sale to be productive of gain, or profit.* (S, K.) — **ارْجَعِ اللهُ هَمَّهُ سُورًا** † *God converted his grief, or disquietude of mind, into happiness or joy;* and Sb mentions **رَجَعَهُ** [in this sense]. (TA.) — **ارْجَعَ** also signifies *He extended, or stretched out, his arm, or hand, backwards, to reach, or take hold of, a thing.* (S, K.) [In this case, **يَدَهُ** seems to be understood: for] you say [also] **ارْجَعَ الرَّجُلُ يَدَيْهِ** *The man put his arms, or hands, backwards in order to reach, or take hold of, a thing.* (Lh.) And **ارْجَعَ يَدَهُ إِلَى سَيْفِهِ لِيَسْتَلَّهُ** *He extended, or stretched out, his arm, or hand, to his sword, to draw it: or كَانَتْهُ لِيَأْخُذَ إِلَى سَهْمًا* *to his quiver, to take an arrow.* (TA.) — Also † *He ejected excrement, or ordure; said of a man.* (S, K.) [See **رَجِيعٌ**.] — See also 10.

5. **تَرَجَعَ فِي صَدْرِي كَذَا** † *Such a thing became agitated to and fro in my mind, or bosom;* syn. **تَرَدَّدَ**. (TA.) — **تَرَجَعَ نَاقَةً**: see 1; in the last quarter of the paragraph.

6. **تَرَجَعَا** † *They two (a man and his divorced wife) returned to each other by marriage;* (Bd in ii. 230;) or *returned together to the marriage-state.* (Jel ibid.) — **تَرَجَعَ الشَّيْءُ إِلَى خَلْفٍ** † *The thing went backward or back, receded, retrograded, retired, retreated, or reverted, by degrees, gradually, by little and little, or part after part:* and **تَرَجَعَ** alone, *He, or it, returned by degrees:* the form of the verb denoting a gradual continuation, as in **تَسَاقَطَ**, and **تَزَايَدَ**, and **تَنَاقَصَ**, &c.]. (S.) **تَرَجَعَ** and **تَرَادَ** and **تَرَدَّدَ** are syn. (M and L in art. **رَد**.) You say, **تَرَجَعُوا فِي مَسِيرٍ** *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march;* syn. **تَفَرَّقُوا فِي أَوَّلِ**. (TA in art. **تَجَرَّرَ**.) And **تَفَرَّقُوا فِي أَوَّلِ النَّهَارِ ثُمَّ تَرَجَعُوا مَعَ اللَّيْلِ** i. e. *[They separated, or dispersed themselves, in the first part of the day; then] they returned, [one after another,] every one to his place of abode.* (TA.) — **تَرَجَعَتْ أَحْوَالُ فَلَانٍ** † *The circumstances of such a one gradually reverted to their former condition; meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. retrograded; or gradually went back to a worse state; contr. of advanced, or improved]: (TA:) [whence the saying,] **وَأَخَذَ دَوْتَهُمْ وَأَخَذَ** † *Their good fortune ceased, and their affairs began to retrograde, or gradually go back to a worse state].* (A in art. **رَكِدَ**.) And **تَرَجَعَ الجُرْحُ إِلَى البُرْزِ** † *The wound gradually recovered].* (Msb in art. **دَمَل**.) — **تَرَجَعَا بَيْنَهُمَا** † *They two (copartners) made claims for restitution, each upon the other.* (IAth, TA in art. **خَلَطَ**.) [See this more fully explained, and illustrated, voce **خَلِيطٌ**.] — **تَرَجَعُوا الكَلَامَ**, (Msb and K in art. **حَوْر**), and **فِي الكَلَامِ**, (Bd in lviii. 1,) and simply **تَرَجَعُوا**, (Jel in lviii. 1,) † *They returned one another answer for answer, or answers for answers; held a dialogue, or colloquy,**

or conference, or a disputation, or debate, one with another; bandied words, one with another; syn. تَحَاوَرُوا. (Bd, Jel, Mṣb, K, in the places mentioned above.)

8. رَجَعَ عَلَى الْغَرِيرِ, and ارْتَجَعَ عَلَى الْغَرِيرِ: see رَجَعَ, with which it is syn. (TA.) — ارْتَجَعَهُ i. q. رَدَّهُ, like رَجَعَهُ, q. v. (TA.) So in the phrase, ارْتَجَعَتْ جَلْبَابَهَا *The woman put back her جلباب [q. v.] upon her face, and covered herself with it.* (TA.) — رَجَعَ فِي هَيْبَتِهِ: see رَجَعَ فِي هَيْبَتِهِ. — ارْتَجَعَ أَمْرَاتَهُ: see 3. — ارْتَجَعَ مِنْهَا رَجْعَةً: see 3. — ارْتَجَعَ أَمْرَاتَهُ صَالِحَةً *He sold his camels, and obtained by the expenditure of their price a good return, or profit.* (S, K.) — ارْتَجَعَ نَاقَةً, and the like: see 1, near the end of the paragraph, in five places. — ارْتَجَعَ إِبِلًا also signifies *He (an Arab of the desert) purchased camels [app. in exchange for others] not of his own people's breeding nor bearing their marks.* (TA.)

10. اسْتَرَجَعَ مِنْهُ الشَّيْءَ, and اسْتَرَجَعَ الْبَيْتَ: see رَجَعَ فِي هَيْبَتِهِ, and the sentence next following it. — طَعَامٌ يَسْتَرَجِعُ عَنْهُ *Food, both of beasts and of men, from which profit, or advantage, [or a good return (رَجْعَةً),] is obtained; which is found to be wholesome, or approved in its result; and from eating which one becomes fat.* (TA.) — اسْتَرَجَعَ الْحِمَامَ: see 2, near the end of the paragraph. — اسْتَرَجَعَ also signifies † *He said, on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151,] وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* (S, K.) meaning *Verily to God we belong as his property and his servants, so that He may do with us what He pleaseth, and verily unto Him we return in the ultimate state of existence, and He will recompense us;* (Jel;) as also رَجَعَ (S, K.) inf. n. تَرْجِعُ; (S;) [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the S;] and ارْجِعْ (K.)

رَجَعَ; originally an inf. n.: [see رَجَعَ and رَجَعَهُ:] — and see رَجَعَهُ, in two places. — † *Rain*: so in the Kur [lxxxvi. 11], وَالسَّمَاءُ ذَاتَ الرَّجْعِ [by the heaven that hath rain]: (S, Bd:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by السماء may be meant the clouds: (Bd:) or rain after rain; (K;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Kur mean by the heaven that returns in every revolution to the place whence it moved. (Bd.) — † *Hail*; because it gives back the water that it takes. (TA.) — Accord. to El-Asadee, as recorded by AHeyth, † *Thunder*. (Az.) — Accord. to some, in the passage of the Kur cited above, (S, TA.) † *Profit, benefit, advantage, or good return.* (S, K, TA.) You say, رَجَعَ لِي مِنْ فُلَانٍ رَجْعٌ *There is no profit to me from such a one.* (TA.) And [It is nothing but rhyming prose, beneath which is to be found

no profit]. (TA.) [See also رَجَعَهُ.] — Accord. to Ks, in the ex. cited above from the Kur, (TA.) † *The place that retains water*: (K, TA:) pl. رَجْعَانٌ. (TA.) — † *A pool of water left by a torrent*; (S, K;) because of the rain that is in it; or because of its fluctuating and fro in its place; (Er-Rághib;) as also رَجَعِي, and رَجَعَةٌ: (K:) pl. as above: (S;) or † *a place in which the torrent has extended itself*, (امتد, accord. to Lth and the O and K,) or in which it has returned, or reverted, (ارتد, accord. to AHn,) and then passed through: (Lth, AHn, O, K:) pl. رَجْعَانٌ and رَجْعَانٌ and رَجْعَانٌ; (K;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely غَدِيرٌ, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَائِعٌ; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or رَجْعٌ signifies † *water*, (AO, K,) in general; (K;) and a sword is likened to it, to denote its whiteness: (AO, S; [but accord. to the latter, in this case it signifies “a pool of water left by a torrent”:]]) and also † *a tract of ground, or land, in which the torrent has extended itself*: (K:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and † *the part that is above a تَلْعَةٌ* [q. v.]; (K, TA;) the upper, or highest, part thereof, before its water collects together: (TA:) pl. رَجْعَانٌ. (K.) — † *The herbage of the [season, or rain, called] ربيع*; (K;) [because it returns year after year;] as also رَجَعِي. (TA.) — † *The [membrane called] غَرَسٌ which is in the belly of the woman, and which comes forth upon, or over, the head of the child.* (TA.) — See also رَجَعِي, in three places, in the latter part of the paragraph. — سَيْفٌ نَجِيمٌ الرَّجْعِ, and رَجَعِي, *A sword which penetrates into the thing that is struck with it [so that it is quickly drawn back].* (TA.) — رَجَعُ الْكَتِفِ: see مَرَجَعٌ.

رَجَعُ سَفْرِ: see رَجَعُ سَفْرِ.

رَجَعُ: see رَجَعَةٌ.

رَجَعُ: see رَجَعُ نَاقَةً: and see رَجَعَةٌ.

رَجَعَةٌ inf. n. of un. of 1; *A return; a single act of returning, of going back, coming back, or reverting*: (TA:) [and] i. q. رَجُوعٌ, i. e. the act of returning, &c. (Mṣb.) — *The returning to the present state of existence* (S, Mṣb, K,) after death. (S, K.) So in the phrase, فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ [Such a one believes in the returning to the present state of existence after death]. (S, Mṣb, K.*) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the رَافِضَةُ, who say that 'Alee the son of Aboo-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — *The returning, or homeward course, of a military expedition; opposed to بَدَأَةٌ*, q. v. (T and Mgh

in art. بدأ.) — *The return of a party of warriors to war after their having come back from an expedition.* (TA.) — Also, and رَجَعَةٌ (S, A, Nh, Mgh, Mṣb, K,) but the former is the more chaste, (S, Mṣb, TA,) though the latter is mentioned before the former in the K, (TA.) † *A man's returning to his wife, or restoring her to himself, or taking her back by marriage or to the marriage-state, after having divorced her*; (IF, Mṣb;) *the returning of the divorcer to the divorced woman*: (K:) or *the taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract.* (Nh.) You say, لَهُ عَلَى أَمْرَاتِهِ رَجْعَةٌ *He has a right of returning to, or taking back, his wife after having divorced her*: (S, Mgh;) and يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ *He possesses the right of returning &c.*: (Mṣb:) and طَلَّقَ فُلَانٌ فُلَانَةً طَلَاقًا يَمْلِكُ فِيهِ الرَّجْعَةَ *Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.* (TA.) — Also the former, (S, Mṣb, TA,) and رَجَعَةٌ (Mṣb,) and رَجَعَةٌ (K) and رَجَعِي [which is originally an inf. n.] and رَجْعَانٌ [which is also originally an inf. n.] and رَجُوعَةٌ (S, K) and مَرْجُوعَةٌ and رَجُوعَةٌ and رَجَعٌ (K,) the last of these is allowable, (TA.) [being an inf. n. used in the sense of a pass. part. n.,] † *The reply, or answer, of an epistle.* (S, Mṣb, K, TA.) You say, هَلْ جَاءَ رَجْعَانُهُ *Hath the reply, or answer, of thine epistle come?* (S, TA:) and أُرْسَلْتُ إِلَيْكَ فَمَا جَاءَنِي رَجْعِي *I sent to thee, and the reply, or answer, of my epistle came not to me; i. e. مَرْجُوعِي*: (S, K, TA:) and مَا كَانَ مِنْ مَرْجُوعٍ فُلَانٍ عَلَيْكَ *What was [the purport] of the reply, or answer, of such a one to thee?* (S, TA.) And [in like manner] رَجَعُ الرَّشْقِ signifies † *What is returned against, or in opposition to, [or in reply to,] the simultaneous discharge of a number of arrows in a particular direction.* (TA.) — See also رَجَعَةٌ.

رَجَعَةٌ: see رَجَعَةٌ, in the latter half of the paragraph.

رَجَعَةٌ: see رَجَعَةٌ, in three places. — *A return, or profit, obtained by the expenditure of the price of camels sold*: see an ex. above, voce ارْتَجَعَ: (S, K:) or *camels taken in exchange for other camels*: or *one that is taken in the place, and with the price, of two*: (Mgh:) also the young, or younglings, of camels, which are purchased from the market with the price of others, or taken from the market in exchange for others: (K:) or, as Khálid says, the [return obtained by] bringing bad camels into the market and taking back good ones: or, as some say, the [return obtained by] bringing in males and taking back females: (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has

immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رَجَعَةٌ has a similar meaning in relation to the poor-rates; being applied to camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give: (§, *TA:) and camels which are purchased by the Arabs of the desert, [app. in exchange for others,] not of their own breeding nor bearing their marks; as also رَجَعَةٌ: (TA, [see 8:]) IB says that the pl. of رَجَعَةٌ is رَجَعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, أَوْصَانًا أَبُونَا: but Th says, بِالرَّجْعِ وَالرَّجْعِ: [both are probably correct; for it seems that the original forms are الرَّجْعُ and الرَّجْعُ; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [Our father charged us with the seekings after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour: or, accord. to another explanation, the meaning is, the selling males and purchasing females: thus explained, رَجَعٌ seems to be an inf. n. (TA. [See رَجَعٌ نَاقَةٌ.]) [See also رَجَعَةٌ.] — [+Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof; as also مَرْجُوعٌ; and رَجَعٌ, q. v.] You say, جَاءَتْ رَجَعَةُ الضِّيَاعِ + The return, or increase, accruing to the owner of the lands came, or arrived. (Lh.) And جَاءَ فُلَانٌ بِرَجَعَةٍ حَسَنَةٍ + Such a one brought a good thing which he had purchased in the place of a bad thing; or in the place of a thing that was inferior to it. (TA.) And هَذَا مَتَاعٌ لَهُ مَرْجُوعٌ + This is a commodity for which there will be a return, or profit, or gain. (§, *TA.) And دَابَّةٌ لَهَا مَرْجُوعٌ + A beast that may be sold after having been used. (El-Isbahánee.) And لَيْسَ لِهَذَا الْبَيْعِ مَرْجُوعٌ + There is not, or will not be, any return, or profit, or gain, for this sale. (TA.) — † An argument, or allegation, by which one rebuts in a litigation, or dispute; a proof; an evidence. (Ibn-'Abbád.)

رَجَعِي: see رَجَعَةٌ, in the latter half of the paragraph, in two places.

رَجَعِيٌّ, and رَجَعِيٌّ, + A divorce in which one reserves to himself the right of returning to his wife, or restoring her to himself, or taking her back to the marriage-state. (Mgh, *Msb.) — رَجَعِيٌّ applied to a beast: see رَجَعِيٌّ سَفَرٌ.

رَجَعِيَّةٌ: see رَجَعِيَّةٌ.

رَجَعَانٌ: see رَجَعَةٌ, in the latter half of the paragraph, in two places.

رَجَاعٌ The nose-rein of a camel: (IDrd, K:) or the part thereof which falls upon the nose of the camel: pl. [of pauc.] رَجَاعَةٌ and [of mult.]

رَجَعٌ فُلَانٌ (K:) from رَجَعٌ in the phrase رَجَعٌ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ [q. v.]. (IDrd.) — It is also an inf. n.: see 1, in the middle of the paragraph.

رَجَعٌ [Made, or caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication: like مَرْجُوعٌ: and used in all these senses; as will be seen from what follows: and also, like مَرْجَعٌ,] made, or caused, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, again and again, or time after time; made, or caused, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: reiterated: reproduced: renewed: syn. مَرَدٌ: [in the CK مَرَدٌ:] applied to anything: (§, K:) or to anything that is said or done: (Msb, TA:) because meaning مَرْجُوعٌ, i. e. مَرَدٌ: (§, Msb, TA:) or, applied to speech, + returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him; syn. مَرَدٌ إِلَى صَاحِبِهِ: (Lth, K:) or, so applied, † repeated: (A, TA:) or, so applied, † reiterated: (Er-Rághib, TA:) or, so applied, † disapproved, or disliked. (TA.) You say, اجْعَلِي مِنَ الْقَوْلِ إِيَّابًا وَالرَّجْعِ مِنَ الْقَوْلِ + Avoid thou the saying that is repeated; (A, TA;) [or rebutted, &c.]; or disapproved. (TA.) — Applied to a beast, (§, TA,) and [particularly] to a camel, (K,) it signifies Made to return from journey to journey: (§, TA:) and also means + fatigued, or jaded, (§, K,) by journeying: (K:) fem. with ة: (§, K:) or † lean, or emaciated: (Er-Rághib, K:) in the K is here added, or which thou hast made to return from a journey, meaning from journey to journey; but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رَجَعٌ; (K;) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَاعٌ. (§.) رَجَعٌ سَفَرٌ and رَجَعٌ سَفَرٌ [in like manner] signify Made to return repeatedly, or several times, in journeying; applied to a she-camel: (K:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِيرٌ) which one makes to return again and again, or time after time, or to come and go repeatedly, in journeying, and drags along: (TA:) both also mean † lean, or emaciated: and are in like manner applied to a man: (Er-Rághib, TA:) and رَجَعِيٌّ and مَرْجَعَانِيٌّ, also, but the latter is vulgar, † lean, or emaciated, by journeying; applied to a beast. (TA.) You say also سَفَرٌ رَجَعِيٌّ Travellers returning from a journey. (TA.) And سَفَرٌ رَجَعِيٌّ A journey in which are repeated returnings. (IAar.) — Any food returned to the fire [to be heated again], having become cold: (K:) [and particularly] roasted meat heated a second time. (As.) — A rope, or cord, undone, and then twisted a second time: (L, K:) and, as some say, anything done a second time. (L.) — † Writing retraced with the pen, in order that it may become more plain: (KL:) and مَرْجُوعٌ [signifies the same: and also] † tattooing repeated and

renewed; (EM p. 108;) tattooing of which the blackness has been restored: (TA:) pl. of the latter مَرَجَعِيٌّ. (TA, and EM ubi supr.) — † Dung, ordure, or excrement, of a solid-hoofed animal; (§, Mgh, Msb, K;) as also رَجَعٌ; (K;) and of a man; (§, Mgh, Msb, K;) as also † the latter word; (TA;) and of a beast of prey; as also † the latter: (§, TA:) because it returns from its first state, (Mgh, Msb, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act. part. n., (Er-Rághib, Msb,) or, it may be, of a pass. part. n. (Er-Rághib.) — † The cud which is ruminated by camels and the like: (§, *K:) because it returns to be eaten. (TA.) So in the saying of El-Aashà,

وَفَلَاةٌ كَانَتْهَا ظَهْرُ تَوَيْسٍ *
لَيْسَ إِلَّا الرَّجْعُ فِيهَا عِلَاقٌ *

i. e. [Many a desert, or waterless desert, as though it were the back of a shield,] in which there is not found by the camels anything to serve for the support of life except the cud. (§.) — † Sweat: (K:) because, having been water, it returns as sweat. (TA.) — See also رَجَعٌ, in three places. — Also † The [part called] فُؤَسُ of a bit: (Ibn-'Abbád, K:) [because of its returning motion.] — And † Niggardly, tenacious, or avaricious; syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَخِيلٌ]. (Ibn-'Abbád, K, TA.)

رَجُوعَةٌ: see رَجَعَةٌ, in the latter half of the paragraph.

رَجَعِيَّةٌ A she-camel that is purchased with the price of another she-camel; as also رَجَعِيَّةٌ: (§:) or a female that is purchased with the price of a male. (Alee Ibn-Hamzeh.) [See also رَجَعِيَّةٌ: and see رَجَعِيٌّ, of which it is originally the fem.] Accord. to ISk, رَجَعِيَّةٌ signifies A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is: [but this appears to be a mistranscription, for رَجَعِيَّةٌ; for he adds,] the pl. is رَجَاعِيٌّ. (TA.)

رَجَاعٌ + One who returns much, or often, unto God. (TA.)

رَجَاعٌ [act. part. n. of 1. Hence the saying, رَجَعْنَا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. — Also, without ة,] + A woman who returns to her family in consequence of the death of her husband (Az, §, Msb, K) or in consequence of divorcement; (Az, Msb;) as also مَرَجَعِيٌّ: (Az, K:) or, accord. to some, (Msb,) she who is divorced [and sent back to her family] is termed مَرَدُودَةٌ. (§, Msb.) — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies + That raises her tail, and compresses her two sides (فَطْرَيْهَا), and casts forth her urine in repeated discharges, so that she is imagined to be pregnant, (§, K,) and then fails of fulfilling her [apparent] promise: (§:) or † that conceives,

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, †that has appeared to have conceived, and is then found to be not pregnant: (Aṣ:) pl. رَوَّاجِعٌ. (§, TA.) [See also رَجَعَتْ.] — †A sick man whose soul [or health] has returned to him after his being debilitated by disease: and †a man whose soul [or health] has returned to him after severe and constant illness. (TA.)

رَاجِعَةٌ [originally fem. of رَاجِعٌ, q. v.]: see رَجِيعَةٌ. — and see رَجَعٌ. — Also, [app. from the returning of its water time after time,] †A water-course of a valley. (Ish, TA.) — رَوَّاجِعٌ [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) — Hence also, رَوَّاجِعُ الْأَبْوَابِ [The leaves of doors]. (TA.)

أَرْجَعُ †More [and most] productive of return, or profitable. (TA.) You say, هَذَا أَرْجَعُ فِي يَدِي مِنْ هَذَا: This is more productive of return, or profitable, in my hand than this. (TA.)

رَجَعٌ an inf. n. of the intrans. verb رَجَعٌ [q. v.]. (§, Mṣb, K, &c.) — [Hence it signifies sometimes †Recourse. See مَنَابٌ, in art. نَوْبٌ.] — [A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. voce مَحْضَرٌ.] — [Hence,] مَرْجِعُ الْكَتِفِ †The lower part of the shoulder-blade, (§, K, TA,) next the arm-pit, [that on the left side being] in the region where the heart beats; (TA;) as also رَجْعُ الْكَتِفِ (§, K:) and مَرْجِعُ الْبِرْقِ †[the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the arm-pit: see فَرِيصٌ, in three places]: (TA:) pl. مَرَاجِعٌ. (TA.) — [مَرَاجِعٌ also signifies †The place, or thing, to which a person, or thing, is referred, as his, or its, source: see مَنَصِبٌ. — Also, †A state, or condition, to which a person, or thing, returns. — And †The place, and the state, or condition, or result, to which a person, or thing, ultimately, or eventually, comes. A goal.] — It is also an inf. n. of رَجَعَهُ. (K.)

مَرْجِعٌ, [without ة,] applied to a she-camel, †Becoming in good condition after leanness. (Ks, TA.) [See 4, of which it is the act. part. n.] — هَذَا مَتَاعٌ مَرْجِعٌ †This is a commodity for which there will be a return, or profit, or gain. (§, TA.) — سَفْرَةٌ مَرْجِعَةٌ †A journey having a recompense, or reward, and a good issue or result. (K, TA.)

مَرْجِعٌ: see رَجِيعٌ; first sentence.

مَرْجِعَانِي: see رَجِيعٌ, in the latter half of the paragraph.

مَرْجِعٌ [pass. part. n. of رَجَعَهُ]: see رَجِيعٌ, in three places: — and رَجِيعَةٌ, in the latter half of the paragraph, in three places: — and رَجِيعَةٌ, near the end of the paragraph, in four places.

مَرْجُوعَةٌ: see رَجِيعَةٌ, in the latter half of the paragraph.

مَرَاجِعٌ: see رَاجِعٌ.

رجعن

Q. 4. اِرْجَعَنَّ a dial. var. of اِرْجَعَنَّ [q. v.] in the several senses of the latter. (K.) You say, ضَرَبَهُ فَارْجَعَنَّ He beat him, or struck him, and he lay on his side, and threw himself down. (Lh, TA.) And اِرْجَعْنُوا They lay on their sides and were overcome. (TA.) — Also It became spread, expanded, or extended. (TA.)

رجف

1. رَجَفٌ, (O, Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. رَجْفٌ and رَجْفَانٌ (O, Mṣb, K) and رَجِيفٌ (Mṣb, K) and رَجُوفٌ; (O, K;) [and اِرْجَفٌ; (see the next sentence); and اِرْتَجِفٌ; (see نَعَضٌ, in two places;)] It (a thing, O, Mṣb) was, or became, in a state of motion, commotion, (O, Mṣb, K,) agitation, convulsion, tumult, or disturbance: (Mṣb, K:*) or in a state of violent motion, commotion, agitation, &c.; (K;) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الْأَرْضُ, (§, O, Mṣb, K,) aor. ʔ, inf. n. رَجْفٌ, (§,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (§, O, Mṣb, K,) as above; (Mṣb;) and so اِرْجَفَتْ, and اِرْتَجِفَتْ; (K;) [for اِرْجَفٌ is both intrans. and trans.:] and الرَّجْفَانُ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (§.) And رَجَفَتْ يَدُهُ His arm, or hand, trembled, by reason of disease, or old age. (Mṣb.) And رَجَفَ الْقَلْبُ The heart became agitated by reason of fright. (IDrd, O.) — رَجَفَ الرَّعْدُ, (Lth, O, K,) inf. n. رَجْفٌ and رَجِيفٌ, (Lth, O,) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) — رَجَفَ الْقَوْمُ The people, or party, prepared themselves for war, or battle. (Lth, O, K.) — Also He put [a thing] into a state of motion, commotion, or agitation; (O, K;) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so اِرْجَفَ بِهِ; for] اِرْجَفَ الْأَرْضَ بِهِمُ is said of God [as meaning He made the earth to quake with them]. (TA in art. دَمْرٌ.) And one says also, رَجَفَتْهُ الْحُمَّى The fever caused him to quake, or shiver. (Mṣb.)

4, as an intrans. v.: see 1, in two places. — And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] اِرْجَفَ بِكَذَا [originally He put another, or others, into a state of commotion, or agitation, by such a thing; meaning] he told of such a thing without truth, or not according to the true, or real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجِيفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And اِرْجَفُوا فِي الشَّيْءِ (§, Mṣb, K) and بِهِ (Mṣb, K,) inf. n. اِرْجَافٌ, (Mṣb,) i. q. حَاضُوا فِيهِ [mean-

ing They said what was false respecting the thing]: (§, O, K:) or they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: whence, in the Kṣur [xxxiii. 60], وَالْمَرْجُفُونَ فِي الْمَدِينَةِ [and they who tell many evil tales, &c., in the city:] (O, Mṣb:) or اِرْجَفُوا فِي الْبَلَدِ بِكَذَا they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation, &c., to befall the people, without there being aught [thereof] true in their estimation; from الرَّجْفَانُ signifying “violent commotion or agitation” &c. (Har pp. 218, 219.) And اِرْجَفُوا, alone, They said what was false (حَاضُوا) in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like: whence, وَالْمَرْجُفُونَ فِي الْمَدِينَةِ [cited above]. (K.) — And اِرْجَفَتْ النَّاقَةُ The she-camel came in a state of fatigue, with her ears flaccid, shaking them (بِهِمَا) (تَرَجَفٌ). (O, K.)

8: see 1, first sentence.

رَجْفَةٌ i. q. زَلْزَلَةٌ (§, K) [meaning Commotion, agitation, or convulsion; or violent commotion &c.; and particularly an earthquake; or] a violent earthquake: and a vehement cry from heaven: (Jel in vii. 76:) or it signifies, in the Kṣur-ān, any punishment that befalls a people. (Lth, O.)

[رَجُوفٌ, accord. to Freytag, occurs in the Deewān el-Hudhaleeyeen as meaning Put into a state of commotion.] — سَحَابٌ رَجُوفٌ Clouds in commotion with thunder, or with much water. (O.)

الرَّجَائِ The sea; because of its commotion, or agitation. (§, O, K.) A poet says, (§,) namely, Maṭrood Ibn-Kaṣb, lamenting the death of ‘Abdel-Muṭṭalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

* الْبُطْعِمُونَ الشَّحْمَ كُلَّ عَشِيَّةٍ *
* حَتَّى تَغِيَبَ الشَّمْسُ فِي الرَّجَائِ *

[The feeders with fat every evening, until the sun disappeared in the sea]. (§, O.) — And The day of resurrection: (Sh, O, K:) and the congregation [of the risen]. (K.) — And رَجَائٌ also signifies A certain kind of pace [app. with a jolting motion]. (O, K.)

رَاجِفٌ [Putting into a state of motion, commotion, or agitation. — And also, or رَاجِفٌ,] A fever attended with quaking, or shivering: (O, Mṣb, K:) deviating from rule [because حُمَّى is fem.]. (Mṣb.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewān el-Hudhaleeyeen, as meaning Moving the head in going along.]

الرَّاجِفَةُ, in the Kṣur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَّادِفَةُ, in the next verse, “the second blast:” (O, Bḍ, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion

at the time here spoken of, such as the earth and the mountains; because of the saying in the Kur [lxxiii. 14], *يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ*: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bd.)

أُرْجِفُ inf. n. of 4 [q. v.]. (Msb.) [And hence, as a simple subst.,] sing. of [*أُرْجِيفُ* in the phrase] *أُرْجِيفُ الْأَخْبَارِ* [meaning *Tales without truth, or reality: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: see 4.*] (S.) You say, *وَقَعُوا فِي أُرْجِيفٍ* [They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. *ع.ج.*)

الطَّسْتُ وَالْإِبْرِيْقُ *المُرْجِفَانِ* *The basin and ewer* [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Hap p. 228.) — *وَالْمُرْجِفُونَ فِي الْمَدِينَةِ*, in the Kur xxxiii. 60: see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رجل

1. *رَجَلَ* (T, S, M, Msb, K,) aor. ʿ, (Msb, K,) inf. n. *رَجُلٌ* (T, S, M, Msb) and *رَجَلَةٌ* (T, TA,) or the latter is a simple subst., (Msb,) *He* (a man) *went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA;) he had no beast whereon to ride, (M, K, TA,) in a journey, so went on his feet: (TA:) or he remained going on foot: so says AZ; and Ks says the like: (S:) or he was, or became, strong to walk, or go on foot: (Msb:) and رَجَلَ [in like manner] signifies he went on foot, (S, K, TA,) having alighted from his beast: (TA:) [used in the present day as meaning he alighted from his beast:] and رَجَلُوا they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and رَجَلَ he (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA.) — *رَجَلَ* (M, K,) aor. ʿ, (K,) [inf. n. *رَجَلَ*, being similar to *رَكِبَ*, aor. ʿ, inf. n. *رَكِبَ*,] also signifies *He* (a man) *was, or became, large in the leg, or foot.* (M, K: but omitted in some copies of the K.) — And *رَجَلَ*, like *عَنِى*; and *رَجَلَ*, aor. ʿ; inf. n. [of the former] *رَجَلَةٌ* and [of the latter] *رَجُلٌ*; [so in the CK; but accord. to the rule of the K they should be *رَجَلَةٌ* and *رَجُلٌ*, as neither is expressly said to be with *kesr*; or the latter may be correctly *رَجُلٌ*, as *رَجَلَ* is said to be like *عَلِمَ*, of which the inf. n. is *عَلِمٌ*;] *He had a complaint of his leg, or foot:* (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Farisee, and also on the authority of*

Kr. (TA.) — And *رَجَلَ مِنْ رِجْلِهِ* *He was, or became, affected in his leg, or foot, by something that he disliked.* (TA.) — And *رَجَلَ*, aor. ʿ, (K, TA,) inf. n. *رَجُلٌ*, (TA,) *He* (a beast, such as a horse or the like,) *had a whiteness in one of his hind legs or feet,* (K, TA,) *without a whiteness in any other part.* (TA.) — *رَجَلَ*, aor. ʿ, (Msb, K,) inf. n. *رَجُلٌ*, (Msb, TA,) is also said of hair, (Msb, K,) meaning *It was, or became, [wavy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K,) or neither very crisp or curly, nor very lank, but between these two.* (Msb, TA.) — *رَجَلَهُ*, (CK, TA, omitted in some copies of the K,) [aor. ʿ, as in similar verbs,] inf. n. *رَجُلٌ*, (TA,) *He, or it, hit, or hurt, his leg, or foot.* (CK, TA.) — *رَجَلَ الشَّاةُ* (S, K,) or, accord. to the O and the Mufradát, *رَجَلَ الشَّاةُ* *He suspended the sheep, or goat, by its hind leg or foot:* (S, O, K:) or the meaning is *عَقَلَهَا بِرِجْلَيْهِ* [app. he confined its shank and arm together with his feet, by pressing his feet upon its folded fore legs while it was lying on the ground], (K,) or, as in the M, *بِرِجْلِهِ* [with his foot]. (TA.) — *رَجَلَتْ وَوَدَّهَا*, (K,) inf. n. *رَجُلٌ*; in the copies of the M written *رَجَلَتْ*, with *teshdeed*; (TA;) *She* (a woman) *brought forth her child preposterously, so that its legs came forth before its head.* (K.) — *رَجَلَهَا*, namely, the mother of a young camel, (K,) aor. ʿ, inf. n. *رَجُلٌ*, (TA,) *He sent the young one with her [to suck her whenever he would; as is implied by what immediately precedes]; as also رَجَلَهَا: (K:) or أُرْجَلْتُ الفَصِيلَ (so in two copies of the S and in the O) I left the young camel with his mother to suck her whenever he pleased: (S,* O: [in one of my copies of the S رَجَلْتُ, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,*

* *مُسْرَهْدٌ أُرْجِلٌ ۖ حَتَّى فُطِمَا* *
[Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned]. (O.) [See also *رَجَلَ*, below; where it is explained as though a quasi-inf. n. of *أُرْجَلْتُ* in the sense here assigned to it in the S and O, or inf. n. of *رَجَلْتُ* in the same sense.] — And *رَجَلَ* *أُمَةٌ* (S, K,) aor. ʿ, inf. n. *رَجُلٌ*, (S,) *He* (a young camel, S, or a lamb, or kid, or calf, K, TA) *sucked his mother.* (S, K.) — *رَجَلَ* also signifies The act of [the stallion's] *leaping* the mare: (O, K, TA:) [i. e., as inf. n. of *رَجَلَ*; for] one says, *بَاتَ الْحِصَانُ بِرَجْلِ الْخَيْلِ* *The stallion-horse passed the night leaping the mares.* (TA; and so in the O, except that *الْخَيْلِ* is there omitted.) — And *رَجَلَ الْمَرْأَةَ* *He compressed the woman.* (TA.) — [Golius says that *رَجَلَ* signifies *Vir et virili animo fuit*; as on the authority of J; and that *رَجَلَةٌ* is its inf. n.: but it seems that he found *الرَّجَلَةُ* incorrectly explained in a copy of the S as *مَصْدَرُ الرَّجُلِ* instead of *مَصْدَرُ رَجَلَ*: ISd expressly says that *رَجَلَةٌ* and its syns. (explained

below) are of the number of those inf. ns. that have no verbs.]

2. *رَجَلَتْ وَوَدَّهَا* [app. a mistranscription]: see 1, in the latter half of the paragraph. — *تَرْجِيلٌ* [the inf. n.] signifies The *making, or rendering, strong.* (Ibn-'Abbád, K.) — *رَجَلَ الشَّعْرَ* (S, Mgh, Msb, K,) inf. n. *تَرْجِيلٌ*, (S, Msb, K,) *He made the hair to be [wavy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S,) or in a state between that of lankness and that of crispness or curliness: (K:) or he combed the hair; (Msb, TA;) either his own hair, [see 5,] or that of another: (Msb:) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rághib says, as though he made it to descend at the رَجُل [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voce *عَسِبَ*;) or he washed and combed the hair. (Ham p. 356.)*

4. *ارْجَلَهُ* *He made him to go on foot;* (S, K, TA;) *to alight from his beast.* (TA.) — And *He granted him some delay, or respite; let him alone, or left him, for a while.* (S, K.) — *أُرْجَلْتُ الْحِصَانَ فِي الْخَيْلِ* *I sent the stallion-horse among the mares.* (TA.) — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — *تَرْجَلَ الْبَيْتْرَ فِي الْبَيْتْرِ* (S, Msb, K,) and *تَرْجَلَ الْبَيْتْرَ* (K,) *He descended into the well* (S, Msb, K) [by means of his feet, or legs, alone, i. e.,] *without his being let down, or lowered, or suspended [by means of a rope].* (S, Msb.) — *تَرْجَلَ الزُّنْدَ*, and *ارْتَجَلَهُ*, [or, more probably, *ارْتَجَلَهُ*, and *تَرْجَلَهَا*, (see *مُرْتَجَلٌ*),] *He put the زَنْد [or the زَنْدَة (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] beneath his feet: (M, K:) or رْتَجَلَ signifies he (a man come from a distant country) struck fire, and held the زَنْد [here app. meaning (as in many other instances) the زَنْد properly so called and the زَنْدَة] with his hands and his feet, [i. e. the زَنْد with his hands and the زَنْدَة with his feet,] because he was alone. (TA. [See *مُرْتَجَلٌ*].) — *تَرْجَلَ* *He became a رَجُل, or man; he rose to manhood.* (See an explanation of *تَرْجَلَ النَّهَارَ*, in what follows.) And *تَرْجَلَتْ* *She* (a woman, TA) *became like a رَجُل [or man] (K, TA) in some of her qualities, or states, or predicaments.* (TA.) — *تَرْجَلَ النَّهَارَ* i. q. *ارْتَفَعَ* † [i. e. *The day became advanced, the sun being somewhat high*]; (S, IAth, O, K, TA;) it being likened to the rising of a man from youth; (IAth, TA;) and *ارْتَجَلَ النَّهَارَ*: or, accord. to Er-Rághib, the former means *the sun went down from [or below] the walls*; as though it alighted (*كَأَنَّهَا تَرْجَلَتْ*) [in a proper sense of this verb: see 1, first sentence]. (TA.) — And *تَرْجَلَ* *He combed his own hair: (Msb:) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair.* (TA. [See 2.]) Hence, *نَهَى**

عَنِ التَّرَجُّلِ إِلَّا غَيًّا (Mgh, TA) *He [Moḥammad] forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see 1, first sentence. — Said of a horse, (in his running, TA,) *He mixed the pace termed العنق with that termed الهملجة, (T, TA,) or the former pace with somewhat of the latter, and thus, (S,) he went those two paces alternately, (S, K,) somewhat of the former and somewhat of the latter. (S.)* — *He took a man by his رجل [i. e. leg, or foot]. (S, TA.)* — ارتجل الشاة: see 1, in the middle of the paragraph. — ارتجل [or الزندة], and ارتجل alone in a similar sense: see 5, in two places. — [He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] he began an oration (a خطبة), and poetry, without his having prepared it beforehand; (S;) he spoke a speech (Mṣb, K) without consideration or thought, (Mṣb,) or without his having prepared it; (K;) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to Er-Rāghib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating. (TA.) And ارتجل الشيء [He did, performed, or produced, the thing without premeditation, or previous preparation]. (TA in art. خرج.) [And ارتجل اسمًا He coined a name.] — ارتجل برأيه He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Mṣb, K, TA,) without consulting any one respecting it, (Mṣb, TA,) and kept constantly, or perseveringly, to it. (Mṣb.) [Hence,] ارتجلت أمرك ما ارتجلت [to which thou shouldst keep] is that respecting which thou art alone [&c.] in thine opinion. (K.) And ارتجل ما ارتجلت من الأمر is explained in the T as meaning ارتكب ما ركبت منه [i. e. Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair; agreeably with what here follows]. (TA.) One says also, ارتجل رجلك Keep thou to thine affair: (IAḡr, M, K, TA:) in [some of] the copies of the K, erroneously, ارتجلت. (TA.) — He collected a detached number (قطعة [or رجل]) of locusts, to roast, or fry, them. (S.) — He set up a مرجل [q. v.], to cook food in it: (T, TA:) or he cooked food in a مرجل. (K.) — ارتجل النهار: see 5.

10. استرجل He desired, or requested, to be, or to go, on foot. (KL.)

رجل: see رجل: — and راجل; the latter in two places. — See also رجل, in two places. — ارتجل رجلك, in some of the copies of the K, erroneously, ارتجلت: see 8, near the end of the paragraph.

رجل [The leg of a human being and of a bird, and the hind leg of a quadruped; in each of these senses opposed to يد;] the part from the root of

the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Mṣb, K;) رجل الإنسان meaning that [limb] with which the man walks: (Mṣb:) or the foot of a man [and of a bird, and the hind foot of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Mṣb, TA:) pl. أرجل: (S, Mṣb, K, &c.): it has no other pl. (Mṣb, TA) known to Sb; (TA;) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرجل جبار [The hind leg or foot, or it may here mean the leg or foot absolutely, is a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رجل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يد or a رجل. (TA.) And هو قائم على رجل [lit. He is standing upon a single leg; meaning] †he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him. (T, K, TA. [In the CK, حزنه is erroneously put for حزنه.]) And أنا على رجل †I am in fear, or fright, lest a thing should escape me. (TA.) — ذو الرجل [as though meaning The one-legged;] a certain idol, of El-Hijáz. (TA.) — رجل الجبار †The very bright star [β, called by our astronomers "Rigel," and also called by the Arabs الجوزاء اليسرى] upon the left foot of Orion. (Kzw.) [And رجل الجوزاء اليمنى †The star κ upon the right leg of Orion.] — رجل الغراب †A certain plant, (K,) called also الزاغ, the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. غوب [q. v.]. (TA.) Also A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo: (S, K:) whence the phrase صر رجل الغراب, for صر صرا مثل صر رجل الغراب. (TA.) El-Kumeyt says,

* صر رجل الغراب ملئك في النأ *
* س على من أراد فيه الفجورا *

†[Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رجل الغراب cannot be undone by the young camel. (TA.) And one says, صر عليه رجل الغراب, meaning †The affair was, or became, difficult to him: (K and TA in art. غوب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.) — رجل الجراد †A certain plant, like البقلة اليمنية [see art. بقل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAḡr, K.) — [And several other plants have similar appellations in the present day.] — رجل الطائر †A

certain ميسر [i. e. branding-instrument, or brand]. (S, K.) — رجل الباب †The foot, or heel, of the door, upon which it turns in a socket in the threshold. (MA.) — رجل القوس †The lower curved extremity of the bow; (Kh, S, K;) the upper curved extremity being called its يد: (Kh, S:) or the part below its كبد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يد: accord. to IAḡr, رجل القوس means, when the string is bound, or braced, the upper parts of the bow; and أيديها, its lower parts; and the former are stronger than the latter: and he cites the saying,

* لَيْتَ الْقَيْسِيُّ كُلُّهَا مِنْ أَرْجُلِ *
[Would that the bows were all of them, or wholly, of what are termed أرجل]: the two extremities of the bow, he says, are called its طفران; and its two notches, its فرضتان; and its curved ends, its ستان; and after the ستان are the طائفان; and after the طائفان, the أبران; and the portion between the أبران is its كبد; this being between the two knots of the suspensory. (TA.) — رجل السهم †The two extremities of the arrow. (K, TA. [In the former it is implied that the phrase is رجل السهم — رجل بحر — A canal of a بحر [or large river]. (Kr, K, TA.) — رجل also signifies †A part, or portion, of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Aisheh, لئنا أبو بكر رجل أهدى لنا أبو بكر رجل، شاة مشوية فقسمتها إلا كنفها [Aboobekr gave to us] the half of a roasted sheep, or goat, divided lengthwise [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant the leg (رجل) thereof, with what was next to it [for مما يليها in the O and TA, I read بما يليها] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رأس. (O, TA. [But see what here next follows.]) And in another trad., the رجل of a [wild] ass is mentioned as a gift, meaning †One of the two lateral halves: or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.) — Also †The half of a راوية [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil. (AHn, K.) — It is also applied by some to †A pair of trousers or drawers; and رجل سراويل occurs in this sense in a trad., for رجلا سراويل; like زوج خف and زوج نعل, whereas each is properly زوجان; for the سراويل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that الرجل also signifies السراويل الطاق [app. for من السراويل الطاق]. (TA.) — Also †A swarm, or numerous assemblage, of locusts: (S:) or a detached number (قطعة) thereof: (K:) [or] one says [or says also] رجل جراد, (S, TA,) and

رَجُلٌ : it is masc. and fem. : (TA.) a pl. without a proper sing. ; like **عَانَةٌ** (a herd of [wild] asses, §) and **حَيْطٌ** (a flock of ostriches, §) and **صَوَارٌ** (a herd of [wild] bulls or cows, §) : (S, K.) pl. **أَرْجَالٌ** ; (K.) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA.) † *An army* : (K.) or *a numerous army*. (TA.) — Also † *A share in a thing*. (IAar, K.) So in the saying, **لِي فِي مَالِكِ رَجُلٌ** † [To me belongs a share in thy property]. (TA.) — And † *A time*. (TA.) One says, **كَانَ ذَلِكَ عَلَى رَجُلٍ فَلَانَ** † That was in the time of such a one ; (S, K, TA.) in his life-time : (K, TA.) like the phrase **عَلَى رَأْسِ فَلَانَ**. (TA.) — Also † *Precedence*. (Abu-l-Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, **لِي الرَّجُلُ**, i. e. † [The precedence belongs to me ; or] *I precede* : and another says, **لَا يَلِي الرَّجُلُ لِي** † [Nay, but the precedence belongs to me] : and they contend together for it, each unwilling to yield it to the other : (Abu-l-Mekárim, TA.) pl. **أَرْجَالٌ** : (K.) and so in the senses here following. (TA.) — And † *Distress ; straitness of the means of subsistence or of the conveniences of life ; a state of pressing want ; misfortune ; or calamity ; and poverty*. (O, K.) — Also *A man who sleeps much* : (O, K.) fem. with **ة**. (TA.) — And *A man such as is termed قَاذِرَةٌ* [which means foul in language ; evil in disposition : one who cares not what he does or says : very jealous : one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them : &c. : see art. **قَدِرٌ**]. (O, K.) — Also *Blank paper* ; (O, K, TA.) without writing. (TA.)

رَجُلٌ : see **رَاجِلٌ**, first sentence : — and see also **رَجُلٌ**, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of **رَجُلٌ** in a sense mentioned in the first paragraph on the authority of the § and O, or inf. n. of **رَجُلٌ** in the same sense ; thus :] The *sending*, (S, O,) or *leaving*, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) with its mother, to suck her whenever it pleases : (S, O, K.) [but I rather think that this is a loose explanation of the meaning implied by **رَجُلٌ** used as an epithet ; for it is added in the § and O immediately, and in the K shortly after, that] one says **رَجُلٌ بَهْمَةٌ** (S, O, K) and **رَجُلٌ** (K) [meaning, as indicated in the § and O, *A lamb, or kid, or calf, sent with its mother to suck her whenever it pleases*, or, as indicated in the K, *sucking, or that sucks, its mother*] : pl. **أَرْجَالٌ**. (S, O, K.) — Also *A horse* [i. e. a stallion] sent upon the **حَيْلٌ** [meaning *mares, to leap them*] : (K.) and in like manner one says **رَجُلٌ حَيْلٌ**, [using it as a pl., app. meaning *horses so sent*] (K accord. to the TA,) or **رَجُلٌ حَيْلٌ**. (CK, and so in my MS. copy of the K : [perhaps it should be **رَجَلَةٌ**].)

رَجُلٌ (S, O, Mgh, Msb, K &c.) and **رَجُلٌ** (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárissee, a quasi-pl. n., [but app. of

رَاجِلٌ, not of **رَجُلٌ**,] called by Abu-l-Ḥasan a pl., (TA,) *A man*, as meaning the male of the human species ; (Msb.) the opposite of **أَمْرَأَةٌ** : (S, O, Mgh.) applied only to one who has attained to puberty and manhood : (K, TA.) or as soon as he is born, (K, TA,) and afterwards also : (TA.) pl. **رَجَالٌ**, (S, Mgh, Msb, K, &c.,) [applied in the K Kur lxxii. 6 to men and to jinn (or genii), like **أُنَاسٌ** and **أُنَاسٌ**, and likewise a pl. of **رَاجِلٌ**, and of its syn. **رَجَالَانٌ**,] and **رَجَالَاتٌ**, (S, K,) said by some to be a pl. pl., (TA,) and **رَجَلَةٌ**, (Sb, Msb, K, TA, in the CK **رَجَلَةٌ**, [which is a mistake, as is shown by what follows,]) of the measure **فَعْلَةٌ**, with fet-ḥ to the **ف**, (Msb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except **كَمَاءَةٌ**, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Msb,) used as a pl. of pauc. instead of **أَرْجَالٌ**, (Sb, Ibn-Es-Serráj, Msb, TA,) because they assigned to **رَجُلٌ** no pl. of pauc., (Sb, TA,) not saying **أَرْجَالٌ** (TA) [nor **رَجَلَةٌ**], and **رَجَلَةٌ**, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds **رَجَلَةٌ** to be a contraction, (TA,) and **رَجَلَةٌ** (Ks, K) and **أَرْجَالٌ** (Ks, S, K) and [another quasi-pl. n. is] **مَرَجَلٌ**. (IJ, K.) **رَجَلَتُمُ** **مِنْ رَجَالِكُمْ**, in the K Kur [ii. 282], means [Two witnesses] of the people of your religion. (TA.) [**رَجُلٌ** also signifies *A woman's husband* : and the dual **رَجُلَانٌ** [sometimes] means *A man and his wife*; predominance being thus attributed to the former. (IAar, TA.) And **رَجَلَةٌ** signifies *A woman* : (S, K.) or, accord. to Er-Rághib, *a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments*. (TA.) It is said of 'Aisheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) **كَانَتْ الرَّأْيِي رَجَلَةً**, (S, TA,) meaning *She was like a man in judgment*. (TA. [See also **مَرَجَلَانِيَّةٌ**].)

The dim. of **رَجُلٌ** is **رَجِيلٌ** and **رَوَيْجِلٌ** (S, K.) the former reg. : (TA.) the latter irreg., as though it were dim. of **رَاجِلٌ** : (S, TA.) [but it seems that **رَوَيْجِلٌ** is properly the dim. of **رَاجِلٌ**, though used as that of **رَجُلٌ**.] One says, **هُوَ رَجُلٌ وَحِدَهُ** [He is a man unequalled, or that has no second], (IAar, L in art. **وَحِدَةٌ**), and **رَجِيلٌ وَحِدَهُ** [A little man (probably meaning the contrary) unequalled, &c.]. (S and L in that art.) And it is said in a trad., **أَفْلَحَ الرَّوَيْجِلُ إِنْ صَدَقَ** [The little man prospers if he speak truth]. (TA.) — Also *One much given to coition* : (Az, O, K.) used in this sense by the Arabs of El-Yemen : and some of the Arabs term such a one **عَصْفُورِيٌّ**. (O, TA.) — And i. q. **رَاجِلٌ**, q. v. (Mgh, Msb, K.) — And *Perfect, or complete [in respect of bodily vigour or the like]* : ('Eyn, O, K, TA : [in the CK, **الرَّاجِلُ الْكَامِلُ** is erroneously put for **الرَّاجِلُ وَالْكَامِلُ**] or *strong and perfect or complete* : sometimes it has this meaning, as an epithet : and when thus used, Sb allows its being in the gen. case in the phrase,

مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبِيهِ [I passed by a man whose father is strong &c.]; though the nom. case is more common : he says, also, that when you say, **هُوَ الرَّجُلُ**, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, **رَجُلٌ شَعْرٌ** is erroneously put for **شَعْرٌ رَجُلٌ** : and, in the same, **رَجُلٌ الشَّعْرُ**, as syn. with **رَجُلٌ الشَّعْرُ**, is app. a mistake for **رَجُلٌ الشَّعْرُ** ; but it is mentioned in this sense by 'Iyád:] see the paragraph here following.

شَعْرٌ and its fem., with **ة** : see **رَاجِلٌ**. — **رَجُلٌ** (ISk, S, Msb, K) and **رَجُلٌ** (ISk, S, K) and **رَجُلٌ**, (Msb, K, [in the CK, erroneously, **رَجُلٌ**],) *Hair* [that is wavy, or somewhat curly, i. e.] of a quality between [بينين, for which بينين is erroneously put in the CK,] *lankness and crispness or curliness*, (K,) or *not very crisp or curly, nor lank*, (ISk, S,) or *neither very crisp or curly, nor very lank, but between these two*. (Msb, TA.) — And **رَجُلٌ الشَّعْرُ** and **رَجَلَةٌ** (ISd, Sgh, K) and **رَجَلَةٌ** (ISd, K, TA, but accord. to the CK as next follows,) and **رَجَلَةٌ**, with **دَمَمٌ** to the **ج**, added by 'Iyád, in the Meshárik, (MF, TA,) *A man having hair such as is described above* : pl. **أَرْجَالٌ** and **رَجَالِيٌّ** ; (M, K.) the former, most probably, accord. to analogy, pl. of **رَجُلٌ** ; but both may be pls. of **رَجُلٌ** and **رَجُلٌ** : accord. to Sb, however, **رَجُلٌ** has no broken pl., its pl. being only **رَجُلُونَ**. (M, TA.) — See also **رَجُلٌ**, in two places.

رَجَلَةٌ : see **رَجُلٌ**, first sentence, in two places : — and **رَاجِلٌ**. — See also the next paragraph.

رَجَلَةٌ The *going on foot* ; (T, S, M, TA.) the *act of the man who has no beast [to carry him]* ; (T, TA.) an inf. n. (T, S, TA) of **رَجَلَ** : (T, TA : [see 1, first sentence :]) or it signifies *strength to walk, or go on foot* ; (Msb, K.) and is a simple subst. : (Msb.) and also *excellence of a دَابَّةٌ* [meaning horse or ass or mule] and of a camel in *endurance of long journeying* ; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets **رَجِيلَةٌ**, applied to a she-camel, and **رَجِيلٌ**, applied to an ass and to a man : (T, TA.) and (M) **رَجَلَةٌ**, with **كسر**, signifies *vehemence, or strength, of walking or going on foot* ; (M, K.) as also **رَجَلَةٌ**. (K. [In the K is then added, "or with **دَمَمٌ**, strength to walk, or go on foot;" but it seems evident that we should read "and with **دَمَمٌ**," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.] One says, **حَمَلَكَ اللَّهُ عَيْنَ الرَّجَلَةِ** and **مِنْ الرَّجَلَةِ**, i. e. [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) And **هُوَ دُورَجَلَةٌ** *He has strength to walk, or go on foot*. (Msb.) — And *The state, or condition, of being a رَجُلٌ* [or man, or male human being ; generally meaning *manhood, or manliness, or manfulness*] ; (S, K.)

as also رَجُولَةٌ (Ks, S, TA) and رَجُولِيَّةٌ (IAgr, S, K) and رَجُولِيَّةٌ (Ks, T, K) and رَجُولِيَّةٌ (K); of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) — And The having a complaint of the رَجُل [i. e. leg, or foot]. (TA.) — And in a horse, (S,) or beast, (دَابَّةٌ, K,) A whiteness, (K,) or the having a whiteness, (S,) in one of the رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part; (TA;) as also رَجُولِيَّةٌ (K.) This is disliked, unless there be in him some other [similar] وَضَعٌ. (S.)

رَجْلَةٌ: see the next preceding paragraph, first sentence. — [Also, accord. to the K, a pl. of رَجُلٌ or of one of its syns.] — And A herd, or detached number collected together, of wild animals. (IB, TA.) — And A place in which grow [plants, or trees, of the kind called] عَرَفَجٌ (K,) accord. to Az, in which grow many thereof, (TA,) in one رَوْضَةٌ [or meadow]. (K.) — And A water-course, or channel in which water flows, (S, K,) from a [stony tract such as is called] حَرَّةٌ to a soft, or plain, tract: (K:) pl. رَجْلٌ; (S, K;)

a term similar to مَذَانِبٌ [pl. of مَذْنَبٌ]: so says Er-Rághib: the waters (he says) pour to it, and it retains them: and on one occasion he says, the رَجْلَةٌ is like the قَرِيٌّ; it is wide, and people alight in it: he says also, it is a water-course of a plain, or soft, tract, such as is مَلِيَاثٌ, or, as in one copy, مَنِيَاثٌ [which is app. the right reading, meaning productive of much herbage]. (TA.) — الرَّجْلَةُ also signifies A species of the [kind of plants called] حَمِيضٌ. (K.) — And, accord. to [some of] the copies of the K [in this place], The عَرَفَجٌ; but correctly the فَرَفَجٌ [as in the CK here, and in the K &c. in art. فَرَفَجٌ]; (TA;) i. q. البَقْلَةُ الحَمِيْقَةُ; (S, Mṣb, TA;) thus the people commonly called it; i. e. البَقْلَةُ الحَمِيْقَةُ; (TA;) [all of these three appellations being applied to Purslane, or purslain; and generally to the garden purslane:] it is [said to be] called الحَمِيْقَةُ because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حَمِيْقٌ:]) whence the saying, رَجْلَةٌ مِنْ رَجْلَةٍ [explained in art. حَمِيْقٌ], (S, K,) meaning this بَقْلَةٌ: (TA:) the vulgar say, مِنْ رَجْلِهِ. (S, K, TA. [In the CK, erroneously, مِنْ رَجْلَةٍ.]])

رَجْلَةٌ: see رَجُلٌ, in two places.

رَجْلَةٌ a quasi-pl. n. of رَجُلٌ, q. v. (TA.) — [Also fem. of the epithet رَجُلٌ.]

رَجْلِي fem. of رَجْلَانٌ: see رَجُلٌ, near the end of the paragraph. — حَرَّةٌ رَجْلِيٌّ and رَجْلِيَّةٌ A [stony tract such as is called] حَرَّةٌ that is rough [or rugged], in which one goes on foot: or level, but abounding with stones: (K:) or rough and difficult, in which one cannot go except on foot: (TA:) or the latter signifies level, but abounding with stones, in which it is difficult to go along: (S:) or hard and rough, which horses and camels cannot traverse, and none can but a man on foot:

(AHeyth, TA:) or that impedes the feet by its difficulty. (Er-Rághib, TA.) — رَجْلِي is also a pl. of رَجْلَانٌ: (S:) [and app. of رَجِيلٌ also.]

رَجْلِيَّةٌ fem. of رَجُلٌ [q. v.]. — See also the next preceding paragraph.

رَجْلِي sing. of رَجْلِيُونَ, which latter is applied, with the article ال, to Certain men who used to run (كَانُوا يَعْذُونَ), so in the O and K, but in the T يَغْزُونَ [which is evidently a mistranscription], (TA) upon their feet; as also رَجْلِيَّةٌ, in like manner with the article ال: (O, K, TA:) in the T, the sing. is written رَجْلِيٌّ; and said to be a rel. n. from الرَّجْلَةُ; which requires consideration: (TA:) they were Suleyk El-Makánib, (O, K, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfá Ibn-Maṭar El-Mázinee. (O, K, TA. [All these were famous runners.]])

رَجْلِيَّةٌ: see رَجْلَةٌ.

رَجْلَانٌ; and its fem., رَجْلِيٌّ: see رَجُلٌ.

رَجَالٌ [a quasi-pl. n.]: see رَجُلٌ.

رَجِيلٌ: see رَجُلٌ, in two places. — Also i. q. مَشَاةٌ; and so رَجِيلٌ; (K;) i. e. (TA) [That walks, or goes on foot, much; or a good goer; or] strong to walk, or go, or go on foot; (S, in explanation of the latter, and TA;) applied to a man, (S, K, TA,) and to a camel, and an ass: (TA:) or the latter, a man that walks, or goes on foot, much and well: and strong to do so, with patient endurance: and a beast, such as a horse or an ass or a mule, and a camel, that endures long journeying with patience: fem. with ة: (T, TA:) or, applied to a horse, that does not become attenuated, or chafed, abraded, or worn, in the hoofs [by journeying]: (S, O:) or, so applied, that does not sweat: and rendered submissive, or manageable; broken, or trained: (K,* TA:) the fem., with ة, is also applied to a woman, as meaning strong to walk, or go on foot: (TA:) pl. رَجِيلِيٌّ [most probably of رَجِيلٌ, agreeably with analogy,] and رَجَالِيٌّ. (K.) — Also A place of which the two extremities are far apart: (M, K,* TA:) in the copies of the K, الطَّرِيقَيْنِ is here erroneously put for الطَّرِيقَيْنِ: and the M adds, trodden, or rendered even, or easy to be travelled: (TA:) or rugged and hard land or ground: (O, TA:) and a hard place: and a rugged, difficult, road, in a mountain. (TA.) — Also, applied to speech, i. q. مُرْتَجِلٌ [i. e. Extemporized; spoken extemporaneously, impromptu, or without premeditation]. (O, K, TA.)

رَجِيلٌ dim. of رَجُلٌ, which see, in two places.

رَجُولَةٌ: }
رَجُولِيَّةٌ: } see رَجْلَةٌ.
رَجُولِيَّةٌ: }

رَجِيلِيَّةٌ: see رَجْلِيٌّ. — وَتَدْتَبَا الرَّجِيلِيَّةُ They (sheep or goats) brought them forth [i. e. their

young ones] one after another. (El-Umawee, T, S, O, K.)

رَجَالٌ i. q. رَجُلٌ, q. v. (Az, TA.)

رَجَالَةٌ: }
رَجَالِيٌّ: } quasi-pass. na. of رَجُلٌ, q. v.

رَجَالٌ (S, Mgh, Mṣb, K, &c.) and رَجُلٌ (Mgh, Mṣb, K,) the latter of the dial. of El-Hijáz, (MF,) in copies of the M written رَجُلٌ, (TA,) and رَجُلٌ (S, K) and رَجِيلٌ [afterwards mentioned as a quasi-pl. n.] (K) and رَجْلَانٌ (S, K) and رَجُلٌ (K,) but this last is said by Sb to be a quasi-pl. n., (TA,) Going, or a goer, on foot; a pedestrian; a footman; the opposite of فَارِسٌ; (S, Mṣb;) one having no beast whereon to ride, (K, TA,) in a journey, and therefore going on his feet: (TA:) see also رَجِيلٌ: pl. رَجَالَةٌ, (Ks, T, S, M, Mṣb, K,) [or rather this is a quasi-pl. n.,] written by MF رَجَالَةٌ, as on the authority of AHei, but the former is the right, (TA,) and رَجَالٌ (Ks, T, S, M, Mṣb, K) and رَجُلٌ (S, Mṣb, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صَحْبٌ (S, Mṣb, TA) and رَكْبٌ, and occurring in the Kur xvii. 66, (TA,) all of رَجَالٌ (S, Mṣb,) and رَجَالٌ (S, M, K,) of رَجْلَانٌ (S) and of رَجُلٌ, (TA,) [but more commonly of رَجُلٌ, q. v.,] and رَجْلِيٌّ (S, O, K,) of رَجْلَانٌ (S, O,) and رَجَالِيٌّ (S, M, K,) of رَجُلٌ (S,) or of رَجْلَانٌ (TA,) and رَجَالِيٌّ and رَجْلَانٌ (M, K,) which last is of رَجُلٌ or of رَجِيلٌ, (TA,) and رَجْلَةٌ [a pl. of pauc.], (M, K,) written by MF رَجْلَةٌ, and if so, of رَجُلٌ, like as كَتَبَةٌ is pl. of كَاتِبٌ, (TA,) and رَجْلَةٌ, (T, M, K,) [but this is a quasi-pl. n., mentioned before as of رَجُلٌ, q. v.,] and أَرْجَلَةٌ, (M, K,) which may be pl. of رَجَالٌ, which is pl. of رَجُلٌ, (IJ,) and أَرْجَالٌ, (M, K,) which may be pl. of the pl. أَرْجَلَةٌ, (IJ,) and أَرْجَالِيٌّ, (M, K,) and to the foregoing pls. mentioned in the K are to be added (TA) رَجْلَةٌ (Ks, M, TA) which is of رَجُلٌ, (TA,) and رَجُلٌ, like سُنَّزٌ, (AHei, TA,) and [the quasi-pl. ns.] رَجَالِيٌّ, (Ks, T, M, AHei, TA,) termed by MF an anomalous pl., (TA,) and رَجَالٌ, (AHei, TA,) said by MF to be extr., of the class of رَجَالٌ, (TA,) and رَجِيلٌ, (AHei, TA,) said to be a quasi-pl. n. like مَعِيْزٌ and كَلِيْبٌ. (TA.) Az says, I have heard some of them say رَجَالٌ as meaning رَجُلٌ; and its pl. is رَجَالِيٌّ. (TA.) And رَجَالَةٌ and رَجْلَةٌ are applied in the same sense to a woman, (Lth, TA,) and so is رَجْلِيٌّ [fem. of رَجْلَانٌ, like غَضْبَانٌ fem. of غَضْبَانٌ]: (S:) and the pl. [of the first] is رَجَالٌ (TA) and ([of the first or second or] of the third, S) رَجَالٌ (Lth, S, TA) and رَجَالِيٌّ. (S.) — Lh mentions the saying, لَا تَفْعَلْ كَذَا أُمَّكَ رَجُلٌ, but does not explain it: it seems to mean [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.) —

نَاقَةٌ رَاجِلٌ عَلَى وَدِهَا means *A she-camel [left to give suck to her young one,] not having her udder bound with the صِرَارُ [q. v.].* (K.)

رَاجِلَةٌ The pastor's كَبَشُ [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet,

* فَظَلَّ يَعْثُ فِي قَوْطٍ وَرَاجِلَةٍ *
* يُكْفِتُ الدَّهْرَ إِلَّا رَيْثُ يَهْتَبِدِ *

(AA, TA,) meaning [And he passed the day] spinning from a portion of wool [wound in the form of a ring upon his hand], termed عَيْتَةٌ, [amid a flock of sheep, with a ram upon which he conveyed his utensils,] ever collecting [to himself], and coveting, or labouring to acquire, save when he was sitting cooking هَيْدِ [i. e. colocynths or their seeds or pulp]. (T and TA in art. عمت: where راجلة is likewise explained as above.)

رُؤْيُجِلٌ see رَجُلٌ, in two places.

أَرْجُلٌ A man large in the رَجُلُ [i. e. leg, or foot]: (S, K:) like أَرْكَبٌ "large in the knee," and أَرَأْسٌ "large in the head." (TA.) — And A horse, (S,) or beast, (دَابَّةٌ, K,) having a whiteness in one of his رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part. (TA.) This is disliked, unless there be in him some other [similar] وَضَحٌ. (S. [See also 2 in art. وضح.]) The fem. is رَجْلَةٌ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning whose رَجْلَانِ [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.) — هُوَ أَرْجُلُ الرَّجُلَيْنِ = رَجُلِي: see حَرَّةٌ رَجْلَةٌ: means [He is the more manly, or manful, of the two men; or] he has رَجْلِيَّةٌ that is not in the other [of the two men]: (T, TA:) or he is the stronger of the two men. (K.) ISd thinks راجل in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَجِلَةٌ app. a pl. of أَرْجَلَةٌ, which may be pl. of رَجَالٌ, which is pl. of رَجُلٌ [q. v.]. (TA.) — Also Men accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game or wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen. (Sgh, K.)

تَرْجِيلَةٌ see رَجْلَةٌ, last signification.

تَرَاجِيلٌ i. q. كَرْفَسٌ [q. v., i. e. The herb small-age]; (K:) of the dial. of the Sawād; one of the herbs, or leguminous plants, of the gardens. (TA.)

مَرْجَلٌ see رَجُلٌ, of which it is a quasi-pl. n.: = and مَرْجَلٌ.

مَرْجَلٌ A woman that brings forth men-children; (M, TA;) i. q. مَذْكَرٌ, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مَرْجَلٌ A copper cooking-pot: (S, Mgh, Mṣb:) or a large copper cooking-pot: (Ḥam p. 469:)

or a cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Mṣb, TA, and Ḥam ubi suprā) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مَرَاجِلُ. (Ḥam ubi suprā.) — And A comb. (Mgh, K.) — Also, and مَرْجَلٌ, (K,) the latter on the authority of IAḥr alone, (TA,) A sort of [garment of the kind called] بُرْدٌ, of the fabric of El-Yemen: (K:) pl. as above, مَرَاجِلُ; with which مَرَاجِلُ, occurring in a trad., is said in the T, in art. رَجُل, to be syn.: [and مَرْجَلِيٌّ بُرْدٌ signifies the same as مَرْجَلٌ:] it is said in a prov.,

* حَدِيثًا كَانَ بُرْدُكَ مَرْجَلِيًّا *

[Recently thy بُرْدٌ was of the sort called مَرْجَلِيٌّ; i. e. thou hast only recently been clad with the مَرَاجِلُ, and usedst to wear the عَبَاءُ: [whence it appears that the مَرْجَلُ may be thus called because worn only by full-grown men:] so says IAḥr: it is said in the M that ثَوْبٌ مَرْجَلِيٌّ is from المبرجل [i. e. المَمْرَجَلُ, perhaps a mistranscription for المَرْجَلُ]: (TA:) [but] مَمْرَجَلٌ signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مبرجل;) similar to the مَرَاجِلُ, or similar to these in their variegation or decoration, or their figured forms; as explained by Seer and others; (TA in that art;) [wherefore] Sb holds the م of مَرَاجِلُ to be an essential part of the word; (S in that art;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alā and some others hold it to be augmentative. (MF and TA in that art.)

مَرْجَلِيٌّ A maker of cooking-pots [such as are called مَرَاجِلُ, pl. of مَرْجَلٌ]. (MA.) — See also the next preceding paragraph.

مَرْجَلَانِيَّةٌ A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجْلَةٌ, voce رَجُلٌ.])

مَرْجَلٌ A skin, (Fr, TA,) or such as is termed a زَقِيٌّ, (K,) that is stripped off [by beginning] from one رَجُلٌ [or hind leg]; (Fr, K, TA;) or from the part where is the رَجُلُ. (M, TA.) And مَرْجَلَةٌ شَاةٌ A sheep, or goat, skinned [by beginning] from one رَجُلٌ: (Ḥam p. 667:) and in like manner مَرْجُولٌ applied to a ram. (Lh, K voce مَرْجُولٌ, which signifies the contr. [like مَرْجَلٌ].) — Also A [skin such as is termed] زَقِيٌّ full of mine. (Aḥ, O, K.) = A [garment of the kind called] بُرْدٌ upon which are the figures of men; (K:) or upon which are figures like those of men. (TA.) — And A garment, or piece of cloth, (O, TA,) and a بُرْدٌ, (TA,) ornamented in the borders. (O, K, TA.) = Combed hair. (O, TA. [See its verb, 2.]) = جَرَادٌ مَرْجَلٌ Locusts the traces of whose wings are seen upon the ground. (ISd, K.)

مَرْجُولٌ A gazelle whose رَجُلُ [or hind leg] has fallen [and is caught] in the snare: when his يَدٌ [or fore leg] has fallen therein, he is said to be

مَيْدِيٌّ. (TA.) — See also the next preceding paragraph.

مُرتَجِلٌ see رَجِيلٌ, last sentence.

مُرتَجِلٌ A man holding the زَنْدٌ with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one who, in producing fire with the زَنْدٌ, holds the lower زَنْدَةٌ with his foot [or feet]. (AA, TA. [See 5.]) = One who collects a detached number (قِطْعَةٌ [or رَجُلٌ]) of locusts, to roast, or fry, them: (S:) one who lights upon a رَجُلٌ of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.)

مُمرَجِلٌ see مَرْجَلٌ.

رَجْمٌ

1. رَجْمٌ signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ʾ, inf. n. رَجَمٌ, (S, Mṣb, TA,) He threw, or cast, stones at him; or pelted him with stones: (S, TA:) or he struck him, or smote him, with رَجْمٌ, meaning stones: (Mṣb:) and رَجْمٌ is syn. with رَجْمٌ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهَا رَجْمًا لِلشَّيَاطِينِ [And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجْمٌ]. (TA.) — Hence, (S, TA,) The act of slaying [in any manner, but generally stoning, i. e. putting to death by stoning]. (S, K.) So in رَجْمُ الثَّيْبَانِ إِذَا زَنِيَا [The slaying, or stoning, of the two married persons when they have committed adultery]. (TA.) — [+The act of beating, or battering, the ground with the feet.] One says of a camel, يَرْجُمُ الأَرْضَ + [He beats, or batters, the ground], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِي الأَرْضِ. (S.) And one says also, جَاءَ يَرْجُمُ, meaning + [He came beating, or battering, the ground; or] passing along with an ardent and a rapid running. (Lh, K, TA.) [See also 8.] — ; The act of cursing. (K, TA.) — +The act of reviling. (K, TA.) — لَأَرْجِمَنَّكَ, in the Kur xix. 47, means + I will assuredly revile thee: (Bd, Jel, TA: see also another explanation below, in this paragraph:) or I will assuredly cast stones at thee, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجِمْتَهُ بالقَوْلِ, meaning + I uttered foul, or evil, speech against him. (Mṣb.) [See also رَجَبَةٌ.] — +The act of driving away; expelling; putting, or placing, at a distance, away, or far away. (K.) — +The act of cutting off from friendly, or loving communion or intercourse; forsaking; or abandoning. (K.) — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] i. q. قَذَفٌ. (K, TA) رَجِمْتُ وَالتَّغْيِبُ + [The act of speaking of that which is hidden, or which has not become apparent to the speaker;]

and conjecturing]; (TA;) or speaking conjecturally: (S, TA:) and (K, TA) some say (TA) i. q. غَيْبٌ [as meaning † a doubting]: (K, TA: [in the CK, الغَيْبُ is erroneously put for الغَيْبُ:] and ظُنٌّ [which means † an opining, or a conjecturing]. (K, TA.) One says, رَجَمَ بِالْغَيْبِ † He spoke of that which he did not know. (Ham p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) † He spoke conjecturally: (MA:) or he conjectured, or opined. (Bd in xviii. 21.) Hence, قَالَهُ رَجْمًا † He said it conjecturally. (Z, TA.) Hence also, (TA,) رَجْمًا بِالْغَيْبِ, in the K̄ur [xviii. 21], (S, TA,) † [Speaking conjecturally of that which is hidden, or unknown; as indicated in the S and TA: or] conjecturing in a case hidden from them. (Jel.) One says also, قَالَ رَجْمًا بِالْغَيْبِ, i. e. † He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof. (Msb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ † [It became a subject of conjecture, the real state of the case whereof one was not to be made to know]. (S, TA.) And لَا رَجْمَتَكَ, in the K̄ur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] I will assuredly say of thee, [though] speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest. (TA.) — لِسَانٌ يَرْجُمُ [if the latter word be not a mistranscription for مَرْجُمٌ, q. v.] means A tongue that is chaste, or perspicuous, and copious, in speech. (Msb in art. تَرْجُمٌ.) — See also the next paragraph, in three places.

2. رَجِمَ الْقَبْرَ, inf. n. تَرْجِيمٌ, He placed upon the grave رَجْمٌ [meaning large stones, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تَرْجِمُوا قَبْرِي, i. e. Place not ye upon my grave رَجْمٌ; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with tesh-deed: but the relaters of trads. say, لَا تَرْجِمُوا قَبْرِي, (S:) [and it is said that] رَجِمَ الْقَبْرَ, (K, TA,) aor. 2, inf. n. رَجِمَ, (TA,) signifies عَثِمَهُ, (K,) i. e. He put a tombstone to the grave: (TK:) or he placed upon the grave رَجَامٌ [a pl., like رَجْمٌ, of رَجْمَةٌ]: (K:) or, accord. to Aboo-Bekr, لَا تَرْجِمُوا قَبْرِي means Wail not ye at my grave; i. e. say not, at it, what is unseemly; from الرَّجْمُ signifying "the act of reviling." (TA.)

3. مُرَاجِمَةٌ [in its primary acception] is The mutual throwing, or casting, of stones; or the vying, or contending for superiority, in the throwing, or casting, of stones. (Mgh. [See also 6.]) — [Hence,] † The act of mutually reviling; or the vying in reviling; or so مُرَاجِمَةٌ بِالْكَلَامِ. (TA. [See, again, 6.]) — And رَاجِمٌ فِي الْكَلَامِ, and العَدُوِّ, and الحَرْبِ, (K,) inf. n. as above, (TA,) † He exerted himself to the utmost in vying, or contending for superiority, in speech, and in running, and in war, or battle. (K, TA.) — And رَاجِمٌ عَنْهُ, (K,) or عَنْ قَوْمِهِ, (S,) † He defended him, or his

people; or spoke, or pleaded, or contended, in defence of him, or of them: (S, K, TA:) and so ذَارِي. (TA.)

6. تَرَاجَمُوا بِالْحِجَارَةِ They threw, or cast, stones, one at another; or vied, or contended for superiority, in throwing, or casting, stones, one at another: (S, TA:) and † تَرَاجَمُوا signifies the like of this. (IĀr, TA. [See also 3.]) — [Hence,] تَرَاجَمُوا بِالْكَلَامِ: see 8. — And † تَرَاجَمُوا † They reviled one another; or vied in reviling one another. (TA. [See, again, 3.])

8: see 6. — [Hence,] اِرْتَجَمَتِ الْإِبِلُ, and † تَرَاجَمَتِ, † The camels beat [or battered] the ground (رَجِمَتِ الْأَرْضُ) with their feet: or went heavily, without slowness. (TA.) [See مَرْجُمٌ: and see also 1, in two places.] — And اِرْتَجَمَ † It (a thing) lay one part upon another; was, or became, heaped, or piled, up, or together, or accumulated, one part upon, or overlying, another; (Aboo-Sa'eed, K, TA;) as also اِرْتَجَنَ. (Aboo-Sa'eed, TA.)

10. جَاءَتْ تَسْتَرْجِمُ النَّبِيَّ, said of a woman [who had committed adultery], means She came asking the Prophet for الرَّجْمِ [i. e. to be stoned.] (TA.)

Q. Q. 1. تَرْجَمَ كَلَامَهُ He interpreted, or explained in another language, his speech. (S.) See art. تَرْجُمٌ.

رَجْمٌ, an inf. n. [of 1, q. v.], used as an appellative, (Bd in lxvii. 5,) A thing that is thrown, or cast, like as is a stone: pl. رَجُومٌ. (Bd ib., and K.) Hence, in the K̄ur (ubi suprà), وَجَعَلْنَاهَا رَجُومًا لِلشَّيَاطِينِ And we have made them things to be cast at the devils; meaning shooting stars: [see also رَجْمٌ:] or, as some say, we have made them to be [means of] conjectures to the devils of mankind; i. e., to the astrologers. (Bd, TA. [See another explanation in the first sentence of this art.]) — Also A friend; or a true, or sincere, friend; or a special, or particular, friend; syn. خَلِيلٌ: and a cup-companion, or complotator. (Th, K.) See also the last signification in the next paragraph.

Stones (Msb, TA) that are placed upon a grave. (TA.) — And hence, (Msb, TA,) A grave; (S, Msb, K, TA;) because stones are collected together upon it; (Msb;) as also رَجْمَةٌ and رَجْمَةٌ: (K:) the pl. of رَجْمٌ is أَرْجَامٌ: you say, هَذِهِ أَرْجَامُ عَادَ These are the graves of [the tribe of] 'Ad: (TA:) and رَجْمَةٌ, of which the pl. is رَجْمٌ and رَجَامٌ, signifies also, like as does رَجْمٌ, stones, (K,) or high stones, (TA,) that are set up upon a grave: (K, TA:) or both these signify a sign [that is set up upon a grave; or a tombstone: see 2]: (K:) or the former of them (رَجْمَةٌ) signifies stones collected together, (Lth, Msb, TA,) as though they were the graves of [the tribe of] 'Ad; (Lth, TA;) and its pl. is رَجَامٌ: (Msb:) or it is sing. of رَجْمٌ and رَجَامٌ which signify large stones, less than [such as are termed] رِضَامٌ, (S,) or like رِضَامٌ, (TA,) sometimes collected together upon a grave to form a gibbous covering

to it. (S.) — Also (i. e. رَجْمٌ) A well. (K.) — And A [kind of oven such as is called] تَنْوَرٌ [q. v.]. (K.) — And i. q. حُفْرَةٌ, with جِيمٌ, accord. to the K, i. e. A round space in the ground: or, as in other lexicons, حُفْرَةٌ [meaning a hollow, or cavity, in the ground, made by digging, or natural]. (TA.) — Also Brothers, or brethren: [a quasi-pl. n.:] sing., accord. to Kr, رَجْمٌ and رَجْمٌ; [so that the latter is used as a sing. and as a pl.:] but (ISd says, TA) I know not how this is. (K, TA.) [See also رَجْمٌ.]

رَجْمٌ The [shooting] stars that are cast [at the devils; like رَجُومٌ, as explained by some, pl. of رَجْمٌ, q. v.]. — See also the second sentence of the next preceding paragraph.

رَجْمَةٌ: see رَجْمٌ, second sentence. — [It is applied in the present day to Any heap of stones thrown together or piled up.] — Also A [kind of turret, such as is called] مَنَارَةٌ, like a بَيْتٌ [i. e. tent, or house, &c.], around which they used to circuit: a poet says,

* كَمَا طَافَ بِالرَّجْمَةِ الْمُرْتَجِمُ *

[Like as when he who beat the ground circuted around the رَجْمَةِ]. (TA.) — رَجْمَةٌ [thus written, but perhaps it is رَجْمَةٌ,] is also sing. of رَجَامٌ signifying [Hills, or mountains, &c., such as are called] هَضَابٌ [pl. of هَضْبَةٌ]. (AA, TA.)

رَجْمَةٌ: see رَجْمٌ, second sentence, in two places: — and see also رَجْمَةٌ. — Also The hole, den, or subterranean habitation, of the hyena. (S, K.) — And A thing by means of which a palm-tree that is held in high estimation is propped; (K;) also called رَجْمَةٌ; i. e. a kind of wide bench of stone or brick (دُكَّانٌ) against which the palm-tree leans; as is said by Kr and AHn: the ر is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رَجْمَةٌ. (TA.)

رَجَامٌ i. q. مَرْجَانٌ; (S, K;) i. e. A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (TA:) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly. (S, K.) — Also A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket. (AA, K.) And [the dual] رَجَامَانِ Two pieces of wood that are set up over a well, (S, K, TA,) at its head [or mouth], (S, TA,) and upon which is set the pulley, (S, K, TA,) or some similar thing by means of which one draws the water. (TA.) — Also a pl. of رَجْمَةٌ. (S, Msb, K.)

رَجُومٌ: see the next paragraph.

مَرْجُومٌ and رَجِيمٌ Thrown at, or cast at, with stones. (S.) The former is said to be applied to the devil because he is cast at (مَرْجُومٌ) with [shooting] stars. (TA.) [In the MA, رَجُومٌ, as well as رَجِيمٌ, is explained as signifying Stoned: but it is probably a mistranscription for مَرْجُومٌ.]

— *Slain* [in any manner, but generally meaning put to death by being stoned]. (S.) تَكُونَنَّ مِنَ الْمَرْجُومِينَ, in the Kur [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter*: (TA:) or the meaning is, *of those smitten with stones*: or, † *reviled*. (Bd, Jel.) — Also the former, † *Cursed, or accursed*; and in this sense, i. e. بِاللَّعْنَةِ مَرْجُومًا, applied to the devil. (TA.) — And † *Reviled*; [and so مَرْجُومًا, as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — † *Driven away; expelled; put, or placed, at a distance, away, or far away*. (TA.) — And † *Cut off from friendly or loving communion or intercourse; forsaken; or abandoned*. (TA.)

رَجِيمَةٌ sing. of رَجَائِمٌ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجِيمَةٌ pl. تَرْجِيمَاتُ: see art. تَرْجِمٌ.

تَرْجِيمَانٌ and تَرْجِيمَانٌ pl. تَرْجِيمَاتُ: see art. تَرْجِمٌ.

مَرْجِمٌ. † *A horse that beats* [or *batters*] *the ground* (يَرْجِمُ الْأَرْضَ, S, or يَرْجُمُ الْأَرْضَ, K) *with his hoofs*: (S, K:) or *that is as though he did thus*: (TA:) or *that runs vehemently*: (Ham p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, *heavy, without slowness*. (TA.) And † *A strong man*: as though his enemy were cast at with him: (S, K:) or *a defender of his جنس* [i. e. *kind, or kindred by the father's side*]. (A, TA.) IAq says, *A man pushed another man, whereupon he [the latter] said, ذَا مَنْكِبٍ مَرْجِمٍ وَرُكْبِنٍ [Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support]*. (TA: but there written without any syll. signs.) لِسَانٌ مَرْجِمٌ means † *A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent: and strong, or potent*. (TA. See also 1, last sentence but one.)

مَرْجِمَةٌ i. q. قَدَافَةٌ [or قَدَافَةٌ, which means *A sling*; and مَرْجِمٌ, q. v., app. signifies the same]: pl. مَرْجِمَاتُ. (TA.)

مَرْجِمٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA:) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 494.)

مَرْجِمٌ [app. *A sling*; like مَرْجِمَةٌ;] *a thing with which stones are cast*; (K, TA;) i. q. قَدَافٌ [q. v.]: pl. مَرْجِمَاتُ. (TA.) — And † *A camel that stretches out his neck in going along: or that goes strongly, or vehemently*; (K, TA;) as though *beating the pebbles* (كَأَنَّهُ يَرْجِمُ الْحَصَى) *with his feet*. (TA.)

مَرْجُومٌ: see art. رَجِمٌ, in three places.

مَرْجِمٌ pl. of مَرْجِمَةٌ [q. v.]. (TA.) — Also † *Foul words*: (M, K:*) a pl. of which no sing. is mentioned. (TA.)

مَرْجِمٌ One casting [stones] at thee, thou casting at him. (Har p. 567.)

مَرْجِمٌ: see رَجِيمَةٌ.

مَرْجِمٌ: see art. تَرْجِمٌ.

رجن

1. رَجَنَ بِالْمَكَانِ (S, K,) aor. ʔ, (S,) inf. n. رَجُونٌ, *He remained, stayed, dwelt, or abode, in the place*; (S, K;) as also رَجِنَ; (K, *TK;) and kept to it, or became accustomed to it; (S, accord. to one copy;) and so رَجِنَ بِهِ. (S, *Msb, *K, *TA: all in art. رَجِنَ.) — And رَجِنْتُ (Fr, S, K,) aor. ʔ; (TA;) and رَجِنْتُ (Fr, S, K,) aor. ʔ; (TA;) and رَجِنْتُ (K;) said of camels, (Fr, S, K,) &c.; (K;) *They kept, or became accustomed, to the tents, or houses*: (K, *TA:) and رَجِنْتُ said of a she-camel, *she remained in [or at] the house, or tent*. (TA.) — And رَجِنْتُ الدَّابَّةَ (S, K,) aor. ʔ, (TA,) inf. n. رَجُونٌ, *The beast was confined, kept close, or shut up, and badly fed*, (S, K,) *so that it became lean*: (S:) or *was confined to the fodder in the dwelling, or place of abode*. (K.) — And رَجِنْتُ فِي الطَّعَامِ (Lh, TA,) aor. ʔ, inf. n. رَجُونٌ, (L and TA in art. رَمَكُ,) [app. *He kept constantly to the food*;] *he loathed nothing of the food*; and so رَمَكُ: and in like manner one says of the camel, رَجِنْتُ فِي الْعَلْفِ [he kept constantly to the fodder; or loathed nothing thereof]. (Lh, TA.) — And رَجِنْتُ رَجُونًا [inf. ns. of which the verb is not mentioned] *A camel's feeding upon date-stones, and seeds, or grain*. (TA.) — رَجِنْتُ الْإِبِلَ, and رَجِنْتُهَا, *He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage*. (Fr, S.) And رَجِنْتُ رَجِنًا رَجِنًا *He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder*. (ISH, TA.) And رَجِنْتُ دَابَّتَهُ (S, K,) inf. n. رَجُونٌ (S,) *He confined, kept close, or shut up, his beast, and fed it badly*, (S, K,) *so that it became lean*: (S:) or *confined his beast to the fodder in the dwelling, or place of abode*; as also رَجِنْتُهَا: (K:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,] on the authority of Fr, the former signifies *he confined the beast from the pasturage, without fodder*: and † the latter, inf. n. تَرْجِينٌ, *he confined, or restricted, the beast to fodder*. (TA.) — رَجِنْتُ رَجِنًا رَجِنًا *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him*. (AZ, K.)

2: see 1, latter part, in two places.

4, as intrans. and trans.: see 1, in two places.

8. ارتجن: see 1, first sentence. — Also *It was, or became, heaped, or piled, up, or together,*

or accumulated, one part upon another; syn. ارتجم (K,) and ارتجم (Aboo-Sa'eed, TA in art. رَجِمٌ.) — And, said of fresh butter, *It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled*: (S, K, TA:) or *it turned in the skin containing the churned milk*: (TA:) or *it became bad, or spoiled, in the churning*: (TA in art. خلط:) from ارتجان الإذوية meaning *the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter*. (TA.) ارتجنت الزبدة, meaning *The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust*. (L in art. زيد.) — Hence, (TA.) ارتجن على القوم أمرهم † *The affair, or case, of the people, or party, became confused to them*. (S, K,*)

راجن *That keeps to the tents, or houses; domesticated, familiar, or tame*; (S, TA;) like راجن (S:) applied in this sense to a bird: (TA:) and in like manner راجنة applied to camels: (S, *TA:) and to a sheep or goat (شاة), and a she-camel, *that remains in [or at] the houses, or tents*. (TA.) — And شاة راجن *A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean*. (S.)

رجو

1. رَجُوهُ, aor. أَرْجُوهُ (S, Msb,) inf. n. رَجُوٌّ, (S, M, K,) or رَجُوٌّ (Msb,) and رَجَاءٌ (S, K, TA, &c., [in the CK erroneously written with the short ʔ, i. e., without the meddeh and ʔ,]) or the latter is a simple subst., (Msb,) and رَجَاوَةٌ (S, K) and رَجَاءَةٌ, or رَجَاءَةٌ, (accord. to different copies of the K,) or both, (CK,) and مَرْجَاءَةٌ (K;) and تَرْجِيئُهُ (S,) inf. n. تَرْجِيئَةٌ (K;) and تَرْجِيئُهُ (S, K,*) and ارتجِيئُهُ (S, Msb, K,*) *I hoped for him [or it; relating only to what is possible; syn. with أَمَلْتُهُ; see رَجَاءٌ, below]; all signify the same*: (S:) and رَجِيئُهُ, aor. أَرْجِيئُهُ, is a dial. var. of رَجَوْتُهُ (Msb:) and رَجِيئُهُ, aor. يَرْجِيئُهُ, like رَجِيئُهُ, is a dial. var. of رَجَاءُهُ, aor. يَرْجُوهُ, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتَكَ إِلَّا رَجَاوَةَ الْخَيْرِ [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lth, that the saying فَعَلْتُ رَجَاءً كَذَا [I did a thing hoping for such a thing] is a mistake, and that the correct word is only رَجَاءٌ; for رَجَاءٌ occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes رَجُوٌّ (S,) or رَجُوٌّ (Msb,) has the meaning of خَوْفٌ; (S, Msb;) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so رَجَاءٌ; (T, S;) but only when there is with it a negative particle: (Fr, T, TA:) you say, مَا رَجَوْتُكَ † *I feared not*

thee: but you do not say, رَجَوْتِكَ, meaning *I feared thee*: (TA:) the saying in the *Qur* [lxxi. 12], مَا تَكْمُرُ لَهٗ تَرْجُونَ لَهٗ وَقَارًا, means + [What aileth you] that ye will not fear the greatness, or majesty, of God? (§:) or the meaning is, that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Abou-Dhu-eyb, cited in art. خَلَفَ, conj. 3: (§:) and رَجَاهُ, also, signifies *he feared him, or it*; [but app. only when preceded by a negative particle, as in exs. cited in the TA:] (K, TA;) in which sense it is tropical. (TA.) Accord. to Lth, رَجُوْ is also syn. with مَبَالَاةٌ; and مَا أُرْجُوْ means مَا أَهَابِي [I do not care, mind, or heed]: but this is disapproved by Az. (TA.) = رَجِيْ He broke off, or ceased, [app. by reason of inability,] from speaking: (K:) or, accord. to Az, he became confounded, or perplexed, and unable to see his right course: or, as Fr says, he desired to speak, and was unable to do so: (TA:) and رَجِيْ عَلَيْهِ, like عَنِيْ, he became unable to speak. (K.)

2: see 1, first sentence.

4. أُرْجَتْ She (a camel, §, or a pregnant female [of any kind], TA) was, or became, near to bringing forth; (§, K, TA;) so that her bringing forth was hoped for: accord. to Er-Rághib, the proper signification is she made her owner to have hope in himself that her bringing forth was near: (TA:) and أُرْجَاتٌ means the same. (§.) — اِرْجَى الصَّيْدَ He failed of getting any game; (K;) [as though he made the game to have hope;] and اِرْجَاهُ signifies the same: (TA:) or so اِرْجَى [alone], and اِرْجَا [alone]. (K and TA in art. رَجَا.) = And اُرْجِيْتَهُ, (§, Mṣb,) inf. n. [رَجَاةٌ, (K,) I postponed it, put it off, deferred it, or delayed it; (§, Mṣb, K;*) namely, an affair [&c.]; (§;) as also اِرْجَاتُهُ. (§, Mṣb.) [See the latter verb: and see also an ex. in the *Qur* vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = اِرْجَى الْبُئْرَ He made a side (رَجَا) to the well. (§, K.)

5: see 1, first sentence. — [In the present day, رَجِيْ is often used as meaning *He besought, entreated, petitioned, or prayed.*]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجَا The side, (K,) in a general sense: (TA:) or the side of a well, (§, Mṣb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (§, Mṣb;*) and رَجَاٌ signifies the same: (K:) the side of a well from its top to its bottom; (TA;) and the two sides thereof: which last is also [or properly] the meaning of the dual; which is رَجَوَانٌ (§:) pl. اُرْجَاةٌ. (§, Mṣb, K.) Hence, in the *Qur* [lxix. 17], وَالْمَلَكُ عَلَى أَرْجَائِهَا, [The angels being at the sides thereof]. (§, TA.) They said, رُمِيَ بِهِ الرَّجَوَانُ, meaning + He was cast into places of destruction: (§:) or it is said of one who is held in mean estimation: (M, TA:)

استَرْجَا in the K is a mistake for اُسْتَرْجَا, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, لَا تُرْمَى بِهِ الرَّجَوَانُ, + [lit. The two sides of the well will not be cast at with him]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَاٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Mṣb a simple subst.,] Hope; syn. اَمَلٌ; (§ and M and K in art. امل); contr. of يَأْسٌ; (K;) an opinion requiring the happening of an event in which will be a cause of happiness; (Er-Rághib, TA;) expectation of deriving advantage from an event of which a cause has already occurred: (El-Harállee, TA:) or, as Ibn-El-Kemál says, properly, i. q. اَمَلٌ: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or hope, or eager desire, for a thing that may possibly happen; differing from تَمَنَّى, which relates to what is possible and to what is impossible. (MF, TA.) = See also رَجَاٌ.

رَجِيَةٌ [A thing hoped for]: you say, مَا لِي فِي رَجِيَةٍ There is nothing for me to hope for in such a one. (§.)

رَاجٍ [Hoping: — and Fearing]. (Mṣb.)

أُرْجِيَةٌ A thing postponed, put off, deferred, or delayed. (ISd, K.)

أُرْجَوَانٌ Redness: (Mṣb, K;) a certain red dye: (K:) or a certain dye, intensely red: (§:) accord. to A'Obeyd, (§), نَشَاسِجٌ; (§, K;) and he says that the بَهْرَمَانُ is inferior to it (دُونَهُ) [but this often has the contr. meaning]: it is said also that اِرْجَوَانٌ is an arabicized word, from the Pers. اَرْغَوَانٌ, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed اِرْجَوَانٌ. (§.) Also Red: (K:) and red garments or clothes. (IAṣr, K.) And one says أَحْمَرُ اِرْجَوَانٌ, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, أَحْمَرُ اِرْجَوَانِيٌّ; but this is wrong; (TA;) i. e. Intensely red. (K, TA.) And قَطِيْفَةٌ حَمْرَاءُ اِرْجَوَانٌ [A villous, or nappy, outer, or wrapping, garment, intensely red]: (§, M, A:) but IAth says that the most common practice is to prefix the word قَطِيْفَةٌ or ثَوْبٌ to اِرْجَوَانٌ so as to govern the latter in the gen. case; [saying ثَوْبُ اِرْجَوَانٍ or قَطِيْفَةُ اِرْجَوَانٍ]; and that the word [اِرْجَوَانٌ] is said by some to be Arabic, the ا and ن being augmentative. (TA.)

أُرْجَوَانِيٌّ: see the next preceding paragraph.

رَجِيٌّ Postponed, put off, deferred, or delayed; as also مُرْجَاٌ. Some read [in the *Qur* ix. 107] وَأَخْرَجُوا مَرْجُونَ لِأَمْرِ اللَّهِ. (§: see مَرْجَاٌ, in art. رَجَاٌ.)

مَرْجِيَةٌ and مُرْجِيٌّ and [مَرْجِيَةٌ and مُرْجِيٌّ] A female near to bringing forth. (K, TA.) = مُرْجِيٌّ also signifies A man who is one of the people [or sect] called the مُرْجِيَّةُ; (§;) or one of the مُرْجِيَّةُ, mentioned in art. رَجَاٌ; as also مُرْجِيٌّ; and so مُرْجِيٌّ; (K;) or this is [properly speaking] a rel. n. from مُرْجٌ; (§;) and مُرْجِيٌّ also; (K;) or rather this is another rel. n., like مُرْجِيٌّ. (IB and TA in art. رَجَاٌ, q. v.)

رَجُلٌ مُرْجِيٌّ: see what next precedes. You say رَجُلٌ مُرْجِيٌّ [A man of, or belonging to, the sect called the مُرْجِيَّةُ]. (§.)

ر ح ي

1. رَجِيْتَهُ: see 1 (first sentence) in art. رَجو.

ر ح

1. رَحٌ, [sec. pers. رَحِحَتْ,] aor. يَرْحُ, [inf. n., app., رَحَّحَ,] It (a solid hoof, &c.,) had the quality termed رَحَّحٌ meaning as expl. below. (TA.)

R. Q. 1. رَحَّحَ He (a man, TA) did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire; (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies he sought, by his speech, the expression of a meaning which he failed to attain.] — رَحَّحَ بِالْكَلَامِ He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly. (K, TA.) — رَحَّحَ عَنْ فُلَانٍ i. q. سَتَرَ دُونَهُ [He protected such a one by interposing, or by interposing something]. (K.)

R. Q. 2. تَرَحَّحَتْ She (a mare) straddled, in order to stale. (§, A, K.)

رَحَّةٌ [or رَحَّةٌ] A serpent being, or becoming, like a طَوْقٌ, or neck-ring, (مَتَطَوَّقَةٌ, K, [see 5 in art. طَوْقٌ]) when folding itself: (TA:) originally رَحِيَّةٌ; (K;) the ي being changed into ح. (TA.)

رَحْحٌ Width in a solid hoof: such is approved; (§, K;) being the contr. of that which is termed مُضَطَّرٌّ: but when it spreads out much, it is a fault: (§:) or a spreading therein: (A:) or a spreading thereof; and width of a human foot: (Lth, TA:) or a spreading of a solid hoof, with thinness: or width of a human foot, with thinness; and in a solid hoof, which is a fault: or excessive width in a solid hoof. (TA.)

رَحْرَحَانٌ and رَحْرَاحٌ and رَحْرَاحٌ A thing wide and spreading, (K, TA,) not deep, like a طَسْتٌ and any similar vessel; as also رَهْرَهُ and رَهْرَهُنَّ: (TA:) [or the third of these epithets signifies very wide &c.; as will be seen from what follows: and] the second signifies a thing wide and thin. (§.) You say إِنَّهُ رَحْرَاحٌ A wide and low vessel; as also رَهْرَهُ. (TA.) And قَدَحٌ رَحْرَاحٌ and رَحْرَاحِيَّةٌ A wide bowl. (A.) And قَصْعَةٌ رَحْرَاحٌ and رَحْرَاحِيَّةٌ A bowl spreading widely [and very widely]. (AA, TA.) And it is said in a trad., بَحْبُوحَةُ الْجَنَّةِ رَحْرَاحِيَّةٌ The middle of Paradise is [very] wide,

or ample: the † and ن are added to give intensiveness to the signification. (TA.) — [Hence,] عَيْشٌ رَحِيحٌ (A) and رَحِيحٌ (S, A) † An ample and easy state of life. (S, TA.)

رَحْرَحَانٌ : } see the next preceding paragraph, رَحْرَحَانِيَّةٌ : } throughout. رَحْرَاحٌ :

رَحْرَاحٌ Spreading, (Lth, TA,) or widely expanded; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed رَحْفٌ : (TA:) and wide; applied to anything: thus قَدَمٌ رَحَاءَةٌ a wide human foot: (Lth, TA:) and a human foot having the middle of the sole even with the fore part; (L, TA;) flat-soled; i. e. having, in the sole, no hollow part that does not touch the ground: (S:) and كَرْكُورَةٌ رَحَاءَةٌ a wide callous protuberance upon the breast of a camel: (TA:) and جَفْنَةٌ رَحَاءَةٌ a wide [bowl such as is termed] جَفْنَةٌ; like رَوْحَاءَةٌ; wide and not deep: (TA:) and جَفَانٌ رَحِيحٌ wide جَفَانٌ [pl. of جَفْنَةٌ]. (IAṣr, K.) Having a spreading hoof; (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K:) also, applied to a man, having a wide foot; (A;) or having, in the sole of his foot, no hollow part that does not touch the ground, (S, K,) as is the case in the feet of the Zinj; (S;) having the sole of the foot flat, so that all of it touches the ground: fem. رَحَاءَةٌ: you say اِمْرَأَةٌ رَحَاءَةٌ الْقَدَمَيْنِ: a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, Having one foot cleaving to another. (TA.)

رحب

1. رَحِبٌ, (Mṣb, K,) said of a place, (Mṣb,) or of a thing, (TA,) and رَحِبَتْ, said of a land, (أَرْضٌ, S,) or of a country, (بِلَادٌ, A, TA,) aor. ٢, inf. n. رَحِبٌ (S, A, * Mṣb, K) and رَحَابَةٌ; (S, K;) and رَحِبٌ, (Mṣb, K,) and رَحِبَتْ, (TA,) aor. ٢, (Mṣb, K,) inf. n. رَحِبٌ; (Mṣb, TA;) and رَحِبٌ, (Mṣb, K,) and رَحِبَتْ; (TA;) It was, or became, ample, spacious, wide, or roomy. (S, K, TA.) رَحِبَتْ الدَّارُ and رَحِبَتْ both signify the same, i. e. The house, or abode, was ample, &c.; or may the house, or abode, be ample, &c. (S, TA.) And they said, اُرْحَبْتِ عَلَيَّ وَطَلَّتْ, meaning May it (the country, البلاد,) be spacious to thee, and be moistened by gentle rain, or by dew: so accord. to Aboo-Is-hāk. (TA.) ضَاقَتْ عَلَيْهِمُ الْأَرْضُ means The earth became strait to them with [i. e. notwithstanding] its spaciousness. (Bḍ, Jel.) — رَحِبٌ, accord. to the original usage, is trans. by means of a particle; so that one says, رَحِبَ بِكَ الْبَيْتَانُ [The place was, or may the place be, spacious with thee]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, رَحِبَتْكَ الدَّارُ [The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee]. (Mṣb.) — [Hence the saying,] اُرْحَبْكُمْ الدُّخُولَ فِي طَاعَتِهِ † Was it proper, or

allowable, for you [to enter among his obeyers? i. e., to become obedient to him?]: (S, K, * TA:) referring to El-Kirmānee, (so in the S,) or Ibn-El-Kirmānee: (so in the TA:) mentioned by Kh, on the authority of Naṣr Ibn-Seiyār; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure فَعَلَ is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase رَحِبَتْكُمْ الدَّارُ [meaning The house, or abode, was, or may the house, or abode, be, spacious with, or to, you]; but it is thought that there is an ellipsis here, and that it is for رَحِبَتْ بِكُمْ الدَّارُ: and El-Jelāl Es-Suyooṭee mentions, on the authority of AAF, the saying رَحِبَ اللَّهُ جَوْفَهُ as meaning [i. e. May God make wide his belly]: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure فَعَلَ that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, قَوْلُهُ is originally قَوْلُهُ; but Sb says that this is not allowable, because it is trans.: (S:) Az says that رَحِبَتْكُمْ is not held to be allowable by the grammarians; and that Naṣr is not an [approved] evidence. (TA.)

2: see 4. — رَحِبَ بِهِ, (S, A, Mṣb, K,) inf. n. تَرَحَّبٌ (S, A, K) and تَرَحَّبَ, (Ḥar p. 579,) He said to him مَرَحَبًا; (S, Mṣb;) [he welcomed him with the greeting of مَرَحَبًا; or simply he welcomed him;] he invited him to ampleness, spaciousness, or roominess: (A, K:) and مَرَحَبٌ, also, signifies he said مَرَحَبًا; but the expression commonly known is بِهِ رَحِبٌ. (Ḥar pp. 422-3.) You say, لَقِيتُهُ بِالتَّرَحُّبِ [I met him with the greeting of مَرَحَبًا; or with welcoming]. (A.) See also مَرَحَبٌ.

4: see 1, in three places. — اُرْحَبْهُ He made it (a thing, S) ample, spacious, wide, or roomy; (S, K;) as also رَحِبَهُ. (CK. [The latter is not in the TA, nor in my MS. copy of the K.] El-Hajjāj said, when he slew Ibn-El-Kirreeyeh, اُرْحَبْ يَا غُلَامُ جِرْحَهُ [Make wide, O young man, his wound]. (S.) And one says, in chiding a horse or mare, اُرْحَبْ (S, K) and اُرْحَبِي, (S, A, K,) meaning Make room, and withdraw. (S, A, K.)

6. An instance of this verb occurs in the saying, هَذَا الْأَمْرُ إِنْ تَرَاخَبَتْ مَوَارِدُهُ فَقَدْ تَضَابَقَتْ مَصَادِرُهُ † [This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult]. (A, TA.)

Q. Q. 1. مَرَحَبٌ: see 2. رَحِبٌ (S, A, Mṣb, K) and رَحِبٌ (Mṣb, K) and رَحَابٌ (K) Ample, spacious, wide, or roomy; (S, A, K;) applied to a place, (Mṣb,) or a thing. (TA.) You say بَلَدٌ رَحِبٌ, and اَرْضٌ رَحِيحَةٌ, An ample, or a spacious, or wide, country, and land, (S,) and اَرْضٌ رَحِيحَةٌ also: and مَنَزِلٌ رَحِبٌ and رَحِبٌ an ample, or a spacious, or wide, place

of alighting or abode: and طَرِيقٌ رَحِبٌ a wide road. (TA.) And قَدْرٌ رَحَابٌ † An ample cooking-pot: (S:) and رَحَابٌ alone is [elliptically] used as meaning a cooking-pot. (Ḥam p. 721.) And اِمْرَأَةٌ رَحَابٌ A wide woman; (K;) meaning wide in respect of the فَرْجُ. (TK.) And رَجُلٌ رَحِيحٌ † A man ample, or wide, in the belly: and, as mentioned by Es-Suyooṭee, † a great eater; voracious; (TA;) and so رَحِيحٌ alone. (S, K, TA.) And رَجُلٌ رَحِبٌ الصَّدْرُ (TA) and رَحِيحٌ الصَّدْرُ and رَحِبٌ الصَّدْرُ (S, TA) A man ample, or dilated, in the breast, or bosom; [meaning † free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S, TA.) And رَحِبٌ الذَّرَاعُ † Liberal, munificent, or generous; as also رَحِبٌ البَاعُ; and so الذَّرَاعُ رَحِيحٌ البَاعِ. (A, TA.) And رَحِبٌ الذَّرَاعُ means also † Having ample, or extensive, power, or strength, in cases of difficulty: (TA in the present art. :) or † having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA in art. ذرع.) And رَحِبٌ الذَّرَاعُ كَذَا † Such a one has power, or ability, for that. (A.) — See also رَحِيحَةٌ.

رَحِبٌ an inf. n. of رَحِبٌ [q.v.]. (S, Mṣb, K.) [Used as a simple subst.,] Ampleness, spaciousness, wideness, or roominess. (S, A, Mgh, K.) You say, دَعَاهُ إِلَى الرَّحْبِ [He invited him to ampleness, &c.]. (A.) And hence the saying of Zeyd Ibn-Thābit to 'Omar, هَبْنَا بِالرَّحْبِ, meaning Advance to ampleness, &c. (Mgh.) See also مَرَحَبٌ, in two places. — [It is also used as an epithet:] see the next preceding paragraph.

رَحِبٌ: see the next following paragraph. رَحِيحَةٌ (S, A, Mgh, Mṣb, K) and رَحِيحَةٌ (A, Mgh, Mṣb, K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Mṣb,) The court, open area, or spacious vacant part or portion, (S, A, Mgh, Mṣb, K,) of a mosque, (S, A, Mgh, Mṣb,) and of a house, (A, TA,) or of a place; (K;) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) a desert tract, (Fr, Mgh, TA,) or a spacious vacant tract, (A,) or a spacious piece of ground, (Mṣb,) between, or among, the yards of the houses of a people: (Fr, Mgh, Mṣb, TA:) and sometimes thus is termed an enclosure, or a [kind of wide bench of stone or brick such as is called] دُكَّانٌ, that is made at the doors of some of the mosques in the towns and the rural districts, for prayer: hence the saying of Aboo-'Alee Ed-Dakḳāk, [in which it means an enclosure outside the door of a mosque,] “It is not fit that the حَائِضُ should enter the رحبة of the mosque of a people, whether the رحبة be contiguous or separate:” and hence, also, in a trad. of 'Alee, by the رحبة of El-Koofeh is meant a دُكَّانٌ in the midst of the mosque of El-Koofeh, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nabrawān:

(Mgh:) pl. رَحِبٌ (S, Mṣb, K) and رَحِبٌ (K) [or rather these are coll. gen. ns. of which رَحِبَةٌ and رَحِبَةٌ are the ns. un.] and [the pl. is] رَحَابٌ and رَحَابٌ (S, Mṣb, K) and رَحَابٌ (K). — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight, or abide, much, or often:* (AHn, K:) pl. as above, accord. to the K; but accord. to IAqr, رَحِبَةٌ signifies *an ample tract of land;* (TA;) and he says that its pl. is رَحِبٌ, like as قُرَى is pl. of قَرْيَةٌ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَةٌ having a pl. of the measure فَعْلٌ; but that IAqr is an authority worthy of reliance. (L, Mṣb.) And رَحِبَةُ الْوَادِي and رَحِبَتُهُ *The part of the valley in which its water flows into it from its two sides:* (K, TA:) pl. رَحَابٌ. (TA.) [Or the pl.] رَحَابٌ signifies *Plain, smooth, or soft, places, in which water collects and stagnates:* they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رَحَابٌ are not in sands; but they are in low and in elevated tracts of land. (L.) — *The place of aggregation and growth of the plant called ثَمَارٌ [i. e. panic grass].* (K, TA.) — *The place of grapes,* (K,) [where they are dried,] like the جَرِين for dates. (TA.)

رَحِبِي The broadest rib (S, K) in the breast: (K:) and the رَحِبَانِ are the two ribs next to the armpits, among the upper ribs: (K:) or the place to which each elbow returns [when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the armpit]: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رَحِبِي is the place where the heart beats, (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the part from the place where the neck is set on to the place where end the cartilages of the ribs, or the extremities of the ribs projecting over the belly: or the part between the two ribs of the base of the neck and the place to which the shoulder-blade returns [when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit]: and the رَحِبَانِ, also called the رَحِبَاوَانِ [perhaps a mistranscription for رَحِبَاوَانِ, as though the sing. were رَحِبَاءٌ], of the horse, are the upper parts of the كَشْحَانِ [or two flanks.] (TA.) — Also *A certain brand, or mark made with a hot iron, upon the side of a camel.* (S, K.)

رَحِبَاوَانِ [or perhaps رَحِبَاوَانِ]: see the next preceding paragraph.

رَحَابٌ: see رَحِبٌ, in three places.

رَحِبٌ; and its fem., with ة: see رَحِبٌ, in six places.

رَحَابُ الشُّجُورِ (S, K,) in some copies of the K, erroneously, الشُّجُورِ, (TA,) *Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth.* (S, K.)

نَجَابُ أَرْحَبِيَّاتٍ Certain excellent she-camels, so called in relation to أَرْحَبٌ, the name of a tribe of Hemdán, (S, Mṣb, K,) or of a certain stallion (Az, K, TA) whence they originated, (Az, TA,) or of a place (K, TA) of El-Yemen called after that tribe. (TA.)

مَرْحَبٌ [is an inf. n., like رَحِبٌ; or a n. of place]. You say مَرْحَبًا (T, S, Mṣb, TA) and مَرْحَبًا بِكَ (A, Mṣb) [and رَحِبًا بِكَ] meaning *Thou hast come to,* (T, S, TA,) or *found,* (T, A, TA,) *ampleness, spaciousness, or roominess;* (T, S, A, TA;) *not straitness:* (T, TA:) or *alight thou,* (Kh, Lth, TA,) or *abide thou,* (Kh, TA,) *in ampleness, &c.;* (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious, or a roomy, place:* (Mṣb:) [or *welcome to ampleness, &c.;* or *to an ample, a spacious, or a roomy, place:* or simply *welcome:*] and *Thou hast come to [or found, &c.,] ampleness, spaciousness, or roominess, and [such as thine own] kinsfolk;* therefore be cheerful, and be not sad: (S:) and *مَرْحَبًا وَسَهْلًا Thou hast found ampleness [and ease]:* (K:) or *سَهْلًا means thou hast alighted in a plain, smooth, not rugged, district:* (T, TA:) and *مَرْحَبًا اللَّهُ وَمَسْهَلًا* and *مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا* [May God grant ampleness to thee, and ease]: (K:) Sh says, thus I heard IAqr say: and the Arabs also say, *مَرْحَبًا بِكَ*, meaning *May it [the land or country] not be ample, or spacious, to thee:* مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as *رَعِيًا* and *رَعِيًا* and *رَعَاكَ اللَّهُ* and *سَقَاكَ اللَّهُ* and *عَقَرَا* and *جَدَعَا* and *جَدَعَا* and Fr says that the meaning [of مَرْحَبًا or مَرْحَبًا بِكَ] is *مَرْحَبًا بِكَ اللَّهُ* [May God invite thee to ampleness, &c.]; as though the last word were put in the place of تَرْحِيبًا. (TA.) — *أَبُو مَرْحَبٍ means +The shade:* so in the saying of a poet, (S,) namely, En-Nábigah El-Jaʿdee, (TA.)

وَكَيْفَ تُوَاصِلُ مَنْ أَصْبَحَتْ

خَلَالَتُهُ كَأَبِي مَرْحَبٍ

[And how wilt thou hold loving communion with him whose friendship has become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And مَرْحَبٌ is the name of *An idol that was in Hadramout.* (K.)

رحض

1. رَحَضَ, (S, A, Mṣb, K,) aor. َ , (A, Mṣb, K,) or ُ, (so in two copies of the S,) or both,

(L, TA,) inf. n. رَحَضٌ (S, Mṣb) and تَرَحَّضَ, [but this is an intensive form,] (TA,) *He washed* (S, A, Mṣb, K) a thing, (A, K,) or garment, (S, A, Mṣb,) and his hand; (S;) as also رَحَضَ, (IDrd, K,) which latter is of the dial. of El-Hijáz. (IDrd.) You say also, *هَذِهِ سَوْءَةٌ لَا يَرْحَضُهَا عَنْكَ شَيْءٌ* [This is a disgrace which nothing will wash from thee]. (A: [but the last word is not in the copy from which I quote.]) — رَحَضَ, (inf. n. as above, AZ, AAF,) † *He* (a person suffering from fever) *was, or became, affected with what is termed رَحَضًا* [q. v.]: (Lth, S, A, K:) or *he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease.* (AZ, AAF.)

4: see above, in two places.

8. ارْتَحَضَ † *He became disgraced, or put to shame.* (AA, O, K.)

رَحَضٌ A garment, or piece of cloth, washed until it has become worn out. (IAqr.) — *A small worn-out skin: a worn-out مزَادَةٌ [or leathern water-bag].* (Sgh, K.)

رَحَضًا † *Sweat; absolutely:* (TA:) or the *sweat of fever:* (Lth, A, TA:) or *sweat following fever:* (S, K:) or *fever with sweating:* (TA:) or *sweat that washes the skin by reason of its abundance:* (K:) often used to signify the *sweat of fever and of disease.* (TA.)

رَحَضًا † [The state of being affected with what is termed رَحَضًا;] a subst. from رَحَضَ, (K,) or from رَحَضًا. (IDrd.)

رَحِضٌ Washed; (S, A, Mṣb, K;) applied to a garment [&c.]; (S, A;) as also مَرْحُوضٌ (S, K) and مَرْحُوضٌ. (TA.)

رَحَاضَةٌ Washings. (Lh.)

مَرْحُوضٌ: see رَحِضٌ.

مَرْحُوضَةٌ A place [or tank] in which one washes his limbs, performing the ablution termed وُضُوءٌ: (A, TA:*) or a thing in which one performs that ablution, like the كَنْبِفٌ: (Lth, K:) and مَرْحَاضَةٌ a thing with which one performs that ablution, like the [kind of vessel called] تَوْرٌ. (IAqr.) — See also مَرْحَاضٌ.

مَرْحَاضٌ A piece of wood with which a garment, or piece of cloth, is beaten (S, A,* K) when it is washed. (S, A.*) — *A vessel of the kind called رَحَاضَةٌ, or of the kind called رَحَاضَةٌ, in which clothes are washed:* (A:) and مَرْحَاضَةٌ signifies a vessel of the kind called رَحَاضَةٌ; because clothes are washed in it. (Lh.) — *A place of washing:* (Mgh, Mṣb:) or a place in which one washes himself. (S, K.) — And hence, † *A privy:* (S,* A, Mgh, Mṣb, K:) pl. مَرْحَاضٌ (S, Mgh) and مَرْحَاضٌ. (TA.)

مَرْحُوضٌ: see رَحِضٌ. — Also part. n. of رَحَضَ [q. v.]. (AZ, AAF, S.)

مَرْحَاضَةٌ: see مَرْحُوضَةٌ.

رحق

رُحِقَ: see what follows, in two places.

رَحِيْق Wine: (A'Obeyd, K:) or the choicest of wine: (S, TA:) or the sweetest of wine: or the most excellent thereof: (K:) or the oldest and most excellent thereof: (M, TA:) or unadulterated wine: (Zj, TA:) or wine that is easy to swallow: (TA:) or pure wine: or clear wine: as also رَحَقَ (K:) in all of these senses the former word has been explained as used in the *Kur* lxxxiii. 25: (TA:) and the latter occurs as syn. with the former in chaste poetry. (IDrd.) — Also A sort of perfume. (K.) — And Honey. (O, TA.) — [And it is used as an epithet.] You say *مِسْكٌ رَحِيْقٌ* † Unadulterated musk. (TA.) And *حَسْبٌ رَحِيْقٌ* † Pure, or genuine, grounds of pretension to respect. (TA.)

رحل

رَحَلَ البَعِيرَ. رَحَلَ البَعِيرَ, aor. ʿ, (S, Mgh, Mṣb, K,) inf. n. رَحَلٌ, (S, Mṣb,) [He saddled the camel;] he bound, (S, Mgh, Mṣb,) or put, (M, K,) the رَحْلَ upon the camel; (S, Mgh, Mṣb, K;) as also رَحَلَهُ. (K.) And رَحَلَهُ رَحْلَهُ He bound upon him his apparatus. (TA.) — Also, aor. and inf. n. as above, He mounted the camel: (T, TA:) and رَحَلْتُ البَعِيرَ I rode the camel, either with a قَتَب [or saddle] or upon his bare back. (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِي [lit. I saddled for him myself;] meaning † I endured patiently his annoyance, or molestation. (S.) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ † [Such a one put upon, or did to, his companion that which he disliked, or hated]. (TA.) And [in like manner] رَحَلَهُ means رَكِبَهُ بِمَكْرُوهٍ † [He did to him an evil, or abominable, or odious, deed]. (K, TA.) And رَحَلَهُ بِسَيْفِهِ † He smote him with his sword. (K, TA.) — And رَحَلَ فُلَانٌ فُلَانًا † Such a one mounted upon the back of such a one; as also رَحَلَهُ عَلَى ظَهْرِهِ [and رَحَلَهُ alone; for] it is said in a trad., رَأَيْتُهُ مُرْتَحِلًا † [I saw him sitting upon his back]. (Sh, TA.) And [hence] رَحَلَ الأَمْرَ † He embarked in the affair. (TA.) And رَحَلَ فُلَانٌ أَمْرًا † [Such a one embarked, or has embarked, in an affair which he is unable to accomplish]. (TA.) And رَحَلَتْهُ الحمى † [The fever continued upon him]; a phrase similar to رَكِبَتْهُ الحمى and رَحَلَتْهُ and رَحَلَتْهُ. (A and TA in art. غبط.) — رَحَلَ (S, Mgh, Mṣb, K,) عَنِ المَكَانِ (TA,) or رَحَلَ (Mgh, Mṣb,) aor. ʿ, (K,) inf. n. رَحَلٌ, (TA,) or رَحِيلٌ, (Mṣb,) or this latter is a simple subst.; (S, K, TA;) and رَحَلَ, and رَحَلَ, (S, Mṣb, K,) عَنِ المَكَانِ (K,) or عَنِ القَوْمِ (Mṣb;) all signify the same; (S, Mṣb;) He

removed, (Mgh, K, TA,) went, went away, departed, went forth, or journeyed, (Mgh, TA,) from the place, (K, TA,) or from the country or the like, (Mgh, Mṣb,) or from the people. (Mṣb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. † ارتحل said of a camel, (K,) or ارتحل رَحْلَهُ, (TA,) signifies He journeyed, and went away: (K, TA:) [or he had his saddle put upon him:] and hence, † ارتحل القَوْمَ The people, or party, removed. (TA.) — رَحَلَ بِهِ: see 2.

2. تَرَحَّلْتُ, (S, Mgh, Mṣb, K,) inf. n. تَرَحِيلٌ; (K;) and أَرَحَلْتُهُ; (Mgh;) I made him to remove, to go, go away, go forth, or journey, (S, Mgh, Mṣb, K,*) from his place; and sent him [away]: (S:) and [in like manner] رَحَلَ بِهِ he made him to remove, go away, depart, or journey: (L in art. خذرف:) and الإِرْتِحَالُ [if not a mistranscription for الإِرْحَالُ] signifies the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place. (TA.) A poet says,

* لَا يَرَحُلُ الشَّيْبُ عَن دَارِ يَحُلُّ بِهَا *
* حَتَّى يَرَحَلَ عَنْهَا صَاحِبُ الدَّارِ *

[† Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], تَخْرُجُ نَارٌ مِّنْ عَدَنَ تَرَحُلُ النَّاسَ, i. e. [A fire shall issue from 'Adan] that shall remove with the people when they remove, and alight with them when they alight: so says Esh-Shaabee: or, Sh says, as some relate it, تَرَحُلُ النَّاسَ, i. e. that shall make the people to alight at the مَرَاجِلُ [or stations]: or, as some say, that shall make the people to remove, or depart. (TA.) — تَرَحِيلٌ also signifies The figuring, or embellishing, of garments or cloths [with the forms of رَحَال, or camels' saddles: see مَرَحَلٌ]. (TA.)

3. رَاحِلُهُ, (S, K,) inf. n. مَرَاحِلَةٌ, (TA,) He aided him to undertake, or perform, his رَحْلَةَ [or journey]. (S, K.)

4. ارْحَلَ He broke, or trained, a she-camel, so that she became such as is termed رَاحِلَةٌ, meaning fit to be saddled; (K;) like أَمْرٌ meaning "he (a breaker, or trainer,) rendered" her "a مَهْرِيَّةٌ:" (TA:) or he took a camel in an untractable state and rendered him such as is termed رَاحِلَةٌ. (AZ, TA.) — And ارْحَلُهُ He gave him a رَاحِلَةٌ, (S, Mgh, Mṣb, K,) that he might ride it. (TA.) — See also 2, in two places. — He (a camel) became strong in his back, [so as to be fit for the رَحْلَ (or saddle) or for journeying,] after weakness: (IDrd, K:) or he (a camel) became fat; as though there came [what resembled] a رَحْلَ upon his back, by reason of his fatness and his [large] hump: (Er-Rāghib, TA:) and ارْحَلْتُ الإِبِلَ The camels became fat after leanness, so as to be able to journey. (S, K.) — And He (a man, TA) had many [camels such as are termed]

رَوَاحِلَ [pl. of رَاحِلَةٌ]; (ISd, K;) like أَعْرَبَ meaning "he had horses such as are termed عَرَابٌ." (ISd, TA.)

5: trans. and intrans.: see 1, in two places.

6. تَرَاوَعُوا إِلَى الحَكْمِ They went, or journeyed, [together] to the حَكْم [or judge]. (O, TA.)

8: as a trans. v.; see 1, in seven places: — and see also 2: — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. سَأَلَهُ أَنْ يَرَحَلَ لَهُ. [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحْلَ (or saddle of the camel) for him: the former is the meaning accord. to the PŠ]. (S, O, K.) — اسْتَرَحَلَ النَّاسَ نَفْسَهُ means † He abased himself to men, or to the people, so that they annoyed, or molested, him: or, as some say, he asked men, or the people, to take off from him his weight, or burden. (TA.)

رَحْلٌ A saddle for a camel; (S, K;) as also رَاحِلٌ; (O, L, K;) for a he-camel and a she-camel; (TA;) the thing for the camel that is like the رَحْلَ for the horse or similar beast; (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rāghib, TA;) smaller than the قَتَب; (S, TA;) one of the vehicles of men, exclusively of women: (TA;) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rāghib: but see what follows:] or it signifies the camel's saddle together with his [girths called] رِبَضٌ and his [cloth called] حُلْسٌ [that is put beneath the saddle], and all its other appertanances: and is applied also to the pieces of wood of the رَحْلَ, without any apparatus: (AO, Sh, TA:) or it signifies anything, or everything, that a man prepares for removing, or journeying; such as a bag, or receptacle, for goods or utensils, or apparatus, and a camel's saddle, and a [cloth such as is called] حُلْسٌ [that is put beneath the saddle], and a رَسَن [or rope for leading his camel]: (Mṣb:) or it signifies as first explained above, and also the goods, or utensils, or apparatus, which a man takes with him [during a journey]: (S, K, TA:) [but accord. to the Mṣb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hāreere, in the "Durat el-Ghowwāq:" [but see two exs. voce حَذَافَةٌ:] the pl. is رُحُلٌ and رِحَالٌ; (S, Mgh, Mṣb, K;) the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, أَلْقَى رَحْلَهُ and حَطَّ رَحْلَهُ [He put down his camel's saddle]; meaning he stayed, or abode. (TA.) And مَحَطُّ الرِّحَالِ [This is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, يَا أَبْنَ مَلَقَى أَرْحَلَ الرُّكْبَانَ [O son of the place in which are thrown down the camels' saddles of the riders; as though the person thus addressed were there begotten]; (S, O, TA;) meaning

يَا أَبْنُ الْفَاجِرَةِ [O son of the adulteress or fornicatrix]: (TA in art. لقي:) or هو ابن ملقي ارحل الركبان [He is the son &c.]. (Mṣb.) — Er-Rághib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself]: and is sometimes used in the sense next following; i. e. — A part, of a place of alighting or abode, upon which one sits: (TA:) or a man's dwelling, or habitation; (S, K, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge; a man's place of resort; (Mgh, Mṣb;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land: and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mṣb:) pl. أَرْحُلُ (TA) and رَحَالٌ [as above]. (Mgh, TA.) One says, دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., إِذَا أَتَيْتَ النَّعَالَ فَصَلُّوا, (TA,) or فِي الرَّحَالِ, (Mgh, and so in the TA in art. نعل,) i. e. [When the نعال are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نعال meaning here the جِرَارُ; (IAth, TA in the present art. ;) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art. :) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, حَوَّتْ رَحْلِي الْبَارِحَةَ; by the word رَحْلُ, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning غَشِيَانَهَا فِي قَبْلِهَا مِنْ جِهَةِ ظَهْرِهَا. (TA.) — رَحْلُ الْمُصْحَفِ means The thing [or desk] upon which the مصحف [or copy of the Kur-án] is put, in shape [somewhat] like the saddle. (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] — [The pl.] رَحَالٌ also signifies [Carpets, or cloths, or the like, such as are called] طُنَافِسُ, of the fabric of El-Heereh. (S, K.)

رَحْلَةٌ Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and رَحْلَةٌ has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce حَضَارُ.) You say بَعِيرٌ ذُو رَحْلَةٍ

and رَحْلَةٌ, and مَرْحَلٌ, like مَنِبَرٌ, (K,) or مَرْحَلٌ, and رَحِيلٌ, so in the T, (TA,) A strong he-camel: (T, K:) and (so in the K [but properly "or"]) بَعِيرٌ ذُو رَحْلَةٍ (CK) or رَحْلَةٌ (K accord. to the TA) or both, and مَرْحَلٌ, with kesr to the م, (O,) and جَمَلٌ رَحِيلٌ, (AA, S, O, K, TA,) and نَاقَةٌ رَحِيلَةٌ (S, O) or رَحِيلٌ, (TA,) and ذَاتُ رَحْلَةٍ (S,) a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled: (TA:) and مَرْحَلَةٌ and رَحِيلٌ and نَاقَةٌ رَحِيلَةٌ accord. to the "Nawádir el-Aaráb," a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so مُسْتَرْحَلَةٌ. (K, TA. [See also رَاحِلَةٌ.]) — See also the next paragraph, in seven places.

رَحْلَةٌ The act of saddling of camels: (K, TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرَّحْلَةِ [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — Also A removal, departure, or journey; (AZ, S, Mṣb, K;) and so رَحْلَةٌ, (Lh, Mṣb, K,) and رَحِيلٌ: (S, K; [the last said in the Mṣb to be an inf. n.:]) you say دَنَتْ قَرَبْتُ رَحْلَتَنَا (S) or قَرَبْتُ رَحْلَتَنَا (Mṣb) [Our removal, &c., drew near, or has drawn near]: and إِنَّهُ لَنَوُ رَحْلَةٍ إِلَى الْمَلُوكِ and رَحْلَةٌ Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner رَحْلَةٌ is used in the Kur cvi. 2: (TA:) — or رَحْلَةٌ, with damm, (S, Mṣb, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Mṣb;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Mṣb, K:) and also, (K,) or رَحْلَةٌ, (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, مَكَّةُ رَحْلَتِي Mekkeh is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and أَنْتُمْ رَحْلَتِي Ye are they to whom I remove, or depart, or journey: (S, TA:) and أَنْتَ رَحْلَتُنَا Thou art the object to which we repair, or betake ourselves. (Mṣb.) And hence رَحْلَةٌ is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — See also the next preceding paragraph, in three places.

رَحَالٌ: see رَاحِلَةٌ: — and رَحَالٌ.

رَحِيلٌ A camel having the saddle (رَحْلُ [not رحالة as in Freytag's Lex.]) put upon him; as also مَرْحُولٌ. (K.) — See also رَحْلَةٌ, in four places. — As a simple subst., or, accord. to the Mṣb, an inf. n.: see رَحْلَةٌ.

رَاحِلَةٌ A سَرَجٌ [or horse's saddle]: (K:) or a سَرَجٌ of skins, (S, M, Mṣb, K,) in which is no wood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the رَحْلُ:

but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women; as is also the رَحْلُ: and some say that it is larger than the سَرَجُ, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA:) pl. رَحَائِلُ. (S.) When a man is hasty in doing evil to his companion, one says to him, اسْتَقْدَمْتُ رَحَاتِكَ [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art. :) it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قدم.) In the following saying of Imra-el-Keys, addressing his wife,

فَإِمَّا تَرِينِي فِي رَحَالَةِ جَابِرٍ *
عَلَى حَرْجٍ كَأَلْقَرٍ تَخْفِئُ أَكْفَانِي *

[And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called قَرٌ, my grave-clothes fluttering], he means, by the word رحالة, [merely] the حَرْجُ; there being in this case no رحالة in reality: it is like the saying, جَاءَ فُلَانٌ عَلَى نَاقَةِ الْحَدَّاءِ, meaning ["Such a one came upon] the sandal [or sandals]:" Jábir is the name of a certain carpenter. (S.) — Also A ewe. (Ibn-'Abbád, TA.) [Hence,] رَحَالَةُ رَحَالَةٍ is A call to the ewe, (Ibn-'Abbád, K,) on the occasion of milking. (Ibn-'Abbád, TA.) — And الرَّحَالَةُ is the name of A certain horse of 'Amir Ibn-El-Tufeyl; (K;) erroneously said by AO to be الحَمَالَةُ. (TA.)

رَاحِلَةٌ: see رَحْلَةٌ.

رَحَالٌ Skilled in the saddling of camels. (K.) — Also A man who removes, or journeys, or travels, much; and so رَحَالَةٌ, [or rather this signifies one who removes, or journeys, or travels, very much,] and رَحُولٌ: and رَحْلٌ [pl. of رَاحِلٌ, q. v.,] persons who remove, or journey, or travel, much. (TA.)

رَحَالَةٌ: see what next precedes.

رَاحِلٌ Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. رَحَالٌ. (TA.) For another meaning assigned to the pl., see رَحَالٌ.

رَاحِلَةٌ A she-camel that is fit to be saddled; (S, Mṣb, K;) thus some say; (Mṣb;) as also رَحُولٌ (S, K) and رَحْوَةٌ (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Mṣb:) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generosity, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the ة is added to give intensiveness to the signification; as in

دَاهِيَةٌ and بَاتِعَةٌ and عَلَامَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is *saddled*; and it is like *عَيْشَةٌ رَاضِيَةٌ* meaning *مَرْضِيَّةٌ*, and *دَافِقٌ مَاءٌ* meaning *مَدْفُوقٌ*: or, as others say, because she is *ذَاتُ رَحْلٍ* [one having a saddle]; and in like manner, *عَيْشَةٌ رَاضِيَةٌ* means

ذَاتُ رَضَى, and *دَافِقٌ مَاءٌ* means *ذُو دَقِيقٍ*: (TA:) the pl. is *رَوَاحِلٌ*. (S, Mṣb.) It is said in a trad., *تَجِدُونَ النَّاسَ بَعْدِي كَأَبْلِ مَائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ* [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a *راحلة*]: (Mgh, TA:) because the *راحلة*, among a herd of camels is conspicuous and known. (TA.) — *مَسَّتْ رَوَاحِلِي*, a phrase used by the poet Dukeyn, means † *I have become hoary and weak*: or, as some say, *I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the راحلة obeys her chider, and goes.* (TA.)

رَاحُولٌ: see *رَحَلٌ*, first sentence.

رَاحُولَاتٌ A camel's saddle, (*رَحَلٌ*, Az, K,) or camels' saddles, so in the O, (TA,) variegated, figured, or embellished. (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says,

* *عَلَيْهِنَّ رَاحُولَاتٌ كُلِّ قَطِيفَةٍ* *
[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth]. (TA.)

أَرْحَلٌ † A horse white in the back; (S, Mgh, K;) because it is the place of the *رَحْلٌ* [or rather of the *رَحَالَةٌ*]; (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghowth, the fem., *رَحْلَةٌ*, applied to a mare, has the former meaning only: (S:) but *شَاةٌ رَحْلَةٌ* means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K:*) so says Abu-l-Ghowth: (S:) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulder-blades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed *رَجْلَةٌ* [with *جيمر*]. (TA.)

تَرْحِيلٌ † A whiteness predominating over, or interrupted by, blackness, (*شُهْبَةٌ*), or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the *رَحْلٌ* [or camel's saddle]. (TA.)

تَرْحِيلَةٌ A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by *مَا يَرْحِلُكَ*. (TA.)

مَرَحِلٌ One who breaks, or trains, and renders fit to be saddled, a camel or camels. (TA.) — A man having many [camels such as are termed] *رَوَاحِلٌ* [pl. of *راحلة*]; like *مُعَرَّبٌ* meaning "having horses such as are termed *عَرَابٌ*." (A'Obeyd, S.)

Bk. I.

== A camel strong in the back, [so as to be fit for the *رَحْلٌ*], after weakness. (IDrd, TA.) And A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift: so in the "Nawádir el-Aṣráb." (TA.) See also *رُحْلَةٌ*, in two places.

مَرَحِلٌ: see *رُحْلَةٌ*, in two places.

مَرَحِلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places: (TA:) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Mṣb:) sing. of *مَرَاحِلٌ*; (S, Mṣb, K;) which is also a pl. of *مَرَحِلٌ* as an epithet applied to a *بُرْدٌ*. (TA.) One says, *بَيْنِي وَبَيْنَ كَذَا مَرَحِلَةٌ أَوْ مَرَحِلَتَانِ* [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.)

رَحَالٌ *إِبِلٌ مَرَحِلَةٌ* Camels having their *رَحَالٌ* [or saddles] upon them: and also camels whose *رَحَالٌ* have been put down from them: thus having two contr. meanings. (K.) — And *بُرْدٌ مَرَحِلٌ* A garment of the kind termed *بُرْدٌ* upon which are the figures of a *رَحْلٌ* [or camels' saddle], (K,) and the like thereof; as in the T: (TA:) the explanation that J has given of it, [or rather of *مَرِطٌ مَرَحِلٌ*], i. e. an *إِزَارٌ* [or a waist-wrapper] of [the cloth called] *خَزْرٌ*, upon which is an ornamented border, is not good: such is termed *مَرَجِلٌ*, with *جيمر*: (K:) the pl. is *مَرَحِلَاتٌ* and *مَرَاحِلٌ*; both occurring in traditions; (TA in the present art.;) and the latter of them said in the T to be *syn. with مَرَاحِلٌ*, which is pl. of *مَرَحِلٌ* [q. v.]. (TA in art. *رجل*.)

مَرَحُولٌ: see *رَحِيلٌ*.

مَرَحِلٌ signifies [The act of removing or departing; i. e.] the contr. of *مَحَلٌ* used in the sense of *مَحَلٌّ*. (TA.) — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — Also The place of the *رَحْلٌ* [which may here mean either the saddle or the saddling] of a camel. (TA.)

الْحَالُ الْمَرَحِلِيُّ: see art. *حل*.

مُسْتَرَحِلَةٌ, applied to a she-camel: see *رُحْلَةٌ*.

رحم

1. *رَحِمَةٌ*, (S, Mṣb, K, &c.) aor. *رَحِمَ*, (K,) inf. n. *مَرَحِمَةٌ* and *رَحِمٌ* [and *رَحِمَةٌ* and *رَحِمٌ*] and *مَرَحِمَةٌ*, (S, Mṣb, K,*) [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Mṣb, K: [see also *رَحِمَهُ* and *رَحِمَهُ*]) and he pardoned him, or forgave him: (K:) said of a man: (S, Mṣb, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning *He favoured him, or benefited him; or pardoned, or forgave, him*: see explanations

of *رَحِمَةٌ* below]: (Mṣb, K:) and *تَرْحِمُهُ عَلَيْهِ* signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does *تَرْحِمُهُ*, (occurring in the S and K in art. *رعى*, &c.) accord. to Ibn-Maṣrūf, for he says that *تَرْحِمُهُ* signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]: and also the being merciful or pitiful or compassionate or favourably inclined [to another]. (KL: but respecting this latter verb, see 2.) — *رَحِمْتُ*, and *رَحِمْتُ*, (S, K,) and *رَحِمْتُ*, (K,) inf. n. *رَحَامَةٌ*, (S, K,) which is of the first, (S, TA,) and *رَحِمْتُ*, (S, K,) which is of the second, (S, TA,) and *رَحِمْتُ*, (K,) which is of the third, (TA,) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof: (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting fall her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed *رُحَامٌ*. (TA.) — *رَحِمٌ*, aor. *رَحِمَ*, inf. n. *رَحِمٌ*, is also said of a water-skin, meaning *It was left, or neglected, by its owners, after its being seasoned with rob*, [for *غَيْتُهُ*, in the phrase *بعد غَيْتِهِ*, an evident mistranscription, I read, conjecturally, *تَمْتِينِهِ*, as the only word at all resembling *غَيْتِهِ*, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spoilt, or in a bad state, and did not retain the water: the epithet applied to it in this case is *رَحِمٌ*. (TA.) — And *رَحَامَةٌ* is also an inf. n. [of which the verb, if it have one, is app. *رَحِمٌ*], signifying The being connected by relationship. (TA.)

2. *تَرْحِمُهُ عَلَيْهِ*, inf. n. *تَرْحِيمٌ*; and *تَرْحِمُهُ*; but the former is the more chaste; *He said to him, May God have mercy on thee; &c.* (K.)

5. *تَرْحِمُهُ عَلَيْهِ* and *تَرْحِمُهُ*: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered *He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him*: (see 1:) or *he pitied him, or compassionated him, much*: (see what follows:) and the former, *he said to him, May God have mercy on thee; &c.*; (see 2;) or *he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him*: and also *he affected, or constrained himself to have or to show, pity, or compassion.*] Though *تَرْحِمْتُ عَلَيْهِ* is mentioned by J, and not *رَحِمَهُ عَلَيْهِ*, some say that the former is incorrect: and it is said that *تَرْحِمُهُ* implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because *تَفَعَّلَ* is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of *تَوَحَّدَ* and *تَكَبَّرَ*, denoting intensiveness and muchness. (TA.)

6. *رحمهم بعضهم بعضاً تراحموا* [They had mercy, or pity, or compassion, one on another; &c.]. (S, TA.)

10. *استرحمه* He asked, or demanded, of him the *الرَّحْمَةُ* [i. e. mercy, or pity, or compassion; &c.]. (TA.)

رَحِمَهُ: see its syn. *رَحِمَهُ*, in two places.

رَحِمَهُ: see its syn. *رَحْمَةٌ*. — [Hence,] *أُمُّ الرَّحِمِ* one of the names of *Mekkeh*; (S, K, *) as also *أُمُّ الرَّحِيمِ*; (K, *) meaning the source of the *الرَّحْمَةُ* [or mercy, &c.]. (TA.) [See also *رَحِمَهُ*.]

رَحِمَهُ: see its syn. *رَحِمَهُ*, in two places.

رَحِمَهُ The coming forth of the womb, in consequence of a disease. (IAar, TA.) [See also *رَحِمَتْ* and *رَحِمَهُ*, of each of which it is an inf. n.]

رَحِمَهُ The womb, i. e. the place of origin, (Mgh, Mṣb, K,) and the receptacle, (Mgh, K,) of the young, (Mgh, Mṣb, K,) in the belly; (Mgh;) as also *رَحِمَهُ*, (Mṣb, K,) a contraction of the former,

and *رَحِمَهُ*, which is of the dial. of Benoo-Kiláb: (Mṣb:) in this sense, (Mṣb,) which is the primary signification, (Mgh,) [i. e.] as meaning the *رَحِم* of the female, (S,) it is fem.; (S, Mṣb;) or, as some say, masc.; (Mṣb;) but IB cites a verse in which *رَحِمَهُ* is fem.: (TA:) pl. *أَرْحَامُهُ*. (MA.)

— Hence, (Mgh, Mṣb,) as also *رَحِمَهُ* (S, Mṣb, K) and *رَحِمَهُ*, (Mṣb,) † *Relationship*; i. e. nearness of kin; syn. *قَرَابَةٌ*: (S, Mgh, Mṣb, K:) [by some restricted to relationship by the female side; as will be shown below:] and connexion by birth: (Mgh, Mṣb:) or relationship connecting with a father or an ancestor: or near relationship: so in the T: (TA:) or a connexion, or tie, of relationship: (A, TA:) or the ties of relationship: (M, K, TA:) accord. to the K, *الرَّحِم* signifies *الرَّحِيمَةُ* or *أَصْلُهَا* and *أَسْبَابُهَا*: but in the M it is said, *الرَّحِمُ أَسْبَابُ الْقَرَابَةِ وَأَصْلُهَا الرَّحِمُ الَّتِي هِيَ مِنْبَتُ الْوَالِدِ*; in which *أَصْلُهَا* forms no part of the explanation of *الرَّحِم*, as the author of the K asserts it to do: (TA:) as meaning relationship, *رَحِم* is in most instances masc.: (Mṣb:) pl. as above. (K.) It is said in a holy tradition (*حَدِيثٌ قُدْسِيٌّ*) [i. e. an inspired or a revealed tradition] that God said, when He created *الرَّحِم* [meaning “relationship,” &c.], *أَنَا الرَّحِيمُ وَأَنْتَ الرَّحِيمُ شَقَقْتُ* *أَسْمَكَ مِنْ أَسْمِي فَمَنْ وَصَلَكَ وَصَلْتَهُ وَمَنْ قَطَعَكَ قَطَعْتَهُ* + [I am the *الرحيم* and thou art *الرحيم*: I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him]. (TA.)

[*رَحِمَهُ* means + He made close his tie, or ties, of relationship, by kind behaviour to his kindred: and *قَطَعَ رَحِمَهُ*, He severed his tie, or ties, of relationship, by unkind behaviour to his kindred: see art. *وصل*: and see also *رَحِمَهُ*, in the first paragraph of art. *هل*; and a verse

there cited.] — *ذُو الرَّحِمِ* means † [The possessor of relationship, &c.; i. e.] the contr. of *الْأَجْنَبِيُّ*: (Mgh, Mṣb:) the pl. *أَرْحَامُهُ*, [or, as in the Kṣur viii. last verse, and xxxiii. 6, *أُولُو الْأَرْحَامِ*,] in the classical language, means any relations: and in law, any relations that have no portion [of the inheritances termed *فَرَائِضُ*] and are not [such heirs as are designated by the appellation] *عَصَبَةٌ* [q. v.]; (KT, TA in art. *ذُو*;) [i. e.,] with respect to the *فَرَائِضُ*, it means the relations by the women's side. (IAth, TA in the present art.) *ذُو رَحِمٍ* and [some say] *مَحْرَمٌ* [and *ذُو رَحِمٍ مَحْرَمٌ* also (see art. *حرم*)] mean † A relation whom it is unlawful to marry, [whether male or female, the latter being included with the former, but the female, when particularly meant, is termed *ذَاتُ* *رَحِمٍ* and *رَحِمٌ مَحْرَمٌ* &c.,] such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt [and the male relations of such degrees]: and most of the learned, of the Companions and of the generation following these, and Aboo-Haneefeh and his companions, and Ahmad [Ibn-Hambal], hold that when one possesses a person that is termed *ذُو رَحِمٍ مَحْرَمٌ*, this person becomes emancipated, whether male or female; but Esh-Sháfi'ee and others of the Imáms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) — [*حَاسَةٌ رَحِيمٌ* means † A feeling of relationship or consanguinity, or sympathy of blood; and in like manner, elliptically, *رَحِمٌ* alone. You say, *أَطَّتْ أَطَّتْ* and *أَطَّتْ* *لَهُ مَنِي حَاسَةٌ رَحِيمٌ*; expl. in art. *حس*: and *أَطَّتْ* *لَهُ رَحِيمِي*; and *أَطَّتْ* *بِكَ الرَّحِيمِ*; expl. in art. *اط*. — *رَحِمَهُ* is also often used for *فَرْجٌ* or *حَيَاءٌ*, meaning † The vulva: see, for exs., *شَفَرٌ*, and 1 in art. *ظأر*, and 8 in art. *حوص*.] — As an epithet, with *ة*, applied to a she-camel: see *رَحِيمَةٌ*. — And as an epithet without *ة*, applied to a water-skin: see 1, last sentence but one.

رَحِمَهُ: see the next paragraph. — It is also pl. of *رَحِيمَةٌ*. (TA.)

رَحِيمَةٌ (S, Mṣb, K) and *رَحِيمَةٌ* (Sb, K) and *رَحِيمَةٌ* (S, Mṣb, K) and *رَحِيمَةٌ* (S, K,) thus in a verse of Zuheyr, (S, TA,) and thus in the Kṣur xviii. 80 accord. to the reading of Aboo-Amr Ibn-El-'Alà, (TA,) and *مَرَحِيمَةٌ* (S, Mṣb, K,) of which last *مَرَحِيمٌ* is pl., (TA,) [all inf. ns.; when used as simple subst. signifying Mercy, pity, or compassion; i. e.] tenderness (S, Mṣb, K, and Bḍ on the *بِسْمَلَةِ*) of heart; (Bḍ ibid. ;) and inclination to favour, (S, Mṣb, K,) or inclination requiring the exercise of favour and beneficence: (Bḍ ubi suprà:) and pardon, or forgiveness: (K:) accord. to Er-Rághib, *رَحِيمَةٌ* signifies tenderness requiring the exercise of beneficence towards the object thereof: and it is used sometimes as meaning tenderness divested of any other attribute: and sometimes as meaning beneficence divested of tenderness; as when it is used as an attribute

of the Creator: when used as an attribute of men, it means tenderness, and inclination to favour [without necessarily implying beneficence]: accord. to El-Káshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the *رَحْمَةٌ* that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kṣur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imám Aboo-Is-hák Ahmad Ibn-Mohammad-Ibn-Ibráheem Eth-Thaalebee, it is God's desire to do good to the deserving thereof; so that it is an essential attribute: or the abstaining from punishing him who deserves punishment, and doing good to him who does not deserve [this]; so that it is an attribute of operation. (TA.) The saying in the Kṣur [xxi. 75] *وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا* † [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) — *وَاللَّهُ* — *بَخَتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ*, in the Kṣur [ii. 99 and iii. 67], means † [And God distinguishes] with his gift of prophecy [whom He will], or his prophetic office or commission. (K, * TA.) — *رَحْمَةٌ* also means † Sustenance, or the means of subsistence: this is said to be its meaning as used in the Kṣur xli. 50. (TA.) — And † Rain: (TA:) so in the Kṣur vii. 55. (Bḍ, Jel.) — And † Plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life: so in the Kṣur x. 22 and xxx. 35. (TA.)

رَحْمَةٌ: see the next preceding paragraph.

رَحِمِي [The saying *رَحِمَكَ اللَّهُ* May God have mercy on thee; &c.;] a subst. from *رَحِمَهُ عَلَيْهِ* [like *أَبَقَى عَلَيْهِ* from *بَقِيَ*]. (K.)

رَحِيمَةٌ: see *رَحِيمَةٌ*.

الرَّحِيمِ [thus generally written when it has the article *ال* prefixed to it, but in other cases *الرَّحِيمَانِ*, imperfectly decl.,] and *الرَّحِيمِ* are names [or epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as *غَضَبَانٌ* and *عَطَشَانٌ* &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered *The Compassionate*: † the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered *the Merciful*: but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from *رَحِمَهُ*; like *الغضبان* from *غَضِبَ*, and *العليم* from *عَلِمَ*; and *الرَّحِيمَةُ*, in the proper language, is “tenderness of heart,” and “inclination requiring the exercise of favour and beneficence;” but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in

signification than the latter; the former including in its objects the believer and the unbeliever, and the latter having for its peculiar object the believer: (Bd on the *بِسْمَلَةَ*;) accord. to J, (TA,) they are two names [or epithets] derived from *الرَّحْمَةَ*, and are like *نَدِيمٌ* and *نَدَمَانٌ*, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (S, TA:) or the repetition is because the former is Hebrew, [originally *רַחֵם*], and the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Musey-limeh the Liar was called *رَحْمَانُ الْيَمَامَةِ* (S, TA;) and it is said to mean *the Possessor of the utmost degree of الرحمة*; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas the latter is *syn. with الرَّاحِمُ*: (S, TA:) or [rather] *رَاحِمٌ* is the act. part. n. [signifying *having mercy, &c.*], and *رَحِيمٌ* has an intensive signification [i. e. *having much mercy, &c.*]: (Msb:) the latter is applied also to a man; and so is *رَحُومٌ*, in the same sense, and likewise to a woman: (TA:) the pl. of *رَحِيمٌ* is *رَحِمَاءٌ*; (Msb, TA;) occurring in the trad., *إِنَّمَا يُرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحِمَاءُ*, as related by different persons; [i. e. *God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful*]; in the accus. case as the objective complement of *يُرْحَمُ*, and in the nom. case as the enunciative of *مَا* in the sense of *الَّذِي*. (Msb.)

رَحِيمٌ is from *رَحْمَةٌ*, [with which it is syn.] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, *رَهْبُوتٌ خَيْرٌ لَكَ مِنْ رَحْمُوتٌ* [Fear is better for thee than pity, or compassion], meaning *thy being feared is better than thy being pitied, or compassionated*: (S, K: but in the former, without *لَكَ*;) or, accord. to Mbr, *رَهْبُوتِي خَيْرٌ مِنْ رَحْمُوتِي*. (Meyd. [See art. رهب.]

رَحْمُوتِي: see what next precedes.

رَحَامٌ: see I, last sentence but two.

رَحُومٌ (Lh, S, K) and *رَحِمَاءٌ* (K,) applied to a she-camel, (Lh, S, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see *رَحْمَتٌ*)] *Having a complaint of her womb* (Lh, S, M, K) after bringing forth, (Lh, S, K,) and *dying in consequence thereof*; (K;) and *رَحْمَةٌ*, applied to a she-camel, signifies the same: the pl. of *رَحُومٌ* is *رَحُومٌ*, with two dammehs. (TA.) — For the first, see also *الرَّحْمَنُ*, near the end of the paragraph.

رَحِيمٌ: see *الرَّحْمَنُ*, in seven places. — Sometimes it is *syn. with مَرْحُومٌ* [i. e. *Treated, or regarded, with mercy or pity or compassion*; &c.: see I, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628,)

* فَأَمَّا إِذَا عَصَتْ بِكَ الْحَرْبُ عَصَةً

* فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمٌ

(S, and Ham,) i. e. [*But at all events, when war becomes [once] severe to thee, and thine enemy has almost overcome thee, [verily thou art regarded with favour,] treated with mercy, and defended, by us.* (Ham.)

رَاحِمٌ: see *الرَّحْمَنُ*, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, *Having the womb swollen.* (Lh, K.)

أَرْحَمٌ [*More, and most, merciful, &c.*]. God is *أَرْحَمُ الرَّاحِمِينَ* [*The Most Merciful of those that have mercy*]. (TA.)

مَرْحَمَةٌ: see *رَحْمَةٌ*.

مَرَحَمٌ [*Treated, or regarded, with much mercy or pity or compassion; &c.*]: it is with teshdeed to denote intensiveness of the signification. (S, TA.) — [See also 2, of which it is the pass. part. n.]

مَرْحُومٌ: see *رَحِيمٌ*. — *الرَّحُومَةُ* is a name of *El-Medeeneh*. (K.) — [And *الرَّحُومُ*, which may be rendered *The object of God's mercy*, is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely *the deceased*.]

رحى and رحو

1. *تَرَحُّو* (S, K,) aor. *رَحَّتِ الرَّحْيَةُ* [and app. *تَرَحَّى* also (see *رَحْمَةٌ*)]; and *تَرَحَّتْ* (S, K;) *The serpent turned round about*, (S, K, TA,) and *twisted, or wound, or coiled, itself*; ISd adds, *كَالرَّحْيِ* [i. e. *like the mill, or mill-stone*]; for which reason it is said to be *إِخْدَى* *بَنَاتِ طَبَقٍ*. (TA.) = *الرَّحَى* or *رَحُوتُ الرَّحَا* (S, K,) inf. n. *رَحُو*; (TA;) and *رَحَيْتَهَا* (S, K,) inf. n. *رَحَى*; (TA;) *I turned round the رحا or رحى* [i. e. *the mill, or mill-stone*]: (S, K:) or *I made it*: (K:) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) = *رَحَاهُ* *He magnified him, or honoured him.* (IAqr, TA.)

5: see above, first sentence.

رَحَى (S, Msb, K, &c.) and *رَحَا* (Msb, * K,) the former of which is the more approved, (TA,) and some say *رَحَاً* (S,) *A mill*; *syn. طاحون*: (Msb:) [and] *a mill-stone*; i. e. *the great round stone with which one grinds*: (TA:) of the fem. gender: (Zj, S, Msb, K:) dual of the first *رَحِيَانِ* (S, Msb, K,) and of the second *رَحَوَانِ* (Msb, * K,) and of the third, *رَحَائِنِ*: (S:) the pl. (of pauc., S) of *رَحَى* (Msb) [and of *رَحَا*] is *أَرْحٌ* and (of mult., S) *أَرْحَاءٌ* (S, Msb, K,) which latter is the pl. that is preferred accord. to IAMB, (Msb,) and *رَحَى* and *رَحِي* (Msb, K, TA,) with damm and with kesr (Msb, TA) to the ر, (Msb,) [for the last of which *رَحِي* is substituted in the CK,] and *أَرْحِي* (K, TA,) with damm, and with kesr to the ح, and teshdeed to the ي, (TA,) [in

the CK *أَرْحِي*,] and *أَرْحِيَّةٌ* (Msb, K,) which is extr., (K,) said by AHát to be wrong, and by IAMB to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of *رَحَاً* [and therefore regular]: (S:) the dim. is *رَحْمِيَّةٌ*. (Zj, Msb.) *رَحَى* [or *اليدِ رَحَا*] signifies *The hand-mill.* (MA.) — [Hence, *A molar tooth, or grinder*: i. q. *ضُرْسٌ*; (S, Msb, K;) pl. *أَرْحَاءٌ*, i. q. *أَضْرَاسٌ*: (S:) [or rather] the *أَرْحَاءُ*, also called the *طَوَاحِنُ*, are the *twelve teeth, three on each side [above and below], next after the ضَوَاحِكُ* [or *bicuspidis*]. (Zj, in his "Khalk el-Insán.") — [And app. *A roller with which land is rolled to crush the clods*; as being likened to a mill-stone: see I in art. *خَتْمٌ*, near the end of the paragraph.] — *Stones*: and *a great rock, or mass of stone.* (TA.) — *A round piece of ground, rising above what surrounds it*, (S, K,) *about as large in extent as a mile*: (K:) pl. *أَرْحَاءٌ*: (K, TA:) or this latter, i. e. the pl., signifies *pieces of rugged ground, less than mountains, round, and rising above what surrounds them*: (M, TA:) or *رَحَا* *مِنَ الْأَرْضِ* means *a round and rugged place [or piece of ground] among sands*: (Sh, TA:) or *a large and rugged [elevation such as is termed] قَارَةٌ* or *أَكْمَةٌ*, *round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs, or leguminous plants, nor trees.* (ISh, TA.) — *A round cloud*; [as being likened to a mill-stone;] (A in art. *رَجَعٌ*;) or so *رَحَى* *سَحَابٍ*. (S.) — The *كِرْكِرَةُ* [or *callous protuberance upon the breast*] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. *أَرْحَاءٌ*: (K:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) — The *فَرْسَنُ* of the camel and of the elephant: pl. *أَرْحَاءٌ*. (M, K.) — *A دائرة* [app. meaning *a circling border*] *around the nail.* (TA.) — The *breast, or chest*: pl., as in the other senses following, *أَرْحَاءٌ*. (K.) — *Spinage, or spinach*; (M, K;) because of the roundness of its leaves. (TA.) — *A collective body of the members of a household.* (ISd, K, TA.) — *An independent tribe*: (K, TA:) *أَرْحَاءٌ* (which is its pl., K, TA) signifies *independent tribes, that are in no need of others.* (S, TA.) — *A large number of camels, crowding, or pressing, together*; (S, K, TA;) also called *طَحَانَةٌ*: (S, TA:) or *رَحَا* *مِنَ الْإِبِلِ* means *the collective herd of the camels*: and in like manner, *رَحَا* *الْقَوْمِ* *the collective body of the people, or party.* (ISk, TA.) — *رَحَى* *القَوْمِ* signifies [also] *The chief of the people, or party.* (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattáb was called *رَحَى* *الحَرْبِ*, as though meaning *The chief of war*; because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for *رَحَى* *القَوْمِ*, or *رَحَى* *العَرَبِ*.] — *رَحَى* *الحَرْبِ* signifies *The most vehement part [or the thickest] of the fight*; *syn. حَوْمَتُهَا*: (S, Msb:) in the K it is said that *رَحَى* signifies *حَوْمَةُ* *الحَرْبِ*, and *مُعْظَمُهُ*; as also *الْمَرْحَى*: but it seems that there is an omission;

for الحرب is [generally] fem., and in the M it is said that رَحَى الْمَوْتِ signifies مَعْظَمُهُ [app. meaning the main stress, or the thickest, of death in battle]. (TA.) In a saying relating to 'Alee's having made an end of الْجَمَلِ مَرَحَى, this expression is expl. by A'Obeyd as meaning *The place around which revolved the thickest of the fight* (المَوْضِعُ الَّذِي دَارَتْ عَلَيْهِ رَحَى الْحَرْبِ) [in the Battle of the Camel]. (TA.) And دَارَتْ عَلَيْهِ الْمَوْتِ [which may be rendered † *The main stress of death beset him round about*] means death befell him. (Mṣb, TA.)

رَحِيَّةٌ [or رَحِيَّةٌ رَحِيَّةٌ meaning *A serpent folding, or coiling, itself, so as to resemble a neck-ring*]: see رَحَاةٌ, in art. رَح.

رَحَاةٌ: see رَحَى, first sentence.

رَحِيَّةٌ dim. of رَحَى, q. v. (Zj, Mṣb.)

رَحَاةٌ *A shallow, or a wide, [bowl such as is termed] قَصْعَةٌ*. (TA. [It is there mentioned in art. رحو, but belongs to art. رَح, q. v.]

مَرَحَى *A place of a mill or mill-stone.* (MA.) — See also رَحَى (near the end of the paragraph), in two places. — [Accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning † *A place where any one stands firmly.*]

مَرَجٌ *A maker of mills or mill-stones.* (K, TA.) — And *Moisture in the ground to the extent of a palm.* (AḤn, TA.)

رَح

1. رَحَّ, aor. رَحَّ, inf. n. رَحَّ, said of dough, *It had in it much water [so that it was soft: see also 8].* (TA.) — رَحَّه, (JK, T, K,) aor. رَحَّه, (JK,) inf. n. as above, (TK,) *He broke it, or crushed it, (JK, T,) and so made it soft: (T:) or he trod upon it, (T, K,) and so made it soft.* (T.) — Also *He mixed* (JK, S, K) what is termed نَبِيذٌ, (JK,) or wine, or beverage: (S, K:) and likewise food with condiment. (JK.)

4. رَحَّه *He put much water into it [so as to make it soft]; namely, dough.* (TA.) — [The inf. n.] رَحَّه also signifies *The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; or the acting egregiously, or immoderately; or the like; (syn. مَبَالِغَةٌ;) in a thing.* (K.)

8. ارْتَحَّ, (IAḥr, TA,) inf. n. ارْتَحَّ, (IAḥr, K, TA,) for which, in some copies of the K, is put اسْتَرَحَّ, but the former is the right reading, (TA,) said of dough, (IAḥr, TA,) *It was, or became, soft, or flaccid.* (IAḥr, K, TA.) — And † *It (one's opinion) was, or became, unsound, faulty, or confused; syn. اضْطَرَبَ.* (K, TA.)

رَحَّ [Lax, or flaccid: (Golius, on the authority of Meyd:) or soft]: see its fem., رَحَاةٌ, voce رَحَاةٌ.

رَحَّ *A certain soft, flaccid, or fragile, plant; (AḤn, S, K;) as also رَحَاةٌ, with fet-ḥ, (men-*

tioned by ISd,) or رَحَاةٌ. (So in the JK.) — Also *A certain great bird, that carries off the كَرْكَدَنَ [or rhinoceros].* (K. [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.] — And hence, as being likened thereto, (TA,) *One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower:] pl. رَحَاةٌ, (K,) or رَحَاةٌ, (JK, A,) or both.* (TA.)

رَحَاةٌ [app., in its primary acceptation, *Softness* of a substance, such as earth &c.: and hence,] *softness, delicateness, or easiness, of life.* (JK, TA.) — It is also used as an epithet. (TA.) You say *أَرْضٌ رَحَاةٌ* *Soft land, of which the soil is good; as also رَحَاةٌ* pl. رَحَاةٌ: (JK:) or *wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and رَحَاةٌ, (K, TA,) with teshdeed and medd, (TA,) [in the CK رَحَاةٌ, without teshdeed,] signifies the like: (IAḥr, K:) or this last (رَحَاةٌ), *wide land: (K:) or tumid land or earth, that breaks in pieces beneath the tread: and its pl. is رَحَاةٌ.* (JK, K.) And *رَحَاةٌ التُّرَى* *What is soft of soil, or of moist earth.* (TA.) And *عَيْشٌ رَحَاةٌ* *A life, or state of life, that is ample, unstrained, or easy, (S, K, TA,) and soft.* (TA.) — See also رَحَّ.*

رَحَّ: see رَحَّ.

رَحَّ: see رَحَّ.

رَحَّ: see رَحَّ.

رَحَّ and رَحَّ, applied to mud, or clay, (JK, K,) and to dough, (JK,) *Thin, and soft: (JK, K, TA:) and رَحَّ soft, or moist, mud or clay.* (KL.)

رَحَّ: see the next preceding paragraph.

رَحَّ, applied to a man, and to a camel, *Lax, or not firm, in make, by reason of fatness.* (JK.)

رَحَّ سَكَرَانٌ مَرْتَحٌ *Intoxicated, full of drink; (K;) as also مَلْتَحٌ.* (TA.)

رَحَّ, applied to a man, and to a camel, *Flaccid, or flabby, by reason of old age or of emaciation.* (JK.)

رخص

1. رَخَّصَ, aor. رَخَّصَ, inf. n. رَخَّصَ, *It (a thing, Mṣb, or a price, S, A) was, or became, cheap, low-priced, or low.* (S, A, Mṣb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ḥam p. 47) thinks it to be from رَخَّصَةٌ applied to a woman, as meaning "soft, or tender." Some say رَخَّصَ also; but this is not of established authority. (MF.) — رَخَّصَ, aor. رَخَّصَ, (M, A, Mṣb, K,) inf. n.

رَخَّصَةٌ (S, M, A, Mṣb, K) and رَخَّصَةٌ (S, M, Mṣb, K) and رَخَّصَانٌ, (Lth, TA,) *It (a thing, K, or the body, S, Mṣb, or flesh, A) was, or became, soft, or tender; (S, M, A, Mṣb, K, TA;) and soft to the feel: (Mṣb:) and in like manner رَخَّصَتْ* said of a girl: (A:) or, said of a woman, inf. n. رَخَّصَانٌ, *she was, or became, soft, or tender, and delicate, or thin, in her external skin: and said of a woman's fingers, they were, or became, soft, or tender: but when said of a plant, inf. n. رَخَّصَتْ, it was, or became, soft, flaccid, or easily or quickly broken: (Lth:) [and said of a twig, or rod, it was, or became, fresh, or succulent, and soft, or tender: see رَخَّصَ.]*

2. رَخَّصَ لَهُ فِي كَذَا, inf. n. تَرَخَّصَ, *He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing.* (S, A, *K.) You say, رَخَّصَ الشَّرْعُ لَنَا فِي كَذَا, inf. n. as above, *The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us; as also رَخَّصَ* inf. n. ارْخَصَ. (Mṣb.) And رَخَّصْتُ فَلَانًا فِي كَذَا وَكَذَا, [or, more commonly, لِلْفُلَانِ,] *I gave license, or permission, to such a one to do such and such things after my forbidding him to do them.* (TA.)

4. ارْخَصَهُ *He (God, S, A, Mṣb, or a man, JK) made it (a thing, Mṣb, or a price, S, A) cheap, low-priced, or low.* (JK, S, A, Mṣb, K.) رَخَّصَهُ, in this sense, is not known. (Mṣb.) — Also *He found it to be cheap, low-priced, or low.* (K.) — Also, (K,) or رَخَّصَهُ, (S, A,) *He bought it cheap, or at a low price.* (S, A, K.) — See also 2.

5. تَرَخَّصَ *He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA;) he did not go to the utmost length; (S, Mṣb, K;) [he relaxed, or remitted;] in (فِي) such a thing; (S;) in affairs; (A;) or in the affair. (Mṣb.) You say also, تَرَخَّصَ فِي حَقِّهِ* *He took what was easily attainable, of his right, or due, and did not go to the utmost length.* (A.)

8. ارْتَخَصَهُ: see 4. — Also, (S, Sgh, K,) or رَخَّصَهُ, (A,) *He reckoned it cheap, or low-priced: (S, A, Sgh, K:) and the latter, he saw it, or judged it, to be so.* (Lth, K.)

10. اسْتَرَخَصَهُ: see 8, in two places.

رَخَّصَ applied to a thing, (A, K,) or to the body, (S, Mṣb,) and to flesh, and to a plant, (A,) *Soft, or tender; (S, M, A, Mṣb, K;) and soft to the feel: (Mṣb:) and رَخَّصَ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem.*

of each with رَحَاةٌ: (M, TA:) رَخَّصَةٌ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying *not rigid or tough: (K:) or, applied to a woman, it signifies soft, or tender, and delicate, or thin, in her external skin: and applied to a woman's fingers, soft, or tender: but رَخَّصَ applied to a plant, soft, flaccid, or easily or quickly broken: (Lth, TA:) and applied to a twig, or rod, fresh, or succulent, and soft, or tender: (Mṣb:) the pl.*

of رخص is رخص: (Msb:) and that of رخصه is رخصه, which is irreg. [as such, but reg. as pl. of رخصه]; (K, TA;) occurring in poetry. (TA.) You say, هو رخص الجسد He is soft, or tender, in body. (S.) And امرأة رخصه البدن A woman soft, or tender, in body. (IDrd, TA.)

رخص [see 1, of which it is the inf. n., in the first of the senses explained above. — Also The act of making cheap;] a subst. from رخصه in the first of the senses here assigned thereto. (Msb.)

رخصه (S, A, Msb, K) and رخصه (A, Msb, K) Indulgence, license or facilitation; (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رخص (A, Msb) and رخصات and رخصات and رخصات. (Msb.) You say, لك في هذا رخصه [Thou hast, or shalt have, in, or with respect to, this, indulgence, license, or facilitation]. (A.) — † Indulgence granted, or conceded, by God to his servant, in a matter which He alleviates to him. (A, K.) — † An ordinance of indulgence; such as the shortening of prayer in travelling, and the like: pl. رخص, of which we have an ex. in the following trad.: [† God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed]. (A.) — † A portion, or share, of water: (A:) or a time, or turn, in drinking. (K.)

رخص A cheap, or low-priced, thing; (Msb;) a low price. (S, A.) — † A quick death. (Lth, A, K.) — See also رخص, in two places. — † Soft, without strength or sturdiness, and without endurance: or stupid, dull, wanting in intelligence; syn. بليد. (TA.)

رخل

رخل A ewe-lamb; (S, K;) as also رخله and رخل: (K:) the male is called رخل: (S:) pl. [of pauc.] أرخل (K) and [of mult.] رخل and رخل, (S, K,) which last is of an extr. form, (TA,) and رخلان and رخله and رخله. (K.)

رخل: } see the preceding paragraph.
رخله: }

مترخل A possessor and rearer of ewe-lambs. (S.)

رخم

1. رخم (S, Msb, K,) aor. رخم, (K,) inf. n. رخمه; (S, Msb;) and رخم, aor. رخم; (K;) It (the voice, S, TA, and speech, K, TA) was, or became, soft, or gentle, and easy: (S, K, TA:) [or it (the voice) was, or became, soft, or gentle, plaintive, and melodious: (see رخم:)] it (a thing, and the speech,) was, or became, easy: (Msb:) رخمه in speech is a good quality in women. (TA.) One says also of a girl, رخم, (K, TA,) inf. n. as above, (TA,) meaning She was, or became, easy [and soft or gentle] in speech: (K, TA:)

and in like manner, of a [young gazelle such as is termed] رخم [meaning in voice, or cry]: and رخم, said of a she-gazelle, means she uttered a [soft or gentle] cry. (TA.) — رخم بيضا and رخم على بيضا: see 4. — [Hence, perhaps,] رخم ولدها, aor. رخم and رخم, † She (a woman) played with her child: (K:) [or,] accord. to the “Nawadir el-Aarab,” رخم صبيها and رخم عليه, [app. رخم and رخم in both cases,] said of a woman, mean رخم † [She treats, or regards, her boy with mercy, pity, or compassion; &c.]: (TA:) and رخم الشيء means رخمه † [I treated, or regarded, the thing with mercy, &c.]: (K, TA:) AZ says that رخم, aor. رخم, inf. n. رخمه, and رخمه, aor. رخم, inf. n. رخمه, are syn.: (S:) and he says that رخم [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رخم, aor. رخم, inf. n. رخمه, as meaning † He was, or became, inclined to favour him, or affectionate to him. (TA.) — رخم, said of a skin for water or milk, It was, or became, stinking. (TA.)

2. رخمه (Msb,) inf. n. رخم, (S, Msb, TA,) He made it soft, or gentle: (S, TA:) or he made it easy: namely, [the voice, (see 1,) or] speech. (Msb.) — Hence, (Msb, K,*) or from الرخم signifying, as some say, The cutting off [a thing], or cutting [it] at its extremity, or curtailing [it], (S,) the رخم of the name, (S, Msb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [abbreviating by the] eliding of the end thereof, for the alleviation of the utterance; (Msb;) the curtailing a name of its last letter, or more; (S, TA;) as when, to one whose name is حارث or مالك, you say يا حارث or يا مالك: but accord. to Z, in the A, it is from the رخم of the hen; because this is only on the occasion of the cutting short (قطع) [of the laying] of the eggs: (TA:) [in like manner also] the رخم of the diminutive is the [abbreviating thereof by the] cutting off of [one or more of] the augmentative letters [and sometimes of radical letters]; as when, in forming the diminutive of أسود [and that of إبراهيم], one says سويد [and برية]. (Har p. 334.) — رخم الدجاجة, inf. n. as above, He made the hen to cleave to, or keep to, [or brood upon,] her eggs [for the purpose of hatching them]. (M, K.) — رخم also signifies He constructed, or cased, a building, or a floor &c., with رخم: but this is perhaps post-classical.]

4. ارخميت على بيضا; (S, K;) or ارخميت alone; (JK;) and رخميت بيضا and رخميت على بيضا, (K,) aor. رخم, (TA,) inf. n. رخم and رخم and رخمه; (K;) She (a domestic hen, JK, S, K, and an ostrich, JK, TA) brooded upon her eggs, to hatch them. (JK, S, K.)

8. ارخميت فصيلاً † She (a camel) loved, affected, or inclined to, and kept to, or clave to, her young one. (TA.)

رخم † Favour, or affection; or mercy, pity, or

compassion: and love: and gentleness; (K, TA;) as also رخمه [which appears to be the more common, and which is mentioned above as an inf. n.]: (S, K, TA:) the latter is nearly the same as رخمه. (S.) One says, وقعت عليه رخمته † His love, and his gentleness, fell, or lighted, upon him. (S.) And ألقى عليه رخمته and رخمه, (K, TA,) i. e. † [He made to fall, or light, upon him, or bestowed upon him,] his love, and his gentleness: this is said of God. (TA.) And ألقى عليه رخمها and رخمها i. e. † [She made to fall, or light, upon him, or bestowed upon him,] her favour, or affection, or her mercy, pity, or compassion. (TA.) And ألقى عليه رخمته أمه † [upon whom] the love and familiarity of his mother [have been made to fall or light, or have been bestowed], is an explanation given by As of the pass. part. n. مرخوم. (S, TA.) [But accord. to Z, these significations are from رخمه as signifying a bird of a certain species described in what follows: for] it is said in the A that ألقى عليه رخمته means † He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him: because the رخمه is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) — A certain [species of] bird, well known; [the vultur percnopterus; being for the most part white, called by some the white carrion-vulture of Egypt and the neighbouring countries; and also called Pharaoh's hen; in Hebr. דור: (see Bochart, Hieroz., 297-322:)] n. un. رخمه: (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قصبه is of قصب: (Msb:) the pl. [properly so termed] of رخمه is رخم [like as بدن is of بدنة, or perhaps of رخم, like as أسد is of أسد] (JK, TA) and also رخم [which is anomalous]: (JK:) the رخمه is a party-coloured bird, white and black, (S, TA,) resembling the نسر (JK, S, TA) in form; and also called أنوق: (S, TA:) [it is said to be] a bird that eats human dung, a foul bird, not of such as are pursued as game, wherefore no expiation is incumbent on him who kills it when he is in the state of احرام, for it is not eaten: it is [said to be] thus called because it is too weak to take prey: (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the female: (see أنوق:)] the male is called يرخم and يرخوم (JK, K) and ترخوم. (K, K.) — Also Thick milk. (IAer, K.) — The رخمه [as written in the JK, but in the TA without any syll. signs,] of the horse is like the ربله [app. as meaning The inner part of the thigh] of a human being: (JK, TA:) one says, قوس ناتق الرخمه [A horse having the رخمه protuberant]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رخم is the coll. gen. n.: and hence, perhaps,] ورهأ الرخم, applied by the poet 'Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning Soft [in the رخم, and app. protuberant therein, and by reason

thereof, and of the largeness of her udder, *wad-ling*,] as though she were mad, or possessed. (TA.)

رُخْمَرٌ a pl. of رُخْمَةٌ q. v. [n. un. of رُخْمَرٌ; like رُخْمَرٌ, but anomalous]. (JK.)

رُخْمَرٌ *Lumps of biestings.* (IAḡr, K.)

رُخْمَةٌ, with ḍamm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with ḍamm,"] or رُخْمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) *A whiteness in the head of a ewe or she-goat:* (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour.* (TA.)

رُخْمَةٌ: see رُخْمَرٌ, in nine places: — and see also رُخْمَةٌ.

رُخْمَانٌ i. q. رُخْمَانٌ. (TA.)

رُخَامٌ [commonly applied to *Marble*: and sometimes to *alabaster*: the latter application is the more agreeable with the following explanation:] *a certain white, soft stone:* (JK, Ṣ, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخَامٌ: (TA:) *a well-known kind of stone:* (Mṣb:) n. un. with ḍ [meaning *a piece, or slab, &c., thereof*]. (Mgh, Mṣb.) [See also مَرْمَرٌ.]

رُخِيمٌ, applied to speech, (Ṣ, Mṣb, K,) &c., (Mṣb,) *Soft, or gentle, and easy:* (Ṣ, *K:) or [simply] *easy:* (Mṣb:) and, applied to the voice, *soft, or gentle, plaintive, and melodious.* (TA.)

— Also, applied to a girl, (K,) and so رُخِيمَةٌ, (Aḡ, JK, K,) *Easy [and soft or gentle] in speech:* (Aḡ, K:) and in like manner, رُخِيمَةٌ الصَّوْتِ *مرخومة الصوت* [a girl soft, or gentle, &c., in voice]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] رُخِيمٌ. (TA.) — *Gentle, gracious, or courteous, to his associates.* (TA.)

رُخَامَةٌ n. un. of رُخَامٌ [q. v.]. (Mgh, Mṣb.) — Also *A certain plant.* (Aḡn, K.)

رُخَامِيٌّ *A certain plant,* (Aḡn, K,) *different from the خَضْرَاءُ [app. خَضْرَاءُ, with which some probably identify it], having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands:* (Aḡn, TA:) or, as some say, (TA,) *a kind of tree like the ضَالٌ [q. v.].* (Ṣ, TA.) [See also رُخَامَةٌ, in art. رُوح.] — Also [or رُخَامِيٌّ] *A soft, or gentle, wind.* (K.)

رُخِيمٌ: see مَرْمَرٌ. — إِنَّهُ لَرُخِيمٌ لَهُ *Verily he is inclined to favour him; or is affectionate to him.* (Lḡ, TA.)

رُخِيمَةٌ, applied to a horse, and the fem. رُخِيمَاءُ applied to a ewe or she-goat, *Whose head is white, the rest being black:* (Ṣ, K:) the latter like رُخِيمَةٌ: one should not say مَرْمَرَةٌ: (Ṣ:) or the former, a horse whose face is white: (Mgh:) and

the latter, a ewe, or she-goat, *having a whiteness on her head.* (JK.)

تُرْخِمُ مَا أُذْرِي أَيُّ تُرْخِمُ هُوَ (JK, Ṣ, K) and تُرْخِمُ (JK, K, TA, but not in the CK) and تُرْخِمُ (Ṣ, K) and تُرْخِمُ (K, TA, but not in the CK) and, accord. to the M, تُرْخِمُ, (TA,) and تُرْخِمَةٌ, (accord. to the JK,) or تُرْخِمَةٌ, and تُرْخِمَةٌ, (K,) *I know not who of mankind he is.* (JK, Ṣ, K.)

مُرْخِمٌ (JK, Ṣ, K) and مُرْخِمَةٌ (Ṣ, TA) and مُرْخِمَةٌ (K) *A domestic hen, (JK, Ṣ, K,) and an ostrich, (JK,) Brooding upon eggs, for the purpose of hatching.* (JK, Ṣ, K.)

يُرْخِمُ: see رُخْمَرٌ, in the latter part of the paragraph.

تُرْخِمَةٌ [or تُرْخِمَةٌ and تُرْخِمَةٌ] i. q. تُرْخِمُ and تُرْخِمُ [&c.]. (JK.)

تُرْخِمُ: see رُخْمَرٌ, in the latter part of the paragraph.

مُرْخِمُ: see رُخْمَرٌ, in the former half of the paragraph. — مَرْمَرَةٌ الصَّوْتِ: see رُخِيمٌ.

يُرْخِمُ: see رُخْمَرٌ, in the latter part of the paragraph.

رخو

1. رَخُو, aor. يَرُخُو; and رَخِي, aor. يَرُخِي; (Ṣ, M, Mṣb, K;) inf. n. رَخَاوَةٌ (M, Mṣb, K) and رَخَاةٌ (M, K, but in several copies of the latter رَخَاةٌ), or this is a simple subst., (Mṣb,) and رَخْوَةٌ, with kesr, (M, K,) which is extr., (M,) and some add رَخْوَةٌ and رَخْوَةٌ; (MF, TA;) *It (a thing, Ṣ) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. رَخَاوَةٌ, (Ṣ, K, TA,) i. e. هَسَا; (TA;) or لَانَ; (Mṣb;) and رَخِيٌّ signifies the same.* (Ṣ, *K.) — And رَخُو, and رَخِي, (Mṣb, K,) and رَخَاةٌ like دَعَا [of which the aor. is يَدْعُو], and رَخَاةٌ like رَعَى [of which the aor. is يَرَعَى; in the CK, erroneously, like رَعَى]; (K, TA;) the aor. [of the first and third] being يَرُخُو and [that of the second and fourth being] يَرُخِي; (TA;) said of life (عَيْشٌ), † *It was, or became, ample, unstrained, or plentiful, in its means, or circumstances:* (Mṣb, K:*) or said of a man, inf. n. رَخَاءٌ, † *he was, or became, in an ample, an unstrained, or a plentiful, state of life.* (TK.)

2. تَرُخِمَةُ الشَّيْءِ بِالشَّيْءِ *The mixing of the thing with the thing.* (TA.) [The verb is رَخِي, *He mixed;* like رَخ, which is mentioned in this sense in the present art. in the JK, app. for رَخِي.]

3. رَاخَاهُ: see 4, in three places. — Also, inf. n. مُرَاخَاةٌ, i. q. بَاعَدَهُ [He was, or became, distant, remote, &c., from him: or he made, or caused, him, or it, to be, or become, distant, remote, &c.]. (K.) — And رَاخَتْ *She (a woman, TA) was, or became, near to bringing forth.* (K, TA.)

4. رَاخَاهُ *He made it, or rendered it, soft, yield-*

ing, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. جَعَلَهُ رَخْوًا; as also رَاخَاهُ. (K.)

You say, ارْخِي الرِّبَاطَ [He relaxed, or slackened, the tie, or bond]; (M, TA;) and رَاخَاهُ, inf. n. مُرَاخَاةٌ. (JK, TA.) And رَاخَ لَهُ مِنْ خَنَاقِهِ [lit. Relax thou, or slacken thou, his cord with which he is being strangled]; meaning † *make thou his circumstances ample and easy to him; ease him; relieve him; or grant him a delay.* (TA. [See a similar phrase in art. رَبُو, conj. 2.]) And أَرَخَ لَهُ قَيْدَهُ *Make thou his shackle, or shackles, wide, or ample, not strait, to him.* (TA.) And أَرَخَ لَهُ الْحَبْلَ [lit. Relax thou, or slacken thou, to him the rope]; meaning † *give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whither he pleases.* (TA.) And ارْخَى لِلْفَرَسِ *He lengthened the horse's*

rope. (K.) And ارْخَى لَهُ الطَّوْلَ [lit. He relaxed, or slackened, his tether]; meaning † *he left him to his own affair.* (A, TA.) And ارْخَى عِمَامَتَهُ [lit. He slackened, or loosened, his turban]; meaning † *he became, or felt, in a state of security or safety, tranquil, or at ease;* (K, TA;) because the turbans are not slackened, or loosened, (لا تُرْخِي) in difficulty, or hardship. (TA.) And ارْخَى السُّتْرَ وَغَيْرَهُ (Ṣ, Mṣb, K) *He let loose, let down, or lowered, the veil, or curtain, &c.* (Ṣ, K.) And ارْخَى ثِيَابَهُ عَلَى رِجْلَيْهِ [He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art. رَسَل.)

[And ارْخَى دُمُوعًا † *He shed tears.*] And ارْخَاهُ خُطْبَةً † *His state, or condition, made him to enjoy an easy, ample, or unstrained, life, or a life of ease and plenty.* (T, TA.) — ارْخَتْ, said of a she-camel, [app. for صَلَاها, i. e. She relaxed the part on either side of her tail, virtually] means صَلَاها رُخِيًا (Ṣ, K, TA,) i. e. [the part on either side of her tail became relaxed; or] her صَلَوَانٌ [or parts on the right and left of her tail] gaped, [or receded from each other,] on the occasion of bringing forth. (T, TA.) — ارْخَاءٌ also signifies *A sort of running:* (Ṣ:) or *vehement running:* (K:) or *running exceeding what is termed تَقْرِبٌ:* (JK, K: [see 2 in art. قَرَب:])

or running (حُضْرٌ) that is not ardent, or not impetuous: (A, TA:) or *gentleness in running:* (Ḥam p. 158:) accord. to Az, الإِرْخَاءُ الأَعْلَى means *The most vehement [running termed] حُضْرٌ; and ارْخَى فِي الإِرْخَاءِ الأَدْنَى is less than that: and ارْخَى فِي عَدْوِهِ, said of a horse, signifies أَحْضَرَ [app. as meaning He rose in his running]; and is from رَخَاةٌ as an epithet applied to wind. (TA.) — You say also, ارْخَى دَابَّتَهُ, meaning He made his beast to go the pace, or in the manner, termed ارْخَاءٌ, explained above: (Lḡ, K:) [or,] accord. to A'Obeyd, الإِرْخَاءُ signifies the leaving a horse to follow his own eager desire in running, without fatiguing him. (Ṣ.)*

6. تَرَاخَى *He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or*

languid, therein. (Az, TA.) And [in like manner] *استرخى* [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. فنش and بنش, &c.) And *تراخى* *He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein.* (TA.) — *He drew back, held back, or hung back,* (JK, K, TA.) *تراخى* *from me,* (TA,) or *تراخى* *from the thing.* (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تراخى السماء* *The rain delayed; or was tardy, late, or backward.* (S, K.) [And *تراخى الوقت* *The time was, or became, late: and it became protracted. And تراخى عنه* *It was, or became, after, or later than, it: see مترأخ,* below.] And *تراخى الأمر* *The affair, or case, was, or became, protracted; the time thereof became extended.* (Mṣb.) And *تراخى في الأمر* *In the affair, or case, is ample time or scope [for action &c.]; syn. فسحة;* (Mṣb, TA;) and *extension, or protractedness:* (TA:) or *remoteness; referring to the case of the resurrection, i. e. the time thereof.* (Mgh in art. تتج.)

10. *استرخى:* see 1, first sentence. *استرخى* *استرخى* *صلاًها*, said of a she-camel: see 4, in the latter half of the paragraph. *استرخى الستر* [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Mṣb.) — *استرخى في رأيه بعدد*: see 6. *استرخى في الأمر قوة* [He was, or became, weak in his opinion after being strong]. (IAṣr, TA in art. خرج.) — *استرخت حاله* (JK, T, TA,) and *استرخى به الأمر* (JK,) or *استرخت به حاله* (T, TA,) † *The affair, or case, and his state, or condition, became good with him after straitness; (JK;) or he became in a good state, or condition, (T, TA,) in ample, unstraitened, or plentiful, circumstances,* (TA in explanation of the first of these phrases,) *after straitness.* (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA.)

* فاقبل واسترخى به الخطب بعدما *
* أساف وتولا سعينا لم يؤبل *
meaning † [And he acquired camels, or numerous camels, and] *his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]:* (S, TA:) or the phrase *استرخى به الخطب* means *أرخاه خطبه* [explained above: see 4]. (T, TA.)

رخو and *رخو* (Lth, S, M, Mṣb, K) and *رخو*; (M, Mṣb, K;) but accord. to Aṣ and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Mṣb;) the second, accord. to Aṣ and Fr (TA) and Az, (Mṣb,) being post-classical; (Mṣb, TA;) and the third is of the dial. of the Kilábees; (Mṣb;) applied to a thing (S, K) of any kind, (K.) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;*

syn. هشي; (S, K;) or *لين سهل*; (Mṣb;) [and *مسترخ* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. *رخوة* and *رخوة* and *رخوة* (K) [and *مسترخية*]. You say *حجر رخو* or *رخو* or *رخو* *A stone that is soft, yielding, &c.* (Mṣb.) — And *فرس رخو* *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace.* (S.) And *فرس رخو العنان* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *رخو* is used in a verse of Aboo-Dhu-eyb instead of *فهي رخوة* because meaning *شيء* *رخو*. (S.) — *الحروف الرخوة* [which may be rendered *The lax letters*] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase *لم يرونا* [for which some say *لم يرونا*]: Sgh says [correctly] that they are the letters exclusive of those termed *السديدة* and of those in the phrase *لم يرونا*: as is said in the M, they are thirteen; namely, *ف, ذ, ظ, ص, ش, س, ز, د, ر, ح, ث*, and *ه*; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) without *و* and *ي*, which are generally included in an intermediate class between the *السديدة* and the *رخوة*, namely, in the class consisting of the letters in the phrase *لم يرونا* or *لم يرونا*:] the letter termed *رخو* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *المس* and *الرش*. (TA.)

رخوة: see what next follows.
استرخا [i. e. *استرخا*] (M, K:) i. q. *استرخا* [i. e. *Softness, yieldingness, flaccidity, &c.*: see 1, first sentence]; as also *رخوة*: you say, *فيه رخوة* and *رخوة* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

رخا [said by some to be an inf. n. of 1] *Ampleness, or freedom from straitness, of the means, or circumstances, of life;* (JK, S, Mṣb, K;) [and so *رخا البال*]; as also *رخوة*. (JK.) *رخا النفس* † [An easy, or unstraitened, state of mind]. (S in art. بول.)

رخا A soft, or gentle, wind: (S, K:) or a soft, or gentle, and quick, wind: (JK:) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bḍ, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bḍ.)

رخى (Mṣb, K) and *راخى* (K,) applied to life (عيش, Mṣb, K), † *Ample, unstraitened, or plentiful, in its means, or circumstances:* (Mṣb, K:) or both applied to a man, † *in an ample, an unstraitened, or a plentiful, state of life.* (TK.) You say, *إنه لفي عيش رخي* † [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And *هو رخي البال* (JK, S, Mṣb, TA) and *البال رخي* (JK) † *He is in an ample, or unstraitened, (S,) or an easy, or a pleasant,*

and a plentiful, state, or condition. (JK, S, Mṣb, TA.) * [See also other explanations in art. بول.] And *إن ذلك الأمر ليذهب مني في بال رخي* [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

راخى and *البال راخى*: see the next preceding paragraph.

أرخى [as meaning *Morc relaxing or slackening or loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression *أشد أرخا*: it is like *ما أشد حاجته ما أحوجه* meaning *حاجته*. (El-Hareree's "Durrat el-Ghowwág," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أرخية A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered. (S, K.)

مرخا, applied to a beast, (دابة, K,) or a horse or mare, (فرس, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed أرخا*: (K: [see 4, in the latter part of the paragraph:]) or *that runs much in that manner:* (S:) pl. *مراخي*. (S, TA.)

جاء زيد مترأخ [part. n. of 6, q. v.]. — You say *جاء زيد مترأخا* [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. *جاء بعد عمرو*. (Mṣb in art. بعد.)

مسترخ; fem. *مسترخية*: see *رخو*, first sentence.

رد

1. *ردة* (S, M, Mṣb, K, &c.) aor. *رد*, (S, M, L,) inf. n. *رد* (S, M, Mṣb, K, &c.) and *مرد* (S, M, L, K) and *مردود* (S, L, K,) this last an inf. n. like *مغقول* and *محلوف* (S, L,) and *ردة* (S) [there said to be an inf. n., like *رد*, of *ردة*, aor. *رد*,] and *رددي* (S, L, K,) [but in the S and L merely said to be syn. with *رد*,] an intensive form, (Mgh, TA,) and *ترداد*, which is [also] an intensive or a frequentative inf. n. of *ردة*, (Sb, M, L,) and likewise an inf. n. of *ردده*; (Sb, S, M, L;) and *ارتده*; (M, L;) *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it;* syn. *رجعه*, (S, M, L, Mṣb,) and *صرفه*, (S, M, L, K,) and *دفعه*; (Mṣb in art. دفع, &c.;) *[from his, or its, course].* (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], *يوم لا مرد له* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أمر الله لا مرد له* *The command of God, there is no repelling, or averting it.* (L.) And *رد* [There is no repelling, or averting, the command of God.] (A.) And

رَدَّهُ عَنِ الْأَمْرِ *He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also لَدَّهُ.* (T, L.) — Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the *Kur* [xxviii. 12] فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ [So we returned, or restored, him to his mother] and [iii. 142] يَرُدُّوكُمْ عَلَىٰ أَعْيَابِكُمْ [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّهُ إِلَىٰ مَنْزِلِهِ *He sent him back to his abode.* (S, L, Mṣb.) And رَدَّ إِلَيْهِ جَوَابًا *He returned, or rendered, to him a reply, or an answer;* (S, A, * L, Mṣb;) *he sent to him a reply, or an answer.* (Mṣb.) And رَدَّ عَلَيْهِ *He replied to him, or answered him, in an absolute sense;* (L;) and also, by way of refutation or objection, i. e. *he replied against him; and قَالَ and said, or بِقَوْلِهِ by his saying.* (TA &c., passim.) And رَدَّ عَلَيْهِ السَّلَامَ *He returned to him the salutation.* (The Trads. &c., passim.) And رَدَّ عَلَيْهِ الْوَدِيعَةَ *He returned, rendered, restored, or sent [back], to him the deposit;* (Mṣb;) and الْمَنِيحَةَ [the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. مَنَح.) And رَدَّهُ عَلَيْهِ الشَّيْءَ (S, Mgh, L, K,) inf. n. رَدَّ and مَرَدُّ (Mgh,) *He rejected the thing, (such as a gift, A, and bad money, L,) refusing to receive it, or accept it, from him; [as though he cast it back at him;] and so رَادَّهُ الشَّيْءَ.* (S, L, K,*) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it.* (S, L, K.) And رَدَدْتُ عَلَيْهِ قَوْلَهُ [I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it]. (A, Mṣb.) [And رَدَدْتُ قَوْلَهُ I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refuted it; refused assent to it; controverted it, or contradicted it. And رَدَّ الْأَمْرَ He refused assent, or consent, to the thing, or affair. And رَدَّ عَلَيْهِ الْأَمْرَ He refused him his assent, or consent, to the thing, or affair.] And رَدَّ السَّائِلَ *He turned back, or away, the beggar, or asker, from the object of his want:* (A:) [*he rebuffed him:*] or *he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift:* occurring in trads. with both of these meanings. (L.) — رَدَّ الْبَابَ *He shut, or closed, the door.* (Mgh. [See مَرَدُّوهُ.]) — رَدَّ يَدَهُ إِلَىٰ سَيْفِهِ is a phrase of frequent occurrence, meaning *He put back his hand to his sword; it being hung behind him:* (see 4 in art. خَلَف:) and hence, simply, *he put his hand to his sword.* فَرَدُّوا رَدُّوا, in the *Kur* xiv. 10, means

And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Jel.) — رَدَّهُ فِي الْأَمْرِ [He made him to enter again into an affair, or a state]. (ISh, TA in art. نَكَس.) — رَدَّ الشَّيْءَ *He repeated the thing; did it again;* syn. أَعَادَهُ. (M in art. عَوَد.) You say, رَدَّ عَلَيْنَا الْإِيمَانَ *He repeated to them the oaths.* (L in art. جَلَد.) [In this sense, رَدَّيْدِي is one of the inf. ns. in use; as in the following ex.] It is said in a trad., لَا رَدَّيْدِي فِي الصَّدَقَةِ [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — هَذَا لَا يَرُدُّ عَلَيْكَ، originally لَا يَرُدُّ عَلَيْكَ شَيْئًا + [This will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee: (Har p. 483:) and مَا يَرُدُّ عَلَيْكَ هَذَا + [He referred the affair, or case, to him for management or decision: or] he committed to him the affair, or case; syn. فَوَّضَهُ إِلَيْهِ. (S and A and K in art. فَوَّض.) — رَدَّ الشَّيْءَ إِلَىٰ أَصْلِهِ, a phrase of frequent occurrence, *He reduced the thing to its original state.* And رَدَّ الرَّبْعَ خُمُسًا [He reduced the fourth part to a fifth part]. (K in art. رُبْع.) — رَدَّ اللَّهُ نَفْسِي إِلَىٰ وَقْتِ آخِرَتِي مَدَّتِي [God brought my soul to the time of the end of my duration]. (IB, TA in art. أَمَر.) — رَدَّهُ إِلَى الْأَمْرِ [He reduced him to the thing, or affair]: (M and K in art. قَصَرَ, in explanation of عَلَى قَصْرَهُ عَلَيْهِ) or he appropriated him [or it, restrictively,] to the thing, or affair. (TK in that art.) — رَدَّ آخِرَ الشَّيْءِ إِلَىٰ أَوَّلِهِ (S and K in art. عَكَس, &c.) and رَدَّ أَوَّلَهُ عَلَىٰ آخِرِهِ (Mṣb in the same art., &c.) [He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.] And رَدَّ بَعْضَ الْأَمْرِ عَلَىٰ بَعْضٍ [He reversed the order of part, or of the parts, of the affair, or case]. (TA in art. رَوَّك.) And رَدَدْتُ عَلَيْهِ أَمْرَهُ i. q. رَدَدْتُ عَلَيْهِ عَكْسَهُ [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Mṣb in art. عَكَس.) [Hence,] ثُمَّ رَدَدْنَا لَكُمْ الْكُرَّةَ عَلَيْهِمْ in the *Kur* xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel.) — [Hence, also, رَدَّهُ sometimes signifies *He, or it, rendered him, or it; or caused him, or it, to become;* (like صَبَّرَهُ;) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

- * رَمَى الْحَدَثَانِ نِسْوَةَ آلِ حَرْبٍ
- * بِأَمْرِ قَدْ سَمَدَنْ لَهُ سُمُودًا
- * فَرَدَّ شُعُورَهُنَّ السُّودَ بَيْضًا
- * وَرَدَّ وَجُوهَهُنَّ الْبَيْضَ سُدًّا

[The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. سَمَد.)

2. رَدَّهُ، inf. n. تَرَدَّدٌ and تَرَدُّدٌ (S, L,) [the latter of which ns. is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهُ; [i. e. *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;*] having an intensive, or a frequentative, signification. (L.) — [Also *He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate:* see its quasi-pass., 5. — Hence, + *He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs:* see, again, 5. And hence, + *He, or it, confounded, or perplexed, him, so that he was unable to see his right course:* see, again, 5; and see also مَرَدَّدٌ.] And رَدَّدَ الْأَمْرَ + [He agitated the thing, or affair, to and fro in his mind]. (TA in art. نَج, &c.) — And *He repeated it; iterated it:* [or rather] *he repeated it time after time; reiterated it: he reproduced it: he renewed it:* syn. أَعَادَهُ (W p. 15,) and كَرَّرَهُ (A, and W ibid.,) and رَجَعَهُ. (Mgh in art. رَجَع. [See also 1.]) You say, رَدَّدَ الْقَوْلَ *He repeated the saying time after time; reiterated it;* syn. كَرَّرَهُ. (A.) [And رَدَّدَ عَلَيْهِ الْكَلَامَ *He repeated to him the speech, or sentence, time after time; reiterated it to him.*] And رَدَّدَ صَوْتَهُ فِي حَلْقِهِ *He reiterated his voice in his throat, or fauces;* syn. رَجَعَهُ (S and K in art. رَجَع, &c.) [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece,] like [as is done in] chanting, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3. مَرَادَدَةٌ (L and TA in art. رَوَّو) inf. n. مَرَادَدَةٌ (TA in that art.,) or مَرَادَةٌ (TK in the present art.,) *He endeavoured to turn him [from, or to, a thing];* syn. رَاجَعَهُ and رَاوَدَهُ. (L in art. رَوَّو.) — رَادَهُ الشَّيْءَ: see 1, in the former half of the paragraph. [Hence,] رَادَهُ الْقَوْلَ [and رَادَهُ فِي الْقَوْلِ (occurring in the TA in art. عَت)] *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him;* syn. رَاجَعَهُ. (A.) And رَادَهُ الْبَيْعَ *He dissolved, or annulled, with him the sale;* syn. قَاتَلَهُ. (A.)

4. ارْوَتْ *She (a sheep or goat or other animal) secreted milk in her udder a little before her*

bringing forth; syn. **أَضْرَعَتْ**: (§:) [or,] said of a camel, her udder became shining, and infused with milk. (M, L.) And She (a camel) had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion: or had her **أَرْفَاع** [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water. (M, L.) [See also **مُرِدٌ**.] — And **رَدَّ** [said of a man, app. from the verb as explained in the first sentence of this paragraph, His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home: see **مُرِدٌ**: and see also 6. And hence, † He was, or became, very libidinous: see, again, **مُرِدٌ**. And] † He (a man) was, or became, swollen with anger. (M. [In the L and TA, erroneously written, in this sense, **ارَادَ**: see, again, **مُرِدٌ**.]) — Also It (the sea) was, or became, tumultuous, with many waves. (M, L.)

5. **تَرَدَّدَ** quasi-pass. of 2; (§, L;) He, or it, was made, or caused, to return, go back, come back, or revert; &c.; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time. (L.) You say, **تَرَدَّدْتُ إِلَى فُلَانٍ** I returned time after time to such a one. (Msb.) And **هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ الْعِلْمِ** He repairs frequently to, or frequents, the assemblies of science; syn. **يُخْتَلَفُ**. (A.) See also 6. — [And as the returning repeatedly involves the going repeatedly, it signifies also, like **اِخْتَلَفَ**, He, or it, went, or moved, repeatedly, to and fro; so went and came; or reciprocated. Thus,] **تَرَدَّدَ الشَّيْءُ الْمَعْلُوقُ فِي الْهَوَاءِ** [means The moving to and fro of a thing suspended in the air]. (K in art. ذب.) You say, **تَرَدَّدَتِ الرُّوحُ** The soul, or spirit, went and came. (W p. 5.) — [Hence,] † He wavered, or vacillated, **فِي الرَّأْيِ** [in opinion]: (MA:) and **فِي الْأَمْرِ**, (§ and K in art. لث, &c.) and **بَيْنَ أَمْرَيْنِ** [between two things, or affairs]. (§ and K in art. ذب, &c.) And **تَرَدَّدَ فِي صَدْرِي كَذَا** [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. رجع.) And **تَرَدَّدَ** said of a man, † He was, or became, confounded, or perplexed, so that he was unable to see his right course. (Bq and Jel in ix. 45.) [And † He laboured, or exerted himself, as though going to and fro, or making repeated efforts, in an affair: a meaning well known.] — [And It was, or became, repeated time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed.] You say, **تَرَدَّدَ صَوْتُهُ فِي حَلْقِهِ** His voice was, or became, reiterated in his throat, or fauces. (The Lexicons passim.) And **تَرَدَّدَ فِي الْفَاءِ** [He reiterated in uttering the letter ف; or, as the meaning is shown to be in the K in art. فَا, he reiterated the letter ف (رَدَدَ الْفَاءَ)]. (§ in art. فَا.) And **تَرَدَّدَ فِي الْجَوَابِ وَتَعَثَّرَ لِسَانُهُ** [He reiterated, or stam-

pered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated]. (A.)

6. **تَرَادَّ** and **تَرَدَّدَ** are both syn. with **تَرَجَّعَ**: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, **تَرَادَّوْا فِي مَسِيرٍ**, meaning **تَرَجَّعُوا** [i. e. They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march]. (TA in art. ثَجِر.) And **تَرَادَّتِ الْمَاءُ** The water reverted (**أَرْتَدَّتْ** [app. by repeated refluxes]) from its channel, on account of some obstacle in its way. (A.) And **تَرَادَّتِ الْمَاءُ فِي ظَهْرِهِ** The seminal fluid returned [by degrees] into his back, in consequence of his having been long without a wife. (L. [See also 4.]) — **فِي الْكَلَامِ** or **فِي الْقَوْلِ** [or **الْكَلَامِ**, and **الْقَوْلِ**], **تَرَادَّوْا** [They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other]. (A: there immediately following the phrase **رَادَهُ** [q. v.]) And **تَرَادَّوْا الْبَيْعَ** They two rejected, (§, Msb,) or dissolved, or annulled, (§,) [by mutual consent,] the sale. (§, Msb.)

8. **أَرْتَدَّ** quasi-pass. of 1 as expl. in the first sentence of this art.; (Msb;) He, or it, returned, went back, came back, or reverted; &c.; (§, L, Msb,* K;) **عَنْ وَجْهِهِ** [from his, or its, course; and] **عَنْ سَعْدِهِ وَدِينِهِ** [from his state of prosperity and his religion]; (A;) and **إِلَى مَنْزِلِهِ** [to his abode]: (Msb:) or he turned, or shifted; **عَنْهُ** [from it]; and **عَنْ دِينِهِ** [from his religion]. (M.) [Hence, He apostatized; or revolted from his religion: and particularly] he returned from **El-Islám** to disbelief; (Msb;) or so **عَرْتَدَّ** **يَرْتَدُّ الْبَصَرُ عَنْهُ مِنْ قُبْحِهِ** [The eye reverts from him by reason of his unseemliness, or ugliness]. (TA.) See also 6. — [Hence also,] **أَرْتَدَّتْ نَفْسِي إِلَى وَقْتِ أَنْتَهَاءِ مَدَّتِي** [My soul was brought, or came, to the time of the end of my duration]. (IB, TA in art. امر.) [See a verse of El-'Ajjáz cited voce **أَمَارٌ**.] — And **أَرْتَدَّتْ عَلَيَّ فُلَانٌ بِغَيْتِهِ** [The thing that he sought was refused, or denied, to such a one]: said of one who finds not what he seeks. (TA in art. بغى.) — **أَرْتَدَّهُ** is syn. with **رَدَّهُ** as expl. in the first sentence of this art., q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. **أَرْتَدَّهُ**, and **أَسْتَرَدَّهُ الشَّيْءُ**, He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it. (M, L.) You say, **أَرْتَدَّهُ هِبْتَهُ** [and **أَسْتَرَدَّهَا** He revoked, recalled, or retracted, his gift; or the former signifies] he took back his gift; repossessed himself of it; restored it to his possession; syn. **أَرْتَجَعَهَا**. (A.) And **أَسْتَرَدَّهُ الشَّيْءُ** He asked him, (§, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing. (§, A, L, K.)

رَدٌّ an inf. n. of **رَدَّهُ**. (§, M, Msb, K, &c.) — [Hence,] **رَدٌّ كَثِيرٌ**, and **رَدٌّ مَرْدٌ**, [this being also an inf. n. of the same, † An estate] yielding

much revenue. (A.) [See also **رَادَةٌ**.] — [Hence also, app.,] **رَدٌّ فِي لِسَانِهِ** In his tongue, or speech, is a difficulty of utterance, or a hesitation, (§, K,* TA,) [probably meaning such as occasions the repetition of certain letters.] — It is also an inf. n. used as an epithet, signifying, (L, Msb,) and so **مَرْدُودٌ**, (M, L, Msb,) and **رَدِيدٌ**, (M, L,) Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted: (M, L, Msb:*) rejected as meaning not received or accepted: rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the **Sunneh**: (L:) **رَدٌّ** signifies anything returned after it has been taken. (M.) — [Hence,] † A dirhem that will not pass; that is not current; (A, Mgh, L;) that is returned to him who offers it in payment: (M, L:) pl. **رَدُودٌ**. (M, A, L, K.) — And hence, (Mgh,) † A thing (§, A) that is bad, corrupt, disapproved, or abominable. (§, A, K.) — Also, (TA passim,) and **مَرْدُودٌ**, (§ in art. رجع, and A,*) and **رَدِيدٌ**, (A,*) [where it is evidently mentioned in this sense, a sense in which it is still often used,] A reply; an answer; syn. **مَرْجُوعٌ**, and **جَوَابٌ**. (§ in art. رجع.) You say, **رَدِيدُهُ هَذَا** and **رَدِيدُهُ قَوْلُكَ** [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase **رَدَّ إِلَيْهِ جَوَابًا**.) — And A camel used for riding or carriage: so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رِدٌّ A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says, *** يَا رَبِّ ادْعُوكَ إِلَّا مَا فَرَدَا * فَكُنْ لَهُ مِنَ الْبَلَايَا رِدًّا *** meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials: and **رِدًّا** occurs in a reading of verse 34 of ch. xxviii. of the **Kur**; meaning as above; or thus written and pronounced for **رِدًّا**, on account of the pause, after suppressing the **ا**. (M.)

رَدَّةٌ, (T, S, A, K,) or **رَدَّةٌ**, (so in a copy of the M,) † [A quality that repels the eye:] unseemliness, or ugliness, (IAqr, IDrd, S, M, K,) with somewhat of comeliness, in the face: (§:) or somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or unseemliness, or ugliness, from which the eye reverts: (Aboo-Leylâ:) and a fault, or defect, (IAqr, IDrd, M,) in a man, (IAqr,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or † the latter, (A, K,) † A receding (**تَقَاعَسٌ**) in the chin, (M, A, K,) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness. (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) † The returned sound of the echo; as in the phrase, **سَمِعْتُ رَدَّةَ الصَّدى** [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) — Also the former, A gift, or stipend; syn. **عَطِيَّةٌ**. (L, from a trad.) — And Affection, and desire: so in the phrase,

لَهُ رَدَّةٌ فِيْنَا [He has affection, and desire, for us], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رَدَّةٌ a subst. from اَرْتَدَّ, (S, M, L, K,) signifying [An apostasy: and particularly] a returning from *El-Islám* to unbelief; (L, Mḡb;) or so رَدَّةٌ عَنِ الْإِسْلَامِ. (M.) — See also رَدَّةٌ, in three places. — Also Camels' drinking water a second time (M, L, K) and so causing the milk to return into their udders; as also رَدْدٌ. (M, L.) — And A swelling of the teats of a she-camel: or their swelling by reason of the collecting of the milk: as also رَدْدٌ, in either sense: and the former, a camel's udder's becoming shining, and infused with milk: (M, L:) or the udder's becoming filled with milk before bringing forth. (Aḡ, S, K.) — And A remain, remainder, or anything remaining. (M, L.)

رَدْدٌ: see the next preceding paragraph, in two places.

رَادٌ: see رَادٌ.

رَادٌ and رَادٌ substs. from اسْتَرَدَّ الشَّيْءَ and اَرْتَدَّهُ [accord. to the K, of رَدَّةٌ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is *Desire for the return, or restoration, of a thing;*] as in the saying of El-Akhtal,

* وَمَا كُنْتُ مَغْبُونٌ وَلَوْ سَلَفَ صَفْعُهُ *
* يُرَاجِعُ مَا قَدْ فَاتَهُ بِرِدَادٍ *

[And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration]. (M, L. [In the M, in art. سَلَفَ, this verse is differently related; with مَغْبُونٌ for مَبْتَاغٌ, and بِرَاجِعٌ for يُرَاجِعُ: and it is there said that سَلَفَ is here used by poetic license for سَلَفَ.]])

رَدْدٌ: see رَدْدٌ, in three places. — Also Clouds (سَحَابٌ) of which the water has been poured forth. (K.) — And A compact limb, or member. (M, L. [See also مَرْدُودٌ.]])

مَرْدُودٌ: see مَرْدُودٌ.

رَدَادٌ, (as in the T and in some copies of the K,) or رَدَادِيٌّ, (as in other copies of the K and in the TA,) A setter of broken bones: from رَدَادٌ as the name of a certain well-known bone-setter. (T, K.)

رَدَادِيٌّ: see what next precedes.

رَادٌ sing. of رَدْدٌ, (TA,) which signifies *Unseemly, or ugly*; [or having a quality that repels the eye; (see رَدَّةٌ);] applied to men. (IAḡr, K, TA.) — See also what next follows.

رَادَةٌ [the act. part. n. رَادٌ converted by the affix ة into a subst.]. You say, هَذَا الْأَمْرُ لَا رَادَةَ لَهُ, (S, L,) or فِيهِ, (K,) or لَا رَادَ فِيهِ, (so in a copy of the A, [but probably a mistranscription,]) and لَا مَرْدَةَ, (K,) † This affair has, or will have, or there is in it, or will be in it, no profit, (S, A, L,

K,) or no return. (S, L.) [See also رَدٌّ.] — Also The piece of wood, in the fore part of the عَجَلَةٌ [or cart], that is put across between the نَبْعَانِ [or two shafts, thus called because they were commonly made of wood of the tree called تَبَعٌ; which piece rests upon the neck of the bull that draws the cart]. (K.)

أَرْدٌ † More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هَذَا الْأَمْرُ أَرْدٌ عَلَيْهِ † [This affair is, or will be, more, or most, profitable to him]. (S, L.)

مَرْدٌ: see مَرْدٌ, second sentence.

مَرْدٌ A ewe or she-goat (S, K) or other animal (S) secreting milk in her udder before bringing forth: (S, K:) or a she-camel having her udder shining, and infused with milk; (Ks, M, L;) as also مَرْمِدٌ (Ks, L:) and any female near to bringing forth, and having her belly and udder large. (M, L.) And A she-camel having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion: or having her اُرْقَاعٌ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water: (M, L:) and a he-camel, (T, K,) and a she-camel, (T, L,) heavy from drinking much water: pl. مَرَادٌ. (T, L, K.) — Also, [app. from the first of the meanings explained in this paragraph,] A man who has been long without a wife, or absent from his home, (T, * L, * K,) and whose seminal fluid has in consequence returned into his back; (T, L;) as also مَرْدُودٌ. (K.) And [hence,] † Very libidinous; (S, K;) applied to a man. (S.) And † [Swollen with anger; see 4: or] angry. (K.) One says, جَاءَ فُلَانٌ مَرْدًا وَجْهًا Such a one came angry [in countenance]. (S.) — Also A sea (T, S) tumultuous with waves; syn. مَوَاجٌ: (K:) having many waves: (S:) or having much water. (T.)

مَرْدٌ A man who repels much, and often wheels away and then returns to the fight; or who repels and returns much. (M, L.)

رَادَةٌ: see رَادَةٌ.

مَرْدٌ: see the next paragraph. — Also, [and مَرْدُودٌ, (see 5,)] † A man (S, A) confounded, or perplexed, and unable to see his right course. (S, A, K.)

مَرْدُودٌ: see مَرْدُودٌ, in three places. — You say also, لَا خَيْرَ فِي قَوْلِ مَرْدُودٍ وَمَرْدُودٍ [There is no good in a saying rebutted and reiterated]. (A.) — And بَابٌ مَرْدُودٌ A door shut, or closed; not opened. (Mgh.) — And امْرَأَةٌ مَرْدُودَةٌ † A woman divorced; (T, S, * M, A, K;*) as also رَدِيٌّ: (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to A woman taken back after divorce.] — See also مَرْدٌ. — Also an inf. n. [of an unusual form] of رَدَّةٌ. (S, L, K.)

مَرْدُودَةٌ [the part. n. مَرْدُودٌ converted by the

affix ة into a subst.,] † A razor: [so called] because it is turned back into its handle. (S, A, K.)

مَرْتَدٌ, from اِرْتَدَادٌ meaning "a returning;" (S;) [An apostate: and particularly] one who returns from *El-Islám* to disbelief. (L.)

مَرْتَدٌ: see مَرْدُودٌ. — Also A man compact and short, not lank in make: (M, L:) or extremely short. (L.) [See also رَدِيدٌ.]

ردأ

1. رَدَأَ الْحَائِطَ, [aor. ʿ, inf. n. رَدْوَةٌ,] He supported, propped, or stayed, the wall, (ISH, T, K,) by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (ISH, T;) as also اِرْدَأَهُ: (Yoo, T, K:) or رَدَأَ الْحَائِطَ بِنَيْءٍ [he supported the wall by a structure;] he attached a structure to the wall. (M.) — Hence, (T,) رَدَأَهُ بِهِ He strengthened and supported him, or it, by means of it, (Lth, T, M, * K,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) like as one strengthens and supports a wall by means of a structure which he attaches thereto; (T;) as also اِرْدَأَهُ. (T, * K.) And رَدَأَهُ, (Mgh, TA,) inf. n. رَدْوَةٌ, (Mgh,) He helped, aided, or assisted, him; (Mgh, TA;) as also اِرْدَأَهُ: (T, S, M, Mḡb, K:) and رَدَأَتْهُ and اِرْدَأَتْهُ, (T,) or اِرْدَأَتْهُ بِنَفْسِي, (S,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) — Hence also, (i. e., from رَدَأَ الْحَائِطَ,) رَدَأَ الْإِبِلَ † He took good care of the camels, (A, K, TA,) in tending and pasturing them. (A, TA.) — And رَدَأَهُ بِحَجَرٍ He cast a stone at him; (M, K;) like رَدَأَهُ, mentioned in art. رَدِيٌّ, and] دَرَأَهُ. (M.) — رَدْوَةٌ, aor. ʿ, inf. n. رَدْوَةٌ, (T, S, M, K, &c.,) for which one should not say رَدَاوَةٌ; (T;) and Th mentions also رَدَأَ and رَدِيٌّ as syn. with رَدْوَةٌ, but these are strange; and more strange is what is said in the Mḡb, namely, رَدَأَ, aor. يَرْدُو, part. n. رَدِيٌّ, [as a dial. var.,] asserted by IDrct, in the Expos. of the Fḡ, to be erroneous, and peculiar to the vulgar; (MF, TA;) It (a thing, T, S, M, Mḡb,) [and he, see رَدِيٌّ, its part. n.,] was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Mḡb, * K;) or of no rank, or estimation; low, ignoble, vile, or mean; (Mḡb;) [disapproved, disliked, hated, or abominable: (see رَدِيٌّ:)] and he was, or became, weak, and impotent, so as to be in want or need. (TA from the Expositions of the Fḡ.)

2: see the next paragraph.

4. اِرْدَأَهُ: see 1, in five places. — Also He settled, established, or confirmed, him, or it, (K, TA,) in his, or its, state. (TA.) — He stilled, or quieted, him, or it. (K.) — And He let it down; namely, a veil, or curtain. (K.) — Also He rendered it bad, corrupt, vitious, depraved, or the like; (S, K;) namely, a thing; said of a man; (S;) [and اِرْدَأَهُ is used in the same sense: (see 1 in art. جَشِبَ:)] he made, or asserted, or held,

it (a thing) to be رَدِي [or bad, &c.]. (TA.) — And اَرْدَا signifies *He did a thing, or a deed, that was رَدِي* [or bad, &c.]: or *he met with, or experienced, (أَصَابَ) a thing that was رَدِي*. (M, K.) — اَرْدَا عَلَى غَيْرِهِ *It exceeded another thing*; as also اَرْدَى: (M:) [or the latter only:] accord. to IAqr, one says اَرْدَا عَلَى السِّتِينَ, with ء, (M,) and, accord. to Lth, اَرْدَى عَلَى السِّتِينَ, (TA,) and, [accord. to F,] اَرْدَى مِائَةَ, (K,) meaning *He exceeded [the age of sixty, and fifty, and a hundred]:* (M, K, TA:) but Az says that اَرْدَا, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A'Obeyd, one says اَرْدَيْتَ. (M. [It is added, however, in the M, that اَرْدَا may perhaps be also used in poetry in the same sense without the prep. عَلَى.]])

5. تَرَدُّوا They helped, aided, or assisted, one another. (Lth, M, TA.)

رَدٌّ *A buttress, or the like, by means of which a wall is strengthened and supported.* (T.) [This is the primary signification. See also رَدٌّ, in art. رَدٌّ.] — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted*; such as the رَدْفُ [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — *A helper, an aider, or an assistant.* (T, S, M, Mgh, Mṣb, K.) You say, فُلَانٌ رَدٌّ لِفُلَانٍ *Such a one is an aider and a strengthener to such a one.* (T.) — And i. q. مَادَّةٌ [app. as meaning *An accession; or a thing that is added, whatever it be, to another thing*]. (M, K.) — And i. q. عَدْلٌ [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA;) so called because one such رَدٌّ supports another: (TA:) and *a heavy عَدْلٌ*: (T, K, TA:) pl. اَرْدَاةٌ. (T, TA.)

رَدَاةٌ: see art. رَدِي.

رَدِيٌّ, applied to a thing, (T, S, M, Mṣb,) and to a man, (M, TA,) *Bad, corrupt, vitious, depraved, or the like*; (S, M, Mṣb, K;) of no rank, or estimation; low, ignoble, vile, or mean; (Mṣb;) *disapproved, disliked, hated, or abominable*: and *weak, and impotent, so as to be in want or need*: and accord. to the Mṣb, one says also رَدِيٌّ; [there said to be a dial. var.]; but this is asserted by IDrst, in the Expos. of the Fṣ, to be erroneous, and peculiar to the vulgar: (TA:) pl. اَرْدِيَّةٌ, with two hemzels, (M, K,) applied to a people, or company of men. (M.)

اَرْدَاةٌ *Worse, and worst; more, and most, corrupt &c.*

مَرْدَاةٌ *A stone which a strong man can hardly lift with both his hands*; (TA;) as also مَرْدَاةٌ. (ISH, TA in art. رَدِي.)

ردب

اَرْدَبٌ *A well-known مِكْيَال [or measure with which corn is measured], (T,) a large مِكْيَال,*

(S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Mṣb;) not correctly called a مِكْيَال for they do not measure with it, but with the وَيْبَةُ: (IB, TA:) it comprises, (يَضُمُّ), [so in the M, but in copies of the K وَيَضُمُّ, which signifies that it is also pronounced with ḍamm,] as they say, (M,) or it takes, (T,) twenty-four times the measure called صَاع, (T, M, Mṣb, K,) of wheat, (T,) i. e. sixty-four times the measure called مَن, (T, Mṣb,) the مَن here meant being the مَن of our country, (Az, [app. meaning El-'Irāq,]) and the صَاع being that of the Prophet: (Mṣb:) or six وَيْبَات: (K:) the اَرْدَب of Egypt is six وَيْبَات; the وَيْبَةُ being four اَرْبَاع; the رُبْع, four اَقْدَاح; and the قَدَح, two hundred and thirty-two دَرَاهِم: (Es-Suyootee in his "Ḥusn el-Moḥādarah:") the half of the اَرْدَب is called قَنْقَلٌ: (T:) the word اَرْدَب is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced اَرْدَب:] the pl. is اَرْدَابٌ. (Mṣb.) El-Akḥṭal says,

قَوْمٌ إِذَا اسْتَبَحَّ الْأَضْيَافَ كَلِمَهُمْ
قَالُوا لِأُمَّسْمِ بُولِي عَلَى النَّارِ
وَالْحَبِزُ كَالْعَبِيرِ الْهِنْدِيِّ عِنْدَهُمْ
وَالْقَمْحُ سَبْعُونَ إِرْدَبًا بِدِينَارٍ

[Persons who, when the guests induce their dog to bark, (see art. نَبِج,) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenār]: the former of these two verses [whereof the latter only is cited in the S] is said by Aṣ and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground.* (M, K.)

اَرْدَبَةٌ *A wide بَأْلُوْعَةٌ [or sink-hole] made of baked clay*: (T, K:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And *Any pipe of baked clay*: pl. اَرْدَبَاتٌ: see دَاخِنَةٌ.] — And i. q. قَرْمِيْدَةٌ [which may mean *A large baked brick, or a thing made of baked clay*]: (M, TA:) or *large baked bricks*; (S, K, TA;) which are called قَرْمِيْدٌ. (S, TA.)

ردح

1. رَدَحٌ, aor. -, inf. n. رَدَحٌ, *He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَحٌ*. (TA.) — رَدَحٌ, inf. n. رَدَحَانٌ, i. q. دَرَجٌ, inf. n. دَرَجَانٌ: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدَحٌ *What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,)*

before it eats: like عَفِي in relation to a child: (S, K:) pl. اَرْدَاجٌ. (TA.)

اَرْدَاجٌ pl. of رَدَحٌ: (TA:) — and used by Ru-beh for اَرْدَنَج, q. v. (K.)

اَرْدَنَجٌ (Lh, S, K) and اَرْدَنَجٌ (K) and يَرْدَنَجٌ (Lh, S) *Black skin [or leather], (S, K,) of which boots are made*: termed by Ru-beh, in the following hemistich, اَرْدَاجٌ:

كَأَنَّهُا سُرُوْنٌ فِي الْأَرْدَاجِ

[As though they were clad in trousers of اَرْدَنَج]: (K:) accord. to A'Obeyd, originally Pers., (S,) arabicized, (K,) from رَنْدَه: (S, K:) one should not say رَنْدَجٌ: (ISk, S:) accord. to Lh, i. q. دَارِشٌ: or, he adds, as some say, *a skin [or leather] different from that termed دَارِشٌ*: or i. q. رَاَجٌ, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

لَمْ تَدْرِ مَا نَسَجَ الْيَرْدَنَجُ قَبْلَهَا

[She knew not what is the weaving of يَرْدَنَج before it], it is said that he imagined يَرْدَنَج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] يَرْدَنَجٌ also signifies *A certain black dye*; (L;) the black [or blacking] with which boots are blacked: or رَاَجٌ [i. e. vitriol]. (K.) — Az mentions اَرْدَنَج and يَرْدَنَج as quadrilateral-radical words. (TA.)

يَرْدَنَجٌ: see the next preceding paragraph, in four places.

ردح

1. رَدَحَ الْبَيْتَ, (S, K,) aor. -, (K,) inf. n. رَدَحٌ, (TA,) *He inserted an oblong piece of cloth, (S, K,) such as is termed رَدْحَةٌ, (TA,) in the hinder part of the tent*; as also اَرْدَحَهُ: (S, K:) or both signify *he widened the tent*: (A:) or *he lowered, or let down, the curtain (رَدْحَةٌ, or سِتْرَةٌ,) at the hinder part of the tent.* (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") *He put a thick coating, or covering, of clay, or mud, upon the house, or structure*; and so اَرْدَحَهُ. (S, K.) — رَدَحٌ also signifies *The spreading a thing upon the ground, so that it becomes even*; and so تَرْدِيحٌ [inf. n. of رَدَحٌ]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — And رَدَحَهُ *He threw him down prostrate.* (L.) — رَدَحَتْ, aor. -, inf. n. رَدَاحَةٌ, *She (a woman) was, or became, such as is termed رَدَاحٌ, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make.* (TA.)

2: see the preceding paragraph.

4: see 1, in two places.

رُدْحَةٌ *A curtain (سِتْرَةٌ) in the hinder part of a بيت [or tent]: (S, K:) or a piece, (S, K,) i. e. an oblong piece of cloth, (TA,) that is added in a tent, (S, K,) [in the hinder part thereof, (see 1,)] or inserted therein. (L.) — The رُدْحَةٌ of the lurking-place, or pit, of a hunter consists of Stones set up around; which are also called حِمَائِرُ, pl. of حِمَارَةٌ. (TA.) — Also i. q. سَعَةٌ; and so مُرْتَدِّحٌ: thus in the saying, لَكَ عَنْهُ رُدْحَةٌ and مُرْتَدِّحٌ [meaning Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it]; (K;) like لَكَ عَنْهُ مَنْدُوحَةٌ. (TA.)*

رَدَّاحٌ *A great [bowl such as is termed] جَفْنَةٌ: (S, A, * K:) this is said to be the primary signification: (Har p. 609:) pl. رُدَّاحٌ. (S, A.) — A widened tent; as also مُرْدُوْحٌ and مُرْدُوْحٌ [of both which see the verbs]. (A.) — A woman heavy in the hips, or haunches: (S, K:) or a woman large in the hips, or haunches, and the posteriors: (A:) or a woman large in the posteriors, heavy in the hips, or haunches, and perfect in make; as also رَادِحَةٌ and رَدُوْحٌ. (TA.) And A she-camel, (T, TA,) and a ram, (A, K,) large in the posteriors. (T, A, K, TA.) — A camel heavily laden, (K, TA,) that will not be roused, or put in motion or action, and rise. (TA.) — An army, or troop, (كَتِيْبَةٌ,) marching heavily by reason of numbers, (S, K,) or dragging along the apparatus of war, heavily laden, (K,) great, (TA,) compact, with many horsemen. (A, TA.) — A great, wide, spreading tree. (A, K.) — [A place, or land,] abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (K.) — عَكُوْمٌ رَدَّاحٌ Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also رَدَّاحٌ: so in the Towsheeh &c. (TA.) — رَدَّاحٌ (A, K) † Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رُدَّاحٌ: whence, in a saying of 'Alee, إِنَّ مِنْ وِرَائِكُمْ أُمُورًا مَتَبَاحِلَةً رَدَّاحًا † [Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions, &c.: (TA:) or, accord. to one relation, رَدَّاحًا, (K, TA,) pl. of رَادِحَةٌ, and meaning heavy, scarcely departing: and accord. to another, رَدَّاحًا مُرْدُوْحَةً, meaning oppressing by their weight; or covering the hearts; from أَرَدَحَ [in the latter of the senses assigned to it above: see 1]. (TA.) — رَدَّاحٌ also means † Darkness. (A, TA.)*

رَدَّاحٌ } see the next preceding paragraph.
رَدُوْحٌ }

رَادِحَةٌ: see رَدَّاحٌ, in two places. — **مَائِدَةٌ رَادِحَةٌ** *A large table abounding with good things. (TA.)*

ردغ — رذح

مُرْدُوْحٌ: see رَدَّاحٌ. — Homeyd says, (S, TA,) i. e. Ibn El-Arkat, (TA,)

* بِنَاءٌ صَخْرٍ مُرْدُوْحٍ بِالطِّينِ *

meaning [A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (S.) — Az says that مُرْدُوْحٌ sometimes occurs in poetry in the sense of مُرْدُوْحٌ as meaning Spread so that its back [or upper surface] is even with the ground. (TA.)

مُرْدُوْحَةٌ: see رَدَّاحٌ, last sentence but one.

مُرْدُوْحٌ: see رَدَّاحٌ: — and مُرْدُوْحٌ.

مُرْتَدِّحٌ: see رُدْحَةٌ.

ردس

1. **رَدَّسَ الْقَوْمَ**, (S, K,) aor. ٤, inf. n. رَدَّسٌ, (S,) *He threw a stone at the people, or party; or threw at them and hit them with a stone: (S, K:) or with a great stone: (Ham p. 214:) or رَدَّسَ, aor. ٤, inf. n. as above, he threw at, or shot at; or he threw at and hit, or he shot; (رَمَى;) with anything. (M.) [See also 3.] — رَدَّسٌ also signifies The act of striking, or smiting. (Sh, M.) — And رَدَّسَهُ, (M, K,) aor. ٤ and ٤, inf. n. as above; (M;) or رَدَّسَهُ بِمِرْدَاسٍ; (A;) *He beat it so as to break it, or crush it; (M, A, K;) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a hard and broad thing. (K.) And رَدَّسَهُ, aor. ٤ and ٤, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He broke it; namely, a stone with a stone. (IDrd, K.) — رَدَّسَ بِرَأْسِهِ *He pushed, or thrust, or repelled, (دَفَعَ, [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) with his head. (TA.) — And رَدَّسَهُ, inf. n. as above, *He broke, or trained, him; like رَدَّسَهُ, inf. n. as above. (M.) — رَدَّسَ *He went away: you say, مَا أَدْرِي أَيْنَ رَدَّسَ I know not whither he went away, or has gone away. (S, TA.) And رَدَّسَ بِالرَّأْسِ *He went away with, or took away, the thing. (K.)*******

3. **رَدَّسَهُ الْقَوْمَ** *[explained above, in the first sentence]: (S, TA:) [or *He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n.] مُرَادِسَةٌ is explained in the O and K as meaning مُرَابَاةٌ; but the correct explanation may be مُرَامَاةٌ. (TA.)**

5. **رَدَّسَ مِنْ مَكَانِهِ** *He, or it, fell from his, or its, place. (Ibn-'Abbád, Sgh, K.)*

رَدَّسَ قَوْلٌ † *A saying that is as though it were thrown at one's adversary. (IAqr, M.)*

رَدَّوْسٌ: see what next follows.

رَدَّوْسٌ *A man who throws stones at others, or pelts them with stones, much, or often: (S: [this meaning is there indicated, but not expressed:]) or, as also رَدَّوْسٌ, a man who pushes, thrusts, or*

repels, much, or vehemently; syn. دَفَّوْعٌ; (K;) or نَطُوْحٌ; and who is strong, as though his enemy were pelted with him. (IAqr in explanation of رَدَّوْس.)

مِرْدَاسٌ *A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M:) and مُرْدَاسٌ signifies [in like manner] a big stone with which a thing is so beaten: (A:) or each, a hard and broad thing with which a wall and the ground (K, TA) and a lump of dry clay (TA) are so beaten: (K, TA:) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (S,) or each, (M,) a stone which is thrown into a well in order that one may know whether there be in it water or not. (S, M. [See also مُرْجَاسٌ.])*

مِرْدَاسٌ: see the next preceding paragraph. — Also The head; (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.) — And also said to signify A great mountain. (TA in art. رَعْن.)

ردع

1. **رَدَّعَهُ**, aor. ٤, inf. n. رَدَّعٌ, *He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Mqb, K;) turned him back, repelled him, or averted him; (K;) عَنِ الشَّيْءِ from the thing. (S, Mqb, K*) — [Hence, app.,] رَدَّعَ جَيْبَهُ عَنْهُ † *He cleared his bosom, or heart, of it; syn. فَرَّجَهُ, or فَرَّجَهُ; (accord. to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جَيْبٌ being used to signify the "bosom," and the "heart:" (TK:) mentioned by Sgh. (TA.)**

6. **تَرَادَعَ الْقَوْمَ** *The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another. (TA.)*

8. **ارْتَدَعَ** *He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (S, Mqb, K, TA;) he became turned back, repelled, or averted. (K.) You say, ارْتَدَعَ بِرَوَادِعِ الْقُرْآنِ [He became restrained by the restrictions of the Kur-án]. (Mqb.)*

[رَادِعَةٌ, app. for آيَةٌ رَادِعَةٌ A restraining verse of the Kur-án, seems to be the sing. of رَوَادِعٌ, of which an ex. occurs above: see 8.]

ردغ

1. **رَدَّغَ**, [aor. ٤,] inf. n. رَدَّغٌ, *It (a place) was, or became, slimy, or miry. (MA.) [See also 4.] — رَدَّغَ بِهِ الْأَرْضَ *He threw him (a man) upon**

the ground. (TA.) And **رَدَغَ بِهِ** *He was thrown down, or prostrated.* (TA.)

3. **رَادَغُهُ** [*He strove with him, in wrestling, to throw him down.*] (TA in art. **رَسَعَ**: see 3 in that art.)

4. **أَرَدَغَتِ الْأَرْضُ** *The land, or ground, was, or became, very slimy or miry; [like **أَرَزَغَتِ**]; or had much stiff slime or mire; (K); as also **أَرَدَعَتِ**. (TA.) [See also **رَدَغَ**.] — And **أَرَدَعَتِ السَّمَاءُ** and **أَرَزَغَتِ** *The sky gave water such as moistened the earth or ground.* (TA.)*

8. **أَرَدَغَ** *He fell into a slimy, or miry, place; (A, TA); or into **رَدَاغٍ**, (JK, K), or **رَدَّغَةٍ**. (TA.)*

رَدَّغٌ and **رَدَّغٌ**: see **رَدَّغَةٌ**, in four places.

رَدَّغٌ A slimy, or miry, place; (Mgh, L); a place in which is **رَدَّغٌ**: (Tekmileh, TA:) or a place in which is much **رَدَّغٌ**. (K.)

رَدَّغَةٌ and **رَدَّغَةٌ** Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S, K:) or much slime or mire: (JK:) pl. **رَدَاغٌ** and [coll. gen. ns.] **رَدَّغٌ** (S, K) and **رَدَّغٌ** (K:) or **رَدَاغٌ** signifies *thin mud*: or, as some say, it is pl. of **رَدَّغَةٌ**: (Mgh:) accord. to Kr, **رَدَّغٌ** and **رَدَاغٌ** signify *slime, or mire*; and are sings. (TA.) [See also **رَزَّغَةٌ**.] Hence, **يَوْمَ رَدَّغٌ** [*A day of slime, or mire, &c.*] (TA, from a trad.) And **رَدَّغَةٌ عَنِ الْجُمُعَةِ** [*This slime, or mire, &c., prevented us from attending the prayer of Friday:* the **رَدَاغُ** being here used as a sing. n.] (TA, from another trad.) — [Hence also,] **رَدَّغَةُ الْحَبَالِ** and **رَدَّغَةُ الْحَبَالِ** *The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell.* (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also **رَدَّغَةٌ مَاءٌ** and **رَدَّغَةٌ** [app. *Slimy, or miry, water*]; both meaning the same. (TA.)

رَدَاغٌ: see the next preceding paragraph, in three places.

رَدِيغٌ *Thrown down, or prostrated; (IAqr, K); as also **رَدِيغٌ**. (TA.) = And Foolish, or stupid, (JK, S, K), and weak: (JK, TA:) this, and **رَدِيغٌ**, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean *foolish, or stupid.* (TA.)*

مَرَدَغٌ: see the following paragraph.

مَرَدَّغَةٌ A رَوْضَةٌ [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAqr, K:) and so **مَرَدَّغَةٌ**. (TA.) = Also sing. of **مَرَادِغٌ**, which signifies *The parts between the neck and the collar-bone; (S, K); also called the **بَادِلُ**. (S.) And The portion of flesh [or muscle] between the **وَابِلَةُ** of the **كَتِفِ** [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-*

*blade,] and the heads of the ribs of the breast: (IAqr, K:) or the **مَرَادِغُ** are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say **نَاقَةٌ ذَاتُ مَرَادِغٍ** (K) and **جَمَلٌ ذُو مَرَادِغٍ** (TA) meaning *A fat she-camel (K) and he-camel: (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has **مَرَادِغٌ** in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no **مَرَدَّغٌ** there. (TA.) **مَرَدَّغَةُ الْعُنُقِ** means *A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the **عَضُدٌ** [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And **مَرَادِغُ السَّنَامِ** means *The fat that adjoins the **مَانَةٌ** [q. v., of the hump]: (JK, Ibn-'Abbád, TA:) sing. **مَرَدَّغَةٌ**. (JK.)****

ردف

1. **رَدَّفَهُ**, (T, S, O, Mṣb, K, &c.,) aor. **رَدَّفَ**, (K,) inf. n. **رَدَّفٌ**, (MA, KL,) *He rode behind him [on the same beast]; (AZ, Sh, Zj, T, MA, Mṣb); [and] so **رَدَّفَهُ**, [aor. **رَدَّفَ**]; (M); and **أَرَدَفَهُ**; (AZ, Sh, T, M); said by IAqr to signify the same as **رَدَّفَهُ**: (T:) [or, in other words,] **رَدَّفَهُ** signifies *he became to him a **رَدْفٌ** [meaning a **رَدِيغٌ**]; and so **رَدَّفَ لَهُ**; for the Arabs often add the **ل** with a trans. v. that governs an accus. noun; so that they say, **رَدَّفَهُ** and **شَكَرَ لَهُ** and **نَصَحَ لَهُ**, meaning **سَعَى لَهُ** and **شَكَرَهُ** and **نَصَحَهُ**: (Fr, T:) [and also] *he, or it, followed, or came after, him, or it; (S, O, K, and Ḥam p. 148); and so **رَدَّفَ لَهُ**; (Ḥam ibid.); and **رَدَّفَهُ**, aor. **رَدَّفَ**; (K); and **أَرَدَفَهُ**; (S, K, and Ḥam ubi suprâ); and **أَرَدَفَهُ** also signifies the same as **رَدَّفَهُ**; (K); **رَدَّفَهُ** and **أَرَدَفَهُ** being like **رَدَّفَهُ** and **أَتْبَعَهُ** in [form and] meaning: (S:) [**رَدَّفَهُ**, likewise, appears to be syn. with **رَدَّفَهُ**; or, probably, **رَدَّفَهُ**, which seems to signify lit. *he was made to ride behind him; &c.*; for it is said that] the inf. n. **رَدَّفٌ** signifies *the coming, or going, behind; as also **رَدَّفٌ**: (KL:) and **رَدَّفَتُهُ** also signifies *I overtook him and outwent him. (Mṣb: [explained in my copy by **سَبَقْتُهُ** and **وَسَبَقْتُهُ**]; but I think that **سَبَقْتُهُ** is a mistranscription for **تَبِعْتُهُ**; and that the meaning therefore is, *I overtook him and followed him.*)] One says, **كَانَ نَزَلَ بِهِمْ أَمْرٌ قَرَدَفٌ لَهُمْ أَمْرٌ أَكْبَرُ مِنْهُ** [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them.*] (Lith,* T,* S, O.) And **أَرَدَفَهُ** is a dial. var. of **رَدَّفَهُ**, meaning *An event happened to him afterwards: (S, O:) or **رَدَّفَهُ** and **أَرَدَفَهُ** signify the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them. (M.) It is said in the **Ḳur** [xxvii. 74], **عَسَى أَنْ يَكُونَ رَدْفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ** [*Perhaps a portion of that which ye desire to hasten] may have drawn near to you; (Yoo, Fr, T, O); as though the **ل** were introduced because*******

the meaning is **رَدْفٌ لَكُمْ**: or it may mean **يَكُونُ رَدْفُكُمْ** [*may have become close behind you*]; (Fr, T, O;) the **ل** being introduced for a reason mentioned above, as in **سَعَى لَهُ** &c. for **سَعَى** &c.: (Fr, T:) El-Aṣraj read **رَدَفَ لَكُمْ**. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

* إِذَا الْجَوَازُ أَرَدَفَتِ الشَّرِيَا *
* فَتَنَّتْ بِأَلِ فَاطِمَةَ الظُّنُونَا *

[*When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fátiméh, opinions*]: (S, O:) cited by Fr [and by J] as an ex. of **أَرَدَفَتِ** in the sense of **رَدَّفَتِ**: (T:) he means Fátiméh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِطَانِ. (S, O. [Respecting the قَارِطَانِ, see art. قَرِطَ.]])

2: see 1, in the former half of the paragraph.

3. **رَادَفَتِ الدَّابَّةُ** *The beast allowed a **رَدِيغٌ** [to ride it], and was strong enough to bear him; as also **أَرَدَفَتِ** [accord. to some]. (Mṣb.) You say, **لَا تُرَدِفُ** **هَذِهِ دَابَّةٌ لَمْ تُرَادَفْ** (T, S, M, O, K) and **أَرَدَفَتْ** (Lth, M, O, K,) but the latter is rare, (K,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T.) *This beast will not allow a **رَدِيغٌ** (Lth, T, M) to ride it; (Lth, T); will not bear a **رَدِيغٌ**. (S, O, K.) — **مَرَادَفَةُ الْجَرَادِ** signifies *The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two. (S, O, K.) — And **مَرَادَفَةُ الْمَلُوكِ** is [a phrase meaning *The acting as a **رَدْفٌ**, or as **أَرْدَافٌ**, to the kings,] from **الرَّدَاةُ** [q. v.]. (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the **رَدَاةُ** in the Time of Ignorance, says,****

* رَبَعْنَا وَرَادَفْنَا الْمَلُوكَ فَظَلَّلُوا *
* وَطَابَ الْأَحَالِيْبُ الثَّمَامَ الْمُنَزَعَا *

[*We have taken the fourth part of the spoils, and we have acted as **أَرْدَافٌ** to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us*]: (S,* O:) **وَطَابٌ** is the pl. of **وَطَبٌ** of milk. (S.) — [In the conventional language of lexicology, **رَادَفَهُ**, inf. n. **مَرَادَفَةٌ**, signifies *It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the **رَدْفٌ** supplied the place of the king. See also 6.]*

4. **أَرَدَفْتُهُ**, (T, S, Mṣb,) inf. n. **أَرْدَافٌ**, (Mṣb,) *I made him to ride (Sh, Zj, T, S, Mṣb) behind me, (Sh,* Zj, T, Mṣb,) or with me, (S,) on the back of the [same] beast; and so **أَرْدَفْتُهُ**: (Mṣb:) or **أَرْدَفَهُ** signifies *he placed him behind him on the beast: (M:) and **أَرْدَفْتُهُ مَعَهُ** I made him to ride with him [or behind him, on the same beast]. (O, K.) — And **أَرْدَفَ الشَّيْءَ بِالشَّيْءِ** and **أَرْدَفَهُ عَلَيْهِ** *He made the thing to follow the thing. (M.) — See also 1, in six places. — **أَرْدَفَتِ النُّجُومُ**,***

[بَعْضًا بِبَعْضًا being app. understood,] *The stars followed one another.* (S, O, K.) [See also 6.] — See also 3, in two places.

6. *تَرَادَفُ* is syn. with *تَتَابَعُ*. (T, S, O.) You say, *تَرَادَفَا* *They followed each other.* (K.) And *تَرَادَفَ الْقَوْمُ* *The people, or party, followed one another:* and in like manner one says of anything following another thing. (Msb.) [See also 4.] And *تَرَادَفَ الشَّيْءُ* *The thing was, or became, consecutive in its parts; one part of the thing followed another.* (M.) — It is also a word alluding to a certain foul act: (M, O:) from *الرِّدْفُ* signifying *العَجْزُ*. (M.) You say, (of two boys, or young men, TK,) *تَرَادَفَا* meaning *تَنَاصَحَا*. (K.) — And *تَرَادَفُوا عَلَيْهِ* *They aided, helped, or assisted, one another against him.* (A, S.) And *تَرَادَفَا* *They aided, helped, or assisted, each other;* (O, K;) as also *تَرَادَفَا*. (O.) — As a conventional term in lexicology, *تَرَادَفُ* signifies *Synonymy*; or the *being synonymous*. (Mz, 27th نوع; and Kull p. 130.) [You say, of two words, *يَتَرَادَفَانِ* *They are synonymous.* See also 3: and see *مُتَرَادَفٌ*.]

8: see 1, in the former half of the paragraph: — and see also 4, in two places. — You say also, *ارتدفه* meaning *He came behind him;* syn. *استدبره*. (S, O.) And *ارتدفت العدو* *He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him;* syn. *أخذه من ورائه*. *أخذا* *أخذا* *أخذا* is explained by Ks as meaning *أخذه* &c. as above [i. e. *We came to such a one, and took him, &c.*] (T, S, M,* O.)

10. *استردفه* *He asked him to make him [or to let him] ride behind him on the back of the beast.* (S,* O, Msb, K,*)

ردف: see *رديف*, in two places. — Also *A sequent* of a thing; (T, S, M, O, Msb, K;) whatever that sequent be: (S, O, Msb, K:) pl. *أرداف*, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] *followers* of [other] stars; (T, M, O;) [and] its pl. is [also] *ردافي*; (T;) which is particularly applied to *drivers of camels*; or *drivers who urge camels, or excite them, by singing to them*: (T, S, K:) and to *aids, assistants, or auxiliaries*; (S, K;) [as being a man's followers; or] because, when any one of them is fatigued, another takes his place: (S:) or, as some say, *ردافي* is syn. with *رديف*: (T:) or it is also syn. with *رديف*, and (O, K) some say, (O,) a pl. thereof. (O, K.) — *The night*: and the *day*: (K:) *الردفان* signifying *the night and the day*, (T, S, O, K,) because each of them is a *ردف* to the other: (T:) and *the morning, between day-break and sunrise, and the evening, between sunset and nightfall*; as also *الابردان* and *البردان*. (T in art. *برد*.) — *The consequence* of an event, or affair; (S, O, K;) as also *ردف*. (O, K.) So the former in the saying, *هذا أمر ليس له ردف* [This is an event, or affair, that has not, or will not have, any consequence, or result]. (S, O.) [So too *رديف*; the phrase *الرديف والمردوف*

meaning *The consequence and that of which it is the consequence.*] — *The hinder part* of anything. (M.) — *The posteriors, or buttocks*, (S, M, O, Msb,) or peculiarly, accord. to some, (M,) of a woman: pl. *أرداف*; (M, Msb;) with which *روداف* is syn., but [ISd says,] I know not whether it be an extr. pl. of *ردف*, or pl. of *رادفة*. (M.) — *ردف الملك* *He who, in the Time of Ignorance, supplied the place of the king, (T, M,) in the management of the affairs of the realm, like the وزير in the time of El-Islám, (T,) or like the صاحب الشرطة in this our age: (M:) in the Time of Ignorance, (S,) he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place, (S, O, K,*) and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil: (S, O:) he also rode behind the king upon his horse: (Har p. 321:) pl. *أرداف*. (T, S, M.) [See also *الردافة*.] — *الردف* [is also a name of] *The bright star [α] on the tail of the constellation الدجاجة [i. e. Cygnus; which star is also called الدنوب, and الدجاجة]; (Kzw;) a certain star near to النسر الواقع [or α of Lyra]; (Lth, M, O, K;) and (M) so *الرديف*; (S, M, O;) or this is another star near to النسر الواقع. (K.) And *ردف الثريا* i. q. *الجوزاء* [i. e. either Orion or Gemini]. (O.) — Lebeed applies the dual *ردفان* to *Two sailors in the hinder part of a ship.* (O, K.)**

ردف: see *ردف*, in the former half of the paragraph.

بهر ردفي *Lambs, or kids, brought forth in the خريف [or autumn], and in the صيف [meaning spring], in the last part of the period in which sheep, or goats, bring forth.* (Ibn-'Abbád, O, K.)

رداف *The place upon which the رديف, or ردف, rides.* (S, M, O, K.) — See also the next paragraph.

رديف *One who rides behind another (S, M, O, Msb, K) on the back of the [same] beast; (Msb;) as also *ردف* (S, M, O, Msb, K) and *مرتدِف*: (S, K:) the pl. (M, K) of the first (M) is *ردافي*, (M, K, [in my copy of the Msb *ردفي*, which is app. a mistranscription, and there said to be irreg.,]) or the pl. of *رديف* is *رداف*, (S, [so in both of my copies,]) and *ردافة*: (M:) and *ردافي* is used as a sing., syn. with *رديف*, (T, K,) accord. to some, (T,) as well as pl. [thereof]: (K:) or it is pl. of *ردف* [q. v.]. (T.) [Hence,] one says, *جاءوا ردافي* *They came following one another.* (K.) [Hence,] also, *أحقيبة*, and the like, that is [conveyed] behind a man; [i. e. a bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind a man on his beast;] and so *ردف*. (M.) — See also *ردف*, in two places. — Also *A star rising in the east, when its opposite star is setting in the west.* (S, O, K.) And (K) *A star**

facial a rising star: (Lth, M, O,* K:) used in this sense by Ru-beh; who terms the rising star *راكب المقدار*. (Lth, M.) — Also *One who brings his arrow after the winning of one of the players at the game called الميسر, or of two of them, and asks them to insert his arrow among theirs*: (O, K:) or *رداف* [so in the M accord. to the TT, but app. a mistranscription,] signifies *one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares.* (M.)

الردافة *The function of the ردف of a king, (S, O, K,) in the Time of Ignorance: (S: [see ردف:]) a term similar to الخلافة: (K:) it pertained to the Benoo-Yarbooa, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El-Heereh, who therefore made peace with them on the condition that the ردافة should be assigned to them and that they should abstain from waging war against the people of El-'Irak: (S, O:) it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above, as from the S, voce ردف. (Har p. 321.)*

ردافي: see *رديف* [of which it is said to be a syn. and also a pl., or pl. of ردف, q. v.].

الردافة, in the K Kur lxix. 7, means *The second blast [of the horn on the day of resurrection]: (S, O, Bd, Jel, and K in art. رجف:) or the heaven, and the stars, which shall be cleft and scattered.* (Bd.) [See also *الردافة*.] — See also *ردف*. —

روداف is pl. of *رادفة* and of *رادوف*. (K.) It signifies *The [shoots that are termed] رواكيب [pl. of راکوب q. v. voce. راکب] of the palm-tree.* (S, O, K.) And *Streaks [or layers] of fat, overlying one another, in the hinder part of a camel's hump*: those in the fore part are called *رواكب*. (O* and K* in the present art., and A and K and TA in art. *ركب*.)

رادوف: see the next preceding paragraph.

[*الردف* as opposed to *الرديف*: see *ردف*.]

مُرادِف لفظ, in the conventional language of lexicology, *A synonym of a word or expression.* (Mz, 27th نوع.) [See 3, last signification: and see also *مُترادِف*.]

مُرتدِف: see *رديف*, first sentence.

مُترادِف, as a conventional term in lexicology, *Synonymous*: you say *الفاظ مترادفة* *synonymous words or expressions.* (Mz, 27th نوع.) [Loosely explained in the K by the words *أشياء* *أن يكون أشيا* *واحد* *لشيء واحد*, meaning *significant of one thing; which is the contr. of مشترك*, i. e. "homonymous:" and in like manner, *المترادفة* is expl. in the O, *ان تكون أسماء لشيء واحد*; and is said to be post-classical.] *مُترادفات* [its pl. when used

as a subst.] signifies *Synonyms*; i. e. *single*, or *simple*, words denoting the same thing considered in one and the same respect or light: thus the *مترادفان* differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the *متباينان* [or “two disparates”] such as *السيف* and *الصارم*, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhr-ed-Deen [Er-Ráze] in the Mz, 27th نوع:) or they may be *two simple words*, as *اللثيث* and *الأسد*; and *two compound expressions*, as *جلوس اللثيث* and *قعود الأسد*; and a *single word and a compound expression*, as *الهز* and *الحلوا الحامض*. (Kull p. 130.) [See also *لفظ*.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

ردم

1. *رَدِمَ*, (S, M, Mṣb, K,) aor. *رَدِمَ*, (S, K,) or *رَدِمَ*, (M, Mṣb,) inf. n. *رَدِمٌ*, (Lth, T, S, M, Mṣb,) *He stopped up, or closed*, syn. *سَدَّ*, (Lth, T, S, M, Mṣb, K,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Mṣb, K,) and the like, (Lth, T, M, Mṣb,) wholly: (Lth, T, K:) or to the extent of a third thereof: (K:) or it signifies more than *سَدَّ*; (M, K;) [i. e. *he stopped up by putting one thing upon another*; as in building up a doorway or the like;] for *الرَدْمُ* is “that of which one part is put upon another.” (M.) — And *رَدَمَ*, (S, TA,) inf. n. *رَدِمٌ*; (TA;) and *رَدِمٌ*, inf. n. *رَدِيمٌ*; (S, TA;) and *رَدِمٌ*; (S, K, TA;) *He patched, or pieced, a garment, or piece of cloth; or patched, or pieced, it in several places.* (S, K, TA.) — And *رَدِمَ* *It (anything) was put, and joined, or sewed, one part to another.* (TA.) = *رَدَمَ القوس*, (M,) inf. n. *رَدِمٌ*, *He caused the bow to make a sound, [i. e., to twang,] by pulling the string and then letting it go.* (M, K,*) And *رَدِمَتِ القوس* *The bow was so caused to make a sound.* (T, M.) = *رَدِمَ*, aor. *يَرْدِمُ*, or *يَرْدِمُ*, with *ḍamm*, (accord. to different copies of the S, [in one copy *رَدِمَ*, with *ḍamm*, which is a mistake,]) inf. n. *رَدَامٌ*; (S, K,*) or *رَدِمٌ*, said of a camel, and of an ass, aor. *يَرْدِمُ*, (M,) inf. n. *رَدِمٌ*, (M, K,*) and *رَدَامٌ* is the subst.; or *رَدِمَ* *بها*, inf. n. *رَدِمٌ*, used in a general manner; (M;) *He broke wind, with a sound.* (S, M, K,*) = See also 4, in two places.

2: see 1. — [Hence,] *رَدِمَ كَلَامَهُ*, and *رَدِمٌ* *تردّم* [i. e. *تردّم كلامه*] † *He considered repeatedly his saying, or speech, so as to rectify it, and repair what was defective thereof.* (TA.) = See also 5.

4. *أرَدِمَتِ الحمى* *The fever continued, or was continuous*; (T, S, M, K;) as also *رَدِمَتِ*: and in like manner one says of the *سحاب* [or clouds]; and of the *ورد* [or coming to water, or company of men &c. coming to water, &c.]. (K.) You

say, *أرَدِمَتِ عَلَيْهِ الحمى* *The fever continued upon him*: (M:) *did not quit him.* (T.) And *أرَدِمَ المرض* *The disease clave to him.* (M.) — *أرَدِمَتِ الشجرة* *The tree became green after it had become dry*; as also *رَدِمَتِ*. (K.) = *أرَدِمَ البعير* *He felt the camel, to know if he were fat.* (K.)

5: see 1: — and 2. — Also *ترَدِمَ فلاناً* † *He sought to find in such a one something that he should be ashamed to expose, or some slip or fault, and obtained a knowledge of the state, or case, in which he was*; (K, TA;) as though he imputed some error to him. (TA.) — And *ترَدِمَ القوم الأرض* † *The people, or party, consumed, or ate, the pasture (مرتع) of the land time after time [or part after part, app. so as to make the ground appear as though it were patched].* (M.) = *ترَدِمَ* also signifies *It (a garment, or piece of cloth,) was, or became, old, and worn out, requiring to be patched*: (S, K: [see also 8:]) this verb being intrans. as well as trans. (S.) = *ترَدِمَتِ*, [or *ترَدِمَتِ عَلَى وَلَدِهَا*, as seems to be implied in the K,] *She (a camel, M) inclined to, or affected, her young one*; (M, K;) [perhaps from *رَدِمَ القوس*, because of her yearning cry;] as also *رَدِمَتِ عَلَى وَلَدِهَا*, inf. n. *ترَدِيمٌ*. (K.) = *ترَدِمَتِ الخصومة* *The contention, or altercation, was, or became, far-extending, and long.* (K. [See also 4.])

8. *ارتدّم*, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was, or became, stopped up, or closed.* (Mṣb.) — [And app., said of a garment, or piece of cloth, *It was, or became, old, and worn out, and patched, or pieced; or patched, or pieced, in several places*: see its part. n., *مُرْتَدِمٌ*, and see also 5.] — [Also *He put on, or he was, or became, clad with, old and worn-out garments.* (Freytag, from the “Deewán el-Hudhaleeyeen.”)]

رَدِمٌ is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA:) as the latter, i. q. *سَدٌّ* (S, K,*) or *سَدٌّ* (M) [as meaning *A thing intervening between two other things, preventing the passage from one to the other; an obstruction; a barrier; any building with which a place is obstructed*]; a meaning erroneously assigned in the B to *رَدِمٌ*: (TA:) or a thing of which one part is put upon another: (M:) a rampart, or fortified barrier: it is larger than a *سَدٌّ*; and is [said to be] from *رَدِمٌ ثوبٌ* meaning “[a garment, or piece of cloth,] having patches upon patches:” (Bd in xviii. 94:) and signifies also *anything having parts put, and joined or sewed, one upon another*: (M:) pl. *رَدِيمٌ*. (M, K.) *الرَدِيمُ* also signifies particularly *The rampart (السُدُّ, M, or السُدُّ, K) that is between us [meaning the people of the territory of the Muslims] and Yájoor and Májoor [or Gog and Magog]:* (M, K, TA:) mentioned in the Kṣr xviii. 94. (TA.) And *What falls, [and lies in a heap, one part upon another,] of a wall in a state of demolition.* (M, K.) = Also *A sound, (M, K,) in a general sense*: (K:) or particularly the *sound [or twang] of a bow.* (M, K.) — And *An emission of wind*

from the anus, with a sound; (M, K;) as also *رَدَامٌ*: (S, K:) or this is a subst. from *رَدِمَ* said of a camel, and of an ass, meaning “he broke wind with a sound.” (M.) — And, applied to a man, (M,) † *One in whom is no good*; and so *رَدَامٌ*, (M, K,) and *مُرْدَامٌ*. (K.)

رَدَامٌ: see the next preceding paragraph, last two sentences.

رَدِيمٌ One who often breaks wind, with a sound: used in this sense by Jereer. (Freytag.)

رَدِيمٌ An old, and worn-out, garment, or piece of cloth: (T, S, K:) and a garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; (S;) and so *مُرْدِمٌ*; (Lth, T, S, K;) like *مُلْدِمٌ*: (Lth, T:) or *مُرْدِمٌ* signifies *having patches upon patches*: (Bd in xviii. 94:) or this last, and *مُرْتَدِمٌ* and *مُرْتَدِمٌ*, a garment, or piece of cloth, old, and worn-out, and patched, or pieced, or patched or pieced in several places: (M:) or *مُرْتَدِمٌ*, a garment, or piece of cloth, old, and worn-out, requiring to be patched: (S:) the pl. of *رَدِيمٌ* is *رَدِيمٌ*. (Lth, T, K.)

رَدِيمَةٌ [in some copies of the K *رَدِيمَانِ*, which, as is said in the TA, is a mistranscription,] *Two garments, or pieces of cloth, that are sewed together*; (M, K;) like what is called *لغاف*; (M, TA;) in the copies of the K, erroneously, *لغاف*: (TA:) pl. *رَدِيمٌ*, (M, K, [in a copy of the M, accord. to the TA, *رَدِيمٌ*,]) as though the *د* [in the sing.] were imagined to be rejected. (M.)

رَدِمٌ, (S, M,) and *سَحَابٌ مُرْدِمٌ*, (S,) and *رَدِمٌ*, (TA,) [A fever, and clouds, and a coming to water, or a company of men &c. coming to water, &c.,] continuing, or continuous. (S, M, TA.)

مُرْدِمٌ: see *رَدِيمٌ*, in two places.

مُرْدَامٌ: see *رَدِمٌ*, last sentence.

مُرْتَدِمٌ: see *رَدِيمٌ*.

مُرْتَدِمٌ A place, of a garment, or piece of cloth, that is to be patched, or pieced, (T, S, K,) syn. *مُتَصَلِّحٌ*; and to be repaired, or mended, syn. *مُتَصَلِّحٌ*. (T.) 'Antarah says, [commencing his mo'allakah,]

* *هَلْ غَادَرَ الشَّعْرَاءُ مِنْ مُرْتَدِمٍ* *
* *أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوْهَرٍ* *

(T, S, M,) i. e. † [Have the poets left any deficiency to be supplied? or,] any discourse? meaning, they have annexed to other discourse? meaning, they have preceded me in saying, and left no say for a say [after them]: (M:) or have the poets left any place to be patched, or pieced, which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-

ing himself, [Nay but I have somewhat to say:] hast thou known the abode of thy beloved, 'Ab-leh, after thy doubting respecting it? (EM pp. 219—220.)

متردم: see ردم, in two places.

ردن

1. [رَدَنْتُ, aor. app. ٢, but accord. to Freytag ٢, inf. n. رَدْنٌ, She (a woman) spun thread with the مَرْدُونُ: see رَدْنٌ:] الرَدْنُ and الغَزْلُ are nearly the same [in meaning]. (Ĥam p. 218. [Hence مَرْدُونُ applied to spun thread.] — [And app. She wove a garment, or piece of cloth, with spun thread such as is termed مَرْدُونُ, or رَدْنٌ: whence مَرْدُونُ applied to such a garment, or piece of cloth.] — The vulgar say of him who is drowsing, drowy, or heavy with sleep, عَيْنُهُ تَرْدُنُ وَتَغْزُلُ, app. meaning + His eye blinks, twinkles, or moves its lids to and fro; like the hand that spins thread in two different directions, or that throws the shuttle to and fro. (Ĥam ubi suprâ.) — And رَدَنْتُ المَتَاعَ (S), aor. ٢, (JM, PŞ), inf. n. رَدْنٌ (S, K), I put the goods, household-goods, or commodities, one upon another; or put them, or set them, together, in regular order, or piled up. (S, K.) — رَدْنٌ also signifies The making, or causing, to smoke. (K.) You say, رَدْنُ النَّارِ, aor. ٢, inf. n. رَدْنٌ, He made, or caused, the fire to smoke. (TK.) — رَدْنٌ جِلْدُهُ (S, K,*) aor. ٢, inf. n. رَدْنٌ (S), His skin became contracted, shrunk, or wrinkled. (S, K,*)

2: see what next follows.

4. رَدْنٌ [q. v.] to the shirt; as also رَدْنُهُ (S, K,*) inf. n. تَرْدِينٌ (S) or he put, or made, أَرْدَانُ [pl. of رَدْنٌ] to the shirt. (M.) — أَرْدَتِ عَلَيْهِ الْحُمَى [i. e. The fever continued upon him]. (S: in some copies of which, as in the TA, عليه is omitted.)

8. اَرْدَتَتْ She (a woman, TA) took to herself, or made, a مَرْدُونٌ [q. v.], (K, TA,) for spinning. (TA.)

Q. Q. 1. رَدُونٌ (K,*) inf. n. رَدُونَةٌ (TA,) He was, or became, fatigued, tired, weary, or jaded, (K, TA,) and weak, or feeble. (TA.)

رَدْنٌ The sound of the falling [or clashing] of weapons, one upon another. (S, K.)

رَدْنٌ The base (أَصْلُ) of the sleeve: (S, K:) [app. meaning the part thereof that is next to the shoulder: but see what follows:] the fore part of the sleeve of the shirt: (M:) or the lower part thereof: (M, and Ĥar pp. 149 and 390:) or the sleeve altogether: (M:) and it may tropically mean the whole garment: (Ĥar p. 390:) pl. أَرْدَانٌ. (S, M, K.) [In the TA is added, and اَرْدَانٌ; as though another pl. were أَرْدَانَةٌ: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرْدَانٌ, in the M, is added, وَأَرْدَانُهُ جَعَلَ لَهُ أَرْدَانًا; and I suspect that

in some copy thereof, وارْدَانُهُ has been inadvertently written twice.] You say قَمِيصٌ وَاسِعٌ الرَّدْنُ [A shirt wide in the رَدْنُ]. (S.) — [Hence,] one says, هُوَ دَنَسُ الْأَرْدَانِ † [meaning He is foul in character, conduct, or the like; for it is tropical. (A in art. دَنَسُ. [See, there, other similar phrases.]) = See also رَدْنِي. = [Also pl. of أَرْدَانٌ, q. v.]

رَدْنٌ Spun thread: (Sh, T, S, K:) or spun thread that is not even: (T:) or thread spun [by moving the hand] forwards [upon the spindle against the thigh]: or spun thread that is مَنكُوسٌ [i. e. twisted in a manner the reverse of that which is usual: see شَزْرٌ]: thread spun with the مَرْدُونُ. (M. [See مَرْدُونُ.]) — And [Cloth of the kind termed] خَزْرٌ: (AA, T, S, M, K, and Ĥam p. 218:) or yellow خَزْرٌ: (AA, T:) or what is woven from what women spin with the مَرْدُونُ (M.) — And [The membrans called] غَرَسٌ [q. v.] that comes forth with the young (S, K, TA) from the belly of its mother. (TA.) The Arabs say, هَذَا مَدْرَعُ الرَّدْنِ [This is the غَرَسُ]. (S, TA.) — See also رَادِنٌ.

رَمَّحَ رَدْنِي [meaning A well-straightened spear; lit. a spear of Rudeyneh]: and قَنَاةٌ رَدْنِيَّةٌ [the same, or a well-straightened spear-shaft]: (S:) and رَمَّاحٌ رَدْنِيَّةٌ [well-straightened spears]: (M:) accord. to their [the Arabs'] assertion, (S,) so called in relation to a woman named Rudeyneh, (S, M,) wife of Es-Semharee [or Semhar]; both of whom used to straighten spears, or spear-shafts, in Khaṭṭ-Hejer: and some say رَمَّاحٌ رَدْنٌ [well-straightened spears of El-Khaṭṭ!], and رَمَّاحٌ رَدْنٌ (S.) [See an ex. in a verse cited in art. ذوق, 6th conj.]

رَدْنٌ Saffron; (S, K;) as also رَدْنٌ (Sgh, TA in art. شعر.)

أَحْمَرُ رَادِنِي A camel, (Aş, T,) or a thing, (S,) of which the redness is mixed with yellowness, (Aş, T, S, K,) like وَرْسٌ [q. v.]: (Aş, T:) hence the epithet رَادِنِي is applied to a he-camel, (S, TA,) and with ة to a she-camel: (Aş, T, S:) or رَادِنِي is applied to a he-camel as meaning having crisp, or curly, fur, of generous race, (Lth, T, M,) beautiful, (Lth, T,) and inclining a little to blackness: (Lth, T, M:) or intensely red; (TA, and Ĥam p. 218;) or it has this meaning also: (M:) or between yellow and red: accord. to some, from رَادِنٌ signifying "saffron;" (Ĥam ubi suprâ;) but Aş says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْمَكُ رَادِنِي [i. e. Intensely dun or brown or dusky &c.]; to denote intensiveness; like as they said أَبْيَضٌ نَاصِعٌ. (IAşr, M.)

أَرْدَانٌ [or خَزْرٌ أَرْدَانٌ] A sort of [cloth of the kind termed] خَزْرٌ (S, K,) red: (S:) [pl. رَدْنٌ:] and

[hence] ثِيَابٌ رَدْنٌ Red garments or cloths. (So in one of my copies of the S.)

أَرْدَانٌ (ISk, T, S, M, and so in some copies of the K,) in some of the copies of the K erroneously said to be with the ر, musheddah, (TA,) [in the CK with the د, which is also a mistake,] A drowsiness, or dozing: (S, K:) or an overpowering drowsiness or dozing: a poet uses the phrase نَعْسَةٌ أَرْدَانٌ (ISk, T:) or this means an intense drowsiness or dozing: (M:) Yáḳoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نَعْسَةٌ نَعْسَةٌ. (TA.) It is a word of which no verb has been heard. (S.) Hence, accord. to ISk, الأَرْدَانُ as the name of a certain province; (T;) a province of Syria, (S, K,) and a river thereof [i. e. the Jordan]; (S;) also without tesbdeed. (TA.)

مَرْدُونٌ Dark; (S, M, K;) applied to night. (M.) — Also, applied to sweat, Stinking: (K:) or, thus applied, that wets all the skin: (M:) [or] مَرْدُونٌ has the latter meaning, thus applied. (T.)

مَرْدُونٌ A spindle (S, M, K) with which [the thread termed] رَدْنٌ is spun: (M, TA:) pl. مَرَادِنٌ. (TA.)

مَرْدُونٌ is applied as an epithet to غَزْلٌ [i. e. spun thread, meaning Spun with the مَرْدُونُ: see also رَدْنٌ]. (M.) — Also to a garment, or piece of cloth, (M,) meaning Woven (Sh, T, M) with spun thread that is مَرْدُونٌ. (M.) Abou-Duwád El-Iyádee says,

* أَنَاذَتْ لَيْلَةً وَيَوْمًا فَلَمَّا *
* دَخَلْتُ فِي مَسْرِيحِ مَرْدُونٍ *

[She (app. referring to a camel) hastened in her journey, or journeyed on without stopping to rest, a night and a day; and when she entered a desert, or waterless desert, far-extending, wide, or spacious, woven with the mirage, or overspread by a rippling mirage resembling a web: or they (i. e. camels) hastened &c.]: Sh says that مَرْدُونٌ signifies woven: and the poet means, by مَرْدُونٌ, a tract of land in which was the mirage: (T:) or مَرْدُونٌ here means woven with the mirage: (TA in art. مَسْرِيحُ:) or, as some say, by مَرْدُونٌ he means مَرْدُونٌ, [app. as signifying conjoined, so as to be uninterrupted, (see رَدْمُ,)] and has changed the م into ن; and مَسْرِيحٌ means wide, or spacious: (T:) or مَرْدُونٌ signifies مَوْضُولٌ [which has the meaning that I have assigned above to مَرْدُونٌ]: (T, K:) so some say. (T.) — See also مَرْدُونٌ.

ردو

1. رَدَا, aor. يَرْدُو, said of a horse: see 1 in art. ردى. — And رَدَاهُ بِحَجَرٍ, aor. يَرْدُوهُ, inf. n. رَدْوٌ: see 1 in art. ردى.

3. رَادَاهُ, said to be formed by transposition from رَادُوهُ, [and therefore it should properly be

mentioned in this art.,] is explained in art. ردى.

ردى

1. ردى, aor. يردى, inf. n. ردى, *He* (a man, TA) *perished*. (S, M, Mṣb, K.) [See an ex. in the Kur xx. 17.] — And ردى, (AZ, T, M, and so in a copy of the S,) aor. يردى, (AZ, T,) inf. n. ردى; (M;) or ردى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter يردى; (TA;) and تردى; (S, M, K;) *He fell into a well*: (AZ, *T, *S, K:) or *he tumbled down into a deep hollow, or cavity, or pit*: (M:) or the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell into a deep hollow, or cavity, or pit*: (Mṣb:) or *he tumbled down* (S) *from a mountain*; (AZ, T, S;) and so the first, or second: (S:) and تردى signifies *he fell from a mountain and died*. (TA.) إذا تردى, in the Kur [xcii. 11], means *When he falls into the abyss of the fire [of Hell]*: (T, TA:) or *into the cavity of the grave*: or *into the lowest depth of Hell*: or *when he perishes*: (Bd:) or *when he dies*. (T.) — And ردى *He* (a man) *went away*. (K.) You say, مَا أُدْرِى أَيْنَ رَدَى I know not whither he went away, or has gone away. (S.) = رداه, (S, M, K,) aor. يردى, (M,) inf. n. ردى, (TK,) *He broke it*; (M, K;) namely, a thing with a stone: (M:) or *he beat it*, [or *battered it*,] namely, a stone with a piece of rock, or with a pickaxe, in order to break it. (S.) — And *He dashed himself against him, or knocked against him*, (S, K, TA,) *like as the pickaxe knocks against the stone*. (TA.) — And رداه بِحِجْرٍ, (T, K,) or بِحِجَارَةٍ, (S,) aor. يردى, inf. n. ردى; (T;) and يردو, (K and TA in art. ردو,) aor. يردو, inf. n. ردو, (TA,) with و for the final radical; (K, TA;) [like رداه, and دراه;] *He threw at him, or threw at him and hit him, with a stone, or stones*. (T, S, M.) [It is also said in the T, with reference to مرداة, as signifying a large stone with which other stones are beaten, or battered, ردى; but I think that ردى is a mistranscription for دفع; and that the meaning intended to be expressed by these words is, that ردى signifies *The thrusting with a مرداة and the throwing it, or with it*.] — [Hence, app.,] ردى said of a horse, (Aṣ, ISk, T, S, M, K,) aor. يردى, (Aṣ, ISk, T, S, K,) inf. n. ردى and رديان; (ISk, S, M, K;) and ردا, (K and TA in art. ردو, [in the CK, و is omitted before the word لعة in that art.,]) aor. يردو; (TA;) [and, accord. to Freytag, ارتدى is used in the same sense by Jereer;] *He beat, or battered, the ground*, (رجم) *with his hoofs*, (الأرض, Aṣ, ISk, T, S, M, K,) *in running*, (Aṣ, T,) or *in going along, and in running*, (M,) or *in going a pace between running and vehement walking*: (ISk, S;) or رديان signifies *the same as تعريب*: (AZ, T, M: [see 2 in art. قرب:]) or it is [a manner of going] *between running and walking*: (K:) or *the running* (T, S, M) *of the horse* (T) or *of the*

ass (S, M) *between his آرى [or place of confinement, or the loop to which he is tied,] and his مضعك [or place of rolling upon the ground]*; (T, S, M;) thus explained by El-Munteji' Ibn-Nebhan, (T, S,) to Aṣ. (S.) In the K, رجمت is erroneously put for رجم; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بحوافرها, in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from رديان الجوارى, explained in what follows. (Ham p. 221.) — You say, ردت الجارية *The girl raised one leg and went along upon the other, in play*; (K, TA;) and so ارتدت: (TA:) and الجوارى يردين, inf. n. رديان; (M;) or يردين; (T;) *the girls played*, (T, M,) *raising one leg*, (M,) or *one of them raising one leg*, (T,) and *going along upon the other*: (T, M:) or رديان الجوارى signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times*. (AZ, Ham p. 221.) And ردى الغلام *The boy raised one leg and leaped, or jumped, [or hopped,] with the other*. (S.) And ردى الغراب, (M, K,) aor. يردى, (T,) *The crow, or raven, raised one leg and hopped on the other; or leaped along*. (T, M, K.) = اردت غنمى *My sheep, or goats, increased, or exceeded; as also اردت*. (Fr, M, K.) — And اردت على الشيء and اردت I exceeded the thing. (M.) And اردى على غيره *It exceeded another thing; as also اردا* [q. v.]. (M in art. ردا.) And رديت على الخمسين, (S, M,*) and رديت الثمانين, (M,) and اردت, (S,) I exceeded [the age of fifty, and eighty]. (S, M,*)

2. رداه, (Mṣb, K,) inf. n. تردية, (Mṣb,) *He made him to fall, or threw him down*, (Mṣb, K,) into a deep hollow, or cavity, or pit, (Mṣb,) or into a well; as also ارداه. (K.) *He* (God) *overthrew him*; as also ارداه. (M.) = ارداه, inf. n. as above, *I clad him with a رداه* [q. v.]. (S.)

3. مرداة, (S, K,*) inf. n. راديت, (S, K,*) *I contended in throwing stones in defence of the people, or party*. (S, K,*) = راداه, (T, S, M, K,) inf. n. as above, (TA,) is also syn. with رادوه [He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn]; (S, M, K;) formed from the latter by transposition; (S;) or داوره [which means the same]; *to the thing, or affair*: (T as on the authority of A'Obeyd:) and داراه [which means the same; or he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; or he deceived, deluded, beguiled, circumvented, or outwitted, him; or endeavoured, or desired, to do so]; (S, M, K; the first as on the authority of A'Obeyd;) or, accord. to AA, i. q. فاناه and دالاه and داجاه [all of which are syn. with داراه]. (T.)

4. ارداه *He* (i. e. God, M, or another, S, M*) *caused him to perish; or destroyed him*. (S, M,

K.) Hence, (M,) in the Kur [xxxvii. 54], *Verily thou almost causedst me to perish, or destroyedst me*. (T, M,*) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb ردى* [q. v., meaning, *beating, or battering, the ground, &c.*]: so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تردى: see 1, second and third sentences, in four places. — *He was, or became, overthrown*. (M.) = Also, and اردى, *He put on, or clad himself with, or wore, a رداه* [q. v.]: (S, K: but in the latter the verbs are fem. [as said of a woman]:) or so تردى برداه and اردى به. (M, Mṣb.) — And تردى بسيفه, and اردى, + *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. تغلده*. (M.) — And تردت الجارية + *The girl, or young woman, put on, or decked herself with, a وشاح* [q. v.], which is also called رداه. (T, K.)

8. اردى: see 1, in the latter half of the paragraph, in three places. = See also 5, in three places: and see an ex. voce رداه. — [Hence,] اردتني *He carried me, or bore me, upon his shoulder, in the place of the رداه*. (Ham p. 471.)

ردى an inf. n. of ردى [q. v.]. (S, M, Mṣb, K.) = Also *Excess, redundance, or superfluity*; syn. زيادة: so in the saying, مَا بَلَغْتَ ردى عَطِيَّتِكَ, i. e. *I have not attained to thy excess, &c., in thy gift*: and ردى قَوْلِكَ *The excess of thy saying pleases me*: and so in the saying of Kutheiyir,

* لَهُ عَهْدٌ وَوَدٌّ لَمْ يُكْتَدِرْ يَزِينُهُ *
* ردى قَوْلٍ مَعْرُوفٍ حَدِيثٍ وَمُزْمِنٍ *

meaning [*He has a covenant of love, or affection, into which he has entered, which has not been sullied, and] which excess of kind speech, on his part, [recent and of long duration,] adorns*: (T:) or, [as ISd cites the verse,] ردى قَوْلٍ مَعْرُوفٍ &c.: [and he adds,] it is said, in explanation thereof, that ردى means *زيادة*; and I think that it is an inf. n., of the measure فعل, like ضحك and حبس, or a subst. put in the place of an inf. n. (M.) = See also رداه.

رد [originally ردى] *Perishing*; (IAṣ, T, S, M, K;) applied to a man: fem. ردية. (S, K.) = See also the next preceding paragraph.

رداء *A mode, or manner, of wearing the رداء*: (S, M, *Mṣb:*) like رضة from الرطوبة, and هو حسن from الجلوس: (S:) you say, هو رديا *He is comely in respect of the manner of wearing the رداء*. (S, M, Mṣb.)

رداة *A rock; or piece of rock; or great mass of*

stone, or of hard stone: (Fr, T, S, K:) pl. رَدَايَاتُ (Fr, T) and [coll. gen. n.] رَدَى. (S, K.)

رداءٌ *A certain garment; (S, M, Ghb;) a kind of مُحَنَفَةٌ [or outer wrapping garment], (M, K,) well known; (K;) one of the garments that are not cut and sewed; (Mgh in art. قطع, and MF voce إزار;) [being of a single piece:] covering the upper half of the body; or lying upon the shoulders and back; (MF voce إزار;) or falling upon the belly and there ending: (TA voce صفر:) [a رداء worn by Moḥammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Moḥammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Mghb:) the dual is رَدَاوَانٌ and رَدَاوَانٌ, the latter being allowable, (S, Mghb,) but the former being preferable: (S:) and the pl. is أَرْدِيَّةٌ: (S, M, Mghb:) the رَدَاءُ is also called رَدَاةٌ, (M, K, TA, [in the CK رداة,]) like as the إزار is also called إزارَةٌ; (M;) and مَرْدَاةٌ, (K, TA, in the CK مَرْدَاة,) of which the pl. is مَرَادٍ, (TA,) occurring in the saying,*

- * لَا يَرْتَدِي مَرَادِي الْحَرِيرِ
- * وَلَا يَرَى بَسْدَةَ الْأَمِيرِ
- * إِلَّا لِحَلْبِ الشَّاةِ وَالْبَعِيرِ

[He will not near outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]; (M, TA;) المَرَادِي meaning الأَرْدِيَّةُ; (M;) but accord. to Th, it has no sing.: (M, TA:) [or] مَرَادٍ signifies *waist-wrappers*; syn. أَرَى. (K.)—Hence, صَفْرٌ رَدَائِهَا, in a description of Umm-Zarā, in a trad., meaning *† Lank in her belly*; as though her رداء were empty. (TA in art. صفر.)—And غَمْرُ الرِّدَاءِ: *† Abounding in beneficence.* (T, M, K, TA.) And عَيْشٌ غَمْرُ الرِّدَاءِ: *† A life ample, or plentiful, in its means.* (TA.)—And رَدَاءُ الشَّبَابِ: *† The beauty, and softness, tenderness, or delicateness, of youth.* (T.)—And رَدَاءُ الشَّمْسِ: *† The light, (M,) or beauty and light, (T,) of the sun.* (T, M.)—رداءٌ also signifies *† A sword*; (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مَرْدَى, near the end of the paragraph.] Mutemmem says,

- * لَقَدْ كَفَّنَ الْمِنْهَالَ تَحْتِ رَدَائِهِ
- * فَتَى غَيْرَ مَبْطَانِ الْعَشِيَّاتِ أَرْوَعًا

[Verily *El-Minhāl* has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who excited the admiration of the beholder]: for *El-Minhāl* had slain his [the poet's] brother *Málik*; and when a man slew another who was a celebrated man, he

used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the *Ḥam* pp. 370-372.]) And *El-Khansā* says,

* وَدَاهِيَةَ جَرْمًا جَارِمٌ * جَعَلَتْ رَدَاةَكَ فِيهَا حِمَارًا *
[And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the *خِمَار* [which means a woman's "muffler" and a man's "turban"]. (T.)—Also *† A bow*; (AAF, M, IATH;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IATH, TA.)—And [for the like reason] *† The [ornament called] وَشَاح* [q. v., worn by women]. (T, K.) So in a verse of *El-Aashā*, cited voce رَفْرَقٌ. (T.)—And *† A bier*; because it is borne upon the place of the رداء [properly thus called, i. e., upon the shoulder]. (*Ḥam* p. 471.)—And *† Debt*; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَاءِ, meaning *† He is little burdened in respect of debt*: and also, *in respect of household.* (K, TA.) [See also an ex. voce نَسَاءٌ.]—Also *† Intelligence*:—and *† ignorance*: (M, K;) both on the authority of *IAgr*: (M:)—he says also that it means *† anything that is the pride, or ornament*; of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or *† pride*]: (T:) thus, (M,) it is *† a thing that graces*: and *† a thing that disgraces*: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رداءة: see the next preceding paragraph, first signification.

ردأ: see رَدَى, in art. رَدَى.

الرَّادِي *The lion*; (K;) because he dashes himself (يَرْدِي i. e. يَصْدُرُ) [against his prey]. (TA.)

مَرْدَى *A stone that is thrown*; (S, K;) as also مَرْدَاةٌ: (T, S:) or *a piece of rock with which date-stones are broken*: (*Ḥam* p. 417e) and accord. to *ISk*, *† the latter signifies a piece of rock with which stones are broken, (S,) or with which one breaks [anything]: (M:) or a stone which the strong man can hardly, or not at all, lift with his hands*; [like مَرْدَاةٌ; (TA in art. ردا);] *with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] صَبٌّ is broken, or battered, when it is among large stones (في قلعة [i. e. قَلْعَةٌ]), which قلعة it softens and demolishes*: (*En-Nadr*, T:) the same word (مرداة) also signifies the stone, (T,) or the piece of rock, (M,) *by means of which the صَبٌّ is guided to its hole*: (T, M:) [and

accord. to *Golius*, on the authority of *Meyd* and the *Mirkát el-Loghah*, the upper mill-stone:] the pl. of مَرْدَاةٌ is مَرَادٍ: (T:) and this pl. is [also] *syn. with مَرَامٍ* [app. as pl. of مَرْمَاةٌ, and meaning the arrows thus called; or any missiles]. (M.) Hence the prov., *عِنْدَ جَمْعِ كُلِّ مَرْدَاةٍ صَبٌّ* [Near by the hole of every *dabb* is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the *dabb* will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلِّ مَرْدَاةٍ صَبٌّ عِنْدَهُ مَرْدَاةٌ (S, M, Meyd) i. e. *Every dabb has near by it its stone that is to be thrown at it*; (S, Meyd;) for the *dabb* has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the *dabb* near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (*Meyd*.) Hence also, i. e. from مَرْدَى in the first of the senses assigned to it above, (S,) or in the second of those senses, (*Ḥam* p. 417,) said of a courageous man, إِنَّهُ مَرْدَى حُرُوبٍ [Verily he is like the missile of wars]; (S;) or فَلَانٌ مَرْدَى حُرُوبٍ [Such a one is like the crushing stone of the wars]; or مَرْدَى الْخُصُومِ, i. e. *† the whom they throw against the antagonists and who crushes them*: (*Ḥam ubi supra*;) and هُمُ مَرَادِي الْحُرُوبِ: [مَرَادٍ being pl. of مَرْدَى, as well as of مَرْدَاةٌ: (S:) and فَلَانٌ مَرْدَى حُرُوبٍ: *† Such a one is very patient in the endurance of contention and war.* (M.) مَرْدَى is also used as meaning *† A horse hard like the stone thus called*; thus in a verse of *'Antarah*: or it there means *a horse that runs swiftly*; from الرَّدْيَانُ [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدَى, and syn. therewith], meaning *perdition*: or it means, in that verse, [like رَدَاءٌ] *a sword*, [as being an instrument of perdition,] from الرَّدَى. (*Ḥam* p. 207.) مَرْدَاةٌ, also, (S,) or نَاقَةٌ مَرْدَاةٌ, (TA,) is used as meaning *† A she-camel like the stone thus called in hardness.* (S, TA.) And مَرَادٍ [as pl. of مَرْدَى or of مَرْدَاةٌ] means also *† The legs of camels, (Lth, T, M, K,) and of the elephant (Lth, T, K) or of elephants*; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.)—Also مَرْدَى, (so in the S,) or مَرْدَى, with *damm* [to the م] and with *shedd* [to the ي], (K,) *A pole with which a ship, or boat, is propelled, (S, K,) being in the hand of the sailor*: (S:) pl. [of the former] مَرَادٍ, (S,) or [of the latter] مَرَادِي: (K:) in the dial. of the vulgar مَرْدَى [pronounced by them مَرْدَى, without tenween, or مَرْدَا, for مَرْدَا]; pl., with the art., المَرَادِي [and vulgarly pronounced مَرَادِي also without the art.]. (TA.)

مِرْدَاة, and its pl. مَرَادٍ (which is also pl. of مِرْدَى): see the next preceding paragraph, in seven places: — and see also رِدَاءٌ, in three places.

مِرْدَى: see مِرْدَى, last sentence.

أَمْرَاةٌ هَيْفَاءُ المِرْدَى A woman lank, or slender, in the place of the [ornament called] وِشَاح [q. v.]. (T.)

المِرْدَوِيَّةُ, in the Kur v. 4, means *That which falls from a mountain, or into a well, or from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Msb.)

رد

1: see what next follows.

4. ارْدَاتِ السَّمَاءِ (T, S, M, A, K,) inf. n. ارْدَاذٌ (T, TA;) and رَدَّتْ (A, K,) inf. n. رَدَاذٌ (TA,) or رَدَاذٌ; (so in the TT as from the T;) *The sky rained, or let fall, such rain as is termed رَدَاذٌ [explained below].* (T, S, M, A, K.) And بَاتَتْ السَّمَاءُ تُرْدِنَا *The sky during the night rained upon us, or let fall upon us, such rain as is so termed.* (A.) — [Hence,] ارْدَا السَّقَا (inf. n. as above, T,) † *The water-skin, or milk-skin, exuded, or let flow, what was in it.* (T, A, L, K.) And ارْدَتِ الشَّجَّةُ † *The wound in the head flowed with what was in it.* (T, A, L, K.) And ارْدَتِ العَيْنُ بِمَآئِهَا † *The eye flowed with its water.* (T, A, L.)

رَدَّ: see what next follows.

رَدَّادٌ (T, S, M, A, L, K,) and by poetic license رَدَّادٌ (M, L,) *Weak [or drizzling] rain,* (S, M, L, K,) but exceeding what is termed قَطَطٌ: (S, L:) or *fine rain, but exceeding what is termed قَطَطٌ:* (A:) or the *lightest of rain except what is termed قَطَطٌ:* (A, S, T:) or, accord. to El-Khattābee, and Suh in the R, *rain more than what is termed قَطَطٌ and بَغْشٌ, but a little less strong than what is termed قَطَطٌ, or like this last:* (MF, TA:) or *still, continuous rain, consisting of small drops, resembling dust: or such as is after [app. meaning more than] what is termed قَطَطٌ:* (M, L, K:) n. un. رَدَاةٌ. (M.) To such rain, the poet Bakhdaj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَاِبِلٌ. (M.) One says, *يَوْمَنَا يَوْمٌ رَدَّادٌ وَسُرُورٌ وَالتَّذَادِ* [Our day is a day of fine rain, &c., and of happiness, and of delectation]. (A.) — Hence, † *A little wealth or property.* (Har p. 57.) One says, *نَحْنُ نَرْضَى بِرَدَّادِ نَيْلِكَ وَرَشَاشِ سَيْلِكَ* [We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence]. (A.)

أَرْضٌ مَرْدَاةٌ عَلِيًّا (A, S, A'Obeyd, S, M, K,) and أَرْضٌ مَرْدَاةٌ (K, T, S, M) and مَرْدُوذَةٌ (Th, M, K,) or the second and third of these are not

allowable, but only the first is, (A, S, A'Obeyd, S, M,) *Land upon which has fallen rain such as is termed رَدَّادٌ.* (A, S, A'Obeyd, T, S, M, K.)

مِرْدٌ A sky (سَمَاءٌ) raining, or letting fall, such rain as is termed رَدَّادٌ; and so مِرْدَةٌ. (A, TA.)

One says, *السَّمَاءُ مِرْدٌ وَالسَّمَاعُ مَلْدٌ فَهَلْ أَنْتِ إِلَيْنَا مَغْدٌ* [The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?]: meaning what is heard of discourse, or narration, and of science; not of singing. (A.) — [Hence,] † *A day in which is rain such as is termed رَدَّادٌ.* (Lth, El-Umawee, T, S, A, K.) And † *A water-skin, or milk-skin, exuding, or letting flow, what is in it.* (A, TA.) And † *Anything flowing.* (T.)

مَرْدُوذَةٌ: see مَرْدُوذَةٌ.

ردل

1. رَدَّلَ (T, S, M, Msb, K,) aor. رَدَّلَ, (T, S, K,) inf. n. رَدَّلَانَةٌ (T, S, M, Msb, K) and رَدُّونَةٌ (S, M, Msb, K;) and رَدَّلَ, aor. رَدَّلَ; (Sgh, K;) *He (a man) was, or became, low, base, vile, mean, or contemptible; (T, S, M, K;) in his aspect, and in his states, or circumstances: (T:) or it (a thing, M, Msb, K, of any kind, M, K) was, or became, bad, corrupt, vile, base, abominable, or disapproved.* (M, Msb, K.) = رَدَّلَهُ (S, M, K,) aor. رَدَّلَ, inf. n. رَدَّلَ; (M, TA;) and رَدَّلَهُ (S, K;) *He made, or pronounced, him (a man) to be low, base, vile, mean, or contemptible: (S, M, K, TA:) or he made, or pronounced, it (a thing of any kind) to be bad, corrupt, vile, base, abominable, or disapproved.* (M, K, TA.) You say, *ارْدَلُ مِنْ دِرَاهِمِي كَذَا* (T,) or *ارْدَلُ مِنْ دِرَاهِمِي كَذَا* (TA.) *He (a man, T, or a money-changer, TA) pronounced, or showed, dirhems or pieces of money, or such of my dirhems or pieces of money, to be bad; syn. فَسَّلَبَا.* (T, TA.) And *ارْدَلُ غَنَمِي* [He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them]. (T, TA.) And *ارْدَلُ مِنْ رَجَالِهِ كَذَا وَكَذَا رَجُلًا* (T, TA) *He disapproved, or refused, [as low, base, &c.] of his men, such and such men.* (TA.)

4. ارْدَلُ *He had low, base, vile, mean, or contemptible, companions.* (K.) = As a trans. v.: see 1, in four places.

10. اسْتَرْدَلَهُ [He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:] *contr. of اسْتَجَادَهُ.* (O, K.) Hence the trad., *مَا اسْتَرْدَلَهُ إِلَّا حَظَرَ عَنْهُ العِلْمُ وَالْأَدَبُ* [God desires not that a servant (meaning a man) may be low, base, vile, mean, or contemptible, but He withholds from him knowledge, or science, and discipline of the mind, or good qualities and attributes of the mind or soul, &c.]. (O, TA.)

رَدَّلَ (T, S, M, Msb, K) and رَدَّلَ (S, K) and رَدَّلَ (M, K) applied to a man, *Low, base, vile, mean, or contemptible; (T, S,*

M, K;) *in his aspect, and in his states, or circumstances: (T:) or, applied to a thing (M, Msb, K) of any kind, (M, K,) bad, corrupt, vile, base, abominable, or disapproved: (M, Msb, K:) fem. of the first with ة: (M, Msb:) pl. [of pauc.], of the first, ارْدَلٌ, (Msb,) or [of the same,] ارْدَالٌ, (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of رَدَّلٌ, accord. to analogy,] and رَدُّونٌ (S, M, K) and رَدَّلٌ, (M, K,) which is of a rare form, (M,) [in the CK رَدَّلٌ] and رَدُّونٌ, (T,) [which is applied only to rational beings,] and (of رَدَّلٌ, TA) رَدَّلَةٌ, (S, M, K,) and, of the pl. ارْدَالٌ, (Msb, [but] said in the O to be of [the pl.] ارْدَالٌ, TA,) ارْدَالٌ, (T, Msb, TA, and so in some copies of the K in the place of ارْدَالٌ,) and [of رَدَّلٌ,] الارْدَالُونَ, (T, M, K,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the K.] You say *رَدَّلَ رَجُلٌ الثِّيَابَ* and *الفعل رَدَّلَ* [A man mean, or bad, &c., in respect of clothes and of action]. (T, TA.) And *ثَوْبٌ رَدَّلٌ* A dirty, bad, or vile, garment; (TA;) and so *ثَوْبٌ رَدِّلٌ* (M, TA:) or *ثَوْبٌ رَدَّلٌ* [so accord. to a copy of the T, but perhaps a mistranscription for رَدَّلٌ,] a dirty garment: and *ثَوْبٌ رَدِّلٌ* a bad, or vile, garment. (T.)*

رَدَّلَ: see the next preceding paragraph.

رَدَّلَ: see رَدَّلَ [of which it is both a syn. and a pl.]. — Also, (S,) or رَدَّلَ (T,) or both, (M, Msb, K,) *The worse or viler, or the worst or vilest, (T,) or the bad, or vile, (S,) of anything: (T, S:) [or the refuse thereof; i. e.] a thing of which the good has been picked out, (M, Msb, K,) and the bad or vile, (M,) or the worse or viler, or worst or vilest, (Msb,) remains.* (M, Msb.) You say also, *رَدَّلَ النَّاسُ* and *رَدَّلَ النَّاسُ* [They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people]. (T.)

رَدَّلَ: see رَدَّلَ, in five places.

رَدَّلَ: see رَدَّلَ, in two places.

رَدِّلَةٌ A low, base, vile, mean, contemptible, or bad, quality; *contr. of فَضِيلَةٌ;* (M, K:) pl. رَدَائِلٌ. (TA.)

رَدَائِي: see the next paragraph.

ارْدَلٌ: see رَدَّلَ, in two places. — Also *The worse, or worst: so in the phrase ارْدَلُ العُمُرِ* [The worse, or worst, part of life]. (O, K.) [In the K, immediately after the words *صَارَ أَصْحَابُهُ* وِرْدَائِي كَخَبَارِي we find, in some copies, رَدَائِي; and in other copies, وِرْدَائِي; and ارْدَلُ العُمُرِ أُسْوَةٌ: accord. to the former reading, the meaning is, that رَدَائِي is syn. with رَدَائِي; and such SM holds to be the case: accord. to the latter reading, that رَدَائِي is syn. with ارْدَلُ العُمُرِ. I have no doubt that the latter is the

original reading in the **ك**, and that it is taken from the **و**, where (with a preceding context different from that in the **ك**) the words are, **وَرَدَّ إِلَى أَرْدَلِ الْعُمَرِ أَسْوَدَهُ**; thus, with **أردل** in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that **كجباري** has been foisted into the text of the **ك** in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the **و**; that the correct reading is, **وَرَدَّ إِلَى أَرْدَلِ الْعُمَرِ**; and that this is taken from what here follows.] It is said in the **ك**ur [xvi. 72 and xxii. 5], **وَمِنْكُمْ مَنْ يَرُدُّ إِلَى أَرْدَلِ الْعُمَرِ**, (T, TA.) i. e. [And of you is he who is brought back to] the worse, or worst, [part] of life, (**ك**sh and **ب**d and **ج**el.) and the more, or most, contemptible thereof; (**ك**sh in xvi. 72;) a state of decrepitude and dotage; (**ك**sh and **ب**d and **ج**el;) which resembles the state of a young infant: (**ك**sh and **ب**d:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], **مِنْ بَعْدِ عَلِيمٍ شَيْئًا**, or **كَيْلًا يَعْلَمُ بَعْدَ عَلِيمٍ شَيْئًا**. (T, TA.)*

مَرْدُولٌ A man made, or pronounced, to be low, base, vile, mean, or contemptible: (**س**,* **ت** A:) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)

رذ

1. **رَذَّه**, [aor. **ذ**, inf. n. **رَذَّ**] He pierced, stuck, or stabbed, him. (**س**, **أ**, **ك**.) — He stuck, or fastened, or fixed, it, (**س**, **أ**, **ك**.) into the ground, (**س**;) or into another thing; (**ك**;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA.) or a knife into the ground, (TA.) and an arrow into the target. (A.) — **رَذَّتِ الْجَرَادَةُ**, aor. **ذ** (**س**, **ك**) and **ذ**, (**ك**.) inf. n. **رَذَّ** (**س**, TA) and **رَذَّوْهُ**, (so in a copy of the **س**, but wanting in another,) The locust stuck her tail into the ground, (AZ, **س**, **ك**.) and laid her eggs, (AZ, **س**;) or to lay her eggs; (**ك**;) as also **رَذَّتِ الْبَابَ**. (AZ, **س**, **ك**.) — **رَذَّ**, aor. **ذ**, inf. n. **رَذَّ**, (TA.) He furnished the door with a **رَذَّة** [or staple to receive the bolt of the lock]. (**س**, **ك**.) — **رَذَّتِ السَّمَاءُ**, (A, **ك**.) aor. **ذ**, (A, TA.) inf. n. **رَذَّ**, (TA.) The sky made a sound by reason of rain. (**ك**.) — **رَذَّ** is also said of a stallion [i. e. a stallion-camel, meaning He uttered a low braying]: and of thunder [meaning It made a low sound]. (A.) [See **رَذَّ**, below.] — And **رَذَّ** signifies also The being instantly silent. (TA.)

2. **رَذَّوْهُ**, (**س**, **ك**.) inf. n. **رَذَّوْهُ**, (**س**, **ك**.) **رَذَّوْهُ** لك الأمر. (**س**, **ك**.)* And **رَذَّوْهُ** أمرك عند فلان **رَذَّوْهُ** I arranged, or facilitated, for thee the affair. (**س**, **ك**.)* And **رَذَّوْهُ** أمرك عند فلان **رَذَّوْهُ** I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state, (**ث**بته, [or, as in one copy of the A, **ب**يهته, i. e. made it clear, or plain,]) with such a one. (A, TA.) — **رَذَّوْهُ** also signifies The glazing, or polishing, of paper. (**س**, **ك**.) —

[See also the pass. part n., below: whence it appears that it signifies also The dressing, or preparing, &c., with rice.]

R. Q. 1. **رَذَّوْهُ**, (**ك**.) inf. n. **رَذَّوْهُ**, (TA.) He put it in motion, or in a state of commotion. (**ك**, TA.) — And He equalized it; namely, a load, or burden; (**ك**, TA;) made it to counterbalance. (TA.)

4. **ارزت الجرادة**: see 1.

8. **ارتز** It stuck, or became fastened or fixed, into a thing; (TA;) as, for instance, an arrow into the target, (**س**, **أ**, **ك**.) and into the ground. (A.) — † He (a niggardly man) remained fixed in his place, and was tenacious, (**س**,* **ك**,* TA.) and was ashamed and confounded, or speechless and motionless through confusion and shame. (TA.)

رذ i. q. **أرز** [i. e. Rice: see the latter word, in art. **أرز**]. (**س**, **ك**.)

رذ A piercing [pain] and rumbling in the belly: (A:) or pain in the belly; as also **رذ** (**س**;) or pain, and pressure of the feces: (TA:) or the pressure and motion of the feces in the belly, (**ك**t, **م**gh, TA.) in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without: (**ك**t, TA:) or a sound of rumbling or the like in the belly. (A_g, **م**gh,* TA.) You say, **وَجَدْتُ رَذًّا فِي بَطْنِي رَذًّا** (A_g, **س**, A) I felt in my belly a piercing [pain] and rumbling: (A:) or a pain: (A_g, **س**;) expl. in the KL by the Pers. word **درد**: as also **رذ** (**س**, **ك**;) or pain, and pressure of the feces; &c. (TA.) — [Hence,] † A vehement burning in the mouth of a camel, arising from thirst, with pain. (TA.) — Also A low sound: (TA:) any sound that is not vehement: (A'Obeyd, TA:) or a sound that one hears from afar; as also **رذ** (**ك**;) or a sound that one hears but knows not what it is: (TA:) or a sound in a more common sense; (**ك**, TA;) vehement or slight: (TA:) or a sound; as of thunder &c.: (**س**;) or the sound of thunder; (**ك**;) as also **رذ**, [in measure] like **أمر**: or the former has a more general application: and **رذ** [in like manner] signifies a sound: and also thunder: (TA:) and **رذ** also signifies the braying of a stallion-camel. (**ك**,* TA.)

رذ A single piercing; a stick, or stab. (**س**, TA.) — And A pain in the back. (**س**gh, TA.) — The iron [meaning the staple] into which [the bolt of] the lock enters: (**س**, **ك**;) so called because [the bolt of] the lock penetrates it: pl. **رذات**. (TA.)

رذاز i. q. **رصاص** [generally meaning Lead]: (**س**gh, **ك**;) a dial. var. of the latter word. (TA.)

رذ: see **رذ**. — Also A certain plant, with which one dyes. (**س**, **ك**.)

رذاز One who sells, and traffics in, **رذ** [or rice]. (TA.)

رذ: see **رذ**, in three places.

أرذيز A piercing, sticking, or stabbing, (**ك**, TA.) such as is firm, or steady. (TA.) — A tremour. (Th, **س**, **ك**.) — See also **رذ**, last sentence. — Long-sounding. (**ك**.) — Hail: (Th, TA:) or small hail, like snow. (**س**, **ك**.)

مرزة A place in which **رذ** [or rice] is collected together; like the **كُدس** of wheat. (TA.)

مرز Food dressed, prepared, or mixed up, (**م**عالج) with **رذ** [or rice]. (**س**gh, **ك**.) And Paper dressed, or prepared, (**م**عالج) with **رذ** [or rice]: (A, TA:) or paper glazed, or polished. (**س**.)

رزا

1. **رَزَاهُ**, aor. **ذ**, inf. n. **رَزَاهُ** and **مَرَزَاهُ**, He got, or obtained, from him good (**س**, **ك**) of any kind. (**س**.) And **رَزَا فُلَانٌ فُلَانًا** i. q. **بَرِهَ**; [a mistake, through an oversight, for **قَبِلَ بَرِهَ**; i. e. Such a one accepted the bounty of such a one;] as also **رَزَاهُ**, without **ذ**: the former said by AM to be the original. (TA.) And **رَزَا الشَّيْءَ** He took from the thing, diminished it, lessened it, or impaired it; (**ك**;) and **رَزَاهُ** signifies the same; or he took from it, diminished it, &c., by little and little. (JM.) You say, **رَزَاهُ مَالَهُ**, and **رَزَاهُ مَالَهُ**, aor. **ذ**, inf. n. **رَزَاهُ**, He got, or obtained, somewhat of his property; as also **رَزَاهُ مَالَهُ**. (**ك**.) And **رَزَاهُ مَالَهُ** (**س**, **ك**,*) I did not take from him of his property; or did not diminish to him his property. (**س**, **ك**,*) And **رَزَاهُ مَالَهُ** I did not take from him, or it, aught. (**م**gh.) And **رَزَا فُلَانًا شَيْئًا** He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof. (TA.) And **رَزَاهُ زَيْلًا** I did not take from him, or it, as much as an ant would carry with its mouth: (**ح**ar p. 197:) or thus originally, but meaning, anything. (**س** in art. **زبل**.) And **رَزَاهُ مَالَهُ** We took not of, or from, thy water, anything: occurring in a trad. (TA.) In another trad., as some relate it, **رَزَاهُ** occurs for **رَزَاهُ**, which is the original. (IAth.) Accord. to AZ, [however,] one says, **رَزَاهُ**, meaning [I had it taken, or received, from me; or, virtually,] it was taken, or received, from me; but not **رَزَاهُ**. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means † It was experienced from me: see a verse cited voce **مُتَلَدِّ**, in art. **للد**.] You say also, **هُوَ يَرَزَاهُ**, [virtually] meaning He is a bountiful person; one whose gratuitous gifts people obtain. (**ح**am p. 722.) And **رَزَاهُ مِنَ الطَّعَامِ** Verily he is one who gets little of the food. (TA.) — **رَزَاهُ** also signifies I afflicted him with an affliction, a misfortune, or a calamity. (**م**gh.) And **رَزَاهُ** An affliction, a misfortune, or a calamity, befell him. (**س**, **م**gh.) It is said in a trad., respecting a woman who came asking for her son, **إِنْ أَرَزَا أَبِي فَلَمْ أَرَزَا أَحِبَابِي**, meaning If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends. (TA.)

4. ارزأ: see ارزی, in art. رزی.

6: see 1.

8: see 1. — ارزأ also signifies *It* (a thing, §) *was, or became, diminished, lessened, or impaired.* (§, K.) A poet says, (namely, Ibn Muḫbil, describing a stallion, § in art. زبل.)

فَلَمْ يَرْتَضِ بِرُكُوبِ زَبَالًا

(§, TA) *And he had not been lessened [by riding, so as to lose] as much as the gnat will carry: (TA:) or as much as the ant will carry with its mouth; meaning, anything: (§ in art. زبل.)* but some read رتضى; [and some, يرتضأ, as in copies of the § in art. زبل.;] and some, برکوب. (TA.)

رُزَا, (§, Mgh, K,) [originally an inf. n., and] a subst. from رُزَاةٌ رُزَاةٌ, (Mṣb,) and رُزَاةٌ, (§, Mgh, Mṣb, K,) also pronounced رُزَاةٌ, originally with ء, (Mṣb,) and رُزَاةٌ, (§, K,) *An affliction, a misfortune, or a calamity, (§, Mṣb, K, TA,) by the loss of things dear to one: (TA:) or a great affliction or calamity or misfortune: (Mgh:) pl. (of the first, §, TA) أَرَزَاةٌ (§, K, TA) and (of the second, §, Mṣb, TA) رُزَايَا. (§, Mṣb, K, TA.)*

رُزَاةٌ } see the next preceding paragraph.
رُزَاةٌ }

رُزَا; (so in some copies of the §; in others رُزَا, which is said in the K to be a mistranscription;) pl. مَرُزُونَ: (K:) *A generous man, (§, K,* [in the latter of which only the pl. is explained,] and TA,) whose good things men get, or obtain, (§,) or from whom much is gotten, or obtained. (TA.)* One says, in praising, فَلَانٌ مَرُزَاٌ [Such a one is a person from whom much of his property has been obtained]: and in expressing pity and grief, فَلَانٌ مَرُزَاٌ فِي أَهْلِهِ [Such a one is a person who has had some one, or more, of his family taken from him]. (Ḥam p. 176.) And the pl., mentioned above, also signifies *Persons of whom the best have died: (K:) or persons of whom death befalls the best. (L.)*

رُزِب

1. رُزِبَهُ, (A, K,) aor. ُ, inf. n. رُزِبْتُ, (TK,) *He kept, or clave, to him, or it, (A, K,) not departing. (K.)*

رُزِبْتُ, (§, K,) quasi-coordinate to جُرُوحٌ, (§,) applied to a man, (TA,) *Short: (§, K:) and great, or old; syn. كَبِيرٌ: and thick and strong: and big, or bulky: (K:) or short and thick and strong: (TA:) or great in body, and stupid, foolish, or deficient in intellect. (Abu-l-'Abbás, TA.)* — Also *The vulva of a woman; (K;) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning large, or big, (§, K,) applied thereto, (K,) or applied to a رُكْب [i. e. pubes]. (§.)*

رُزِبَةٌ and رُزِبَةٌ, both with teshdeed; (A, K;) or the former only, (§, Mṣb, K,) of these two,

(§, Mṣb,) and رُزِبَةٌ, without teshdeed; (§, A, Mṣb;) † the second mentioned by Ks, (Mgh,) but it is vulgar, (Fṣ, Mṣb,) and said by ISk to be wrong; (Mṣb;) *A thing with which clods of clay are broken: (§, L:) or a small rod, or batoon, of iron: (A, K:) and the last, رُزِبَةٌ, without teshdeed, a large blacksmith's hammer: (TA:) or a mallet with which wooden pins or pegs or stakes are hnoched into the ground or into a wall; syn. مَيْدَةٌ: (Mgh:) the pl. of the first is أَرَزِبٌ; (Mṣb;) and of † the last, مَرَازِبٌ, (A, Mṣb,) as also of مَرُزِيَانٌ [q. v.]. (A.)*

مَرُزِبَةٌ [A satrapy; the government of a satrap, or prefect of the Persians;] the headship of the Persians. (K.) You say, فَلَانٌ عَلَى مَرُزِبَةٍ كَذَا, and لَهُ مَرُزِبَةٌ كَذَا, [Such a one is over the satrapy of, or has the office of satrap over, such a province,] like as you say, لَهُ دَهْقَنَةٌ كَذَا. (§.)

مَرُزِبَةٌ and مَرُزِبَةٌ: see مَرُزِبَةٌ, in five places.

مَرُزَابٌ i. q. مِيْرَابٌ [and مَرُزَابٌ, i. e. A water-spout; &c.; see art. وُزِب;] (A, K;) a dial. var. thereof; (§, Mṣb;) but not a chaste word; (§;) and disallowed by A'Obeyd, (TA,) and by ISk and Fr and AHat. (TA voce مَرُزَابٌ.) — Also *A great ship: (A, K:) or a long ship: (AZ, §, K:) pl. مَرَازِيْب. (AZ, §.)*

مَرُزِيَانٌ [A satrap; or] a great man, or chief, (A, Mgh, K,) of the Persians: (§, Mgh, K:) or a courageous cavalier who is set over a people, under a king: (TA:) it is said, on the authority of Aṣ, that the chief of the عَجْم [here meaning Persians] was called مَرُزِيَانٌ and مَرُزِيَانٌ: (IB, TA:) مَرُزِيَانٌ is an arabicized word, (§, Mgh,) [originally Persian,] used anciently: (Shifā el-Ghaleel, TA:) pl. مَرَازِيْبَةٌ. (§, A, Mgh, K.) Hence, [and from مَرَازِيْبَةٌ as pl. of مَرُزِيْبَةٌ,] the saying, اَعُوْذُ بِاللّٰهِ مِنَ الْمَرَازِيْبَةِ وَمَا بِأَيْدِيْهِمْ مِنَ الْمَرَازِيْبَةِ [I seek protection by God from the satraps, and the iron batons that are in their hands]. (A.) — And hence, (§, Mgh,) مَرُزِيَانُ التَّرَاةِ, (§, Mgh, K,) [lit. The chief of the forest, or the like,] the latter word meaning الأَجْمَةُ, (Mgh, TA,) and also pronounced التَّرَاةُ; (Mgh;) an appellation of the lion; (§, Mgh, K;) and so مَرُزِيَانِيٌّ; for which El-Mufaḍḍal said المَرُزِيَانِيٌّ, as referring to the زُبْرَةُ of the lion; but Aṣ disallowed this. (§.)

المَرُزِيَانِيٌّ: see what next precedes.

رُزِقَ

رُزِقَ: see رُزِقَ, in art. رُزِقَ.

رُزِحَ

1. رُزِحَتْ, aor. ُ, inf. n. رُزِحْتُ, (§, K,) and رُزِحَ, (§, L,) or رُزِحَ, (K,) *She (a camel) fell down (§, L, K) by reason of fatigue, emaciated, (§, L, &c.,) or by reason of fatigue or emaciation, (K) accord. to the TA,) or by reason of fatigue and emaciation: (CK:) or clave to the ground, and*

had not power to rise. (TA.) And رُزِحَ, (Mgh, Mṣb,) aor. ُ, (Mṣb,) inf. n. رُزِوْحٌ and رُزَاْحٌ (Mgh, Mṣb) and رُزَاْحٌ, (Mṣb,) *He (a camel, Mgh, Mṣb) fell down by reason of fatigue: (Mgh:) or became much emaciated. (Mṣb.)* — Hence, or from مَرُزِحَ as meaning low, or depressed, ground or land, رُزِحَ said of a man, † *He became weak, and what was in his hand went from him. (TA.)* — And رُزِحَتْ, (A) † *ترازحت أحواله ورزحت حاله, or condition, was, and his circumstances, were, or became, weak and evil. (A,* and Ḥar p. 489.)* — [Hence also,] رُزِحَ العَنْبُ *The grape-vine fell down.*

(TA.) — رُزِحَ فَلَانًا بِالرُّوْحِ, inf. n. رُزِحَ, *He thrust, or pierced, such a one with the spear, or with the iron at the lower extremity of the spear; syn. زَجَّهُ. (K.)*

2. رُزِحَ, inf. n. تَرُزِيْعٌ, (§, K,) *He made a she-camel to fall down by reason of fatigue, emaciated: (§:) or he emaciated her. (K.)* And رُزِحَتْ رُزْحَتَهَا الأَسْفَارَ *Journeys emaciated her. (A,* TA.)*

4. اَرْزَحَ العَنْبُ *He raised [or propped up] the grape-vine [that had fallen down]. (TA.)*

6: see 1.

رَازِحٌ (§, A, Mgh, Mṣb, TA) and مَرُزَاْحٌ (TA) *A camel that has fallen down by reason of fatigue: (Mgh:) or much emaciated: (Mgh, Mṣb:) or much emaciated, that will not move: (TA:) or that throws himself down by reason of fatigue: or much emaciated, but having power to move: (A, TA:) pl. [of the former] رُزْحِيٌّ (§, A, Mgh, Mṣb, K) and رُزِحَ (§, A, Mgh, K) and رُزَاْحِيٌّ (§, A, Mṣb, K) and [of the same or of رَازِحَةٌ] رُزَاْحِيٌّ (§, A, Mgh, K) and [of مَرُزَاْحٌ] رُزَاْحِيٌّ (§, A, K.)* — [Hence,] رُزِحَ قَوْمٌ رُزِحَ [app. رُزَاْحٌ, agreeably with analogy, or perhaps رُزَاْحٌ] † *A people, or party, emaciated, and falling down [or tottering by reason of weakness]. (Ḥam p. 227.)* — And رُزِحَتْ رَازِحَةٌ † *He has a weak and an evil state or condition: see 1]. (A.)*

مَرُزِيْحٌ [A place where camels fall down by reason of fatigue: and hence,] *a far-extending place of crossing or traversing [of a desert &c.]. (§, K.)* — And *A low, or depressed, tract of land. (K.)*

رُزِيْحٌ The wood, or pieces of wood, (خَشَبٌ) with which a grape-vine is raised from the ground (T, §, K) when one part thereof has fallen down upon another: (T, TA:) or a vine-prop; a piece of wood with which a grape-vine is raised from the ground. (TA in art. جَزَع.) — Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by Esh-Sheybānee to the next following word,] *A voice, sound, or noise; (TA;) and so مَرُزِيْحٌ: (K:) accord. to Esh-Sheybānee, the latter signifies*

having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.)

مِرْزَاخ, and its pl. مِرْزَاخِ: see رَزَح.

مِرْزِيخ: see مِرْزَح.

رزق

رَزْدَقُ A row of palm-trees, and of men: (IF, S, Mṣb, K;) or [simply] a row: (JK, Mgh:) and an extended cord or string or thread: (JK:) an arabicized word, from رَسْتَه (S, K,) which is Persian: (S;) Lth says, What the people [now] call رَسْتَقِي we call رَزْدَقِي, meaning a row: it is an adventitious word. (TA.) — [Hence,] one says, اجْعَلِ الْأَمْرَ رَزْدَقًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. رَاح.)

رَزْدَاقِي (S, Mṣb, K, &c.) and رَزْدَاقِي (Lh, L, TA) and رَسْدَاقِي (ISk, K) and رَسْتَاقِي (Lh, S, Mṣb, K, &c.) but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رَزْدَاقِي (Mṣb,) arabicized, (S, Mṣb, K,) of Pers. origin, (S,) from رُوسْتَا (K,) [erroneously] said by IF to be from رَزْدَقِي signifying as explained above; (Mṣb;) A rural district; or district consisting of cultivated land with towns or villages; syn. سَوَادٌ (S,) or سَوَادٌ and قَرْيٌ (K:) Yākoob explains رَسْتَاقِي as applied, in his time, in the country of the Persians, to any place [or district] in which are sown fields, and towns or villages; not to cities, like El-Baṣrah and Baghdād; so that it is, with the Persians, like سَوَادٌ with the people of Baghdād, and is a more special term than كُورَةٌ [in Arabic] and اِسْتَان [in Persian]: (TA:) or it is used as meaning an outlying district, or a border-district, of a country: (Mṣb:) [but the correctness of this last explanation is questionable:] the pl. is رَزْدَاقِي (Mṣb) [and رَزَاتِيقِي and رَسَاتِيقِي (S, Mṣb) and رَزْدَاقَاتُ (Ḥar p. 249) [&c.].

رزح

3. رَزْحَتُهُ (JK,) inf. n. مَرَاغَةٌ (JK, K,) I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. رَاوَعْتُهُ; (JK, K,*) and sought, or endeavoured, to induce him; syn. حَاوَلْتُهُ: said [in speaking] of a wolf &c. (JK, TA.)*

4. ارزغت الأرض The land, or ground, was, or became, very slimy or miry; or had much slime, or mire, and moisture. (K,* TA. [See also 4 in art. رذغ.]) — ارزغ said of a digger, He reached the moist earth or clay. (S, K.) — ارزغت السماء The sky gave water such as moistened the earth or ground: (TA:) like ارذغت. (TA in art. رذغ.) And ارزغت الريح The wind brought ندى [i. e. moisture, or rain, &c.]. (IF, K.) And ارزغ المطر الأرض The rain moistened the earth, or ground, (S, K,) and exceeded the ordinary degree,

(S,) but did not flow. (S, K.) — ارزغ الماء The water was, or became, little in quantity. (JK, Ibn-Abbād, K.)

رَزْغٌ A small quantity of water in what are termed ثِمَاد [q. v.] and حَسَاءَ [pl. of حَسِي q. v.] and the like. (TA.) — See also رَزْغَةٌ.

رَزْغٌ: see رَزْغَةٌ. — Also Moisture. (TA.)

رَزْغٌ Sticking fast in slime or mire: (JK, T, S,* K:) or so مَرَزْغٌ and مَرَزْغٌ. (IB.)

رَزْغَةٌ (S, K) and رَزْغَةٌ (Lth, Mgh) Thin mud; (TA;) [i. e.] slime, or mire: (S, K:) or much slime or mire: or, accord. to the M, it is less than what is termed رَدْغَةٌ [or رَدْغَةٌ, q. v.]: (TA:) but accord. to Lth (Mgh) and to the T, (TA,) stiffer than what is termed رَدْغَةٌ: (Mgh, TA:) or slime, or mire, little in quantity: (Ḥam p. 632:) pl. رَزْغٌ and [coll. gen. n.] رَزْغٌ (K) [and رَزْغٌ]: or رَزْغٌ and رَزْغٌ signify slime, or mire: (Mgh:) and رَزْغٌ is also expl. [as a sing., like رَدْغٌ] as having this last meaning; and as meaning also moisture of the earth. (TA.)

رَزْغٌ: see what next precedes.

مَرَزْغٌ Rain producing much slime or mire; opposed to مَسِيْلٌ, "causing much flowing." (Ḥam p. 632.)

رَزْغٌ: see رَزْغٌ.

مَرَزْغٌ Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مَسِيْلٌ, "that causes the valleys and water-courses (تِلَاعٌ) to flow." (S, and Ḥam* p. 632.) — See also رَزْغٌ.

رزق

1. رَزَقَهُ اللهُ (S, Mṣb, K, &c.) aor. ٢, (Mṣb, TA) inf. n. رَزَقٌ (S,) or رَزَقٌ (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) God caused what is termed رَزَقٌ [q. v.] to come to him: (K:) or God gave him. (S, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means God caused the means of subsistence to come to him; i. e., gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith: when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ قَرْنَهُ, aor. ٢, inf. n. رَزَقٌ, [The bird fed its young one.] (TA.) And رَزَقَ الْأَمِيرُ الْجُنْدَ The commander gave their subsistence-money, pay, or allowances, to the army: and رَزَقَ الْجُنْدَ رَزْقًا He gave the army their subsistence-money, &c., once: and رَزَقُوا رَزْقَيْنِ They were given their subsistence-money, &c., twice.

(TA.) — [Hence رَزَقٌ also signifies It (a place) was rained upon.] Lebeed says,

* رَزَقَتْ مَرَابِيعَ الشُّجُومِ وَصَابِيهَا *
* وَدُقُّ الرِّوَاعِدِ جُودَهَا وَرِهَامَهَا *

meaning مُطِرَتْ; (TA;) i. e. They were rained upon with the rain of the أَنْوَاءَ [pl. of نَوْءٌ q. v.] of the رَّبِيعِ, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof. (EM pp. 140 and 141.)

— And رَزَقَ فَلَانًا He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence: of the dial. of Azd, (K,) i. e. Azd-Shanooh. (TA.) One says, فَعَلْتُ فَعَلْتُ لِمَا شَكَرْتَنِي i. e. I did that since, or because, thou thankedst me. (TA.) And hence, in the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْفِرُونَ [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K;) i. e., accord. to Ibn-'Arafah, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S.] the meaning is, وَتَجْعَلُونَ شُكْرَ رِزْقِكُمْ التَّكْذِيبَ [do ye make the thanking for your sustenance to be disacknowledgment?]: (TA:) and some read شُكْرَكُمْ [for رِزْقَكُمْ]. (Bd.)

8. ارزقوا (S, Mṣb, K,) said of soldiers, (S,) or of people, (Mṣb,) They took, or received, their أرزاق [i. e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Mṣb, K.) — See also what next follows.

10. استرزقه He asked, or demanded, of him what is termed رَزَقٌ [i. e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA;) as also ارزقه. (TA.)

رَزَقٌ A thing whereby one profits, or from which one derives advantage; (S, K;) as also مَرَزَقٌ (K, TA) in the pass. form: (TA: [in the CK, erroneously, مَرَزَقٌ:] and a gift; and especially, of God: (S:) or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Moṣṭaleh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA:) pl. أَرْزَاقٌ: (S, Mṣb, K:) and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA:) or رَزَقٌ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَقٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: (Bd in ii. 2:) and [hence] it signifies also a daily allowance of food or the like; and so رَزَقَةٌ, of

which the pl. is رَزَقٌ: (TA:) [the subsistence-money, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day: or, accord. to El-Karkhee, الْعَطَاءُ is what is assigned to those who fight; and الرِّزْقُ, to the poor: (Mgh: [but see عَطَاءٌ:]) and رَزَقَاتٌ, pl. of رَزَقَةٌ, which is the inf. n. of unity of رَزَقٌ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَطْعَامُ.) of soldiers: (S, K:) one says, كَمْ رَزَقَكَ فِي الشَّهْرِ, *How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month?* (TA:) and أَخَذُوا أَرْزَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.] (S, Mgh, K) is said of soldiers. (S.) الرِّزْقُ الْحَسَنُ means *A thing [or provision] that comes to one without toil in the seeking thereof: or, as some say, a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it.* (KT.) — Also † Rain (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water for] watering the palm-trees." (S.)

رَزَقَةٌ, and its pl. رَزَقَاتٌ: see the next preceding paragraph.

رَزَقٌ: see رَزَقَةٌ.

الرِّزَاقُ: see what next follows, in two places.

الرِّزَاقُ and الرِّزَاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed الأرزاق, and the Giver of their أرزاق to his creatures. (TA.) [The former epithet is also applicable to a man; but † the latter is not.] — رَوَاقٌ [as pl. of رَاقٌ, agreeably with a general rule relating to epithets of the measure فاعل when not applicable to rational beings, and of رَاقَةٌ, Dogs, and birds, that prey, or catch game. (TA.)

رَاقِيٌّ [erroneously written by Golius and Freytag رَاقِيٌّ] Weak: (Moheet, L, K:) applied to anything. (Moheet, L.) — Also The species of grapes called مَلَاحِي or مَلَاحِي; (T, K;) a species of grapes of Et-Táif, with long berries; they are called عَنَبٌ رَاقِيٌّ. (TA.) — And Wine (K, TA) made of the grapes so called; (TA;) as also رَاقِيَّةٌ. (K, TA.) — And رَاقِيَّةٌ [as a coll. gen. n. of which رَاقِيٌّ is the n. un.] White flaxen cloths. (S, K.) Lebeed says, describing vessels of wine,

* لَهَا غَنَلٌ مِّنْ رَّاقِيٍّ وَكَرْسِفٍ *
* بِأَيْمَانِ عَجْرٍ يَنْصُونُ الْمَقَاوِلَ *

[They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الإقبال (S:) and by غَنَلٌ he means "a strainer" (مُصْفَاةٌ, or فِدَامٌ,) on the heads of the أَبَايِكَ. (S in art. غل.)

رَاقِيَّةٌ [erroneously written by Golius and Freytag رَاقِيَّةٌ]: see the next preceding paragraph, in two places.

مَرَزُوقٌ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — أَبُو مَرَزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAgr.)

مَرَزُوقٌ: see رَزَقٌ.

الْمُرْتَزِقَةُ Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, * Mgh, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

رزق

1. رَزَمَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA;) or رَزَمَتْ, said of a she-camel; (S;) aor. 2 and 3, inf. n. رَزَمٌ and رَزَامٌ; (S, K;) He was unable to rise, (Lh, K, TA,) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (K, TA) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — رَزَمَ (K, TA,) said of a man, inf. n. رَزَمٌ, (TA,) He died. (K, TA.) — رَزَمَ عَلَى قَرْنِهِ He overcame his adversary, and kneeled upon him, (K, TA,) and quitted not his place. (TA.) One says of a lion رَزَمَ عَلَى فَرِيْسَتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — اِرْزَمَ بِهِ Be thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ham p. 362.) — اِرْزَمَ رَزَمَ بِالشَّيْءِ He laid hold upon the thing. (K.) —

رَزَمَ الشَّيْءَ رَزَمَةً شَدِيدَةً The winter was, or became, intensely cold. (K, * TA.) Hence نُؤْمُ الْبِرْزَمِ [q. v. infrà]. (K, TA.) — رَزَمَتِ الْأُمُّ بِهِ The mother brought him forth: (K:) and so رَزَمَتْ بِهِ. (TA.) — رَزَمَ الشَّيْءَ, (S, Mgh, K,) aor. 2 (Mgh, K) and 3, (K,) inf. n. رَزَمٌ, (Mgh, TA,) He collected together the thing (S, Mgh, K) in a garment, or piece of cloth. (K. [See 2.]) — See also 4

2. رَزَمَ الْقَوْمَ, (K,) inf. n. تَرَزِيمٌ, (TA,) The people cast, or laid, themselves down upon the ground, (K, TA,) and remained fixed there, (TA,) not quitting their place. (K, TA.) — رَزَمَ الثِّيَابَ, (S, Mgh, K,) inf. n. as above, (S, K,) He bound the clothes, or tied them up, (S, K,) in رَزَمٍ [or bundles]: (S:) he made the clothes into رَزَمٍ. (Mgh.)

3. رَزَمَ الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — رَزَمَ بَيْنَهُمَا He conjoined them two; (K;) [as, for

instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, رَازَمَتِ الْإِبِلُ رَازَمَتِ الْإِبِلِ The camels mixed two pastures. (S, TA.) And رَازَمَتِ الْإِبِلُ الْعَامُ The camels pastured upon the حَمَضُ [or salt, or sour, plants] one time, and حَلَّةٌ [or sweet plants] another time, this year. (TA.) [In the case of a man,] مُرَاوَمَةٌ in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الْجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA:) or مُرَاوَمَةٌ in relation to food signifies the making an interchange, by eating one day flesh-meat, and one day honey, (K, TA,) and one day dates, (TA,) and one day [drinking] milk, (K, TA,) and one day [eating] bread without any seasoning or condiment, (TA,) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermixing the [acts of] eating with thanks, and the mouthfuls with praise; (IAgr, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAgr, TA:) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَاوَمُوا: (K, TA:) as though he said, [When ye eat,] eat what is easy and agreeable to swallow with what is unseasoned, or disagreeable in taste: (TA:) or mix ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S.) — مُرَاوَمَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.)

4. ارزمت She (a camel) uttered a cry such as is termed رَزَمَةٌ [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner, ارزمت على ولدها is said of a ewe, or she-goat: but sometimes ارزمت means the uttering of a cry, or sound, absolutely: and ارزمت said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, مَا ارزمت أم حائل [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K:*) a prov. (K.) And hence, i. e. from ارزمت said of a she-camel, (TA,) ارزمت is also said of thunder, (S, K,) meaning † It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that † رَزَمَتْ and رَزَمٌ signify the same as ارزمت and ارزمت said of a she-camel and of thunder: for] the inf. n. رَزَمٌ, used in relation to a camel and to thunder, signify The making a sound or noise. (KL.) ارزمت is also said of a cooking-pot, meaning † It made a noise by its boiling. (Ham p. 663.) And you say, ارزمت الريح في الجوف † The wind made a sound [in the belly]. (K.)

رزم Rain accompanied by incessant thunder : a possessive epithet. (Lh, TA.)

رزم Firm, or steadfast, standing upon the ground: (S, K:) and رزم and رزم signify [the same; or] firm, or steadfast, upon the ground: and the pl. of the last is رزم, occurring in a verse cited voce رزم, q. v. (TA.) — Also The lion; and so رزم; (K, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or رزم (Ham p. 362) and رزم (TA, and Ham ibid., [but in the latter without any syll. signs,]) like سحاب, and رزم like سحاب, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning that lies upon his breast on his prey, (Ham, TA,) and growls. (Ham.) Accord. to J, it is applied in a verse of Saideh Ibn-Ju-eyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning That has remained firm, or steadfast, in his place. (TA.)

رزمة: see 1: — and see also the next paragraph, in two places. — أَكَلَ الرزمةَ He ate the رزمة [or meal that sufficed for a day and a night, or for four and twenty hours]. (K.)

رزمة A quantity remaining in a [receptacle of the kind called] رزمة, [a meaning said in the TA, in art. ردم, to be erroneously assigned in the K, in that art, to رزمة] of dates, amounting to half thereof, or a third, or thereabout: (TA:) or, accord. to Sh, the third part, or fourth part, of a [sack such as is called] رزمة, (Mgh, TA,) or thereabout, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like قوس, signifying the quantity of the fourth part of the رزمة, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] رزم signifies the [sacks called] رزم, in which is wheat: and hence the رزم of clothes [explained in what here follows. (Mgh.) — A رزمة [or bundle, put in one piece of cloth and tied up,] of clothes; (S, Mgh, TA;) what are tied up in one piece of cloth, (K, TA,) of clothes: (TA:) or clothes, and other things, put together [in a bundle]; as also رزمة: (Mgh:) Iamb explains it as meaning the thing in which are sorts (ضروب) and mixtures of clothes: and hence the author of the K has taken a meaning assigned by him to رزمة, which, he says, is also written رزمة, namely, رزمة [a vehement beating], altering and substituting: (TA:) the pl. of رزمة is رزم. (S, Mgh.)

رزمة A cry, or sound, (AZ, S, K, TA,) a sort of yearning cry, (TA,) of a she-camel, when loving, or affecting, her young one, uttered from her throat, or fauces, (AZ, S, K, TA,) without opening her mouth, not as loud as that which is termed رزمة. (AZ, S, TA.) It is said in a prov., رزمة ولا درة [A gentle yearning cry of a she-camel, and no flow of milk]: (S:) or رزمة في رزمة لا خير فيها [There is no good in a gentle yearning cry of a she-camel with which is no flow of milk]: (K:) applied to him who promises and does not

fulfil: (S, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also The cry of a boy, or child. (K, TA: but not in the CK.) — And, accord. to IAgar, A vehement cry or sound. (TA.) — And The cries of beasts of prey. (S, TA.) A poet says,

* تَرَكُوا عَمْرَانَ مُنْجِدًا * لِلْبَيْعِ حَوْلَهُ رَزْمَةٌ *

[They left 'Amran prostrate upon the ground; there being cries of the beasts of prey around him]. (IB, TA.)

رزم: see رزم.

رزم A man strong and stubborn. (K.) رزم [a mistranscription, app. for رزم, for it must be with teshdeed to the z, as is shown by an ex. in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means Stubborn, behaving with forced hardness or hardiness: it occurs, accord. as some relate it, in the saying of a rajiz, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed السريع,] which others relate thus:

* أَيَا بَنِي عَبْدِ مَنَاةٍ الرِّزَامُ *
* أَنْتُمْ حِمَاةٌ وَأَبُوكُمْ حَامٌ *

[O sons of 'Abd-Menaf, the firm, or steadfast, upon the ground, (accord. to this reading; but accord. to the reading that seems to be رزم, the stubborn, &c., as a sing., referring to 'Abd-Menaf himself;) ye are defenders, and your father was a defender, حَامٌ being for حَامٌ being pl. of رزم. (So in one of my two copies of the S: in the other copy omitted.)

رزم A roaring, or growling: a poet says,

* لِأَسْوَدِهِنَّ عَلَى الطَّرِيقِ رَزِيمٌ *

[There is, or was, a roaring, or growling, of their lions on the road]. (S.)

رزمة: see رزم.

الرزمة A sect who said that the office of Imám, after 'Alee, belonged to Mohammad Ibn-El-Hanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are [esteemed by the orthodox] forbidden: (KT:) or a sect of the extravagant zealots of the class of innovators, of the schismatics, or followers of 'Alee, who say that the office of Imám belonged to Aboo-Muslim El-Khurasanee, after El-Mansoor, and some of whom arrogated to themselves divinity, one of them being El-Mukanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Ma-wará-en-Nahr. (TA.)

رزم: see رزم. — الرزم, as an epithet applied to the lion, The roaring. (Freytag, from the "Deewán el-Hudhaleeyeen.")

رزم A camel remaining fixed upon the ground, (S, TA,) unable to rise, (Lh, S, K, TA,) in con-

sequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (S, K, TA) arising from hunger or disease: (TA:) and in like manner applied to a man, &c.: (Lh, TA:) and also, [without ة,] applied to a she-camel, meaning standing still, or stopping from journeying, in consequence of fatigue and emaciation, and motionless: (S:) pl. رزم and رزم, [accord. to Freytag, رزم] applied to camels. (TA.) — See also رزم. — Also, applied to winter, Cold. (TA.)

رزم A prey. (Freytag, from the "Deewán el-Hudhaleeyeen.")

رزم: see رزم, in two places.

المرزم is a name of The right star [app. γ, i. e. Bellatrix,] in the left arm of الجبار [or Orion]. (Kzw. [Golius says, as on the authority of Kzw, that it is "a star in the right shoulder of Orion:" but Kzw says that this star (which is α of Orion) is called مَنَكِبُ الْجُوزَاءِ and يَدُ الْجُوزَاءِ; and then he mentions that in the left arm, as being called المرزم: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.] And المرزمان, (S, K,) also called مَرَزِمَا الشَّعْرَيْنِ, (S,) is the name of Two stars [of which one is commonly known as β of Canis Major, and the other is app. β of Canis Minor, though Golius says, on the authority of Ulugh Beg, that the former is in the right hind leg of Canis Major,] with the شعريان [by which latter appellation are meant Sirius and Procyon], (K,) or one of which is in [or by] الشَّعْرَى [commonly so called, i. e. Sirius,] and the other is in الدَّرَاعِ [by which is meant المَقْبُوضَةُ, i. e. the asterism consisting of α and β of Canis Minor]; (S;) or one of them is المَقْبُوضَةُ [mentioned above and the other is الشَّعْرَى (q. v.) commonly so called]: thus says Ibn-Kunáseh: both are of the stars of rain: and sometimes the sing. appellation (المرزم) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to β of Canis Minor]. (TA.) نَوُؤُ الْمَرَزِمِ [means The auroral setting of some one of the stars above mentioned; for it] is so termed because of its intense cold. (TA. See 1.) السَّمَكَ الْمَرَزِمِ is another name for السَّمَكَ الرَّامِحِ [The star Arcturus]. (Az and TA in art. رمح. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains," the autumnal rain, called الوَسْبِيُّ.] — أُمُّ مَرَزِمٍ † The north wind: (S, K, TA:) or the cold north wind: (Skr, on a verse of Sakhr-el-Ghef:) from الرزمة النَّاقَةُ meaning "the [gentle] yearning cry of the she-camel:" (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) the wind: (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.)

مرزم That has cast, or laid, himself upon the ground, and remained fixed, or motionless: or having [or making or uttering] a sound, or cry: and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.)

تَرَكْتَهُ بِالْمَرْتَزِمِ [I left him in the place where one cleaves to the ground; or] I made him to cleave to the ground. (K.)

رزن

1. رَزْنٌ (S, K, &c.), inf. n. رَزَانَةٌ (S, MA, K, TA) and رَزُونٌ (TA,) [It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَزَانَةٌ below. — And hence,] † He (a man) was, or became, grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless: (S, K, TA:) or firm, or sound, of judgment: (TA:) wise, or sensible. (MA.) = رَزْنٌ بِالْمَكَانِ [thus in the K, with fet-h to the z,] He remained, stayed, dwelt, or abode, in the place. (K.) = رَزْنَةٌ (S, K,) aor. 2, inf. n. رَزَّنَ (S,) He lifted it (namely, a thing, S) in order that he might see what was its weight. (S, K.) — Hence, رَزَّنَ الْحَجَرَ He lifted the stone from the ground. (TA.)

2. رَزْنَةٌ, inf. n. رَزَّنَ, † He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm: [the inf. n. رَزَّنَ is syn. with تَوَقَّرَ q. v.]. (S in art. وقفر)

5. تَوَقَّرَ i. q. تَوَقَّرَ † [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm;] (M, K;) فِي مَجْلِسِهِ [in his sitting-place], (M,) or فِي الشَّيْءِ [in the thing]. (K.)

6. يَتَرَاوَنَانِ, said of two mountains, They are opposite, or facing, each other. (K.)

رَزْنٌ A place that is elevated (S, K, TA) and hard, (TA,) having in it a depression that retains the water [of the rain]: pl. رَزُونٌ and رَزَانٌ (S, K, TA:) the latter of which pls. is also pl. of رَزْنَةٌ [q. v.]. (K.) It is also sing. of رَزَانٌ signifying [Hollows, or cavities, such as are termed] نَقْرٌ [pl. of نَقْرَةٌ] in stone, or in rugged ground, that retain the water [of the rain]; and so is رَزْنٌ; or, accord. to Ibn-Hamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رَزُونٌ also signifies The remains of a torrent in places which it has partially worn away. (TA.)

رَزْنٌ: see the next preceding paragraph. — Also i. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)

رَزْنَةٌ A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered: pl. رَزَانٌ [mentioned above as a pl. of رَزْنٌ, q. v.]: (S, K;) so says AO. (S.)

رَزَانٌ: see the next paragraph.

رَزِينٌ Heavy, or weighty; (S, K;) applied to a thing (S, TA) of any kind. (TA.) — [Hence,] † Grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless:

(S, K, TA:) or firm, or sound, of judgment: (TA:) wise, or sensible: (MA:) or a man having much gravity, staidness, &c.: (Har p. 227:) and † رَزَانٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, grave, staid, &c., in her sitting-place: (S:) the epithet رَزِينَةٌ is not applied to her unless she be firm, or constant; and grave, staid, &c.; and continent, chaste, or modest; grave, staid, &c., in her sitting-place. (TA.) — [Hence,] † أَبُو رَزِينٍ is a name given to The [kind of sweet food commonly called] خَبِيصٌ [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227.)

رَزَانَةٌ inf. n. of رَزْنٌ [q. v.]. (MA, TA.) Heaviness, or weight: this is the primary signification. (TA.) — [Hence,] † Gravity, staidness, steadiness, sedateness, or calmness; (S, MA, K, TA;) and forbearance: and stillness, or motionlessness: (S, K, TA:) or firmness, or soundness, of judgment: (TA:) wisdom, or sensibleness: (MA:) and firmness, or constancy. (Har p. 423.)

رُوزُنٌ (T, Mgh,) or رُوزْنَةٌ (ISk, S, M, K,) A hole, a perforation, an aperture, or a window, (ISk, T, S, M, Mgh, K,) syn. كُوَّةٌ (ISk, S, Mgh, K,) or كُوَّةٌ نَافِذَةٌ (T,) [in a wall, or chamber, i. e. a mural aperture,] or in the upper part of a roof: (M, TA:) an arabicized word [from the Pers. رُوزُن, or رُوزْنَه]: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رُوزَانٌ (T, Mgh.)

رُوزْنَةٌ: see the next preceding paragraph.

أُرُوزُنٌ [accord. to general opinion, being a subst. only, not originally an epithet, أُرُوزُن, or, accord. to some, it may be أُرُوزُن, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S, K,) of which staves are made. (Lth, S.)

مُحَالَهُ i. q. هُوَ مُرَاوَنُهُ [He is his companion in alighting, or descending and stopping or sojourning &c.]: (so in copies of the K:) or مُحَالَهُ [his friendly associate; or true, or sincere, friendly associate]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK: but the former I regard as the true reading, from رَزْنٌ بِالْمَكَانِ q. v.]

رزي

1. رَزِيٌّ (TA,) inf. n. رَزِيٌّ (K,) aor. رَزَى فُلَانًا He accepted the bounty of such a one. (K.) [See also رَزَاهُ: and, under the same head, see رَزِينَةٌ, and رَزِينَةٌ: and see a verse cited voce مُتَلَدٌ; in which رَزِينًا seems to be used for رَزِينًا; or the latter may be the correct reading.]

4. ارزى إليه He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging: (K:) or أَرَزَيْتُ ظَهْرِي أَرَزَيْتُ ظَهْرِي I had recourse, or betook myself, to

such a one for refuge, protection, covert, or lodging: (S:) or, accord. to Lth, the verb is أَرَزَى, with 2. (TA.)

رَزِيَّةٌ, for رَزِيَّةٌ: see the latter, in art. رزأ.

رس

1. السُّقْمُ فِي جَسَدِهِ, and رَسَّ الْهَوَى فِي قَلْبِهِ, [aor., accord. to the general rule, 2,] inf. n. رَسَّ and رَسِسَ, Love entered, and established itself, in his heart, and disease in his body; as also رَسَّ. (M.) [It seems also, from explanations of رَسَّ and رَسِسَ mentioned below, that one says رَسَّتِ الْحُمَى, meaning The fever commenced, or first touched a person.]

4: see above.

رَسَّ The beginning, or commencement, of a thing. (K.) And hence, (K,) رَسَّ الْحُمَى, and رَسِسَهَا, The beginning, or commencement, (M, A, K,) or first touch, (S,) of fever, (S, M, A, K,) before it becomes vehement, or severe; (A;) i. e., when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed, or heavy, sluggish, or torpid, or confused in his intellect: (M, TA:) or the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent. (As, TA.) Accord. to Fr, you say, أَخَذَتْهُ الْحُمَى بِرَسِّهِ, meaning, The fever became settled in his bones. (TA.) [Hence also,] رَسَّ الْحُبَّ, and رَسِسَهُ, The beginning, or commencement, of love: (K:) or a remain, or relic, or trace, of love: (M:) or رَسِسَ الْهَوَى signifies the first, or original, feeling (أَصْل) of love. (Abou-Málik, TA.) [Hence also,] بَلَغَنِي رَسٌّ مِنْ خَبَرٍ The first of news reached me: (TA:) or somewhat of news reached me: (S, M:) [or news not true reached me: for,] accord. to AZ, you say, رَسٌّ مِنْ خَبَرٍ, and أُنَاْنَا رَسٌّ مِنْ خَبَرٍ, meaning, News not true came to us: (TA:) or رَسِسَ [alone] signifies news not true. (K.)

رَسَّ: see رَسَّ, throughout.

رسب

1. رَسَبَ (S, M, A, &c.) aor. 2, (M, A, &c.) inf. n. رَسَبٌ (S, M, A, Mgh, Mgb, K) and رَسَبٌ (Mgb;) and رَسَبَ, aor. 2; (M, A, K;) It (a thing, S, Mgb) sank, or subsided, (S, M, A, Mgh, Mgb, K,) in water [&c.]. (S, M, A, Mgh, K.) — [Hence,] رَسَبَتْ عَيْنَاهُ † His eyes sank [in their sockets]. (S, A.) — And رَسَبَ فِي الصَّرِيَّةِ † The sword sinks, or disappears, in the thing struck with it. (TA.)

[2. رَسَبَ It precipitated a substance, or caused it to sink in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. ارسب It caused [a thing] to sink: hence, in a trad., describing the people of Hell, إِذَا طَغَتْ إِذَا طَغَتْ بِهِمُ النَّارُ أَرَسَبَتْهُمُ الْأَغْلَالُ When the fire shall raise them, and make them to appear [or rather to

swim upon its surface], the collars, by reason of their weight, shall make them to sink to the bottom thereof. (TA.) — And ارسبوا Their eyes sank in their heads by reason of hunger. (K, TA.)

[5. ترسب It (a substance) became precipitated, or was caused to sink, in a liquid: used in this sense in chymical works; but probably post-classical.]

رسب and رسب: see the next paragraph.

رسوب [What is wont to sink, or subside, in water &c. — And hence,] Dregs amid water and blood: in this sense improperly pronounced رسوب. (KL. [Golius, as on the same authority, explains it as meaning *sedimentum aquæ, urinæ, etc.*: *lypsostasis*. See also the next paragraph.]) — [Hence also,] † A sword (S, M, A, K) that penetrates into, (S,) or that disappears in, (M, A, K,) the thing struck with it; (S, M, A, K;) and so † رسب (M, K) and † رسب (K, TA) and † رسب (M, K).

(A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Moḥammad or of Soloman, and of a sword of El-Hārith Ibn-Abee-Shemir.]) — And † The glans of the penis: (M, K:) app. because of its disappearance on the occasion of the act of جماع. (M.) — And † Forbearing, or clement; as also † رسب (K).

رسب (JK and Mgh and K in art. رسب الماء [The sediment of water;] the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.)

رسوب and رسوب, terms used by Ibn-Seenā, are explained by Golius as meaning *Having, or depositing, a sediment*: but the former rather means *having the nature of dregs, or sediment*: and the latter, *becoming, or that becomes, precipitated*.]

رسب † A firm mountain. (M, A, K.) — See also رسوب.

رسب A calamity, or misfortune; (K;) as also رسوب. (TA.)

رسب: see رسوب.

رسب i. q. أراسب [pl. of آسية, and app. here meaning *Columns, or props*]. (K.)

رسب: see رسوب.

رسق

رسق: see رسق, in art. رسق.

رسح

1. رسح, aor. رسح, inf. n. رسح (L, Mṣb,) He had little flesh, or was scant of flesh, in his posteriors and thighs: or he had small buttocks, sticking together: (L:) or he had little flesh in his thighs. (Mṣb.)

4. رسح It rendered a person scant of flesh in the posteriors (S, A) and thighs. (S.)

رسح Paucity of flesh in the posteriors (S, A, L, K) and thighs: (S, L, K:) or smallness of the buttocks, and their sticking together: (L:) or paucity of flesh in the thighs. (Mṣb.)

رسح Having little flesh in his thighs. (Mṣb.) [See also what follows.]

رسح A man (S, L) having little flesh in his posteriors (S, A, L) and thighs: (S, L:) or having small buttocks, sticking together: (L:) fem. رسح; applied to a woman: (S, A, L:) pl. رسح (S, K.) [See also رسح.] الرسح means *The wolf*: (TA:) [for] every wolf is [termed] الرسح because of the lightness [of the flesh] of his haunches: (S, A, *K:) and so is the رسح [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A foul, an ugly, or an unseemly, woman: (K, TA:) though disapproved by MF. (TA.)

رسع

1. رسع (S, A, L, &c.) aor. رسع, (A, Mṣb, JM, &c.) inf. n. رسع, It (a thing, S, Mṣb) was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established, (S, A, L, Mṣb, K,) in its place. (L.) [Hence,] رسع الحبر في الصحيفة [The ink became fixed upon the piece of paper or the like]. (A, L.) And رسع لا يرسع الورق الدهين لا يرسع [Ink will not become fixed upon oiled parchment]: (A:) or الرسع الورق الدهين [oiled paper].

(TA.) And رسع في العلم † He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And رسع في قلب الإنسان † Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A.)* And رسع في قلبه † [The love of him, or it, became fixed in his heart]. (A.) — [Hence also,] said of a pool of water left by a torrent, † It sank into the earth, and disappeared: (JK, A, K:) inf. n. as above. (JK, TA.) And, said of rain, † It sank into the earth so that the two moistures [meaning that of the rain and that of the soil beneath] met together. (A, K.) — رسع [as an inf. n.] signifies † The connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body: distinguished from رسع, which is with the body of another human being: and from رسع, which is with the body of a beast: and from رسع, which is with a plant. (Marginal note in a copy of the KT.)

4. رسع (JK, K,) inf. n. رسع (TA,) He made it firm, steady, steadfast, stable, fixed, fast, settled, or established, (JK, K,) in its place. (JK.)

رسع Anything firm, steady, steadfast, stable, fixed, fast, settled, or established [in its place] (see 1). (S, A, Mṣb.) You say رسع جبل A firm, or steadfast, mountain. (A.) And in like manner رسع [A black, or dark, patch of compacted dung and urine of cattle sticking fast

upon the ground]. (A.) And [hence,] له قدم رسع [He has a firm footing in science, or knowledge; or] he possesses excellence, and large acquirements, in science, or knowledge. (Mṣb.) الرسعون في العلم [in the Kur iii. 5 and iv. 160] means † Those who are firmly rooted, or established, in science, or knowledge: (S, Bḍ, L, Jel, TA:) or who have made a firm advance therein: (L:) or who are far advanced therein: (Khālid Ibn-Jembeh:) or those who study the Book of God: (TA:) or those who have committed [it] to memory, and who call to mind [its doctrines and precepts] one with another. (IAqr.)

رسدق

رسدق: see رسدق, in art. رسدق.

رسغ

1. رسغ, aor. رسغ, inf. n. رسغ, [He tethered him by the fore legs; i. e.] he tied the رسغ [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or cord, which is called رسغ. (TA.)

2. رسغ (S, Mṣb, &c.) inf. n. رسغ (IAqr, K,) said of rain, (S, Mṣb, K, &c.) It rained so that the water reached to the رسغ [or pastern, or ankle], (S,) or so that it reached to the place of the الرسغ [pl. of رسغ]: (Mṣb:) or it moistened the earth (IAqr, K, TA) so that the hands of him who dug for it reached to his الرسغ [or wrists]; (IAqr, TA;) or so that the moisture reached to the measure of the رسغ [or wrist] of the digger: (TA:) or it was so much that the رسغ [or pastern, or ankle,] disappeared in it; as also رسغ, a dial. var., on the authority of IAqr. (TA.) — رسغ also signifies *The making [the means of subsistence] ample, or abundant*. (K.) You say, رسغ العيش He made the means of subsistence ample, or abundant. (TK.) [Or رسغ عليه في العيش He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] رسغ كلاماً (JK,) inf. n. as above, (K,) i. q. رسغت بینه [meaning I interlarded, or embellished, speech, or discourse, with falsehood: accord. to the TK, connected it, and arranged it, or put it in order: but see the pass. part. n., below]. (JK, K, *TA.)

3. رسغ (Ibn-'Abbād, K,) inf. n. رسغ and رسغ (Lth, Ibn-'Abbād, K,) He took hold of his رسغ [meaning ankle] in wrestling with him, the latter doing the like. (Lth, Ibn-'Abbād, K.) One says, رسغ ثم رسغ ثم رسغ [He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.)

4: see 2.

8. رسغ على عياله He expended amply, or abundantly, upon his family, or household. (Ibn-Buzurj, K.) [See also 2.]

رسغ and رسغ (S, Mṣb, K,) of a دابة [or beast

of the equine kind], (S, Mṣb,) [The pastern; i. e.] the slender place [or part] between the solid hoof and the joint of the **وَضِيف** [or shank] of the fore leg, and of the hind leg; (S, Mṣb, K;) or, [in other words,] of solid-hoofed animals, the part that joins the **وَضِيف** of each of the fore legs, and of the hind legs, to the hoof; and of camels, the part that joins the **أَوْظِفَة** [or shanks] to the **أَخْفَاف** [or feet]: (TA:) and (Mṣb, and so in some copies of the K, but in other copies of the latter "or," [which is more correct, as will be seen from what follows,]) of a human being, [the wrist, and the ankle; i. e.] the joint between the hand and the fore arm, and between the foot and the shank: (Mṣb, K, TA:) and of any beast (دَابَّة), the like thereof; (K;) [the part between the shank and hoof or foot, in the fore leg and in the hind leg, of any quadruped:] pl. **أَرْسَاف** [used as a pl. of mult. and of pauc.] (Mṣb, K) and **أَرْسُغ** [which is only a pl. of pauc.]. (K.) — See also **رِسَاف**: — and see **مَرَسَغَة**.

رَسَغ A laziness in the legs of a camel. (Aṣ, S, K.)

رُسُغ: see **رَسُغ**.

رَسَاف A cord, or rope, that is tied (JK, S, K) firmly (S) to the **رَسُغ** [or pastern] of the camel, (JK, S, K,) or, accord. to the T, to each **رَسُغ**, [the dual form being there used, meaning to the pastern of each fore leg,] of the camel, (TA,) to prevent him from going away; (S, K;) also called **مَرَسَغَة**; of which the pl. is **مَرَسَاف**: (JK:) or, as some say, **رَسَاف** is pl. of **رَسُغ** meaning a cord, or rope, with which a camel, and an ass, is [tethered, or] shackled; or a string, or cord, with which the **رَسُغ** [or pastern] of each of the fore legs of a camel [or an ass] is tied. (TA.) — Also an inf. n. of 3.

رَسِيف Ample, or abundant, means of subsistence: and **رَسِيف** **طَعَام** Much food or wheat. (Aboo-Málik, K.)

مَرَسَغَة sing. of **مَرَسَاف** [probably a mistranscription for **مَرَسَاف**] meaning [Bracelets of tortoise-shell or horn or ivory, such as are termed] **مَسَك**, that are worn by women on their arms; one of which is also called **رَسُغ**. (TA.) — See also **رَسَاف**.

هُوَ مَرَسَغٌ عَلَيْهِ فِي الْعَيْشِ He is amply, or abundantly, provided for in respect of the means of subsistence. (JK, TA.) — **رَأَى مَرَسَغٌ** An unsound opinion or counsel or advice. (JK, Ibn-'Abbád, K.)

رسل

1. **رَسَفَ**, aor. **رَسَفَ** and **رَسَفَ**, inf. n. **رَسَفَ** and **رَسَفَان** (S, M, O, Mṣb, K) and **رَسِيفَ** (M, O, Mṣb, K,) He walked, or went along, in the manner of him who is shackled: (S, M, O, K:) or he walked, or went along, in shackles, gently, softly, or in a leisurely manner: (M:) or you say, **رَسَفَ فِي** **رَسَفِهِ** he walked, or went along, in his shackles:

(MA, Mṣb:) or he went along [therein] by leaps; or gently. (MA.) **رَسِيفَ** also signifies The making short steps. (O.) And **رَسَفَ**, aor. **رَسَفَ**, He (a camel) went with short steps, raising and putting down his feet quickly. (Aboo-Naṣr, O.)

4. **أَرْسَفَتِ الْإِبِلَ**, (AZ, S,) inf. n. **أَرْسَافَ**, (K,) I drove along the camels, they being shackled. (AZ, S, K.)* [In one of my copies of the S, instead of **مَقِيدَة**, I find **مَقِيدًا**, i. e. I being shackled.]

8. **أَرْسَفَ**, inf. n. **أَرْسَافَ**; (K; so in MS. copies, and so in the CK;) or **أَرْسَفَ**, in measure like **أَكْفَهَر**, inf. n., **أَرْسَفَافَ**; (O, and in like manner in the TK;) i. q. **أَرْتَفَعَ** [It became raised; or it rose: &c.]. (O, K.)

R. Q. 4. **أَرْسَفَ**: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رسل

1. **رَسَلَ**, aor. **رَسَلَ**, inf. n. **رَسَلٌ** and **رَسَالَةٌ**, He (a camel) was, or became, easy in pace. (M, K.) — Also, aor. **رَسَلَ**, inf. n. **رَسَلٌ** (AZ, Az, Mṣb, K) and **رَسَالَةٌ**, as above, (AZ, Az, K,) It (hair) became lank, not crisp; (Mṣb, K;) and so **رَسَلَ**: (S, K:) or lank and pendent: (Mṣb:) or long, and lank or pendent. (AZ, Az, Mṣb.) **لَا يَجِبُ مِنَ اللَّحْيَةِ** **رَسَلٌ** means [The washing] of what hangs down, and descends, [of the beard,] from the chin [is not requisite, or necessary, or incumbent]. (Mgh.) = [Golius says, as on the authority of the KL, that **رَسَلٌ** signifies *Nuncium misit*: but what I find in the KL is, that **رَسَلٌ**, as an inf. n., signifies the bringing a message (بِغَامِرُونَ): whence it seems that **رَسَلٌ** means he brought a message.]

2. **تَرَسَّلَ**, in reading, or reciting, (Mṣb, K,) i. q. **تَرَسَّلَ**; (K, TA;) i. e. (TA) Easy [or leisurely] utterance; without haste: (Yz, Mṣb, TA:) or, as some say, with consecution of the parts, or portions: (TA:) and **تَرَسَّلَ** therein signifies the same: (Yz, Mṣb:) or **فِي** **تَرَسَّلَ** signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Mṣb, K,) and was grave, staid, sedate, or calm, (Mgh,) and endeavoured to understand, without raising his voice much. (TA.) It is said in a trad., **كَانَ تَرَسَّلَ فِي كَلَامِهِ تَرَسَّلَ** [There was in his (Mohammad's) speech an easy, or a leisurely, utterance]. (TA.) And in another trad. it is said, **إِذَا أَدْنَتْ قَتْرَسَلٌ وَإِذَا أَقْبَتَ فَأَحْدَمُ** [expl. in art. **أَحْدَمَ**]. (Mgh.) = See also 4, last sentence but one. = **رَسَلْتُ فُضْلَانِي**, inf. n. **رَسَلٌ**, I gave to drink [to my young camels, or my young weaned camels,] **رَسَلٌ**, (K, TA,) i. e. milk. (TA.)

3. **رَسَلَهُ**, (S, MA,) inf. n. **مَرَسَلَةٌ**, (S,) He sent a message, and a letter, or an epistle, to him, (MA, PS,) the latter doing the like: (PS:) [he interchanged messages, and letters, with him.] You say, **رَسَلَهُ فِي كَذَا** [He interchanged messages,

or letters, with him, in relation to such a thing]: and **بَيْنَهُمَا مَرَسَلَاتٌ** [Between them two are interchanges of messages, or of letters]. (TA.) And **هِيَ تَرَسَّلُ الْخَطَّابَ** [She interchanges messages, or letters, with those who demand women in marriage]. (M, K.) And **تَرَسَّلَهُ بِالْخَطَّابِ** [She interchanges messages, or letters, with him by means of those who demand women in marriage]. (TA.) — [Hence,] **رَسَلَهُ فِي نِضَالٍ أَوْ غَيْرِهِ** [He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance]. (S.) And **رَسَلَهُ فِي الْغَنَاءِ**, and **الْعَمَلِ**, He relieved him, or aided him, in singing, and in work, [by alternating with him, i. e.,] in the former case, by taking up the strain when the latter was unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the latter person was unable to continue it; or he so relieved, or aided, him in singing with a high voice: or **رَسَلَهُ فِي عَمَلِهِ** he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work: (IAṣr, Mṣb:) and **رَسَلَهُ الْغَنَاءَ** he emulated him, or imitated him, [by alternating with him,] in the singing. (TA.) And **رَسَلَهُ فِي الْقِرَاءَةِ** He aided him, or assisted him, [or relieved him, by alternating with him,] in the reading, or reciting, of the Kur-án &c. (MA.)

4. **أَرْسَلَ** signifies The act of sending. (K, KL, &c.) Thus is explained **أَرْسَلَ اللَّهُ أَنْبِيَاءَهُ** [i. e. God's sending his prophets.]. (Th, TA.) You say, **أَرْسَلْتُ فَلَانًا فِي رِسَالَةٍ** (S) I sent such a one with a message. (PS.) And **أَرْسَلَ إِلَيْهِ رَسُولًا** (MA, Mṣb) He sent to him a message, or a letter, (MA,) or a messenger. (Mṣb.) — [The act of sending forth, or starting, a horse for a race: the discharging a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the launching forth a ship or boat; letting it go; letting it take its course:] the act of setting loose or free; letting loose; loosing, unbinding, or liberating. (K.) You say **أَرْسَلَ الشَّيْءَ** He set loose or free, &c., the thing. (M.) And **أَرْسَلْتُ الطَّائِرَ مِنْ يَدِي** I let go, or let loose, the bird from my hand. (Mṣb.) And [hence,] **أَرْسَلَ الْحُرُوفَ** [He uttered the letters]. (Mgh in art. **رَتَلَ**.) And **أَرْسَلَ الْغَنَاءَ** [He uttered the song; he sang]. (TA.) And **أَرْسَلَ الْإِقَامَةَ** [He chanted the iqāma]. (Mṣb in art. **أَدْرَجَ**.) [See **أَدْرَجَ**]. And **أَرْسَلَ عَلَيْهِ لِسَانَهُ** [He let loose his tongue against him]. (A in art. **بَرَدَ**.) And **أَرْسَلَ الْكَلَامَ** + He made the speech, or language, to be unrestricted. (Mṣb.) [In like manner,] **أَرْسَلَ** signifies also + The making a thing, such as property, and a legacy, absolute, or unrestricted. (Mgh.) — [The act of letting down, letting fall, or making to hang down, the hair &c. You say, **أَرْسَلَهُ مِنْ أَعْلَى إِلَى أَسْفَلٍ**, He let it down, &c., or lowered it.] — + The act of leaving, leaving alone, or neglecting, (M, K,) a thing. (M.) [Hence,] one says, **أَرْسَلَهُ عَنْ يَدِهِ** + He left, forsook, or deserted, him; or he abstained from,

or neglected, aiding him, or assisting him. (TA.) — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the Kur [xix. 86], أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوَضُّعًا أَوْ أَزًّا, i. e. [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief; like as is said in the same [xlili. 35], نَقِيضٌ لَهُ شَيْطَانًا, "We will appoint, or prepare, for him a devil" as an associate]: this is the preferred explanation: [or it may be well rendered we have sent the devils against the unbelievers:] some say that the meaning is, we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them. (Zj, M.) — [from أرسلوا] They had milk in their cattle: (S:) or their milk became much; as also أرسلوا, inf. n. ترسيل: (K:) or the latter signifies their milk and drink became much. (TA.) — Also [from أرسل] They became possessors of herds or flocks. (O, K.)*

5. أرسل He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA.) and with gravity, staidness, sedateness, or calmness. (TA.) أرسل في الأمور is The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs. (TA.) See also 2, in three places. — أرسل in riding is The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs: and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him. (TA.) — أرسل بين القوم [He acted as a رسول (or messenger) between the people]. (Mgb and TA in art. الك.)

6. أرسلوا They sent, one to another, (MA, Mgb, TA,) a message [or messages], (MA, Mgb,) or a messenger [or messengers]. (Mgb.) — Hence, أرسلوا في الغناء [They relieved, or aided, one another alternately in singing;] i. e. they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end. (Mgb.) لا ترأسل في الأذان means [in like manner] There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer. (Mgb.) [In other cases likewise] أرسل signifies The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately]. (Har p. 268.)

10. استرسل It (a thing) was, or became, loose, or slack; syn. سلس. (M, TA.) — Said of hair: see 1, in two places. [In like manner said of a

tree, &c., It drooped; or was pendent. Said of a cheek, (to which its part. n. مُسْتَرَسِلٌ is applied as an epithet in the K voce أسيل,) It was, or became, lank. — الاسترسل in the pace of a beast is The going gently, deliberately, or leisurely. (TA.) [And you say, استرسلت الدابة The beast went a gentle, deliberate, or leisurely, pace.] — Also, [in other cases,] The being still, and steady. (TA.) — Hence, (TA,) استرسل إليه † He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. استأنس, and استأنس; (S, K, TA;) and was at ease, and confided in him, with respect to that which he told him: (TA:) or he acted forwardly, or impudently, towards him: he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain. (MA.) — And استرسل الدهر فيهم فأنهزم [† Fate made free with them, and destroyed them]. (TA in art. بهل.) — Also He said, Send thou to me the camels in droves (أرسلا) [in the CK, erroneously, أرسلًا]; (K, TA;) being with fet-h to the hemzeh; i. e. drove after drove: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رسل Easy; applied to a pace. (M, K.) — Easy in pace; applied to a he-camel: fem. with ة: (S, M, K:) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Mgb:) and مرسل, also, applied to a she-camel, has the former of these significations; and its pl. is مراسيل: (S, K:) or this pl. signifies light, or active, she-camels, that give thee what they have to give spontaneously; and رسل is applied to one thereof: a she-camel is termed مرسل as being likened to the arrow thus called. (TA.) — Soft, and lax, or flaccid: [app. applied to a he-camel; for it is added,] one says رسل القوائم, meaning A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof]. (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, i. q. مُسْتَرَسِلٌ; (S, K; in the CK مُرْسَلٌ;) which means Lank; not crisp: (Mgh, Mgb: [and so accord. to an explanation of استرسل in the S and K:]) or lank and pendent: (Mgb:) or long, and lank or pendent. (AZ, Az, Mgb.) — And رسل, (M,) or رسل القوائم, [of which see an explanation in what precedes,] (L, TA,) and مرسل, applied to a she-camel, (M, L, TA,) Having much hair, (M,) or much and long hair, (L, TA,) upon her shanks, or hind legs (في ساقها): (M, L, TA:) but in the K, رسل, and مرسل [not مرسل] are explained as epithets applied to a woman, meaning having much and long hair upon her shanks. (TA.) — Also sing. of رسل, (TA,) which signifies The legs of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) — See also مرسل. — And see the paragraph here next following.

رسل Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also رسل; (M, K;) [and perhaps رسل and رسل; for] one says أَفْعَلْ كَذَا وَكَذَا عَلَى رَسْلِكَ (S, Mgh,* Mgb,* CK* [but not in my MS. copy of the K nor in the copies used by SM]) and رَسْلِكَ and رَسْلَتِكَ, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [Do thou such and such things] at thine ease; (Mgb;) or act thou gently, deliberately, or leisurely, (S, Mgh, K,*) in doing such and such things; like as one says, عَلَى هَيْبَتِكَ. (S.) Şakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* لَوْ أَنَّ حَوْلِي مِنْ قُرَيْبٍ رَجُلًا *
* بِيضَ الْوُجُوهِ يَحْمِلُونَ النَّبْلًا *
* لَمَنْعُونِي نَجْدَةً أَوْ رَسْلًا *

(Skr, M,*) i. e. [If there were around me, of the family of Kureym, men on foot, fair in the faces (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr:) or with fighting or without fighting. (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, رَسْلًا جَاؤُوا رَسْلًا They came company by company. (M.) — And A soft, gentle, saying or speech. (TA.) — Also Milk, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Towsheeh, fresh milk. (TA.) One says, كَثُرَ الرِّسْلُ الْعَامَ, meaning Milk has become abundant this year: and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], إِلَّا مَنْ أَعْطَى فِي نَجْدَتِهَا وَرَسْلَهَا, (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from رسل in the sense first explained above; meaning straitness and plenty; i. e. Except him who gives when they are fat and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition: (S:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فَلَانٌ كَذَا عَمَّا رَسْلِهِ, meaning Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رسل signifying "milk;" which A'Obeyd disallows: I Ath says that what is meant by نَجْدَةٌ is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, except him who gives forth the due of God in the case of straitness and in that of plenty. (TA.) — The رسلان of a horse are The extremities of the عَضْدَانِ [or two arms]. (M, K.)*

رسل Camels: (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or a drove, or herd, or a distinct collection or number, of camels, (S, M,* Mgb, K,) and of sheep or goats, (S, K,)

accord. to ISk from ten to twenty-five, (TA,) or the رسل of the watering-trough is at least ten, and extending to twenty-five; and the word is masc. and fem.; (M;) and also † of horses or horsemen; (S;) applied to † a company of men (Mgh, Mṣb) as being likened to a drove, or herd, of camels: (Mṣb:) and also a distinct collection or number of any things: (M, K:) pl. أرسال. (S, M, Mgh, Mṣb, K.) A rājiz says,

* يَا ذَائِدِيهَا خَوْصًا بِأَرْسَالٍ *
* وَلَا تَدْوَدَاهَا ذِيَادَ الضَّلَالِ *

[O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way]: (S, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَاءَتِ الإِبِلُ رَسَلًا. The camels came [in a drove, or] following one another. (IAmb, TA.) And جَاءَتِ النَخِيلُ أَرْسَالًا, i. e. † [The horses, or horsemen, came] in successive distinct companies. (S, TA.) And جَاءُوا أَرْسَالًا † They (men) came in successive companies. (Mṣb. [And the like is said in the Mgh and in the TA.]) وَقَبِيرٌ كَثِيرٌ الرَّسْلِ قَلِيلُ الرَّسْلِ, occurring in a trad. relating to a drought, is said by IKt to mean [A collection of sheep or goats] of which many were sent to the pasture, i. e. many in number, but having little milk: but the more probable explanation of كثير الرسل is that of El-'Odhree, who says that it means much dispersed in search of pasture: for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — Also Animals, or beasts, having milk. (M, TA.)

رَسُولٌ A young girl, that has not worn the [muffler, or veil, called] خِمَارٌ. (K.) — Also a pl. of رَسُولٌ. (S, M, &c.)

رَسْلَةٌ A soft, or delicate condition of life: you say, هُمْ فِي رَسْلَةٍ مِنَ الْعَيْشِ They are in a soft, or delicate, condition of life. (M.) — And Heaviness, sluggishness, laziness, or indolence: (M, K:) you say رَجُلٌ فِيهِ رَسْلَةٌ A man in whom is heaviness, &c. (M.) — See also رَسْلٌ, first sentence.

رَسْلَةٌ: see رَسْلٌ, in two places.

رَسَالٌ: see رَسْلٌ (of which it is the pl.), near the end of the paragraph: — and see also مَرَايِلٌ.

رَسُولٌ: رسالة. (S, M, K:) see the latter, in five places. — Hence, as meaning رَسُولٌ, i. e. رَسَالَةٌ [One who has a message; i. e. a messenger]; (TA:) i. q. رَسُولٌ, (S, M, K,) meaning one sent with a message; (S;) of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ [or rather مَفْعُولٌ]: (Mṣb:) [and often meaning an apostle of God; and with the article ال especially applied to Moḥammad:] accord. to IAmb, its meaning in the proper language of the Arabs is one who carries on by consecutive progressions the relation of the tidings of him who has sent him; taken

from the phrase جَاءَتِ الإِبِلُ رَسَلًا, meaning "The camels came following one another:" and the saying of the Muēdhhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ, means I know [or acknowledge] and declare that Moḥammad is the relater by consecutive progressions of the tidings from God: (TA:) [or, as commonly understood, I testify that Moḥammad is the apostle of God:] a رَسُولٌ is also called رَسُولٌ, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسُلٌ (S, M, Mṣb, K) and رُسُلٌ (S, Mṣb) and رُسُلَةٌ (M, K,) which last is from IAr, (M,) or Fr, (Sgh,) and أَرْسُلٌ (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

* لَوْ كَانَ فِي قَلْبِي كَقَدْرِ قَلَامَةٍ *
* حَبًّا لَغَيْرِكَ قَدْ أَتَاهَا أَرْسُلِي *

[Had there been in my heart as much as a nail-paring of love for another than thee, my messengers (or, accord. to the TA, app., my messages) had come to her]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أُنَانٌ and عُنَانٌ and عُنَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Mṣb, K:) sometimes: (M:) i. e., it is allowable thus to apply it: (Mṣb:) hence, (S, K,) in the Qur [xxvi. 15], (S,) إِنَّا رُسُلٌ رَبِّ الْعَالَمِينَ [Verily we are the apostles of the Lord of the beings of the whole world]: (S, K:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [Verily we are the two apostles of thy Lord]; the dual form being here used: and Z says, in the Ksh, that in this instance it means the messengers, and therefore the dual form is necessarily used; but in ch. xxvi. it means the message, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Abou-Is-hāq, the Grammarian says that the meaning here is, إِنَّا رَسَالَةٌ رَبِّ الْعَالَمِينَ, i. e. ذُوو رَسَالَةٍ [Verily we are those that have the message &c.]: (TA:) [but رَسُولٌ [as meaning a messenger] is like صَدِيقٌ and عَدُوٌّ [in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Abou-Dhu-eyb uses it in the sense of رَسْلٌ in his saying,

* أَلَيْسَ إِلَيْهَا وَخَيْرُ الرُّسُو *
* لِأَعْلَمِهِمْ يَتَوَاحَى النُّخَيْرِ *

[Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings]. (M.) See 4. The saying in the Qur [xxv. 39], وَقَوْمٌ نُوْحٌ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. And the people of Noah, when they charged with lying the apostles, we drowned them], Zj says, may mean that they charged with lying: Noah alone; for he who charges with lying a prophet charges

therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning "Thou art of those who expend the kind of things termed دراهم." (M.) — One says also, السَّهَامُ السَّهَامُ, [Arrows are the messengers of death, or of the decrees of death]. (TA.) — See also the next paragraph.

رَسِيلٌ Easy: occurring in the saying of Jubeyhà El-Asadee,

* وَقَمْتُ رَسِيلًا بِالذِّي جَاءَ يَتَتَعَى *
* إِلَيْهِ بَلِيحِ الْوَجْهِ نَسْتُ بِبَاسِرِ *

[And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning]. (TA.) — Also A stallion-camel (K, TA) of the Arabian race, that is sent among the سُؤْلٌ [or she-camels that have passed seven or eight months since the period of their bringing forth] in order that he may leap them: one says, هَذَا رَسِيلٌ بَنِي فُلَانٍ This is the stallion of the camels of the sons of such a one: and أَرْسَلُ بَنُو فُلَانٍ رَسِيلَهُمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from أَرْسَلٌ. (TA.) — And accord. to some, A horse that is started with another in a race. (Har p. 544.) — [In the CK and in a MS. copy of the K, voce عَمُودٌ, it occurs as though meaning The scout, or emissary, or perhaps the advanced guard, of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَسِيلٌ. — I. q. مَرَايِلٌ [as meaning one who interchanges messages or letters with another: see 3]. (S, K.) — The person who stands with thee (كَ) [in the K (in which this explanation is erroneously assigned to رَسُولٌ) in a competition in shooting and the like: (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies he who stands with the man, (يَقْفُ مَعَهُ, Har p. 544,) or he who acts interchangeably, or alternates, with the man, (يُرَاسِلُهُ, S,) in a competition in shooting, or in some other performance. (S and Har.) And, as also مَرَايِلٌ, One who relieves, or aids, another, in singing and in work, [by alternating with him, i. e.] in the former case, by taking up the strain when the other is unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice; i. q. مَتَالٌ: or one who aids another, [or relieves him, by alternating with him,] or who follows him, or imitates him, in his work. (IAar, Mṣb.) One says, هُوَ رَسِيلُهُ فِي الْغِنَاءِ وَنَحْوِهِ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) — See also رَسَالَةٌ, in two places. — Also Wide, or ample. (K.) — A thing little in quantity, or incomplete: رَسَالَةٌ in the copies of the K should be

الشئ؛ الطَّفِيفُ، as in the Moḥeet. (TA.) — And *Sneet* water. (K.)

رَسَالَةٌ: see the next paragraph.

رَسَالَةٌ (S, M, Mṣb, K) and رَسَالَةٌ (M, K) and رَسُولٌ (S, M, Mṣb, K) and رَسِيلٌ (Th, M, K) signify the same, (S, M, Mṣb, K,) A message; and a letter; (MA in explanation of the first, and KL in explanation of the first and third;) [a communication sent from one person or party to another, oral or written;] subst. from أَرْسَلَ: (M, K:*) the pl. of the first is رَسَائِلٌ; (Mṣb;) and أَرْسَلَ is pl. of رَسُولٌ in the sense of رَسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رَسُولٌ.]) You say, أَرْسَلَ فِي رَسَالَةٍ: (S:) and أَرْسَلَ إِلَيْهِ رَسُولًا: (MA:) see 4. A poet says, (S,) namely El-Ash'ar El-Joafee, (TA.)

* أَلَا أَبْلَغُ أَبَا عَمْرٍو رَسُولًا *
* بِأَنِّي عَنْ قِتَابَتِكُمْ غَنِي *

[Now deliver thou to Aboo-'Amr a message, saying that I am in no need of your judging]: (S:) or بَنِي عَمْرٍو [the sons of 'Amr]: he means, عَنْ حُكْمِكُمْ. (TA.) And hence the saying of Kutheiyir,

* لَقَدْ كَذَبَ الْوَأَشُونَ مَا بَحَثَ عَنْدَهُمْ *
* بَيْسَرٍ وَلَا أَرْسَلْتَهُمْ بِرَسُولٍ *

[Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message]: (S, TA:) or, as some relate the second hemistich, (TA.)

* بَلَيْلَى وَلَا أَرْسَلْتَهُمْ بِرَسِيلٍ *

[i. e. I revealed not the case of Leyla, nor did I send them with a message]: thus cited by Th. (M, TA.) — رَسَالَةٌ also signifies [A tract, or small treatise or discourse;] a مَجَلَّةٌ [i. e. book, or writing, relating to science, or on any subject,] comprising a few questions, inquiries, or problems, of one kind: pl. رَسَائِلٌ. (TA.) — And Apostleship; the apostolic office or function. (MA.) — رَحْمَةٌ [in a copy of the K رَسَالَةٌ] The رَحْمَةُ [or female of the vultur percnopterus, in the CK رَحْمَةٌ]: (M, K, TA:) a surname thereof. (TA.)

الرَّسَيْلَى A certain small beast or reptile or insect; expl. by the word دَوِيْبَةٌ: (M, K, TA:) in [some of] the copies of the K, erroneously, الرَّسَيْلَةُ. (TA.)

رَسَائِلَاتٌ dim. of رَسَائِلَاتٌ [i. e. رَسَائِلَاتٌ] pl. of رَسِيلٌ [or rather of its syn. رَسَائِلَةٌ]: hence the saying, (TA,) أَلْقَى الْكَلَامَ عَلَى رَسَائِلَاتِهِ, i. e. He held the saying, or speech, in light, or little, or mean, estimation; or in contempt. (M, K, TA.)

الرَّاسِلَانِ The two shoulder-blades: or two veins therein: (M, K:) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of 1F, [in which

رَفِي الْكَتْفَيْنِ is put in the place of رَفِي الْكَتْفَيْنِ] (TA,) is in error: (K:) or وَابِلَتَانِ [q. v., a word variously explained]: (M, TA:) in the copies of the K, الرَّابِلَتَانِ is erroneously put for الْوَابِلَتَانِ. (TA.)

رَسُولٌ: see رَسُولٌ, second sentence. — Applied to a tradition (حَدِيثٌ), it means † Of which the ascription is not traced up so as to reach to its author: (Mṣb:) [i. e.] الْأَحَادِيثُ الْمُرْسَلَةُ means the traditions which one relates as on the authority of a تَابِعِي (K, TA,) by tracing up the ascription thereof uninterruptedly to him, (TA,) when the تَابِعِي says, "The Apostle of God (May God bless and save him) said," without mentioning a صَحَابِي (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:]) مَرَايِلٌ is the [pl. or] quasi-pl. n. of مَرْسَلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مَنْكَبٌ is مَنْكَبٌ. (Mgh.) — In lexicology, it means, like مَنْقَطِعٌ, † That of which the series of transmitters is interrupted: as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع.) — مَجَازٌ مَرْسَلٌ: see art. جَوَازٌ. — [See also the next paragraph.]

رَسَائِلَةٌ A قَلَادَةٌ [or necklace], (M,) or a long قَلَادَةٌ, (IDrd, O, K,) that falls upon the bosom: (IDrd, M, O, K:) or a قَلَادَةٌ upon which are beads &c. (Yz, O, K.) — As used in the KUR [lxvii. 1], (M,) الْمُرْسَلَاتُ means The minds (S, M, K, TA) that are sent forth, [by عَرَفًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or the angels [so sent forth]: (Th, S, M, K, TA:) or the horses (M, K, TA) that are started, [one following another,] in the race-course. (TA.)

مَرْسَلٌ One who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, (O, K,) when he goes in a place of trees, (O,) in order that he may hurt his companion. (O, K.) — A short arrow: (S, O:) or a small arrow. (K.) — See also رَسَلَ, in three places. — And see رَسُولٌ.

رَسَائِلٌ: see رَسَلَ. — See also رَسِيلٌ, in two places. — Also A woman who interchanges messages, or letters, with the men who demand women in marriage: or whose husband has become separated from her (M, K, TA) in any manner, (M, TA,) by his having died or his having divorced her: (TA:) or who has become advanced in age, (M, K, TA,) but has in her some remains of youth: (M, TA:) or whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him

(S, K, TA) by means of the men who demand women in marriage, (TA,) and who has in her some remains (K, TA) of youth; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The state, or condition, of a woman such as is thus termed] is رَسَالٌ. (M, TA.)

مُسْتَرْسِلٌ: see رَسَلَ. — مُسْتَرْسِلٌ لِلسُّمُوتِ i. q. مُسْتَقْبِلٌ and مُسْتَقْبِلٌ [i. e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art. مَوْت.)

رَسَمٌ

1. رَسَمَ الدَّارَ (M,) or الدِّيَارَ (K,) [aor. 2, accord. to a rule of the K,] inf. n. رَسْمٌ, (M,) It (the rain) rased the house or dwelling, or the houses or dwellings, leaving a relic, or relics, thereof cleaving to the ground. (M, K.) In the saying of El-Ḥoṭei-ah,

* أَمِنَ رَسْمَ دَارٍ مُرْبِعٍ وَمَصِيفٍ *
* لَعَيْنِكَ مِنْ مَاءِ الشُّؤُونِ وَكَيْفٍ *

[Is it in consequence of autumn-rain's and spring-rain's rasing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tear-channels?], رَسِمٌ and مَصِيفٌ are in the nom. case because of the inf. n., i. e. رَسَمٌ. (M, TA. [But in the latter, مَصِيفٌ: and in a copy of the former, مَرْبِعٌ and مَصِيفٌ, both of which are evidently

wrong.]) — رَسَمٌ often signifies He marked, or stamped: and he drew, traced, traced out, sketched, sketched out, or planned: and he delineated, or described. You say, رَسَمَ الطَّعَامَ He stamped, or sealed, the corn; (TA in art. رَسَمٌ;) as also رَسَمَهُ (S, K, TA, all in that art. [See رَسَمٌ.]) And رَسَمَتِ الْبِنَاءَ, aor. and inf. n. as above, I marked out the building. (Mṣb.) And رَسَمَ كِتَابًا وَتَمَّ رَسْمَهُ [He sketched out a book and did not fill it up]. (Mz 1st نوع.) And رَسَمْتُ الْكِتَابَ I wrote the book, or letter, or writing. (Mṣb.) And رَسَمَ عَلَى كَذَا He wrote upon such a thing; (S, K;) and رَسَمَ is a dial. var. thereof. (TA.) — [Hence,] رَسَمَ لَهُ كَذَا, (S, K, TA,) or رَسَمَ لَهُ كَذَا, (Mṣb,) † [He prescribed to him the doing of such a thing;] he commanded, ordered, bade, or enjoined, him to do such a thing. (S, Mṣb, K, TA.) [And رَسَمَ لَهُ كَذَا also means † He assigned, or appointed, him such a thing, as a stipend, &c.: often used in this sense.] — رَسَمَتْ said of a she-camel, (S, M, K,) aor. 2, (S, M, [and so accord. to a rule of the K,]) or 2, not 2, (TA,) inf. n. رَسِيمٌ, (S, M, K,) She made marks upon the ground (S, M, K) by the vehemence of her tread. (S, M.) — And رَسَمَ said of a camel, aor. 2, inf. n. رَسِيمٌ, (S, K,) with which رَسَمٌ is syn., (K,) He went a certain pace, (S, K,) exceeding that which is termed دَمِيلٌ [inf. n. of دَمَلٌ, q. v.]: one should not say of a camel أَرْسَمَ, for this latter verb is trans. (S.) —

Also *رَسِمَ نَحْوَهُ*, inf. n. *رَسِمَ*, *He went, or went away, quickly towards him, or it.* (TA.) — And *رَسِمَ فِي الْأَرْضِ*, (K,) inf. n. *رَسِمَ*, (TA,) *He disappeared in the land, or country:* (K:) and [hence], used metonymically, *he died*; like *رَزِمَ*. (TA.)

2. *رَسِمَ* [inf. n. of *رَسِمَ*] The act of *marking, or stamping, [and of drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or] well: and writing [much, or] well: and making a garment, or piece of cloth, striped.* (KL.)

4. *رَسِمَ* *He caused a she-camel to make marks upon the ground (M, K) by the vehemence of her tread.* (M.) — And *He made a camel to go the pace termed رَسِيمٌ*. (S. [The meaning is there indicated, but not expressed.]) *فَارَسِمًا* ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means *فَارَسِمًا بَعِيرِيهِمَا* [And they made their two camels to go the pace termed رَسِيمٌ]. (AHát, TA.)

5. *رَسِمَ*, (K, but omitted in some copies,) or *رَسِمَ الرَّسِمَ*, (M,) *He looked at the رَسِمَ [or mark, trace, relic, &c.].* (M, K.) And *رَسِمَ الدَّارَ* *He considered, or examined, the رَسِيمَ [or marks, traces, relics, &c.] of the house, or dwelling;* (S, TA;*) *or did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner *رَسِمَ* signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, *رَسِمَتِ الْقَنَاذُ فِي الْأَرْضِ* *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And *رَسِمَ الشَّيْءَ* *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And *رَسِمَ الْقَصِيدَةَ* *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K, TA.) And *أَنَا أُرَسِمُ كَذَا* *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. *أُرَسِمَ* [in its primary sense, as quasi-pass. of *رَسِمَ*, inf. n. of *رَسِمَ*, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted [in the mind]:* (“Dict. of the Technical Terms used in the sciences of the Musalmans:”) *an image's being fixed in, or upon, a thing.* (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] = [Also *‡* The obeying a prescript or command &c.] You say, *رَسِمْتُ لَهُ كَذَا*, (S, K,) or *فَارَسِمَهُ*, (Msb, K,) or *فَارَسِمَهُ*, (S,) *‡* [I prescribed to him the doing of such a thing; or] *I commanded, ordered, bade, or enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it [i. e. the prescript &c.].* (S, Msb.) And *أَنَا أُرَسِمُ مَرَاتِمَكَ* *‡* [I obey thy prescripts &c.]; *I do not transgress thy مَرَاتِمَ*. (TA.) — And hence, (TA,) *أُرَسِمَ* signifies also

‡ *He said اللَّهُ أَكْبَرُ [God is great, or most great]:* (S, M, K, TA:) *and he sought protection or preservation [by God]:* (M, K, TA:) *and he prayed or supplicated or petitioned [God]:* (S, K:) *as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation.* (TA.) El-Ashà says, [speaking of wine,]

* *وَقَابَلَهَا الرِّيحَ فِي دَبَّتِهَا * وَصَلَّى عَلَى دَبَّتِهَا وَأُرَسِمَ **

(S, M, TA,) or *وَأَقْبَلَهَا*, (so in some copies of the S in this art. and in art. *صَلَّى*, and in the Mgh, also, in the latter art.,) i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] *and petitioned for it* (TA in this art. and in art. *صَلَّى*) that it might not become sour, nor spoil: (TA in the latter art. :) AHn says that *أُرَسِمَ* means *he stamped its vessel with the رَسِيمَ*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] *أُرَسِمَ*, here, is from *الرَّوَسِمَ*, and means *he stamped it.* (Mgh in art. *صَلَّى*.)

رَسِمَ inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence *رَسِمَ المِصْحَفِ* *The writing of the book of the Kur-án; for which particular rules are prescribed.* — Hence also *رَسِمَ* is sometimes used by logicians as meaning *A definition, either perfect (تَامٌ) or imperfect (نَاقِصٌ); like حَدٌّ.* — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرٌ*; (S, Msb, K;) and *رَسِمٌ* is a dial. var. thereof, accord. to Aboo-Turáb; as is also *رَسِيمٌ*, both *syn. with أَثَرٌ*, (TA in art. *رَسِمَ*;) and so is *رَسِيمٌ*. (K in that art. :) *or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed أَثَارٌ [as meaning relics or remains], as has not substance and height: (M, K:) or such as is cleaving to the ground: (M:) رَسِيمٌ means remains of a house or dwelling, cleaving to the ground: (S, TA:) or رَسِيمٌ signifies a remain, or remains, of a ruined dwelling or place of alighting and abiding: (Har p. 607:) and رَسِيمٌ is syn. with رَسِمٌ: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of رَسِمٌ is رَسِيمٌ and [the pl. of mult. is] مَرَاتِمٌ. (M, Msb, K.) — [I. q. مَرَاتِمٌ: see مَرَاتِمٌ.*

And hence, as being prescribed,] *رَسِيمُ الدِّينِ* means *‡* *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *A well which one fills up* (M, K) *in the ground: (K:) pl. رَسَامٌ.* (M, K.) — [In some copies of the K, two meanings that belong to رَسِيمٌ are, by the omission of a و, assigned to رَسِمٌ: see رَسِمٌ.]

رَسِمٌ: see the next preceding paragraph. = Also *Goodness, or elegance, of gait, pace, or manner of going.* (K.)

رَسِيمٌ *That makes marks upon the ground by the vehemence of her tread: applied to a she-camel.* (S, TA.) [See an ex. in a verse cited in the first paragraph of art. *جَمِيرٌ*.] — Also *That continues journeying a day and a night: (S, K:) applied to a he-camel.* (TK.)

رَسِيمٌ *A certain pace of camels, (S, K,) exceeding that which is termed دَمِيمٌ [q. v.]; (S;)* [see *رَسِمٌ*, of which it is an inf. n.]; and *رَسِيمٌ* signifies the same. (K.)

رَسَامٌ *One who engraves [or draws inscriptions or other designs] upon tablets or the like.* (TA.)

رَسِيمٌ, (S, K,) or *رَسِيمٌ*, (TK,) *Running water.* (S, K.) — And *رَسِيمَةٌ* *A she-camel that goes the pace termed رَسِيمٌ: pl. رَسَائِمٌ.* (Har p. 495.)

رَسِيمٌ: see *رَسِمٌ*. — Also *A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرُوسِمًا [Verily upon him is a sign, &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. رَسَائِمٌ and رَسَائِمٌ.* (TA.) — And as pl. of *رَسِيمٌ*, (TA,) *رَسَائِمٌ* signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رَسِيمٌ is a dial. var. thereof: (M:) or, as some say, particularly, (M,) one with which the head [or mouth] of a [large jar such as is called] خَابِيَةٌ is stamped, or sealed; (M, K;) as also رَسِيمٌ, (K,) and رَسِيمٌ. (TA.) And *A piece of wood, (S, M, Msb, K,) or a small tablet, (A,) upon which is some inscription (S, M, A, K) engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Msb,) [in its repository,] is stamped, or sealed, (S, M, Msb, K,) or with which collections of wheat or corn are stamped, or sealed: (AA, TA:) as also رَسِيمٌ: pl. رَسَائِمٌ. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to رَسِمٌ.] — And (as some say, S) *A certain thing with which deenárs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA.)**

* *دَانِيْرُ شَيْفَتٍ مِنْ هِرْقَلٍ بِرُوسِمٍ **

[Deenárs, of Heraclius, that were polished with رَسِيمٌ]. (S, TA.) = It occurs in poetry as meaning *The face of a horse, in the phrase فَرْحَةٌ بِرُوسِمٍ [A star, or blaze, in the face of a horse].* (M.) = Also *A calamity; or misfortune; (K;) like رُوسِبٌ.* (TA.)

رَسِيمٌ: see the next preceding paragraph. [Accord. to rule, its pl. is رَسَائِمٌ, mentioned above as a pl. of رَسِيمٌ.]

رَسِيمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

* *وَأَلْمَسْمُونِ إِلَى عَبْدِ الْعَزِيزِ بِهَا **

* *مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَقَرَادٍ **

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to 'Abd-El-'Azeez, together and separately, and two by two and one by one], he means *رَسِيمٌ*, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

رَسِيمٌ: see *رَسِمٌ*.

مَرَسَمٌ A garment, or piece of cloth, striped, (S, M, K,) or marked with faint lines. (TA.)

مَرَسُومٌ [or كِتَابٌ مَرَسُومٌ] A book, or writing, stamped, or sealed: pl. مَرَسِيمٌ. (TA.) And طَعَامٌ مَرَسُومٌ Wheat stamped, or sealed. (TA. [See رَوَسَمَ.]) — See also the following paragraph.

مَرَايِمٌ Marks, stamps, impressions, signs, or characters. (KL.) — [And + Prescripts, commands, orders, biddings, or injunctions: and + assignments, or appointments: in both of these senses app. a contraction of مَرَايِمٌ, pl. of مَرَسُومٌ; thus used in the present day; like رَسُومٌ, pl. of رَسَمَ. See 8.]

رسن

1. رَسَنَ الْفَرَسَ (S,) or الدَّابَّةَ (M, Mṣb, K,*) and النَّاقَةَ (M, K,*) aor. 2 and 3, (M, Mṣb, K,) inf. n. رَسَنٌ; (M, Mṣb;) and رَسِنٌ; (S, M, Mṣb, K;) He tied the horse [or the beast and the she-camel] with the رَسَنَ [q. v.]: (S:) or he bound upon the [horse or] beast [or she-camel] its رَسَنَ: (Mṣb:) or he made for, or put to, the [horse or] beast or she-camel a رَسَنَ: (M, K:) [in the former it is merely indicated that the two verbs signify the same:] or the former verb [in the CK the latter verb] has the first signification; (M, K, TA;) and the latter verb has the last signification; (M, TA;) thus resembling أَحَزَمَ and أَحَزَمَ. (TA.) — And رَسَنَ الدَّابَّةَ, and رَسَنَهَا, He left the beast to itself, to pasture as it pleased. (TA.)

4: see above, in two places. — Also اِرسن المهر The colt was, or became, submissive, manageable, or tractable, and gave its head. (TA.)

رَسَنٌ A rope, or cord: (S, M, Mṣb, K:) or [a halter; i. e.] a rope, or cord, with which a camel [or a horse (see 1)] is led: (TA:) and such of the [reins, or leading-ropes, termed] أَزْمَةٌ [pl. of زَمَامٌ] as is upon the nose; (M;) [in other words,] such a زَمَامٌ as is upon a nose: (K:) pl. أَرْسَانٌ (S, M, Mṣb, K) and أَرْسِنٌ, (M, Mṣb, K,) [both properly pls. of pauc.,] and sometimes they said رَسَنٌ; (Mṣb;) or, accord. to Sb, it has no other pl. than أَرْسَانٌ; (M, Mṣb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed أَرْسِنٌ. (TA.) A poet says, (S,) namely, Ibn-Muqbil, (TA.)

* هَرِيَتْ قَصِيرٌ عِذَارِ اللَّجَامِ *
* أَسِيلٌ طَوِيلٌ عِذَارِ الرَّسَنِ *

[Wide-mouthed, short in the cheek-straps of the bridle (or headstall): smooth and long in the cheek, long in the appertenance of the halter corresponding to the cheek-straps of the bridle or headstall; because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (S, TA.) مَرَّ الصَّعَالِيكُ بِأَرْسَانِ الْخَيْلِ [As the passing along of the robbers with the halters of the horses] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, رَمَى بِرَسَنِهِ عَلَى غَارِبِهِ [He threw

his leading-rope upon his withers], meaning + he left his way free, or open, to him; so that God did not withhold him from that which he desired to do. (TA.) — [Hence,] رَسَنَ الْبَايِزِي [The leash of the hawk]. (A in art. رَوَد.) = [The pl.] أَرْسَانٌ also signifies Rugged and hard tracts of ground. (K, TA.)

رَاسَنٌ A certain plant, resembling the plant called زَنْجَبِيلٌ [i. e. ginger]; (M;) i. q. قَسَسٌ; [both of which names are applied to the inula helenium, common inula, or elecampane; also called in the present day شَامِي زَنْجَبِيلٌ;] a Pers. word [arabized]. (K.)

مَرَسَنٌ (S, M, K) and مَرَسِنٌ (M, K,) or the latter should be مَرَسِنٌ, [but I think this doubtful,] thus written in some of the copies of the S, and in both ways in the L, (TA.) The part, of the nose of the horse, which is the place of the رَسَنَ: (S:) or the nose of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (S, M,) the nose (S, M, K) in an absolute sense, (M, K,) or, of a human being: (S:) pl. مَرَسِنٌ (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the nose]. سَلَسِنٌ, a phrase used by the poet El-Jaḥḥed, means + Easy to be led, tractable, or compliant. (TA.) And you say, رَغِبَ مَرَسِنَهُ, [I did that against his wish; in spite of him; or notwithstanding his dislike, or disapproval, or hatred; like as you say, عَلَى رَغْمِ أَنفِهِ. (S.)

مَرَسُونٌ A horse [or the like] tied with the رَسَنَ: (S:) [or having a رَسَنَ bound upon him or attached to him, or made for him: see 1.] You say, أَجْرَزْتُ الْمَرَسُونَ رَسَنَهُ, I made the haltered beast to drag his halter. (TA.)

رَيْحَانُ الْقَبُورِ [The myrtle-tree;] i. q. الْمَرَسِينِ: of the dial. of Egypt. (TA.) [Also mentioned in art. مَرَسَى: for some hold the م to be augmentative; and some, the ن.]

رسو

1. رَسَا (S, M, Mṣb, K,) aor. يَرَسُو (S, Mṣb,) inf. n. رَسُو (M, Mṣb, K) and رَسُو (K,) It (a thing, S, M, Mṣb) was, or became, stationary, at rest, fixed, fast, firm, steady, steadfast, or stable; (S, M, Mṣb, K;) as also رَسَى (M, K,) inf. n. رَسَا; and رَسَى (TA.) الرَسْوُ and الرَسْوُ [i. e. the rāsū and the rāsū] are nearly the same [in meaning]. (Ham p. 51.) You say, رَسَا الْجَبَلُ + The mountain was firmly based, or firm in its base, upon the ground. (TA.) And رَسَى نَبِيْرٌ + As long as Thebeer [the mountain so called] remains [firm] in its place. (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, رَسَتْ قَدَمُهُ, meaning His foot stood firm in war: (M:) or رَسَتْ أَقْدَامُهُمْ فِي الْحَرْبِ Their feet stood firm in war. (S, Mṣb,*) And رَسَتْ السَّفِينَةُ (S, M, K,)

aor. تَرَسُو, inf. n. رَسُو and رَسُو (S) [and مَرَسَى, as shown below, see 4], The ship [anchored; cast anchor; lay at anchor; or] rested, or became stationary, upon the anchor: (T, S, K:) in [some of] the copies of the K [and of the S], عَلَى الْبَحْرِ is erroneously put for عَلَى الْأَنْجَرِ [or عَلَى اللَّجَجْرِ]: (TA:) or the meaning is, [in some instances, the ship grounded; i. e.] the lower, or lowest, part of the ship reached the bottom of the water, and she consequently remained stationary. (T, M, TA.) — رَسَا الْفَحْلُ بِشَوْلِهِ (S, M, K,) † The stallion [-camel] leaped, or leaped upon, his شَوْل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (S, TA:) or brayed to his شَوْل, and they became motionless, or still: (M:) or brayed to his شَوْل when they had dispersed themselves from him, and they turned aside to him, and became motionless, or still. (K, TA.) — رَسَوْتُ بَيْنَ الْقَوْمِ (S, M, Mṣb,) inf. n. رَسُو (S, M,) I effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the people, or party. (S, M, Mṣb.) — رَسَا لَهُ رَسْوًا (S, M, K,*) He mentioned to him a part, or portion, of a tradition, or story. (S, M, K.) [See also رَسُو below.] And رَسَا عَنْهُ (S, M, K,) inf. n. رَسُو (M,) He related a tradition, or story, as received from him, (S, M, K,) ascribing it to him. (M, K.) And رَسَا فِي نَفْسِهِ الْحَدِيثَ He related the tradition, or story, to himself. (TA.) — رَسَا الصَّوْمَ (K,) inf. n. رَسُو (TA,) He intended, or purposed, fasting. (K.)

3. رَسَاهُ (T, K,) inf. n. مَرَسَاةٌ (TA,) i. q. سَابَحَهُ (T, K,) i. e. He swam with him. (TK.)

4. اِرسى, inf. n. اِرسَاةٌ: see 1, in two places. — اِرساهُ He made it (a thing, M, Mṣb) to become stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (M, Mṣb, K.) And اِرسى السَّفِينَةَ, [inf. n. as above and also (as is shown by what follows) مَرَسَى, He anchored the ship;] he made the ship to rest, or become stationary, upon the anchor: (TA:) or the meaning is, [in some instances, he grounded the ship; i. e.] he made the lower, or lowest, part of the ship to reach the bottom of the water, so that she remained stationary. (M, TA.) You say also of a ship, اِرسى بِالسَّفِينَةِ بِأَنْجَرٍ [She is made fast by means of the anchor]: (M:) and of the anchor, اِرسى السَّفِينَةَ It makes fast the ship, so that it does not go on. (T, TA.) For the words of the Kur [xi. 43], بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا (S, M, K,*) meaning اِجْرَاهَا وَإِرسَاؤُهَا [i. e. In the name of God be the making it to run and the making it to rest], (Aboo-Is-hāk, TA,) from أُجْرِيَتْ and أُرسِيَتْ, (so in one copy of the S,) or [its being made to run and its being made to rest,] from أُجْرِيَتْ and أُرسِيَتْ, (so in another copy of the S,) some say اِرسَاهَا وَمُرْسَاهَا (S, K,) meaning its running and its resting, (Aboo-Is-hāk, TA,) from جَرَتْ and رَسَتْ (S, K,) [though] Az says that the readers agree in pronouncing the م of مرساهَا with damm, but differ as to the م of مَجْرَاهَا, the Koofees pro-

nouncing this with fet-ḥ, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hāk, TA,) or the former reading may mean *in the time, or the place, of making it to run, and that of making it to rest*, and the latter reading may mean *in the time, or the place, of its running, and that of its resting*, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḍ, q. v.) and some read *مَجْرِبًا* *مَجْرِبًا*, as epithets applied to God, (M, K,) *who maketh it to run and who maketh it to rest*. (TA.) Accord. to Zj, (M,) *يَسْأَلُونَكَ عَنِ السَّاعَةِ* [app. meaning *They will ask thee respecting the ساعة, when will be its taking place? [or when will be the time of its being made to take place?]*; (M, K;*) by the *ساعة* being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

رَسُو A part, or portion, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAqr, i. q. *رَسٍ* [app. as meaning the *first part* or *portion*]. (T.)

رَسْوَةٌ A [bracelet, or one of a particular kind, called] *دَسْتِينَج*; (IAqr, T, M, K;) so accord. to Kr: (M, TA: but in a copy of the M written *دَسْتِينَج*:) a certain thing of strung beads; (S, TA;) like the *دَسْتِينَج*; which is an arabicized word [from the Pers. *دَسْتِينَه*]: (TA:) a bracelet of beads: (ISK, TA:) or a bracelet of *ذَبَل* [i. e. turtle-shell, or tortoise-shell]: pl. *رَسَوَاتٌ*: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is *رَسِي*; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.])

رَسِيٌّ Firm, or steadfast, in good and in evil. (Az, Sgh, K.) — And The pole that is fixed in the middle of the [tent called] *خَيْبَاء*. (Az, Sgh, K.)

رَاسِيٌّ Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Mḡb.) You say *رَاسِيَةٌ* *جِبَالٌ رَاسِيَةٌ* (Mḡb) and *رَاسِيَاتٌ* and *رَاسِيٌّ* (S, Mḡb) Firm, or steadfast, mountains; (S, Mḡb;) the sing. of the last said by Akh to be *رَاسِيَةٌ*. (S.) And *قَدْرٌ رَاسِيَةٌ* † A cooking-pot that will not move from its place, (M, K, TA,) by reason of its greatness, (K, TA,) and that cannot be removed. (M.) *قُدُورٌ رَاسِيَاتٌ* in the Kur [xxxiv. 12] means, accord. to Fr, † *Cooking-pots that would not be lowered from their place, by reason of their greatness*. (TA.)

مَرَسِيٌّ may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means *An anchorage, or a place of anchoring; a port; or a station for ships*: pl. *مَرَسِيٌّ*.]

مَرَسِيٌّ may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].)

مَرَسِيٌّ, as an epithet applied to God: see 4, near the end of the paragraph.

Bk. I.

مَرَسِيَةٌ, The anchor of a ship: (S, M, K:) or a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on: (T, TA:) pl. *مَرَسِيٌّ*. (Har p. 111.) [Hence,] one says, *أَلْقُوا مَرَسِيَهُمْ*, meaning † *They remained, stayed, dwelt, or abode*. (TA.) And *أَلْقَتِ السَّحَابَةُ مَرَسِيَهَا* † *The cloud rained continually*; syn. *دَامَتْ*: (S, Mḡb:) or *remained steady, raining*: (T, TA:) or *remained still, or stationary, and rained*. (M, K;*) in the latter, *السَّحَابُ* is put in the place of *السَّحَابَةُ*.)

رش

1. *رَشَّ*, (A, Mḡb,) aor. *رَشَّ*, (Mḡb,) inf. n. *رَشٌّ* (S, A, Mḡb, K) and *تَرَشَّشَ*, (A, K,) *He sprinkled, or scattered in drops*, (A, K, TK,) water, (S, A, Mḡb, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.) — *رَشَّ الْمَكَانَ*, (S, TA,) or *المَوْضِعَ*, (Mḡb,) and *الْبَيْتَ*, (A,) inf. n. *رَشٌّ*, (S, TA,) *He sprinkled, or wetted by sprinkling*, (TA,) the place, (S, Mḡb, TA,) and the house, or chamber, or tent, (A,) *بِمَاءٍ* with water. (Mḡb, TA.) And *رَشَّ الْحَائِكُ النَّسِيجَ بِالْمِرْسَةِ* [The weaver sprinkled the web with the *مِرْسَةٌ*]. (A, TA.) — [Hence,] *رَشَّتِ السَّمَاءُ*, and *أَرَشَّتْ*, (S, A, Mḡb, K,) *The sky rained*: (A, Mḡb:) or *let fall a little rain, such as is termed رَشٌّ*. (S. [After the former of these verbs, *الأَرْضُ*, or the like, seems to be understood.] [And hence,] *أَرَشَّتْ* † *الطَّعْنَةُ* [The spear-wound, or the like, sprinkled forth blood: a signification implied, but not expressed, in the S and A: or] *became wide, so that its blood became scattered about*: (K:) or *passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force*. (Mḡb.) — [Hence also,] *رَشَّهُ بِنَاءٍ حَسَنٍ* † *He eulogized him*. (TA voce *حَسَنٌ*.) — And *رَشَّهُ* *He nashed him, or it*. (MF, from the Expositions of the “Muwaṭṭa.”)

2. *رَشَّ الْقَلَمُ الْحَبْرَ* The pen spirtled the ink.]

4: see 1, in two places. — *أَرَشَّ الْفَرَسَ*, (A, K,) inf. n. *أَرَشَّشَ*, (A,) *He made the horse to sweat by urging him with his feet*. (A, K.)

5. *تَرَشَّرَشَ* † *عليه*, (S,) and *تَرَشَّرَشَ عَلَيْهِ الْمَاءُ*, (A,) [The water became sprinkled, or scattered in drops, upon him or it.] And *تَرَشَّرَشَتْ نَقْطَةٌ مِنَ الْقَلَمِ* [A drop of ink became spirtled from the pen]. (S and K in art. *مَج*.)

R. Q. 2. *تَرَشَّرَشَ*: see 5. — Also *It* (roasted meat) *dripped with gravy; or was succulent, and dripping with juice; or was fat*. (TA.) — And *It flowed*. (TA.)

رَشٌّ, (S, K,) or *رَشٌّ مِنْ مَطَرٍ*, (A, TA,) *A little [sprinkling] rain*: (S, K:) [and so *رَشَّةٌ* in the present day:] or the *first [or lightest and weakest] of rain*: (IAqr: [see *رَشٌّ*:] pl. *رَشَائِشٌ*. (S, K.) — Also the former, † *A painful beating*. (Sgh, K.)

رَشَّةٌ: see the next preceding paragraph.

رَشَّشَ What is sprinkled, (S, A,* K,) or scattered, (Mḡb,) of water, (A, Mḡb,) and the like, (Mḡb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. *طش*;) *what is scattered, or flies about, of blood*. (Mḡb.) — [Hence the saying,] *لَمْ يَدْخُلْ فِي الشَّرِّ لَمْ يَدْخُلْ فِي الشَّرِّ* † [He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him]. (A, TA.) And *بَنَى الْعَطَّاشُ أَلْسِحَ بِنَا الْعَطَّاشِ* [app. meaning *Insatiable thirst, or desire, to hear from thee, or the like, remained in us, and there did not reach us from thee aught save a mere sprinkling; or perhaps, what was scattered abroad, of rumours, or the like*]. (A, TA.)* [See also an ex. voce *رَدَّادٌ*.]

مَرَشُوشٌ: see *مَرَشُوشٌ*.

رَشَّرَشَ Roasted meat (Aboo-Sa'eed, A, K) *dripping with its gravy; (Aboo-Sa'eed, A, TA;) or succulent, and dripping with its juice; (TA;) or fat*: (K:) and *مَرَشُوشٌ* signifies the same. (TA.)

مَرَشُوشٌ: see what next precedes.

مَرَشَةٌ A thing with which one sprinkles: (Ibn-'Abbād:) a thing with which the weaver sprinkles the web: (A, TA:) [in the present day, applied to a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water.]

مَرَشُوشٌ [Sprinkled, or scattered in drops; as also *رَشَّشٌ*, occurring in this sense in a verse in the TA in art. *خفت*.] — *مَحَلٌّ مَرَشُوشٌ* [A place of alighting sprinkled, or wetted by sprinkling]. (A.) — *أَرْضٌ مَرَشُوشَةٌ* Land upon which [rain such as is called] *الرَّشَّ* has fallen. (TA.)

رشأ

1. *رَشَأَ* i. q. *جَامَعَ* [Inivit feminam]. (K.) — *رَشَأَتْ* She (a gazelle) brought forth. (K.)

رَشَأٌ A young gazelle, (S, Mḡb, K,) that has become active, or in motion, (S, Mḡb,) or that has become strong, (K,) and has walked (S, Mḡb, K) with its mother: (K:) pl. *أَرَشَأَةٌ*. (Mḡb, K.) [In the following saying, I find it written as though with *medd*; app. for the sake of assimilation to *التَّسَاءُ*:] *عِنْدِي جَارِيَةٌ مِنَ التَّسَاءِ أَشْبَهُ شَيْءًا بِالرَّشَأِ*, meaning [I have with me a young woman most like to] the [young] gazelle: so in the A. (TA.)

رشح

1. *رَشَّحَ*, (S, A, Mḡb, K,) aor. *رَشَّحَ*, (Mḡb, K,) inf. n. *رَشَّحٌ*, (S, Mḡb,) *He, or it, (the forehead, or the side thereof above the temple, A, TA, or the body, Mḡb,) sweated; exuded sweat*; (S, A, Mḡb, K;) as also *أَرَشَّحَ*, (K,) or *أَرَشَّحَ عَرَقًا*, and *تَرَشَّحَ عَرَقًا*. (Fr, TA.) And *رَشَّحَ*, aor. *رَشَّحَ*, inf. n. *رَشَّحٌ* and *رَشَّحَانٌ*, *He, or it, was, or became,*

moist with sweat. (TA.) — [Hence,] رَشَحَتْ [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] رَشَحَ لَهُ شَيْءٌ † He gave him not anything. (S, K.) And رَشَحَ جَلْمَدَهُ, said of one known to be a niggard, † He gave something. (Har p. 95.) — رَشَحَ is also said of a young gazelle, meaning † He walked, being trained, or accustomed, to do so by his mother: [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, † He leaped, or bounded, and exulted [or was brisk or lively or sprightly]. (K.) Also, inf. n. رَشُوحٌ, said of a young weaned camel, † He became strong: [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) — See also 2, as said of a she-camel.

2. [رشح app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following.] — رَشَحَتْ, inf. n. رَشُوحٌ, † She (a gazelle) trained, or accustomed, her young one to walk, so that he was caused to sweat (فَرَشَحَ [perhaps a mistranscription for فَرَشَحَ so that he sweated]): (A, TA:) or she (a wild animal), when her young one became able to walk, walked with him, until, or so that, he was caused to sweat (حَتَّى يَرَشَحَ عَرَقًا), and became strong. (Mtr, on the authority of Kh, in De Sacy's "Chrest, Ar.," sec. ed., iii. 231.) — † She (a camel) rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; as also رَشَحَتْهُ and رَشَحَتْهُ وَوَدَّهَا بِاللَّبَنِ الْقَلِيلِ. (L.) — رَشَحَتْ, inf. n. as above, † She (a mother) fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to suck. (S, TA.) — رَشُوحٌ also signifies † A doe-gazelle's licking her young one so as to remove the moisture that was upon it at the time of its birth; (K, TA;) and so رَشُوحٌ. (TA.) — رَشَحَ النَّبَاتَ, (A, TA,) or النَّبَاتَ, inf. n. as above, (Msb,) † It (the moisture, or dew, A, Msb, TA, or the rain, TA) fostered the herbage. (Msb, TA.) — رَشَحَ وَوَدَّهُ † He fed his child well. (Mtr, on the authority of Kh, in De Sacy's "Chrest. Ar" ubi suprâ.) — And رَشَحَ, (S, A, K,) inf. n. as above, (K, TA,) † He was reared, brought up, or educated, and rendered fit, (S, A, K, TA,) and prepared, (TA,) لِلشَّيْءِ [for the thing], and لِلأَمْرِ [for the affair], (TA,) or لِلْمُؤَاذَرَةِ [for the office of mezeer], (S,) or لِلْمُؤَاذَرَةِ [for the office of king], (K,) or لِلْخِلَافَةِ [for the office of khaleefeh]; from رَشَحَتْ وَوَدَّهَا in the sense expl. in the second sentence of this paragraph; (A;) or رَشَحَ لِلْخِلَافَةِ means † he was

made the appointed successor of the khaleefeh: (TA:) and فُلَانٌ كَذَا † رَشَحَ and † تَرَشَّحَ † [Such a one was reared, &c., for such a thing]. (A, TA.) — And رَشَحَ مَالَهُ, (A,) inf. n. as above, (K,) † He managed, or tended, or took care of, his property, or cattle, well. (A, K.) It is said in a trad., يَرَشُحُونَ حَصِيدَهُمَا, meaning † They tend [the place of seed-produce thereof], and put it into a good, or right, state, or make it to thrive, in order to its becoming productive; like as is done to grape-vines and palm-trees. (TA.)

4. ارشح, intrans.: see 1, first sentence. —

أَرَشَحَتْ † She (a camel, and a woman,) had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong. (L.) — ارشحت وَوَدَّهَا, said of a camel: — and أَرَشِحِ فُلَانٌ كَذَا: see 2.

5. ترشح: see 1, first sentence. — Also † He (a young weaned camel) was, or became, strong enough to walk, or able to walk with strength: (S, K:) or became strong, and walked with his mother. (A, S.) [See 1.] — See also 2, in the middle of the paragraph. — ترشح النَّبَاتُ [or النَّبَاتُ] † The herbage became fostered by moisture or dew. (Msb.) — ترشح فُلَانٌ كَذَا: see 2, near the end of the paragraph.

10. استرشح البهي † The [barley-grass termed] grew tall. (K.) — يَسْتَرَشُحُونَ البهي, so in most of the copies of the K, (TA,) [and so in the L,] † They foster the behi, in order that it may grow large: (L, K:) in some of the copies of the K البهي [i. e. the lambs, or kids, &c.]: (TA:) the place thereof is termed مَسْتَرَشُوحٌ: (K:) or البهي مَسْتَرَشُوحٌ signifies the place, or tract of ground, that fosters the behi. (L.) And يَسْتَرَشُحُونَ البقل, so in all the copies of the K but some in which is found النَّفْلُ, (TA,) † They wait for the herbs, or leguminous plants, (or the plants called نفل), to grow tall, in order that they may pasture thereon. (K.)

رَشَحَ The moisture of sweat upon the body. (A, TA.) [And † Fluid, or matter, exuded: see نَهَادٌ.]

رَشِحَ That sweats much. (TA.)

رَشْحَةٌ [as an inf. n. of un., A sweat, or a sweating: a meaning indicated, though not expressed, in the A. — Hence, app., † A dew, or fall of dew from the sky. — And hence, as being likened thereto, † A gift]. You say, أَصَابَنِي بِرَشْحَةٍ † [He gave me a gift from his store of bounty]. (A.)

بُئْرٌ رَشُوحٌ † A well containing little water: (TA:) [pl. رَشُوحٌ.]

رَشِيعٌ Sweat. (AA, S, K.) — † A certain plant: (K:) or † plants, or herbage, upon the surface of the ground. (L.)

نَحَى رَشَاحٌ † A butter-skin that sweats much. (A in art. نَح.)

رَاشِحٌ Sweating; exuding sweat. (A, Msb.) — † A mountain moist in the lower part, (K, TA,) and at the base of which there sometimes collects a little water: when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحٌ. (K.) — † What one sees, like sweat, running in the interstices between stones. (K, TA.) You say, كَرَبِينِ الْفُرَاتِ الطَّافِحِ وَالْوَشَلِ وَالرَّاشِحِ † [How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!]. (A, TA.) — The pl. رَوَاشِحٌ also signifies † The نُعْلُ [which means a small teat in excess], (K,) or the أُطْبَاءُ [or teats], (TA,) of a ewe or she-goat, particularly. (K, TA.) — And the sing., † A young gazelle that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat. (A.) And † A young weaned camel that has become strong enough to walk, or able to walk with strength: (S, K:) or that has become strong, (A, S, L,) and walks with his mother: (A, S:) pl. رَشُوحٌ. (L.) — And † What creeps upon the earth, of such as are termed its خَشَائِشِ and its مَرَشُوحِ. (K, TA.) — See also مَرَشُوحٌ.

أَرَشِحٌ [More, and most, sweating]. — [Hence,] † He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge: (K, TA:) as though sweating therewith. (TA.)

مَرَشُوحٌ, (S, L, K,) or مَرَشُوحٌ, (so in one of my copies of the K,) † A she-camel having a young one that has become strong enough to walk, or able to walk with strength: (S, K:) or having a young one that has become strong, and that walks with her: (A, S:) or having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her: or having a young one that has become strong: and in like manner a woman: or each signifies, as also رَاشِحٌ, applied to a she-camel, as a possessive epithet, having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows. (L.)

مَرَشُوحَةٌ and مَرَشُوحَةٌ The inner covering that is beneath the felt cloth of a horse's saddle; so called because it imbibes the sweat: (L:) or the thing that is beneath the مَبِثْرَةُ [q. v. in art. وَثَر]. (S, L, K.)

مَرَشُوحَةٌ: see the next preceding paragraph.

مَرَشُوحٌ: see مَرَشُوحٌ.

مَسْتَرَشُوحٌ: see 10, in two places.

رشد

1. رَشَدٌ, aor. ۲; and رَشَدٌ, aor. ۱; (S, A, L, Mṣb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رَشَدٌ, (S, L, Mṣb, K,) which is of the former, (S, L,) and رَشَدٌ, (S, L, Mṣb, K,) which is of the latter, (S, L, Mṣb,) and رَشَادٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mṣb;) *He took, or followed, a right way or course or direction*; (S, A, L, Mṣb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox*:] and رَشَدٌ signifies the same: (L, K:) you say, اسْتَرَشَدَ لِأَمْرِهِ, meaning *He took, or followed, a right way to conduct his affair*: and رَشَدَ أَمْرَهُ, meaning *He took, or followed, a right course in his affair*; this latter being a phrase similar to سَفَهُ رَأْيَهُ and أَلْبَسَ بَطْنَهُ &c. (L.) Some say that رَشَدٌ relates to the things of the present life and to those of the life to come; and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رَشَدٌ and others رَشَدٌ in several verses. (MF.) The former also signifies *The continuing in the way of truth, or the right way, with self-constraining firmness in so doing*. (K.) One says to the traveller, رَشَدْتِ [Mayest thou take, or follow, the right way]. (A.) — [See also رَشَدٌ below.]

2. رَشَدَةٌ, inf. n. تَرَشَّدٌ, said of a kádee, or judge, i. q. جَعَلَهُ رَشِيدًا [meaning *He pronounced him to be one who took, or followed, a right way or course or direction: or to be one who held a right belief; to be orthodox*]. (Mṣb.) — See also what next follows.

4. ارشده (S, A, L, Mṣb, K) and رَشَدَهُ (L,) said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction; or he directed him aright, or to the right way or course or direction*; (S,* A,* L, Mṣb,* K;*) لَهُ وَعَلَيْهِ وَإِلَى الشَّيْءِ [to the thing]: so says AZ: (Mṣb:) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox*]. See also the next paragraph.

10. استرشد: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction*. (So accord. to some copies of the K.) — And استرشدته *He desired of him the taking, or following, a right way or course or direction*: (L, and so accord. to some copies of the K, and the TA:) or *he asked, demanded, or desired, of him, direction to the right way*. (MA.) You say, رَشَدْتُهُ فَأَرَشَدَنِي [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Mṣb) لَهُ وَعَلَيْهِ وَإِلَى الشَّيْءِ [to the thing]: so says AZ. (Mṣb.)

رَشَدٌ an inf. n. of 1. (S, L, Mṣb, K.) — [As a simple subst., *Rectitude*.] Also *Maturity of in-*

telleet, and rectitude of actions, and good management of affairs. (TA in art. انسى: see 4 in that art.) [Hence, بَلَغَ رَشَدَهُ *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course*: a phrase of frequent occurrence.]

رَشَدَةٌ: see the next paragraph, in four places.
رَشَدَةٌ *A mode, or manner, [and رَشَدَةٌ an act,] of رَشَادٌ [or right procedure; &c.].* (Ham p. 463.) [Hence, هُوَ لِرَشَدَةٍ, (S, A, L, Mṣb,) and وَلَدٌ لِرَشَدَةٍ, (L, K,) and لِرَشَدَةٍ, (L, Mṣb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fṣ, (L, TA,) [and seems to be the more common,] † *He is, or was, trueborn*; (A, Mṣb;) *contr. of لَزْنِيَّة*, (S, L, K,) or لَزْنِيَّة, (Fr, TA,) and لَغِيَّة. (AZ, Fr, TA.) And † *He was not trueborn*. (Fr, TA.) And هَذَا وَلَدٌ رَشَدَةٍ † *This is an offspring of valid marriage*. (TA.) And ادَّعَى † *He claimed, as his, a child not lawfully begotten, or not trueborn*. (TA, from a trad.)

رَشَادٌ: see رَشَدٌ.
رَشِيدٌ: see رَشَدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Mṣb,) [signifying *Right procedure; or the adoption, or pursuit, of a right way or course or direction; as to a road, and also as to an affair: and often meaning right belief, or orthodoxy*: in both these senses] *contr. of رَغِيٌّ*, (S, A, Mṣb,) and of ضَلَالٌ: (Mṣb:) and رَشَدِي is a subst. syn. with رَشَادٌ. (L, K.)* = حَبُّ الرَّشَادِ i. q. الحَرْفُ, (K,) in the dial. of El-'Irāk; (TA;) they gave it this name as one of good omen, because حَرْفٌ is syn. with حَرْمَانٌ: (K:) رَشَادٌ and حَرْفٌ are names given to several species of *Cress*; and حَبُّ الرَّشَادِ seems to mean *the seed of رشاد*: accord. to Golius, on the authority of Ibn-Beyṭár, رشاد is the name of the *nasturtium*: accord. to Delile, (Flor. Ægypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidium sativum* of Linn.; the *lepidium hortense* of Forsk.: and the *cochlearia nilotica*: رَشَادُ الْبَحْرِ, i. e., *nasturtium maritimum*, that of the *cahile maritima* of Tournef.; Desf., *a pinnatifida*; the *bunias cakile* of Linn.; the *isatis pinnata* of Forsk.: الرَّشَادُ الْجَبَلِيُّ, that of the *lunaria parviflora*: and رَشَادُ الْبَرِّ, i. e., *nasturtium deserti*, that of the *raphanus recurvatus* of Persoon; the *raphanus lyratus* of Forsk.]

رَشِيدٌ: see رَشَدٌ. — الرَّشِيدُ, of the measure فَعِيلٌ in the sense of the measure مَفْعَلٌ, (L,) as an epithet applied to God, means *The Director to the right way*: (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains*: (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright*. (L.)

رَشِيدٌ and رَشِيدٌ *Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning holding a right belief; or orthodox]*. (A, Mṣb.) One says to a traveller, رَشِدًا مَهْدِيًّا [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, يَا رَشِيدِيْن, as meaning يَا رَشِيدٌ [O thou who takest, or followest, a right way &c.]. (L.) الخُلَفَاءُ الرَّاشِدُونَ [The Khaleefehs who took, or followed, a right course, or the orthodox Khaleefehs,] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — أُمُّ رَاشِدٍ a surname (S) applied to *The female rat or mouse* (الْفَأْرَةُ). (S, K.)

الرَّاشِدُ is like الأَقْصَدُ [i. e. *The more, or most, direct road*]. (S.)

المَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) *The right places to which roads tend*; syn. مَقَاصِدُ الطَّرِيقِ. (S, L, K.) You say, هُوَ يَهْدِي إِلَى الْمَرَاشِدِ [He directs to the right places to which roads tend]. (A.)

رشف

1. رَشَفَهُ, aor. ۲ and ۱, inf. n. رَشْفٌ, (S, MA, O, Mṣb, K,) [and app. رَشِيفٌ also (which see below), and رَشَفَاتٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maḳḳoorah" of Ibn-Dureyd;] and رَشَفَهُ, aor. ۱, (AA, O, K,) inf. n. رَشْفٌ; (K;) *He sucked it in*, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAḡr, O,) with the two lips; (MA;) as also ارشفه (S, MA, O,* K) and ترشفه (S,* MA, O,* K) and ارشفه and ترشفه: (IAḡr, O, K:) or *he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ*: (Mṣb:) and رَشَفٌ, (Mṣb,) or رَشَفٌ رَشَفٌ, (K,) inf. n. رَشْفٌ, (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything*: (IF,* O,* Mṣb, K:) or, accord. to some, رَشْفٌ signifies *the sucking in the water of the mouth in kissing*: (Har p. 271:) you say, رَشَفَهَا, meaning *he sucked her* (a girl's) *saliva from her mouth*: (IAḡr, L in art. مَصَد:) and ارشفها *he kissed her and sucked in her saliva*; from رَشَفٌ [i. e. رَشْفٌ] meaning "saliva:" and ترشف signifies *he sucked in much*: (Har p. 231:) or i. q. تَبَخَّصَّ. (O.) It is said in a prov., الرَّشْفُ أَنْقَعُ, i. e. *The sucking in (ترشف) of water by little and little is most effectual to quench thirst*. (S, O, K.)

- 2: } see above.
- 4: }
- 5: see 1, in three places.
- 8: see 1, in two places.

رَشْفٌ *A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths*.

(Lth, O, K.) — *Saliva*. (Har p. 231: but there without the vowel-signs.)

رُشُوفٌ *Sweet in the mouth; sweet-mouthed*; [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (S, O, Mṣb, K.) — Also *Dry in the فرج*; so applied. (IAgr, O, K.) — And A she-camel that eats with her lip. (As, O, K.)

رَشِيفٌ an inf. n., [like رَشْفٌ] (Lth, O,) The taking of water with the two lips; (Lth, O, K;) exceeding what is termed مَصٌّ. (Lth, O.)

مُرَشَفٌ An instrument with which one sucks in water &c. Its pl. مَرَشَفٌ is used in the present day as meaning The lips: thus in the phrase امرأةٌ عَذْبَةٌ المَرَشَفِ A woman sweet in the lips; a sweet-lipped woman.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

رشق

رَشَقَهُ (S, Mṣb,) or رَشَقَهُ (M,) بالسهم (M, Mṣb,) or بالنبل (S, K,) وَغَيْرِهِ (K,) aor. ʔ, (S, M, Mṣb,) inf. n. رَشَقٌ; (S, M, Mṣb, K;) as also ʔ ارشقه (Mṣb) [or ارشقه]; He shot, or shot at, him, or them, with the arrow, or with the arrows, and other things. (S, M, Mṣb, K.) It is said in a trad., لَبُو أَشَدُّ عَلَيْهِمْ مِنْ رَشَقِ النَّبْلِ [Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows at them]. (TA.) — And رَشَقَهُ بِنَظَرِهِ + He cast his look at them. (M.) — See also 4, in two places. — رَشَقٌ (S, M, Mṣb, K,) inf. n. رَشَاقَةٌ (S, M, Mṣb,) He (a man) was, or became, goodly, or beautiful, and slender, in stature, or person: (S, K;) or he (a boy) was, or became, just in proportion, (T, A,) and slender; (A;) and in like manner رَشَقَتْ is said of a girl: (T;) or he (a boy, M, or a person, Mṣb) was, or became, light, or active, (M, Mṣb,) in his work; (Mṣb;) and in like manner رَشَقَتْ is said of a girl. (M. [See also 5.]

3. رَشَقَهُ (Moheet, K,) inf. n. مَرَشَقَةٌ (Moheet,) + He went, or ran, with him; or vied with him in going, or running; syn. سَايَرَهُ. (Moheet, K.) [And] رَشَقَنِي مَقْصِدِي + He vied with me (بَارَانِي) in going to the place to which I was repairing. (A, TA.)

4. ارشق He shot in one direction; (Zj, K;*) as also رَشَقٌ. (Zj, O.) — See also 1. — + He looked sharply, or intently, or attentively: (S, K;) [and] ارشقتُ, inf. n. ارشاقٌ, she looked sharply, &c.; said of a woman, and of a مَبَاة [or wild cow]. (M.) You say, ارشقتُ إِلَى القَوْمِ + [I looked sharply, &c., or] I raised, or cast, my eyes, and looked, at, or towards, the party, or company of men; (L;) and so ارشقتُ القَوْمَ. رَشَقَتْ (JK.) And ارشقتُ الظبيةَ إِلَى مَارِبَهَا + The she-gazelle looked sharply, or intently, or attentively, at the object of her want. (A, TA.) As some say, (M,) ارشقتُ الظبيةَ signifies + The she-gazelle extended, or stretched out, her neck. (S, M, K,

TA.) — مَا ارشَقًا, said of a bow, + How light, and swift in the flight of its arrow, is it! (K, TA.)

5. تَرَشَّقَ فِي الأَمْرِ He was, or became, sharp in the affair. (M. [See also 1, last signification.]

رَشَقٌ: see the next paragraph, last sentence.

رَشَقٌ a subst. from 1 in the first of the senses explained above: (S, K;) [i. e. as signifying] A bout (شُوطٌ) of the shooting of arrows; (T, M, TA;) when persons, competing in shooting, shoot all the arrows that they have with them and then return [to the butt]: (T, TA;) and a direction in which arrows are shot, (S, M, Mṣb, K,) when the people, all of them, shoot all the arrows: (Mṣb;) pl. ارشاقٌ. (Mṣb, TA.) You say, رَمِينَا رَمُوا رَشَقًا (S, K;) or رَمُوا رَشَقًا (Mṣb,) or رَمُوا رَشَقًا (M,) عَلَى رَشَقِي وَاحِدًا and رَشَقِي وَاحِدًا and رَشَقِي وَاحِدًا [a bout,] in one direction; (S, K;) or they shot, (M, Mṣb,) all of them, (Mṣb,) [a bout,] in one direction, with all their arrows. (M, Mṣb.) And it is said in a trad. of Fudāleh, كَانَ يَخْرُجُ فَيَرْمِي الأَرشَاقَ [He used to go forth, and shoot bouts]. (TA.) Accord. to-IDrd, الرَشَقُ signifies The arrows themselves that are shot. (Mṣb.) — Also The [stridulous] sound of the pen (Lth, M, Z, K) when one writes with it; (Lth, M;) and so رَشَقٌ. (Lth, M, Z, K.)

رَشَقٌ: see the next paragraph but one, in two places.

رَشُوقٌ: see the next paragraph, in two places.

رَشِيقَةٌ A swift-shooting bow; (JK, A, K;) as also رَشُوقٌ (JK) and رَشَقٌ. (O, K.) — [A period] quick [in passing]. (JK.) — رَشِيقٌ applied to a boy, (T, TA,) or to a man, (S, K,) and مَرَشِيقٌ (JK,) and رَشِيقَةٌ applied to a girl, (T, TA,) Just in proportion, (JK, T, A,) and slender: (A, TA;) or goodly, or beautiful, and slender, in stature, or person: (S, K;) or رَشِيقٌ (M, Mṣb) and مَرَشِيقٌ (M) signify a boy, (M,) or a person, (Mṣb,) light, or active, (M, Mṣb,) in his work; (Mṣb;) and in the same sense are applied to a girl: (M;) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is رَشِيقٌ like as أَدِيمٌ is of أَدِيمٌ, and أَفِيقٌ of أَفِيقٌ. (TA.)

رَشِيقٌ Shooting. (Har p. 37.) — رَشِيقٌ i. q. رَشِيقٌ شَوْقٌ, i. e. دُو رَمِي [lit. An arrow having propulsion; meaning shot; the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Har p. 82.)

جِيدٌ ارشَقٌ An erect neck. (M.)

مَرَشِيقٌ, applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) Having her young one with her; (JK, M;) as though she were always watching it. (JK.) — [Also + Having a stretched out, or long, neck. Hence,] المَرَشِيقَاتُ + [The long-necked ones] is used as meaning the gazelles: but is not applied to the [wild] oxen or cows, because of

the shortness of their necks: these are called by Aboo-Du-ád عَمْرُ المَرَشِيقَاتِ [lit. the sons, or daughters, (for بنَات applied to irrational animals is pl. of ابْنٌ as well as of بِنْتٌ,) of the paternal uncle of the long-necked ones, i. e., of the gazelles]: he says,

وَلَقَدْ ذَعَرْتُ بَنَاتِ عَمْرِ المَرَشِيقَاتِ لَهَا بِصَابِضٍ * meaning [And verily I have frightened] the wild oxen or cows [having waggings of the tail]. (L.) — See also the paragraph commencing with قَوْسٌ رَشِيقَةٌ, in two places.

[مَرَشِيقَةٌ is explained by Golius, on the authority of Meyd, as signifying A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.]

رشم

1. رَشَمَ (S, K,) aor. ʔ, inf. n. رَشْمٌ (S,) He stamped, or sealed, wheat. (S, K.) [See رَشْمٌ.] — And He wrote; (K, TA;) عَلَيْهِ [upon it], and إِلَيْهِ [to him]: accord. to the copies of the K, like رَشْمٌ; but this is a mistake for رَسْمٌ, with the unpointed س [and without tesheed]. (TA.)

2: see above.

4: see the next paragraph. — ارشمت It (land) showed its herbage. (TA.) — And She (a wild cow) saw and depastured the رَشْمَ (K, TA,) i. e. the first that appeared of the herbage: the epithet applied to her is مَرَشْمٌ [without ʔ]. (TA.)

8. ارشمر, in the copies of the K erroneously written ارشمر, [is expl. as meaning] He stamped, or sealed, his vessel with the رَشْمَ: thus in the saying of El-Aashà, as some relate it,

وَصَلَّى عَلَى دَبَّهَا وَارْشَمَ * but accord. to others, وَارْشَمَ. (TA. [See art. رَسْمٌ])

رَشْمٌ: see what next follows.

رَشْمٌ i. q. أَثْرٌ [A mark, an impression, &c.]; (Aboo-Turáb, K, TA; [in the CḲ المَطْرُ is erroneously put for الأَثْرُ];) as also رَشْمٌ; (K, TA;) like رَسْمٌ (Aboo-Turáb, TA) and رَسْمٌ [q. v.]. (S, Mṣb, K, all in art. رَسْمٌ.) — And [particularly] The mark, or impression, &c., (أَثْرٌ,) of rain, upon the ground. (K.) — And The first that appears of herbage; (ISK, S, K;) as also رَشْمٌ. (TA.)

رَشْمٌ i. q. رَسْمٌ (S, K, TA) as meaning The [small engraved] tablet, (S, TA,) or the stamp, or seal, (K, TA,) with which collections of wheat or corn [in their repositories] are stamped, or sealed; (S, TA;) as also رَشْمٌ. (AA, K.) And The thing with which [the mouth of] a vessel is stamped, or sealed; (K;) and رَشْمٌ signifies [the same; or] a stamp, or seal, with which the head [or mouth] of a [large jar such as is called] حَابِيَةٌ is stamped, or sealed: (TA in art. رَسْمٌ:) as also رَسْمٌ (M and K in that art.) and رَسْمٌ: (K in that art.) or a stamp, or seal, in a general

sense; as also رُوَسْرُ. (M in that art.) — See also رَشْمُ.

رَاشُومُ: see the next preceding paragraph, in two places.

مَرَشِمٌ, an epithet applied to a wild cow: see 4.

رشن

1. رَشَنُ (S, K, TK,) [in the CK رَشْنُ, there said to be like كَرْمُ,] aor. and inf. ns. as in the next sentence, (TK,) He (a man) came to a feast uninvited thereto, and entered without permission.

(S, K, * TA.) — And رَشْنُ فِي رَشْنِ (S, K, * TA.) [See رَاشِنُ, below.] — And رَشْنُ فِي رَشْنِ (S, K, * TA.) aor. ' , (S,) inf. n. رَشْنُ and رَشُونُ (S, K, * TA.) He (a dog) put his head into the vessel, (S, K, TA,) to eat and drink. (TA.)

رَشْنُ A turn, or time, for the taking of water; (K;) so in the M; (TA;) as also رَشْنُ. (K.)

رَشْنُ: see what next precedes.

رَشُونُ غَمْرُ رَشُونُ Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty. (K.)

رَاشِنُ i. q. طَفِيلِي (S, K;) i. e. One who comes to a feast uninvited thereto: he who watches for the time of food, and then goes in to the party when they are eating, is termed رَاشِنٌ. (S.) — And One who eats all that is upon the table of food; syn. مَقْمَرٌ: in the K, المَقْمَرُ is erroneously put for المَقْمَرُ. (TA.) — Also A small gift to the pupil of the صَانِعُ [or goldsmith]; in Pers. called مَا يَرُضَعُ [شَاكِرْدَانَهُ]. (K.) [شَاكِرْدَانَهُ correctly شَاكِرْدَانَهُ. (K.)] (See also 3.)

رَوْشَنُ i. q. كَوَّةٌ [i. e. A window; so in the present day; or a mural aperture; an aperture in a wall or chamber]: (S, K;) [arabicized:] in Pers. رَوْزَنُ. (KL, PS.) — Also i. q. رَفٌّ [q. v.; app. here meaning A kind of arched construction, upon which are placed vessels and other utensils &c. of the house]. (TA.)

رشو

1. رَشَا, said of a young bird, It stretched forth its head to its mother in order that she should put food into its beak. (Abu-l-'Abbás [Th], Mgh, TA.) — Hence, [accord. to Th, but see رَشُوهُ, below,] رَشَاهُ (S, Mgh, Mgh, K,) aor. رَشُوهُ, inf. n. رَشُوهُ (S, Mgh, K,) He gave him a رَشُوهُ [or bribe]. (S, * Mgh, Mgh, K.) [See also 3.]

3. رَاشَاهُ (S, ISd, K,) inf. n. مَرَأَاهُ (TA,) i. q. صَانَعُهُ [He bribed him; (see also 1;)] or endeavoured to conciliate him; or did to him a thing in order that he (the latter) might do to him (the former) another thing: (K:) and حَابَاهُ [app. as meaning he treated him, or behaved towards him, with partiality]: (ISd, K:) or ظَاهَرَهُ [he aided him, or assisted him]. (S.)

4. ارشى الدلو He put a رَشَاءٌ [or rope] to the bucket. (S, ISd, K.) — [Hence,] ارشى said of

the colocynth [or any similar plant (see رَشَاءٌ)] † It extended its rope-like branches [or stalks]. (Az, S, K, * TA.) — أَرَشَيْتُ الفَصِيلَ (S, K,) inf. n. رَشَاءٌ (S,) I made the young camel to suck, or to be suckled. (S, K.)

5. تَرَشَاهُ He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment. (S, ISd, K.)

8. ارشى He took, or received, a رَشُوهُ [or bribe], (S, Mgh, Mgh, K,) مِنْهُ from him. (Mgh.)

10. استرشى He sought, or desired, to be suckled; said of a young camel. (S, K.) — And استرشى مَا فِي الصَّرْعِ He drew forth what was in the udder. (Az, TA.) — [Hence, probably,] استرشى فِي حُكْمِهِ He sought, or desired, or demanded, a رَشُوهُ [or bribe] in the case of his deciding judicially, for his doing so [agreeably with the desire of the briber]. (S, K, * TA.)

رَشُوهُ and رَشُوهُ (T, S, M, Mgh, Mgh, K) and رَشُوهُ (Lth, K,) of which the first is that which is the most commonly used, (TA,) i. q. جَعَلُ [as meaning A bribe]; (K, TA;) i. e. (TA) a thing that one gives to a judge, or to another person, in order that he may judge in his [the giver's] favour, or to incite him to do what he [the giver] desires; (Mgh, TA;) or a means of attaining that which one wants, by bribery; not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in a man's bribing for the defence of himself and his property when he fears being wronged; so says I Ath: and Lth explains the last of these three words as meaning an act of bribery: (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art: (Mgh, TA:) or it is from الرَشَاءُ, (I Ath, Mgh, TA,) signifying "that by means of which one obtains water," (I Ath, TA,) or "the rope of the bucket:" (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Mgh, TA) is رَشَا or رَشَى and (of the second, Mgh, TA) رَشَى or رَشَا. (S, Mgh, K, TA.)

رَشَاءٌ A rope: (S, Mgh, K:) [or a well-rope; i. e.] the rope of the bucket: (Mgh:) and رَشَاءٌ, also, with kesr, has the same meaning as رَشَاءٌ: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is أَخَذْتُهُ بِدَبَّاءٍ مَمْلَأٍ مِّنَ المَاءِ مُعَلَّقٍ بِرَشَاءٍ [I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope]; and that رَشَاءٌ, meaning a rope, is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رَشَاءٌ is judged to be و because one obtains water by means of the رَشَاءُ, like as one obtains the thing sought by means of the

رَشُوهُ; which is the reverse what has been said above, that الرَشُوهُ is from الرَشَاءُ: (TA:) the pl. is أَرَشِيَّةٌ. (S, Mgh, Mgh, K.) — الرَشَاءُ is also the name of † A Mansion of the Moon; (K, TA;) [the Twenty-eighth, which is the last, of the Mansions of the Moon;] so called as being likened to a rope; (TA;) [the northern fish, of the constellation Pisces, together with the star β of Andromeda; or, more correctly, δ and ε, with some neighbouring stars, of Pisces;] a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north; (Kzw;) many small stars, in the form of a fish, called [also] بَطْنُ الحَوْتِ, in the navel of which is a bright star, which the moon makes one of its mansions; (S, TA;) [or including بطن الحوت, which is in the navel of Andromeda; for] بطن الحوت is the name of the bright star [β] that is above the drapery round the waist of Andromeda: (Kzw, descr. of Andromeda:) الرَشَاءُ is also called قَلْبُ الحَوْتِ. (TA in art. قلب.) [See مَنَازِلُ القَمَرِ, in art. نزل.]

رَشَى A young camel; syn. فَصِيلٌ. (K.) [See 4, last sentence.]

رَاشٍ The giver of a رَشُوهُ [or bribe]: hence the trad., لَعَنَ اللهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ وَالرَّاشِيَّ, i. e. [May God curse] the giver of a رَشُوهُ, who aids another to do what is wrong, and the receiver thereof, and him who is agent between them two, demanding more for this or less for this. (I Ath, TA.)

رَشَاءٌ: see رَشَا, first sentence.

مُرْتَشٍ The receiver of a رَشُوهُ [or bribe]. (I Ath, TA.) [See an ex. above, voce رَاشٍ.]

مُسْتَرَشٍ A secher, desirer, or demander, of a رَشُوهُ [or bribe]. (TK.) Hence, (TK,) one says, [إِنِّي فُلَانٍ لَمُسْتَرَشٍ لِفُلَانٍ,] i. e. [إِنِّي فُلَانٍ فُلَانٍ] i. e. مُطِيعٌ لَهُ تَابِعٌ لِمُسْرَتِهِ [app. meaning + Verily thou art obedient to such a one, subservient to that which gives him happiness]. (K, TK.)

رص

1. رَصَّهُ (S, M, A, Mgh, Mgh, K,) aor. ², inf. n. رَصَّ (S, M, Mgh,) He stuck it (a thing, S, Mgh) together, one part to another, (S, A, Mgh, K,) so that there might be no interstice in it; (Mgh;) joined it together; (Mgh, K;) namely, a building; (Mgh;) and رَصَّصَهُ (S, * Mgh, K,) inf. n. قَرَصِصٌ (S,) signifies the same; (S, Mgh, K;) and so رَصَّصَهُ: (TA:) or these three verbs all signify he made it (a building) firm and compact: (M:) or رَصَّصَهُ signifies he made it (a building) firm and strong: (IDrd, K:) and رَصَّ, said of anything, it was made firm, and joined together. (M, TA.) And hence, رَصَّصَ القُمَّمَةَ He tied firmly the mouth of the قُمَّمَةُ [a kind of vessel]. (Mgh.) And رَصَّ بابَهُ He closed, or locked, his door; as also رَصَّصَهُ, q. v. (TA in art. رَصَّصَ) — رَصَّتْ بَيْضًا She (a domestic hen, A, K,

and an ostrich, A) made her eggs even, or level, with her bill (A, K) and her feet, to sit upon them. (A.) — See also رَصَاة.

2: see 1, in two places. — رَصَّصَتْ, (AZ, M,) inf. n. تَرَصَّصَ, (AZ, S,) She (a woman) put on, or wore, her نقاب [a kind of face-veil] in such a manner that nothing was seen but her eyes: (AZ, S, M:) as also وَصَّصَتْ, (AZ, TA,) or وَصَّصَتْ: (M:) وَصَّصَتْ is of the dial. of Temeem. (AZ, TA.) — رَصَّصَ † He was importunate, or urgent, in asking, or begging. (Fr, TA.)

5: see 8.

6. ارتصوا They placed themselves close together, (Ks, S, M, A, K,) in a rank, (S, Mgh, Mṣb, K,) in prayer, (A, TA,) and in battle, (TA,) so that there was no intervening space among them; (Ks;) as also ارتصوا: (A:) they placed themselves in a rank, or in ranks, in battle, and in prayer. (M.)

8. ارتصت الجنادل The stones were stuck, or set close, together; as also تَرَصَّصَتْ. (A.) — See also 6.

R. Q. 1. رَصَّرَصَ: see 1, in two places. — رَصَّرَصَ فِي الْمَكَانِ He continued, or became fixed or settled, in the place. (IAḡr, K.)

رَصَّصَ in the teeth is like لَصَّصَ; (M, TA;) and رَصَّصَ in the teeth signifies [the same, i. e.,] Nearness together. (A, TA.)* — See also the next paragraph.

رَصَّصَ (S, M, Mgh, Mṣb, K) and رَصَّصَ (M,) or the latter is vulgar, (S,) and not allowable, (K,) or, accord. to AHât, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fṣ, and is the only form mentioned by AḤei, (TA,) and, accord. to some of the moderns, رَصَّصَ also, (MF,) and رَصَّصَ, (M, TA,) which is a contraction of the first, (TA,) [Lead:] a certain mineral, (M,) well known; (S, K;) i. q. عَلَابِي; (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) it is of two kinds; the black, which is [also called] اَسْرَبُ, and اَبَارُ or اَبَارُ [accord. to different copies of the K]; and white, which is [also called] قَلْعِي, and قَصْدِيرُ [which is applied in the present day to tin, and pewter]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K:) and Abu-l-Hoseyn El-Medâinee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) رَصَّصَ signifies a piece thereof. (Mṣb.)

رَصَّصَ } see the next preceding paragraph.
رَصَّصَ }

رَصَّصَ: see رَصَّصَ.

رَصَّصَ: see مَرَّصُوصَ, in two places. — A

woman's [face-veil of the kind called] نقاب drawn near to her eyes. (AA, K.) — See also رَصَّصَ.

رَصَّصَ: see رَصَّصَ. — Also, (accord. to a copy of the M,) or رَصَّصَ, with teshdeed, (K,) Stones cleaving to the circuit of a running spring; and so رَصَّصَ: (Lith, M, K:) or رَصَّصَ [in my copy of the A written رَصَّصَ] signifies a stone: and the pl. is رَصَّصَ [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رَصَّصَتْ عَلَى الْقَبْرِ الرِّصَاصُ The stones were heaped together upon the grave. (A.) — Hence, رَصَّصَ, (as in the A,) or رَصَّصَ, (accord. to the K,) † A niggard: (A, K:) likened to a stone. (A.)

رَصَّصَ: see رَصَّصَ, in two places.

رَصَّصَ [app., accord. to the TA, A manufacturer of lead: or] a seller of lead. (Meyd, in Golius.)

رَصَّصَ: see رَصَّصَ, in two places.

رَصَّصَ: see رَصَّصَ. — Hard ground or land. (K.) This is its meaning accord. to IDrd. (TA.)

رَصَّصَ A man whose teeth are near together: (M, A, K:) fem. رَصَّصَ. (M, A.) — And the fem., applied to a woman, Impervia coeunti; as also رَصَّصَ. (M.) — رَصَّصَ A woman whose thighs are close together. (A.) — فَخَذُ رَصَّصَ A thigh that cleaves, or sticks, to its fellow. (O, K.)

رَصَّصَ A [cap of the kind called] قَلْسُوءَ like a melon. (O, K.)

رَصَّصَ: see what follows, in two places.

رَصَّصَ A building having its several parts stuck together, (S, A, Mgh, TA,) so that there is no interstice in it: (Mgh:) or a building made firm and compact: (M:) and رَصَّصَ signifies the same; (A, Mgh, TA;) and so رَصَّصَ. (M, TA.) You say also, رَصَّصَ بَيْضَ رَصَّصَ Eggs [set] one upon another. (K.) — A thing done over, or overlaid, (مَطْلِي) with رَصَّصَ; as also رَصَّصَ. (S, K.) رَصَّصَ A well cased with رَصَّصَ. (Ibn-'Abbâd, K.)

رصد

1. رَصَدَهُ, (Aḡ, S, A, Mṣb, K,) aor. رَصَدَ, (Aḡ, S, Mṣb,) inf. n. رَصَدَ (S, Mṣb, K) and رَصَدَ; (S, K;) and رَصَدَهُ, (A,) and رَصَدَهُ, (S, * K,) or رَصَدَ, (A,) He sat [or lay in wait] for him in the road, or way: [see رَصَدَ:] (A, Mṣb:) or he watched, or waited, for him; (Aḡ, S, K;) and so رَصَدَهُ, (A,) and رَصَدَ: (L:) [or] you say, رَصَدَهُ بِالْخَيْرِ وَغَيْرِهِ, aor. رَصَدَ, inf. n. رَصَدَ, he watched, or waited, for him [with that which was good and otherwise]; and in like manner, رَصَدَهُ بِالْمَكْفَاةِ [he watched, or waited, for him with requital]; (M;) and also رَصَدَ لَهُ, and رَصَدَهُ: (Ham p. 89:) or, accord. to some, you say, رَصَدَ لَهُ بِالْخَيْرِ وَالشَّرِّ; only with †; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning he watched, or waited, for him; and رَصَدَ لَهُ الْأَمْرَ, meaning he prepared for him the thing, or affair, or event; and رَصَدَ is syn. with رَصَدَ. (M.) One says of a serpent (حَيَّة) رَصَدَ عَلَى الطَّرِيقِ لِتَلْسَعِ, (حَيَّة) [It watches, or lies in wait, for the passers-by on the road, or way, that it may bite]: (L:) and of a beast of prey, (S, A, K,) or of a wolf, (M,) رَصَدَ لِيَسْبَ, (S, M, A,) or رَصَدَ الْوَتُوبَ, (K,) i. e. He watches, or waits, to leap, or spring: (TA:) and of a she-camel, رَصَدَ شَرَبَ الْإِبِلِ لِيَتَشْرَبَ [She watches, or waits, for the drinking of the other camels, and then she drinks]; (S, A;) or رَصَدَ شَرَبَ غَيْرَهَا لِتَشْرَبَ هِيَ [she watches, or waits, for the drinking of others, that she may drink]. (K.) — رَصَدَتِ الْأَرْضُ The land was rained upon by a rain such as is termed رَصَدَةٌ, (S,) or by rain such as is termed رَصَدَ. (TA.)

3: see above, first sentence.

4. ارصده على كذا He charged him with the watching, or guarding, of such a thing. (L.) — See also 1, in four places. — ارصد له also signifies † He prepared, or made ready, [a person, or thing,] for him, or it; (Aḡ, S, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, ارصدت له العقوبة properly signifying I put punishment in his road, or way. (L.) And ارصدت له خيرا and ارصدت له شرا [I prepared for him good and evil]. (A.) ارصد له لدين [Unless I prepare it for a debt that I owe]. (S.) And [hence, app., as seems to be indicated in the TA,] you say, ارصد الزكاة في صلة إخوانه † He places alms in kind, or good and affectionate and gentle and considerate, treatment of his brethren; [as though meaning he prepares for himself the recompense of alms (تَوَابُ الزَّكَاةِ), like as one says يَحْتَسِبُ تَوَابَ عَمَلِهِ meaning he reckons such treatment of them as alms. (TA.) — Also † He requited him, or recompensed him, with good, (L, K, TA,) or with evil, (L, K, TA,) as some apply it. (L, TA.) — And ارصد الحساب † He showed, or cast up, or produced, the reckoning. (MF, from the 'Ináyeḥ.)

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصَدَ: see the next paragraph.

رَصَدَ: see رَصَدَ, in three places. — Also A road, or way; (Mṣb;) and so مَرَّصَدَ, (TA,) both signify the same, (M,) and مَرَّصَادَ (S, K, TA) and مَرَّصَدَ: (TA:) and مَرَّصَادَ, (IAmb, K,) or مَرَّصَدَ, (S,) or both, (M, A,) and مَرَّصَدَ and رَصَدَ, (A,) a place where one lies in wait, or

watches, (Iamb, S, M, A, K,) for an enemy : (Iamb, K:) the pl. of رَصَدٌ is أَرْصَادٌ; (Msb;) and the pl. of رَصَدٌ is مَرَاصِدٌ, (TA,) which signifies also lurking places of serpents. (M, L.) You say, رَصَدَ لَهُ بِالْمَرَصِدِ and بِالْمَرَصَادِ and بِالْمَرَصِدِ (A, Msb) and بِالرَّصَدِ (A) He lay in wait for him in the way. (A, Msb.) And أَنَا لَكَ بِالرَّصَدِ and بِالْمَرَصَادِ † [I am in the place of lying in wait for thee], meaning thou canst not escape me. (A.) And 'Adee says,

وَأَنَّ الْمَنَابِئَ لِلرَّجَالِ بِمَرَصِدٍ

† [And verily deaths are in a place of lying in wait for men, so that they cannot escape them]. (TA.) وَأَقْعُدُوا لَهُمْ كُلَّ مَرَصِدٍ, in the Kur [ix. 5], means And lie ye in wait for them in every road, or way; (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And إِنَّ رَبَّكَ لَبِالْمُرْصَادِ, in the Kur [lxxxix. 13], means Verily thy Lord is in the way; i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Msb:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafah, TA:) or, accord. to El-Aqamash, المرصاد is here a name applied to three bridges behind the صِرَاطِ; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) = Also A small quantity of rain: (S, K:) one says, رَصَدٌ بِهَا رَصَدٌ [In it, namely, the land (الأرض) is a small quantity of rain]: (S:) and so رَصَدٌ: (TA:) or both signify rain that comes after other rain: or rain that falls first, before other rain coming: or the first of rain: or, accord. to IAqr, the former word signifies rain such as is termed عَهَادٌ, after which other rain is looked for; and if other rain follow it, herbage is produced: one shower thereof is termed رَصْدَةٌ and رَصْدَةٌ; the latter mentioned by Th: (M:) or رَصْدَةٌ signifies a shower, or what falls at once, of rain [app. in any case]: (S, K:) the pl. of رَصَدٌ is أَرْصَادٌ (S, M, K) and رَصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of رَصْدَةٌ. (S.) — Also A small quantity of herbage, (S, M, K,) in land upon which one hopes for the fall of the rain of the season called الربيع. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يَخْطُئُكَ مَنِي رَصَدَاتِ خَيْرٍ, or شَرٍّ, † [My watchings of good conduct, or of evil, will not miss thee], meaning I will requite thee for thy deeds. (A, TA.) = See also the latter part of the next preceding paragraph, in three places.

رَصْدَةٌ A pitfall for a lion; syn. زَبِيَّةٌ. (S, K.) — And A ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended. (K.)

رَصْدَةٌ: see رَصَدٌ, in the latter part of the paragraph.

رَصْدِي One who lies in wait for men in the way, to take their property unjustly; (Msb;) syn. with the Pers. رَاهِدَارٌ; and so رَصَادٌ. (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning *via custos, et vectigalium pro transitu exactor*; which I do not think to be here intended thereby].)

رَصُودٌ A she-camel that watches, or waits, for the drinking of others, (S, A, K,) and then herself drinks, (S, A,) or that she may drink. (K.)

رَصِيدٌ A beast of prey, (S, A, K,) or a wolf, (M,) that watches, or waits, to leap, or spring. (S, M, A, K.) And A serpent (حَيَّةٌ) that watches, or lies in wait, to bite persons passing along the road, or way. (L.)

رَصَائِدٌ Snares, or traps, prepared for catching beasts of prey; as also رَصَائِدٌ. ('Arrám, L.)

رَصَادِي: see رَصَادِي.

رَاصِدٌ Sitting [or lying in wait] for one in the road, or way: (Msb:) or watching, or waiting; رَاصِدٌ for a thing: (S:) or one lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding: (Mgh:) pl. رَاصِدُونَ, (K,) and رَصَدٌ, like as خَدَمٌ is pl. of خَادِمٌ, (Mgh, Msb,) and حَارِسٌ of حَارِسٌ; (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (S, A, K,) or with مَرْتَصِدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (S, A) and خَدَمٌ, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said أَرْصَادٌ; (S;) and رَصْدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رَصْدٌ likewise appears to be a pl. of the same. (Ham p. 415.) One says, فَلَانَ يَخَافُ رَصْدًا, i. e. [Such a one fears] an enemy lying in wait [before him, and pursuers behind him]. (A.) By رَصْدًا in the Kur lxxii. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَّاصِدُ is an appellation of The Lion. (K, TA.)

مَرَصِدٌ: see رَصَدٌ, in six places.

أَنَا لَكَ مَرَصِدٌ [i. q. رَاصِدٌ]. One says, † [I am watching, or waiting, for thee, on account of thy beneficence, that I may requite thee for it]. (Lth, A.) — أَرْضٌ مَرَصِدَةٌ Land in which is a small quantity (رَصْدٌ, M) of herbage: (M, K:) or land which has been rained upon, and which it is hoped will produce herbage: (AHn, M, K:) and land upon which has fallen a rain such as is termed رَصْدَةٌ; (M;) and so مَرَصُودَةٌ: (S, M:) or, accord. to some, one should not say مَرَصُودَةٌ nor مَرَصِيدَةٌ; but رَصَدٌ وَأَصَابَهَا رَصْدٌ. (M.)

مَرَصَادٌ: see رَصَدٌ, in five places.

أَرْضٌ مَرَصُودَةٌ: see مَرَصِيدٌ.

مَرْتَصِدٌ: see رَصَدٌ, in three places.

رَصَع

1. رَصَعٌ بِهِ, aor. رَصَعْتُ, (S, K,) inf. n. رَصْعٌ, (S,) or, as in the L, رَصُوعٌ, (TA,) It stuck, adhered, or clave, to it; (S, K;) as also رَصَعٌ. (Ibn-'Abbád, K.) You say, اِرْتَصَعَتْ أَسْنَانُهُ His teeth were near together, (K, TA,) and stuck, adhered, or clave, together. (TA.) [See also the part. n. of the latter verb, below.] — رَصَعٌ بِالطَّيِّبِ i. q. عَقِبٌ بِهِ [app. meaning + He hept, or became addicted to, the use of perfume; syn. أَوْلَعٌ بِهِ: but accord. to the TK, he rubbed, or anointed, himself with perfume]. (IF, K.) — رَصَعٌ بِالْمَكَانِ, aor. رَصَعْتُ, inf. n. رَصْعٌ, He remained, stayed, dwelt, or abode, in the place. (K, TA.) = رَصَعُ الشَّيْءِ He tied the thing in a complicated treble knot, such as the knots of the تَمِيمَةُ and the like: [or perhaps this is a mistranscription, for رَصْعٌ; for it is added,] when you take a thong, and tie in it treble knots, this [action] is [termed] تَرْصِيعٌ. (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَعٌ] The act of setting, fixing, or putting together, [jewels, precious stones, gems, pearls, &c.]; syn. تَرْكِيبٌ. (S, K.) [See the pass. part. n., below.] — The act of making [a thing] according to a measure; syn. تَقْدِيرٌ. (Ibn-'Abbád, K.) — The act of weaving [a thing]; or forming [it] by the inserting of one part within another; like as a bird weaves its nest. (Ibn-'Abbád, K.) You say, رَصَعُ الطَّائِرِ عَشْتَهُ The bird put twigs and feathers near together, and wove with them its nest. (A, TA.) — رَصَعُ الْعَقْدِ بِالْجَوْهَرِ, inf. n. as above, He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series. (TA.) — [Hence,] in rhetoric, التَرْصِيعُ signifies † A kind of جناس; (TA;) the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause; as in the saying in the Kur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم as in the saying of Aboo-Firás [El-Farezdaq],

* وَأَنْعَالَهُ لِلرَّاعِبِينَ كَرِيمَةً * وَأَمْوَالَهُ لِلطَّالِبِينَ نَهَابٌ * (Har p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ The button of the loop of a copy of the Kurán. (AA, Z, Sgh, K.) — See also what next follows.

رَصِيعَةٌ The knot that is in the bridle (الْبِجَامِ), by the cheek (المَعْدَرِ), resembling a [small piece of money such as is called] فَلَسٌ. (K.) — A ring, of those with which a sword is ornamented: (S:)

or the round ornament of a sword: (IDrd, K:) or any round ring in the ornamental part of a sword or saddle or other thing: (IDrd, K:*) or a plaited thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword; as also رصيع: or [the pl. signifies] plaited thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with س; (TA;) i. e. رصاع, (K and TA in art. رصع,) on the authority of ISh. (TA in that art.) The pl. of رصعة (S, K) in all the senses explained above (K, TA) is رصاع. (S, K.)

رَصَعٌ Sticking, adhering, or cleaving. (AZ, L.)

مَرَصَعٌ Adorned with jewels, precious stones, or gems; applied to a crown, and a sword: (K:) or you say, تَاجٌ مَرَصَعٌ بِالْجَوَاهِرِ meaning a crown set with jewels, precious stones, or gems: and سَيْفٌ مَرَصَعٌ a sword ornamented with the rings called رَصَاعٌ, pl. of رَصِيعَةٌ. (S.) — فَرَسٌ مَرَصَعٌ A horse having the hairs of the fetlock compacted together, as though woven: (AO, and so in some copies of the K:) in [some of the copies of] the K: بَعْضُهَا بَعْضٌ فَوْقَ بَعْضٍ. (TA.)

أَسْنَانُهُ مَرْتَصِعَةٌ His teeth are set close together. (A, TA.)

رصف

1. رَصَفَهُ, aor. رَصَفَ, [or رَصَفَ, as appears from what follows,] inf. n. رَصْفٌ, He put, or joined, together, or together and in regular order, its several parts. (M.) [Hence,] رَصَفَ الْحِجَارَةَ (S, O, Mṣb, in the الْحَجَرِ,) aor. رَصَفَ, inf. n. as above, (S, M, Mṣb,) He put, or joined, together the stones (S, O, Mṣb) in building, or in the building or structure: (S, O:) or he built, or constructed, and joined together, the stones. (M.) And رَصَفَتْ أَسْنَانُهُ His teeth were disposed in a regular and an even row in their manner of growth; as also رَصَفَتْ, [aor. رَصَفَ,] inf. n. رَصْفٌ. (M.) And رَصَفَ قَدَمَيْهِ He (a man praying, O, K) put his feet together: (S, O, K:) or رَصَفَ مَا بَيْنَ رِجْلَيْهِ he put his legs near together. (M.) — Also He bound it round with a thing. (Har p. 376.) You say, رَصَفَ السَّهْمَ, inf. n. رَصْفٌ, He bound, (S, O, K,) or wound, (M,) a sinew (عَقَبَةٌ) upon the socket of the head of the arrow, (S, M, O, K,) when it had broken. (M.) — رَصَفَتْ أَسْنَانُهُ: see above. — رَصَفَتْ also signifies She [a woman] was small, or narrow, in the فَرْجِ [or vulva]. (M.) — رَصَفَ, aor. رَصَفَ, inf. n. رَصَفَةٌ, said of a deed, or an action, † It was firm, or sound; or firmly, or soundly, or well, executed, or performed. (O, K.) — [See also رَصَفَةٌ below.] — One says also, هَذَا أَمْرٌ لَا يَرَصِفُ بِكَ † This is a thing, or an affair, that will not become thee, or be suitable to thee. (S, O, K.)

2. تَرَصِيفٌ [inf. n. of رَصَفَ] The putting, or placing, together, or constructing, well stones or bricks in a building. (KL.) — The connecting

well words with words. (KL.) — And The binding round an arrow well [at the part in which the head is inserted] with a sinew. (KL.)

4. اِرْصَفَ He mixed his wine (شَرَابَهُ) with what is termed الرَّصْفُ مَاءٌ, i. e. water descending from the mountains, upon the rocks. (O, K.)

5: see 8.

6: see 8. — تَرَاصَفُوا فِي الصَّفِّ They stood close together, side by side, in the rank. (S, O, K.) تَرَاصَفٌ is syn. with تَلَاصَقٌ. (O.)

8. اِرْتَصَفَ It had its several parts put, or joined, together, or together and in regular order; as also تَرَصِفَ, [or this means it had its several parts well put, or joined, together, &c., (see 2, of which it is the quasi-pass.,)] and تَرَاصَفَ. (M.)

رَصْفٌ Stones put, or joined, together, (S, M, O, Mṣb, K,) [whether artificially or naturally, and particularly] in a channel of water: (O, K:) n. un. رَصْفَةٌ. (S, M, O, Mṣb, K.) A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to a quay; and a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.; and any similar mass of masonry:] also (i. e. رَصْفٌ) the channel of a [reservoir such as is termed] مَصْنَعَةٌ. (M.) [Hence,] مَاءٌ الرَّصْفِ The water descending from the mountains, upon the rocks. (K.) El-'Ajjāj says,

مِنْ رَصْفٍ نَزَعَ سَيْلًا رَصَفًا

meaning that the wine of which he is speaking was mixed with water of a رَصْفٌ [or ledge of rocks or stones] that had contended, in flowing, with another رَصْفٌ, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying رَصْفٌ مِنْ رَصْفٍ for مِنْ مَاءٍ رَصْفٌ, [but in both of my copies of the S, مَاءٌ is erroneously put for مَاءٌ,]) and he calls its passing (مَسِيرَهُ) [in the O and in one of my copies of the S (مَسِيلَهُ)] from رصف to رصف its contending therewith [i. e. with the latter رصف]. (S, O.) — See also رَصْفَةٌ.

رَصْفَةٌ: see the next paragraph. — The رَصْفَتَانِ are Two sinews, or ligaments, (رَصْفَتَانِ) in, or between, the [two bones called] رَصْفَتَانِ of the two knees. (M.)

رَصْفَةٌ n. un. of رَصْفٌ, q. v. — Also A sinew (عَقَبَةٌ) that is wound upon the socket of the head of an arrow, (S, M, O, K,) when it has broken; (M;) as also رَصْفَةٌ (Lth, O, K) and رَصُوفَةٌ, each with damm; (K;) or as also رَصْفَةٌ, [thus written with kesr,] of which the pl. is رَصَائِفٌ (M) and [coll. gen. n.] رَصَائِفٌ; (M, O;) but [ISd says,] I think that AHn has made this last to be a sing.: and رَصْفٌ is the pl. of رَصْفَةٌ, [or rather it is a coll. gen. n.,] and أَرَصَائِفٌ I hold to be pl.

of رَصْفٌ: (M:) or رَصَائِفٌ is the pl. of رَصْفَةٌ. (S, K.) — Also, and رَصْفَةٌ, A sinew (عَقَبَةٌ) that is bound upon another sinew, and is then bound upon the suspensory (حِمَالَةٌ) of the bow. (M.) — And رَصْفَتَانِ [if not a mistake for رَصْفَتَانِ] Two round bones in the knee of a horse, separate from the other bones. (Ibn-'Abbād, O.)

رَصْفَةٌ: see رَصُوفٌ.

رَصَائِفٌ: see رَصْفَةٌ. — Also A part like stairs, in the side of a mountain; pl. رَصْفٌ. (Ibn-'Abbād, O.)

رَصُوفٌ A woman narrow in the فَرْجِ [or vulva]: (S, M, O:) or small therein: (M:) or small in the vulva, and narrow therein, and, consequently, impervia viro; as also رَصْفَةٌ (IAṣr, * O, * K) and رَصُوفَةٌ: (O, * K:) or this last, [syn. with مَرْفُوعَةٌ,] a woman whose place of circumcision has cohered [after the operation, when she was young], and, consequently, impervia [viro]. (M.)

رَصِيفٌ [Put, or joined, together, or together and in regular order, in its several parts; like مَرْتَصِفَةٌ]. You say, رَصِيفَةٌ أَسْنَانُهُ and مَرْتَصِفَةٌ His teeth are disposed in a regular and an even row in their manner of growth. (M.) — [Hence,] † An imitator, or emulator, of another in actions; and an inseparable associate. (O, K.) — And † A deed, or an action, that is firm, or sound; or firmly, or soundly, or well, executed or performed: (S, O, Mṣb, K:) and in like manner, an answer, or a reply: (S, O:) or an answer, or a reply, that is strong, or valid; not to be rebutted. (Mṣb.) — Also An arrow having a sinew (عَقَبَةٌ) wound upon the socket of its head, when it has broken; and so مَرْصُوفٌ. (M.) — See also رَصْفٌ. — Also sing. of رَصَائِفٌ, which signifies The sinews, or ligaments, (عَصَبٌ) of the horse: or this signifies the bones of the side: (Ibn-'Abbād, O, K:) and has for its pl. رَصْفٌ, like كَتَبٌ [as pl. of كِتَابٌ]. (K.)

الرَّصَافَةُ inf. n. of رَصَفَ. [q. v.] (K.) — الرَّصَافَةُ signifies The being gentle (الرَّقِيُّ) with the thing: and [hence] it is said in a trad., وَلَمْ يَكُنْ لَنَا عِمَادٌ أَرَصَفَ بِنَا مِنْهَا [And no stay, or support, to us was more gentle, or convenient, (أَرَقُّ) to us than she, or it]: no verb thereof [in this sense] has been transmitted. (M.)

رَصَائِفٌ: }
رَصَائِفٌ: } see رَصْفَةٌ.
رَصُوفَةٌ: }

أَرَصَفَ [i. q. أَرَقُّ]: see رَصَافَةٌ.

مَرْصُوفَةٌ: see رَصِيفٌ, in two places. — مَرْصُوفَةٌ, applied to a woman: see رَصُوفٌ.

مَرْصَافَةٌ i. q. مَطْرَقَةٌ [q. v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مَرْتَصِيفُ الْأَسْنَانِ A man having the teeth near

together. (O, K.) See also رَصِيفٌ — الرِّصِيفُ The lion. (IKh, O, K.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رصن

1. رَصَنَ (S, M, K,) inf. n. رَصَانَةٌ (S, M,) It (a thing, M, or a building, TA) was, or became, firm, stable, strong, solid, compact, or sound. (S, M, *K,*) — Also, said of a man, i. q. رَزَنٌ † [He was, or became, grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) = رَصَنَهُ (Aḡ, S, M, K,) aor. 2, inf. n. رَصْنٌ (Aḡ, S,) He made it complete, entire, or perfect; (Aḡ, S, M, K;) namely, a thing. (Aḡ, S.) — See also 4. — And see 2, in two places. — رَصَنَهُ بِلِسَانِهِ (S, K,) inf. n. رَصْنٌ (S,) He reviled him, or vilified him. (S, K.)

2. رَصَنَ الشَّيْءَ مَعْرِفَةً (K,) thus accord. to some copies of the S, (TA,) inf. n. رَصِينٌ; (K;) accord. to other copies of the S, رَصِنٌ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب شدن, is رَصِنٌ;]) † He overcame the thing by knowledge: (S, K:) so says AZ: (S:) [accord. to the JM, رَصَنَهُ signifies He knew it: but] the reading in the K, with teshdid, is confirmed by the saying of Z, in the A, that رَصِنَ لِي هَذَا الْخَبْرُ means † Verify thou for me, or to me, this information; syn. حَقَّقَهُ; a tropical phrase. (TA.)

4. ارصنه He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K;) as also رَصَنَهُ; namely, a thing. (TA.) You say, ارصن البناءَ The building was made, or rendered, firm, stable, &c. (TA.) And إذا ارصنته فاعمله عَمَلًا فَارصنته When thou doest a deed, do it soundly, thoroughly, skilfully, judiciously, or well. (TA.)

رَصِينٌ Firm, stable, strong, solid, compact, or sound; (S, M, K;) applied to a thing: (M:) and رَصُونٌ and رَصُونٌ, made, or rendered, firm, stable, strong, &c. (TA.) You say رَصِينٌ دَرَعٌ A coat of mail firmly, strongly, or compactly, made. (TA.) And رَصِينٌ بِنَاءٌ A building made, or rendered, firm, stable, strong, &c. (TA.) And رَصِينٌ رَجُلٌ لَهُ رَأْيٌ رَصِينٌ † [A man having firm, or sound, judgment]. (TA.) — Also, applied to a man, i. q. رَزِينٌ † [Grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — فلان رَصِينٌ بِحَاجَتِكَ † Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. حَفِيٌّ بِهَا. (S, K,*) — رَصِينٌ also signifies Pained, or suffering pain: (S, K:) so in the saying of a poet,

* يَقُولُ إِنِّي رَصِينُ الْجَوْفِ فَاسْقُونِي *

[He says, or he saying, Verily I am suffering pain of the belly, or chest, therefore give ye me to

drink]. (S.) = What are termed الرِّصِينَانِ (S,) or رَصِينَا الْفَرْسِ (K,) are The [two] extremities of the قَصَبُ [or round and hollow bones, meaning here of the arms, (in one of my copies of the S, erroneously, of the عَصَبِ, or sinews,)] that are set in, or upon, the رَضْفَةُ [n. un. of رَضَفٌ, which is evidently the correct reading, meaning the bones that are between the arm and the shank], in the knee. (S, K.)

مَرَصُونٌ: see the paragraph next preceding, in two places.

مَرَصُونٌ An iron instrument with which beasts (دَوَابٌّ) are cauterized. (K.)

مَرَصُونٌ: see رَصِينٌ. — سَاعِدٌ مَرَصُونٌ [A fore arm, or an upper arm, of a man, or a fore shank, or an arm, of a beast, (for سَاعِدٌ has all these meanings,)] marked with a hot iron; syn. مَوْسُومٌ. (K.)

رض

1. رَضَّهُ (S, A, Mḡb,) aor. 2, (Mḡb,) inf. n. رَضٌّ (S, A, Mḡb, K,) He bruised, brayed, pounded, or crushed, it: (IF, A, Mḡb, K:) or it signifies, (S,) or signifies also, (K,) he bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K;) as also رَضْرَضَهُ: (TA:) or he broke it; (Mḡb, TA;) and so رَضَّ the latter verb. (S, K, TA.) You say, رَضَّ عِظَامَهُ فَرَضَّ ضَرْبَهُ He beat him, and crushed his bones. (A.) And سَمِعْتُ بِمَا نَزَلَ سَمِعْتُ بِمَا نَزَلَ بِكَ فَفَتَّ كَيْدِي وَرَضَّ عِظَامِي † [I heard of what befell thee, and it crumbled my liver and crushed my bones]. (A, TA.)

4. اررض (S, K,) inf. n. اررضاض (TA,) He (a man, S) was, or became, heavy and slow. (S, K.) And He ran vehemently. (ISk, K.) Thus it has two contr. significations. (K.) And اررض في الأرض He went away into the country, or in the land; syn. ذَهَبَ [q. v.]. (ISk, TA.) — اررضت الرثيئة (S, K,) inf. n. as above, (S,) The [milk termed] رثيئة became thick. (S, K.) = اررض العرق It (fatigue, TA, or food or drink, AZ, K) made the sweat to flow. (AZ, *K, *TA.)

5: see the next paragraph.

8. ارتض It (a thing) broke, or became broken, in pieces; (TA;) and ارترض signifies [the same; or] it became broken, bruised, or brayed; (KL; [and so, accord. to some, ارترض: for you say,] حجارة تتررض على وجه الأرض meaning Stones that break in pieces upon the surface of the earth; (S, K,*) as some say: but others say that this means stones that move about, without stopping, upon the surface of the earth. (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رض Dates bruised, or brayed, (S,) or freed from the stones, (K,) or bruised, or brayed, and freed from the stones, (TA,) and steeped in un-mixed milk; (S, K, TA;) as also مرضة and مرضة: (K:) or dry dates bruised, or brayed, and thrown into fresh milk; as also رَضِيضٌ. (A.)

رَضَاضٌ Fragments, or broken particles, (S, IF, Mḡb,) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDrd, K.)

رَضِيضٌ Bruised, brayed, pounded, or crushed: (K:) bruised, &c., coarsely: as also مرصوصٌ. (S, K.) — See also رَضٌ.

رَضْرَضٌ: see what next follows.

رَضْرَاضٌ Pebbles: (IDrd, A, K:) or small pebbles: (A, K:) as also رَضْرَضٌ (K,) which is a contraction of the former: (TA:) or bruised, or crushed, pebbles. (S.) Hence the saying نهر رَضْرَاضٌ وَدُو سَهْلَةٌ وَدُو رَضْرَاضٌ A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رَضْرَاضٌ signifies Hard, smooth stones. (Kr, L.) And with ى, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) — Land broken up (مرصوصة) with stones. (IAḡ, S, K.) = Small drops of rain. (AA, K.) = Fleehy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with ى; applied to a woman. (S, K.) — كَفَلٌ رَضْرَاضٌ Buttocks that quiver (K, TA) in walking. (TA.)

رَضْرَاضٌ Pasturing beasts that crush the herbage in eating: (TA:) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.)

أررض Always sitting still, not quitting his place. (Ibn-'Abbád, K.)

مرضة: see رَضٌ. — Also Thick [milk such as is termed] رثيئة; i. e. fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or fresh milk drawn from the udder upon sour milk; or before it has become mature: (TA:) or fresh milk poured upon milk that has been collected in a skin: (A'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Ámir, very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints. (TA.) — And A food, or a drink, that causes the sweat of him who has eaten it, or drunk it, to flow. (AZ, K, TA.) In this explanation, رَضْتُ is put in [some copies of] the K instead of أررضت in the explanation given by AZ. (TA.) = Also A mare that runs vehemently. (AO, TA.)

مرضة A thing with which one bruises, brays, pounds, or crushes; or with which one bruises, &c., coarsely. (TA.) [And particularly what is termed in Latin Tribulum; (Golius, on the authority of Meyd;) i. e. a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw; more commonly called نَوْجٌ (q. v.) and مَدُوسٌ and جَرَجَرٌ.] = See also رَضٌ.

رَضْرَاضٌ: see رَضِيضٌ; and رَضْرَاضٌ.

رضب

1. رَضِبَ رِيْقَهَا, (A, K,) aor. ٤, (A, TA,) inf. n. رَضِبٌ, (TA,) *He sucked in, or gently sucked or drew in with his lips, her (a girl's, or young woman's, TA) saliva; (A, K, TA;) as also* رَضِبَهَا, (A,) or رَضِبَ رِيْقَهَا, (K.) — And *The rain poured vehemently, or abundantly and extensively; (K, TA;) as also* رَضِبَتِ السَّمَاءُ, inf. n. رَضَابٌ, (TA.) And *رَضِبَتِ السَّمَاءُ The sky poured incessantly with rain in large drops. (AA, TA.)* — رَضِبٌ is also used as a verb, [meaning an inf. n. of رَضِبٌ signifying *It (dew) fell, or formed, in distinct particles upon the trees,*] from رَضَابٌ applied to dew. (TA.) = رَضِبَتِ السَّمَاءُ i. q. رَضِبَتِ, [q. v., app. formed from the latter by transposition,] (K,) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضَابٌ: see رَضِبٌ.

رَضَابٌ *Saliva; syn. رِيْقٌ: (S:) or saliva (ريق) that is sucked in, or gently sucked or drawn in with the lips; (L, K;) as when a man kisses a girl: (L:) or what one so sucks or draws in, of his own saliva: (L:) or what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled; what flows being termed بزاق: (TA:) or particles of saliva in the mouth: (K:) or, as some say, the separation of saliva into distinct particles, and abundance of the water of the teeth: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — Sweet water. (TA.) — Froth of honey. (K, TA.) — Particles of dew upon trees. (K.) — Particles of snow, of hail, and of sugar. (K.) — Particles of mush: (K:) or so رَضَابٌ مِسْكٌ. (TA.)*

رَضِبٌ *Vehement, or abundant and extensive, rain: (S, K:) or rain pouring incessantly, in large drops. (AA, TA.)* — Also *A species of the [lote-tree called] سِدْرٌ: (S, K:) one of which is called رَضَابِيَّةٌ, [with respect to which it is a coll. gen. n.,] and رَضَابِيَّةٌ, (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)*

مَرَضِبٌ [in the تَكْمُرَاتِ مَرَضِبٌ] *Sweet saliva. (K, TA.)*

رضح

1. رَضَحَ, aor. ٤, (L, Mṣb, K,) inf. n. رَضْحٌ, (S, L, Mṣb,) *He broke, (S, L, Mṣb, K,) and bruised, brayed, or crushed, (Mṣb, TA,) pebbles, (S, K,) or date-stones, (S, L, Mṣb, K,) &c., (Mṣb,) with a stone [&c.]; (L;) like رَضَحَ, (S, Mṣb,) which is a dial. var. (Mṣb.) And *He broke, (Mṣb, TA,) or bruised, (TA,) a person's head (Mṣb, TA) with a stone; (TA;) as also رَضَحَ. (Mṣb, TA.)**

5. رَضَحَ (S, K) and رَضَحَ (L) *It (a pebble, S, K, and a date-stone, L, K) became broken,*

(S, L, K,) [or bruised, brayed, or crushed,] with a stone [&c.]. (L.) Jirán-el-'Owd says,

* يَكَادُ الْحَصَى مِنْ وَطْئِهَا يَتَرَضَّحُ *

[The pebbles almost became broken by her tread]. (S.)

8: see the next preceding paragraph. — ارتضح *He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear thereof. (K.)*

نَوَى رَضْحٌ inf. n. of 1. (S, L, Mṣb.) [Hence,] *نَوَى الرُّضْحِ Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K.)* And *رَضْحَةٌ A date-stone that flies from beneath the stone [called مَرَضِحٌ]. (TA.)* — Also, [or perhaps more properly with رَضِحٌ] *A small gift. (TA.)* — And *A little of news or tidings. (TA.)*

رَضْحٌ is a subst. from رَضَحَ; and [as such, as is implied, or rather indicated, in the S,] signifies *Broken [or bruised, brayed, or crushed,] date-stones; i. q. مَرَضِحٌ; نَوَى مَرَضِحٌ; (S, K;) as also رَضِحٌ [i. e. نَوَى رَضِحٌ]. (K.)* [See also رَضِحٌ, with رَضِحٌ.]

رَضْحَةٌ: see رَضْحٌ.

رَضِحٌ: see رَضْحٌ.

رَضَّحَ [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says,

* بِكَلِّ وَأَبٍ لِلْحَصَى رَضَّحَ *
* لَيْسَ بِمُضْطَرِّ وَلَا فِرْشَاحَ *

[With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading]. (S.)

مَرَضِحَةٌ *The thing with which date-stones are broken, or bruised, brayed, or crushed, to serve as provender [for camels]. (R, TA.)* [See also what next follows.]

مَرَضِحٌ *The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]: (S, K:) مَرَضِحٌ [q. v.] is a dial. var. of weak authority. (TA.)* [See also what next precedes.]

مَرَضِحٌ: see رَضْحٌ.

See what is said at the end of the next art.

رضح

1. رَضَحَ, (S, A, Mṣb, K,) aor. ٤, (A, Mṣb, K) and ٤, (K,) inf. n. رَضْحٌ, (JK, S, Mṣb,) *He broke, (JK, S, Mṣb, K,) and bruised, brayed, or crushed, (Mṣb, TA,) pebbles, (S, K,) and date-stones, (S, Mṣb, TA,) and a bone, (TA,) and other things, (Mṣb, TA,) of such as were dry, (TA,) or date-stones and the like; (JK;) like رَضَحَ; (S, Mṣb;]*

as also رَضَحَ [app. in an intensive sense]. (A.) *He broke (S, A, Mgh, Mṣb) another's head, (Mgh, Mṣb,) or the head of a serpent, (S, TA,) &c., (TA,) with stones; (S, TA;) as also رَضَحَ [app.*

in an intensive sense]. (A.) And *رَضَحَتِ الثِّيُوسُ The he-goats betook themselves to striking one another with their horns, (JK, K, TA,) so that some of them broke the heads of others. (TA.)* And *رَأَيْتُهُمْ يَرَضِّحُونَ الخُبْزَ and يَرَضِّحُونَهُ I saw them breaking in pieces the bread and eating it: (A:) and ظَلُّوا يَتَرَضِّحُونَ [i. e. They passed the time, or the day-time,] breaking in pieces bread and eating it and taking it with their hands: (TA:) and كُنَّا نَتَرَضِّحُ We were eating. (JK.)*

— *رَضَحَ بِهِ الأَرْضَ means جَلَدَهُ بِهَا [app. for جَلَدَ بِهِ الأَرْضَ, i. e. He threw him, or it, down upon the ground]. (JK, K.)* — *رَضَحَ لَهُ, (S, A, Mgh, Mṣb, K,) and رَضَحَهُ, (S, Mṣb,) aor. ٤, (Mṣb,) inf. n. رَضْحٌ, (S, Mṣb,) He gave him what was not much; (S, Mṣb, K;) he gave him little; (A, Mgh, TA;) من مَالِهِ of his property: (TA:) and رَضَحْتُ لَهُ مِنْ مَالِي رَضْحَةً [I gave them, of my property, a small gift]: (A:) and أَرْضَحْتُ [if not a mistranscription for رَضَحْتُ] *I gave the man a little out of much. (TA.)* [I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift] occurs in a tradition. (S.)*

2: see above, in three places.

3. *مَرَضَحَهُ, (S, L, K,) inf. n. مَرَضِحَةٌ, (L,) He engaged with him in throwing stones, each at the other; (AAF, S, L, K;) so that each broke the other's head: (AAF, L:) or, accord. to El-Khattābee and IATH and others, he engaged with him in the shooting of arrows, each at the other: but AAF questions the correctness of this latter explanation, preferring the former. (L.)* [See, however, 6.] — *And رَضَحَ شَيْئًا, (JK, L, K,) inf. n. as above, (L,) He gave a thing unwillingly. (JK, L, K.)* — *And رَضَحْنَا مِنْهُ شَيْئًا We obtained of him, or it, something. (JK, L.)*

4: see 1, last sentence but one.

5: see 1, in two places. — You say also, *هُمْ يَتَرَضِّحُونَ الخَبْرَ [They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly]: from رَضْحٌ in the last of the senses explained below. (K,* TA.)*

6. *تَرَضَّحْنَا We cast, or shot, one at another; syn. تَرَامَيْنَا, (S, K:) or تَرَضَّحٌ signifies a people's shooting arrows, one at another: (JK, TA:) and تَرَضَّحْنَا بِالسَّهَامِ We shot, one at another, with arrows: (TA:) and هُمْ يَتَرَضَّحُونَ بِالنَّسَابِ They shoot, one at another, with arrows. (A.)*

8. *هُوَ يَرَضِّحُ لَكِنَّةً عَجَبِيَّةً [He has a foreign vitiousness of speech; or] he, having grown up among foreigners, (K, TA,) a little while, (TA.)*

and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strive [to do otherwise, or to speak correctly]. (K, TA.)

رَضَخَ, (S, Mgh, Mṣb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like ضَرْبُ الأَمِيرِ [applied to a dirhem]; (Mṣb;) [app., in its primary acceptance when thus used, A fragment: for] you say, عِنْدَهُ رَضَخٌ مِنْ خَبِيزٍ [He has a fragment of bread]: (A: [so in a copy of that work; and this is agreeable with significations of رَضَخَ: or the right reading may be خَبِير: (see the last sentence in this paragraph: or it may be that which here next follows:)] عِنْدَهُ رَضَخٌ خَبِيرٌ He has somewhat of good, or of good things. (Mṣb.) Also A small gift; (S, *L, Mṣb, TA;) and so رَضَخَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضَخَةٌ]) and رَضِخَةٌ (Mgh, L) and رَضَاخَةٌ: (L:) or a moderate gift, neither good nor bad; and so رَضِخَةٌ: (L:) and a small gift, less than one's share, of booty. (Mgh, *MF.)—Also, [or رَضَخٌ مِنْ خَبِيرٍ,] News, or tidings, (K,) or a little thereof, (TA,) which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted: (K, accord. to different copies, and TA:) in some copies of the K, in the place of تَسْتَيْفِنُهُ, we find تَسْتَيْبِنُهُ. (TA.)

رَضَخَةٌ: see the next preceding paragraph.— One says also, وَقَعَتْ رَضَخَةٌ مِنْ مَطَرٍ (JK, A) A small quantity of rain fell: (JK:) pl. رَضَاخٌ. (JK, A.)*

رَضِخٌ [or نَوَى رَضِخٌ] and مَرَضُوحٌ Bruised, or crushed, date-stones, [with which camels are fed, and] which are first moistened with water. (L in art. حَفَد.) [See also رَضَخٌ, with ح.]

رَضَاخَةٌ: see رَضَخٌ.

رَضِخَةٌ: see رَضَخٌ, in two places.

مَرَضُوحَةٌ: see what next follows.

مَرَضَاخٌ A stone with which, (K, and Ham p. 615,) or upon which, (Ham,) date-stones are broken [or bruised or crushed, to serve as food for camels]; (K, Ham;) as also مَرَضُوحَةٌ: pl. مَرَاضِخٌ: (TA:) but مَرَضَاخٌ is [said to be] a dial. var. of weak authority, of مَرَضَاخٌ. (TA in art. رَضَخ.)

مَرَضُوحٌ: see رَضِخٌ.

It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.)

رضع

1. رَضِعَ أُمَّهُ, aor. -; and رَضِعَ, aor. -; (S, Mṣb, *K;) the former of the dial. of Tihámeh; (O, L;)

the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (Mṣb;) and رَضِعَ, (Mṣb,) i. e. رَضِعَ أُمَّهُ (IKṭṭ, TA,) aor. -; (IKṭṭ, Mṣb;) inf. n. رَضَاعٌ, (S, Mṣb, K,) of the first, (S, TA,) or of the third, (Mṣb,) and رَضِعَ, (K,) [which is also an inf. n. of 3,] and رَضِعَ, (Mṣb, K,) of the first, (Mṣb, TA,) and رَضِعَ, (S, Mṣb, K,) of the second, (S, Mṣb,) and رَضِعَ, (Mṣb, K,) said by some to be the original form of the inf. n. of the second, (Mṣb,) and رَضَاعَةٌ, (Mṣb, K,) of the third, (Mṣb,) and رَضَاعَةٌ; (K;) or the last two are simple subst. from رَضِعَ; (IAth;) said of a child; (S, Mṣb;) He sucked the breast of his mother; (K;) and رَضِعَ signifies the same. (Mṣb, TA.)

You say, هَذَا أُخِي مِنَ الرَضَاعَةِ [This is my foster-brother]; and هَذَا رَضِيعِي. (S, K.)* The saying, in a trad., الرَضَاعَةُ مِنَ المَجَاعَةِ, and الرَضَاعَةُ, means The sucking which occasions interdiction of marriage [with the woman whose milk is sucked and certain of her relations] is that of an infant when hungry; not of a child that is grown up: (IAth:) or that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جُوع.) You also say, of a man, يَرْضِعُ إِبْنَهُ [He sucks the teats of his camels and of his ewes or she-goats, by reason of his sordidness: see رَضِعَ]. — رَضِعَ اللُّؤْمَرُ مِنْ نُدَى أُمِّهِ † [He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (K;) i. e. he was born in meanness, sordidness, or ignobleness. (TA.) — يَرْضِعُ النَّاسَ † He begs of men; (K, TA;) asks gifts of them. (TA.) So, accord. to IAqr, in the saying of Jereer,

* وَيَرْضِعُ مَنْ لَاقَى وَإِنْ يَرُّ مَقْعَدًا *
* يَقُودُ بِأَعْيَى فَالْفَرَزْدَقُ سَائِلُهُ *

[And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdaq asks of him]: but [properly speaking] the مَقْعَدُ is one who cannot stand, so as to lead the blind. (TA.) — هُوَ يَرْضِعُ الدُّنْيَا وَيَذْمُهَا † [He sucks the sweets of the present world, and dispraises it]. (TA.) — رَضِعَ, (S, Z, K,) with damm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. -; and رَضِعَ, aor. -; (Ibn-'Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) رَضَاعَةٌ, (Z, K,) with fet-h only; (IAth, TA;) † He (a man, S) was, or became, mean, sordid, or ignoble: (S, *K, TA:) or he was, or became, very mean, &c.: (Z, TA:) [see رَضِعَ]: or one says, لُؤْمَرٌ وَرَضِعٌ, for the sake of mutual resemblance; and the meaning is, [he was, or became, mean, sordid, or ignoble, and] he sucked from the teat of the she-camel, fearing lest, if he

milked, any one should know of his doing so, and demand of him somewhat. (Mṣb.) — رَضِعَتْ أَلْبَانًا † Their milk became little in quantity; said in reference to milch-camels abounding with milk. (TA.) [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضِعَتْ أَلْبَانًا; and the meaning, † It rendered their milk little in quantity.]

3. رَضِعَ, (Mṣb, TA,) inf. n. مَرَضَاعَةٌ and رَضِعَ (Mṣb, K, TA) and also رَضَاعَةٌ, (Mṣb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] He sucked with him; or had him sucking with him; (Mṣb, *K, *TA;) he had him as his رَضِيعٍ [or foster-brother]. (Mṣb.) —

[Hence,] رَضِعَا الكَأْسَ † [Between them two is the sipping of the wine-cup, or cup of wine]. (TA.) — مَرَضَاعَةٌ also signifies An infant's sucking the breast of his mother while she has a child in her belly. (K.) — رَضِعَ أَبْنَهُ He gave, or delivered, his son to the woman who should suckle him. (S, K.) [See also 4.]

4. أَرْضَعَتْ She (a woman) had a child which she suckled. (K.) — ذَاتُ إِرْضَاعٍ, also, signifies † Having milk, though not having a child that is suckled. (IB.) — أَرْضَعَتْهُ أُمُّهُ His mother suckled him. (S, Mṣb, K.)* — You say also, أَرْضَعِ الوَلَدَ [app. meaning He caused the child to be suckled: or, perhaps, he suckled the child, by means of his wife or a female slave; because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لِقَاحٌ or لِقَاحٌ]. (K voce مَلَح, q. v.) [See also 3.]

6. تَرَضَعَا They both sucked the breast of a woman together; each with the other. (TA.)

8. ارْتَضَعَتْ: see 1; first sentence. — ارْتَضَعَتْ العَنْزُ The she-goat drank [or suckled] her own milk [from her udder]. (S, K.) — Hence ارْتَضَاعُ الكَأْسِ † The drinking [of the cup] of wine. (Har p. 284: [See also 3.]

10. اسْتَرْضَعِ He sought, or demanded, a wet-nurse. (K.) It is said in the Kur [ii. 233], وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ And if ye desire to seek, or demand, wet-nurses for your children; i. e., ان تَسْتَرْضِعُوا أَوْلَادَكُمْ مَرَاضِعَ; the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, اسْتَرْضَعْتُ المَرْأَةَ وَوَلَدِي, meaning I sought, or demanded, of the woman that she should suckle my child: (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Kur; the meaning being لِأَوْلَادِكُمْ. (El-Howfee, in the "Burhán fee tefseer-el-Kur-án.")

رَضِعَ A kind of trees upon which camels feed. (O, K.)

رَضِعَ The young ones [or suckers] of palm-trees; (IAqr, K;) as also **رَضَعُ**, (K,) accord. to Lth and IDrd and the §; (TA in art. رَضِعَ;) or the latter, accord. to Az, is a mistranscription: (K* and TA in that art. :) n. un. with *ḍ*. (TA.) = † *Meanness, sordidness, or ignobleness*; a subst. from **رَضِعَ**; as also **رَضِعٌ**. (K.)

رَضِعَ: see **رَضِعَ**, in two places: = and see **رَضِعَ**.

رَضِعٌ A foster-brother; syn. **مُرَاضِعٌ**: pl. **رَضَعَاءٌ**. (TA.) You say, **هَذَا رَضِيعِي**, (S, Mṣb, K,*) i. e. **هَذَا أَخِي مِنْ الرَضَاعَةِ** [This is my foster-brother]. (S, K,*) — [A child while it is a suckling;] a child before it is termed **فَطِيمٌ** [i. e. weaned]. (IAqr, TA in art. طَبِخَ.) [See also **رَضِعٌ**.] [In explanations of the words **وَطْبٌ** and **شَكْوَةٌ** in the §, it is applied as an epithet to a kid, evidently as meaning *Suckling*; or a *suckling*; like **رَضِيعٌ**, q. v., and **رَضِعٌ**.] — See two other significations, voce **رَضِعٌ**, in two places.

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of **رَضِعَ**, q. v.] = **الرَضَاعَةُ** also signifies † *The [west wind, or westerly wind, called] دَبُورٌ*: or a *wind between that and the [south wind, or southerly wind, called] جَنُوبٌ*: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Mṣb, to be an inf. n. of **رَضَعَهُ**, q. v.]

رَضُوعَةٌ A female that suckles her young: (TA:) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.)

رَضَاعٌ: see the next paragraph.

رَضِعٌ Sucking the breast of his mother; a suckling; as also **رَضِعٌ**: pl. of the former **رَضِعٌ**; and of the latter **رَضِعٌ**. (K.) [See also **رَضِيعٌ**, which signifies the same; as is shown below, voce **مُرَضِعٌ**; and by Bḍ in xxii. 2; &c.] — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mṣb:) or a pastor who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milch-beast: (TA:) pl. **رَضِيعٌ**. (Mṣb.) The phrase **تَيْمِرٌ رَضِيعٌ** [i. e. *Mean, sordid, or ignoble; who sucks the teats of his she-camels, &c.*] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the coming of a guest by night to

a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says **رَضِيعٌ**. (Mṣb. [See, however, what follows.]) — [Hence,] † *Mean, sordid, or ignoble*; (K, TA;) as also **رَضِيعٌ** and **رَضَاعٌ**: pl. **رَضِيعٌ** and **رَضَاعٌ**: (K:) and **رَضِعُونَ**, as a pl., [i. e. pl. of **رَضِعٌ**,] has the same signification, of *mean, &c.* (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', **الْيَوْمَ يَوْمَ الرَضِيعِ**, meaning † *To-day is the day of the destruction of the mean, &c.* (TA.) — Also † *Mean, sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother*; (El-Yemáme, K, TA;) i. e. *born in meanness, sordidness, or ignobleness*. (TA.) — † *A beggar*: (TA:) one who begs of men: (K:) thus Ibn-'Abbád explains **تَيْمِرٌ رَضِيعٌ**. (TA.) — † *One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him*: (K:) or such is termed **تَيْمِرٌ رَضِيعٌ**. (TA.) = *A possessor of milk*: after the usual manner of a possessive epithet [like **لَابِنٌ**]. (TA.)

رَضَاعَةٌ A central incisor when it falls out: (Mṣb:) or the **رَضَاعَتَانِ** are the two central incisors (S, Mṣb, K, TA) of a child, (S, K, TA,) over which the milk is drunk [or sucked]: (Mṣb, TA:) pl. **رَضَاعٌ**: (S, Mṣb, K:) or the **رَضَاعِ** are the teeth of a child that grow and then fall out in the period of suckling; (Mṣb, TA;) and they are said to be six in the upper part of the mouth and six in its lower part: (TA:) [the pl. is applied to all the milch-teeth of a child, and of a horse &c.; it applies to the teeth called **رَبَاعِيَاتٌ** that fall out, as well as to the **ثَنَائِيَا**, or central incisors, accord. to AO, in a passage relating to a colt, in his **كِتَابُ الْخَيْلِ** quoted in the TA in art. **حَفَرٌ**; and to the teeth called **قَوَارِحٌ** that fall out, accord. to a passage in the S, voce **أَحْفَرٌ**, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مُرَضِعٌ The breast, as being the place of suckling: pl. **مُرَاضِعٌ**. (Ksh and Bḍ in xxviii. 11.) — And [as an inf. n.] The act of suckling the breast: pl. as above. (Ksh and Bḍ ibid.)

مُرَضِعٌ Suckled: pl. **مُرَاضِعٌ**; which is opposed to **فَطِيمٌ**, pl. of **فَطِيمٌ**. (Mgh.)

مُرَضِعَةٌ and **مُرَضِعَةٌ** A mother [or other woman] suckling: (Mṣb:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets **حَائِضٌ** and **طَامِثٌ** are applied to a woman; and if **مُرَضِعَةٌ** were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a رَضِيعٌ*;

(Kh, IB;) like **امْرَأَةٌ مُطْفِلٌ** "a woman having a **طِفْلٌ**;" (Kh;) or **غَنِيَّةٌ مُشَدِّنٌ** "a doe-gazelle having a **شَادِنٌ**;" though **مُرَضِعٌ** has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled*: (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child*: (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (**الصَّبِيُّ الرَّضِيعُ**): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the Kṣur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the *ḍ* is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without *ḍ* when the proper signification of *suckling* is meant: and with *ḍ* when the tropical signification of a subject of the attribute of *suckling in time past or future* is meant: (Mṣb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is **مُرَاضِعٌ** (Mgh, Mṣb, TA) and **مُرَاضِعٌ**. (Mṣb, TA.) The saying in the Kṣur [xxii. 2], **يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرَضِعَةٍ عَمَّا أَرْضَعَتْ** means [On the day when ye shall see it,] every woman that is suckling, (AZ, Kh,) in the act of doing so, (Kh,) with her teat in the mouth of her child, (AZ,) [shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or **مُرَضِعَةٌ** here has the last signification explained in the preceding sentence [so that the meaning is *every woman who shall have been suckling or shall be going to suckle*]. (Mṣb.) — It is said in a trad., **نَعِمَتِ الْمُرَضِعَةُ وَبُشَّتِ الْفَاعِطَةُ**, meaning † *Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office*. (TA.) — The pl. **مُرَاضِعٌ** is metaphorically applied as an epithet to bees (**جَوَارِسُ**, i. e. **نَحْلٌ**). (TA.)

مُرَضِعٌ: see **رَضِيعٌ**. — Also *An unborn child of a woman who is suckling another child*: such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.)

مُسْتَرَضِعٌ [for **مُسْتَرَضِعٌ لَهُ**, agreeably with an opinion mentioned by El-Howfee, (see 10,) *One for whom a wet-nurse has been sought, or demanded*]. You say, **فُلَانٌ الْمُسْتَرَضِعُ فِي بَنِي تَيْمِرٍ** [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Temeem]. (TA.)

رضف

1. رَضَفَهُ, aor. َ , (S, Mḡb, K,) inf. n. رَضْفٌ, (Mḡb,) He cauterized him, or it, (namely, a thing, Mḡb,) with a heated stone. (S, Mḡb, K.) — And He roasted it (namely, flesh-meat,) upon heated stones. (Mḡb.) And Az says, رَبَّمَا رَضَفْتِ الْعَرَبَ الْمَاءَ بِالرَّضْفِ لِلخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) = رَضَفَ بَسْلَجَهُ He ejected his excrement, or thin excrement. (Ibn-'Abbād, O, K.) = رَضَفَ الْوِسَادَةَ He folded the pillow. (I Drd, O, K.)

رَضْفٌ Heated stones (S, O, Mḡh, Mḡb, K) with which milk is made hot, or is made to boil; (S, O, K;) [and with which one cauterizes; and upon which flesh-meat is roasted; as shown above;] as also مَرَضَافَةٌ: (O, K:) n. un. with ة. (S, O, Mḡh, Mḡb.) It is said in a prov., خُذْ مِنَ الرَضْفَةِ مَا عَلَيْهَا [Take thou from the heated stone what is upon it]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْفِئَةٌ الرَضْفِ A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguishes their fire: (O, K:) and a lean sheep or goat, that puts out the fire and does not become thoroughly cooked: (M, L, K, all in art. حُدِسَ:) or a fat sheep or goat, that slakes the heated stones by its fat: (T and TA in that art.): and † a calamity that makes one to forget that which was before it: (AO, O, K:) or simply † a calamity. (K in art. طَفَأَ [q. v.]) — Also Certain bones in the knee, like fingers put together, holding together one another; (O, K;) above which is the دَاغِصَةٌ [or patella]: (TA in art. دَغِصَ:) in a horse, what are between the shank and the arm: (En-Naḡr, O, K:) they are certain small bones, placed together, at the head of the upper part of the ذِرَاعِ [app. a mistranscription for كِرَاعِ, i. e. shank]: (En-Naḡr, O:) one thereof is termed رَضْفَةٌ and رَضْفَةٌ. (O, K.)

رَضْفَةٌ n. un. of رَضْفٌ [q. v.]. (S, O, Mḡh, Mḡb.) — [Hence, app.,] رَضْفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], Sheybán and Teghlib and Bahrá and Iyád. (O, K.)

رَضْفَةٌ A certain brand, or mark, made by burning the skin with [heated] stones. (Lth, O, K.) — See also رَضْفٌ, last sentence.

رَضِيفٌ Milk that is boiled by means of the heated stone [or stones]. (S, O, K.)

مَرَضُوفٌ Roast meat roasted by means of heated stones: (S, O, K:*) and thoroughly cooked thereby. (K.)

مَرَضَافَةٌ: see رَضْفٌ, first sentence.

مَرَضُوفَةٌ A cooking-pot [in which the food is] thoroughly cooked by means of heated stones: (S:)

or the stomach, or *maw*, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or *maw*, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or *maw*. (O, K.) It occurs in the saying of El-Kumeyt,

* وَمَرَضُوفَةٌ لَمْ تُوْنِ فِي الطَّبِيخِ طَاهِيًا *
* عَجَلْتُ إِلَى مَحْوَرَمَا حِينَ غَرَعْنَا *

(S, O, K,) i. e. [Many a cooking-pot &c., or many a stomach, or *maw*, &c., has there been,] that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling]. (S.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رضو

1. رَضِيَ is originally رَضُو; the و being changed into ي because of the kesreh: (S:) the tribe of Teiyi said رَضَا for رَضِيَ. (I Drd in his lex., cited by Freytag; and Mughnee voce إِلَى, there said to be a dial. var. of رَضِيَ.) You say, رَضِيَ عَنْهُ, (S, M, Mḡb, K,) and عَلَيْهِ, (M, Mḡb, K,) which is of the dial. of the people of El-Hijáz, (Mḡb,) the verb being thus made trans. by means of عَلِي, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخَطَ, (M, TA,) aor. يَرْضِي, (K,) inf. n. رِضَى (S, M, Mḡb, K) and رَضَى (M, K) and رَضَوَانٌ and رَضَوَانٌ, (S,* M, Mḡb,* K,) the last of the dial. of Keys and Temeem, (Mḡb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Qur read with kesr, except 'Ásim, who is related to have read it with damm, (T, TA,) and مَرَضَا, (S,* M, K,) originally مَرَضُوةٌ, (TA,) He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him; (MA;) [i. e., as said above,] contr. of سَخَطَ; (M, Mḡb, K;) the object being a person: (Mḡb:) and Sb states that they also said رَضُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Qur [v. last verse but one, and ix. 101, &c.] رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [God is well pleased with them and they are well pleased with Him] means God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them: (M, TA:) or, accord. to Er-Rághib, رَضِيَ الْعَبْدُ means The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رَضِيَ اللَّهُ عَنِ الْعَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden. (TA.) You say also, رَضِيْتَهُ, (S, Mḡb, K,) and رَضِيْتِ بِهِ, (M,

Mḡb,) inf. n. رَضِيَ (Mḡb, TA) [and رَضِيَ and رَضَوَانٌ &c., as above]; and ارْتَضِيْتَهُ; (S, Mḡb;) I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it: (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضِيَ بِهِ as it has in رَضِيَ رَضِيَ and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:] or he chose it, or preferred it: (Mḡb, TA:) the object being a thing: (S, Mḡb, TA:) or (accord. to explanations of تَرْضَاهَا in the Qur ii. 139) I loved it, or liked it; (Ksh, Bḡ, Jel;) inclined to it; (Ksh;) had a desire for it. (Bḡ.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَاهَا يَشْهَدُ عَلَى رَضَاهَا means It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رَضِيَ. (Mḡb.) You say also, رَضِيْتِ بِهِ صَاحِبًا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And رَضِيَهُ لِذَلِكَ الْأَمْرِ, and ارتضاه, [which may be well rendered He approved him for that thing, or affair,] meaning he saw him, or judged him, to be fit for that thing, or affair. (M.) And رَضِيَهُ لِصَحْبَتِهِ وَخِدْمَتِهِ (K, TA) He [approved him, or] chose him, or preferred him; and saw him, or judged him, to be fit; for his companionship, and his service. (TA.) And رَضِيْتِ مَعِيْسَتَهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيْتِ [in this case]. (S, K.) — رَضُوْتُهُ, (S, M, K,) aor. رَضِيْتُهُ, (S, K,) signifies I surpassed him in رَضِيَ [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]: (S,* M, K:*) so in the saying, رَضَانِي فَرَضُوْتُهُ [He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K:) the inf. n. of رَضَانِي thus used is مَرَضَاةٌ and رَضَاةٌ; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2: see 4

3: see 1, last sentence. — رَضِيْتَهُ, inf. n. مَرَضَاةٌ and رَضَاةٌ, signifies [also] I agreed, consented, accorded, or was of one mind or opinion, with him. (Mḡb.)

4. ارْضَاهُ, (M, MA, Mḡb, K,) inf. n. ارْضَاةٌ, (Mḡb,) He, or it, made him to be pleased, well pleased, content, contented, or satisfied; (MA;) [he, or it, pleased, contented, or satisfied, him:] or he gave him that with which he would be pleased, well pleased, content, contented, or satisfied. (M, K:*) in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يَرْضِيهِ. Hence, in the Qur [ix. 8], يَرْضُونَكَمُ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incontinent]. (TA.) And أَرْضِيْتَهُ عَنِي, and رَضِيْتَهُ with tesheed, [I made

him to be pleased, well pleased, content, &c., with me,] **قَرَضِي** [and he was pleased, &c.]. (§.)

5. **تَرَضَاهُ** *He sought to please, content, or satisfy, him;* (M, K;) as also **اَسْتَرَضَاهُ**. (K.) A poet says,

* **إِذَا الْعَجُوزُ غَضِبَتْ فَطَلَّقْ** *
* **وَلَا تَرَضَاهَا وَلَا تَمَلِّقْ** *

[When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner]: he says **تَرَضَاهَا** instead of **تَرَضَاهَا** to avoid what is termed **لُحْنٌ**; but some relate it in the manner better known, saying **وَلَا تَرَضَاهَا**. (M.) — [Also] **تَرَضَيْتُهُ** *I pleased, contented, or satisfied, him (أَرْضَيْتُهُ) after striving, labouring, or toiling.* (§.)

6. **تَرَضِيَاهُ** [They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it]: (A, K;) and **تَرَضِيَا بِهِ** [signifies the same]. (Bd in iv. 28.) And **تَرَضَوْهُ بَيْنَهُمْ** *They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it.* (MA.) **إِذَا تَرَضَوْا بَيْنَهُمْ**, in the **Qur** [ii. 232], means [When they agree, or consent, among themselves; or] when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion. (TA.) Hence the trad., **إِنَّمَا الْبَيْعُ عَنِ التَّرَاضِ** [Selling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, **وَقَعَ بِهِ التَّرَاضِي** [Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place]. (A, K.) [In some copies of the **K**, by the omission of **و**, this phrase is made to be as though it were meant as an explanation of **تَرَضِيَاهُ**.]

8: see 1, in three places.

10. **اَسْتَرَضَاهُ** *He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which he would be pleased, well pleased, content, contented, or satisfied.* (Z, K.) You say, **اَسْتَرَضَيْتُهُ فَرَضَانِي** [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (§.) — See also 5.

رَضِي *A certain idol-temple, belonging to [the tribe of] Rabe'ah:* (K:) whence they gave the name of **عَبْدُ رَضِي** [Servant of Rudà]. (TA.)

رَضِي is merely an inf. n., (§) [as such] *syn.* with **مَرْضَاة**, (K,) meaning *The being pleased, well pleased, content, &c.;* [see 1;] *contr.* of **سَخَطٌ**: (M:) and the simple subst. is **رَضَاءٌ**, with medd.; [signifying a state of being pleased, &c.]; (Akh, S;) or the latter is only an inf. n. of **رَضِيَ**, (M,) *syn.* with **مَرْضَاة**: (M, K:) [but] the former [is also used as a subst., signifying content, or approval: and permission, or consent: and] is dualized, app. as meaning the kind [or mode or manner, of being

pleased, &c.]: (M:) the dual is **رَضَوَانِ** and **رَضِيَانِ**: (§, M, K:) **Ks** heard **رَضَوَانِ** and **رَضِيَانِ** as duals of **رَضِي** and **رَضِيَ**; and says that the proper way is to say **رَضِيَانِ** and **رَضَوَانِ**, [which in the case of the former is strange, as its final radical is **و**,] but that the pronunciation with **و** is the more common: (§:) and accord. to some, **مَرْضَاة** is an irreg. pl. of **رَضِيَ**; but others say that it is pl. of **مَرْضَاة**. (TA.) You say, **مَا فَعَلْتَهُ عَنْ رِضَاهُ** and **رِضْوَتِهِ**: see the latter, below. (Z, K.) — See also **رَاضٍ**, latter sentence. — And **رَجُلٌ رَضِي**, (M, K,) and **قَوْمٌ رَضِي**, (M,) *A man, (M, K,) and a people, or party, (M,) with whom one is pleased, well pleased, contented, or satisfied; regarded with good will, or favour; liked, or approved; syn.* **مَرْضِي** (M, K) and **قُنْعَانٌ رَضِي** being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of **عَدْلٌ**, and **خَصْرٌ**. (M.) — [See also **رَضِي**; for which **رَضِي** or **رَضَا** seems to be erroneously substituted, in two senses, in some copies of the **K**.]

رَاضٍ: see **رَاضٍ**.

عَنْ رِضَاهُ means **عَنْ رِضْوَتِهِ** [i. e. *I did it not of, or with, his pleasure, good pleasure, content, or approval*]. (Z, K.)

رِضْوَانٌ an inf. n. of **رَضِيَ**; like **رِضْوَانٌ**. (M, K, &c.) — Also *The treasurer, keeper, or guardian, of Paradise.* (MA, K.)

رِضَاءٌ: see **رَضِيَ**, first sentence.

رَضِي: see **رَاضٍ**. — Also, (K, TA,) i. e. like **رَضِي**, (TA,) [in the **CK** **الرَضِي**, and in my MS. copy of the **K** **الرِضَا**, are put in the place of **الرَضِي**], *One who is responsible, accountable, or answerable; syn.* **ضَامِنٌ**: so in the copies of the **K**, and in like manner in the **Tekmileh**: accord. to the copies of the **T**, **ضَامِرٌ** [lean, or light of flesh, &c.]. (TA.) — And *Loving; a lover; or a friend.* (IAqr, K, TA.) — And *Obeying, or obedient.* (IAqr, TA.)

رَاضٍ, of which the pl. is **رِضَاءَةٌ**; and **رَضِي**, of which the pl. is **أَرْضِيَاءَةٌ** and **رِضَاءَةٌ**, (M, K,) the latter pl. on the authority of **Lh**, but extr. as pl. of **رَضِي**, and in my opinion, [says **ISd**,] it is pl. of **رَاضٍ** only; (M;) and **رَضِي**, of which the pl. is **رِضْوَانٌ**; (**Lh**, M, K;) *Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving.* (M, K.) — **مَرْضَاةٌ رَضِيَّةٌ** means **مَرْضَاةٌ** [i. e. *A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.;* or *that is liked, or approved*]: (§, K:) or, accord. to **Sb**, **رَضِيَّةٌ** is, in this case, a possessive epithet, meaning **ذَاتُ رَضِي** [i. e. *having approvedness; رَضِي* being here an inf. n. of **رَضِيَّتٌ**]. (M, TA.)

مَرْضَاةٌ, originally **مَرْضُوءَةٌ**, (TA,) an inf. n. of **رَضِيَ**. (§, *M, K.) — [Also *A cause, or means, or an occasion, of رَضِيَ*, i. e., of *being pleased, well pleased, content, &c.*: a word of the same class as **مَبْخَلَةٌ** and **مَجْبَنَةٌ**. Hence the saying,] **الْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ** [*Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil*]. (TA in art. **سَخَطٌ**.) The pl. of **مَرْضَاةٌ** is **مَرْضَاةٌ** [accord. to rule]: or this is an irreg. pl. of **رَضِيَ**. (TA.)

مَرْضُوءٌ: see what follows.

مَرْضِي and **مَرْضُوءٌ**, (T, S, M, Mṣb, K,) the former the more common, (§, Mṣb,) the latter erroneously written in [some of] the copies of the **K** **مَرْضِي**, (TA,) applied to a thing, (§, Mṣb,) or a person, (M,) *Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased, &c.;* or *liked, or approved*: (K: [the meaning being there indicated to be the *contr.* of **مَسْخُوطٌ**; and being well known to be commonly as above:]) or *chosen, or preferred*: (Mṣb:) or *seen, or judged, to be fit for a thing or an affair*: (M:) [see also **رَضِي**, last sentence but one; and **رَاضٍ**, latter sentence.]

(Quasi **رَضِي**)

رِضِيَانِ a dual of **رَضِيَ**, which see in art. **رَضُو**.

رطب

1. **رَطَبٌ**, (§, A, MA, Mṣb, K,) aor. **رَطَبْتُ**; (K;) and **رَطَبٌ**, aor. **رَطَبْتُ**; (K;) inf. n. **رَطْبَةٌ** (§, A, MA, Mṣb, K) of the former verb (§, A, Mṣb) and **رَطَابَةٌ** [also of the former verb]; (MA, K;) *It (a thing, S, Mṣb) was, or became, the contr. of what is termed يَابِسٌ (§, Mṣb, K) and جَائِقٌ; i. e., (Mṣb,) it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Mṣb:) or soft, or tender, to chew: (A:) [and fresh, or green; agreeably with the Pers. explanation, تَرَشُدٌ, in the MA: and supple, pliant, or flexible: all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطَبٌ and رَطْبٌ:] and soft, or tender, said of a branch, or twig, and of plumage, &c.:* (K:) [and **تَرَطَّبُ**, as used in the **L** in art. **عَقْدٌ**, &c., signifies the same.] **رَطْبَةٌ** [used as a simple subst.] signifies *A quality necessarily involving facility of assuming shape and of separation and of conjunction.* (KT.) — [Hence, **رَطْبَتْ** said of a girl, † *She was, or became, sappy, or supple; and soft, or tender: and رَطْبٌ said of a boy, † *He was, or became, sappy, or soft, or supple; and femininely soft or supple: see رَطْبٌ, below. — Hence also,] **رَطْبٌ لِسَانِي** and **بِذْكُرِكَ** † **تَرَطَّبُ** † [My tongue has become supple by mentioning thee; i. e., has been much occupied by mentioning thee: a well-known phrase: (see also 2:) it may also be used as meaning *my tongue has become refreshed (lit. moistened) by mentioning thee*]. (A.) And **خُذْ مَا رَطْبَتْ بِهِ يَدَاكَ** † [Take that by means of the**

frequent handling of which thy hands have become supple; meaning, what thou hast found to be profitable, or useful. (A.) — See also 4, in two places. — رَطَبٌ, aor. ٤, He spoke what he had in his mind, right and wrong, or correct and erroneous. (K, TA.) — رَطَبٌ, (aor. ٤, A,) inf. n. رَطْبٌ (A'Obeyd, S, A, K) and رَطُوبٌ, (A'Obeyd, S, K,) He fed a horse (or similar beast, K) with [the trefoil called] رَطْبَةٌ [q. v.]. (A'Obeyd, S, A, K.) — See also 2.

2. رَطَبٌ, inf. n. تَرَطِيبٌ, He [or it] made, or rendered, a thing such as is termed رَطْبٌ and رَطِيبٌ; i. e. [moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green: and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.:] contr. of يَابَسٌ: (S:) he moistened a garment, or piece of cloth, (A, K, TA,) &c.; (TA;) as also رَطِبٌ. (K, TA.) — [Hence,] one says, مَا زِلْتُ أَرُطِبُ لِسَانِي بِذِكْرِكَ, [I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or مَا رَقَبْتُ لِسَانِي بِذِكْرِكَ إِلَّا مَا بَلَّغْتَنِي بِهِ مِنْ بَرَكَ, [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) — Also رَطَبٌ, (S, A, K,) inf. n. as above, (S,) He fed people with رَطْبٌ [or fresh ripe dates]; (S, A, K;) and so رَطِبٌ. (K.) You say, مَنْ أَرُطِبُ مَنْ نَخْلُهُ وَلَمْ يَرُطِبْ حَبْثَ فَعَلُهُ وَلَمْ يَرُطِبْ [He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) — See also the next paragraph, in two places.

4. ارطب as a trans. v.: see the next preceding paragraph, in two places. — ارطب البسر The full-grown unripe dates became رَطْبٌ [i. e. freshly ripe dates]: (S, A:) or so رَطِبٌ, and رَطِبٌ, and رَطِبٌ, (K,) of which last the inf. n. is تَرَطِيبٌ: or all signify, attained to the time of ripening: (TA:) or ارطبت البسرة signifies the full-grown unripe date had ripening (تَرَطِيبٌ) beginning in it. (Msb.) — And ارطب النخل The palm-trees had upon them, (S,) or produced, (A,) or attained to the time of having, (K,) dates such as are termed رَطْبٌ. (S, A, K.) See an ex. in the next preceding paragraph. — And ارطب القوم The people had palm-trees that had attained to the time of having such dates: (K:) or ارطب signifies he had abundance of such dates. (A.) — [Also] The people became amid fresh green herbage. (Msb.) — And ارطبت الأرض, inf. n. ارطابٌ, The land had such herbage: (Msb:) or abounded therewith. (A.)

5: see 1, in two places.

رَطْبٌ and رَطِيبٌ Contr. of يَابَسٌ (S, Msb, K) and جَافٌ; i. e. (Msb) moist, humid, succulent, sappy, or juicy: (A, MA, Msb:) or soft, or tender, to chew: (A:) and [fresh, (agreeably with the Pers. explanation, تر, in the MA,) or] green;

applied to herbage: (TA:) or they signify, (Msb,) or signify also, (S, K,) soft, or tender; (S, Msb, K;) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] supple, pliant, or flexible. (Msb.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, IATH says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) — [Hence,] رَطْبَةٌ ↓ A soft, or tender, [or a sappy, or supple,] girl, or young woman. (A, K, TA.) And رَطْبٌ ↓ A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K.) And رَجُلٌ رَطْبٌ ↓ A soft, or supple, man. (A.) — [Hence also,] رَطِيبٌ ↓ بِذِكْرِكَ [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee]. (A. [See also 1 and 2.]) — And رَطْبَةٌ ↓ [A pliant, or] a vitious, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يَا ابْنُ الرَّطْبَةِ [O son of the fornicatress or adulteress]. (A.) And رَطِبٌ ↓ يَا رَطِبٌ, like قَطَامِرٌ, [meaning O fornicatress or adulteress, رَطِبٌ being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) — [And يَحْمِلُ الْحَطْبَ الرَّطْبُ ↓: see 1 in art. حمل.] — And عَيْشٌ رَطْبٌ ↓ A soft, a delicate, or an easy, life. (A.) — And قَرَأٌ رَطْبًا ↓ He read, or recited, the Kur-án softly, or gently; not with a loud voice. (TA from a trad.) — لَوْلُو رَطْبٌ is a metonymical expression, meaning ↓ Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness: it does not denote the رَطُوبَةُ that is the contr. of المندلُ: and similar to this is the expression المندلُ الرَّطْبُ [app. meaning ↓ Fresh and fragrant, or fine, aloes-wood]. (TA.)

رَطْبٌ (S, A, Mgh, Msb, K, &c.) and رَطِبٌ (S, K) Herbage, or pasture, (S, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Msb, K, TA,) of the [season called] ربيع, (Msb, TA,) and of trees [or shrubs]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (K, TA:) accord. to the Kifayet el-Mutahaffidh, رَطْبٌ signifies fresh, or juicy, herbage or pasture; (TA;) or, as some say, رَطْبَةٌ, like غَرْقَةٌ, [though this seems to be the n. un. of رَطْبٌ,] has this last meaning; (Msb;) what is dry being called حَشِيشٌ. (TA.)

رَطْبٌ [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Msb, K) before they become dry; (Msb, TA;) also called تَمْرٌ رَطِيبٌ and مَرُطِبٌ (K, TA) and مَرُطِبٌ: (TA:) the dates so called are

well known: (S:) [it is a coll. gen. n.:] n. un. with ة: (S, Mgh, Msb, K:) it is not a broken pl. of رَطْبَةٌ, being masc. [as well as fem.] like تَمْرٌ: you say, هَذَا رَطْبٌ [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is أَرطَابٌ (S, Msb) and [of mult.] رَطَابٌ; and the pl. of the n. un. is رَطْبَاتٌ. (S.) There are two sorts of رَطْبٌ: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجْوَةٌ [q. v.]. (Msb.) [See also بُسْرٌ.]

رَطْبٌ: see رَطْبٌ.

رَطْبَةٌ i. q. قَضْبٌ (S, [in my copy of the Msb قَبْتُ, but this is the n. un. of قَضْبٌ,]) or قَبْتُ, (A,) or إِسْفِيتُ [in Pers. إِسْفِيتُ or إِسْفِيتُ], (Mgh,) or فَصْفَصَةٌ (K,) [all which signify A species of trefoil, or clover,] specially (S) while juicy, or fresh, or green, (S, A, Mgh, TA,) before it is dried: (Msb:) or, as some say, a meadow of فصفا, while continuing green: and رَطْبَةٌ signifies the same: (TA:) pl. رَطَابٌ: (S, Mgh, Msb:) which is also said to be applied to the cucumber and melon and بادنجان [q. v.] and the like: but [Mtr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رَطْبَةٌ: see رَطْبٌ — and رَطْبَةٌ.

رَطِيبٌ [A seller of رَطْبٌ, or fresh ripe dates: mentioned in the K only as a surname].

رَطَابٌ: see رَطْبٌ.

رَطْبٌ: see رَطْبٌ, in two places: and رَطْبٌ.

رَطْبٌ: see رَطْبٌ — رَطْبٌ أرضٌ مَرُطِبَةٌ Land abounding with رَطْبٌ [q. v.]. (S, A, K.)

رَطْبَةٌ مَرُطِبَةٌ A well of sweet water among wells of salt water. (K.)

مَرُطِبٌ: see رَطْبٌ.

مَرُطُوبٌ A horse fed with [the trefoil called] رَطْبَةٌ. (A.) — [And A man fed with رَطْبٌ (or fresh ripe dates).] — Also † A man in whom is softness, or suppleness; رَطُوبَةٌ; (K;) or صَاحِبٌ رَطُوبَةٌ. (S.)

رطل

1. رَطَّلٌ, (O, Msb, K,) aor. ٢, inf. n. رَطْلٌ, (Msb, TA,) He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Msb,) or tried a thing, (K,) in order that he might know its weight (IDrd, O, Msb, K) nearly. (Msb.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) — He ran; syn. عَدَا. (O, K.)

2. رَطَّلٌ The act of weighing by, or with, رَطْلٌ [or pound-weights]. (K.) [See also 1.] — Also The anointing of the hair, (S, O,) or making it soft, or smooth, (K,) with oil, or ointment, and

the crimping (تَكْسِير) thereof: (S, O, K:) and the making it to be loose, and to hang down: (IAqr, IAmb, K:) accord. to IAmb, رَطْلُ شَعْرَهُ means he made his hair to be loose, and to hang down: (O:) but accord. to the T, the saying of the vulgar, رَطَلْتُ شَعْرِي, as meaning رَجَلْتُهُ, [i. e. I made my hair to be wavy, or somewhat curly; or combed it; or combed it down; &c.]; is a mistake: for رَطْلٌ signifies the act of making the hair soft, or smooth, with oil, or ointment; and wiping it so that it becomes soft, or smooth, and glossy. (TA.)

3. راطل ذهباً بذهب، inf. n. مَرَاطَلَةٌ, He sold by counterpoising gold for gold, and ورقاً بوزق، coined dirhems for coined dirhems: but [Mtr says] I have not found this except in the "Mu-watta." (Mgh.) You say also, باع مَرَاطَلَةً [He sold by counterpoising]. (TA.)

4. رطل He had a child such as is termed رطل [q. v.]: (Ibn-'Abbád, O, K:) or his ears became flabby. (Ibn-'Abbád, K.)

رَطْلٌ (S, O, K) and رَطْلٌ (K) A man soft, lax, or uncompact; (S, O, K, TA;) as also رَطْلٌ (K, TA;) and old and weak: or inclining to softness, and laxness, or uncompactness, and old age: (K:) and a boy slender, slim, or lean, (K, TA,) or, as some say, (TA,) near to attaining puberty, or virility: (K, TA;) or whose bones have not become strong: (K:) or the former, applied to a boy, whose strength has not become fully established; as also رَطْلٌ [thus written with fet-ḥ to the ط]: (O:) pl. رَطَلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (K;) fem. with ة: (TA:) one who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (O:) and, applied to a horse, (Ibn-'Abbád, O, K,) as also رَطْلٌ (K,) or, as some say, the latter only, (TA,) light, (Ibn-'Abbád, O, K, TA,) and weak: (TA:) fem. with ة, (O, K, TA,) in all the senses. (TA.) = [الرَطْلُ is also explained in the K as syn. with العَدْلُ: but perhaps this is a mistranscription for العَدْوُ, inf. n. of عَدَا: see 1, last sentence.] = See also the next paragraph.

رَطْلٌ and رَطْلٌ (S, Mgh, O, Mṣb, K,) the former of which is the better known, (Mṣb, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use,] A certain thing with which one weighs, (Mgh, O, Mṣb,) or which one uses as a measure of capacity: (Mgh, Mṣb:) [or rather both: a pound-weight: and a pint-measure: and also a pound of anything: and a pint of anything:] the half of what is termed مَنًا: (S:) accord. to the standard of Baghdád, twelve ounces; the ounce (أَوْقِيَّة) being an اِسْتَار and two thirds of an اِسْتَار; and the اِسْتَار being four مَنَاقِيل and half of a مِثْقَال; and the مِثْقَال being a درهم and three sevenths of a درهم; and the درهم being six دَوَانِق; and the دَوَانِق being eight رَطْل and two fifths of a حَبَّة; so that the رطل,

is ninety مَنَاقِيل; i. e. a hundred and twenty-eight دراهم and four sevenths of a درهم: (Mṣb:) or, accord. to A'Obeid, a hundred and twenty-eight دراهم of the weight of seven (سَبْعَةَ) [explained voce درهم]: (Mgh:) or twelve ounces; the ounce (أَوْقِيَّة, i. e. the ounce of the Arabs, TA,) being forty دراهم; (Mgh, K, TA;) so that the whole is four hundred and eighty دراهم: (Mgh, TA:) this is the Syrian رطل: (TA:) and thus it is, accord. to El-Ḥarbee, in the saying, السُّنَّةُ فِي رَطْلِ التَّنَاجِ [meaning The usage of the Prophet in the case of marriage was to give a رطل of silver]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance twelve ounces and a نَش; the نَش being twenty [دراهم] so that the whole is five hundred دراهم; as is related on the authority of 'Áisheh: but in a trad. 'Omar, twelve ounces, without the mention of the نَش: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghdád: (TA:) [as a measure of capacity, i. e. a pint,] it is said in the A [&c.] to be the eighth part of the صَاع; the half of the مَد; (TA;) [i. e.] the half of the مَن: and hence applied to one of the vessels of the vintner [app. because it contains a pint]: (Ḥar p. 650:) pl. اِرْطَالٌ. (Mṣb.) = See also رَطْلٌ, in two places.

رَطْلٌ: see رَطْلٌ: — and see also what here follows.

رَطْلٌ, like مَحْسَنٌ [in measure], (K,) written by Sgh with fet-ḥ, (TA,) i. e. رَطْلٌ, (so in the O,) A tall man. (O, K.) — See also رَطْلٌ.

رطم

1. رَطْمَةٌ (S, K, TA,) aor. ٢, (TA,) inf. n. رَطْمٌ, (S, TA,) He made him to stick fast الوَحْلُ [in the mire]. (S, TA.) — And hence, (TA,) [or رَطْمَةٌ فِي أَمْرٍ] † He caused him to be involved in an affair, or a case, from which he could not extricate himself. (K, TA.) — [And hence, app.] رَطْمٌ, said of a camel, † He had, or was affected with, a suppression of his excrement: (K, TA:) and so, accord. to the K, † اِرْطَمَ; but this is a mistake for اَطْمَ [i. e. اُطْمَ or اَطْمَ]. (TA.) — رَطْمٌ بِسَلْحِهِ, expl. in the K as meaning He ejected his excrement, is a mistake for اَطْمَ. (TA.) — رَطْمٌ (S, K, TA,) inf. n. as above, (TA,) also signifies Inivit; (S, TA;) said of a man: (S:) or, [said of a man, and of an ass,] inivit toto veretro immisso, (K, TA,) mulierem, et asinam. (TA.)

4. اِرْطَمَ † He was silent; (Sh, K;) said of a man. (Sh, TA.) — See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. اِرْطَمَ He stuck fast فِي الْوَحْلِ [in the mire]. (TA.) You say, اِرْطَمَتِ الدَّابَّةُ فِي الْوَحْلِ [The beast stuck fast in the mire], and فِي الْحَبَارِ [in the soft ground], (TA in art. تَع) and فِي الرَّمْلِ [in the sand]. (S and K in that art.) And

اِرْطَمَتِ بِهِ قَرْسُهُ His mare's feet sank [in the mire, or soft ground, or sand,] with him. (TA.)

— And hence, (TA,) اِرْطَمَ فِي أَمْرٍ † He became involved in an affair, or a case, from which he could not extricate himself (K, TA) unless with confusion, or perplexity, cleaving to him. (TA.)

— And اِرْطَمَ عَلَيْهِ أَمْرٌ (S,) or الأَمْرُ (K,) † An affair, or a case, or the affair, or case, was such that he could not extricate himself from it; (S, K;) it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) — And اِرْطَمَ It (a thing) was, or became, pressed together, or compressed: and it was, or became, heaped up, piled up, or accumulated, one part upon another; (K;) as also تَرَاطَمَ. (TA.) = اِرْطَمَ السَّلْحَ He suppressed, or retained, the excrement; as also تَرَطْمَهُ. (K.)

رَطْمَةٌ † An affair of which one knows not the end, or result, to which it leads, or tends; (K, TA;) an affair in which one struggles, or is agitated, or disturbed; and so رَطْمَةٌ [app. رَطْمَةٌ]; as in the saying, رَطْمَةٌ وَقَعَ فِي رَطْمَةٍ [He fell into an affair in which one struggles, &c.]. (TA.)

رَطْمٌ † Suppression of the excrement, in a camel. (K.)

رَطْمٌ A woman wide in the vulva; (S, TA;) as in the saying of a rájiz,

* يَا أَبْنَ رَطْمٍ ذَاتِ قَرْجٍ عَفْتِي *

for he means [O son of] a woman wide in the vulva, having [a vulva with] much moisture; though F says, (TA,) it does not signify thus, but narrow in the vulva: (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, impervia coëunti; syn. رَتْقَةٌ [q. v.]. (K.) — Also Foolish; stupid; or unsound, or deficient, in intellect. (TA.) — And White; applied to a domestic hen. (AA, TA.)

رَطْمَةٌ [app. رَطْمَةٌ]: see رَطْمَةٌ.

رَطْمٌ Keeping, cleaving, or adhering, to a thing. (S, K.)

مَرَطْمَةٌ Inita; applied to a young woman: or so applied, and also to a she-ass, inita toto veretro immisso. (TA.) = Also, applied to a woman, Accused, or suspected, of evil. (K, TA.)

رطن

1. رَطْنٌ لَهْ (S, K,) aor. ٢, (MS, JM,) inf. n. رَطْنَةٌ and رَطَانَةٌ; (S, K, MA, MS, JM, TA;) and راطنه (S, K,) inf. n. مَرَاطْنَةٌ (TK;) He spoke to him بِالْأَعْجَمِيَّةِ [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Abou-Zekereyà, بِالْعَجَمِيَّةِ [i. e. in a language foreign to the Arabs]: (TA: [and in like manner expl. in the MA and PŞ and TK:]) or, [as sometimes used,] in a language not generally understood, conventionally formed between two, or several, persons: (JM, TA:) [or he gibbered,

or uttered gibberish or jargon, to him: (see R. Q. 1 in art. زمر:) and **فِيمَا بَيْنَهُمْ تَرَاطَنُوا** (S, K) among themselves. (S) They so spoke [&c.] (S, K) among themselves. (S.) A poet says, (S,) namely, Tarafeh, (TA,)

* **أَصْوَاتُهُمْ كَتَرَاتِينٍ الْفَرَسِ** *
[Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians]. (S.) — You say also, **رَطْنٌ بِشَىْءٍ**, meaning *He alluded to a thing, not mentioning its name explicitly, or unequivocally.* (J.M.)

3: see above, first sentence.

6: see 1, in two places.

رَطُونٌ: see the next paragraph.

رَطَانَةٌ, (so in my copies of the S, [like the former of the two inf. ns. of **رَطْنٌ**], and so in copies of the K,) or **رَطَانَةٌ**, (so accord. to the TA, as from the K,) and **رَطُونٌ** (S, K,) accord. to A₉, *Camels when they are many*, (TA,) or, accord. to Fr, *camels when they are such as are termed رَفَاقٌ [pl. of رُفْقَةٌ], and have their owners with them:* (S, TA:) or *camels when they are many, and are such as are termed رَفَاقٌ, and have their owners with them:* (K:) and accord. to A₉, they are also termed **رَطَانَةٌ** and **رَطُونٌ**: by **رَفَاقٌ** being meant those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being a **رُفْقَةٌ**. (TA.)

مَا الَّذِي تَرْتُنُّنَ بِهِ مَا رَطِينَاكَ and **رَطِينَاكَ مَا** [i. e. *What is that to which thou alludest, not mentioning it explicitly?*]: (J.M.): or **رَطِينَاكَ مَا** **رَطِينَاكَ**, and sometimes without teshdeed, means *What is [this] thy speech?* (K.)

رطى

4. **أَرَطَّتِ الْأَرْضُ** *The land produced the kind of trees called أَرَطِي* [or **أَرَطِي**; as also **أَرَطَّتِ**, belonging to art. اراط, q. v.]. (S.)

رَوَاطٍ Sands producing the trees called **أَرَطِي** or **أَرَطِي**. (M.)

أَرَطِي [or, as some say, **أَرَطِي**]: see art. اراط: (K:) it is of the measure **أَفْعَلٌ** [or **أَفْعَلٌ**] for one reason, and **فَعْلَى** [or **فَعْلَى**] for another reason: for they say **أَرَطِي** **أَرَطِي** as well as **أَرَطِي**, meaning *A hide tanned with the leaves of the tree called اراطى*.

أَرَطِي: see **أَرَطِي**, above.

رع

1. **رَعٌ** *The being still*, syn. **سَكُونٌ**, [a signification contr. to one borne by two other words in this art.], (IA₉, K,) is the inf. n. of **رَعَتٌ** **الرَّيْحُ**, aor. **رَعَى**, [probably a mistake for **رَعَى**, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] *The wind was, or became, still.* (TK.)

Bk. I.

R. Q. 1. **رَعَعَهُ** *He (God) caused him [a child, or boy, as is implied in the S,] to grow.* (S, Z, K.) — **رَعَعَهُ دَابَّتَهُ** *He (a horseman) rode his beast to train it when it was in the first stage of training and as yet refractory.* (O, TS, K.) In the L we find **رَعَعَهُ رَيْضًا**, [meaning *when it was not trained, رَيْضًا* being here used in the sense of **مَرُوضَةٌ**], in the place of **رَيْضًا**, which is the reading in the O and TS and K. (TA.) — [See also **رَعَعَهُ**, below.]

R. Q. 2. **تَرَعَعَهُ** *He (a child, or boy,) became active (تَحَرَّكَ), and grew, grew up, or became a young man, (S, K,) and some add, وَكَبِرَ [and became big, or attained to full growth].* (TA.) [See its part. n., below.] — **تَرَعَعَتِ السِّنُّ** *The tooth became loose, and wobbled, or moved about.* (K.) — **الْمَاءُ يَتَرَعَعُ فِي وَجْهِ الْأَرْضِ**, [or rather, **عَلَى وَجْهِ الْأَرْضِ**], *The water is in a state of commotion, or agitation, upon the surface of the ground.* (TK.) And **تَرَعَعَتِ السَّرَابُ** † *The mirage was in a state of commotion, or agitation: being likened to water.* (TA.)

رَعَاعٌ *Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind; or low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies:* (S, K:) or the lowest, basest, or meanest, sort, or refuse, of mankind, or people: or a medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, thereof: (M₉;) and **رَعَاعُ النَّاسِ** *the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people; the medley of men, or of such men:* (TA:) n. un. with **رَعَاعٌ**: (M₉, TA:) Az mentions his having read in the handwriting of Sh **الرَّعَاعُ** **النَّاسِ**, like **الزَّجَاجُ** [in form, app. meaning **رَعَاعٌ**, like **الزَّجَاجُ**, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning *the refuse, and weak, of mankind, or of the people, who, when frightened, fly.* (TA.) — [The n. un.] **رَعَاعَةٌ** signifies [also] *One without heart and without intellect or intelligence.* (AA, K.) — And **أَرَعَ** **الضَّرْبُ** (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.)

رَعَاعٌ: see **رَعَاعٌ**.

رَعَاعَةٌ n. un. of **رَعَاعٌ** [q. v.].

رَعَعٌ } see **رَعَاعٌ**; each in three places.
رَعَعٌ }

رَعْرَعَةٌ [originally an inf. n. of R. Q. 1] *A state of beautiful youthfulness, and activity, of a boy.* (TA.) — *A state of commotion, or agitation, (IDrd, K,) of clear water, (K,) or of clear shallow water, (IDrd,) upon the surface of the ground.* (IDrd, K.)

رَعْرَعَةٌ: see the next paragraph.

رَعْرَاعٌ *The tall reed or cane, or tall reeds or canes, (K, TA,) in the place of growth thereof, while fresh: so accord. to Az, as heard by him*

from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from **رَعْرَعَةٌ** in the latter of the two senses assigned to it above, *A boy who has attained to youthful vigour, and justness of stature; as also رَعْرَعٌ: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also رَعْرَعٌ (S, K) and رَعْرَعٌ: (Ibn-'Abbád, K:) or arriving at the age of puberty; (TA;) as also رَعْرَعٌ and رَعْرَعَةٌ: (Kr:) or who has become active, (تَحَرَّكَ,) and big, or of full growth: (TA:) [see also رَعْرَعَةٌ:] the pl., (S, TA,) i. e. of رَعْرَعٌ [and رَعْرَعٌ] and رَعْرَاعٌ, (TA,) is رَعْرَاعٌ. (S, TA.) — *A coward.* (El-Muärrij, K.) — *A certain plant: [perhaps the inula Arabica; now called رَعْرَاعٌ أَيْوَبُ; or, as Forskål (in his Flora Aegypt. Arab., pp. lxxiii. and 150,) designates the plant now thus called, inula dysenterica:] some say that this word is formed by transposition from رَعْرَاعٌ. (TA.)**

رَعْرَعٌ applied to a boy, (Mgh, TA,) *Almost, or quite, past the age of ten years:* (Mgh:) or active; syn. **مُتَحَرِّكٌ**. (TA.) [See its verb, R. Q. 2; and see also رَعْرَاعٌ.]

رعب

1. **رَعِبٌ**, aor. **رَعَبَ**, (M₉, K,) inf. n. **رُعْبٌ** (K, TA) and **رُعْبٌ**, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (M₉, TA,) and the inf. n. is **رُعْبٌ**; (M₉;) and **رُعْبٌ**; and **رُعْبٌ**, like **عُنِي**; both mentioned by 'Iyád and Ibn-Kurkool, and the last by ISk also; (TA;) and **رُعِبَ**; (K;) *He feared; he was afraid or frightened or terrified:* (M₉, K, TA:) or *his bosom and heart were filled with fear: or he feared in the utmost degree; was in a state of the utmost terror.* (TA.) — **رَعِبَ** said of a valley, [like **رَعِبَ**], aor. **رَعِبَ**, † *It became filled with water.* (L.) — **رَعِبَتِ الْحَمَامَةُ**, aor. **رَعِبَتْ**; (K,) inf. n. **رُعَيْبٌ**; (A, TA;) † *The pigeon raised, and poured forth loudly, or vehemently, its cooing cry.* (A, K, TA.) You say **رَعِبَتْ** **رُعَيْبٌ** † *Pigeons, or a pigeon, having a loud, or vehement, cooing.* (A.) — And **رَعِبَ**, aor. **رَعِبَ**, [inf. n. **رُعْبٌ**], † *He composed, or uttered, rhyming prose.* (K.) — **رَعِبَهُ**, (S, A, M₉, K,) aor. **رَعِبَ**, (A, K,) inf. n. **رُعْبٌ** (A, MA) and **رُعْبٌ**, (MA,) *He caused him, or made him, to fear, or be afraid; frightened, or terrified, him:* (S, A, M₉, K:) or *he filled his bosom and heart with fear: or he put him in the utmost fear, or terror:* (TA:) and **رُعْبُهُ** signifies the same, (Lb, K,) inf. n. **رُعَيْبٌ** and **رُعَابٌ**; (K;) and so does **رُعْبُهُ**, accord. to Ibn-Talhah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the M₉; but this is disallowed by IA₉ and Th and J. (TA.) — [Hence,] **رَعِبَ**, aor. **رَعِبَ**, [inf. n. **رُعْبٌ**], signifies also *He threatened.* (K, TA.) — Also, aor. **رَعِبَ**, (K,) inf. n. **رُعْبٌ**, (TA,) *He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise.* (K, TA.) — Also, [like **رَعِبَ**], (S, A, M₉, K,) aor. **رَعِبَ**, (K,)

inf. n. رُعِبَ, (TA,) † *He filled* (S, A, Mṣb, K) a watering-trough, or tank, (S, A,) or a vessel: (Mṣb:) and *it* (a torrent) filled a valley. (L, TA.) — رُعِبَ, (K,) aor. ʿ, (TA,) also signifies *He cut it [into pieces, or long pieces, or slices, (see تَرَعِبَ, below),] namely, a camel's hump, or other thing; and so* رُعِبَ, (K, TA,) inf. n. تَرَعِبَ. (TA.) — And *He broke its* (an arrow's) رُعِبَ [q. v.]. (K.)

2, as an intrans. v.: see 1, in two places. — The inf. n., تَرَعِبَ, as relating to a camel's hump, accord. to Sh, signifies *Its shaking, or quivering, and being fat and thick; as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below. (TA.)* — رُعِبَ, inf. n. as above, and, in one sense, تَرَعِبَ also: see 1, in two places. — Also, inf. n. تَرَعِبَ, *He repaired its* (an arrow's) رُعِبَ [q. v.]. (K.)

4: see 1.

8: see 1, first sentence.

رُعِبَ an inf. n. of 1, in senses pointed out above. (M, A, Mṣb, TA.) — *A threat, or threatening.* (K.) — *A charm or charming, or a fascination or fascinating, by magical enchantment [or by the eye] or otherwise.* (K.) — † *A rhyming prose of the Arabs.* (K.)

رُعِبَ (S, A, Mṣb, K) and رُعِبَ (A, Mṣb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رُعِبَ as intrans. (K, TA) or as trans., (A, MA,) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) *Fear, fright, or terror:* (S, A, Mṣb, K:) or *fear that fills the bosom and heart; as Er-Rāghib and Z have indicated, following Aboo-'Alee and IJ: or the utmost fear or terror.* (TA.) One says, *فَعَلَ ذَلِكَ رُعِبًا لَا رُعْبًا* *He did that from fear, not from desire.* (A.) — Also the former, *The socket of the head of an arrow; the part into which the head enters, over which are the twists of sinew; syn. رُعْطٌ: pl. رُعْبَةٌ.* (K.)

رُعِبَ: see the next preceding paragraph.

رُعِبَ: see رُعْبَةٌ, last sentence.

رُعِبَ: see تَرَعِبَ.

رُعْبُوبٌ: see رُعِبَ, in two places: — and see also رُعْبُوبَةٌ.

رُعْبُوبٌ: see what next follows.

رُعْبُوبَةٌ (S, A, K) and رُعْبُوبٌ (K) and رُعْبُوبٌ (Seer, K) *A woman, (S, A,) or a girl, or young woman, (K,) Tall, and well-formed; soft, thin-skinned, and plump; (S,* A, K;) or (A, K) white, or fair; (S, A, K;) goodly, or beautiful; sweet; and tender: (A, K:) or only white, or fair: (TA:) or soft, or tender: (IAḡr, Lḥ, K:) and the first, tall: (TA:) pl. رُعْبُوبٌ. (A, TA.) — Also, (K,) or the first and second, (TA,) applied to a she-camel, *Restless, or unsteady; (K, TA;) light, or active, brisk, lively, or sprightly.* (TA.) — For another meaning of the first, see تَرَعِبَ.*

— Also the first, *The base, or lower part, (أَصْلُ) of the طَلْعَةُ [i. e. either the spathe, or the spadix, of a palm-tree]; and so* رُعْبُوبٌ. (K.)

رُعِبَ *Afraid, or frightened, or terrified:* (K:) [or filled with fear: or in a state of the utmost fear or terror: (see 1:)] and so رُعْبُوبٌ (S, K,) and رُعِبَ, and رُعِبَ: (TA:) and رُعْبُوبٌ signifies [the same; or] *weak and cowardly.* (S, K.) [Hence,] رَجُلٌ رُعِبٌ الْعَيْنِ and رُعْبُوبٌ and رُعْبُوبٌ † *A cowardly man, who sees nothing without being frightened.* (A.) [رُعِبَ الْعَيْنِ has a different meaning: see art. رُعِبَ.] — Also *Fat, as an epithet; (K;) dripping with grease:* (S, K:) and so رُعِبَ. (K.) And applied to a camel's hump as meaning *Full and fat.* (S.) — And *Short; as also* رُعِبَ: pl. [of the former] رُعِبٌ and [of the latter] رُعِبٌ. (TA.)

رُعِبَ: see what next follows.

رُعِبَ and رُعِبَ, [but the latter is an intensive epithet, or denotes habit, or frequency,] *One who threatens; a threatener.* (K,* TA.) — *One who charms, or fascinates, by magical enchantment [or by the eye] or otherwise.* (K,* TA.) — *One who composes, or utters, the rhyming prose termed رُعِبٌ.* (K, TA.) — Also the former (رُعِبَ), *A torrent that fills the valley: (S:) or † that frightens by its abundance and its width and its filling the valley.* (A.) It is applied also to rain. (TA.) And *A valley filled with water.* (L.)

رُعِبَةٌ (S, A,) or رُعِبَةٌ (K,) [or] the latter is the fem. form of the epithet, (S,) *A certain kind of pigeons; (S;) accord. to the K, from a land called رُعِبٌ [in the CK رُعِبٌ]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marāḡid; and in the Mj and other old works, الْحَمَامَةُ الرَّاعِبِيَّةُ is expl. as meaning † the pigeon that is loud, or strong, in its cry, or voice: so says MF; and this is the truth: in the L it is said, الرَّاعِبِيُّ, meaning a kind of wild pigeons, or doves, has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form: in the A it is said that حَمَامٌ رَاعِبِيٌّ means a pigeon that coos loudly, or vehemently, exciting admiration by its voice, or filling with it the passages thereof.* (TA.)

رُعِبَ: see رُعِبَ.

رُعِبَ: see تَرَعِبَ.

رُعِبَ and رُعِبَ: see تَرَعِبَ.

رُعِبَةٌ (S, A, K,) in the Mj, and in [some of] the copies of the S, رُعِبَةٌ, without ʿ, (TA,) *Very fearful: (S:) or most exceedingly fearful (A, K, TA) of everything.* (TA.) You say, *هُوَ فِي السَّلْمِ تَلْعَابَةٌ* [He is in peace most exceedingly playful, and in war most exceedingly fearful]. (A.)

رُعِبَةٌ *A piece of a camel's hump; (S, K;) as also* رُعْبُوبَةٌ (K) and رُعِبَ: (TA:) pl. رُعِبٌ; (K.)

(K;) or rather, accord. to AḤei, this is a coll. gen. n.: (MF, TA:) it is also pronounced رُعِبٌ; (Sb, AḤei;) and is said to signify *a camel's hump cut into long pieces, or slices: it is a subst. [properly so termed], not an inf. n.: (TA:) and its ت is shown to be augmentative by the fact that there is no [undisputed] word of the measure رُعِبٌ, with fet-ḥ [to the ف]. (MF, TA.)*

رُعِبَةٌ *A frightful قَفْرَةٌ [or desert destitute of herbage and of water]. (K. [In the CK and TA, قَفْرَةٌ is erroneously put for قَفْرَةٌ.] — Also A person's springing, or leaping, [towards another,] and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened.* (K. [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being *A cause of fear.*])

رُعِبَ: see رُعِبَ. — Also *A camel's hump cut into pieces, (S, TA,) or into long pieces, or slices.* (TA.)

رُعِبَ: see رُعِبَ.

رُعِبَ: see رُعِبَ, in two places.

رُعِبَ: see رُعِبَ.

رعث

1. رُعِثَتْ, aor. ʿ, inf. n. رُعِثَ; and رُعِثَتْ, aor. ʿ, inf. n. رُعِثَ; † *She* (a goat, K, TA, and a sheep, شَاة, TA) *had white extremities to her* زَنْمَانٍ [or two wattles] (K, TA) *beneath the two ears.* (TA.)

5. رُعِثَتْ *She* (a woman) *adorned herself with the [kind of ear-ring, or ear-drop, called] قُرُوطٌ (S, K, TA) and رِعَاثٌ; (TA;) as also* رُعِثَتْ. (IJ, K, TA.)

8: see what next precedes.

رُعِثَ: see what next follows, in two places.

رُعِثَ and رُعِثَةٌ and رُعِثَةٌ are said to be applied to *Anything suspended: or, accord. to some, only to the [kind of ear-ring, or ear-drop, called] قُرُوطٌ, and the [necklace called] قِلَادَةٌ, and the like: or, accord. to Az, رِعَاثٌ signifies anything suspended, such as the قُرُوطٌ, and the like, suspended from the ear; or the [necklace called] قِلَادَةٌ: and the pl. is رُعِثٌ [or rather this is a quasi-pl. n.] and رِعَاثٌ [like the sing.] and رُعِثٌ, which last is a pl. pl.: (TA:) or رُعِثَةٌ and رُعِثَةٌ signify the [kind of ear-ring, or ear-drop, called] قُرُوطٌ; (S, A, K, TA;) and any similar pendant to the ear: (TA:) or the رُعِثَةٌ is in the lower part of the ear; and the رُعِثَةٌ, in the upper part thereof; and the رُعِثَةٌ is a pearl, or large pearl, (دُرَّةٌ), attached to the قُرُوطٌ: (IAḡr, TA:) and the pl. of رُعِثَةٌ and رُعِثَةٌ is رِعَاثٌ (S, K, TA) and رُعِثَةٌ. (TA.) — [Hence,] رُعِثٌ signifies [also] † *Wool, or wool died of various colours, (رُعِثٌ) in a general sense: [a coll. gen. n.:] n. un. رُعِثَةٌ: (TA:) or, (S, A, K,) as also* رُعِثٌ and رُعِثَةٌ, (K.) *such wool (رُعِثٌ) suspended to the [kind of**

women's camel-vehicle called] هَوْدَج (A'Obeyd, S, K, TA,) and the like, for ornament; like what are termed ذَبَابِد: (TA:) or [pendant] ornaments of the هَوْدَج, of the kind called ذَبَابِد, consisting of such wool. (A.) — And †The blossoms of the pomegranate-tree. (A.)

رَعْنَةٌ: see the next preceding paragraph. — [Hence,] †The عُنُون [or wattle] of the cock, (S, K, TA,) that grows forth beneath the bill; i. e. its beard, or barb; (TA;) as also رَعْنَةٌ: (K:) each of the two things that grow forth beneath the bill of the cock. (A.) You say, صَاحَ ذُو الرِّعْتَانِ †[The owner of the two wattles cried]; meaning the cock. (A.) And a poet says, (S,) namely, El-Akhtal, (TA.)

* مَا ذَا يُؤَرِّقُنِي وَالنَّوْمُ يُعْجِبُنِي *
* مِنْ صَوْتِ ذِي رَعَاتٍ سَاكِنِ الدَّارِ *

[What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?]. (S, TA. [Another reading, as well as the foregoing, of this verse is given in the Ham, p. 823.]) — Also, (Ham ubi suprâ,) or رَعْنَةٌ, (L,) †The زَنْمَةٌ [or wattle], (Ham,) [i. e.] each of the زَنْمَتَانِ [or two wattles], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see زَنْمَةٌ)]. (Ham, L.) — And †A drinking-vessel, such as is called تَلْتَلَةٌ, made of the spathe of a palm-tree; (T, M, L, K, TA;) as also رَعْنَةٌ. (K.)

رَعْنَةٌ: see رَعَثٌ, in two places.

رَعْنَةٌ: see رَعَثٌ, in two places: — and رَعْنَةٌ, in three places.

رَعْنَةٌ †A sheep, or goat, [or, accord. to some, a goat only (see زَنْمَةٌ)] having two wattles (زَنْمَتَانِ) beneath her two ears. (S, A, K.) — And الرِّعْتَانُ †A species of grape, having long berries; (K, TA;) likened to the زَنْمَتَانِ [or two wattles of a sheep or goat]. (TA.)

رَعَاتٌ: see رَعَثٌ, in two places.

مَرَعَتْ A boy adorned with the [kind of ear-ring, or ear-drop, called] رَعْنَةٌ (S) or قُرْطٌ. (TA.) — And [hence,] †A cock having a رَعْنَةٌ [or wattle]. (S, TA.)

رعد

1. رَعَدَتِ السَّمَاءُ, (Aq, Fr, S, L, Mṣb,) aor. ٤ (L, Mṣb) and ٤, (L,) inf. n. رَعْدٌ and رَعُودٌ; (Fr, L, Mṣb;) and رَعَدَتْ, (AO, AA, S, L,) but the latter is disallowed by Aq; (S, TA;) The sky thundered: (S, Mṣb:) or made a sound [to be heard from the clouds] previously to rain: (L:) and [in like manner] رَعَدٌ, aor. ٤ and ٤, is said of the clouds (السَّحَابُ), or of the angel that drives the clouds. (K.) You say, رَعَدَتِ السَّمَاءُ وَبَرَقَتْ, and, accord. to AO and AA, وَأَبْرَقَتْ, (S, TA,) which latter Aq disallows in this case as well as in another mentioned below, (S, TA,)

meaning The sky [thundered and lightened: or] thundered and lightened much before rain. (TA.)

— [Hence,] رَعَدٌ, inf. n. رَعْدٌ, †He threatened, or menaced, with evil; as also رَاعِدٌ, inf. n. رَاعِدٌ: (Mṣb:) or the latter signifies he threatened, or menaced; or he frightened, or terrified: (K:) and رَاعِدٌ وَبَرَقٌ he frightened, or terrified, (S, K,) and threatened, or menaced; (S;) as also رَاعِدٌ وَأَبْرَقٌ: (AO, AA, S;) and رَعَدَ لَهُ وَأَبْرَقَ لَهُ he threatened him, or menaced him: (Aq, TA:) and رَاعِدٌ لِي بِأَقْوَالٍ, aor. ٤, inf. n. رَعْدٌ; and رَاعِدٌ; he threatened me, or he frightened me with speech: (TA:) or, accord. to Aq, رَاعِدٌ and أَبْرَقٌ are not allowable: when one cited against him the verse of El-Kumeyt,

* أَرَعِدُ وَأَبْرُقُ يَا بَرِيذُ فَمَا وَعِيدُكَ لِي بِضَائِرٍ *

†[Threaten and menace, O Yezed, but thy threatening is not harming to me], he denied El-Kumeyt to be an authority. (S, TA.) [See also an ex. in a verse cited voce جَلَلٌ.] رَعِدٌ رَعْدٌ وَبَرَقَتْ, occurring in a trad., means When El-Islâm came with its threatening and its terrifying. (TA.) — [Hence also,] رَعَدَتْ وَأَبْرَقَتْ †She (a woman) beautified and adorned herself, (S, A, K,) and showed, or presented, herself, لِي to me: (A:) or she exhibited her beauty intentionally: (TA in art. بَرَقُ:) and [some hold that] رَعَدَتْ [or رَعَدَتْ وَأَبْرَقَتْ] signifies the same. (TA.) — See also 8, in two places. — And see 4.

4. رَاعِدٌ He, or it, (a company of men, S, Mṣb,) was assailed, or affected, by thunder; (Lh, S, Mṣb, K;) as also رَعِدٌ: and the former, he heard thunder. (TA.) — See also 1, in seven places. — رَاعِدٌ He, or it, (fear, [or cold, see رَعْدَةٌ] &c., L,) caused him to tremble, quiver, quake, shiver, or be in a state of commotion. (S, L.) — See also 8, in two places. — Also رَاعِدٌ †It (a hill, or heap, of sand) poured down; or became [shaken, and consequently] poured down. (IAq, K, TA.)

5: see the next paragraph, in two places.

8. ارْتَعَدَ He trembled, quivered, quaked, shivered, or became in a state of commotion, (S, A, L, Mṣb, K,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also رَعِدٌ, aor. رَعِدٌ: (Mṣb:) [written in my copy without any syll. signs; but it seems to be indicated that it is رَعِدٌ, aor. رَعِدٌ: I believe, however, that رَعِدٌ is also used in this sense, and in the sense here following:] he was affected with a tremour, quivering, quaking, shivering, or commotion; (A, L;) as also رَاعِدٌ, (S, A, L, K,) and رَعْدَةٌ, (L,) and رَعِدٌ; (TA;) by fear, (A, L,) or cold, (A,) &c. (L.) You say, رَاعِدٌ فَرَأَيْتُ عِنْدَ الْفَرْجِ †[His muscles called the فَرَائِصُ (pl. of فَرِيصَةٌ q. v.) quivered on the occasion of fright]. (S, A, L.) And رَعَدَتْ الأَلْبَةُ, (K,) or, as in

some of the Lexicons, رَعَدَتْ, (TA,) †The أَلْبَةُ [or buttock, or buttocks, &c.] quivered, or moved to and fro: (K, TA:) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيصٌ and فَاوُودٌ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1. رَعْدٌ He was importunate in asking, or begging. (S.)

R. Q. 2. تَرَعَّدَ: see 8, in two places.

رَعْدٌ Thunder; i. e. the sound that is heard from the clouds, (S, K,*) or from the sky: (A:) so say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bq in ii. 18, where it is said to be from الإرتعاد, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bq ubi suprâ:) [but see what follows, in which رَعُودٌ occurs, perhaps as its pl.:] or الرَّعْدُ is the name of an angel who drives the clouds [with his voice] like as a man drives camels with singing. (I'Ab, Z, K.) — [Hence,] جَاءَ بِذَاتِ الرَّعْدِ وَالصَّلِيلِ i. e. †[He brought, or brought to pass, that which had thunder and noise; meaning,] †war: (S, K, TA:) or calamity: (A, TA:) and بِذَوَاتِ الرَّوَاعِدِ †calamities: (A:) [for] ذَاتُ الرَّوَاعِدِ [in the ذَوَاتِ] signifies calamity. (S, K, TA.) And فِي كِتَابِهِ رَعُودٌ وَبَرُوقٌ [which may be rendered In his letter are thunders and lightnings;] meaning, †words of threatening. (A.)

رَعْدَةٌ: see what next follows.

رَعْدَةٌ A tremour, quivering, quaking, shivering, or commotion, (S, A, L, Mṣb, K,) occasioned by fear, (A, L,) or cold, (A,) &c.; (L;) and رَعْدَةٌ signifies the same. (K.)

رَعْدِيدٌ Cowardly; (S, A, L, K;) that trembles, or quakes, (A, L,) from fear, (A,) or at fighting, by reason of cowardice; (L;) and in like manner رَعْدِيدَةٌ applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also رَعْدِيدٌ: pl. [of the first or second] رَعْدِيدٌ. (L.) — Also the first, (S, K,) or second, (A, L,) applied to a woman, (S, L, K,) or a girl, (A,) †Soft, or tender; (S, A, L, K;) whose flesh quivers by reason of its softness: (L:) pl. as above. (A.) — And the first, †A soft, or tender, plant. (IAq, TA.) — And [†Anything quivering or quaking: hence, as a subst., particularly applied to The kind of sweet food called] فَاوُودَج (A,) or فَاوُودٌ. (K.) It was said to an Arab of the desert, “Dost thou know what is called فَاوُودُ?” and he answered, نَعْرُ أَصْفَرُ رَعْدِيدٌ [Yes: it is yellow, quivering]. (S.) — Also, (A,) and رَعْدِيدٌ, (IAq, A, K,) †A hill, or heap, of sand [shaking, or shaken, and consequently] pouring down. (IAq, A, K.)

رَعِيدَةٌ What is thrown away from wheat when it is picked, or cleansed, (L, K,) as the زَوَان [or زَوَان, q. v.] and the like: by some written رَعِيدَةٌ; but the former is more correct. (L.)

رَعَادٌ [That thunders much]. سَعَابَةٌ رَعَادَةٌ signifies A cloud that thunders much: (TA:) but Ks says, “We have not heard them say thus.” (Lh, TA.) — [Hence,] applied to a man, (S,) †Loquacious; (S, K;) and so رَعَادَةٌ [but in an intensive sense]. (TA.) — Also, [as a coll. gen. n., n. un.]

with *ē*, The *torpedo*: and the *silurus electricus*, found in the Nile: generally meaning the latter:] a certain fish; when a man touches it, a numbness affects his hand and arm to the shoulders, and a tremour, as long as the fish remains alive: (S, K:*) so called because he who lays hold upon it, when it is alive, trembles with a kind of trembling wherewith he cannot restrain himself; it is a kind of trembling with a coldness, or chillness, and intense numbness, and fornication in the limbs, and heaviness, so that he possesses no power over himself, and cannot lay hold of anything at all with his hand; the numbness rising by degrees to his upper arm and his shoulder-blade and the whole of his side, when he touches the fish with the slightest touch in the shortest time. (So says 'Abd-El-Lateef. [See "Abdollahi Hist. Aeg. Comp." p. 82; and De Sacy's Translation and Notes.]

سَكَابَةٌ [Thundering clouds]: and رَاعِدَةٌ [a thundering cloud]: (A:) pl. of the fem. رَوَاعِدُ. (Ham p. 440.) [See an ex. in a verse cited voce رَاعِدَةٌ.] صَلَفٌ تَحْتَ الرَّاعِدَةِ [A lack, or paucity, of rain beneath the thundering cloud], (S, K,) or رُبُّ صَلَفٍ تَحْتَ الرَّاعِدَةِ, (S and K &c. in art. صلف,) or رُبُّ صَلَفٍ (A, and S and K &c. in art. صلف,) [i. e., accord. as we read صَلَفٌ or صَلَفٌ, Many a cloud lacking, or having little, rain, or oftentimes a lack, or paucity, of rain, is there beneath the thundering cloud,] is a prov., (A,) applied to a loquacious man destitute of good: (S, A, K:) or to a loquacious man who speaks much of that which he has not done: (Nh, TA:) or to one who threatens and does not perform: (S and O and K in art. صلف:) or to the wealthy niggard: (A'Obeyd, K in that art:) or to him who praises himself much and is destitute of good. (IDrd, K in that art.) — See also رَعْدٌ, in two places.

رُعْدِيدٌ } see رُعْدِيدٌ.
مُرْعِدٌ }

مُرْعِدٌ Importunate in asking, or begging. (K.)

رعز

مُرْعَزٌ and مِرْعَزٌ: see what here follows.

مِرْعَزِيٌّ (S, Mgh, Mṣb, K) and مِرْعَزِيٌّ (S, K) and مِرْعَزَةٌ and مِرْعَزَةٌ (S, Mgh, Mṣb, K) and مِرْعَزٌ (S, Mṣb, K) and مِرْعَزٌ (S, K) and مِرْعَزٌ, the last like جَعْفَرٌ, but not مِرْعَزٌ, (Mṣb,) The down, (S, Mṣb, K,) or what resembles wool, (Az, Mgh,) that is beneath, (S, Mgh, Mṣb, K,) or amid, (Az,) the hair of the she-goat: (Az, S, Mgh, Mṣb, K:) Sb makes مِرْعَزِيٌّ an epithet; meaning soft, applied to wool: and Kr says that this and مِرْعَزَةٌ are the only words of these two measures in the language: (TA:) [he seems to have held the *ر* to be a radical letter: but accord. to J,] مِرْعَزِيٌّ is of the measure مِرْعَزِيٌّ, because مِرْعَزِيٌّ does not occur [except in the

instance of شِفْصَلِيٌّ, the name of a certain plant]. (S.)

مِرْعَزَةٌ: see what immediately precedes.

تَوْبٌ مِرْعَزِيٌّ A garment, or piece of cloth, made of مِرْعَزِيٌّ. (K.)

رعش

1. رَعَشَ, (S, A, K,) aor. ʿ; and رَعَشَ, aor. ʿ; (A, K;) inf. n. (of the former, S) رَعَشٌ; (S, K;) and [of the latter,] رَعَشٌ; (K;) He trembled, quivered, quaked, or shivered; (S;) as also ارتعش: (S, A,* K:) or he was taken with a tremour, quivering, quaking, or shivering: (A, K:) [or he was made to tremble, &c.; for] رَعَشْتُ يَدَهُ is like رَعَشْتُ [His hand, or arm, was made to tremble, &c.]. (Zj.) And رَعَشٌ, like مَنَعَ [in form], signifies The shaking of the head in going along, and in sleep. (TA.) You say also, ارتعش رَأْسُهُ His head shook by reason of old age. (A, TA.) And ارتعشت يَدَهُ, (TA,) and أَنَامِلُهُ, (A, TA,) and مَفَاصِلُهُ, (TA,) His hand, or arm, and the ends, or end-joints, of his fingers, and his joints, trembled, or quivered. (TA.)

2: see what next follows.

4. ارعشه He, (God, S, K,) or it, (old age, A,) made him to tremble, quiver, quake, or shiver; (S, A, K;) as also رَعَشَهُ. (A.) You say also, ارعشت يَدَاهُ [His hands, or arms, were made to tremble]. (A.) See also 1. — [Hence,] ارعشته الحرب War, or the war, made him to hasten, or be quick. (A, TA.)*

8: see 1, in three places.

رَعَشٌ, applied to a man, (TA,) or to an old man, (A,) Trembling, quivering, quaking, or shivering; (A, TA;) as also رَعَشٌ and مِرْعَشٌ (TA) and مِرْعَشٌ; (A;) and so رَعَشٌ, applied to a man; (S;) in which last, the *ن* is augmentative. (S, K.) And in like manner, رَعَشٌ, applied to a he-camel; (S, TA;) and رَعَشَةٌ (A) and رَعَشَةٌ (TA) and رَعَشَةٌ, (A, K, TA,) applied to a she-camel; (K, TA;) or to a beast (دَابَّةٌ), (A,) and the last of these epithets applied to a she-ostrich; (S;) † That shakes himself, or herself, (S, A, K,) in going along, (S, K,) by reason of speed, (K,) or from sharpness of spirit, and briskness: (A:) or رَعَشَةٌ, applied to a she-camel, signifies long-necked. (TA.) And رَعَشٌ, applied to a she-camel, Whose head shakes by reason of old age; (S, K;) as also رَعَشٌ; (S, TA;) or, as the latter is expl. in the K, by reason of briskness, or sprightliness. (TA.) — † Cowardly; or a coward; (S, K;) as also رَعَشِيٌّ (K) and رَعَشِيٌّ, (K in art. رعش,) and رَعَشِيٌّ (A, TA;) one who trembles in war by reason of cowardice. (TA.) — † Quick; swift; applied to a male ostrich; (Kh;) as also رَعَشِيٌّ, applied to the same, and to a camel; fem. with *ة*; (K in art. رعش;) and رَعَشَةٌ, applied to a female ostrich: (Kh, K:) or the last, thus applied, signifies tall. (TA.) —

إِنِّي الْمَعْرُوفُ, and فَلَانَ رَعَشٌ إِلَى الْقِتَالِ; (En-Nadr, A, K, TA;) and رَعَشِيٌّ; (K;) † Such a one is quick to fight, and to do good, or confer a favour or benefit. (En-Nadr, A, K.) In the K it is added that it thus has two contr. significations; but this requires consideration. (TA.)

رَعَشَةٌ: see رَعَشٌ, in two places. — Also † Haste, or quickness. (A, TA.) You say, إِنِّي رَعَشَةٌ بِهِ لِقَاءِ عَدُوِّهِ † In him is haste, or quickness, to meet his enemy. (A.)

رَعَشَاءٌ } see رَعَشٌ, throughout.
رَعَشِيٌّ }
رَعَشِيٌّ }

رَعَشٌ [and رَعَشَةٌ] A tremour, quivering, quaking, or shivering, that befalls a man in consequence of a disease that attacks him, not quitting him. (TA.) You say, رَعَشَةٌ بِهِ and رَعَشٌ [In him is a tremour, &c.]. (A.)

رَعُوشٌ } see رَعَشٌ.
رَعِيشٌ }

مِرْعَشٌ A kind of pigeons that soar in their flight and circle in the air; as also مِرْعَشٌ: (S, K:) the latter form being sometimes used: (S:) or this signifies the white pigeon: or, accord. to Abu-l-'Alà, the vulture (نَسْرٌ) that has become extremely aged, or old and weak. (Ham p. 823.)

مِرْعَشٌ: see رَعَشٌ = and مِرْعَشٌ.

مِرْعَشِيٌّ: see رَعَشٌ.

Quasi رعش

رَعَشٌ; fem. with *ة*: see رَعَشٌ, in art. رعش.

رعظ

1. رَعَظَهُ, aor. ʿ, (K,) inf. n. رَعَظٌ, (TA,) He made a رَعَظٌ [q. v.] to it, namely, an arrow; as also رَعَظَهُ: (K:) or you say, رَعَظَهُ بِالْعَقَبِ, meaning he round and bound the sinew upon it, namely, an arrow; as also رَعَظَهُ. (TA.) — And He broke its رَعَظٌ; (Ibn-'Abbád, K;) as also رَعَظَهُ. (Ibn-'Abbád, TA.) — رَعَظٌ, aor. ʿ, inf. n. رَعَظٌ, It (an arrow) had its رَعَظٌ broken; its رَعَظٌ broke. (S.)

4: see 1, in three places.

رَعَظٌ The socket of the head of an arrow, or place into which the head enters, over which are the twists of sinew: pl. أَرَعَاظٌ. (Lth, S, K.) It is said in a prov., إِنَّ فَلَانًا لَيَكْسِرُ عَلَيْكَ أَرَعَاظَ التَّيْلِ, [Verily such a one breaks against thee the sockets of the heads of the arrows]: applied to him whose anger is vehement: as though one said, when he takes the arrow, (K, TA,) being vehemently angry, (TA,) he strikes the ground with its point, in his silent wrath, with such vehemence as to break the socket of its head: or it means † he grates the teeth at thee, (K, TA,) by reason of the vehemence of his anger, so that their sockets break; (TA;) the sockets of the dog-teeth being

thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفْتُ عَلَى أَرْعَاطِ النَّبِيلِ [I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me]. (O, K.)

رَعِظُ An arrow having its رَعِظُ broken: (S:) and [in like manner,] رَعِظُ مَرَعُوظٌ an arrow having its رَعِظُ broken, and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Aboo-Kheyreh El-'Adawee, Ibn-'Abbád.)

رَعِظٌ and رَعِظٌ مَرَعُوظٌ An arrow [having a رَعِظٌ made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.)

رَعِظٌ: see رَعِظٌ: — and رَعِظٌ.

رعف

1. رَعَفَ, aor. ʿ and ʿ, (S, K,) inf. n. رَعْفٌ, (TK,) He (a horse) preceded; went, or got, before; outwent, outran, or outstripped; as also رَعَفَ, (S, K,) and رَعَفَ. (K.) [This is held by some, and is said in the O, to be the primary signification: see رَعَفَ.] رَعَفَ الدَّمْرُ, aor. ʿ, The blood flowed. (K.) And رَعَفَ أَنْفُهُ His nose bled; blood flowed from his nose: this is the chaste form of the verb: رَعَفَ, from which is formed the part. n. مَرَعُوفٌ, is incorrect; (Mgh;) unknown to Aḡ: (O:) [or رَعَفَ alone, aor. ʿ and ʿ, has this last signification; as also رَعَفَ, (S, O,* Mḡb, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Mḡb;) and رَعَفَ, aor. ʿ; and رَعَفَ [mentioned above as incorrect]; (K;) and the inf. n. is رَعْفٌ (Mḡb, K) and رَعْفٌ, (K,) or the latter is a simple subst. (Mḡb.) [And hence رَعَفَ signifies also †It (a vessel, such as a skin,) overflowed:] see 4, in two places. — رَعَفَ بِهِ البَابُ He entered with him the door. (O, K.)

2: see the next paragraph, in two places.

4. ارْعَفَهُ He incited him, or urged him, to hasten, or be quick: (S, O, K:) but this is said to be not of established authority. (O.) — [And He, or it, made his nose to bleed, or flow with blood: often used in this sense; as in the S and A and K voce اُنْتَرُ, and in the L and K voce لَبْحَةٌ: and so رَعَفَهُ: accord. to Ibn-Maḡroof.] the inf. ns. ارْعَافٌ and رَعْفٌ signify the bringing blood from the nose. (KL.) — And ارْعَفَ القَرِيَّةَ He filled the skin (S, O, K) so that it overflowed (صَحَّى تَرَعَفَ): (S, O:) whence the saying of a rájiz, [ʿAmr Ibn-Lejā, so in a copy of the S,]

* رَعْفٌ أَغْلَاها مِنْ أَمْتَلَاتِهَا * [Its upper part overflows, or overflowing, by reason of its fulness]. (S.)

8: see 1, first sentence.

10: see 1, first sentence. — اسْتَرَعَفَ also signifies The drawing forth blood from the nose. (KL. [Golius, as on this authority, explains the verb as signifying “Nasum prehendit:” but the inf. n. is explained in the KL by the words حَوْنٌ

بِرَأوردن از بینی; which I have rendered above.]) — [Hence,] اسْتَرَعَفَ الحَصَى مُسِيرَ البَعِيرِ †The pebbles made the toe, or sole, or foot, of the camel to bleed. (S.) — And اسْتَرَعَفَ [or اسْتَرَعَفَ] + He endeavoured to make the piece of fat to drip, and took what became melted thereof. (Th, O, K.)

رَعَافٌ an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The act of preceding; going, or getting, before; outgoing, outrunning, or outstripping. (Mḡb.) — And hence, The issuing of blood from the nose: (O,* Mḡb:) or, accord. to some, (Mḡb,) blood itself, issuing, or that issues, from the nose: (S, O,* Mḡb, K:) because it issues before one knows it. (Mḡb.)

رَعُوفٌ [a pl. of which the sing. is not mentioned,] † Light rains. (IAḡr, O, K.)

رَعِيفٌ Clouds (سَحَابٌ) preceding another cloud. (AA, O, K.)

رَعَافِيٌّ One who gives many gifts. (Fr, O, K.)

رَعَافِيٌّ Emitting much blood: mentioned by Freytag, but without any indication of the authority.]

رَاعِفٌ A horse that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them; (S, O, Mḡb, K;) as also رَاعِفٌ. (O, K.) — Having blood flowing from his nose: (Mḡb:) or having a continual bleeding of the nose. (Pḡ and TK voce مُدِيرٌ, in art. دَوْمِر.) And رَوَاعِفٌ [Noses bleeding]. (O.) — The extremity of the أَرْبَةِ [or lower portion, or lobule, of the nose]; (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) — And [hence,] † A prominence, or projecting part, of a mountain. (S, O, K.) — رَوَاعِفٌ رِمَاحٌ Spears that are the first to thrust, or pierce: or from which blood is dropping: (S:) or spears are termed رَوَاعِفٌ because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

رَاعُوفَةٌ and رَاعُوفَةٌ بئرٌ (S, O, K,) both mentioned by A'Obeyd, (S, O,) A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drawer of water stands. (S, O, K.) It is said in a trad., “When he (Moḡammad) was enchanted, his charm was put into the spathe (جَفِّ) of a palm-tree, and buried beneath the رَاعُوفَةَ of the well.” (S, O.)

رَاعُوفَةُ البئرِ: see the next preceding paragraph.

الرَعِيفُ: see الرَعِيفُ.

رَعُوفٌ, as part. n. of رَعِفٌ, is [said to be] incorrect. (Mgh.)

رَوَاعِفٌ [a pl. of which the sing. is not mentioned,] The nose and the parts around it. (O, K.) One says, فَعَلْتُ ذَاكَ عَلَى الرَّغِيرِ مِنْ رَوَاعِفِهِ, like مَرَاغِيهِ. (S, O,* [See art. رَغِيرُ.]

رَاعِفٌ: see مُسْتَرَعِفٌ.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رعن

1. رَعَنَ, (S, K,) and رَعَنَ, and رَعَنَ, (K,) [aor. of the first ʿ, and of the second and third ʿ,] inf. n. [of the first] رَعُونَةٌ, and [of the second, or second and third,] رَعِنٌ, (S,* K,) He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or رَعُونَةٌ and رَعِنٌ signify the being foolish, or stupid: and also the being soft, weak, relaxed, or languid. (KL.) — And رَعِنٌ also signifies [simply] The being slack, or loose; or slackness, or looseness; as in the saying of a rájiz, (S, TA,) namely, Khitám El-Mujáshi'ee, (TA,) describing a she-camel,

* وَرَحَلُوهَا رِحْلَةً فِيهَا رَعِنٌ *

[And they saddled her in a manner of saddling in which was a slackness, or looseness]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The being unsteady, or in a state of commotion or agitation: and quickly changing or altering. (Meyd, in explanation of a prov. cited below, voce رَاعِنٌ.) [And accord. to Freytag, as on the authority of Meyd, Haste of pace.] — And رَعُونَةٌ signifies also The being beautified, and adorned: and رَعِنٌ, the displaying oneself adorned. (KL.) — رَعِنَتْهُ الشَّمْسُ, (S, K,) inf. n. رَعِنٌ, (KL,) The sun rendered him relaxed, (S, KL,) or weak, or languid: (KL:) or pained his brain, so that he became relaxed thereby, and swooned. (K.) And رَعِنَ He (a man) became thus affected by the sun. (TA.) Pass. part. n. رَعُونٌ, signifying Thus affected by the sun; (S, TA;) applied to a man. (TA.)

4. مَا أَرَعَنَهُ How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid, (see 1,)] is he! (S, K.)

رَعِنٌ A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain: (S, K:) pl. رَعُونٌ and رَعَانٌ. (S, K.) And A long mountain: (K:) or, accord. to Lth, a mountain that is not long: pl. رَعُونٌ. (TA.)

رَعِنَكَ a dial. var. of رَعَلَكَ. (Lh, K.)

رَعُونٌ Having much motion; or moving itself much. (K.) — And Hard, or strong. (K.) — And (as some say, TA) The darkness of night: (K, TA:) or [simply] darkness. (TA.)

رَاعِنًا in the phrase لَا تَقُولُوا رَاعِنًا, in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرَعُونَةُ: El-Ḥasan read رَاعِنًا, with tenween: and Th says that the phrase means Say not ye a lie, and mockery, and foolishness. (TA.) [See also 4 in art. رَعِي.]

أَرَعَنَ, (S, K,) applied to a man, (S,) Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or, so applied, foolish, or stupid: (K, L:) [and also soft, weak, relaxed, or languid: (see 1:)] and foolish, or stupid, and hasty, in speech: (K:) fem., applied to a woman, رَعْنَاءُ: (S:) [pl. رَعْنٌ.] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a رَعْن*, or prominence, or projecting part: accord. to Freytag, "is qui habet رَعْن": and then poetically used, in the Deewán of Jereer, as signifying a mountain. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts, or portions, (K, TA,) like the رَعْن of mountains: (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerousness. (S.)*

— El-Baṣrah is termed الرَعْنَاءُ, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) — And الرَعْنَاءُ is also a name of a sort of grapes, of *Et-Táif*, (K, TA,) white, and long in the berries. (TA.) — *أَرَعْنُ مِنْ هَوَاءِ البَصْرَةِ* is a prov., meaning *More unsteady and changeable than the air of El-Baṣrah.* (Meyd.)

مَرَعُونَ: see 1, last sentence.

رعو

1. رَعَا, aor. يَرَعُو, (S, TA,) [*He refrained, forbore, or abstained: or, used elliptically, he refrained, forbore, or abstained, (S, TA,) from things, or affairs, (S,) or from ignorance, and reverted therefrom in a good manner; (TA:)*] [as also رَعَوِي; (K:)] [for رَعُو and رَعُو and رَعُو] (K) and رَعُو and رَعُو (S, K) and رَعُو (K) are syn. with رَعُو (S, K) meaning the refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner, (K, TA,) [all app. as inf. ns.,] and so are رَعُو (S, K) and رَعُو (K) and رَعُو (S, K,) [in the last of which the radical و is changed into ي as it is in رَعِيًا and رَعِيًا and رَعِيًا,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple subst.: (S, TA:) you say, فُلَانٌ رَعِيٌّ [Such a one is good in respect of refraining, &c.]. (S.) رَعُو is of the measure اَفْعَلٌ [for اَفْعَلٌ]; the two infirm letters not being incorporated, one into the other, because the ي is quiescent: (S: [see also Ham p. 220:]) you say, عَنْ الجَهْلِ, (S, Mṣb,) or رَعُو عَنِ القَبِيحِ, (Ham ubi suprà,) *He refrained, forbore, or abstained, from bad, or foul, conduct, (S, Mṣb,) or from ignorance, and reverted therefrom: (Ham:) and رَعُو [alone] signifies He re-*

frained, forbore, or abstained; and he repented: (Har p. 240:) [see also an ex. in a verse cited voce الأ:] accord. to AḤei, it is quasi-pass. of رَعُوته. (TA.) — [Hence, رَعُوته app. signifies *I caused him to refrain, forbear, or abstain, &c.*]

9. ارْعَوِي, inf. n. ارْعَوَاءُ: see the preceding paragraph, in five places.

رَعُوِي and رَعُوِي: see 1, in three places: — and see also art. رعى.

رَعِي: see 1: — and see also art. رعى.

رَعَاوِي and رَعَاوِي: see art. رعى.

رَعَاوِيَّة (in some copies of the رَعَاوِيَّة, without teshdeed); and رَعَاوِيَّة: see art. رعى.

ارْعَوِيَّة: } see art. رعى.
ارْعَاوِيَّة: }

رعى

1. رَعَتِ المَاشِيَةَ, aor. تَرَعَى, (Mṣb, K,) inf. n. رَعَى (S, Mṣb, K) and رَعَايَةَ (K) and مَرَعَى (S, Mṣb, K, JM;) and رَعَتِ, and رَعَتِ; (K:) *The cattle [pastured, or] pastured by themselves. (Mṣb.)* And رَعَتِ المَاشِيَةَ الكَلَأَ, inf. n. رَعَى (Mgh, TA) and رَعَايَةَ [and مَرَعَى]; and رَعَتِ, and رَعَتِ; [*The cattle pastured upon, or depastured, the herbage;]* all signifying the same: (TA:) and of a camel you say, رَعَى الكَلَأَ بِنَفْسِهِ, inf. n. رَعَى [and, *He pastured upon, or depastured, the herbage by himself;]* and in like manner رَعَى. (S.) — The saying of 'Aishah رَعَى فَرَجَ هُنَالِكَ is an allusion to the feeling, or touching, of the فَرَج itself. (Mgh.)

— رَعَى also signifies *The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy.* (Er-Rághib, TA.) You say, رَعَى الإِبِلَ, (S,) or المَاشِيَةَ, (Mṣb, K,) or الغَنَمَ, (MA,) aor. ارْعَاهَا, (S, Mṣb,) inf. n. رَعَى (S, MA) [and رَعَايَةَ, as appears from a phrase mentioned below,] and رَعِيَّة, (MA,) or this last is a simple subst. from this verb, (K,) *I [kept, or tended, or] pastured, (MA, Mṣb,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Mṣb, K,) or the sheep or goats; (MA;) and ارْعَاهَا signifies the same as ارْعَاهَا. (K.)* And رَعَايَتُهُ رَعَايَةُ الإِبِلِ [*His habitual work, or occupation, is the tending, or pasturing, of camels.*] (ISd, K.) And فُلَانٌ يَرَعَى عَلَى أَبِيهِ [*Such a one tends, or pastures, for his father;]* i. e. يَرَعَى غَنَمَهُ [*tends, or pastures, his father's sheep or goats.*] (S.) — And hence, as also رَعَايَةَ, *The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it].* (Er-Rághib, TA.) You say, رَعَيْتُهُ *I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people: (Mṣb:) and رَعَى الأميرُ رَعِيَّتَهُ [The prince ruled, or governed, his subjects], inf. n. رَعَايَةَ. (S.)* And رَعَى لَكَ [*I beg God's*

keeping, or guarding, for thee;] meaning رَعَاكَ اللهُ *May God keep thee, or guard thee.* (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعَى (TA) [and رَعَايَةَ], *He was mindful, or regardful, of his affair, or case; as also رَعَى أَمْرَهُ, (K, TA,) inf. n. رَعَايَةَ. (TA.)* And رَعَايَةَ [app. as an inf. n. of رَعَى] signifies *The guarding of palm-trees.* (TA.) *فَمَا رَعَوْهَا حَقَّ رَعَايَتِهَا* (TA.) [in the Qur [lvii. 27], means *But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner of being so.* (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رَعَايَةَ, (ISk, S,) i. e. *I was mindful, regardful, or observant, of his حرمة [meaning of what was entitled to reverence, respect, honour, or defence, in his character and appertences]; and in like manner, رَعَايَةَ الحَقُوقِ, mentioned in the S, means The being mindful, regardful, or observant, of rights, or dues. (PS.)* This last phrase is from رَعَيْتُهُ, inf. n. رَعَايَةَ, (TA,) which means *I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him; (S, Mṣb, K, TA;) acting, or behaving, well to him; doing good to him; or conferring a benefit, or benefits, upon him. (K, TA.)* [Hence also, رَعَى فِيهِ كَذَا, *Regard is had, in it, (the meaning of a word or phrase,) to such a thing, as alluded to therein.]* And رَعَى الأَمْرَ, (S, K,) inf. n. رَعَايَةَ, (TA,) signifies also *I looked to see what would be the issue, or result, of the affair, or case.* (S, Mṣb, K.) Hence, accord. to Er-Rághib, رَعَى النُّجُومَ: (TA:) you say, رَعَى النُّجُومَ, (S, K;) and رَعَاهَا, (K,) inf. n. رَعَايَةَ; (TA;) *He watched the stars, (S, K, TA,) waiting for the time when they would disappear. (K, TA.)* El-Khansà says,

* أَرَعَى النُّجُومَ وَمَا كَلَّفْتُ رَعِيَّتَهَا *
* وَتَارَةً أَتَغَشَّى فَضْلَ أَطْمَارِي *

[*I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments.*] (S.) — رَعَايَةَ also signifies *The being faithful to an engagement, or promise; syn. وَفَاءٌ.* (Mgh. [See رَاعٍ, below; last sentence.]

2. رَعَاهُ اللهُ, inf. n. تَرَعِيَّةٌ, *He said [of him], رَعَاهُ اللهُ [May God keep him, or guard him: or he said to him, رَعَاكَ اللهُ May God keep thee, or guard thee]. (TA.)*

3. رَاعَى الحِمَارَ الحُمُرَ, *The ass pastured with the [other] asses: (S, K:) and in like manner one says of camels with wild animals. (TA.)* — رَاعَتِ الأَرْضَ, a reading required by the context in the K, is wrong; the correct phrase being رَعَتِ الأَرْضَ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — المَرَاعَاةُ is also syn. with المُنَاطَرَةُ [app. as meaning *The looking towards, or facing, a person or thing: a signification nearly like the last referred to in the*

sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرَعَ اللَّصَّ وَلَا تَرَاعِهِ, in a trad. of 'Omar, means *Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him*: so says Lth: or the meaning is, *and do not wait for him*. (TA.)

4. ارعى الماشية i. q. رعاها: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture*. (S.) One says also ارعت الأرض, [as though الماشية or the like were understood] *The land abounded [as though it fed abundantly] with herbage*: (Zj, K:) راعت الأرض, in this sense [as stated above, see 3,] is wrong. (TA.) And ارعاه المكان *He made the place to be a pasturage for him*. (ISd, K.) — ارعيت سعي means *I made my ear, or ears, to be mindful of his speech*: (Er-Rāghib, TA:) or *I gave ear, hearkened, or listened, to him*. (S, Mṣb.) You say, ارعني سعيك, (Mṣb, K,) and ارعني, i. e. *Hearken thou, or listen thou, to my speech*. (K.) Hence ارعنا in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form فاعلنا from المرعاة, and means ارعنا سعيك; the ي having gone away because it is an imperative: he says also that it is read ارعنا, as an objective complement, from الرعونة: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kur-ān is راعونا. (TA.) You say also, هو لا يرعى إلى قول أحد, *He will not pay any regard, or attention, to the saying of any one*. (TA.) — And ارعيت عليه *I showed mercy to him [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. تبرعته عليه and أبقيت عليه*. (S, K.) Aboo-Dahbal says,

* إِنْ كَانَ هَذَا السِّحْرُ مِنْكَ فَلَا *
* تُرْعَى عَلَيَّ وَجَدْدِي سِحْرًا *

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment*]. (TA. [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, ارعى عليه كذا, signifying ابقي; and that the verb is made trans. by means of على as properly meaning متطلعا عليه: but I doubt not that the correct reading is ارعاه مطلقا عليه, i. e. *He showed mercy to him, coming to him, or getting sight and knowledge of him*.]) المرعاة على الشيء, also, [or المرعاة على الشيء], signifies الإبقاء على الشيء. (TA.)

5: see 1, first and second sentences.
8: see 1, in three places, first two sentences.

10. استرعى [app. signifies *He desired cattle to pasture*: and hence, *he left them to pasture alone*]. You say, استرعت مالى القمير, meaning *I left my cattle to pasture without a pastor to take care of them in the night*: and [in like manner,] استرعت الشمس, *in the day*. (TA in

art. قهر.) — استرعت الشيء (S, K*) *I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing*. (K, * TA.) Hence the prov., من استرعى الذئب فقد ظلم [He who asks, or desires, the wolf to keep guard does wrong]; (S, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] استرعى الأسماع لخطبته *He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration*. (Har p. 361.)

مرعى and مرعى Pasture, or herbage; (S, Mgh, K;) the food of beasts: (Mṣb:) pl. of the former أرعاء [meaning kinds, or sorts, of pasture or herbage]: (K:) and of the latter مراع. (Mṣb.) It is said in a prov., ولا كالسعدان مرعى [Pasture, but not like the سعدان: see art. سعد]. (S.) — رعى الحمام والإبل *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to [venomous or noxious reptiles or the like, such as are termed] هوام: the decoction thereof blackens the hair*. (Ibn-Seenà, book ii. p. 252.)

رعية a subst. from رعى in the first of the senses mentioned in this art.; i. e. [The act of cattle's pasturing, or their pasturing alone,] from رعت الماشية. (K.) — [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals.] You say [of a man], رعى الإبل [He performs well the act of keeping or tending, or of pasturing or feeding]. (S, K.) — [And The act of watching, and waiting for the time of the disappearance, of the stars.] See a verse cited near the end of the first paragraph. = Also Land in which are projecting stones that impede the plough. (K, TA.)

رعى and رعى: see the next paragraph. — ارعيت عليه; [Both seem to be also substs. from رعى عليه; and thus to be syn. with بقوى and بقوى; and in like manner, رعى is probably syn. with بقيا: the radical ي being changed into و as it is in بقوى.] You say, ما لى عليه رعى ولا بقوى [I have no mercy nor pity to bestow upon him]. (JK in art. بقى. [See بقيا.]) See also 1 in art. رعو [from which رعى in this phrase may also with reason be regarded as derivable].

رعى a subst. from رعى as used in the phrase رعى امره [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness, or observance, of an affair, or a case*]; as also رعى and رعى. (K.) — See also the next preceding paragraph. And see art. رعو.

رعى Pastured: ruled, or governed: and kept, or guarded: so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مرعى: and from it is formed the subst. next following.]

رعى [with 3 affixed للنقل, i. e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing, or pasturing by*

themselves: and cattle kept, tended, or pastured: (K, TA:) pl. رعايا: (TA:) this latter (the pl.) signifies *cattle kept, tended, or pastured, for any one*; (K, TA;) for the subjects and for the Sultan; (TA;) as also رعاوية: (K, TA: in some copies of the رعاوية, without teshdeed:) and رعاوية signifies *cattle kept, tended, or pastured, for the Sultan*, (K, TA,) especially, and upon which are his brands and marks. (TA.) Hence the trad., كل راع مسؤول عن رعيته [Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects; agreeably with what follows]. (TA.) — The people ruled or governed; the subjects of a ruler or governor: (Mṣb, K:) the community; the people in common or in general; or the common people: (S:) [any persons or person, and things or thing, in the keeping, or under the guardianship or rule or government, of a man or woman:] see راع, in the latter half of the paragraph: pl. as above. (TA.)

رعى: see رعى.

رعى و رعى Camels that pasture around the people and their dwellings (S, K) because they are those upon which they work [or perform their business]: (S:) but in the Tekmileh it is written رعى, as meaning *cattle that pasture around the dwellings of the people*. (TA.)

رعى: see رعى.

رعى: see رعى.

رعى [act. part. n. of رعى]. You say رعى ماشية رعى *Cattle [pasturing, or] pasturing by themselves*: (Mṣb:) pl. رعاى [a mistranscription for رعاى]. (TA.) — رعى and رعى are names of *Two species of جنادب [or locusts]*; (K;) the latter mentioned by ISd: Sgh says that the former is a large جنادب: and the latter is another species, that does not fly. (TA.) — رعى also signifies *A keeper, or guarder, (TA,) or pastor, (Mṣb,) of cattle*: (Mṣb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رعاة, (S, Mṣb, TA,) but this is said to be mostly used as pl. of رعى in another sense as will be shown below, (TA,) and رعى [and app. رعى (mentioned below)] and رعى; (S, Mṣb, TA;) and رعى has a pl., namely, رعى. (TA.) — [Hence,] الرعى is the name of *The star [α] that is upon the head of العواء [i. e. Ophiuchus]: that which is upon the head of الحاوى [a mistranscription in my MS. for الجاثى, i. e. Hercules, the star α,]*

being called الرعى. (Kzw.) Also *The star [γ] that is upon the left leg of Cepheus: between whose legs is a star [app. κ] that is called كلب الرعى*: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] كلب الرعى [or كلب الرعى] is a certain star over against الدنو [or Aquarius, which latter is] below; in the path of which is a

red [or perhaps another (أخبر instead of أخبر)] star, called الراعى. (TA in art. كلب.) [And accord. to Freytag, الراعى الجوزاء is the name of A star otherwise called the Foot of Orion: and الراعى النعائير, the name of The star λ in Sagittarius: see Ideler's "Untersuch. über den Ursprung etc. der Sternnamen," to which he refers, pp. 213, 226, for the former; and p. 187 for the latter.] — [And hence,] راع signifies also A ruler, or governor, (S, K,) or prince, or commander, (Mṣb,) who manages, conducts, orders, or regulates, the affairs of a people: (Mṣb, K:) and a ruler, or governor, of himself: (TA:) pl. رعاة and رعاين, (K,) but it is said that the former is mostly used as meaning rulers, or governors, and the latter as pl. of راع in relation to sheep or goats [or the like], (TA,) and رعاة and رعاين. (K.) It is said in a trad., وَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ [Every one of you is a ruler, or governor, and every one of you shall be questioned respecting those, or that, of which he is ruler or governor]: such is the man in respect of his family, and in respect of the property of his father; and the servant in respect of the property of his master; and the wife is a راعية in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رعية. (El-Jāmi' eq-Ṣagheer of Es-Suyootee.) And one says, نَبَسَ الْمَرْعِيُّ كَالرَّاعِي [The ruled, or governed, is not like the ruler, or governor]. (S.) — In the saying of El-Karkhee, رَاعَ طَيْرًا عَلَى أَنَّهُ رَاعٍ, relating to [carrier-] pigeons, it is from الرعاية signifying الوفاء; [the saying meaning He sold birds on the condition of their being such as would be faithful to their charge;] for pigeons in El-'Irāk and Syria are bought for high prices, and sent from distant points with letters of informations, and convey them, and bring back replies to them. (Mgh, JM.)

راعية [fem. of راع. — Also a subst. formed from the latter word by the affix ة; like رعية from رعى]: see راع, third sentence. — الراعية is the name of A certain bird: (TA:) [and] so is راعية الخيل; (TA, and thus in some copies of the K;) thus correctly written, as in the Tekmileh; in [some of] the copies of the K, راعية الجبل; [perhaps the same as the former bird;] a yellow bird, that is found beneath the bellies of horses or similar beasts; thus in the Tekmileh; said by Ish to be a small bird like the sparrow, that alights beneath the bellies of the horses and other beasts, yellow, as though its neck and wings were tinged with saffron, its back having upon it a dinginess, or duskiness, and blackness, its head being yellow, and its زمى [or tail] being neither long nor short; accord. to Sgh, also called رعاة الخيل. (TA [thus written without any syll. signs: if applying to the species in the manner of a coll. gen. n., perhaps a mistranscription for رعاة الخيل.]) — راعية الشيب, and رواعى الشيب, †The commencement of hoariness, (K, TA,) and the first marks thereof. (TA.)

أرعى [app. More, and most, merciful or compassionate; from أرعىت عليه, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: — and hence, being nearly syn. with أرقق in the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَمْرٌ كَذَا أَرَقَّقَ بِي وَأَرَعَى عَلَيَّ [app. meaning †This affair is more, or most, easy and convenient to me]. (TA.)

أرعىة The yoke that is placed upon the necks of the two bulls employed in ploughing; (AA, Sgh, K, TA;) of the dial. of Azd-Shanoo-ah. (TA.)

أرعىة: see رعية.

أرعى: see what next follows.

أرعىة and أرعىة (Fr, S, ISd, K) and أرعىة (ISd, K,) and sometimes without teshdeed, (K,) the first without teshdeed mentioned by Sgh on the authority of Fr, (TA,) and أرعىة (S, K) and أرعىة (Sgh as from Fr) and أرعىة (Sgh, K) and أرعىة and أرعىة (K) A man who performs well the act of keeping or tending, or of pasturing or feeding, camels: (S, K:) or whose habitual work, or occupation, or the habitual work, or occupation, of whose fathers, is, or has been, the tending, or pasturing, of camels: (ISd, K:) or who is a good seeker after herbage for the cattle. (ISd, TA.)

أرعىة:

أرعىة: see what next precedes.

أرعى an inf. n. of I [q. v.]. (S, K.) — And A pasturage, or place of pasture; (S, K;) as also أرعىة: (Sgh, K:) pl. مرعى. (TA.) [Hence,] لَا تَدَعَنَّ فَتَاةً وَلَا مَرَعَاةً فَإِنَّ كُلَّ بَغَاةٍ [Do not thou leave uncared for a young woman nor a pasturage, for there are persons that seek, or endeavour, to find and get each]: a prov. enjoining the availing oneself of an opportunity, and the setting about an affair with prudence, discretion, precaution, or sound judgment. (Meyd.) — See also أرعى, in three places.

أرعىة: see the next preceding paragraph, in two places.

أرعى [Kept, or tended; pastured, or fed: kept, guarded, or minded: and] ruled, or governed; as in an ex. above, voce راع, last sentence but one. (TA.)

رغب

1. رغب, aor. رغب, inf. n. رغبة (JK, TA) and رغبى (JK) [and app. رغب &c. as in the next sentence but one], He desired a thing [app. in an absolute sense, agreeably with what follows in the next sentence but one: and also,] vehemently, eagerly, greedily, very greedily, with avidity, excessively, or culpably; he coveted a thing, longed for it, or lusted after it. (TA.) رغب النفس means The [soul's] hoping largely, and desiring much. (TA.) — رغب فيه, (S, A, Mgh, Mṣb, K,

&c.) and رغبه, (Mṣb, TA,) aor. رغب, (K, TA,) inf. n. رغبة (S, A, *Mgh, K) and رغب (S, Mṣb) and رغب (Mgh, Mṣb, K) and رغب (K) and رغبى (A, *Mṣb) and رغبى (Mṣb) and رغبته, (A, *Mṣb,) He desired it, or wished for it; (S, A, Mgh, Mṣb, K;) as also ارتغب فيه (S, K.) You say, رغبته رغبته and رغبته رغبته [I have not any desire, or wish, for it]. (A.) And رغبته رغبته, i. e. The fearing thee is better than the loving thee; رغبته, being an inf. n. prefixed to an objective complement; and so رغبته: and said to mean, thy being given a thing through fear of thee is better than through desire: a prov., similar to رغبته رغبته (Meyd. [Freytag explains it otherwise: see his Arab. Prov. i. 542.]) — رغب عنه He did not desire it, or wish for it; (S, A, Mgh, Mṣb, K;) he shunned, or avoided, it; abstained from it; (S, TA;) or left it, relinquished it, or forsook it, (JK, S, TA,) intentionally. (JK, TA.) — رغب إليه, inf. n. رغب (K) and رغب and رغبته (TA) and رغبته (Mgh, *K) and رغبته (K) and رغبته (A, *K) and رغبته (Mgh, *TA) and رغبته and رغبته (K,) He made petition to him, addressed a petition to him, asked him, petitioned him, sought of him, or demanded of him: (TA:) or he prayed to him, or supplicated him, with humility or abasement, or with sincerity or earnestness or energy: or he humbled, or abased, himself, and made petition to him. (K, A, TA.) You say, رغب إلى فلان في كذا He made petition to such a one, petitioned him, or asked him, for such a thing. (TA.) And إلى رغبته To God I humble, or abase, myself, and make petition; syn. أضرع: and رغبته رغبته [To Him I raise my humble petition]. (A.) And رغبته رغبته [Fear should be of God; (not of a creature;) and petition, &c., should be to Him]. (Lth, TA in art. رهب.) See also another ex. in a verse cited voce رغبته. — رغبته رغبته [lit. He made himself to be not desirous of, or to shun, or abstain from, or leave, him, or it; the ب having the same effect as in رغبته رغبته &c.; and hence,] he held himself above, or superior to, him, or it. (K.) And رغبته رغبته I made such a one to shun, abstain from, or leave, this, disliking it for him. (MF.) — رغبته رغبته + It (anything) was, or became, wide, or ample. (TA. [See also 6.]) You say, رغبته رغبته, aor. رغب, inf. n. رغب and رغب (K) and رغبته, (TA,) + The valley was large and wide, taking, or receiving, much water. (K, *TA.) And رغبته رغبته, inf. n. رغبته [&c.], + The land was soft (S, TA) and wide, with even, or sandy, soil: (TA:) or (S, TA) took much water; (TA;) was such as would not flow unless in consequence of much rain. (S, TA.) — And [hence,] رغبته, inf. n. رغبته (S, K*) and رغبته (K, *TA,) + He was, or became, voracious, a great eater; (K, TA;) very greedy, or gluttonous; (S, K, TA;) vehemently, excessively, or culpably, desirous of worldly goods, and one who made himself to be large, or abundant, therein: or as some say, large in his hopes,

and desirous of much. (TA.) Accord. to the T, رَغْبُ البَطْنِ signifies †Voracity: and رَغْبٌ, alone, as occurring in a trad., is explained as meaning capaciousness of the belly, and voracity. (TA.) And رَغْبٌ رَأْيُهُ, inf. n. رَغْبٌ, †He was, or became, liberal, or bountiful, and large in opinion or judgment. (A.)

2. [inf. n. تَرُغِبُ] رَغْبُهُ فِي شَيْءٍ, He made him to desire, or wish for, a thing; (S, * MA, K, *) as also ارْغَبُهُ فِيهِ. (S, * K, *) both signify the same. (S.) You say, رَغْبَتُهُ فِي صُحْبَتِهِ [I made him to desire, or wish for, his companionship]. (A.) — And رَغْبُهُ, inf. n. تَرُغِبُ; (IAgr, TA;) and رَغْبٌ إِلَيْهِ; (TA;) He gave him what he desired, or wished for. (IAgr, TA.) — [رَغْبٌ is also said by Golius to signify Cupiditatem monstravit; as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

[3. رَاغِبٌ is said by Golius, as on the authority of the KL, and by Freytag after him, to signify Cupiditatem monstravit: but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4: see 2. — [رَغْبُهُ app. signifies also He made it wide, or ample. — And hence,] ارْغَبْ اللَّهُ قَدْرَكَ means †May God enlarge thy power, and make its steps to extend far. (A, TA.)

6. They vied, one with another, in desiring it; or they desired it with emulation; syn. تنافسوا فيه. (A and TA in art. نفس.) — [The place was, or became, wide, or ample. (TA. [See also رَغْبٌ])]

8: see 1, third sentence.

رَغْبٌ: see رَغْبٌ, second sentence.

رَغْبٌ: see رَغَابٌ, and رَغْبٌ; with both of which it is synonymous. — It is also a pl. of the latter, (L in art. أَسَدُ,) and of رَغْبٌ. (TA.)

رَغْبَةٌ A desire, or wish: pl. رَغْبَاتٌ. (Mgh, Mṣb.) Hence, قَلَّتْ رَغْبَاتُ النَّاسِ [The desires, or wishes, of the people, or of mankind, became few]. (Mgh.) — See also رَغْبِيَّةٌ.

رَغْبِيَّةٌ: see رَغْبِيَّةٌ.

رَغْبُوتٌ, an epithet applied to a man, [signifying One who makes petition; who asks, petitions, seeks, or demands: or who prays, or supplicates, with humility or abasement, or with sincerity or earnestness or energy: or who humbles, or abases, himself, and makes petition: originally an inf. n. of رَغِبَ إِلَيْهِ; or] from الرَغْبَةُ. (S, TA. [In one copy of the former erroneously written رَغْبُوتٌ; in another, رَغْبُوتٌ; and in another, omitted.]])

رَغْبَانَةٌ The [knot called] سَعْدَانَةٌ of a sandal; (K;) i. e. the knot beneath the [appertenance called] شِعْ [which passes through the sole and between two of the toes, and to which the شِرَاكُ, also called زِمَامٌ, is attached]. (TA.)

Bk. I.

رَغْبٌ (A'Obeyd, ISk, S, K) and رَغْبٌ (K) †Land that is soft, (A'Obeyd, S, K, TA,) and wide, with even, or sandy, soil: (K, TA:) or (S, K, TA) that takes much water; (TA;) that will not flow unless in consequence of much rain. (ISk, S, K, TA.)

رَغْبٌ †Wide, or ample; applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رَغَابٌ (TA) and رَغْبٌ. (L in art. أَسَدُ.) You say also رَغْبٌ رَغْبٌ †A wide road: pl. رَغْبٌ. (TA.) And مَكَانٌ رَغْبٌ †A wide, or an ample, place. (TA.)

And رَغْبٌ رَغْبٌ †A wide valley; (TA;) [and] so رَغْبٌ رَغْبٌ (JK:) or †a wide valley, that takes much water; as also رَغْبٌ رَغْبٌ; (AHn, K;) contr. of رَغْبٌ رَغْبٌ. (TA.) And رَغْبٌ رَغْبٌ †A wide wound inflicted with a spear or the like. (TA.)

And رَغْبٌ رَغْبٌ †A wide sword, that inflicts a large wound. (TA.) — †A man, or other animal, (K,) having a capacious inside, or belly: (S, K:) pl. رَغَابٌ. (TA.) — †Voracious; a great eater: (A, K: [but accord. to the former, not tropical in this sense:]) desirous of much eating: (Mṣb:) very greedy, or gluttonous: (S, K: [see also رَغْبٌ رَغْبٌ:] vehemently, excessively, or culpably, desirous of worldly goods; and one who makes himself to be large, or abundant, therein: or large in his hopes, and desirous of much: (TA:) and رَغْبٌ رَغْبٌ a man who is a great eater; (TA;) or capacious in the inside, or belly, and a great eater: (JK:) and رَغْبٌ رَغْبٌ a belly that devours much. (Ham p. 418.) — هُوَ رَغْبٌ الْعَيْنِ, (T and A and TA in art. زَهْدُ) and رَغْبٌ رَغْبٌ, (A in that art.) †He is not content but with much; contr. of هُوَ زَهْدٌ الْعَيْنِ, (T and A in that art.) and of رَغْبٌ رَغْبٌ. (A in that art.)

[رَغْبٌ رَغْبٌ has a different meaning: see art. رَغْبٌ رَغْبٌ] — رَغْبٌ رَغْبٌ (S, in a copy of the A and in the TA الشَّوْحُ,) †A horse of wide step, that takes a large space of ground (A, TA) with his legs: pl. رَغَابٌ. (TA.) — رَغْبٌ رَغْبٌ, the latter word being the pl. form, †Camels yielding a copious supply of milk, and very profitable. (IAth, TA) And †Many camels. (TA.) — رَغْبٌ رَغْبٌ and رَغْبٌ رَغْبٌ †A heavy load. (TA.)

رَغْبَةٌ A thing desired, or wished for; (K;) as also رَغْبَةٌ (Ham p. 501:) a thing of high account or estimation; that is desired, or wished for: pl. رَغَابٌ. (A, Mgh.) You say, إِنَّهُ لَوَهْوَبٌ, i. e. [Verily he is a liberal giver] of everything that is desired. (TA.) [And رَغْبِيَّةٌ has a similar meaning; for] you say also, أَصَبْتُ رَغْبِيَّةً, i. e. I obtained from him abundance of what I desired. (TA.) — A large gift: (S, Mgh, Mṣb, K:) pl. as above. (S, Mgh, Mṣb.) A poet (En-Nemir Ibn-Towlab, TA) says,

وَمَتَى تُصَبِّكَ خِصَاصَةً فَارْجُ الْغِنَى
وَإِلَى الَّذِي يُعْطِي الرِّغَابَ فَارْغَبْ

رَغْبَةٌ: see رَغْبٌ. — See also رَغْبٌ, last sentence. — Also †A large, big, bulky, or corpulent, man. (JK.)

رَغْبٌ رَغْبٌ [And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition]. (S, * TA.) — And A large recompense that one desires to obtain [in the world to come] by prayer: (El-Kilábee, TA:) or that which is wished for by one who has large hope and who desires much: whence the prayer called رَغَابٌ صَلَاةٌ [generally said to be a supererogatory prayer]. (TA.)

الرَّغَابِيُّ, like الرَّغَامِيُّ (JK, K) and الرَّغَامِيُّ (TA,) What is called the زِيَادَةُ of the liver. (JK, K.)

رَغْبٌ Very, or intensely, or exceedingly, desirous of much eating. (Mṣb.) [See also رَغْبٌ.]

رَغْبٌ Desiring, or wishing; (K;) [as in the phrase رَغْبٌ فِي كَذَا desiring, or wishing for, such a thing;] and so رَغْبٌ رَغْبٌ. (TA.)

رَغْبٌ [A place, or time, of desire or wish: and hence, an object thereof]. You say, رَغْبٌ رَغْبٌ فَأَصَابَ الْمَرْغَبَ [app. meaning He demanded a woman in marriage, and attained the object of desire]. (A.)

رَغْبٌ †Possessing competence or sufficiency; rich, or wealthy; (K, TA;) possessing much property. (JK, TA.)

رَغْبَةٌ: see رَغَابٌ.

رَغْبٌ رَغْبٌ Desired, or wished for. — رَغْبٌ رَغْبٌ Not desired, &c. — رَغْبٌ رَغْبٌ إليه Petitioned, &c.: see an ex. voce رَغْبٌ رَغْبٌ.]

رَغْبٌ رَغْبٌ To him are allowed, or permitted, such and such things; like مَسْعَبٌ and مَسْعَبٌ. (TA in art. سَعَبُ.)

رَغَابٌ [lit. Causes of desire; sing., if used, رَغَابَةٌ, a word of the same class as مَبْخَلَةٌ and مَبْخَلَةٌ &c.: and hence,] things that are eagerly desired, or coveted; syn. أَطْمَاعٌ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) things that are desired to be gained for subsistence, or sustenance; i. q. مَضْطَرِبَاتٌ لِلْمَعَاشِ.

(K, TA. [In the CK, the former of the two nouns in this explanation is مَضْطَرِبَاتٌ: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِبَاتٌ, syn. with مَكْتَسِبَاتٌ: Freytag renders the explanation personæ quæ in rebus quæ spectant ad victum perturbatæ et anxie sunt; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it res ad sustentandam vitam necessariæ; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبٌ for مَرَاغِبٌ.]])

رَغْبٌ: see رَغْبٌ.

رَغْبٌ رَغْبٌ: see رَغْبٌ. — See also رَغْبٌ, last sentence. — Also †A large, big, bulky, or corpulent, man. (JK.)

رغث

1. رَغَثًا, (S, A, K,) aor. ʿ, (K,) inf. n. رَغَثٌ; (TK;) and رَغَثَهَا; (K;) said of a kid, (S, A,) [and app. of a lamb, (see 4,) or of any young animal,] *He sucked her*; (S, A, K;) namely, his mother. (S, A.) — Hence, in a trad., ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَمَّتْ تَرَعُوثَهَا [The Apostle of God (may God bless and save him) has departed from the world, and ye suck the sweets of it]; meaning the world; i. e. تَرَعُوثَهَا. (TA.) — [Hence also,] رَغَثَهُ النَّاسُ † *The people, or men, asked, or begged, of him so much that all that he had passed away.* (TA.) And رَغَثَ, (El-Aḥmar, JK, S, K,) inf. n. رَغَاثٌ, (JK,) † *He (a man) was asked of, or begged of, so much that all that he had became exhausted.* (El-Aḥmar, JK, S, K.) — رَغَثَ, (K,) or رَغَثَتْ said of a woman, (TA,) *He, (K,) or she, (TA,) had a complaint of, or a pain in, the رَغَاثَ.* (K, TA.) — رَغَثَهُ *He thrust, pierced, stuch, or stabbed, him time after time; and so رَغَثَهُ.* (K. [See also the latter below.])

4. ارغثته, said of a ewe, (S,) [and app. of a she-goat also, (see 1,) or of any female,] *She suckled him*; (S, K;) namely, her young one. (S.) See also رَعُوثٌ. — ارغثه *He thrust, pierced, stuch, or stabbed, him in his رَغَاثَ.* (K.) — See also 1, last signification.

8: see 1, first signification.

رَغَاثَ: see what next follows.

رَغَاثَ *A certain duct (عَرَقٌ) in the breast, or mamma, (S, K,) that emits the milk: (S:) or a certain sinew, or tendon, (عَصَبَةٌ) beneath the breast, or mamma: (ISk, T, S, K:) sometimes written رَغَاثَ: (Fr, T, TA:) or the رَغَاوَانُ [dual of رَغَاثَ] are the two sinews, or tendons, that are beneath the two breasts, or mammae: or what are between the two shoulder-joints and the two breasts, next the arm-pit: (TA:) or two portions of flesh, (JK,) or two small portions of flesh, (TA,) between the تَنْدُؤَةُ [q. v.], and the shoulder-joint, (JK, TA,) on either side of the chest: (TA:) or the blackness [app. meaning the areola] of each of the two breasts. (TA.)*

أَرْضٌ رَغَاثٌ *Land that does not flow with water except (إِلَّا) [but this word is omitted in the TA] from much rain: (JK, K:) [i. e., that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.]*

رَعُوثٌ Any female suckling; (JK, S, K;) as also رَعُوثٌ: (K:) or one says شَاةٌ رَعُوثٌ and رَعُوثَةٌ, meaning particularly a ewe suckling: but [the inf. n.] رَغَاثٌ has been used in relation to the she-camel: or رَعُوثٌ applied to a شَاةٌ means only that has brought forth: (TA:) and one says رَعُوثٌ رَعُوثَةٌ, meaning [a hackney-mare] that is suckled, i. q. رَعُوثَةٌ: (S, TA;) and that scarcely ever raises her head from the manger: [whence] it is said in a prov., أَكَلُ الدَّوَابِّ بِرَعُوثَةٍ, meaning [The most voracious of beasts is a hackney-mare that is suckled]: or, as J gives it [in the S,

and Z in the A], thus, as verse:

* أَكَلُ مِنَ بِرَعُوثَةٍ رَعُوثٌ *

[More voracious than a hackney-mare that is suckled]: and رَعُوثٌ is applied to a woman as meaning suckling: the pl. of رَعُوثٌ is رَغَاثٌ. (TA.) — Also A child, or young one, that is suckled; a suckling. (TA.)

رَعُوثٌ: see the next preceding paragraph, in two places. — Also † Possessing much property. (JK.)

رَعُوثٌ [written in the JK مَرَعُوثٌ, but said in the K to be like مَحْمُودٌ,] *The part, of the finger, which is the place of the signet-ring.* (K.)

رَعُوثٌ: see its fem. above, voce رَعُوثٌ. — [Hence,] † A man asked of, or begged of, so much that all that he had is exhausted. (El-Aḥmar, JK, S, A, K.) And † Possessing little property. (JK.) And أَمْوَالُهُ مَرَعُوثَةٌ † [His possessions are exhausted. (A.)

رغد

1. رَغِدًا, (S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. رَغَدٌ (Mṣb) [and رَغَدٌ, as seems to be indicated in the K by its being said that the verb is like سَبِعَ]; and رَغَدًا, (S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. رَغَادَةٌ; (Mṣb;) *It (one's life) was, or became, ample in its means or circumstances, unstrained, or plentiful, (S, Mṣb, K,) and easy, (Mṣb,) and pleasant. (S, K.)* — [Hence, app.,] فَلَانٌ دَائِبٌ فِي أَمْرِهِ لَا يَرُغِدُ [Such a one is striving, labouring, or toiling, in his affair:] *he will not flag, or be remiss.* (JK.) — [In the JK, رَغَدْنَا, aor. نَرُغِدُ, is mentioned immediately after an explanation of رَغِيدَةٌ, app. to indicate that it signifies *We prepared, or we ate, رَغِيدَةٌ.*]

4. ارغدوا *They became in a state of life ample in its means or circumstances, unstrained, or plentiful; (S, A;) they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K.)* — ارغد الله عيشتهم *God made their life to be ample in its means or circumstances, unstrained, or plentiful, [and easy,] and pleasant. (A.)* — And ارغدوا مواشيهم *They left their cattle to pasture by themselves, where they pleased. (S, K.)*

10. استرغد العيش *He found life to be ample in its means or circumstances, unstrained, or plentiful, [and easy,] and pleasant. (Har p. 657.)* One says, حَيْثُ يَسْتَرُغِدُ الْعَيْشَ [Alight thou where life is found to be ample in its means &c.]. (A.)

11. ارغادًا, (S, TA,) inf. n. ارغيدادًا, (S, K, TA,) *It (milk) became commingled, one part with another, but not yet completely thickened. (S, TA.)* And in like manner, *It (anything) became commingled, or confused, one part with another. (S, K, TA.)* — † *He became [confused, or] in doubt, in his opinion, or judgment, not knowing how to utter it. (K.)* — † *He slept without fully satisfying his drowsiness, (K, TA,) so that he awoke heavy. (TA.)* — † *He was angry, and changed in colour by reason of anger: (TA:) or*

he was angry, and would not answer. (K.) — † *He was sick, not severely affected (لَمْ يَجْهَدْ) [in the CK لَمْ يَجْهَدْ], (L, K,) but suffering depression: (K:) or he showed himself to be depressed, (JK, L,) without emaciation, (JK,) or by emaciation: (L:) and he was oppressed by sickness beyond his power of endurance: (L:) or he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor. (En-Nadr.)* — ارغيداد also signifies † *Languidness, or weakness, in the eye, and the ear, and the sight. (JK.)*

Q. Q. 3. ارغَدًا [a verb app. syn. with رَغِدًا in an intensive sense;] of the measure اِفْعَلَّل from الرَّغْدُ [inf. n. of رَغِدًا]. (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.)

رَغْدٌ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue. (L.)* [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also رَغْدًا.] You say رَغْدٌ عَيْشٌ and رَغْدٌ رَغْدٌ and رَغْدٌ رَغْدٌ (A, Mṣb) and رَغْدًا, (Lḥ, TA,) and رَغِيدَةٌ رَغِيدَةٌ, (A,) *Life that is ample in its means or circumstances, unstrained, or plentiful, (Lḥ, A, Mṣb,) and easy, (Lḥ, Mṣb,) and pleasant. (A, Mṣb.)* And رَغْدٌ رَغْدٌ and رَغْدٌ رَغْدٌ *A mode of life ample in its means or circumstances, unstrained, or plentiful, [and easy,] and pleasant. (S, A, K.)* And رَغْدٌ رَغْدٌ, (A, L, K,) or رَغْدٌ, (JK,) and رَغْدٌ نِسَاءٌ, (A, L, K,) or نِسَاءٌ رَغْدٌ, (JK,) *People, and women, in a state of life ample in its means or circumstances, &c.; (JK, A, K;) or having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk. (L.)*

رَغْدٌ an inf. n. of رَغِدًا. (Mṣb.) You say, هُوَ فِي رَغْدٍ مِنَ الْعَيْشِ *He is in a state of life ample in its means or circumstances, unstrained, or plentiful, (A, Mṣb,) [and easy,] and pleasant. (A.)* — See also رَغْدٌ, in five places.

رَغِيدٌ, and its fem., with ى: see رَغْدٌ.

رَغِيدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled, (JK, S, K,) then dates are mixed therewith, (JK,) or then it is mixed and stirred about, (S,) and it is licked up: (S, K:) and also remains of milk: (JK:) or fresh butter: (Mṣb,) or a piece, or portion, of fresh butter: (A:) pl. رَغَائِدٌ. (JK, A.)* You say, الْأَمْنُ فِي الْمَعِيشَةِ الرَّغِيدَةِ أَطْيَبُ مِنَ الْبُرْنِيِّ بِالرَّغِيدَةِ, meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called بُرْنِيٌّ] with some fresh butter. (A.)

رَغِيدًا i. q. رَغِيدًا [q. v.]; (K;) [i. e.] *What is taken forth from wheat, and thrown away. (JK.)*

رَأْغِدٌ: } see رَغْدٌ.
رَأْغِدٌ: }

مَرْدَدَةٌ [A place abounding with herbage;] a meadow, or a garden; syn. رَوْضَةٌ. (L.) See also مَرْدَدَةٌ.

مَرْدَادٌ part. n. of 11. (L, K.) Milk [that has become commingled, one part with another, but] not yet completely thickened. (L.) [And in like manner, Anything that has become commingled, or confused, one part with another.] — † One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K.) — [For its other meanings, see the verb.]

رغس

1. رَغَسَهُ اللهُ, aor. ʿ, inf. n. رَغَسٌ, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, كَانُوا قَلِيلًا فَرَغَسَهُمُ اللهُ They were few, and God multiplied and increased them: and in like manner one says of حَسَبٍ [or grounds of pretension to respect], &c. (S, TA.) And وَلَدًا رَغَسَهُ اللهُ مَالًا, (El-Umawee, S, K,) and وَلَدًا, (TA.) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA.) and blessed him therein; (El-Umawee, S, K,*) as also مَالًا رَغَسَهُ, (K,) and وَلَدًا. (TA.)

4: see the last sentence above.

رَغْسٌ Increase: (S, K:) abundance: (TA:) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. خَيْرٌ. (S, K.) El-'Ajjāj says,

* خَلِيفَةُ سَاسٍ بَغِيرِ تَعَسٍ *
* إِمَامٌ رَغْسٌ فِي نِصَابِ رَغْسٍ *

[app. meaning, A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin]: نِصَابٌ is syn. with أَصْلٌ. (S.) — Also A benefit, favour, boon, or blessing; syn. نَعْمَةٌ: (K:) or ampleness, or largeness, therein: (TA:) pl. أَرْغَاسٌ. (K.)

مَرُغْسٌ: see the next paragraph.

مَرُغْسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbād, Sgh, K;) as also with ش. (TA.) — A plentiful state of life; as also مَرُغْسٌ, (K,) in the saying هُمْ فِي مَرُغْسٍ مِّنْ عَيْشِهِمْ [They are in a plentiful state of life]. (TA.)

مَرُغُوسٌ Blessed; prospered; fortunate: (K, TA) applied to a man, blessed, or prospered; (TA;) abounding in wealth or property; (K, TA;) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, هُوَ مَرُغُوسٌ النَّاصِيَةِ † He has a blessed, or fortunate, forelock. (TA.) — And with ʿ, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA.) Prolific; having numerous offspring. (Lth, K, TA.)

رغف

1. رَغَفَ, (JK, O, Mṣb,) aor. ʿ, (O, Mṣb,) inf. n. رَغْفٌ, (JK, O, Mṣb, K,) He collected together (JK, O, Mṣb, K) clay, (JK, O, K,) or dough, (Mṣb, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mṣb) [and flat, but not thin, or not very thin], with his hand. (Mṣb, O, K.) — رَغَفَ البَعِيرَ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds (بَزْرٌ), and flour, (JK, O, K,) and the like. (O, K.)

4. ارْغَفَ He looked sharply, or intently, or attentively; (JK, O, K;) إِلَيْهِ [at him, or it]; (TK;) said of a man and of a lion. (O.) — And He hastened, made haste, or sped, in going, journeying, or pace. (K.)

رَغِيفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed رَقِيقٌ; (Mgh;) [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Mṣb, K:) pl. [of pauc.] أَرْغِيفَةٌ (S, O, Mṣb, K) and [of mult.] رَغْفَانٌ (JK, S, MA, Mgh, Mṣb, K) and رَغْفٌ (JK, S, O, Mṣb) and رَغْفٌ and تَرَاغِيفٌ; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbād. (O.)

تَرَاغِيفٌ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رغد

ارْغَدَ: see Q. Q. 3 in art. رعد.

رغم

1. رَغِمَ الأَنْفَ, [and, as will be seen from what follows, رَغِمَ, and رَغِمَ, inf. n. رَغْمٌ and رَغْمٌ and رَغْمٌ] His nose clave to the رَغَامَ [i. e. earth, or dust]. (TA.) — [Hence,] رَغِمَ أَنْفَهُ, aor. ʿ, inf. n. رَغْمٌ [&c. as above]; and رَغِمَ, aor. ʿ; [and رَغِمَ, aor. ʿ;] † He was, or became, abased, or humble, or submissive; as though his nose clave to the رَغَامَ by reason of abasement &c. (Mṣb.) And رَغِمَ أَنْفِي بالله, and رَغِمَ, (S, K,) and رَغِمَ, (El-Hejeree, K,) inf. n. رَغْمٌ and رَغْمٌ and رَغْمٌ, (S,) [and app. مَرُغِمَةٌ also, as seems to be indicated in the S and TA.] † My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA;) i. e. لِأَمْرِهِ [to his command]. (TA.)

And رَغِمَ أَنْفًا and رَغِمَ أَنْفًا † [Such a one is, or has been, abased, or humbled]. (TA.) — And رَغِمَ فُلَانٌ, (S, TA,) or رَغِمَ, aor. ʿ, inf. n. رَغْمٌ [&c. as above], (JK,) † Such a one was unable to obtain his right, or due; (JK, S, TA;) as also رَغِمَ أَنْفَهُ: the part. n. is رَغِمٌ. (Har p. 369.) — رَغِمَ as a trans v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places. — [Hence,] رَغِمَتْهُ, (K,) inf. n. رَغْمٌ; (JK, TA;) and † تَرَغِمْتُهُ; (so in the JK; [perhaps a mistranscription for رَغِمْتُهُ];) † I did a thing against his will: (JK, K, TA:) or, so as to anger him; and vexed him. (TA.) — [And † I made him to do a thing against his will; forced him to do a thing: for] الرَغْمُ is also syn. with القَسْرُ; (IAar, K, TA;) in some copies of the K erroneously written القَسْرُ. (TA.) — And رَغِمَهُ and رَغِمَهُ, aor. ʿ, (K,) inf. n. رَغْمٌ (TA) [and app. رَغْمٌ and رَغْمٌ and مَرُغِمَةٌ, as seems to be indicated in the K], † He disliked it, disapproved it, or hated it. (K, TA.) You say, مَا أَرَغِمَ مِنْهُ شَيْئًا † I dislike not, &c., of it, anything. (JK, TA.) And رَغِمَتِ السَّائِمَةُ المَرْعَى † The pasturing beasts disliked, &c., the pasture. (TA.) — See also 2. — [And see رَغْمٌ, below.]

2: see 4, in three places. — رَغِمَهُ, (JK, M, K,) inf. n. تَرَغِيمٌ, (K,) also signifies He said to him رَغِمًا رَغِمًا; (JK; [see رَغْمٌ, below;]) or رَغِمًا رَغِمًا; so in the K; but in the M, رَغِمًا وِدَغِمًا: (TA:) and † رَغِمَهُ, inf. n. رَغْمٌ, [in like manner,] he said to him رَغِمًا: or he did with him that which made his nose to cleave to the earth, or dust, (مَا يَرِغِمُ أَنْفَهُ,) and that which abased him. (Ham p. 97.)

3. مَرَاغِمَةٌ signifies † The breaking off from, or quitting, another in anger: (S, K, TA:) and the cutting off another from friendly, or loving, communion; cutting one, or ceasing to speak to him; or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] رَاغِمَةٌ signifies † He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh:) or he broke off from him, or quitted him, in anger: (Mṣb:) and ارْغَمَ أَهْلَهُ † He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., لَيَرَاغِمُ رَبَّهُ إِنْ أَدْخَلَ أَبُوهُ النَّارَ, i. e. † He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, رَاغِمَ فُلَانٌ † Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K, TA;) and went forth from them; (S, TA;) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — And فُلَانٌ لَا يَرَاغِمُ شَيْئًا † Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4. ارْغَمَهُ [He cast it upon the رَغَامَ, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, ارْغَمَ اللُّقْمَةَ مِنْ فِيهِ He cast the morsel from his mouth upon the earth, or dust. (TA.) And it is said in a trad. of 'A'isheh, respecting the material for dyeing the hair, and the hands of women, أَسْلَيْتِيهِ وَأَرْغَمِيهِ [Wipe thou off

from thy hand, or hands, and cast it upon the earth, or dust]. (S. [There said to be from the phrase here next following.] You say also, ارغو *Arghu*, (i. e. God, JK, S,) or *it*, (i. e. abasement, or humility, or submissiveness, K, TA,*) *made his nose to cleave to the earth, i. e. earth, or dust*; (JK, S, TA;) [or *may He* (i. e. God) *make his nose to cleave to the earth, or dust*;] and رغو *Rghu* signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means † *He* (i. e. God, Mṣb) *abased him, humbled him, or rendered him submissive*, (Mṣb, TA,) *against his will*; (TA;) [or *may He abase him, &c.*;] and so † the latter of the same two phrases: and the former, † *He angered him*; likewise said of God; (Ham p. 551;) and so ارغو *Arghu* alone; (K, TA;) like ادغمه *Adghma*; (TA;) or both signify † *he did evil to him, and angered him*: (TA in art. دغمر:) and ارغو *Arghu* † *He was abased, or humbled, or rendered submissive*: (Ham p. 617:) and رغو *Rghu* الله به الانوف *Allahu bih al-anuf*, inf. n. رغو *Rghu*, † *God abased, or may God abase, the noses by means of him, or it*. (Har p. 369.) [رغو *Rghu*, also, signifies † *He abased him, humbled him, or rendered him submissive*: you say,] لهذا ترغو *Liha targhu* له † *This is an abusing, or a humbling, to him*: (Mṣb:) and ترغو *Targhu* للشيطان (occurring in a trad., TA) means † *For the abusing, or humbling, of the devil*. (Mgh.) — And ارغو *Arghu* † *He urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do, or that which he could not resist doing*. (JK, TA, and Ham p. 97, from Kh.) — See also 3.

5. ترغو *Targhu* † *He became angered, or angry*, (S, K, TA,) *with speech, and otherwise*: (TA:) and sometimes it occurs with ز [i. e. ترغو *Targhu*]. (S, TA.) Hence the saying of El-Hotei-ah, [app. describing a she-camel,]

* ترى بين لحيها إذا ما ترغمت *
* لغاماً كبيت العنكبوت المدد *

[Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out]. (TA.) — See also 1.

رغو *Rghu* and رغو *Rghu* and رغو *Rghu* are inf. ns. of رغو *Rghu* and رغو *Rghu* said of the nose; and مرغو *Marghu* is syn. therewith; (S;) as is also مرغو *Marghu*. (TA.) One says to another, [by way of imprecation,] رغو *Rghu* [for رغو *Rghu* *May thy nose cleave fast to the earth, or dust*; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] رغو *Rghu* is added, (M,) which is an imitative sequent to رغو *Rghu*. (K in art. دغمر.) And رغو *Rghu* and رغو *Rghu* [May cleaving to the earth, or dust, befall his nose; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAqr, K, TA,) and so † the second, (Mgh,) and مرغو *Marghu* also, (TA,) † *Abasement*. (IAqr, Mgh, K, TA.) The Prophet said, رغو *Rghu* بعثت مرغو *Marghu*, (S,) i. e. † *I was*

sent for abasement to the believers in a plurality of gods, [or] by reason of dislike or disapproval [of their state; agreeably with the explanation next following]. (TA.) — رغو *Rghu* and رغو *Rghu* (Mṣb, K, TA) and رغو *Rghu* and مرغو *Marghu* (K, TA) also signify † *Dislike, disapproval, or hatred*. (Mṣb, K, TA.) You say, رغو *Rghu* or رغو *Rghu* or رغو *Rghu*, (TA,) and رغو *Rghu*, (ISh, TA,) and رغو *Rghu* على رغو *Alay Rghu* منه *Alay Rghu minhu*, (TA,) and رغو *Rghu* على رغو *Alay Rghu min anfu* رغو *Rghu* (Mṣb,) and رغو *Rghu* من رغو *Rghu min Rghu* (S,) i. e. † [He did it against his wish; in spite of him; or] notwithstanding his dislike, or disapproval, or hatred. (Mṣb, TA.) — حتى يخرج رغو *Hattay yajru Rghu* منه رغو *Minhu Rghu*, [or رغو *Rghu*, in the TA without the vowel-sign,] occurring in a trad., means † *In order that he may become humble and abased, and the pride of the Devil may go forth from him*. (Mgh, TA.) — See also رغو *Rghu*.

رغو *Rghu*: see the next paragraph above, in six places.

رغو *Rghu*: see رغو *Rghu*, in three places.

رغو *Rghu* شاة رغو *Shat Rghu* A sheep, or goat, having upon the extremity of its nose a whiteness, (JK, K,) or a colour different from that of the rest of its body. (K.)

رغو *Rghu*: see the next following paragraph.

رغو *Rghu* Earth, or dust; (S, Mṣb, K;) as also رغو *Rghu*: (IAqr, K;) [or] soft earth or dust, (K, TA,) but not fine: (TA:) or fine earth or dust: (AA, TA:) or sand mixed with earth or dust: (K;) or sand such as does not flow from the hand: (Aq, TA:) or, as IB says on the authority of AA, sand that dazzles the sight; as also رغو *Rghu*; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

رغو *Rghu* A thing that one desires, or seeks; (JK, K;) as also مرغو *Marghu*: (TA:) so in the saying, رغو *Rghu* لي عند رغو *Rghu* (JK, TA) and مرغو *Marghu* (TA) [I have a thing that I desire, or seek, to obtain from such a one].

رغو *Rghu* The nose; as also مرغو *Marghu* and مرغو *Marghu*, (K,) of which the pl. is مرغو *Marghu*: (TA:) or رغو *Rghu* signifies the nose with what is around it: (IKoot, TA:) and in this sense also the pl. above mentioned is used; as in the saying, رغو *Rghu* لأطان مرغو *Alatan Marghu* [I will assuredly trample upon thy nose with the parts around it]. (TA.) — And The [appertenance called the] زيادة [q. v.] of the liver; as also رغو *Rghu*; (S, K;) but the former is the more approved. (TA.) — And, (K,) some say, (S, TA,) [The bronchi, or the windpipe; i. e.] the tubes, (قصب, S,) or the tube, (قصب, K,) of the lungs. (S, K.) — Also A certain plant: a dial. var. of رغو *Rghu* [q. v.]. (K.)

رغو *Rghu*: see 1. You say, رغو *Rghu* هو رغو *Rghu* and رغو *Rghu* الأنف *Rghu al-naf* [He has the nose cleaving to the dust: and hence,] † *he is abased, or humble, or submissive*: and † *he is unable to obtain his right, or due*: and رغو *Rghu* is

its pl.:] you say, رغو *Rghu* الأنوف *Rghu al-anuf*. (Har p. 369.) And رغو *Rghu* is used as an imitative sequent thereto. (K.) — Also † *Angry*. (TA.) — And † *Disliking, disapproving, or hating*. (TA.) — And † *Fleeing*. (TA.)

مرغو *Marghu*: see رغو *Rghu*, first sentence: — and see also رغو *Rghu*: — and مرغو *Marghu*.

مرغو *Marghu*: see رغو *Rghu*, first sentence.

مرغو *Marghu*: see رغو *Rghu*, in five places: — and see also رغو *Rghu*. — Also A certain game of the Arabs. (K.)

مرغو *Marghu*: see the next paragraph but one.

مرغو *Marghu* † A woman who angers her husband. (K, TA.)

مرغو *Marghu* (S, Mgh, K, TA) and مرغو *Marghu* (JK, TA) and مرغو *Marghu* (JK,) thus accord. to one reading in the Kur iv. 101, (Ksh,) or مرغو *Marghu*, (TA, [perhaps a mistranscription,]) † *A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them*: (Ksh and Bq in iv. 101:) and a place to which one emigrates: (Zj and Ksh and Jel ibid. :) or a place to which one shifts, removes, or becomes transferred: (Bq ibid. :) or a way by which one goes or goes away: (Fr, JK, S, K:) and a place to which one flees; a place of refuge: (Fr, S, Mgh, K:) and i. q. مضطرب [meaning a place in which one goes to and fro seeking the means of subsistence: see art. ضرب]: (Fr, JK, S, K:) and a fortress, or fortified place; syn. حصن. (IAqr, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يجد في الأرض مرغو *Jidu fi al-ardh Marghu* كثيراً [He shall find in the earth many a road &c.]. (S, TA.) And a poet says,

* إلى بلد غير داني المحل *
* بعيد المرغو والمضطرب *

[To a country not near in respect of the place of alighting, remote in respect of the road &c. and of the region in which people go to and fro seeking the means of subsistence]. (Zj, TA.)

مرغو *Marghu*: see the next preceding paragraph.

رغو

1. رغو *Rghu*, (S, Mgh, K,) aor. يرغو *Yarghu*, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رغو *Rghu*, aor. ترغو *Targhu*, said of a she-camel; (JK, Mṣb;) inf. n. رغو *Rghu*, (JK, S, Mgh, Mṣb, K,) with which رغو *Rghu* is syn. [either as an inf. n. or as a simple subst.]; (JK;) He grumbled, or uttered a grumbling cry; syn. ضج *Ḍaj*; (S;) or uttered a cry, (Mgh, K,) and grumbled; syn. صوت فضج *Sawt Faḍaj*: (K;) or she uttered a cry [&c.]: (Mṣb:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رغو *Rghu* signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Mṣb) of the camel [when he is being laden, and on some other occasions of discontent], (Mṣb,)

or of animals having the kind of foot called **خُفٌّ** (S:) also of the bird called **رَغَاءٌ** [&c.]. (TA.) It is said in a prov., **كَفَى بِرَغَائِهَا مُنَادِيًا** [*Her grumbling cry suffices as a caller*] i. e., the **رَغَاءُ** of his camel serves instead of his calling in presenting himself for entertainment as a guest: (S:) A 'Obeyd says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, "Send him who shall ask permission for thee [to go in];" whereupon he replies, "His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission." (Meyd. [See also Freytag's Arab. Prov. ii. 328-9.]) And in another prov., **كَانَتْ عَلَيْهِمْ كَرَاغِيَةٌ** البكر, (JK, Meyd,) or **السَّقْبُ**, [i. e. *There befell them the like of the grumbling cry of the young camel,*] meaning, the **رَغَاءُ** of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the auguring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.]) — **رَغَا** said of a boy, or child, means † *He wept most violently.* (K, TA.) — [It is also, app., said of a man, as meaning † *He shouted*: and † *he spoke with a loud voice.* (See 6, and **رَغَاءٌ**.)] — See also 2.)

2. **رَغَى** (S, Mṣb, K,) inf. n. **رَغِيَّةٌ** (S,) said of milk, (S, Mṣb, K,) *It frothed*; (S;) *it had froth* [or froth]; as also **ارغى** (K,) inf. n. **ارغَاءٌ**; (TA;) and **رَغَا** (K,) aor. **يَرغُو**, inf. n. **رَغْوٌ**: (TA:) or *it had much froth*; as also **ارغى**: (TA:) or *its froth estuated.* (Mṣb.) — [Hence,] **أَمَسَتْ إِبِلُهُمْ تَرغَى وَتَسْفُفُ**, i. e. [*Their camels became, or became in the evening, so as that they yielded frothy milk; or so as that they had froth and نُشَافَةٌ.* (Yaşkoob, S.)] — **تَرغِيَةٌ** also signifies † *The act of angering* [another]. (IAṣr, K, TA.)

4. **ارغى** *He made his she-camel to utter the grumbling cry termed رَغَاءٌ*: (S, K:) [and] *he made his camel to do so in order that he might be entertained as a guest.* (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Faḳ'asee says,

* **وَمَا يَرغَى لِشَدَادِ فِصِيلٍ** *
[*And a young camel belonging to the family of Sheddād is not made to utter its grumbling cry for the want of its mother*]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (S.) And it is said in a prov.,

* **أَرغُوا لَهَا حَوَارَهَا تَقَرُّ** *
[*Make ye her (the camel's) young one to utter its grumbling cry, then she will be quiet*]: for the she-camel when she hears the **رَغَاءُ** of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) **أَرغُوا لِلرَّحِيلِ** means *They made*

their saddle-camels to utter the grumbling cry [for removal, or departure, or journeying]; camels being wont to do so when the loads are lifted upon them. (TA.) — Hence, **ارغاه** † *He subdued, subjected, or oppressed, him; and abased him*: because the camel [generally] does not utter the cry termed **رَغَاءٌ** except in consequence of abasement, or humiliation. (TA.) — [Hence also,] **هِيَ مَلِيكَةُ الإِرغَاءِ** † *She is the slave (مَلِيكَةٌ meaning مَمْلُوكَةٌ) of noise and loquacity, so that she distresses the hearers*: or it may mean [she is subject to] *the frothing of her lips, by reason of her loquacity*; from **رَغْوَةٌ** meaning "froth." (TA. [See **رَغَاءٌ**].) — You say also, **مَا أَثَغَى وَلَا أَرغَى** † *He gave not a sheep or goat, nor a she-camel*; (S, K;) like as you say, **مَا أَحَسَى وَلَا أَجَلَّ**, (S, K;) [See 4 in art. **ثَغُو**.] — See also 2, in two places. — [Hence,] **ارغى** said of him who is discharging his urine, † *He had much froth to his urine.* (K, TA.) — [Hence also,] **تَرغِينَا سَقَاطٌ** † *She feeds us with [or gives us] little discourse, [or the refuse of her discourse,] like froth.* (TA.)

6. **تَرَاغَوْا** *They uttered the cry termed رَغَاءٌ*, [or rather † *a cry, or cries, similar thereto,*] *one here and one here.* (S, K.) It is said in a trad., **تَرَاغَوْا عَلَيْهِ فَتَقْتَلُوهُ** (S, IAth, TA) † *They shouted, one to another, and called one another, against him, to slay him, and slew him.* (IAth, TA.)

8. **ارتغى** *He drank رَغْوَةٌ*, i. e. *froth*: (S, Mṣb:) or **ارتغى رَغْوَةً** *he took, and sipped, or supped, froth.* (K.) It is said in a prov., **يَسُرُّ حَسُوا فِي أَرغَاءِ** [*He conceals a sipping, or supping, in drinking froth*]: applied to him who pretends one thing when he means, or desires, another: (S:) accord. to AZ and Aṣ, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaḳbee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, "His wife has become unlawful to him." (S.)

رَغْوَةٌ *A single uttering of the grumbling cry termed رَغَاءٌ*. (TA.) — Also, and **رَغْوَةٌ** and **رَغْوَةٌ**, (JK, S, Mṣb, K,) the last mentioned by Lḥ and others, (S,) and **رَغِيَّةٌ** (JK, S, Mṣb, K) and **رَغِيَّةٌ**, (S, Mṣb, K,) the latter as heard by Abu-l-Mahdee, (S,) and **رَغَاوَةٌ** (JK, S, Mṣb, K) and **رَغَاوَةٌ**, (S, K,) the latter as heard by Abu-l-Mahdee, (S,) and **رَغَاوَى**, (AZ, TA,) *The froth of milk* [&c.]; (JK, S, K;) or the first three signify *the froth that comes upon a thing when it estuates*; and the next three, *the froth of milk*: (Mṣb:) pl. of the first **رَغَوَاتٌ**, (Mṣb, TA,) and of the second **رَغَوَى**, (S, Mṣb, TA,) and of the last **رَغَاوَى**. (TA.) — Also the first (**رَغْوَةٌ**), *A rock, or a piece of rock.* (IAṣr, K.)

رَغْوَةٌ [*The grumbling cry termed رَغِيَّةٌ*]; a subst. from **رَغَا** [inf. n. of **رَغَا**]. (TA.) — See also the next preceding paragraph.
رَغْوَةٌ: see **رَغْوَةٌ**.

رَغَاوَانٌ: see **رَغَاءٌ**.

رَغَاءٌ inf. n. of 1 as explained in the first sentence. (S, K, &c.) [It is often used as a simple subst. like its syn. **رَغِيَّةٌ**.] — See also **رَغَاءٌ**.

رَغْوَةٌ *A she-camel that utters much, or often, the grumbling cry termed رَغَاءٌ*. (S, K.)

رَغَاوَةٌ: }
رَغِيَّةٌ: } see **رَغْوَةٌ**.
رَغَاوَى: }

رَغَاءٌ † *Loquacious*: or *loud in voice*: (TA:) and **رَغَاوَانٌ** is [syn. therewith, or nearly so, being] a surname of Mujáshī' (K, TA) the son of Dárim, (TA,) because of his eloquence, (K, TA,) and the loudness of his voice. (TA.) — Also *A certain bird*, (K, TA,) *that cries much and uninterruptedly*; (TA;) *of the kind called دُخَلٌ*; *dust-coloured*: its crying is termed **رَغَاءٌ**: and the pl. is **رَغَائَاتٌ**. (En-Nadr, TA.)

رَاغٌ [part. n. of **رَغَا**]. You say **رَاغِيَّةٌ** *A she-camel that utters the cry termed رَغَاءٌ*. (Mṣb.) — [Hence,] **مَا لَهُ ثَاغٌ وَلَا رَاغٌ** [*He has not a sheep or goat, nor a camel*]: (TA in art. **ثَغُو**;) and **مَا لَهُ ثَاغِيَّةٌ وَلَا رَاغِيَّةٌ** [*He has not a sheep or goat, nor a she-camel*]: (S:) and **مَا بِالْبَادِيَةِ ثَاغٌ وَلَا رَاغٌ** [*There is not in the house any one.* (S and TA in art. **ثَغُو**.)] — Also, **رَاغٌ**, *A certain bird, begotten between the وَرْشَانُ [q. v.] and the حَمَامُ [or common pigeon]; an admirable variety*: so says Kṣw, but he has written the word with the unpointed ع: Es-Suyootee says that in the "Tib-yán" it is with the pointed غ: and El-Jáḳīḳh mentions its being *prolific, long-lived, and having in its cooing a quality which its parents have not.* (TA.) — Also *Milk having froth.* (JK.)

رَغَاوَةٌ fem. of **رَاغٌ** [q. v.] — Also *syn. with رَغَاءٌ* [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like **رَغْوَةٌ**, it has for its pl. **رَوَاغٌ**:] you say, **سَمِعْتُ رَوَاغِي الإِبِلِ** *I heard the [grumbling] cries of the camels.* (TA.)

مُرغٌ [act. part. n. of 4]. — [Its fem.] **مُرغِيَّةٌ** is app. the sing. of **مَرَاغِي** [probably a mistranscription for **مَرَاغٌ**, the reg. pl.], (TA,) which is an epithet applied to camels, meaning *Whose milk has much froth.* (K, TA.)

مَرغَاةٌ *A skimmer*; i. e. *a thing with which (or in which, as in one copy of the K,) froth is taken*: (S, K:) or *a wooden thing with which one takes off the froth of milk*: pl. **مَرَاغٌ**. (JK.)

كَلَامٌ مَرغٌ: *Speech, or language, that does not clearly express its meaning.* (S, K, TA.)

رف

1. **رَفَّ**, (T,) or **رَفَّ لَوْنُهُ**, (S, M, O, K,) aor. , inf. n. **رَفٌّ** and **رَفِيْفٌ**, *Its colour shone, or glistened*; (T, S, M, O, K;) said of a thing; (T;) as also

ارتفت. (K.) Thus رَفَّتْ أَسْنَانُهُ *His teeth shone, or glistened.* (M.) El-Aashà says, describing the front teeth of a woman,

* وَمَا تَرَفُّ غُرُوبُهُ * يَشْفِي الْمَيْمِرَ ذَا الْحَرَارَةِ *

[And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning in his heart]. (T, O, S.) And one says also, رَفَّ الْبَرْقُ, aor. - and 2, (M,) inf. n. رَفٌّ, (M, K,) *The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again.* (M, K,*) — رَفَّ النَّبَاتُ, aor. -, inf. n. رَفِيفٌ, *The plant, or herbage, quivered, or became tall, (اهتز) being green and glistening; and وَرِيفٌ is a dial. var. of the inf. n. رَفِيفٌ in this sense: (Lth, T:) or quivered, or became tall, (اهتز) and was luxuriant, or flourishing, and fresh, or succulent: or, as AHn says, became glistening, or bright, in its sap: (M:) and رَفَّ الشَّجَرُ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also وَرِفٌ, aor. يَرِفُ, inf. n. وَرِيفٌ.* (T in art. ورف.)*

— رَفَّتْ عَيْنُهُ, aor. - and 2, inf. n. رَفٌّ, *His eye quivered, or throbbed: (M, K:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAqr, T, K;) as, for instance, of the eyebrow. (IAqr, T, M.)* — رَفٌّ said of a bird: see R. Q. 1, in two places.

— رَفٌّ, aor. -, [said of a man,] *He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and self-conceited, gait.* (M.) — رَفَّ إِنِّي كَذَا *He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. ارتاح: (K:) and so said of the heart. (O.)* — رَفَّ لَهُ, (O, K,) aor. 2 and -, inf. n. رَفٌّ, and رَفِيفٌ, (O,) *He laboured for him with service, both honourable and mean.* (O, K.) — رَفَّ بَعْلَانُ *He treated such a one with honour: (O, K:) [and so, accord. to the TA, رَفَّ فُلَانًا, as is shown in the first paragraph of art. حف.]*

— رَفَّ الْقَوْمُ بِهِ *The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him.* (O, K.) — رَفَّتْ عَلَيْهِ النِّعْمَةُ *Wealth became abundantly bestowed upon him; syn. ضفَّت.* (M.) — رَفَّ, aor. 2 (IAqr, T, K) and -, (K,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n.

رَفٌّ, (O,) *He ate (IAqr, T, K) soundly, (IAqr, T, [see رَفَّة, the inf. n. of unity,]) or much, or largely.* (O, K.) — رَفَّتِ الْإِبِلُ, (AHn, M, K,) and الْعَنَمُ, (K,) or رَفَّتِ الْبَقَلُ, (TK,) aor. 2 and -, inf. n. رَفٌّ, *The camels, (M, K,) and the sheep or goats, (K,) ate, (AHn, M, K,) or ate herbs, or leguminous plants, (TK,) in a certain manner, (K,) without filling the mouth therewith.* (TK.) — رَفَّ اللَّبَنُ, (TK,) inf. n. رَفٌّ, (K,) *He drank milk every day.* (K, TK.) — [Hence, perhaps,]

رَفَّ أَخَذَتْهُ الْحُمَّى رَفًّا *The fever attacked him every day.* (O, K.) — رَفٌّ, aor. 2, (A'Obeyd, T, S, M,) inf. n. رَفٌّ (A'Obeyd, T, S, M, K) and رَفِيفٌ, (M,) also signifies *He sucked (A'Obeyd, T, S, M, K) a thing: (M:) and he sucked in [saliva &c.] with his lips.* (A'Obeyd, T, S.) You say, رَفَّ أُمُّهُ *He (a young camel) sucked his mother.* (K.) And رَفَّ الْمَرْأَةُ, (M, O,) or الْجَارِيَةُ, (IAqr, L in art. مصد,) aor. 2, (M, O,) inf. n. رَفٌّ, (O,) *He sucked in the woman's, or the girl's, saliva from her mouth: (IAqr, M, and L ubi suprà:) or he hissed her with the extremities of his lips.* (M, O, K.) And hence, (M,) إِنِّي لِأَرْفُ شَعْتِيهَا وَأَنَا صَائِمٌ in a trad. of Aboo-Hureyreh, (T, M, O, Mqb,) means *Verily I suck in her saliva [from her lips while I am fasting]: (A'Obeyd, T, M, O:) or I hiss [her lips], and suck [them], and such in [her saliva from them].* (Mqb.) — رَفَّهَ, (M, O, K,) aor. 2, (M,) inf. n. رَفٌّ, (M, O, K,*) *He did good to him; conferred a benefit, or benefits, upon him.* (M, O, K,*) [And *He gave to him.*] You say, فُلَانٌ يَحْفُنَا وَيَرْفُنَا, meaning *Such a one gives to us, and brings us corn or food.* (M. [See also other explanations in art. حف.]) And فُلَانٌ يَرْفُنَا *Such a one guards us, defends us, or takes care of us.* (S.) [Hence,] it is said in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ [explained in art. حف.]: and one says, مَا لَهُ حَائِبٌ وَلَا رَائِفٌ [also explained in art. حف.]. (S.) — رَفَّ الْبَيْتَ *He made to the tent [which here seems from the context to mean tent] what is termed a رَفٌّ [q. v.].* (M.) [And hence, app.,] رَفَّ ثَوْبَهُ, aor. 2, inf. n. رَفٌّ, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part.* (K.) — رَفَّهَ *He fed him [i. e. a beast] with رَفَّة, i. e. straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof.* (M.) — رَفَّ الثَّوْبُ, (M,) inf. n. رَفٌّ, (M, O, K,) *The garment, or piece of cloth, became thin: (M, O, K:*) but this is not of established authority.* (M.)

4. ارقت على بيضتها *She (a hen) spread, or expanded, the wing over her egg.* (O, K.)

8: see 1, first sentence.

R. Q. 1. رَفَّرَفَّ, (T, S, M, K,) inf. n. رَفَّرَفَّة, (T, K,) *He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place; (T, M;) as also رَفَّ: (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art. فرش:) and he (a bird) expanded his wings; as also رَفَّ; but this latter is not used.* (O, K.) One says also, of an ostrich, يَرْفَرِفُ بِجَنَاحَيْهِ ثُمَّ يَرُفُّ *He flaps his wings, then runs.* (T, S, O.) — [See also R. Q. 1 in art. زف, last sentence.] — رَفَّرَفَّ عَلَى الْقَوْمِ *He was, or became, affectionate, favourable, or kind, to the people, or party; syn. تَحَدَّب.* (M.) — رَفَّرَفَّةٌ also signifies *The making a sound: (K:) its verb, رَفَّرَفَّ, meaning It (a thing) made a sound.* (TK.)

رَفٌّ *A thing resembling a طاق, [i. e. a kind of arched construction, app. like the صَفَّة described and figured in the Introduction to my work on the Modern Egyptians,] (El-Farábee, S, Mqb, K,) upon which are placed the طَرَائِف [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّرَفَّ: (IAqr, T, K:) the رَفٌّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room]: IDrd says that the word is Arabic: (Mqb:) the pl. is رَفُوفٌ (T, S, O, Mgh, Mqb, K) and رَفَائِفٌ. (O, Mgh, Mqb.) The latter pl. occurs in the saying of Kaqb Ibn-El-Ashraf, أَمَا إِنَّ رَفَائِفِي تَقْصِفُ تَمْرًا *Verily my shelves are breaking with dates, by reason of the large quantity thereof.* (Mgh.) رَفُوفُ الخَشَبِ also, means *The planks of the لُحْد [or lateral hollow of a grave].* (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, رَفٌّ also signifies *A small arched window in a wall.*] — [When the رَفٌّ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَّرَفَّ. — Also *A flock of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.) — A herd of oxen or cows. (Lh, O, K.) — A row of birds. (IAqr, T and TA in art. اهل.) — A company of men. (Fr, T.) — Large camels; (O, K;) as also رَفٌّ: (K:) [or] a large herd of camels. (M.) — An enclosure (حظيرة) for sheep or goats. (M, O, K.) — Any tract of sand elevated above what is adjacent to it or around it. (K.) — Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَةٌ. (M, K.) — A soft garment or piece of cloth. (K.) — And, as some say, (M,) Saliva (M, K) itself [as well as the "sucking in of saliva:" see 1]. (M.)**

رَفٌّ: see رَفَّة.

رَفٌّ *A daily شُرْب [i. e. drinking, or share of water]. — See also رَفٌّ.*

رَفَّة [inf. n. of unity of رَفٌّ] i. q. بَرْقَةٌ [app. as meaning *A flash of lightning*]: (IAqr, T:) or a shining, or glistening. (O.) — And *A quivering, or throbbing.* (IAqr, T.) — Also *A sound act of eating; syn. أَكَلَةٌ مُحْكِمَةٌ.* (IAqr, T, O, K. [In the CK, in this sense, erroneously written رَفَّة.] — And *A suck.* (IAqr, T.)

رَفَّة i. q. تَبِنٌ [i. e. *Straw; or straw that has been trodden or thrashed, and cut*]; and *what has been broken in pieces thereof*; [also written رَفَّة and رَفَّت and رَفَّه;] (M, O, K;) as also رَفٌّ. (K.) [See also رَفَّة.]

رَفَائِفٌ *What has fallen about of straw, and of dried leaves or branches of the سَمُر [or gum-acacia-tree].* (IAqr, M.)

رَفِيفٌ *Shining, or glistening.* (KL. [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word *درخشنده*.] One says also *تَغْرَرُ رَفَافٌ* [app. *رَفَافٌ*] *Front teeth shining or glistening.* (Har p. 314.) — Applied to a garment, or piece of cloth, (S, O,) and to trees (*شَجَرٌ*), (S, O, * K,) and other things, (K,) *Moistened* [app. *by dew or the like, so as to be rendered glossy*]. (S, O, K.) — Also, applied to a garment, or piece of cloth, *Thin.* (O.) = *Abundance of herbage, or of the goods, conveniences, or comforts, of life.* (O, K.) = *The lily.* (O, K.) = *The roof* (Sh, M, O, K) of a [tent such as is called] *فُسْطَاطٌ*. (Sh, O, M.) — See also *رَفْرَفٌ* = *Boats upon which a river was crossed, consisting of two or three joined together, for the use of the hing.* (O, K.)

رَفَافَةٌ, *The thing that is put in the lower part of the helmet.* (AA, O. [See also *رَفْرَفٌ*].)

رَفَافٌ: see the next preceding paragraph. — Also A plant, or herbage, *intensely green.* (TA in art. *ورف*.)

رَفْرَفٌ: see *رَفٌّ*, first sentence. — Also A window; or an aperture for the admission of light; syn. *رَوْشَنٌ*; (IAar, T, K;) and so *رَفْرَفٌ*. (AA, T, O, K.) = Also *Coverlets* (*مَحَابِسٌ*, *Katádeh*, T) for beds: (T:) or beds [themselves]: (AO, T, O, K:) or carpets: (AO, T, K:) or green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour, (*ثِيَابٌ خُضْرٌ*), [which may have either of these two meanings,] S, M, O, K,) that are spread, (M,) or of which *مَحَابِسٌ* [see above] are made, (S, O, K,) and which are spread; (K;) n. un. with *ة*; (S, O, M;) but some make the former a sing.: (O:) pl. *رَفْرَافٌ*: (M:) or it signifies, (T, O,) or signifies also, (K,) the *redundant parts of محابس*, (T, O, K,) and of beds; (K;) and anything that is redundant and that is folded: (O, K:) or pieces of thin *ديباج* [or silk brocade]: (M, K:) it occurs in the Kur lv. 76: and some say that it there means the meadows, or gardens, (*رَبَاضٌ*) of Paradise: (Fr, T:) or, as some say, *pillows*: (T:) or it signifies also a pillow: and meadows, or gardens; syn. *رَبَاضٌ*: (K:) also a carpet: (T:) and sometimes it is applied to any wide garment or piece of cloth. (Bd in lv. 76.) — Also *The كِسْرُ* [app. as meaning the lowest piece of cloth, or the part of that piece that is folded upon the ground,] of a [tent of the kind called] *خَيْبَةٌ*: (Lth, T, S, M, O, K:) and a piece of cloth (*خِرْقَةٌ*) that is sewed upon the lower part of a [tent of the kind called] *فُسْطَاطٌ*, (Lth, T, M, K,) and of a *سُرَادِقٌ*, (M, K,) and the like; as also *رَفٌّ*, of which the pl. is *رَفُوفٌ*: (M: [in the CK, *الفُسْطَاطُ* is erroneously put for *الفُسْطَاطُ*]) or the skirt of a tent: (Bd in lv. 76:) and, accord. to IAar, the *extremity, edge, or border, of a فُسْطَاطٌ*. (T.) — Also *The redundant portion of the skirt of a coat of mail*: (A'Obeyd, T, O:) or the sides of a coat of mail, (S, K,) and the pendent portions thereof: (S, O, K:) n. un. with *ة*. (S.) And the *رَفْرَفُ* of a coat of mail is [The *تَسْبِغَةُ*, q. v.: or] a piece of mail (*زُرْدٌ*) which is

fastened to the helmet, and which the man makes to fall down upon his back. (M, K.) — *The pendent branches of the [tree called] أَيْكَةٌ*. (T, O, K.) — *Soft, or tender, and drooping trees.* (M, K.) And *Certain trees, (K,) certain drooping trees, (Aḡ, T, O,) growing in El-Yemen.* (Aḡ, T, O, K.) — Also, [because pendent,] *The [caruncle, in the vulva of a girl or woman, called] بَطْرٌ* [q. v.]. (Lh, M, K.) — And *A species of fish (Lth, T, M, O, K) of the sea.* (M, K.)

الرَّفْرَافُ *The bird called ظَلَّةٌ*. (Ibn-Selemeh, S, O, K. [See art. *حُطَفٌ*].) And sometimes, (S,) *The male ostrich*: (T, S, M, O, K:) because (S) he flaps his wings (*يُرْفَرِفُ بِجَنَاحَيْهِ*) and then runs. (T, S, O.) — Also *The wing of an ostrich and of any bird.* (M.)

رَفْرَفٌ *Quick, or swift.* (O.)

رَفٌّ: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَأْكَلٌ *i. q. مَأْكَلٌ* [A place, or time, of eating]. (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رفا

1. *رَفٌّ*, (M, Mgh, K,) aor. *رَفَّ*, inf. n. *رَفٌّ*, (M,) *He brought the ship near to the bank of a river*; (M, K;) as also *أَرْفَأَهَا*: (S, TA:) or both signify *he brought the ship near to the bank of a river and made her still, or motionless*: (Mgh:) or the latter, *he brought her near to the land; or to the part of the land that was near; or so the former accord. to AZ; (T;) and so the latter: but in the K, رَفٌّ is expl. as signifying simply he made, or drew, or brought, near.* (TA.) *أَرْفَعُوا* *إِلَى جَزِيرَةٍ* occurs in a trad. [as meaning *They brought the ship near to an island*]: and some say *أَرْفَعْتُ* for *أَرْفَعْتُ*; which latter is the original. (TA.) — [Hence, accord. to ISd in the M, but this I think doubtful,] *رَفًّا التَّوْبُ*, (AZ, T, S, M, Mgh, Mḡb, K,) aor. as above, (AZ, T, S, Mgh, Mḡb,) and so the inf. n., (AZ, T, S, Mgh,) *He repaired, or mended, [or darned,] the garment, (S, Mḡb,) where it was rent; (S;) or he closed up what was rent in the garment, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]: (Mgh:) and sometimes it is pronounced without *ة*; (S;) [i. e.,] one says also *رَفًّا التَّوْبُ*, and *رَفْوَتُهُ*, aor. *رَفَّ*, (Mḡb,) inf. n. *رَفْوٌ*; (IAar, T, Mḡb;) and *رَفْوَتُهُ*, aor. *رَفَّ*, inf. n. *رَفْوٌ*, which is of the dial. of Benoo-Kaḡb; (Mḡb;) but this last is strange. (TA.) [See 1 in art. *رفو*.] One says, *رَفًّا مَنِ اعْتَابَ حَرْقٌ وَمَنِ اسْتَعْفَرَ رَفًّا* [He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs]: (S, M:) i. e., by *الاعْتِيَابُ* he rends his religion, and by *الاستغفار* he repairs it. (M.) — And [hence,] *رَفًّا بَيْنَهُمُ* *He effected a reconciliation, or made peace, between them*; (M, K;) like *رَفًّا*. (TA.) — And *رَفًّا الرَّجُلُ*, (M, K,) aor. and inf. n. as above, (M,) *He appeased quieted, or calmed, the man,* (M, K, TA, [like*

رَفَّهُ, without *ة*, see art. *رفو*]) *stilling his fear, or terror, and treated him with gentleness.* (TA.) — See also 3. — *رَفًّا* is also said to signify *تَزْوِجٌ* [He married; or took a wife]; (TA;) or so *رَفَّا* [without *ة*]. (T.)

2. *رَفَّاهُ*, (T, S, M, K,) inf. n. *تَرْفِئَةٌ* and *تَرْفِيٌّ*, (T, S, K,) *He said to him, (namely, a man who had had a wife given to him, T, S, M,) بِالرِّقَاءِ وَالْبَيْنِ*; (T, S, M, K; [see *رَفَّاهُ*, below;]) as also *رَفَّاهُ*, without *ة*. (TA.)

3. *رَفَّاهُ*, (AZ, T, S, M,) inf. n. *مُرَافَةٌ*; (AZ, T;) and *رَفَّاهُ*, (K, but there without any objective complement,) and *رَفَّاهُ*; (TA;) *He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. حَابَاهُ*; (AZ, T, S, M, K;*) *فِي الْبَيْعِ* [in selling]: (AZ, T, S:) or *رَفَّاهُ* signifies *دَارَاهُ* [he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: (IAar, M:) or *رَفَّاهُ* is also syn. with *دَارَى*; and so is *رَفَّاهُ*. (K.)

4. *رَفَّاهُ* *He, or it, drew near, or approached.* (K.) You say, *ارْفَأَتِ السَّفِينَةُ* *The ship drew near, or approached, (T, TA,) to the land, (T,) or to the part of the land that was near, or to the bank of a river.* (TA.) — *ارْفَأَ إِلَيْهِ* *He inclined to, or towards, him, or it; (Fr, T, K;*) as also ارْفَى.* (Fr, T.) And (K) *He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; (S, M, K;) as also ارْفَى.* (TA in art. *رفو*.) — *He combed, or combed and dressed, his hair.* (K, * TA.) — As a trans. v.: see 1, in two places: — and see also 3, in two places.

6. *تَرَافَوْا* *They agreed together; or were of one mind or opinion: (S, K;) and they aided, or assisted, one another; or leagued together, and aided one another.* (S.) And *عَلَى الْأَمْرِ تَرَافَوْا* *They agreed together to do the thing: (M:) they agreed together, or conspired, to do the thing, their stratagem and their affair being one.* (T, TA.)

رَفًّا *Close union; coalescence; (ISk, T, S, M, K;) consociation; these being the meanings if the root be with *ة*: (ISk, T:) good consociation: (T:) and composure of disunited circumstances or affairs: (K:) or reparation: (Mḡb:) and concord, or agreement; (T, S, M;) like *مُرَافَاتٌ*; [if the root be] without *ة*: (T:) or, if the root be without *ة*, the meaning is *tranquillity; or freedom from disturbance, or agitation.* (ISk, T, S.) Such are said to be the meanings in the saying, *بِالرِّقَاءِ وَالْبَيْنِ*; (ISk, T, S, M, Mḡb, K; [see 2;]) i. e. [May it (the marriage) be] *with close union, &c., (K, TA,) and increase (TA) [or rather the begetting of sons, not daughters]: or with reparation [of circumstances or condition, and the begetting of sons]. (Mḡb.)* It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T, * TA:) and some relate that he used to say, in its stead, *بَارَكَ فِيكَ* and *بَارَكَ اللَّهُ عَلَيْكَ* [May God*

bless thee], and **جَمَعَ بَيْنَكُمَا فِي خَيْرٍ** [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying, **بِالرِّفَاءِ وَالنَّبَاتِ وَالْبَيْنِ لَا الْبِنَاتِ** [May it be with close union, &c., and constancy, and the begetting of sons, not daughters]. (Har p. 364.) And one says also, **بَيْنَ الْقَوْمِ رِفَاءٌ**, meaning *Between the people is close union, and concord, or agreement.* (Mṣb.)

رَفَاً [A darning;] one who closes up what is rent in garments, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]; in Pers. **رَفُوکَر**. (Mgh.)

مَرَفَاً: see the next paragraph. — Also A place where garments are darned. (KL.)

مَرَفَاً, (S, Mgh, Sgh, K,) and **مَرَفَاً**, (M, K,) [A station of ships;] a place where ships are brought near to the bank of a river [or to the land; see 1, first sentence]; (S, M, K;) i. q. **فُرْصَةٌ**. (Mgh.)

يَرْفِي Heartless, or deprived of his heart, by reason of fright. (M, K.) — A male ostrich: (M:) or a male ostrich taking fright, and fleeing, or running away at random. (K.) — A gazelle; because of its briskness, liveliness, or sprightliness, and its uninterrupted running: (M:) or a gazelle that leaps, jumps, springs, or bounds, much, or often, (**قَفُوزٌ**), and goes back, or retreats, (M, K, TA,) fleeing. (TA.) — And A pastor of sheep or goats: (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.)

رَفَثٌ

1. **رَفَثَهُ**, (T, M, A, K,) aor. ʔ and ʔ, (M, K,) inf. n. **رَفَثٌ**, (M,) He broke it; (T, M, K;) or broke it in pieces: (T:) he crushed, bruised, brayed, or pounded, it: (M, K:) he crumbled it, or broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones. (A.) And **رَفَثَ** It was broken; or broken in pieces; [&c.] (Akh, S.) You say, **رَفَثَ عُنُقَهُ**, aor. ʔ, inf. n. as above, He broke, or crushed, his neck. (Lh, M.) And **رَفَثَ عِظَامَ الْجَزُورِ** He broke the bones of the slaughtered camel, in order to cook them and to extract their grease. (T.) And one says of him who does that from which he finds it difficult to liberate himself, **رَفَثَ الصَّبِغِ تَرَفُّثٌ** **وَلَا تَعْرِفُ قَدْرَ أَسْتِهَ تَأْكُلُهَا ثُمَّ يَعْسِرُ عَلَيْهَا الْعِظَامَ** [The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it]. (A.) — [Hence,] **رَفَثَ الْعَطَشَ** + It (water) broke the vehemence of thirst. (Z, TA in art. **رَفَثَ**.) = (See also 9.)

2. **رَفَثَهُ**, inf. n. **تَرَفِثٌ**, He broke it [app. much, or into many pieces]: — and hence, + He dishonoured, despised, or condemned, him; **تَرَفِثٌ** being syn. with **تَحْقِيرٌ**, and contr. of **تَرْفِيلٌ** and **تَعْظِيمٌ**. (Er-Rāghib, TA.)

9. **رَفَثَ**, as also **رَفَثَ**, (M, K,) the latter being intrans. as well as trans., (K, TA,) It was, or became, broken, broken in pieces, crushed, bruised, brayed, or pounded: (M, K:) said of a bone; i. e., it became what is termed **رَفَاً**. (M.) And It became cut or broken, cut off or broken off; it broke, or broke off: (K, TA:) the former is said, in this sense, of a rope. (A, TA.)

رَفَثَ i. q. **تَبِنَ** [i. e. Straw; or straw that has been trodden, or thrashed, and cut: also written **رَفَّةٌ**, and **رَفَّةٌ**, and **رَفَّةٌ**]. (IAgr, T, K.) It is said in a prov., **أَنَا أَغْنَى عَنْكَ مِنَ التَّفِّهِ عَنِ الرَّفَثِ**, (TA,) or **إِلَى الرَّفَثِ**, (T,) [I am more free from the want of thee than the badger is from the want of straw, or cut straw]: the **تَفِّهِ** is what is called

عِنَاقُ الْأَرْضِ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ʔ; but **الرَّفَثِ** is with ت: (T:) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ʔ. (TA in art. **تَفِّهِ**.) [See also **رَفَّةٌ**.] — Also One who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything. (K, TA.)

رَفَثَةٌ A mode, or manner, of breaking, breaking in pieces, crushing, &c. (Lh, M.)

رَفَاً A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) broken, broken in pieces, crushed, bruised, brayed, or pounded; (M, L, TA;) or crumbled, or broken into small pieces with the hand; (A, TA;) or a thing that has become old and worn out, and crumbled, or broken into small pieces: ('Ináyeh, TA: [see **مَرَفُوثٌ**]:) or broken, or crumbled, particles; fragments, or crumbs; of a thing that is dry, (T, S, A, K, TA,) of any kind; (T;) [as, for instance,] of musk. (A, TA.) Hence, in the Kur [xvii. 52 and 100], **أَئِذَا كُنَّا عِظَامًا وَرَفَاً** When we shall have become bones and broken particles? (S, M, TA.) [Hence also the phrase] **لَا يَرْفَاتُكَ** meaning No, by thy ancestors who have become broken and crumbled bones in the dust. (Har p. 634.) And [hence one says,] **هُوَ الَّذِي أَعَادَ الْبَكَارِمَ وَأَحْيَا رَفَاتَهَا وَأَنْشَرَ أَمْوَاتَهَا** [He is the person who has restored generous qualities or actions, and revived such of them as had decayed, and brought to life again such of them as had become dead]. (A, TA.)

مَرَفُوثٌ Broken, broken in pieces, &c. (Akh, S.) [See **رَفَاً**.]

رَفَثٌ

1. **رَفَثَ** (T, S, M, A, Mgh, Mṣb, K) **فِي كَلَامِهِ** (M, A, Mgh) or **فِي مَنْطِقِهِ**, (Mṣb,) aor. ʔ, (K, and so in a copy of the S,) or ʔ, (T, and so in another copy of the S,) or both, (Mṣb, TA,) the latter mentioned by 'Iyáq in the "Meshárik"; (TA;) and **رَفَثَ**, (M, K,) aor. ʔ; (K;) and **رَفَثَ**, aor. ʔ; (Lh, M, K;) inf. n. **رَفَثٌ**, which is of **رَفَثَ**, (M, TA,) and **رَفَثَ**, (T, S, M, A, Mgh, Mṣb, K,) which is of **رَفَثَ**, (M, TA,) or of **رَفَثَ**, (Mṣb,)

or, accord. to some, this is a simple subst., (TA,) and **رَفُوثٌ**; (K;) and **رَفَثَ**; (T, S, M, A, Mgh, Mṣb, K;) and **رَفَثَ**; (A;) He uttered foul, unseemly, immodest, lewd, or obscene, speech, (T, S, M, A, Mgh, Mṣb, K,) in relation to women: (T:) and talked to a woman, in, or respecting, coition; (S, K, TA;) and (as in the A and Mgh, but in the Mṣb "or") spoke plainly of what should be indicated allusively, relating to coition. (A, Mgh, Mṣb.) And **رَفَثَ بِأَمْرَاتِهِ**, and **مَعَهَا**, He compressed his wife: and he kissed her; and held amatory and enticing talk, or conversation, with her; and did any other similar act, of such acts as occur in the case of coition. (M.) And **رَفَثَ إِلَى أَمْرَاتِهِ** He went in to his wife; i. e. he compressed her; or was with her alone in private, whether he compressed her or not; syn. **أَفْضَى إِلَيْهَا**. (A.) [See also **رَفَثَ** below.]

3. **رَفَثَ صَاحِبَهُ**, inf. n. **مَرَفَاً**, [He joined with his companion, or vied with him, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition.] (A.)

4: } see 1, first sentence.
5: }

6. **تَرَفَا** [They two joined mutually, or vied with each other, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition]; said of two men. (A.)

رَفَثٌ, said by some to be a simple subst., but by others to be an inf. n., (TA,) Foul, unseemly, immodest, lewd, or obscene, speech, (Lth, T, S, M, Mgh, Mṣb, K,) in relation to women; (T;) this being the primary signification: (Lth, T:) and talk to women in, or respecting, coition: (S, K, TA:) and the speaking plainly of what should be indicated allusively, relating to coition: (Mgh:) or allusion to coition: (M:) or foul, unseemly, immodest, lewd, or obscene, speech addressed to women; (T, S, Mgh, K;) so accord. to I'Ab: (T, S, Mgh:) and coition: (Lth, T, S, M, Mgh, Mṣb, K;) and kissing; and amatory and enticing talk, or conversation; and any other similar act, of such acts as occur in the case of coition: (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Mṣb,) it is coition: (A, Mgh, Mṣb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Mṣb,) the making an appointment for coition: (A, Mgh, Mṣb:) and with the eye, (A, Mgh,) or with respect to the eye, (Mṣb,) the making a signal of a desire for coition: (A, Mgh, Mṣb:) or it is a word comprehending everything that a man desires of his wife. (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means Coition: (Zj, T, Mgh, Mṣb:) and speech that may be a means of inducing coition: (Zj, T:) or foul, unseemly, immodest, lewd, or obscene, speech: (M, Mgh, Mṣb:) or, accord. to Th, the removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like. (M. [In the L and TA, the explanation

of Th is so given as to relate, not to رفث, but, to رفث. And in the same, ii. 183, where it is allowed in the night of fasting, it means Coition: (Mgh:) or the going in to one's wife; syn. إفضاء; wherefore it is made trans. by means of إلى, like as is إفضاء. (M, Mgh.)

رفد

1. رَفَدَهُ, aor. -, inf. n. رَفَدٌ, He gave him, or gave him a gift: (T, S, M, A, * Mgh, K:) or it signifies, (Mgh,) or signifies also, (S, M, A,) he aided, helped, or assisted, him: (T, S, M, A, Mgh:) and رَفَدَهُ, (M, A, Mgh,) inf. n. رَفَادٌ, (S, K,) signifies the same (S, M, A, Mgh, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify he aided, helped, or assisted, him, by a gift or by a saying or by some other thing: (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also رَفَدَهُ; (A;) [meaning he aided him; or he aided with him; or he aided him, being aided by him; for] مُرَادَةٌ is syn. with مُعَاوَنَةٌ. (S, L.) One says, لَا أَقُومُ إِلَّا رَفَدًا I will not stand unless I be helped to do so. (TA.) — [Hence,] He propped it up; namely, a wall: (Zj, T, A:) and رَفَدْتُهُ I propped it up, or supported it, namely, a thing, with it, meaning any other thing used for such a purpose. (Zj, T.) — And [hence,] رَفَدَهُ, (M, L,) or رَفَدَ عَلَيْهِ, aor. -, inf. n. رَفَدٌ, (AZ, T, S, M,) He made for him, (AZ, S, M,*) or put upon him, (T, M,*) namely, a camel, (AZ, S,) an appertenance of the saddle, called رَفَادَةٌ: (AZ, T, S, M:) [and رَفَدَهُ, or رَفَدَ عَلَيْهِ, signifies the same; for] رَفَادٌ is syn. with رَفَدٌ as meaning the putting to a beast, or furnishing him with, a رَفَادَةٌ. (K.) [Hence,] يَرَفَدُ بِخَرْقَةٍ [meaning It is furnished with a piece of rag, as a compress,] is said of a wound (S, K) &c. (S.) — And رَفَدَهُ signifies also It held it fast; namely, any one thing, another thing. (M.)

2. رَفَدُوا فَلَانًا, (M, A,) inf. n. رَفَدٌ, (S, K,) † They made such a one a lord, or chief; (S, M, A, K;) made him great, or magnified him, or honoured him; (K,*) and set him over their affairs; (M;) [lit. made him to give gifts;] as also رَفَدُوا: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إِذَا سَادَ رَفَدٌ وَرَفَلٌ). (A.) And رَفَدٌ فَلَانٌ † Such a one was made a lord, or chief; and was made great, or magnified, or honoured. (S, TA.) — رَفَدٌ, (T, L,) inf. n. as above, (T, L, K,) also signifies He went a pace like that called رَفَدٌ, (T, L,) or like that called هَرَوَلَةٌ. (K.) [See 2 in art. رَفَد.]

3: see 1.

4: see 1, in two places.

6. تَرَفَدُوا They aided, helped, or assisted, one another [by gifts or otherwise]. (S, * M, A, Mgh, K,*)

8. ارْتَفَدَ He gained, acquired, or earned, (T, S, M, A, K,) property. (T, M, A.) And ارْتَفَدْتُ مِنْهُ I obtained a gift, or aid, from him. (A.)

Bk. I.

10. اسْتَرْفَدَهُ He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise]. (S, * A, Mgh, K,*)

رَفَدٌ: see the next paragraph.

رَفَدٌ A gift; (S, A, Mgh, * K;) [and so, app., رَفَدٌ or رَفَدٌ] a gratuity: (T, S, A, K:) pl. رَفَادٌ (Ham p. 128) [and مَرَادٌ is pl. of مَرَفَدٌ or مَرَفَدٌ]. You say, هُوَ كَثِيرُ الرَّفَادِ and المَرَادِ [He is a person of many gifts]. (A.) It is said in a trad., رَفَدًا مِنْ اقْتِرَابِ السَّاعَةِ أَنْ يَكُونَ الْغَيُّ رَفَدًا [One of the signs] of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity bestowed according to men's natural desires, and not according to right, or desert. (T, L.) — Aid, help, or assistance; (T, M, L, Mgh;) as also مَرَفَدٌ and مَرَفَدٌ [app. مَرَفَدٌ and مَرَفَدٌ]; (M;) by a gift, and by giving milk to drink, and by a saying, and by anything. (T.) — A lot, share, or portion. (M, L.) — Also, (IAqr, Ibn-El-Mubarak, T, S, M, A, L, K,) and مَرَفَدٌ, (El-Muarrif, T, S, M, L, K,) and مَرَفَدٌ, (S, M, L, K,) and مَرَفَدٌ, (M, L,) A large [drinking-cup, or bowl, of the kind called] قَدَحٌ, (T, S, A, L, K,) in which a guest is given to drink: (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. مَرَفَدٌ: (T:) or a large عَسٌّ, (M, L,) larger than the common عَسٌّ, which latter is a large قَدَحٌ that holds enough to satisfy the thirst of three men, or four, or more; larger than the عَمْرُ: (L:) or a قَدَحٌ, (Ibn-El-Mubarak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a قَدَحٌ a she-camel is milked: (T:) or a vessel in which one milks. (El-Muarrif, T.) One says, هَرَبْتُ رَفَدَهُ [His drinking-cup, or bowl, was emptied], meaning † he was slain; a phrase similar to صَفَرْتُ وَطَابَهُ, and كَفَفْتُ جَفْنَتَهُ: (A.)

or he died. (K.) And مَدَّ فَلَانٌ بِرَفَادِي [app. Such a one drew water with my bowls], meaning † such a one aided me, or assisted me. (A, TA.) [In my copy of the former, بِرَفَادِي; which I think a mistranscription: in the latter, بِرَفَادِي.]

رَفَدَةٌ A company such as is termed عَضِيَّةٌ of men, (M, L,) [aiding one another: pl. رَفَدٌ: see De.Sacy's Chrest. Ar., sec. ed., ii. 461.]

رَفَدٌ A she-camel that fills the [vessel called] رَفَدٌ or رَفَدٌ at one milking: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAqr, L:) or that aids her owners by the abundance of her milk: (TA in art. رَفَد:) pl. رَفَدٌ. (L.)

رَفَادَةٌ [A kind of pad, or stuffed thing, beneath a saddle;] a thing like the جَدِيَّةُ of a horse's saddle, (S, Mgh, K,) for a beast: (K:) a support for the saddle of a horse or camel &c.: (M, L:) it is put beneath a horse's saddle in order that it may become raised thereby. (Lth, T.) — A piece of rag with which a wound, (S, K,) &c., (S,) is furnished as a compress (يُرَفَدُ بِهَا). (S, K.) —

A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins (S, M, K) for [the beverage called] نَبِيذٌ: (S, M:) each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) the رَفَادَةُ and سَقَايَةٌ [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Háshim; and the سَدَانَةُ [or service of the Kaʿbeh], and the لَوَاءُ [or banner], to the Benoo-ʿAbd-ed-Dár: (S:) the term رَفَادَةٌ used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying “he aided him by a gift” &c.: (Mgh:) the first who performed this custom was Háshim Ibn-ʿAbd-Menáf. (T.) — One says also, هُوَ رَفِيدَةٌ رَفَادَةٌ صَدَقَ لِي and رَفِيدَةٌ صَدَقَ لِي, meaning † [He is an excellent] aider, or helper, or assistant, to me. (A.)

رَفِيدَةٌ: see what next precedes.

رَفَادٌ [act. part. n. of رَفَدٌ; Giving, or giving a gift: and aiding, &c.]: pl. رَفَادُونَ and رَفَادٌ. (TA.) You say, فُلَانٌ نِعْمَ الرَّفَادُ إِذَا حَلَّ بِهِ الْوَفَادُ [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A, TA.) And أَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا أَعْطَى نَفْسَهُ رَفَادَةً عَلَيْهِ He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so. (L.) — One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place. (IB.) — † A river that flows into, and augments, another river: you say نَهْرٌ لَهُ رَفَادَانِ † A river that has two rivers flowing into it, and augmenting it. (A.) Hence, (A,) الرَّفَادَانِ is an appellation applied to † The Tigris and Euphrates. (S, M, A, K.) — [Hence,] one says also, فُلَانٌ يَمُدُّ الْبَرِيَّةَ رَفَادَهُ † Such a one's two hands or arms [afford aid, or succour, to mankind]. (A.)

رَفَادَةٌ a word of the measure فَاعِلَةٌ [app. as meaning A thing that aids, helps, or assists,] from الرَّفَدُ signifying “the act of aiding, helping, or assisting.” (TA.) رَوَافِدٌ [is its pl., and] signifies The rafters, or beams, or timbers, (خَشَبٌ, S, Mgh, K, or خَشَبٌ, M,) of a roof, (IAqr, S, M, Mgh, K,) over which are laid [planks, or only] the bundles of reeds, or canes, called حَرَادِي; (IAqr, L in art. حَرَد;) as also رَفَادَاتٌ. (S, M.) A poet says, (describing a house, S in art. بَسَجَ)

* رَوَائِدُهُ أَكْرَمُ الرَّفَادَاتِ *

[Its rafters are the most excellent of rafters]. (S, M.)

رَفَادَةٌ, (S, K,) or رَفَادَةٌ, which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) A class of the Abyssinians, (S, K,) who danced: (S:) or a surname of them: or they were so called from the name of their chief ancestor, (TA.)

تَرْفِيدٌ, a subst., like تَمْتِينٌ, and تَنْبِيْتُ, The posteriors of a woman. (IAar, M.)

مَرَقْدٌ, and its pl. مَرَاقِدُ: see رَقْدٌ, in four places.

مَرَقْدٌ, and its pl. مَرَاقِدُ: see رَقْدٌ, in four places.

— Also A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large. (S, K,*)

مَرَاقِدُ [a pl. of which the sing. (probably مَرَقْدٌ, like مَغْرَارٌ and مَدْرَارٌ &c.) is not mentioned,] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter. (S.)

رفض

1. رَفْسَةٌ, (S, M, Mgh, K,*) or رَفْسَةٌ بِرَجْلِهِ, (M,) aor. = (S, M, Mgh, K) and رَفَسْتُ, (M, K,) inf. n. رَفَسٌ (S, M, &c.) and رَفَسًا, (Jm, K,) or this is a simple subst., (M,) and رَفَسًا, (Jm,) [or this also is a simple subst.,] He kicked him, or struck him with his foot or leg, (S, M, Mgh, K,*) in an absolute sense, (M, Mgh,) or in, or upon, the breast. (Kh, M, Mgh.) — رَفَسْتُ, inf. n. رَفَسٌ, He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) — رَفَسَ البَعِيرَ, (K,) aor. =, inf. n. رَفَسٌ, (TA,) He bound the camel with the رَفَسًا [q. v.]. (K.)

رَفْسَةٌ A kick, or blow with the foot or leg, [in an absolute sense, or] in, or upon, the breast. (Lth, K.)

رَفَسٌ The act, or habit, of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast; as also رَفَسٌ and رَفَسٌ. (M, TA.) — Also The [cord, or rope, called] رَفَسٌ [q. v.]: (K:) or the bond with which the hind legs of the camel, when lying down, are bound to his thighs. (Ibn-'Abbād, TA.)

رَفْسَةٌ دَابَّةٌ رَفُوسٌ A beast that has a habit of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast. (M, TA.)

رَفُوسٌ } see رَفَسٌ.
رَفَسٌ }

مَرَفَسٌ An instrument with which flesh-meat is pounded. (M, TA.)

رفض

1. رَفَضَهُ, aor. = and رَفَضْتُ, (S, Mgh, Mgh, K) and رَفَضٌ, (S, K,) He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Mgh, K.) — He separated, dispersed, or scattered, it. (L.) — رَفَضٌ also signifies The act of breaking [a thing]. (TA.) — And The act of driving away. (TA.) — And رَفَضٌ He threw, cast, or shot: (K:) whence رَفَضٌ as explained below. (TA.) — And رَفَضٌ, (S, A, Mgh, K,) aor. = (S) and رَفَضْتُ, (O,) inf. n. رَفَضٌ and رَفَضٌ, (as in one copy of the S, but the former only in another copy,) He left his camels

to separate, or disperse themselves, in their place of pasture, (S, A, Mgh, K,) wherever they pleased, not turning them away from what they desired; (S;) as also رَفَضَهَا, (Mgh, K,) inf. n. رَفَضٌ: (TA:) or, as the latter is explained by Fr, he sent them away without a pastor. (TA.) — رَفَضَتِ الإِبِلُ, (Fr, S, A, Mgh, K,) aor. =, (Fr, S,) inf. n. رَفَضٌ, (S,) or رَفَضٌ, (Fr,) The camels separated, or dispersed themselves, (Fr, A, Mgh,) in the place of pasture: (Mgh:) or pastured by themselves, (Fr, S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off, (S,) not fatiguing them, nor collecting them together. (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] — رَفَضَ النَّخْلُ قَبْعَهُ, [or envelope] thereof fell off. (S, Sgh, K.) — رَفَضَ الوَادِي The valley widened; became wide; as also رَفَضٌ, (O, K,) and رَفَضٌ. (Ibn-'Abbād and K.) — رَفَضَ فُوهَهُ He shed his front teeth. (AA, TA.)

2. رَفَضَ فِي القَرْبَةِ, inf. n. رَفِضٌ, He left a small quantity of water remaining in the skin. (AZ, S, K.) [See رَفَضٌ.] — رَفَضٌ said of a horse, He put forth his veretrum without being vigorously lustful. (K.)

4. رَفَضَ إِبِلَهُ: see 1. — رَفَضَ الوَادِي: see 1, last sentence but one.

5. تَرَفَضَ It (a thing, TA) broke, or became broken, in pieces. (O, K.) — See also 9, in three places.

9. رَفَضَ It (a thing) became dispersed, (S, A, K,) and departed, or went away; (S, K, TA;) as also رَفَضٌ. (A, K, TA.) It (a company of men) separated, or became dispersed; or dispersed themselves; as also the latter verb. (Lth.) — رَفَضَ الدَّمْعُ, (S, TA,) or الدَّمْعُ, (K,) The tears became scattered in drops: (S, K: [in one copy of the S, رَفَضَ الدَّمْعُ is explained by تَرَفَضَهُ; but the right reading is تَرَفَضَهُ, which I find in two copies; as in the K:]) or flowed and became scattered; and flowed and dropped continuously: or flowed in a scattered manner: (L:) and رَفَضٌ signifies the same. (TA.) You say also, رَفَضَ السَّيْلُ [The torrent dispersed itself]. (S, K.) And رَفَضَ جِرْحَهُ The thick purulent matter of his wound flowed, and became dispersed. (TA.) And رَفَضَ عَرَقًا His sweat ran; and flowed. (TA.) — رَفَضَ الوَجْعُ + The pain ceased, or went away. (TA.) And رَفَضَ مِنْهُ صَبْرِي † [My patience departed in consequence of it]. (A, TA.)

10: see 1, last sentence but one.

رَفَضٌ Camels in a state of separation, or dispersion; and in like manner, men, and goods, and plants or herbage: (A:) or camels pasturing by themselves, (S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off: (S:) you say, رَفَضٌ, (S, K,) and رَفَضٌ also, and رَفَضٌ: (S, A, K:) and the pl. of رَفَضٌ is رَفَضٌ: (S, K:) [and رَفُوضٌ seems to be a pl. of رَفَضٌ.] Also A herd of gazelles in a state of separation,

or dispersion: pl. رَفَاضٌ. (TA.) You say also رَفَضٌ نَعَامٌ رَفَضٌ Ostriches in separate flocks. (S.) And رَفَضٌ النَّاسُ أَرْفَاضٌ The men are in a state of separation, or dispersion, in journeying. (TA.) And رَفُوضٌ النَّاسِ The different parties of men. (S, K.) And رَفُوضٌ مِنْ كَلْبٍ Scattered pieces of herbage or pasturage, (Jm, S, K,) distant one from another. (Jm, S, O.) And رَفُوضٌ الأَرْضِ Land which is deserted after having been prohibited to the public: (S:) or which has no possessor: (O, L, K:) so says IDrd; but he adds, or, accord. to some, deserted land (L, TA) between two cultivated pieces of land, (L,) or between two pieces of land belonging to two tribes. (TA.) رَفَضٌ also signifies What is large, and in a state of separation or dispersion, of a thing: pl. أَرْفَاضٌ. (TA.) — And رَفَضٌ, A side, or a part, or portion, (syn. جَانِبٌ,) of a thing. (TA.) — Also رَفَضٌ, (IAar, ISk, Az, Z,) or رَفَضٌ, (AZ, Fr, A'Obeyd, S,) the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) A small quantity of water; (S, A, K;) and of milk; (A, TA;) remaining in the bottom of a skin or of a مزَادَةٌ; like a جُرْعَةٌ: (TA:) or a little less than is sufficient to fill a skin: (IAar:) pl. رَفَاضٌ. (Lh.) — And hence, the former, † Food that is sufficient to sustain life; syn. قُوْتٌ. (TA.)

رَفِضٌ The persuasion, or creed, or a tenet, of the رَفِضَةُ; as in the saying attributed to the Imám Esh-Sháfi'ee,

* إِنْ كَانَ رَفِضًا حُبُّ آلِ مُحَمَّدٍ *
* فَلْيَشْهَدِ السَّقَلَانِ أَتَى رَافِضِي *

[If the love of the family of Mohammad be a tenet of the Ráfidees, let men and genii bear witness that I am a Ráfidee]. (TA.)

رَفَضٌ: and its pl. أَرْفَاضٌ: see رَفَضٌ, in six places.

رَجُلٌ رَفِضَةٌ, (A, L,) or رَجُلٌ قَبِضَةٌ رَفِضَةٌ, (S, K,) A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L.) And رَاجٌ قَبِضَةٌ رَفِضَةٌ A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will. (ISk, S, A,*) [See also art. قَبِضٌ.]

رَفَضَاتٌ, in the following saying, is from رَفَضْتُ لِسُوْقِي إِبْنِكَ فِي قَلْبِي, explained above: رَفَضَاتٌ وَرَفَضَاتٌ فِي مَفَاصِلِي رَفَضَاتٌ [app. meaning By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses]. (A, TA.)

رَفُوضٌ القَوْمُ رَفِضِي فِي بُيُوتِهِمْ The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses: heard by Az from an Arab of the desert. (TA.) [رَفِضِي seems to be a pl. of رَفِضٌ; like as هَالِكِي is of هَالِكٌ. See also رَفِضٌ.]

رَفَاضٌ *What is broken in pieces, and scattered, or dispersed, of a thing.* (IDrd, S, K.)

رَفَاضٌ شَرَكٌ *Tracks in a road differing one from another: (S:) or furrows in the middle, or main part, of a road, separating, one from another; or separating to the right and left.* (TA.)

رَفُوضٌ: see **رَفَضٌ**, in four places.

رَفِضٌ i. q. **مَرْفُوضٌ**, applied to a thing; (S, K;) i. e. *Left; forsaken; relinquished; abandoned; deserted: (S, TA:) cast away: separated; dispersed; scattered: (TA:) and, applied to a spear, broken in pieces.* (K.) = *Sweat; (O, K;) because of its flowing.* (TA.)

رَفَاضَةٌ *Men who pasture their beasts upon land such as is termed رَفُوضٌ: (S, K:) or, as in the O, who sow such land.* (TA.)

رَافِضٌ in the following saying of 'Amr Ibn-Ahmar El-Bähilee means *A thrower: he says,*

* إِذَا مَا الْحِجَازِيَّاتِ أَغْلَقْنَ طَنَبَتْ *
* بَمِثْلَةٍ لَا يَأْلُوكَ رَافِضًا صَخْرًا *

meaning, *When the women of El-Hijaz hang their goods and utensils upon the trees, they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee, because of the not finding it.* (O, L, K, * TA.) = See also **رَفَضَى**.

رَافِضَةٌ *A party of رَوَافِضٍ: (K:) whence the rel. n. رَافِضِيٌّ [signifying of, or belonging to, رَوَافِضٍ]. (TA.) رَوَافِضٌ [is pl. of رَافِضَةٌ, and] signifies *An army, or a military force, (S, O) or any army or military force, (K,) which has deserted its leader: (S, O, K:) or armies which have deserted their leader.* (L.) — Also **الرَّافِضَةُ**, *A certain sect of the شَيْعَةَ (S, Mgh, K) of El-Koofeh; (Mgh;) so called because they deserted Zeyd the son of 'Alee, (Aḡ, S, Mgh, Mḡb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Mḡb;) for they had promised allegiance to Zeyd the son of 'Alee (Aḡ, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Aboo-Tálib, (Aḡ, O, L,) and then desired him to renounce the two elders, [Aboo-Bekr and 'Omar, (TK,)] and on his refusing to do so they deserted him: (Aḡ, O, L, K:) رَافِضٌ is also applied to this sect, as though it were pl. of رَافِضٌ, like as رَافِضٌ is of رَافِضٌ; (TA;) and **الرَّوَافِضُ** also; but not **الرَّفَاضُ**: (TA:) and the rel. n. [which serves as a n. un.] is رَافِضِيٌّ [as above]. (K.) Afterwards, this appellation became applied to *All persons transgressing in this way, [i. e. all apostates, or schismatics,] speaking against the Companions of the Prophet.* (Mḡb.) — **إِبْرَءِلُ**: see **رَفَضٌ**.**

رَافِضِيٌّ: see **رَافِضَةٌ**, in two places.

مَرَفِضٌ and **مَرَفِضَةٌ** sings. of **مَرَفِضٌ**: the former is explained as *A place in which water flows, and where it remains: (TA:) or وَادٍ مَرَفِضٌ signifies*

the parts of a valley into which the torrent disperses itself. (S, A, * K.) — **مَرَفِضُ الْأَرْضِ** *The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like.* (So in some copies of the S and in the TA.)

مَرَفِضَةٌ: see **مَرَفِضٌ**.

مَرَفِضٌ Anything becoming dispersed, and departing, or going away. (S.)

مَرَفِضٌ: see **مَرَفِضٌ**.

رفع

1. **رَفَعَهُ**, (S, Mḡb, K,) aor. ʿ, (K, TA,) inf. n. **رَفَعٌ**, (S, Mgh, Mḡb,) *He raised it: [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] he elevated it; upraised it; uplifted it: he took it up: contr. of خَفَضَهُ: (Mḡb:) or of وَضَعَهُ: (S, Mgh, K:) as also رَفَعَهُ, (K,) inf. n. تَرْفِيعٌ: (TA;) and ارتفعه; (K;) for accord. to the "Nawádir," you say, رَفَعَهُ and ارتفعه بيده [he raised it, lifted it, heaved it, or took it up, with his hand]; but Az says that ارتفع is intrans., and that he has heard no authority for its being trans., in the sense of رَفَعٌ, except that which he had read in the "Nawádir el-Aḡráb:" (TA:) رَفَعٌ is sometimes applied to corporeal things, meaning the raising, or elevating, a thing from the resting-place thereof: sometimes to a building, meaning the rearing it, uprearing it, or making it high or lofty: (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Mḡb:) it signifies the putting away or removing or turning back a thing after the coming or arriving thereof; like as دَفَعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Mḡb.) [In its principal senses, proper and tropical, رَفَعٌ agrees with the Latin *Tollere*.] It is said in the *Kur* [ii. 60 and 87], **رَفَعْنَا فَوْقَكُمْ الطُّورَ** *We raised above you from its resting-place the mountain: and in the same [xiii. 2],* **اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا** [God is He who raised the heavens without pillars that ye see; or, as ye see them]: and in the same [ii. 121], **وَإِذْ يَرْفَعُ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ** [And when Abraham was rearing or uprearing or making high or lofty [the foundations of the House of God, at Mekkeh]. (Er-Rághib.) And you say, **ارْفَعْ هَذَا** *Take thou this: (Mgh:) or take it and carry it [away; or take it up and remove it]. (TA.)* And **رَفَعَ النَّوْرَ**, (Lh, K,) or **رَفَعَهُ**, (Mḡb,) aor. ʿ, (Lh,) inf. n. **رَفَاعٌ** (Lh, S) and **رَفَاعَةٌ** and **رَفَاعٌ** [perhaps a mistranscription for رَفَاعٌ, which see below], (Lh, TA,) *He removed, or transported, the seed-produce from the place in which he had reaped it, (Lh,) or carried it after the reaping, (S, K,) to the**

place in which the grain was to be trodden out. (Lh, S, K.) [This last signification is said in the TA to be tropical; but according to a passage of the Mḡb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] — **رَفَعُوا إِلَيَّ عُيُونَهُمْ** [They raised towards me their eyes]. (TA.) — **دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِي** (Mgh, TA) † *I went in to such a one, and he did not look towards me, nor pay any regard, or attention, to me.* (Mgh.) [ي is not here a mistake for لى, for the phrase is often found thus

written.] — **رَفَعَ لِي الشَّيْءُ** † [The thing was, as it were, raised into view, i. e. it rose into view, to me;] *I saw the thing from afar.* (TA.) — **رَفَعُ السَّرَابِ الشَّخْصُ**, aor. ʿ, inf. n. **رَفَعٌ**, † *The mirage raised, or elevated [to the eye, (see an ex. near the end of the first paragraph of art. زول)] the figure of a man or some other thing seen from a distance; [or it may be allowable to render it, made it to appear tall, and as though quivering, vibrating, or playing up and down;] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) — **وَرَفَعْنَا بَعْضَهُمْ** **فَوْقَ بَعْضِ دَرَجَاتٍ**, in the *Kur* [xliii. 31], means † *And we have exalted some of them above others in degrees of rank, or station: and دَرَجَاتٍ نَرْفَعُ مَنْ نَشَاءُ, in the same, [vi. 83, and xii. 76,] † *We exalt in degrees of rank, or station, whom We please: (Er-Rághib:) and وَاللَّهُ يَرْفَعُ مَنْ يَشَاءُ وَيَخْفِضُ † *And God exalteth whom He pleaseth, and abaseth: (S and TA:) and [in like manner,] رَفَعُ الذُّكْرِ means the exalting of one's fame; as in the *Kur* xciv. 4. (Er-Rághib.) But the words, **وَأَلَى السَّمَاءِ كَيْفَ رَفَعَتْ**, in the *Kur* [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place; and † how it is exalted in respect of excellence, and exaltation of rank.* (Er-Rághib.) [In like manner also,] **فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تَرْفَعُ**, in the *Kur* [xxiv. 36], means *In houses which God hath permitted to be built; (Bḡ, TA;) accord. to some: (TA:) or, † to be honoured; (Zj, Bḡ;) so says El-Ḥasan; (Zj;) or, † to be exalted in estimation.* (Er-Rághib.) It is said in a trad., **إِنَّ اللَّهَ يَرْفَعُ الْعَدْلَ وَيَخْفِضُهُ** † *Verily God exalteth the just, and maketh him to have the ascendancy over the unjust, and at one time abaseth him, so that He maketh the unjust to overcome him, in order to try his creatures, in the present world.* (Az, TA.) [See also art. خَفَضَ.] And you say, **رَفَعَهُ عَلَى صَاحِبِهِ فِي الْمَجْلِسِ** † *He advanced him above his companion [in the sitting-place, or sitting-room, or assembly]. (TA.)* And **رَفَعْتُكَ عَنِّي** † *[I exalted thee, or held thee, above such a thing]: (M voce رَبًّا:) and هَذَا † **إِنِّي لَأَرْفَعُكَ عَنْ هَذَا** † **وَأَلَى الْأُمْرِ** † **رَفَعَ اللَّهُ عَمَلَهُ** — **رَفَعَهُ** (S voce رَبًّا, q. v.) — **رَفَعَهُ** † **وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ**, in the *Kur* [xxxv. 11], † *And righteous******

its inflection.] = **رَفَعَ الْقَوْمَ** † *The people, or company of men, went up, or upwards, through the countries, or lands.* (Aṣ, K, TA.) — **رَفَعَ الْبَعِيرَ**, (S, Mṣb, K,) **رَفَعَ فِي السَّيْرِ**, (S,) or **رَفَعَ فِي سَيْرِهِ**, (Mṣb, K,) inf. n. **مَرْفُوعٌ** (Sb, S, TA) and **رَفَعٌ**, (S, A, K, all in art. **خَفَضَ**.) the former an inf. n. (Sb, S, TA) of the measure **مَفْعُولٌ**, (Sb, TA,) like [its contr. **مَخْفُوضٌ**, and] **مَجْلُودٌ**, and **مَعْقُولٌ**, (S, TA,) and **مَوْضُوعٌ**, (Sb, TA.) † *The camel exerted himself to the full, or to the utmost, or beyond measure, in going, or pace, or in his going, or his pace:* (S, K, TA:) or *was quick therein:* (Mṣb:) or *went the pace termed مَرْفُوعٌ*, [q. v. infra,] which is a running below that termed **خَضْرٌ**: (S, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. **مَرْفُوعٌ** and **مَوْضُوعٌ**.) And **رَفَعُوا فِي مَسِيرِهِمْ** † *They [namely men] rose above the [easy and quick pace termed] هَيْلَجَةٌ in their going, or journeying.* (ISk.) = **رَفَعٌ**, inf. n. **رَفَعَةٌ**; (S, K;) or, accord. to Aboo-Bekr Mohammad Ibn-Es-Sereé, [so in two copies of the S, but in others, accord. to the TA, Ibn-Es-Sarráj,] they did not say **رَفَعٌ** from **رَفِيعٌ** in the sense of **شَرِيفٌ**; (S, O;) so says Sb; and he adds, but [they said] † **ارْتَفَعَ**; (TA;) † *He (a man, S) was, or became, high, elevated, exalted, lofty, or eminent, in rank, condition, or state;* (S, K, TA;) *noble, honourable, glorious, or illustrious.* (TA.) And **رَفَعٌ فِي حَسَبِهِ وَنَسَبِهِ** † *He was, or became, of high or exalted rank, or noble, or honourable, in his grounds of pretension to respect, and his relationship, or race, or lineage.* (Mṣb.) — **رَفَعٌ** † *The garment, or piece of cloth, was fine, fine in texture, delicate, or thin.* (Mṣb.) — **رَفَعٌ**, (S, K,) inf. n. **رَفَاعَةٌ**, (K,) † *He (a man, S) was, or became, high, or loud, (رَفِيعٌ) in voice.* (S, K.) [See **رَفَاعَةٌ** below.]

2. **رَفَعَهُ**, inf. n. **تَرْفِيعٌ**: see 1, in the first sentence. — *He took it, namely, a thing, and raised it, (رَفَعَهُ) the first [part thereof] and then the first [or next in succession]:* En-Nábigah Edh-Dhubyánee says,

* **خَلَّتْ سَبِيلَ أَبِي كَانَ يَحْسِبُهُ** *
* **وَرَفَعَتْهُ إِلَى السَّجْفَيْنِ فَالْتَضَدَّ** *

[She had cleared the way of a torrent coming from another quarter, which it (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up therein: or the meaning here intended is, brought it forward, or advanced it; syn. **قَدَّمَتْهُ**; agreeably with the next explanation of **رَفَعٌ** here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) — **رَفَعَهُمْ** † *He put them, brought them, or sent them, forward; or advanced them; لِلْحَرْبِ to the war, or fight: or, accord. to Ibn-'Abbád and the K, he put them, sent them, or removed*

*them, far away; [app. meaning, far in advance;] them, far away; [app. meaning, far in advance;] **رَفَعْتُ فِي الْحَرْبِ** in the war, or fight. (TA.) You say also, **رَفَعْتُ هَذَا الْأَمْرَ إِلَى الْأَمِيرِ** † *I brought forward this affair, or matter, to the commander, governor, or prince.* (From an Arabic note on the above-cited verse of En-Nábigah, cited by De Sacy, ubi supra.) [See also 1, in two places in which reference is made to this paragraph.] — **رَفَعُ الْبَعِيرِ**, and **الْتَأَقَّةُ**, and **رَفَعُ مِنْهُ**, and **رَفَعُ مِنْهَا**: see 1, in the latter half of the paragraph. = **رَفَعٌ** **الْحَبَّارُ**, (Lth, K,) inf. n. as above, (Lth,) † *The ass ran with a running of which one part was quicker (أَرْفَعُ) than another.* (Lth, K.)*

3. **رَفَعَهُ إِلَى الْحَاكِمِ**, inf. n. **مُرَافَعَةٌ**: and **رَافِعٌ** **رَافِعِي** **فُلَانٌ** وَخَافِضِي **فُلَانٌ** **فَلَمْ أُرْفَعْ**: see 1, in the former half of the paragraph. — **رَافِعِي** **فُلَانٌ** **وَأَخَافِضِي** **فُلَانٌ** **فَلَمْ أُرْفَعْ** † *Such a one endeavoured in every way to induce me to turn or incline, or endeavoured in every way to turn me by deceit or guile, but I did not [that which he desired].* (K, TA.) — **رَافِعٌ** **بِهِمْ** † *He spared them; or pardoned them, and forbore to slay them.* (K.) And **رَافَعْتُهُ** † *I left him; or left him unmolested; or left him, being left by him; or made peace, or reconciled myself, with him; syn. تَارَكْتُهُ.* (TA.)

5. **تَرَفَّعَ** † *He exalted himself; he was, or became, haughty, proud, or disdainful; syn. تَجَالَّ*; (S in art. **جَلَّ**;) [and so **نَفِيسُهُ** † **رَفَعٌ**, occurring in the S in art. **دَكَلٌ**, on the authority of AZ.] You say, **فُلَانٌ يَتَرَفَّعُ عَنْ ذَلِكَ** (S ubi supra, TA*) † *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَجَالَّ.* (S ubi supra.) And **تَرَفَّعْتُ** † *[My ambition raised me above such a thing; made me to hold myself above it, or to disdain it].* (TA.) — See also 8.

6. **تَرَفَّعْنَا إِلَى الْحَاكِمِ** † *[Each of us preferred a complaint against the other to the governor, or judge: or each of us presented the other to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: agreeably with explanations of the phrase **رَافَعَهُ إِلَى الْحَاكِمِ**: (S:) or each of us communicated, or made known, his case [against the other] to the governor, or judge.* (TA.)

8. **ارْتَفَعَ** *It became raised; or it rose: it rose high, or became high or elevated or lofty: [it became raised, upraised, uplifted, or elevated, or it rose, from its resting-place: and, said of a building, it became reared, upreared, or made high or lofty:] it became taken up: [it became taken away, put away, or removed; or it went away; after its coming or arriving: thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ.* (S, K.) [See 1; first sentence.] — *It (the water of a well) rose, by its becoming copious: and also it went away: (A in*

art. **قَلَصَ**;) [in which latter sense, likewise, it is said of milk in the udder; or as meaning *it became drawn up, or withdrawn, or withheld:* see 1. See also a usage of this verb voce **رَفَأَ**.] — † Said of a man: see 1, voce **رَفَعٌ**, near the end of the paragraph. — **ارْتَفَعَ قَدْرُهُ** † *[His rank became high, elevated, exalted, lofty, or eminent].* (S, TA.) — **ارْتَفَعَ**, said to a man entering a sitting-place, sitting-room, or assembly, means † *Advance thou: it is not from ارْتَفَاعٌ denoting height.* (TA.)

— See also 5. — **ارْتَفَعَتِ الضُّحَى** † *[The morning became advanced; meaning] the sun became high: the الضُّحَى being originally a pl., namely, of الضُّحُوءُ; [wherefore the verb is fem.:] but afterwards used as a sing. [as in the next ex. here following].* (Mṣb.) You say also, **تَرَفَّعَ الضُّحَى** † [meaning the same]. (TA.) And **ارْتَفَعَ النَّهَارُ** † *[The day became advanced, the sun being somewhat high: a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of a رُزْمٌ or more].* (S and K in art. **مَتَعَ**; &c.) — **ارْتَفَعَ السَّعْرُ وَأَنْحَطَ** † *[The price rose, or advanced, and became low, or abated].* (TA.) — **ارْتَفَعُوا** † *They removed from, or to, a place. — ارتفع عنه*, said of a disease, pain, an affliction, and the like, † *It quitted him; became withdrawn from him.* — **النَّقِيضَانِ لَا نَقِيضَانِ** † *[What are termed نَقِيضَانِ وَلَا يَرْتَفِعَانِ cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and nonexistence, and motion and rest.* (Kull pp. 231 and 232.) — **ارْتَفَعُهُ**: see 1; first sentence.

10. **اسْتَرْفَعَهُ** *He desired, required, demanded, or asked, that it should be raised, elevated, taken up, or removed.* (K.) You say, **اسْتَرْفَعِ الْوَاعِظُ الْأَيْدِيَّ لِلدُّعَاةِ** *The preacher asked that the hands of the people should be raised for supplication.* (TA.) — [And hence, as though meaning **اسْتَرْفَعِ نَفْسَهُ** i. e. *It required that itself should be removed,*] **اسْتَرْفَعِ الْخَوَانَ** † *What was on the table became consumed, and it was time for it to be taken up, or removed.* (K.)

رَفَعٌ [see **رَفَعٌ**, (of which it is the inf. n.,) throughout].

رَفَعَةٌ [see **رَفَعٌ**, near the end of the first paragraph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists.] † *High, elevated, exalted, lofty, or eminent, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness;* (TA;) as also † **رَفَاعَةٌ**, a subst. from **رَفَعٌ**. (Mṣb.)

رَفَاعٌ † *These are days of removal, or transport, of seed-produce from the place in*

which it has been reaped, (TA,) or of carriage thereof after reaping, (S, Mgh, K,) to the place in which the grain is trodden out. (S, Mgh, K, TA.) [See 1, near the beginning.] — رَفَاعٌ, or رَفَاعٌ, (accord. to different copies of the K,) or each, (TA,) also signifies The storing-up of seed-produce. (K.)

رَفَاعٌ: see the next preceding paragraph, in two places.

رَفِيعٌ † High, elevated, exalted, lofty, or eminent, in rank, condition, or state; noble, honourable, or glorious; (S, Mgh, K, TA;) applied to a man: (S, Mgh, TA;) fem. with ة. (TA.) You say, هُوَ رَفِيعُ الْحَسَبِ وَالْقَدْرِ † [He is high, &c., in respect of grounds of pretension to honour, and of rank]. (TA.) And hence the phrase used by letter-writers, الْجَنَابُ الرَّفِيعُ † [The exalted object of recourse]. (TA.) Hence also the phrase in the Kur [xl. 15], رَفِيعُ الدَّرَجَاتِ † The Exalted in respect of degrees of dignity: (Er-Rághib:) or this means † Great in respect of attributes: or the Exalter of the degrees of dignity of the believers in Paradise. (Jel.) — Applied to a garment, or piece of cloth, † Fine, fine in texture, delicate, or thin. (Mgh.) — رَفِيعُ الصَّوْتِ † [High, or loud, in voice]; (K, TA;) applied to a man. (TA.) — سِيرٌ رَفِيعٌ † [A pace in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited: see رَفَعُ الْبَعِيرِ, in the latter half of the first paragraph: and see also مَرْفُوعٌ]. (K in art. نص.)

رَفَاعَةٌ, [an inf. n., (see 1, last sentence,)] and رَفَاعَةٌ, (Isk, S, K,) and رَفَاعَةٌ, (Sgh, K,) † [Highness, or loudness, or] vehemence, (K, TA,) in the voice, (Isk, S,) or of the voice. (K.)

رَفَاعَةٌ A string (حَبِيطة) whereby he who is shackled (مَقْبِدٌ) raises his shackles (قَيْدٌ), (Yoo, S, K,) to which that string is fastened; (TA;) as also رَفَاعَةٌ. (K.) — Also, (S, K,) and رَفَاعَةٌ, (Az, K,) A thing by means of which a woman having little flesh in the posteriors makes herself to appear large [in that part]; (S;) i. q. عَظَامَةٌ: (K:) pl. رَفَائِعٌ. (TA.) — See also رَفَاعَةٌ.

رَفَاعَةٌ: see رَفَعَةٌ: — and رَفَاعَةٌ: — and see also رَفَاعَةٌ, in two places.

رَفِيعَةٌ † A case which one communicates, or makes known, to the administrator of the law: (S, TA:) pl. رَفَائِعٌ. (TA.) You say, لِي عَلَيْهِ رَفِيعَةٌ † [I have, against him, a case to communicate, or make known, &c., or which I have communicated, or made known, &c.]. (TA.)

رَفَاعٌ † One who traces up traditions to the Prophet, or to his Companions; or who communicates them, or makes them known. (TA.) [See رَفَعُ الْحَدِيثِ &c.]

رَفَاعٌ act. part. n. of رَفَعَهُ; Raising; &c. (Mgh, TA.) — الرَّافِعُ, one of the names of God, meaning

† The Exalter of the believer by prospering [him], and of his saints by teaching [them]. (TA.) رَفَاعَةٌ, in the Kur lvi. 3, is explained in art. حَفِضَةٌ. — رَفَاعَةٌ, for رَفَاعَةٌ, (S, TA,) or رَفَاعَةٌ: (TA:) see a trad. (commencing with the words رَفَاعَةٌ) in the first paragraph of this art. — نَاقَةٌ رَافِعَةٌ † A she-camel [drawing up, or withdrawing, or withholding, her milk; i. e.] not yielding her milk: (A, TA:) or when she draws up, &c., or refuses to yield, (إِذَا رَفَعَتْ) the biestings in her udder. (As, S, K.) [See also رَفَاعٌ, to which it is opposed.] — † A man going up, or upwards, through the countries, or lands: pl. with و. (TA.) — † Lightning rising. (Lth, K, TA.) — رَوَائِعٌ [pl. of رَفَاعَةٌ for رَفَاعَةٌ] † People going the pace termed مَرْفُوعٌ [on their camels or beasts]. (Isk.) — أَرْضٌ رَافِعَةٌ السَّقِيَا † Land difficult of irrigation; contr. of خَافِضَةٌ السَّقِيَا. (TA in art. حَفِض.)

رَفَاعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] A hard and elevated tract of land. (Isk, TA voce خَافِضَةٌ [which signifies the contr.]) [See also رَفَاعٌ.]

أَرْفَعٌ [Higher, or more elevated &c.: and highest, or most elevated &c.]. — أَرْفَعٌ لِلْحَدِيثِ † More skilled in tracing up, or ascribing, or attributing, a tradition to its author; i. q. أَنْصُ, q. v. (TA in art. نص.) — عَدَا عَدْوًا بَعْضُهُ أَرْفَعُ مِنْ بَعْضٍ † [He ran with a running of which one part was quicher than another]; said of an ass. (Lth, K.)

مَرْفُوعٌ [A place of elevation: and hence, —] A chair, or throne; syn. كُرْسِيٌّ: of the dial. of El-Yemen. (TA.)

مَرْفُوعٌ A thing with which one raises, elevates, or takes up. (TA.)

مَرْفُوعٌ pass. part. n. of رَفَعَهُ. — رَفْعٌ مَرْفُوعَةٌ. (S, K,*) in the Kur [lvi. 32], (S,) means [And beds raised] one upon another: (Fr, S, Bd, K:) or † of high estimation: (Bd:) or † brought near to them: (S, K:) or wives elevated upon couches: (Bd:) or † honoured wives. (S, K.) — حَدِيثٌ مَرْفُوعٌ † A tradition related by a Companion of the Prophet, and ascribed, or attributed, to the Prophet himself, by the mention of him as its author, or of the person, or persons, up to the Prophet, by whom it has been handed down. (Kull p. 152.) — It is also an inf. n.: [see رَفَعٌ] and signifies † A certain pace of a beast, (S, TA,) of a horse and of a camel; (L;) contr. of مَوْضُوعٌ; (S, TA;) and of مَخْفُوضٌ; (A in art. حَفِض.) it is a run below that termed حَضْرٌ: (S, TA:) or above that which is termed مَوْضُوعٌ, and below that which is termed عَدْوٌ: (TA: [but probably عَدْوٌ is here a mistake for حَضْرٌ:]) or a pace of a camel rising above the [easy and quick rate of

going termed] هَمَلَجَةٌ. (Isk.) You say, لَيْسَ لَهُ مَرْفُوعٌ † He (a beast) has not the pace termed مَرْفُوعٌ. (S.)

جَبَلٌ مَرْتَفِعٌ A high mountain. (TA.)

رفع

1. رَفَعُ عَيْشُهُ, [aor. ʔ,] inf. n. رَفَاعَةٌ, His means of subsistence became ample, or abundant. (S.) [See also رَفَعٌ, below.] — رَفَعٌ, aor. ʔ, He made the means of subsistence ample, or abundant. You say, أَرْفَعُ لَكُمْ الْمَعَاشَ I will make ample, or abundant, to you the means of subsistence. (TA.) — رَفَعُ الْمَرْأَةَ i. q. تَرَفَعَهَا, q. v. (TA.)

5. تَرَفَعُ He (a man) became, or made himself, ample, or abundant, in his means of subsistence; syn. تَوَسَّعَ: (S:) or he exhibited ampleness, or abundance, in his means of subsistence. (PŠ.) — تَرَفَعُ نَوَقَ الْبَعِيرِ He (a man), feared that the camel [upon which he was riding] would throw him, and therefore wound his legs next the sheath of his [the camel's] penis: [i. e., pressed his heels against the camel's أَرْفَاعٌ (or groins):] in the K, as also in the O and Tekmileh, خَلَفَ رِجْلَيْهِ is erroneously put for فَلَفَ رِجْلَيْهِ, the reading in the L. (TA.) — تَرَفَعَهَا He sat between her thighs, for the purpose of compressing her; (K;) from the Nawádir el-Aaráb; as also رَفَعَهَا, i. e. رَفَعُ الْمَرْأَةَ. (TA.)

رَفَعٌ Softness, tenderness, or smoothness: (O, L, K:*) this is the primary signification, accord. to the O and L: accord. to MF, softness, tenderness, or smoothness, and uncleanness, or dirtiness; but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rághib, who mentions in his book only the words of the Kur-án. (TA.) — Ampleness, or abundance, of the means of subsistence; and abundance of herbage, or of the goods, conveniences, or comforts, of life: (S, K,* TA:) and so رَفَاعَةٌ, (JK,* S,* TA,) an inf. n., (S,) and رَفَاعِيَةٌ, [also, app., an inf. n., like رَفَاهِيَةٌ;] (JK,* S,* TA;) and رَفْعِيَّةٌ, like رَفْعِيَّةٌ (K, TA) and رَفْعِيَّةٌ, (TA,) [in which the last three letters, following the ع, are all augmentative,] signifies [the same, or] ampleness, or abundance, of the means of subsistence. (K, TA.) — Also, (S, Mgh, K, &c.,) and رَفْعٌ, (S, Mgh, TA,) the former of the dial. of Temeem, and the latter of the dial. of the people of El-'Áliyeh and of El-Hijáz, (Aboo-Kheyreh, Mgh, TA,) [The groin;] the root of the thigh; (Isk, Jm, Mgh, K; and Mgh in art. وَهْر;) and any of the other مَغَابِنُ [or places of flexure or creasing]; (Isk, Mgh;) and any place of the body in which dirt collects, (Isk, Jm, L, Mgh, K,) such as the armpit and the crease of the belly and the like: (L:) or the inner side of the thigh, at the root: (JK:) or the inner side of the root of each thigh, next the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly [app. a

mistake for the lower part of the belly] meet: (TA:) [or each of the two inguinal creases; for] the **رَفْعَانِ** are between the pubes and the thigh, [one on each side,] and are also called the **مَغَابِنِ**: (Zj in his "Khalk el-Insán:") the latter (**رَفْعُ**) also particularly signifies the armpit: (Fr, Mgh, K:) or, as some say, the root [or innermost part] of the armpit: (TA:) and the same, (Ish, K,) or each, (Msb,) the parts around the **فَرْجِ** [or vulva, or external portion of the organs of generation,] (Ish, Mgb, K) of a woman: (Ish, K:) and sometimes the **فَرْجِ** itself: (Msb:) the pl. is **أَرْفَاعُ** (S, Mgh, Msb, K) and **رَفُوعُ** (Msb, K) and **رَفَاعُ** and [of pauc.] **أَرْفَعُ**, the first of which four is pl. of **رَفْعُ**, [and is properly a pl. of pauc.,] the rest being pls. of **رَفْعُ**: (Msb:) [accord. to J,] **أَرْفَاعُ** signifies the **مَغَابِنِ** [or places of flexure, or creasing,] of the armpits, and of the roots of the thighs: (S:) accord. to As, the armpits, and the [other] **مَغَابِنِ** of the body: (Mgh in art. **وهو**:) IAar says that **رَفَاعُ** signifies the roots of the arms and of the thighs, and has no proper sing.: and **الارفاغ** is the sing. of **الرَفْعِ** [but this is app. a mistranscription for **الرَفْعِ** meaning that **أَرْفَاعُ** has for its sing. **رَفْعُ**]: and **رَفْعُ** signifies the **مَغَابِنِ** and **مَحَابِلِ** [by which latter are app. meant the places that sweat] of the body: accord. to As, what is thus termed is in camels and in human beings. (TA. [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and **رَفْعُ** (not **رَفْعُ**) signifies any of the **مَغَابِنِ** and of the **مَحَابِلِ** of the body."] — Also, both words, The dirt of the nail: (K:) or the dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the **أَرْفَاعِ** [or groins and armpits and the like]: (TA:) or the former [or each] signifies the dirt of the **مَغَابِنِ** [or places of flexure, or creasing, of the body]; (K:) or the dirt and sweat that collect in the **مَغَابِنِ** of the armpits, and of the roots of the thighs, and other places of folding of the limbs. (TA.) — Also the former word, (**رَفْعُ**), + A soft, or plain, tract, or piece, of land: (JK, K:*) pl. **رَفَاعُ**. (K.) — + Land having much soil or dust. (L, K.) [Hence,] one says, **جَاءَ فُلَانٌ بِبَالٍ كَرَفِعٍ** **التُّرَابِ** + Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed. (L.) — + A place affected with drought, or barrenness, (L, K,) thin, or shallow, [in its soil,] of middling quality. (L.) — † The vilest place in a valley, and the worst in respect of soil: (Aboo-Málik, K,* TA:) the lowest part of a valley and of a desert: (TA:) or **أَرْفَاعُ الْوَادِي** signifies the sides of the valley. (AHn, JK, TA.) — † A side, or lateral part or region: (Akh, IAar, K:) pl. **أَرْفَعُ**. (K.) You say, **هُوَ فِي رَفْعٍ مِنْ قَوْمِهِ**, and **مِنْ الْقَرْيَةِ**, † He is in a side, or lateral part, not in the middle, of his people, or party, and of the town, or village.

(IAar, TA.) — Also sing. of **أَرْفَاعُ** meaning † The lower, or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind; (JK, K, TA;) likened to the **أَرْفَاعُ** of a valley: or the sing. of **ارفاغ** in this sense is **رَفْعُ**. (TA.) — + A skin for water, or for milk, that is thin, or rendered thin, (accord. to different copies of the K,) and of little worth. (K, TA.) — † The straw of [the species of millet called] **ذُرَّةُ**: so accord. to the author of the L; but accord. to others, it is **دَفْعُ**, with **دال**, if this be not a mistranscription. (TA.) — As an epithet, **رَفْعُ** signifies Soft; applied to dust, or earth, and to food, or wheat, (**طَعَامُ**) and to **كُلْسُ** [or quicklime, &c.]. (K,* TA.)

رَفْعُ: see the next preceding paragraph, in two places.

رَفْعُ: see **رَفْعُ**, in the middle of the paragraph.

رَفْعَةٌ A she-camel having purulent pustules, ulcers, or sores, in the **رَفْعَانِ** [meaning groins or armpits]. (A, TA.)

رَفْعَاءُ [fem. of **أَرْفَعُ**], applied to a woman, (JK, Ibn-'Abbád, L, K,) **مَتَاعُ** [or vulva]: (L:) or thin in the thighs, small in the **هَنَ** [or vulva], deep in the **رَفْعَانِ** [or groins]: (JK, Ibn-'Abbád, K:) or a woman narrow in the **أَرْفَاعِ** [or groins, or inguinal creases, or the like]: (TA in art. **ربل**, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) wide in the **رَفْعِ** [app. meaning the vulva or the parts around the vulva]. (JK, A, L.)

رَفِيعٌ (JK, S, TA) and **رَفِيعٌ** (S, TA) and **أَرْفَعُ** (TA) Ample, or abundant, (JK, S, TA,) and pleasant, or good, (S, TA,) means of subsistence. (JK, S, TA.)

رَفَاعَةٌ: }
رَفَاعِيَّةٌ: } see **رَفْعُ**, second sentence.
رَفْعِيَّةٌ: }

رَفِيعٌ: see **رَفِيعٌ**.

رَفَاعَةٌ i. q. **نِعْمَةٌ** [app. as meaning A benefit, benefaction, favour, boon, or blessing]: pl. **رَوَافِعُ**. (TA.)

أَرْفَعُ: see **رَفِيعٌ**. — Its fem., **رَفْعَاءُ**, is mentioned above, by itself.

مَرْفُوعَةٌ [syn. with **مَرْصُوفَةٌ**] A woman small in the **هَنَ** [or vulva], (JK, Ibn-'Abbád, K,) or whose place of circumcision has cohered [after the operation] when she was young, and, consequently, (L,) **impervia viro**. (JK, Ibn-'Abbád, L, K.)

مَرَاغُ: see **رَفْعُ**, in the middle of the paragraph.

رفق

1. **رَفَقَ**, (S, O, Mgh, Msb, K,) aor. **رَفَقَ**, (S, Msb,)

inf. n. **رَفِقَ** (S,* O, Mgh,* Msb,* K) and **مَرَفَقَ** and **مَرَفَقَ** (AZ, O, K) and **مَرَفَقَ**; (O, K;) and **رَفَقَ**, (JK, O, K,) [aor. **رَفَقَ**,] inf. n. **رَفِقَ**; (JK;) and **رَفِقَ**; (JK, O, K;) He was, or became, gentle, soft, tender, gracious, courteous, or civil; or he behaved, or acted, gently, softly, &c. (JK, S, O, Mgh, Msb, K.) You say, **رَفَقَ بِهِ**, (AZ, S, O, Mgh, Msb, K,) and **عَلَيْهِ**, (AZ, O, K,) inf. ns. as above; (O, K;) and **رَفِقَ**, and **رَفِقَ**; (K;) He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Mgh, Msb, K,) and to him; (AZ, O, K;) and in like manner, **رَفِقَ بِهِ**, (S, O, Mgh, K,) and **رَفِقَهُ**. (AZ, O, K.) Hence the saying of the Prophet, **مَنْ رَفَقَ بِأُمَّتِي رَفَقَ اللَّهُ بِهِ** [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, **رَفِقَ فِي أَمْرِهِ** [and **رَفِقَ فِيهِ** as is indicated in the O] He used gentleness, or acted gently, in his affair; syn. **تَأَتَى**. (Msb in art. **أتى**.) And **رَفِقَ لِحَاجَتِهِ** He applied himself with gentleness to his needful affair or business; syn. **تَأَتَى**. (T in art. **أتى**.) And **رَفِقَ لِلْأَمْرِ** He applied himself with gentleness to the affair; syn. **تَلَطَّفَ**. (S in art. **لطف**.) — Hence, **رَفِقَ**, in form like **فَرِبَ**, He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the contr. of such as is termed **أَخْرَقَ**. (Msb.) — And **رَفَعْتُ الْعَمَلَ**, with fet-**h** to the **ف**, aor. **رَفَعْتُ**, I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well. (Msb.) — And **رَفَعْتُ فِي السَّبْرِ** I proceeded in a right, or a moderate, manner in journeying, or in pace. (Msb.) — See also 4. — **رَفِيقٌ** is an inf. n. signifying The being a **رَفِيقٌ**. (O, K.) Fr says, I heard a man at 'Arafát saying [to the pilgrims there assembled], **جَعَلَكُمُ اللَّهُ فِي رَفَاقَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** [May God make you to be in the companionship of Moḥammad: may God bless and save him]. (O.) [And accord. to the TK, one says, **رَفِقَ بِهِ**, inf. n. **رَفِيقَةٌ**, meaning He became a **رَفِيقٌ** with him: but what is commonly said in this sense is **رَفَقَهُ**, q. v.] — **رَفَقَ فُلَانًا** He struck the **مَرَفَقِ** [or elbow] of such a one. (K.) — And **رَفَقَ الشَّاقَةَ**, (S, O, K,) aor. **رَفَقَ**, inf. n. **رَفِقَ**, (S, O,) He bound the she-camel's arm [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] **رَفَقَ الْبَعِيرَ**, aor. **رَفَقَ**, inf. n. **رَفِقَ**, he bound the camel's neck (**عُنُقُ** [probably, I think, a mistranscription for **عَضُدُ** i. e. arm,]) to his pastern, because of a slight lameness therein. (JK.) — **رَفِقَ** said of a camel, aor. **رَفَقَ**, inf. n. **رَفِقَ**, He had his elbow distorted from his side. (TA and TK. [See **رَفَقَ** below, and **أَرْفَعُ**: and see also **دَفِقَ**].) — [And **رَفَقَتْ**, inf. n. **رَفِقَتْ**, is probably said of a she-camel, as meaning She had, in her teat, or teats, what is termed **رَفَقٌ**: see, again, this word below.]

2. **تَرَفَّقَ** [as the inf. n. of the verb in the phrase

رَفَقَتِ الشَّاةُ, if this verb have been used, means *A sheep's, or goat's having the fore legs white to the elbows; for it is from مَرَفَقَةٌ شاةٌ*, explained below. (O.)

3. رَفِقَهُ. *He was, or became, his رفيق, or travelling-companion; he accompanied him in a journey; (S, O, Mṣb, K;) inf. n. مَرَفَقَةٌ (TK) and رَفِيقٌ. (TA.)* — And this latter inf. n. also signifies *The being hypocritical, or acting hypocritically. (TA.)* [See also 3 in art. رمق.]

4. ارْفَقَهُ: see 1, second sentence. — Also *He profited him, or was useful to him; (S, O, K;) as also رَفَقَهُ. (K.)* — [And in the present day, it means *He associated him بِغَيْرِهِ with another or others.*]

5: see 1, in four places.

6. تَرَفَقُوا. *They were, or became, travelling-companions; they travelled, or journeyed, together; as also ارْتَفَقُوا: (JK:) and تَرَفَقَا they two were, or became, travelling-companions; &c.: (K:) and تَرَفَقْنَا فِي السَّفَرِ we were, or became, companions in travelling, or journeying. (S, O.)*

8. ارْتَفَقَ *i. q. طلب رَفَقًا [i. e. رَفَقًا] and استعان [both meaning He sought, or demanded, aid, or help]. (Ḥar p. 395. [See also 10.])* — And hence, (Ḥar ibid.) *ارتفع به He profited, or gained advantage or benefit, by him, or it, (S, Mgh, Mṣb, TA,) namely, a thing. (Mṣb.)* [This phrase is also often used as meaning *He made use of it; namely, a garment, and an implement, &c.*] — See also 6. — Also *He leaned upon the مَرَفَقِ of his arm [i. e. upon his elbow]: (O, Mṣb, K:) or upon the pillow [called مَرَفَقَةٌ]. (K.)* — And *It was, or became, full, or filled. (K.)*

10. اسْتَرْفَقَهُ *He sought, or demanded, his profiting him, or being useful to him. (TA.)*

Q. Q. 2. تَمَرَفَقَ *He took a مَرَفَقَةٌ, i. e. pillow [upon which to lean with his elbow]. (S.)*

رَفِقٌ an inf. n. of رَفَقَ; (O, K;) *Gentleness, softness, tenderness, graciousness, courteousness, or civility; contr. of عَنَفٌ; (S, O, Mgh, Mṣb;) i. q. لَطْفٌ, and حَسَنٌ صَنِيعٌ, (IDrd, O, K,) or لِينٌ جَانِبٌ and لَطَافَةٌ فِعْلٌ; and so رَفِقٌ; (JK;) and رَافِقَةٌ likewise; whence the phrase أَوْفَى رَافِقَةً [He treated such a one with gentleness, &c.]. (JK, IDrd, O.)* It is also explained as meaning *Good submission to that which conduces to what is comely, or pleasing. (TA.)* — And *Gentleness, delicacy, nicety, neatness, or skilfulness, in work or operation; contr. of خُرْقٌ. (Mgh.)* — Also *A thing by means of which one seeks help or assistance. (K.)* See also مَرَفَقٌ.

رَفِقٌ inf. n. of رَفَقَ: see the next preceding paragraph. — [Also *Easy of attainment.*] You say *مرتع رَفِقٌ [A place of pasturing, or of unrestrained and plentiful pasturing,] easy to be sought [and attained]. (S, O.)* And *ماءٌ رَفِقٌ Water that is easy (JK, S, O, K) to be sought*

(JK, S, O) and taken: (JK:) or of which the well-ropes is short. (K.) And *حَاجَةٌ رَفِقٌ البَغِيَّةُ* *An object of want that is easy [to be sought and attained]. (O, K.)* — Also *A distortion of the elbow of a camel from the side. (Lth, S, O, K.)* [Said to be the inf. n. of رَفَقَ, q. v.] — And *A stoppage of the orifice of the teat, (K,) or of the orifices of the teats, (O,) of a she-camel: (O, K:) so says Zeyd Ibn-Kuthweh: (O:) or a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood, or becomes coagulated and mixed with yellow water. (K.)* [Perhaps in this sense, also, an inf. n.: see 1, last sentence.] — See also رَفَقَةٌ.

رَفَقَةٌ: see what next follows.

رَفَقَةٌ, (JK, S, O, Mgh, Mṣb, K,) in the dial. of Temeem, (Mṣb,) and رَفَقَةٌ, (S, O, Mṣb, K,) in the dial. of Keys, (Mṣb,) and رَفَقَةٌ, and on the authority of Ibn-Tal-ḥah رَفَاقَةٌ, (K,) [in which this last is said to be like رَفِيقَةٌ, to indicate that it is with ḍamm to the ر, but not (as will be shown below, voce رَفِيقٌ) that it is without tenween, imperfectly decl., and determinate like الرَفِيقَةُ,) *Persons travelling, or journeying, together; (Mgh;) a company of persons [travelling, or journeying, or] with whom one is travelling, or journeying; but not when they have separated: (S, O, Mṣb, K:) or persons with whom one travels, or journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated: (JK:) pl. [of mult.] رَفَاقٌ, (S, O, Mgh, Mṣb, K,) which is pl. of رَفَقَةٌ, (Mgh, Mṣb,) and رَفَقٌ, [which is also pl. of رَفَقَةٌ,] and [of pauc.] أَرَفَاقٌ; (O, K;) and the pl. of رَفَقَةٌ is رَفَقٌ: (Mṣb:) or رَفَقَةٌ is a quasi-pl. n. of رَفِيقٌ, or syn. with this last used in a pl. sense; and its pl. is رَفَقٌ and رَفَقٌ and [quasi-pl. n.] رَفَقٌ. (K.)* [Golius explains the first and second and third, as on the authority of the KL, by the words "consortium, societas:" but in my copy of the KL, I find only the first and second; and these are explained only by the words *كروه همراهان*, agreeably with the renderings which I have given above.] — The pl. رَفَاقٌ also signifies *Camels upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being termed a رَفَقَةٌ. (TA voce رَطَانَةٌ.)*

رَفَقَةٌ: see the next preceding paragraph.

رَفَقَةٌ as an epithet applied to a she-camel: see أَرَفَقٌ.

رَفَاقٌ *The cord that is used for the purpose described in the explanation of رَفَقَتِ الشَّاةُ, (S, O, K,) or in the explanation of رَفِقٌ البَغِيرُ. (JK.)* [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S,) i. e. of Bishr Ibn-Abē-Ḥázim, (O,)

فَاتِي وَالسَّكَاةَ مِنْ آلِ لَيْي *
كَذَاتِ الضِّغْنِ تَبِي فِي الرِّفَاقِ *

(O,) or *وَأَلِ لَامٍ, (S, O,) accord. to different readings: (O:) [i. e. And verily I, with respect to the fault, or the complaint, of the family of Lāy, or and the family of Lām, am like her that yearns towards, or longs for, her home, or accustomed place, going along with her arm and shank in the رِفَاقِ]: he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.)* — Also *A thing in form like a finger, made for the teat of a she-camel when she is affected with the [disorder termed] صَرَارٌ: it is stuffed with dates, and then the رَفَقٌ [q. v.] is bound over it, in order that it [the teat] may be cured. (JK.)*

رَفِيقٌ *Gentle, soft, tender, gracious, courteous, or civil; (JK, Mṣb;) as also رَافِقٌ. (JK.)* — And hence, (Mṣb,) *Gentle, délicatē, nice, neat, or skilful, in work or operation; contr. of أُخْرَقٌ. (S, O, Mṣb, K.)* — [Hence, also,] *هَذَا الْأَمْرُ رَفِيقٌ [This affair, or thing, is easy, or convenient, to thee: see رَافِقٌ بِكَ and رَافِقٌ عَلَيْكَ +] رَافِقٌ. (O.)* — Also *A companion (JK, S, O, Mṣb, K) and companions (JK, S, O, K) in travelling, or journeying, and afterwards: (Kh, S, O, Mṣb, K:) used as sing. and pl., (JK, S, O, K,) like صَدِيقٌ (S, O) and خَلِيقٌ: (O:) pl. رَفَاقَةٌ; (JK, S, O, K;) with which رَفَاقَةٌ is syn., as in the phrase رَفِيقَةٌ رَفَاقَةٌ [Young men companions &c.]. (JK.)* See also رَفَقَةٌ. It is said in the Kṣur [iv. 71], *رَفَقَاءٌ وَحَسَنٌ أَوْلَادُكَ رَفِيقًا [i. e. And good, or very good, will be those as companions after the journey of life] in Paradise! (JK.)* And Moḥammad is related by 'Aīsheh to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, *بَلِ الرَّفِيقِ الْأَعْلَى مِنَ الْجَنَّةِ [Nay, rather, the highest companions of Paradise]; meaning, I desire the company, or congregation, of the prophets. (O.)*

رَفَاقَةٌ: see رَفَقَةٌ and رَفِيقٌ.

رَافِقٌ: see رَفِيقٌ, in two places.

رَافِقَةٌ: see رَفَقَةٌ.

أَرَفَقٌ [compar. and superl. of رَفِيقٌ; meaning *More, and most, gentle, &c.*] — [Hence,] one says, *هَذَا الْأَمْرُ أَرَفَقٌ بِكَ [and عَلَيْكَ] + This affair, or thing, is more, or most, easy, or convenient, to thee. (TA in art. عود.)* [See also an instance voce مَحْنِيَّة (in art. حنو), last sentence.] — Also, applied to a camel, *Having the elbow (المَرَفَقِ) distorted from the side: (JK, S, O, K:) so says Lth: (O:) and so the fem. رَفَقَاءٌ, applied to a she-camel: (JK, S:) but Az says that the epithet preserved by him in his memory as heard from*

the Arabs applied to a camel is **أُدُقْتُ**, with **دال**. (O.) — Accord. to **As**, (O,) **رَفَقًا** applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, K;) and so **رَفَقَةٌ**: (K:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

مَرْتَقٍ: see **مَرْتَقٍ**, in two places.

مَرْتَقٍ: see what next follows, in three places.

مَرْتَقٍ and **مَرْتَقٍ** inf. ns. of **رَفَقَ**, (AZ, O, K,) of which **مَرْتَقٍ** also is an inf. n. (O, K.) — Also *A thing by which one profits, or gains advantage or benefit*. (S, O, Mṣb, K.) It is said in the **Kur** [xviii. 15], **وَبَيِّنْ كَلِمَ مِنْ أَمْرِكُمْ مَرْتَقًا**, or **مَرْتَقًا**, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads **مَرْتَقًا**, (S, O,) which, however, is allowable, meaning **رَفَقًا**. (S. [See **رَفَقَ**, last sentence.]) The pl. is **مَرَاتِقٍ**. (Mṣb.) — [Hence,] **مَرَاتِقُ الدَّارِ** *Such appertences [or conveniences] of the house as the privy and the kitchen and the like*: (Mgh, Mṣb:) or *the sinks, and the like, of the house*: (S, O, K:) and particularly *privies*: (O:) when used in these senses, the sing. is **مَرْتَقٍ** only, with kesr to the **م** and fet-h to the **ف**, (Mgh, Mṣb,) likened to the noun signifying an instrument. (Mṣb.) [See also **حَمِيرٌ**, in art. **حَمِيرٌ**.] — And from the same words in the sense expl. in the second sentence above, (Mṣb,) **مَرْتَقٍ** and **مَرْتَقٍ** signify also *The elbow, or elbow-joint; the place where the ذراع joins upon the عَضُد*; (S, O, K;) [in other words,] *the place where the عَضُد is connected with the سَاعِد*; (Mgh;) *the مَرْتَق of a man*: (Mṣb:) [and in like manner in a beast, the *elbow, or elbow-joint, as in the JK, S, O, and K, voce اُرْتَق*; and in countless other instances: but in the K voce **رُكْبَةٌ** (q. v.), it seems to be applied to the *knee of a beast*:] pl. as above. (Mṣb.)

مَرْتَقَةٌ *A pillow* (S, O, Mgh, K) *upon which one leans [with the elbow]*: from **مَرْتَقٍ** in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

مَرْتَقَةٌ *A sheep, or goat, having the fore legs white to the elbows*. (O, K.)

مَرْتَقٍ *A camel whose elbow hurts (يُصِيبُ) his side*. (O, K.) — And *A she-camel that is hurt by the صرار [q. v.] when her udder is bound there-with, and from whom blood issues* (JK, O, K) *when she is loosed [therefrom]* (إِذَا حَلَّتْ), (JK,) or *when she is milked* (إِذَا حَلَبَتْ). (O, K.)

مَرْتَقٍ *A camel having a complaint of his مَرْتَقٍ [or elbow]*. (IDrd, O, K.)

مَرْتَقٍ *A place, or thing, upon which one leans [properly with the مَرْتَق, or elbow]*. (Bd in xviii. 28 and 30.)

مَرْتَقٍ *Leaning upon his elbow*. (S, O.) — Also *Full, standing, and continuing, or remain-*
Bk. I.

ing: (O, K:) or *nearly full*: so explained by **IAṣr** as occurring in the following verse of 'Obeyd Ibn-El-Abras, (O,) describing rain that had filled the low tracts of ground: (TA in art. **صوح** :)

* فَأَصْبَحَ الرَّوْضُ وَالْقَيْعَانُ مُمْرَعَةً *
* مِنْ بَيْنِ مَرْتَقِي مِنْهَا وَمُنْصَاحِ *

[*And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground*]: (O:) or, as some relate it, **مُرْتَعَةٌ** [i. e. "filled"]; and **مُرْتَقِي**, which means herbage "of which the blossoms have not yet come forth from their calyxes;" and **مُنْصَاحِ** [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. **صوح** :) [or, accord. to the reading **مُرْتَقِي**, the meaning may be, "partly such as were compact thereof," i. e. of the meadows &c., "and partly such as were cracked" by the heat and drought:] another reading is

* مِنْ بَيْنِ مَرْتَقِي مِنْهَا وَمِنْ طَاحِي *
* مِنْ طَاحِي * meaning "of what was flowing and going away." (TA ubi suprâ.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

رفل

1. **رَفَلَ**, (S, M, K,) aor. **رَفَلًا**, (K,) inf. n. **رَفَلٌ**; (S, M;) and **رَفَلٌ**, aor. **رَفَلًا**, (M, K,) inf. n. **رَفَلٌ**; (M;) *He was awkward* (S, M, K,) *in his manner of wearing his clothes, (S,) or with his clothes [when walking &c. (see رَفَلَ)], and in every work*. (M, K.) — And **رَفَلَ**, (M, K,) or **رَفَلَ فِي ثِيَابِهِ**, (S, TA,) aor. **رَفَلَ**, (S, M,) inf. n. **رَفَلٌ** (Lth, T, M, K) and **رَفُلًا** (T, TA) and **رَفُلَانٌ**; (M, K;) and **رَفَلَ**; (S, M, K;) *He dragged his shirt, and hicked it with his foot*: (Lth, T:) or *he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*: (S:) or *he dragged his shirt, and walked in the manner described above: or he moved his arm up and down [in walking]*: (M, K:) and **رَفَلَ فِي ثِيَابِهِ** signifies the same as **رَفَلَ** and **رَفَلَ**: (TA:) or **رَفَلَ** [inf. n. of 4] signifies a man's *having a long garment, such as a shirt and a جُبَّة*: (Khâlid Ibn-Jembeh, T in art. **ذيل** :)

and one says, **رَفَلَ فِي مَشْيِهَا خَرْقًا** [She drags her shirt, &c., in her gait, by reason of awkwardness]. (S.) **رَفَلَ المَرَاتِقَ**, a phrase used by Ru-beh, [**مَرَاتِقٍ** being app. pl. of **مَرْتَقٍ**, a regular inf. n. of **رَفَلَ**,] means *She walks with every sort of رَفَلَ or رَفُلًا [i. e. dragging of the shirt, &c.]*. (Lth, T accord. to different copies.) And **رَفَلَ**, inf. n. **رَفَلَةٌ**, *He walked with an inclining of his body from side to side (تَبَخَّرَ) by reason of pride (كِبْرًا), or by reason of old age (كِبَرًا)*: (K, accord. to different copies:) the **ت** is augmentative. (TA.) — See also the next paragraph, last sentence, in two places.

2. **تَرَفِيلٌ** *The making a garment ample, or long towards the ground: the letting it down, or making it to hang down*: (TA:) [and so **رَفَلَ**:] you say, **رَفَلَ ثِيَابَهُ**, (Sh, T,) or **رَفَلَ ثَوْبَهُ**, (M,) or **رَفَلَهُ**, (K, TA, in the CK **رَفَلَهُ**.) *He let down, or made to hang down, his garments, or his garment, or his shirt*. (Sh, T, M, K.) — Hence, (TA,) **رَفَلَهُ**, (A'Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) **رَفَلَهُ** *He magnified him, or honoured him*: (A'Obeyd, T, S, M, K:) *he made him a king, (A'Obeyd, T, M, K,) and a lord, or chief, (Sh, T, M, K,) and a commander, and a judge*: (TA:) [like **رَفَدَهُ**:] *and he rendered him submissive; made him to submit; or brought him under, or into, subjection*: (M, K:) thus it has two contr. meanings; (K;) [like **تَرَفَهُ**:] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rum-meh says,

* إِذَا نَعْنُ رَفَلْنَا أَمْرًا سَادَ قَوْمَهُ *
* وَإِنْ لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ يُذَكَّرُ *

† [When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned]. (T, S, M.) And you say, **رَفَلَ فُلَانٌ** † *Such a one was made a lord, or chief, over his people*. (Sh, T.) — Also † *He increased, or exceeded, to him that over which he had authority to judge, or to decide*. (TA.) — And **تَرَفِيلٌ** also signifies † *The leaving a well for its water to collect in it*; (S, O, K;) and so **رَفَلَ**: (O, K:) you say, **رَفَلَ الرُّكْبَةَ** † *He left the well for its water to collect in it*; (Ks, T, M;) as also **رَفَلَهَا**, aor. **رَفَلَ**, inf. n. **رَفَلَ**. (O.)

4. **ارْفَلَ**, and its inf. n. **إِرْفَالٌ**: see 1, in two places: — and see also 2, in two places.

5: see 1, in two places. — **تَرَفَلَ** also signifies † *He was, or became, or was made, a lord, or chief*. (Sh, T, TA.) Hence, in a trad. of Wâil Ibn-Hojr, **يَتَرَفَلُ عَلَى الأَقْوَالِ حَيْثُ كَانُوا مِنْ أَهْلِ حَضْرَمَوْتِ** † [He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Hadramowt]. (T, TA.)

Q. Q. 1. **تَرَفَلَةٌ**, inf. n. **تَرَفَلٌ**: see 1.

رَفَلَ, (IDrd, O, K, TA,) or, as in some copies of the Jm, **رَفَلَ**, (O, TA,) or **رَفَلَ**, (accord. to a copy of the M,) or **رَفَلَ**, (accord. to the CK,) [in the K said to be with kesr, which, accord. to a rule observed in that work, indicates that it is **رَفَلَ**,] *The shirt, or lower extremity, of a garment*. (M, O, K.) You say, **أُرْفَلَ رَفَلُهُ** [explained above: see 2]. (K.) And **رَفَلَ سَابِغِ الرُّفْلِ**, i. e. [*A shirt ample, or long, in the shirt*]. (TA.)

رَفَلَ † *The water that collects after drawing, (جَمَّةٌ, thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,]) or the black mud, or black fetid mud, (حَمَاءَةٌ, thus accord. to other copies of the K, or مَكَلَةٌ [which has the same or*

a similar meaning], thus accord. to the M and A and L,) of a well. (T, M, O, A, L, K.) = See also the next preceding paragraph. = رَفْلٌ رَفْلٌ A call to the ewe, to be milked. (Ibn-'Abbād, K.)

رَفْلٌ Awkward (S, M, K) in his manner of wearing his clothes, (S,) or with his clothes [when walking &c.], and in every work; as also رَفْلٌ; fem. [of the latter] رَفْلَةٌ. (M, K.) And رَفْلَةٌ (Lth, T, M, K, TA) and رَفْلَةٌ (Lth, T, TA) A woman who drags her skirt (Lth, T, M, K, TA) well, or beautifully, (M, K, TA,) when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (Lth, T, TA:) or the former signifies a woman who drags her skirt (تَرَفَّلٌ), in her gait, by reason of awkwardness: (S, TA:) and رَفْلَةٌ, a woman who does not walk well (ADK, T, S, M, K) in her clothes, (ADK, T, S, M,) dragging her garment, (M,) or dragging her skirt: (K:) and رَفْلٌ, a man making his clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S;) in which sense رَفْلَةٌ may be well used as an epithet applied to a woman: (Lth, T:) or رَفْلٌ (TA) and رَفْلٌ (Seer, M, K, TA,) in which latter the ت is augmentative, (TA,) signify a man who drags his skirt, and walks in the manner last described above; or who moves his arm up and down in walking. (Seer, M, K, TA.) — Also, i. e. رَفْلٌ, Foolish; stupid; or unsound, or deficient, in intellect, or understanding. (S.) — And رَفْلَةٌ, A foul, or an unseemly, or ugly, woman; (M, K;) as also رَفْلَةٌ, (M,) or رَفْلَةٌ, with two kesrehs: (K:) and the same epithets are applied likewise in this sense to a man. (M.) = See also رَفْلٌ.

رَفْلَةٌ: see the next preceding paragraph, near the end.

رَفْلٌ Long in the tail; (Lth, T, S, M, K;) applied to a garment: (S:) or, thus applied, wide, or ample: (M, K:) in the former sense, applied to a horse, (Lth, Aṣ, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountain-goat; (M;) and رَفْلٌ signifies the same: (Lth, Aṣ, M;) and applied to a horse as meaning also (M) having much flesh; (M, K;) and so رَفْلٌ: (M:) and to a camel as meaning also wide in the skin: (Lth, T, S, M, K:) and, applied to hair, long; (M;) [or] so رَفْلٌ, like سَعَابٌ; (K;) or رَفْلٌ, or رَفْلٌ; (so accord. to different copies of the T;) and so رَفْلٌ applied to a garment. (TA.) Also A man having a long skirt. (Ham p. 386.) — [Hence,] رَفْلٌ عَيْشٌ, (TA,) or رَفْلَةٌ رَفْلَةٌ, (S, M, in one copy of the S رَفْلَةٌ,) † Ample means of subsistence. (S, M, TA.) = See also رَفْلٌ. = And see رَفْلٌ.

رَفْلٌ: see the next preceding paragraph, in two places.

رَفْلٌ: see رَفْلٌ.

رَفْلٌ: see رَفْلٌ. = رَفْلٌ التَّبَسُّمُ A thing that is put before the penis of the goat, in order that he may not copulate. (IDrd, M, K.)

رَفْلٌ; and its fem., with ة: see رَفْلٌ, in three places.

رَفْلٌ; and its fem., رَفْلَةٌ: see رَفْلٌ, in three places.

رَفْلٌ: see رَفْلٌ.

رَفْلٌ [A waist-wraper] made to hang down. (Sh, T.) [Hence, perhaps, what next follows.]

رَفْلَةٌ [written without any syll. signs, app. either رَفْلَةٌ or رَفْلَةٌ, an epithet used as a subst., or converted into a subst. by the addition of ة,] A long [dress or garment such as is called] رَفْلَةٌ, in which one drags his shirt, and walks with an elegant and a proud and self-conceited gait (رَفْلٌ رَفْلٌ). (TA.)

رَفْلَةٌ A she-camel having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them. (M, O, L, K.) — [See also the next preceding paragraph.]

رَفْلٌ, applied to a woman, means كَثِيرَةُ الرَّفْلِ [i. e. Who drags her skirt, &c., much]: (Lth, T:) [and in like manner,] applied to a man, (TA,) كَثِيرُ الرَّفْلَانِ [which means the same: see 1]. (M, K, TA.)

رَفْلٌ [app. pl. of رَفْلٌ, an inf. n. of رَفْلٌ]: see 1.

رفه

1. رَفَهُ عَيْشُهُ, (JK, K,) or العَيْشُ, (Mgh, Mṣb,) inf. n. رَفَاهَةٌ and رَفَاهِيَةٌ (JK, Mgh, Mṣb, K*) and رَفِيَةٌ, (JK,) His life, or the life, was, or became, ample in its means or circumstances, unstraitened, or plentiful, (JK, Mgh, Mṣb, K,) and easy, pleasant, soft, or delicate. (JK, Mṣb, K.) [See also رَفَاهَةٌ, below.] = رَفَهُ, aor. ʿ, inf. n. رَفُوهُ (JK, Mṣb, K) and رَفَهُ, (Mṣb, K) and رَفَهُ, (K,) [or this last is perhaps a simple subst.,] said of a man, He led [a plentiful, and] an easy, a pleasant, a soft, or a delicate, life; (K;) he found, or experienced, [or enjoyed, (see the part. n. رَفَاهَةٌ, below,)] an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence; and رَفَهُ is [syn. therewith, its part. n. مَتَرَفَهُ being syn. with رَفَاهَةٌ, and the verb itself being] quasi-pass. of رَفَهُ: (Mṣb:) or he found, or experienced, rest, or ease, after fatigue. (JK.) [See also 4.] — رَفِيَتْ الإِبِلُ, (S, Mgh, K,) aor. ʿ, (S, Mgh,) inf. n. رَفِيَةٌ and رَفُوهُ, (S, [and it is implied in the K that رَفِيَةٌ also is an inf. n. of the verb thus used, but it is a simple subst. accord. to the S,]) The camels came to the water to drink (S, Mgh, K) every day, (S,) when they would. (S, Mgh, K.) [See رَفِيَةٌ, below.] = أَمَا تَرَفَهُ فُلَانًا Hast thou not, or wherefore wilt thou not have, mercy, or pity, or compassion, on such a one? (TA. [The meaning is there only indicated by the context.])

2. رَفَهُ, inf. n. تَرَفِيَةٌ: see 4, in five places. —

رَفَهُ نَفْسُهُ, inf. n. as above, He rested himself; made himself to be at rest or at ease; or gave himself rest. (Mgh, Mṣb.) — رَفَهُ عَنْهُ, (JK, S, Mgh, K,) or عَلَيْهِ, (so accord. to one copy of the S, [both correct, but the former the more common,]) inf. n. as above, (S, K,) He made his circumstances ample and easy; eased him, or relieved him; and granted him a delay; (JK, S, Mgh, K;) namely, his debtor; (S, Mgh;) or one who was in straitness, or distress: (TA:) and he behaved, or acted, gently, softly, tenderly, graciously, or courteously, with him: (JK, TA:*) and رَفَهُ رَفَهُ عَلَيَّ Grant thou to me a delay: it is from رَفَهُ as used in relation to camels. (Mgh.) And رَفَهُ عَنْهُ التَّعَبُ Fatigue was removed from him, or made to quit him. (TA.)

4. ارْفَهُ He found, or experienced, rest, or ease, (K,) or he remained, stayed, dwelt, or abode, and found, or experienced, rest, or ease, (IAṣ, TA,) at our abode; as also رَفَهُ, inf. n. تَرَفِيَةٌ; (IAṣ, TA;) and استرفه. (IAṣ, K.) — He kept continually, or constantly, to the eating of dainty food, (K, TA,) and indulged himself largely in eating and drinking: and this is said to be meant in a trad. in which الإرفاهُ is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) — He anointed himself, (JK, S, K,) and combed, or anointed and combed, his hair, (S,) every day: (JK, S, K:) and this also is said to be meant in the trad. above mentioned: (JK, S, TA:) or by الإرفاهُ in that trad. is meant [the indulging in] ease and plenty. (JK.) — ارْفَهُ الْبِئْرُ The cattle remained near to the water (K, TA) in the watering-trough or tank, pasturing there upon the plants, or trees, called حِمَضٌ. (TA.) — And ارْفَهُوا Their camels, (JK,) or their cattle, (K,) came to the water to drink (JK, K) every day, (JK,) or when they would. (K.) = ارْفَهُهُمْ He (God) made them to have an easy, a pleasant, a soft, or a delicate, and a plentiful, life; as also رَفِيَتْهُمْ, inf. n. تَرَفِيَةٌ: (K, TA:) and ارْفَهُتُهُ and رَفِيْتُهُ I made him to find, or experience, [or enjoy, (see 1,)] an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence. (Mṣb.) — And ارْفَهُ الْإِبِلُ; (S, K;) and رَفِيَتْهَا, (K,) and رَفِيَتْهَا, inf. n. as above; (TA;) He made the camels to come to the water to drink (S, K, TA) every day, (S, TA,) when they would. (S, K, TA.)

5: see 1.

10: see 4.

رَفِيَتْ [said in the K to be an inf. n. of رَفَهُ said of a man, and app. of رَفِيَتْ said of camels: or it is] a subst. from رَفِيَتْ said of camels; (S;) and [thus] signifies The coming of camels to the water to drink (JK, S, Mgh) every day, (JK, S,*) when they will: (S, Mgh;) or the shortest and quickest of the times of coming to water. (TA.) [See also رَفِيَتْ, and عَرَبَجَاءُ.] Lebeed uses it metaphorically in relation to palm-trees growing over water, saying,

* يَشْرَبْنَ رَفِيَتْهَا عَرَاكًا غَيْرَ صَادِيَةٍ *

* فَكَلَّمَا كَارِعَ فِي الْمَاءِ مُغْتَبِرُ *

verbs are syn.]. (S, K.) — [Hence,] رَقَّتْ عِظَامُهُ, [inf. n. رَقَّةٌ, or رَقَّتْ, or both, (and if so, the second pers. may be رَقَّتَتْ and رَقَّتَتْ, and the aor. يَرِقُّ and يَرِقُّ) + His bones became weak; or became thin, and consequently + weak; meaning] + he became aged: (JK:) or it is said of one who has become aged. (TA. [See رَقَّةٌ and رَقَّتْ below; and see also رَقِيْقٌ.]) — And رَقَّى, [inf. n. رَقَّةٌ, + He was, or became, weak: and abject, mean, paltry, or contemptible: see رَقِيْقٌ: and see also 4:] his patience, or endurance, became weak, or weakened: (TA:) he was, or became, weak-hearted, and fearful; as also رَقِيَ قَلْبُهُ (Mgh:) and affected with shame, shyness, or bashfulness. (K, TA.) — And رَقَّى لَهُ (Mgh, K,*) first pers. رَقَّتْ, aor. -, inf. n. رَقَّةٌ, (K,) + He was, or became, [tender-hearted, (see رَقِيْقٌ and رَقَّى),] merciful, compassionate, or pitiful, to him; (Mgh, K;) as also رَقَّى لَهُ قَلْبُهُ (TA:) and رَقَّى لَهُ رَقِيْقٌ signifies the same as رَقِيَ قَلْبُهُ. (S, K.) — [And رَقَّى كَلَامَهُ + His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate: see رَقِيْقٌ, and see also 2. — And رَقَّى صَوْتَهُ + His voice was, or became, slender, or soft, or gentle. — And رَقَّتْ حَالُهُ + His state, or condition, was, or became, narrow in its circumstances, or evil: see رَقَّةٌ, below, and 4; and see also 4 in art. خَف. — And رَقَّى عَيْشُهُ + His living, or sustenance, was, or became, scanty.] — And رَقَّى عَدَدَهُ + His years that he numbered were for the most part passed, so that the remainder was little (رَقِيْقٌ) in his estimation. (IAar, TA.) — رَقَّى, (Mgh, Mṣb,) aor. -, (Mṣb,) inf. n. رَقَّى, (S, * Mgh, Mṣb, K,) He was, or became, a slave; (S, * Mgh, Mṣb, K;*) or he remained a slave. (Mgh.) — رَقَّه and رَقَّه He made him a slave: (Mṣb:) or the latter signifies he kept him as a slave; (Mgh;) contr. of أَعْتَقَهُ; (S, Mgh;) as also استرقه: (S:) or the second and third, he possessed him as a slave; (K;) and so رَقَّه; accord. to ISk and Az and others: (TA:) or استرقه signifies he made him, or took him as, a slave; (Mgh;) or he brought him into a state of slavery. (TA.)

2. رَقَّه, (S, K,) inf. n. رَقِيْقٌ; (TA;) and رَقَّه, (S, K,) inf. n. رَقَاتٌ; (TA;) contr. of غَلْظَهُ; (K;) or He made it, or rendered it, رَقِيْقٌ [i. e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رَقِيْقٌ, below]. (S, TA.) — [Hence,] رَقَّقَ الْكَلَامَ + The making speech to be [soft or tender, or easy and sweet, or] elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech. (S, TA.) And hence, (TA,) it is said in a prov., (S,) أَعْنِ صَبُوحَ رَقَّقَى (S, K, TA) † Dost thou allude (K, TA) gracefully, courteously, politely, or delicately, (TA,) to a morning-draught? (K, TA:) [the origin of which prov. was this:] a certain man named Jábán alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it,

he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (K, TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaqbe to one who spoke of kissing a woman when meaning thereby جِمَاع. (TA.) — [Hence also,] رَقَّى صَوْتَهُ (K in art. حَزَن) or رَقَّه (S in that art.) + [He made his voice slender, or soft, or gentle]. — رَقِّيْقٌ also signifies + [The pronouncing a word with the slender sound of the lengthened fet-h (like the sound of "a" in our word "father"), and with the ordinary sound of the letter l; both as in رَقَّى and رَقَّى:] the contr. of تَفْخِيْمٌ. (Kull p. 127.) — رَقَّى الْمَشَى, said of a camel, (K, TA,) † He went an easy pace: and رَقَّى, alone, signifies the same. (TA.) [See also R. Q. 2.] — رَقَّى بَيْنَ الْقَوْمِ + He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people. (TA.)

4. رَقَّى, said of the white grape, (AHn, O, K,) It was, or became, thin in its skin and abundant in its juice: (AHn, TA:) or completely ripe. (O, K.) — Said of a man, † He was, or became, in a state, or condition, narrow in its circumstances, or evil; i. q. صَارَ رَقِيْقَ الْحَالِ (JK,) or أَرَقَّتْ بِهِمْ أَخْلَاقُهُمْ. (K, TA.) — سَاءَتْ حَالُهُ † Their natural dispositions were, or became, niggardly, tenacious, or avaricious. (TA.) — رَقَّه: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. — رَقَّقَتْهُ She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened. (TA.)

6. لَا تَدْرِي عَلَى مَا يَتَرَاقُ هَرَمَكَ + Thou knowest not what thing thou wilt choose: (JK:) or to what state, or condition, thy mind will come at the last. (TA.) The origin of the word (يتراق) is unknown. (JK.) [See also art. هَرَم.]

10: see 1, first sentence. — [Hence,] استرق الماء The water [became shallow: and hence,] † sank into, or disappeared in, the earth, except a little. (K, TA.) — And استرق الليل + The night for the most part passed. (TA.) — استرقه: see 1, last sentence, in three places.

R. Q. 1. رَقَّقَهُ, (S, K,) inf. n. رَقَّقَةٌ, (TK,) He poured it forth in small quantity; namely, water &c.: (K:) or he made it to come and go; namely, water. (S.) — رَقَّقَ التَّيْرِدَ بِالسَّمَنِ He poured a little clarified butter upon the broken bread; (K, TA;) i. e. made it savoury therewith: or, as some say, poured much thereof upon it. (TA.) — رَقَّقَ الثَّوْبَ بِالطَّيْبِ He made the perfume to run [to and fro (as is implied in the S)] upon the garment: (TA:) [or he poured and rubbed the perfume upon the garment.] El-Aashà says,

* وَتَبْرُدُ بَرْدَ رَدَاءِ الْعُرُوسِ فِي الصَّيْفِ رَقَّقَتْ فِيهِ الْعَبِيرَا *
[And she is cool, with the coolness of the وشاح

(see رَدَاءٌ) of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA: in the latter, بِالصَّيْفِ.) — رَقَّقَ الخَمْرَ He mixed the wine. (TA.) — رَقَّقَ عَيْنَهُ He made his eye to shed tears. (TA.) — It is said in a trad., فَتَنَةٌ فَتَرَقَّقُ بَعْضًا بَعْضًا, meaning [Sedition, or the like, will come, and] one act thereof will cause desire for another by its embellishment thereof, or investing it with charms. (TA.) — [See also رَقَّقَةٌ, below.]

R. Q. 2. تَرَقَّقَ It (water, &c.) poured forth in small quantity. (TA.) — He, or it, ran in an easy manner. (TA.) [See also 2, last sentence but one.] — It (water, S, TA) was, or became, in a state of motion, or commotion; (K, TA;) in which sense, [meaning it flickered,] it is [also] said of the سَرَاب [or mirage]; (O, K; [see also another explanation below;]) [it went to and fro;] it came and went. (S, K, TA.) And in like manner, (S,) تَرَقَّقَ الدَّمْعُ The tears went round about at the inner edge of the eyelid. (S, K.) And تَرَقَّقَتِ الشَّمْسُ The sun appeared as though it were turning round (A'Obeyd, K, TA) and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes; which it does not when it is high. (A'Obeyd, TA.) — It (a thing) shone, or glistened; (JK, S, K;) as does the سَرَاب [or mirage]. (JK.) — تَرَقَّقَتِ عَيْنُهُ His eye shed tears. (TA.)

رَقَّى: see رَقِيْقٌ; and رَقَّى. — Also, (JK, S, Mgh, Mṣb, K,) and رَقَّى, (Mṣb, K,) but the latter is a rare dial. var. though some read thus in the Kur lii. 3, (Mṣb,) [Parchment; and vellum; so in the present day; or] skin, (Mgh, Mṣb,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Mṣb, K;) or (so accord. to the Mgh, but in the K "and") a white [i. e. blank] صَحِيْفَةٌ [which means a paper and a piece of skin, but generally such as is written upon]: (JK, Mgh, K;) or metaphorically applied to † a skin written upon: properly one upon which one writes: (Bd in lii. 3:) accord. to Fr, † the صَحَائِفُ [i. e. papers, or pieces of skin, meaning records,] that will be produced to the sons of Adam on the day of resurrection; which indicates that such as is written is also thus termed: (Az, TA:) in the Kur lii. 3, [accord. to some,] applied to † the Book of the Law revealed to Moses: or the Kur-án. (Jel.) — Also, (K,) or the former word [only], (JK, S, Mṣb,) The tortoise: (JK:) or a great tortoise: (S, K:) or the male tortoise: (Mṣb:) and the crocodile: (JK:) or, (K,) accord. to Ibráheem El-Harbee, (TA,) a certain aquatic reptile, (K, TA,) [app. the turtle, or sea-tortoise,] having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food: (TA:) pl. رَقَوَاتُ. (A'Obeyd, JK, S, Mṣb, K.)

رَقَّى Shallow, applied to water; or shallow water; (Mṣb, K, TA;) not copious, or not abundant; (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, K, TA;) as also رَقَّى;

(K;) and so رُقَارِقُ. (IDrd, K.) — See also رُقَاتُ.

رُقُ: see رُقُ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — *A thin thing.* (S. [There expl. as signifying رُقِيْقِي; but perhaps by this may be meant that it is an epithet syn. with رُقِيْقِي, as it is said to be in the K.]) See رُقِيْقِي. — *The leaves of trees: or the branches that are easy for the cattle [to eat].* (K.) — And *A certain thorny plant.* (K.) — See also رُقَاتُ. — Also *The state, or condition, of a slave; slavery; servitude;* (JK, S, Mṣb, K;) and so رُقِيَّةُ. (KL.)

رُقَّةُ *Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks, or disappears, (S, K,) and which therefore produces good herbage: (S:) pl. رُقَاتُ. (K.)* — See also رُقَاتُ.

رُقَّةُ [an inf. n. of رُقُ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as syn. with رُقَّةُ: [see 1, first sentence:] but El-Munáwee says, in the "Tow-keef," that the former is like the latter [as meaning *Thinness*], but that the latter is said with regard to the lateral parts of a thing, and the former with regard to the depth of a thing [or the extent between the two opposite surfaces thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.] it is [*thinness as meaning little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness, or uncompactness, in texture &c.:*] the contr. of رُقَاتَةٌ and رُقَاتَةٌ: (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رُقُ:) in mud, and anything imperfectly liquid, *thinness as meaning want of spissitude: an attenuated state or condition of anything.*] — Also + *Weakness;* (Mgh;) as in the phrase رُقَّةُ

جَانِبُ [*weakness of resistance;* similar to لَيْنُ جَانِبُ; contr. of غِلْظُ جَانِبُ; (Ham p. 631); [and in the phrase رُقَّةُ دِينُ *weakness of religion:* (see رُقِيْقِي:)] also *abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness:* (see 1:)] and *shame, shyness, or bashfulness.* (K.) — Also + [*Tender-heartedness,* (see رُقِيْقِي and رُقُ)] *mercy, compassion, or pity;* (K;) and so رُقَّةُ قَلْبُ: (TA in art. حن:) in the soul, it is the contr. of جَفُوَّةُ and قَسُوَّةُ. (El-Munáwee, TA.) — [And + *Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech:* see رُقِيْقِي, and see also 2. — And + *Slenderness, softness, or gentleness, of voice.*] — And + *Evilness [or narrowness of the circumstances]* of state or condition: so in the saying, عَجِبْتُ مِنْ قَلَّةِ مَالِهِ وَرُقَّةِ حَالِهِ, [I wondered at the paucity of his property, and the evilness, or the narrowness of the circumstances, of his state or condition]. (TA.) — [And + *Scantiness of living or sustenance &c.*] —

And رُقَّةُ بَطْنُ + [*A looseness, or diarrhœa.*] (TA in art. خلف.)

رُقُقُ, an inf. n., (KL, [see 1,]) [*Thinness, and consequently*] † *weakness* (JK, S, K, KL, TA) of the bones, (JK,) or in the bones, (TA,) or of the bone, (KL,) or as in the bone, (S,) and in a camel's foot: (TA:) [and] *lightness in a horse's hoof.* (AO, TA.) — † *Paucity:* thus in the saying, فِي مَالِهِ رُقُقٌ [In his property is paucity]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا فِي مَالِهِ رُقُقٌ † *There is not in his property paucity.* (TA.) — And † *Scantiness (رُقَّةُ) of food.* (TA.) — See also the next paragraph.

رُقَاتُ *A [desert tract such as is called] صَحْرَاءُ: (K:) or a wide, or spacious, صحراء, of soft soil, beneath which is hardness: (TA:) or a level, (S, K, TA,) expanded, (TA,) tract of land, of soft soil, beneath which is hardness: (S, K, TA:) or a tract from which the water has sunk into the ground; as also رُقَاتُ and رُقَّةُ [q. v.]: or a soft and wide tract of land; (K, TA;) accord. to Aṣ, without sand; (TA;) as also رُقُ and رُقُ and رُقُقُ; (K;) the last of which is a contraction of رُقَاتُ, used by Ru-beh, (S, TA,) by poetic license. (TA.) — † *يوم رُقَاتُ A hot day.* (Fr, K.) [See also رُقَاتُ.]*

رُقَاتُ: see رُقِيْقِي. — Also, (JK, S, K,) as a subst., (Th, S,) or رُقَاتُ رُقَاتُ, (Mgh, Mṣb,) *Thin bread, (صُخْبُرُ رُقَاتُ, JK, S, Mgh, Mṣb, TA,) such as is [flat, or flattened, or] expanded: (TA:) n. un. رُقَاتَةٌ, (Mgh, * Mṣb, K,) meaning a single thin, round cake of bread: (Mgh:) one should not say رُقَاتَةٌ, with kesr: (K:) the pl. of رُقَاتُ accord. to the K is رُقَاتُ; but this is pl. of رُقِيْقِي, like as كِرَامٌ is pl. of كَرِيمٌ. (TA.) [See also رُقَاتُ.] — مَشَى مَشِيًّا رُقَاتًا, said of a camel, means رُقَاتُ, (K, TA,) i. e. † *He went an easy pace.* (TA.) — See also رُقَاتُ.*

رُقِيْقِي (S, Mgh, Mṣb, K,) fem. with ة, (TA;) *Having the quality termed رُقَّةُ; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK;]) as also رُقَاتُ, (K,) of which the fem. is likewise with ة; (TA;) and رُقَاتُ, (K,) like رُقَاتُ; (TA;) [i. e.] contr. of غِلْظُ; (S, Mṣb, K, TA;) as also رُقُ (K, TA) and رُقُ: (K:) and contr. of نُحَيْنُ: (S, TA:) [or rather this last is the proper explanation of رُقِيْقِي, as well as of all the other epithets above mentioned; (see رُقَّةُ;) i. e. *thin as meaning having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:*] applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَاتُ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwee, TA,) and the like, as meaning *thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; contr. of صَغِيْبٌ; (El-Munáwee, TA;) as also رُقَارِقُ: (TA:) and to water [as meaning shallow, or of little depth;**

and in like manner to sand]: see رُقُ: (IDrd, K, TA:) [*thin as meaning wanting in spissitude; applied to mud &c.: attenuated:*] pl. رُقَاتُ (TA) and رُقَّةُ. (JK.) [Hence,] الرُقِيْقَانُ *The part between the خَاصِرَةَ [or flank] and the رُفْعُ [or groin, on either side]: (AA, K:) and the pl. الرُقَاتُ the thin parts at the flanks of she-camels.* (JK.) Also, the dual, الرُقِيْقَانِ, *The حُضْنَانِ [or part between the armpit and the flank, on either side]. (K, TA. [In the CK الحُضْيَانِ, q. v.])* And [*The two veins called] the أُحْدَعَانِ [q. v.]. (K.)* And, of the nose, *The two sides: (K:) so says Aṣ: or the رُقِيْقِي of the nose is the thin and soft part of the side. (TA.)* — [Also *Thin, or attenuated, and consequently † weak, in the bones: see رُقُقُ.*] You say نَاقَةٌ رُقِيْقَةٌ meaning † *A she-camel whose marrow-bones have become weak and thin (ضَعْفَتْ وَرُقَّتْ), and whose medullary canal is wide: pl. رُقَاتُ and رُقَاتُ. (IAṣ, TA.)* — Also † *Weak: and abject, mean, paltry, or contemptible: applied to a man [&c.]. (TA.)* And goats are called مَالٌ رُقِيْقِي [Weak cattle] because they have not the endurance of sheep. (TA.) — † *Weak-hearted.* (Mgh.) And رُقِيْقِي الْقَلْبِ † *Soft, or tender, of heart; contr. of قَاسِي الْقَلْبِ. (El-Munáwee, TA.)* — [† *Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language.*] رُقِيْقِي اللَّفْظِ means [† *Soft or tender, &c., of expression; applied to a man: and also soft or tender or] easy and sweet expression.* (Har p. 8.) — [† *Slender, or soft, or gentle, applied to the voice.*] — رَجُلٌ رُقِيْقِي الْحَوَاشِي † *A man gentle, gracious, or courteous, to his associates. (TA in art. حشى.)* And عَيْشٌ رُقِيْقِي الْحَوَاشِي † *A soft or delicate, pleasant, or plentiful and easy, life. (TA.)* — عَيْشٌ رُقِيْقِي may sometimes mean the same: but it commonly means † *Scanty living or sustenance.*] — And رُقِيْقِي الدِّينِ † [Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see رُقَّةُ]. (TA.) — Also *A slave, (S, Mgh, Mṣb, K,) male and female; (Mṣb;) [but] the latter is [also] called رُقِيْقَةٌ: (Lh, JK, TA:) and slaves; for it is used as sing. and pl.; (S, Mgh, Mṣb, K;) like رُقِيْقِي and خَلِيْقُ: (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of رُقِيْقِي is رُقَاتُ, (Mṣb, TA,) erroneously said in the K to be رُقَاتُ; (TA;) and that of رُقِيْقَةٌ is رُقَاتُ. (Lh, TA.)* Using it as pl., you say, هَؤُلَاءِ رُقِيْقِي [These are my slaves]. (Mgh.) And نَيْسٌ فِي الرُقِيْقِي صَدَقَةٌ, i. e. [There is no poor-rate] in the case of slaves used for service [as distinguished from those that are for sale]. (Mṣb.) [See also مَرُقُ.]

رُقِي [fem. of رُقُ, q. v.].

رُقَاتُ: see رُقِيْقِي, first sentence.

رُقِيَّةُ: see رُقُ, last sentence.

رُقْرُقَةٌ inf. n. of R. Q. 1. (TK.) — *Quickness in going and coming.* (JK. [If an inf. n. in this sense, its verb is perhaps رُقِرُقِرَ.])

رُقْرُقَاتُ: see رُقْرُقَاتُ. — Also, applied to a collection of clouds (سَحَابٌ), *Going and coming.* (TA.) See also the next paragraph. — Applied to tears (دَمْعٌ), *Going round about at the inner edge of the eyelid.* (TA.) — Anything shining, or glistening. (S, TA.) [Hence,] رُقْرُقَاتُ A woman (As, TA) as though water were running upon her face: (As, K, TA:) or رُقْرُقَاتُ البَشْرَةَ a girl whose external skin shines, or glistens, (Ham p. 622, and TA,) with whiteness: (TA:) pl. رُقْرُقَاتُ, applied to soft, or tender, young women. (Ham ubi supra.) [Hence also,] الرُقْرُقَاتُ is *The name of a sword of Saqad Ibn-'Obádeh El-Ansáree.* (K.) — Applied to a day, i. q. صَارٌ [app. a mistranscription for حَارٌ, i. e. *Hot*; like رُقَاتُ; as though shining, or glistening, with the sunlight]. (Fr, TA.) — The تَرُقْرُقُ [or commotion, or moving to and fro, or coming and going, whether real or apparent,] of the سَرَابُ [or mirage], and of anything that shines, or glistens. (JK.)

رُقْرُقَانُ السَّرَابِ *What is in a state of commotion, of the سَرَابُ [or mirage]:* (IDrd, O, K:) and رُقْرُقَاتُ السَّرَابِ means [the same, or] *what [moves to and fro, or undulates, or] comes and goes, of the سَرَابِ.* (S.) And رُقْرُقَانُ السَّرَابِ [Mirage] that shines, or glistens. (TA.)

رُقْرُقَاتُ: see رُقْرُقَاتُ, first sentence: and رُقْرُقَاتُ. Also, applied to the سَرَابُ [or mirage], (so in the CK,) or شَرَابٌ [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] i. q. رُقْرُقَاتُ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K;) and so رُقْرُقَاتُ. (IDrd, O.) — And A sword having much ماء [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or *shining, or glistening, much.* (TA.)

أَرَقٌ [compar. and superl. of رُقْرُقَاتُ; i. e. *More, and most, thin, &c.*]. رُقْرُقَاتُ, [its fem.,] applied to a piece of fat (شَحْمَةٌ), means *من أَرَقِ الشَّحْمِ*; [i. e. *Of the finest, or most delicate, sort of fat*; (in the CK, erroneously, *من أَرَقِ الشَّحْمِ*); (JK, K, TA;) such that no one comes upon it without his eating it. (JK, TA.) Hence the prov., وَجَدْتَنِي الشَّحْمَةَ الرُّقِيَّ عَلَيْهِ المَاتِي [Thou hast found me to be the finest, or most delicate, piece of fat, to which there is a way of access]: said by a man to his companion when he esteems him weak. (JK, Sgh, K.) [See also شَحْمَةُ الرُّقِيَّ, or شَحْمَةُ الرُّقِيَّ, in art. رُقْرُقَاتُ. — هُمُ أَرَقُ قُلُوبًا + They are more, or most, tender-hearted; and more, or most, inclined to accept admonition. (TA.)

مَرَقٌ sing. of مَرَاتٌ, (Hr, K,) which signifies *The thin, or delicate, and soft, or tender, parts*

of the belly: (S, K:) or the lower part thereof with what surrounds it, that is thin or delicate [in the skin]: (TA as from the S [but not in my copies of the latter]:) or the lower part of the belly, in the region of the صِفَاق [q. v.], beneath the navel: (T, TA:) and metonymically applied in a trad. respecting ablution to the lower part of the belly of a man, together with the رُفْعَانُ [or groins] and the genitals and the [other] places of which the skin is thin or delicate: and, of a camel, the أَرْفَاعُ [or groins, and similar places of flexure or creasing]: (TA:) or مَرَاتٌ [thus applied] has no sing. (S, K.) Also *The soft part of the nose,* (JK, TA,) in the side thereof; [i. e. each of the ala thereof;] as also مُسْتَرَقٌ: (TA:) pl. as above. (JK.)

مَرَقٌ and مَرَقُونٌ, mentioned by ISk, (Msb, TA,) and by Az, and in the 'Ináyeh, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for مَرَقُونٌ لَهُ meaning "compassionated," (Mgh,) *Made a slave:* (Msb:) or *possessed as a slave:* (TA:) [or kept as a slave: (see 1, last sentence:)] fem. of the former with ة, (Msb, TA,) and so of the latter. (Msb.) [See also رُقْرُقَاتُ, last signification.]

مَرَقٌ A horse thin in the hoof: (K:) or light therein. (AO, TA.)

مَرَقٌ A cake of bread [made thin and] wide, or broad. (TA.) [See also رُقْرُقَاتُ.]

مَرَقَاتُ A baker's rolling-pin; (MA;) the thing with which bread is made thin [and flat]; (K;) i. q. مَحْوَرٌ [q. v.] and صَوْبَجٌ. (TA, in art. لَط.)

مَرَقٌ: see مَرَقٌ.

مَرَقٌ مَرَقٌ لِلسَّيْنِ, or لِلهَيْزَالِ, (K, TA,) and مَرَقٌ مَرَقٌ لِلسَّيْنِ, (TA,) *Cattle disposed,* (K, TA,) and *seen to be near,* (TA,) to fatness, or to leanness, (K, TA,) and to perishing. (TA.)

مَرَقٌ: see مَرَقٌ.

رقا

1. رُقْرُقَاتُ, aor. رُقْرُقَاتُ, inf. n. رُقْرُقَاتُ and رُقْرُقَاتُ, (S, Mgh, Msb, K, &c.) *The tears stopped, or ceased to flow;* (Fg, JK, S, Mgh, Msb;) or *dried up,* (IDrst, Aboo-'Alee El-Kálee, K,) and *stopped, or ceased:* (K:) and in like manner, *الدممُ the blood:* (JK, S, Mgh, Msb:) whence the phrase رُقْرُقَاتُ جِرْحَانِ لَا يَرُقَانِ *Two wounds not ceasing to bleed.* (Mgh.) And in like manner also, (JK,) رُقْرُقَاتُ العُرُقِ, (Fg, JK, K, TA, [not العُرُقِ, as supposed by Golius and Freytag,]) inf. ns. as above, (K,) *The vein stopped or ceased [bleeding];* syn. انْقَطَعَ, (Fg, JK, TA,) and سَكَنَ, (TA,) or اِرْتَفَعَ; (K;) [in all of which explanations, دَمَةٌ is understood.] — رُقْرُقَاتُ بَيْنَهُمَا, (K, TA,) aor. رُقْرُقَاتُ, inf. n. رُقْرُقَاتُ, (TA,) *He effected a reconciliation, or made peace, between them;* (K, TA;) like رُقْرُقَاتُ: (TA:) and [in like manner,] رُقْرُقَاتُ مَا بَيْنَهُمَا *He arranged, or rightly disposed, or rectified, the matter, or affair, between*

them. (TA.) And the former phrase (رُقْرُقَاتُ بَيْنَهُمَا) also signifies *He created disorder or discord, or made mischief, between them:* thus having two contr. meanings. (K.) — رُقْرُقَاتُ فِي الدَّرَجَةِ, (K,) and رُقْرُقَاتُ, also, mentioned by Ibn-Málik in the "Káfíyeh," as a dial. var. of رُقْرُقَاتُ, and both mentioned by IKtt, aor. of each رُقْرُقَاتُ, (TA,) *He ascended the series of stairs, or the ladder:* (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — [Hence,] اِرْقَأْ عَلَى ظِلْعِكَ (a dial. var. of اِرْقَأْ, TA) + *Be gentle with thyself, and impose not upon thyself more than thou art able to perform:* (JK, S, TA:) or *abstain thou, for I know thine evil qualities or actions:* (JK:) or, as some say, *rectify thou, or rightly dispose, first thy case, or thine affair.* (TA.)

4. اِرْقَأْ دَمْعَهُ, (S,) or الدَّمْعُ, (K,) said of God, (S, K,) *He caused his, or the, tears to stop, or cease, flowing;* (S, TA;) or *caused them to dry up, and to stop, or cease.* (K.) The saying لَا اِرْقَأُ اللهُ دَمْعَهُ is expl. by El-Mundhíree as meaning *May God not remove, or do away with, (لا رَفَعَ,) his tear.* (TA.) You say also, اِرْقَأْتُ العُرُقَ [meaning *I caused the vein to stop or cease bleeding:* see 1]. (K, TA.)

رُقْرُقَاتُ A styptic; or a thing that is put upon blood for the purpose of stanching it, or stopping its flowing: (S, K:) a subst. from رُقْرُقَاتُ. (Msb.) Hence the saying, (Msb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fg, it was said by Keys Ibn-'Ásim El-Minkáree, (TA,) لَا تَسْبُوا الإِبِلَ فَإِنَّ فِيهَا رُقْرُقَاتُ الدَّمْرِ [Revile not ye camels, or it may perhaps mean *hock not ye camels*, but the former, I am told, is here meant, for in them is a preventive of the flowing of blood]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Msb, K, TA.) — [Hence,] رُقْرُقَاتُ بَيْنَ القَوْمِ + *A man who is a reconciler of the people; or a peacemaker between them:* and [so] رُقْرُقَاتُ لِمَا بَيْنَهُمَا, a phrase used by a poet. (TA.)

مَرَقَاتُ and مَرَقَاتُ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرَقَاتُ and مَرَقَاتُ, (TA,) *A series of stairs; or a ladder.* (K, TA.)

رقب

1. رُقْبَةٌ, (JK, S, Mgh, Msb, K,) aor. رُقْبَةٌ, (S, A, Mgh, Msb,) inf. n. رُقْبَةٌ, (JK, S, Mgh, K,) or this is a simple subst., (Msb,) and [the inf. n. is] رُقْبَانٌ (JK, S, K) and رُقْبَانٌ (S, K) and رُقْبَانٌ and رُقْبَانَةٌ, (K,) *He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it;* (JK, S, A, Mgh, Msb, K;) namely, a man, (JK, A,) or a thing; (S;) as also رُقْبَةٌ; (JK, S, A, Msb, K;) and رُقْبَةٌ; (S, A, Msb, K;) and رُقْبَةٌ, (Mgh,) inf. n. مَرَقَاتُ. (JK, S, A, Mgh, Msb.) You say, قَعَدَ يَرُقْبُ صَاحِبَهُ *He sat looking, watching, or waiting, for his com-*

panion; as also **يُرْتَقِبُهُ**. (A.) And **كَذَا** **أَتَرَقَّبُ** *I look, &c., or am looking, &c., for such a thing.* (A.) And **يُرَقَّبُ مَوْتَ صَاحِبِهِ** [*He looks, &c., for the death of his companion*], (JK, S, A, Mgh, Mṣb,) and **يُرَقَّبُ أَبِيهِ لِيَرِثَهُ** [*of his father, in order that he may inherit his property*]: (A:) and **تُرَقَّبُ** **مَوْتَ بَعْلِهَا** [*She looks, &c., for the death of her husband*], (K, TA,) **لِيَمُوتَ قَتْرَتُهُ** [*that he may die and she may inherit his property*]. (TA.) And **لَمْ تَرَقَّبِ قَوْلِي**, in the *Kur* [xx. 95], means *And thou didst not wait, or hast not waited, for my saying [or what I should say]*. (JK, TA.) — And **رَقَبَهُ**, (Mṣb, K,) aor. as above, (TA,) inf. n. **رَقُوبٌ**, (Mṣb,) *He guarded, kept, preserved, or took care of, it; was mindful, or regardful, of it*; (Mṣb, K;) namely, a thing; (TA;) as also **رَقَبَهُ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**; (K;) [and **تُرَقَّبُهُ**].

You say also **أَنَا أُرَقَّبُ لَكُمْ اللَّيْلَةَ** *I will guard, or keep watch, for you to-night*. (A.) — And *He regarded it; paid regard, or consideration, to it.* (Bd and Jel in ix. 8.) You say, **مَا لَكَ لَا تَرَقَّبُ** **مَا لَكَ لَا تَرَقَّبُ** [*What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?*]. (A. [This phrase is there mentioned as proper, not tropical.]) — And **تُرَقَّبُ** **فُلَانٌ** [*He feared him*]; (A;) and so **رَقَبَهُ**; (S, A, Mgh;) namely, God; (S, Mgh;) **فِي أَمْرِهِ** [*in his affair*]; (S;) because he who fears looks for, or expects, punishment (**يُرَقَّبُ الْعِقَابَ**): (A, Mgh:) or **لِللَّهِ** **رَقَبْتُ** signifies **تُرَقَّبْتُ** [*I feared the punishment of God*]. (Mṣb.) **رَقَبْتُ** [as inf. n. of **رَقَبَ** app. used intransitively, or perhaps as a simple subst.,] signifies **تُرَقَّبْتُ** [*The fearing, or being afraid [of a person or thing]: or fear: and also the guarding oneself; being watchful, vigilant, or heedful: or self-guardance; &c.* (K, TA. [See this word below.]) — And you say, **بَاتَ يُرَقَّبُ النُّجُومَ** and **يُرَاقِبُهَا**, like **يُرَاعَاهَا** and **يُرَاعِيهَا** [*i. e. He passed the night watching the stars and waiting for the time when they would disappear*]. (A, TA.) *IAqr* cites the following saying of one describing a travelling-companion of his:

* **يُرَاقِبُ النُّجُومَ رِقَابَ الْحَوْتِ** *

meaning **تُرَقَّبُ** [*He watches (يُرَقَّبُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water*]. (TA.) [See also **رَقَبَ فُلَانًا** = **رَقَبَ فُلَانًا**.] **رَقَبَ فُلَانًا** [*i. e. neck, or base of the hinder part of the neck, &c., of such a one*]. (K.) — **رَقَبَ**, [aor. - ,] inf. n. **رَقُوبٌ**, (TA,) or this is a simple subst., (K,) *He was, or became, thick in the neck [or neck, &c.]*. (TA.)

2. **رَقَبُوا النَّمِرَ** [*They made a رَقَبَةٌ (q. v.) for the leopard*]. (JK.)

3. **رَقَبَ**, inf. n. **مُرَاقَبَةٌ** and **رِقَابٌ**: see 1, in seven places.

4. **ارَقَبَهُ الدَّارَ**, (JK, S, A, Mgh, Mṣb, K,) inf. n. **ارِقَابٌ**, (Mṣb,) *He assigned the house to him as a* **رَقَبِي** [q. v.], (JK, A, Mgh, K, TA,) and to his offspring after him, in the manner of a **وَقَفَ** [so

as to be unalienable]: (TA:) and **ارَقَبَهُ الرَّقْبِي** [*he assigned to him the رَقْبِي*]: (Lh, K:) or **ارَقَبَهُ دَارًا**, or **أَرْضًا**, means *he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine*: (S:) it is from **الرِّقَابَةُ**; because each of the two persons looks for (**يُرَقَّبُ**) the death of the other; (S, Mgh, Mṣb;) in order that the property may be his: (Mṣb:) the subst. is **رَقْبِي** [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to **أَعْمَرَ**; and the subst., in both of its applications, to **عَمْرِي**: see these two words]. (S, Mṣb.)

5: see 1, in three places.

8: see 1, in three places. — You say also, **ارْتَقَبَ الْمَكَانَ** *He ascended upon the place*. (K, TA.)

رَقَبٌ *Thickness of the رَقَبَةٌ [or neck, &c.]*: (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) — See also **رَقَبَةٌ**.

رَقَبَةٌ [*A pit made for the purpose of catching the leopard*]: it is, for the **نَمِرَ**, like the **زَيْبَةَ** for the lion. (JK, K.)

رَقَبَةٌ: see 1, first sentence: — and again, in the latter half of the paragraph. [Hence,] **وَرِثَ فُلَانٌ مَالًا عَنْ رَقَبَةٍ** [*Such a one inherited property from distant relations; not from his fathers*]. (K, TA.) And **وَرِثَ الْمَجْدَ عَنْ رَقَبَةٍ** [*He inherited glory, or nobility, from distant relations*: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) *El-Kumeyt* says,

* **كَانَ السَّدى وَالنَّدى مَجْدًا وَمَكْرَمَةً** *

* **تِلْكَ الْمَكَارِمُ لَمْ يُورَثَنَّ عَنْ رَقَبٍ** *

† [*The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: رَقَبٌ being pl. of رَقَبَةٌ*]: i. e., he inherited them from near ancestors. (TA.)

رَقَبَةٌ *The neck: or the base of the hinder part thereof*: (A, K:) or the hinder part of the base of the neck: (JK, S:) or the upper part of the neck: (TA:) pl. [of mult.] **رِقَابٌ** (JK, S, Mṣb, K) and [coll. gen. n.] **رَقَبٌ** (JK, S, K) and [pl. of pauc.] **أَرَقِبٌ** (*IAqr*, K) and **رِقَابَاتٌ**. (S, Mṣb, K.) — By a synecdoche, it is applied to **تُرَقَّبُ** [*The whole person of a human being*: as in the saying, **دُئِبَتْ فِي رَقَبَتِهِ** [*His sin, or crime, &c., be on his own neck; meaning, on himself*]. (IAth, TA.) [Hence also] one says, **هَذَا الْأَمْرُ فِي رِقَابِكُمْ** [*This affair is upon your own selves*], and **فِي رَقَبَتِكَ** [*upon thine own self*]. (A.) And **أَعْتَقَ اللَّهُ رَقَبَتَهُ** [*May God emancipate him*]. (A.) And **لَكَ رِقَابُهُنَّ وَمَا عَلَمَهُنَّ**, in a trad., relating to camels,

† *They themselves, and the burdens that are upon them, are thine*. (TA.) And [hence], in another trad., **لَنَا رِقَابُ الْأَرْضِ** [*To us belongs the land itself*]. (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) **تُرَقَّبُ** [*A slave*], (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. **رِقَابٌ**. (Mgh.) You say, **أَعْتَقَ رَقَبَةً** [*He emancipated a slave, male or femgle*]. (IAth, TA.) And **فَكَرَّرَ رَقَبَةً** [*He released a slave, or a captive*]. (TA.) **الرِّقَابُ** in the *Kur* ix. 60 means **تُرَقَّبُ** [*Those slaves who have contracted with their owners for their freedom*]. (T, Mgh, Mṣb, TA.) — **رِقَابُ الْمَزَاوِدِ** [*lit. The necks of provision-bags*] is a nickname which was applied to the **عَجَمِ** [*or Persians, or foreigners in general*]; because they were red; (S, A;) or because of the length of their necks; (*El-Karáfec*, TA in art. **زُودٌ**;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

رَقْبِي *One's giving to another person a possession, (K,) such as a house, and land, and the like, (TA,) on the condition that, whichever of them shall die, the property shall revert to his [the giver's] heirs*: (K:) so called because each of them looks for (**يُرَقَّبُ**) the death of the other: (TA:) or one's assigning it, (K,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (K:) or one's saying to a man, *If thou die before me, my dwelling [or my land, which I give to thee,] shall revert to me; and if I die before thee, it shall be thine*: so called for the reason above mentioned. (JK, KT.)* [It also signifies *The property so given*.] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the *Imám* *Aboo-Haneefeh*, and [the *Imám*] *Moḥammad*, it is not a **هَبَةٌ**: accord. to *Aboo-Yoosuf*, it is a **هَبَةٌ** like the **عَمْرِي**; but none of the lawyers of *El-'Irak* says so: the *Málikees* absolutely forbid it. (TA.) You say, **دَارِي لَكَ رَقْبِي** [*My house is thine as a رَقْبِي*]: from **الرِّقَابَةُ**; because each of the two persons looks for the death of the other. (A.)

رَقْبَانٌ } see **أَرَقَّبُ**.
رَقْبَانِي }

رَقُوبٌ **تُرَقَّبُ** [*A woman (S, A) of whom no offspring lives, or remains, (S, A, K,) and who looks for the death of her offspring, or of her husband [app. that she may have offspring by another]*]: (A:) and in like manner applied to a man: (S:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel of which no offspring lives: (TA:) or he who has no offspring: (Mṣb:) or he who has not sent before him [to Paradise, by its dying in infancy,] any of his children: this, says *A'Obeyd*, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no child die in infancy: or he who has had children and has died without sending before him any of them [to

Paradise, by its dying in infancy. (So in the explanations of two trads., each commencing with الرَّقُوبِ, in the "Jāmi' es-Sagheer" of Es-Suyootee.)

* وَرَثْتُهُ عَنْ عَمَّةٍ رَقُوبٍ *

is a prov., expl. by Meyd as meaning [I inherited it from a paternal aunt] of whom no offspring was living: such, he says, is most compassionate to the son of her brother. (TA.) — Also A woman who looks for the death of her husband, (S, K,) in order that she may inherit his property. (S.) — And † An old and a poor man who is unable to earn for himself, and has none to earn for him: so called because he looks for a benefaction or gratuity. (Mḡb.) — And † A she-camel that does not draw near to the watering-trough, or tank, on account of the pressing, or crowding [of the other camels to it], (S, K,) by reason of her generous disposition: (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أَمْرُ الرَّقُوبِ † Calamity, or misfortune. (K.)

رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA.) A looker, watcher, or waiter, in expectation [of a person or thing]: (S, Mḡb, K:) pl. رَقَابَةٌ. (Mḡb.) — A guarder, guardian, keeper, or preserver: (JK, S, A, Mḡb, K:) a guard of a people; one stationed on an elevated place to keep watch: (TA:) a spy, or scout, of an army: (A, TA:) a watcher, or an observer. (TA.) — [Hence,] الرَّقِيبُ is an appellation applied to God; (A, K, TA;) meaning *The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden*. (TA.) — Also *The أمين of the players at the game called الميسر*; (JK, K;) or (K) *he who is intrusted with the supervision of the ضرب [or shuffler of the arrows]:* (JK, S, K:) or *the man who stands behind the خُرْصَةُ [q. v.] in the game above mentioned: the meanings of all these explanations are [said to be] the same: pl. as above.* (TA.) — And † *The third of the arrows used in the game above mentioned: (T, S, K:) it is one of the seven arrows to which lots, or portions, appertain: (TA:) by some it is called الضَّرْبُ:* (Lh, L in art. ضَرْب:) the arrows are ten in number: the first is الفَعْدُ, which has one notch and one portion; the second, التَّوْمَرُ, which has two notches and two portions; the third, الرَّقِيبُ, which has three notches and three portions; the fourth, الحَلْسُ or الحَلْسُ, which has four notches [and four portions]; the fifth, النَّافِيسُ, which has five notches [and five portions]; the sixth, المَسْبَلُ, which has six notches [and six portions]; and the seventh, المَعْلَى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّيْحُ and المَنْبِيعُ and الوَعْدُ. (TA.) A poet says,

* إِذَا قَسَرَ الْهَوَىٰ أَعْشَارَ قَلْبِي *

* فَسَهْمَاكَ الْمَعْلَىٰ وَالرَّقِيبُ *

[When love divides the tenths of my heart, thy

two arrows will be the mo'allā and the raḳeeb]: by the سَهْمَانِ, [which properly signifies two arrows, and hence † two portions gained by two gaming-arrows, and then † any two portions,] he means her eyes: and as the مَعْلَى has seven portions and the رَقِيب has three, the سَهْمَانِ would gain the whole of his heart. (TA.) [See also a verse cited voce عَشْرُ.] — رَقِيبُ النَّجْمِ signifies † *The star, or asterism, that sets with the rising of that [other] star, or asterism: for example, the رَقِيبُ of الثَّرَيَا is الإِخْلِيلُ: [and the former is the رَقِيبُ of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيبٌ signifies the star, or asterism, which [as it were] watches, (يُرَاقِبُ,) in the east, the star, or asterism, setting in the west: or any one of the Mansions of the Moon is the رَقِيبُ of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ; and see also نَوْءُ:] and الرَّقِيبُ is † a [certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] watches another star, or asterism: (K:) [it was app. applied to الإِخْلِيلُ, as being the رَقِيبُ of the most noted and most welcome of all the Mansions of the Moon, namely, الثَّرَيَا: see نَوْءُ.] The رَقِيبُ of الثَّرَيَا is [also] an appellation applied to الدَّبْرَانُ † [i. e. *The Hyades; or the five chief stars of the Hyades; or the brightest star among them, α of Taurus*]; because a follower thereof: (A:) [and] العَيُوثُ † [i. e. *Capella*] is so called as being likened to the رَقِيبُ of the game called الميسر. (TA.) [Hence,] one says, لَا آتِيكَ أَوْ يَلْقَى الثَّرَيَا رَقِيبَهَا † [I will not come to thee unless their رَقِيب meet the Pleiades]. (A.) — رَقِيبٌ also signifies † *A man's successor, (A, K,) of his offspring, and of his عَشِيرَةٌ [i. e. kinsfolk, or nearer or nearest relations by descent from the same ancestor, &c.]. (K.) So in the saying, نَعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلْفِكَ † [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors]: because the successor is like الدَّبْرَانُ to الثَّرَيَا. (A.) — And † *The son of a paternal uncle. (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † A species of serpent: as though it watched by reason of hatred: (TA:) or a certain malignant serpent: pl. رَقِيبَاتٌ and رَقَبٌ. (T, K.)***

رَقَابَةٌ A low, or an ignoble, man, a servant, or a slave, syn. رَجُلٌ وَعَدٌ, (S, K,) who keeps, guards, or watches, the [utensils and furniture called] رَحْلُ of a people when they are absent. (S.)

أَرْقَبٌ and رَقَابِيٌّ, (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and رَقَابِيٌّ, (IDrd, K,) applied to a man, (S, IDrd, A,) *Thick, (JK, S, K,) or large, (A, Mgh, in which latter only the second epithet is mentioned,) in the رَقَبَة [or neck, &c.]: (JK, S, A, K:) the fem. [of the first] is رَقَابَةٌ, (JK, IDrd,) applied to a*

female slave, (JK,) not applied to a free woman, nor does one say رَقَابِيَّةٌ. (IDrd.) — الأَرْقَبُ is also [an epithet] applied to *The lion*; (K;) because of the thickness of his رَقَبَة. (TA.)

مَرْقَبَةٌ and مَرْقَبٌ An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, * Mḡb, K:*) [a structure such as is termed] an عِلْمَر, or a hill, upon which one ascends to look from afar: or, accord. to Sh, the latter signifies a place of observation on the top of a mountain or of a fortress: accord. to AA, the pl., مَرَاقِبُ, signifies elevated pieces of ground. (TA.)

مَرْقَبَةٌ: see what next precedes.

مَرْقَبٌ A skin, or hide, that is drawn off from the part next to the head (S, K) and the رَقَبَة [or neck, &c.]. (S.)

رَقَعَ

2. رَقَعَ, (S, A,) inf. n. تَرَقَّحٌ, (S, K,) *He ordered, or put into a good or right or proper state, managed well, tended, or took care of, property, or cattle: (S, A, K:) and in like manner, he ordered, put into a good or right or proper state, or managed well, the means of subsistence; (S, * A, TA;) as also تَرَقَّحٌ [app. with the objective complement (المعيشة or العيش) understood]. (TA.) — And He gained, acquired, or earned, property. (TA in art. رَقَعَ.) — It occurs in a trad., in the phrase رَقَعَ إِنْسَانًا, as meaning رَقَاً [q. v.]. (TA.)*

5: see above. — تَرَقَّحَ لِعِيَالِهِ *He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, sustenance for his family, or household; syn. اِكْتَسَبَ, (S, [see also 1,]) or تَكَسَّبَ; (A, K;) on the authority of Lh. (TA.)*

رَقَّحَاءُ A woman who gains her subsistence by prostitution. (MF.)

رَقَاحَةٌ Good management of property. (TA.) — *Gain, acquisition, or earning: and merchandise, commerce, or traffic. (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تَلْبِيَّةِ, [i. e. in uttering the ejaculation لَبَّيْكَ, during the performance of the rites of the pilgrimage,] جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [meaning We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic]. (S, A, TA.)*

رَقَاحِيٌّ A merchant, trafficher, or trader, (A, TA,) who manages well his property. (TA.) You say, هُوَ رَقَاحِيٌّ مَالٌ *He is one who orders, or puts into a good or right or proper state, manages well, tends, or takes care of, property, or cattle: (S, K:*) or who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well. (A, TA.)*

هُوَ رَاقِحَةٌ أَهْلُهُ *He is the gainer, or earner, of sustenance for his family. (A, L.)*

رقد

1. رَقَدَ, (S, Mḡb,) aor. 2, inf. n. رَقَادٌ and رَقُودٌ (JK, S, A, Mḡb, K) and رَقْدٌ (S, Mḡb, K) and perhaps also مَرَقْدٌ [q. v.], (TA,) *He slept*, (JK, S, A, Mḡb, K,) accord. to some, specially, (Mḡb, K,) *by night*; (JK, Mḡb, K;) but it correctly means, *whether by night or by day*; as is shown by verse 17 of ch. xviii. of the Kur-án: (Mḡb:) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رَقُودٌ *is by night*; and رَقَادٌ, *by day*: but the Arabs used both of these words as meaning the *sleeping by night and by day*. (T, TA.) You say, مَا بِي رَقُودٌ and رَقَادٌ [There is not in me any sleep]. (A.) — [Hence,] رَقَدَ عَنِ الْأَمْرِ † *He abstained, or held back, from the affair*. (Mḡb, TA.) And رَقَدَ عَنْ ضَيْفِهِ † [He neglected his guest;] *he did not pay attention, or frequent attention, to his guest*. (A, TA.) And رَقَدَ الثَّوْبُ, inf. n. رَقْدٌ and رَقَادٌ, (TA,) † *The garment became old and worn out, and no longer of use*; (A, TA;) like نَامٌ. (A.) And رَقَدَتِ السُّوقُ † *The market became stagnant, or dull, with respect to traffic*; like نَامَتِ. (Th, TA.) And رَقَدَ الْحَرُّ † *The heat remitted, or subsided*. (TA. [See also رَكَدَ.]

2. تَرَقَّيدٌ *A certain manner of going on foot*, (JK, K,) *with quickness*: (JK:) perhaps a mis-transcription for تَرَقَّيدٌ. (TA.)

4. ارقدُهُ *He, or it, caused him to sleep; put him to sleep*. (S, K.) It is said of a medicine. (S, A, K.) And you say, ارقدت المرأة ولدها *The woman put her child to sleep*. (A.) — ارقد المكان, (K,) or بالمكان, (S,) or بالبلد, (A,) or بأرض كذا, (IAḡr, JK, TA,) † *He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land*. (IAḡr, JK, S, A, K.)

6. ترقد He feigned himself asleep. (A.)

9. ارقد (JK, S, A,) inf. n. ارقدادٌ, (JK, S, K,) *He hastened; or was quick, or swift*; (JK, S, M, A, K;) in his pace, or going: (M, A:) or *he ran vehemently*; as also ارمدٌ; said of a camel: (AA, T in art. رمد:) or *he ran with leaps, or bounds, as though leaping, or bounding, from a thing*: (Aḡ, L in art. رمد:) or *he went at random, heedlessly, headlong, or in a headlong course; and quickly*; (Aḡ, JK, L in art. رمد;) as also ارمدٌ. (Aḡ, T in that art.)

10. استرقد *He became overpowered by sleep [or drowsiness; and therefore desired to sleep]*. (A, TA.)

رَقْدٌ *Mill-stones of Raḡd*; (S;) which is the name of a mountain whence mill-stones are hewn; (S, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَقْدٌ *A mill-stone of the mountain [or valley] called رَقْد*. (A.)

رَقْدَةٌ *A sleep*. (S.) One says, مَا أَطْيَبَ رَقْدَةَ السَّحْرِ [How sweet is the sleep of the time a little before daybreak!]. (A.) — *A state of extinction of vitality (هَمْدَةٌ) between the present life and the*

life to come. (JK, A.) — أصابتنا رَقْدَةٌ مِنَ الْحَرِّ — (JK, A, K) † *A period of heat befell us lasting half a month, or less, (A,) or ten days*: (JK, K:) or رَقْدَةٌ signifies *a heat that befalls one after days of wind and an abatement of violent heat*. (L.)

رَقْدَةٌ: see رَقُودٌ.

رَقْدَانٌ [an inf. n. of which the verb is not mentioned.] *The act of leaping, or leaping up, by reason of briskness, liveliness, or sprightliness*, (S, K,) *like the lamb and the kid*. (S.)

رَقْدِيَّةٌ: see رَقْدٌ, above.

رَقُودٌ and رَقَادٌ (A) and يَرَقُودُ (K) [all signify the same; i. e. A man who sleeps much; as the last is expl. in the K; and so رَقْدَةٌ; as Golius says on the authority of a gloss. in the KL: or] رَقُودٌ signifies *a man always sleeping*; as also مَرَقْدِيٌّ. (TA.) [Hence,] امْرَأَةٌ رَقُودٌ الضَّحَى [A woman who sleeps much in the morning after sunrise; meaning] † *a woman that leads an easy, and a soft, or delicate, life; and so نَوْمٌ الضَّحَى*. (A.)

رَقَادٌ: see the next preceding paragraph.

رَقْدٌ [act. part. n. of 1:] رَقْدٌ [is its pl., and] signifies *Persons sleeping*; as also رَقُودٌ; (S, K;) the last occurring in the Kur xviii. 17. (Mḡb.)

رَقُودٌ *A large vessel of the kind called دَنْ*: (K:) or *a vessel of the kind so called*, (S, K,) or *a vessel in form like the دَنْ*, (JK,) *resembling an* اِرْدَبَةٌ, (S, A,) *long in the lower part*, (JK, S, K,) *smeared inside with pitch*: (S, A, K:) or *an oblong earthen jar, smeared with pitch*: (TA:) an arabicized word: (S:) pl. رَوَاقِيدُ. (JK, S.) — And *A certain fish*, (JK, K,) *small*, (K,) *of the size of the finger, and round*; (JK;) *found in the sea*. (TA.)

مَرَقْدٌ *A sleeping-place*: (S, A, K:) pl. مَرَقْدَاتٌ. (A.) You say, بَعَثَهُ مِنْ مَرَقْدِهِ [He roused him from his sleeping-place]. (A.) And أَخَذُوا مَرَقْدَهُمْ [They took their sleeping-places]. (A.) — It seems, from the manner in which it is used in the Kur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مَرَقْدٌ *A medicine that causes him who drinks it to sleep* (S, K. [In a copy of the A مَرَقْدٌ; and thus pronounced in the present day.] — Also *A conspicuous road*: (JK, K:) thus on the authority of Aḡ; but ISd says, “I know not how it is:” and others say that it is مَرَقْدٌ. (TA.)

مَرَقْدٌ: see the next preceding paragraph, in two places.

مَرَقْدِيٌّ: see رَقُودٌ. — Also *A man quick in his affairs*. (S, K.)

يَرَقُودُ: see رَقُودٌ.

رقتش

1. رَقَّتْشَ, (A,) aor. 2, (TK,) inf. n. رَقَّتْشَ, (S, M, A, K,) *He variegated; coloured with two or*

more colours; decorated; embellished; syn. نَقَّشَ; (S, A, K;) and زَيَّنَ; as also رَقَّتْشَ; (Har p. 57;) and تَرَقَّتْشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَّتْشَ.] — *He wrote*: (M, TA:) and *he pointed, or dotted*, (Aḡ, M, TA,) characters, and writing: (Aḡ, TA:) as also رَقَّتْشَ, inf. n. تَرَقَّتْشَ; in both senses: and † the latter, *he wrote upon, or in, papers or the like, or books*. (M, TA.)

2. رَقَّتْشَ, inf. n. تَرَقَّتْشَ: see 1, in three places. — *He embellished his speech: or embellished it with lies*: syn. حَسَّنَ, and زَوَّقَ: (TA:) or زَيَّنَ, (A,) and زَوَّرَ, (S, K,) and زَخَّرَفَ. (S, A, K.) — Hence, (A, TA,) † *He made known, divulged, or told, discourse, or conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like*; (S, A, TA;) because he who does so embellishes his speech, or embellishes it with lies: (A, TA:) *he told a calumny to the object thereof*. (M.) — † *He excited discord, dissension, or animosity*. (M.) — † *He blamed, reproved, or chid*; syn. عَاتَبَ. (M, TA.)

5. تَرَقَّتْشَ *He adorned himself*: (A, K:) *he displayed his beauty, or goodness*. (A, TA.) — See also 1.

8. ارتقتشوا † *They became mixed together in fight*. (AA, K.)

رَقَّتْشَ *A good, or beautiful, خَطٌّ* [i. e. character, or handwriting]. (TA.) [See also رَقَّتْشَ: and see 1.] — Also *Food*. (M.)

رَقَّتْشَ and رَقَّتْشَةُ *A colour in which are [intermixed] dushiness, or dinginess, and blackness; and the like of those two hues*. (M.) [See رَقَّتْشَ.]

رَقَّتْشَةُ: see what next precedes.

رَقَاتِشَ *The serpent*: (A, Sḡh, K:) app. because of the رَقَّتْشَةُ [see رَقَّتْشَ] upon his back: (TA:) or *a serpent speckled with black and white* [like حَبِيَّةٌ رَقَاتِشٌ]. (A.)

رَقَّتْشَ dim. of رَقَّتْشَ, signifying *The pointing, or dotting, of characters and writing*: (Aḡ, TA:) or of رَقَّتْشَ; as also أَرَقَّتْشَ [so in the TA, but in some copies of the K, أَرَقَّتْشَ]: (AHát, K:) the latter is allowable. (AHát.)

أَرَقَّتْشَ; fem. رَقَاتِشَةٌ; (S, M, &c.) pl. رَقَّتْشَ; (A;) *Variagated with dushiness, or dinginess, and blackness; or the like of those two hues*; applied to the [species of locust called] جُنْدَبٌ: (M, TA:) and the fem., applied to a serpent (حَبِيَّةٌ), (S, M, IAth, K,) signifies *the same*: (M:) or *speckled with black and white*; (S, K;) and so when applied to a she-goat: (IAḡr, M:) or, applied to a serpent, it signifies *one of the viper-species (أَفْعَى)*; because of the lines and specks upon its back: (IAth:) and أَرَقَّتْشَ الأذنين *having his ears variegated with black and white, and the rest of his hair black*; applied to a kid. (S.) — Also the fem., *A small creeping thing (M, K) that is found in herbs, a variegated and beautiful worm, (M,) resembling [another small creeping thing called] the حَمِيْلُوطُ*, (M, K,) *speckled with red and yellow*.

(IDrd, TA.) Ṣgh., or his copyist, has corrupted *حَمَطُوط* into *حَمَطُوط*. (TA.) — Also the fem., The *شَقِيقَةُ* [i. e. the *bursa faucium*, or *faucial bag*,] of the camel: (Ṣ, A, K:) or the *شَقِيقَةُ* of the camel is sometimes *رَقِيشًا*, having in it a mixture of colours. (IDrd.)

رَقِيشًا: see رَقِيشًا.

رَقِصَ

1. رَقِصَ (Ṣ, M, A, Mṣb, K,) aor. رَقَصَ, (Ṣ, M, Mṣb,) inf. n. رَقِصٌ, (Ṣ, M, Mṣb, CK,) or رَقِصٌ, of the measure *فَعَلٌ*, like *طَرَدٌ* and *حَلَبٌ*, inf. ns. of *طَرَدَ* and *حَلَبَ*, (IDrd, IB, TA,) [He danced; this is what *حَلَبَ* meant by the explanation] *he played*, or *sported*; syn. *لَعِبَ*: (A, K:) said of a *رَقِصَانٌ* [or dancer], (A, K,) or of a *لَعَابٌ* [or player or sporter], (M,) and of a *مُخْتَلِئٌ* [or effeminate man, or one who affects the manners &c. of women], and of a *صُوفِيٌّ* [or mystic, in a choral celebration of the praises of God, which is termed a *دُكْرٌ*, performed by certain orders of *darweeshes*, all of whom, more or less, pretend to be mystics]. (TA.) — Also رَقِصَ, (Lth, A,) aor. رَقَصَ, (Lth,) inf. n. رَقِصٌ, (Lth, M, A, K) and رَقِصٌ, (Lth, M, K,) or the latter only, (IDrd, Ibn-Mālik, TA,) and رَقِصَانٌ, (Lth, M, A, K,) † *He* (a camel, A, TA) *went the pace*, or *in the manner*, termed *حَبِيبٌ*; [i. e. *ambling*;] (Lth, M, A, K, TA;) or *went in a manner which was a kind of حَبِيبٌ*: or *went quickly*. (TA.) One does not say *يَرَقِصُ* [in speaking of any animate being] except of a player or sporter and of a camel (Lth, K,* TA) and the like: (Lth, TA:) in relation to others, one uses the terms *نَقَزَ* and *قَفَزَ*: (Lth, K, TA:) or sometimes, (Lth, TA,) — it is also said of an ass, meaning † *He played with his she-ass*. (Lth, A, TA.) — You say also, *رَقِصَ فُؤَادُهُ بَيْنَ جَنَاحَيْهِ*, *رَقِصَ مِنَ الْفَزَعِ* † [His heart throbbed, or leapt, between his two sides, by reason of fright]. (A.) — رَقِصَ also signifies † *It* (wine, Ṣ, K, and the beverage called *نَبِيدٌ*, A) *estuated*: (A, K:) or *began to do so*. (Ṣ, A.) — And † *It* (the mirage) *was*, or *became*, *in a state of commotion*; [it danced;] (Ṣ, M, A, K;) and so it signifies when said of bubbles (*حَبَابٌ*). (M.) You say, *رَقِصَ حَبِيبٌ رَقِصًا* (A) or *الْأَلُّ* (TA) † [I came to him when the mirage danced; in the heat of the day]. — And † *He hastened*, or *was quick*, *في كلامه* in his speech. (A, TA.) You say also, *رَقِصَ فِي الْقَوْلِ* † [He has a haste in speech. (A, TA.)] — [And † *He spoke evil against another*.] You say, *سَمِعْتُ رَقِصَ النَّاسِ عَلَيْنَا* † *I heard the evil speaking of the people against us*. (A, TA.)

2: see 4, in two places.

4. *ارْقَصَهُ* [He made him to dance; or to play, or sport;] trans. of 1. (Mṣb.) You say, *ارْقَصَتْ وَوَلَدَهَا*, (Ṣ, A,) or *صَبِيهَا*, (M,) *She* (a woman, Ṣ, M) [danced, or dandled, her child; or] *made her child to leap or spring or bound* [in her arms or on her knee]; (Ṣ, M;) as also *ارْقَصْتَهُ*, (Ṣ, M, A,) inf. n. *تَرْقِيسٌ*: (Ṣ, A:) or the latter verb has an

intensive signification. (Mṣb.) — *ارْقَصَ بَعِيرَهُ* † *He made his camel to go in the [ambling] manner termed حَبِيبٌ*: (Ṣ, M, A, K:) and the same, (TA,) or *ارْقَصَهُ*, (M,) *he made him* (i. e. his camel) *to leap, spring, or bound*. (M, TA.) — See also 5.

5. *تَرْقِصَ* [lit., *He, or it, became danced or dandled*. — And hence,] † *He, or it, became raised and lowered; or rose and sank; or went up and down*. (K, TA.) You say, *تَرْقِصُوا فِي مَسِيرِهِمْ* † *They went up and down in their journeying*; (A;) as also *ارْقِصُوا*. (A, TA.) And Er-Rā'ee uses the phrase *تَرْقِصَتِ الْمَفَازَةُ*, meaning, † *The desert [in appearance] went up and down; the mirage, only, making it [seem] to rise and sink*. (TA.)

[*رقصة* A dance, or a dancing: pl. *رَقَصَاتٌ*. See an ex. voce *قَرَصَةٌ*.]

رَقِصَانٌ [A dancer; a player, or sporter: one who dances, or plays, or sports, much, or often]: (Ṣ, A, Mṣb, K:) an intensive epithet. (Mṣb.)

رَقِصَانَةٌ [A female dancer]. — A certain game of the Arabs. (IF, K.) — *أَرْضٌ رَقِصَانَةٌ* † *Land that does not give growth to anything, though rained upon*. (K.)

رَقِصٌ [A man dancing; playing, or sporting]. (Mṣb.) — *الرَّقِصُ* *The star* [μ] *on the tongue of the تَتِينِ* [or *Draco*]. (Kzw.)

كَلَامٌ مَرْقِصٌ † *Speech, or language, that makes one to be affected with a lively emotion of joy, or of grief*. (TA.) You say also, *هَذِهِ مَرْقِصَةٌ الصُّوفِيَّةِ* [app. meaning, † *This is that poem, or ode, which makes the mystics to dance; or to be affected with a lively emotion of joy*: for *darweeshes* are often seen to be excited to frantic ecstacy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) — *فَلَاةٌ مَرْقِصَةٌ* † *A desert that makes the traverser thereof to hasten, or go quickly*. (A, TA.)

مَرْقِصٌ † *A camel that goes much, or often, in the [ambling] manner termed حَبِيبٌ*. (M, TA.)

رَقَطَ

2. *رَقَطْتُ عَلَى ثَوْبِي* † *I made specks, or small spots, [with ink or the like, (see 5,)] upon my garment*; syn. *نَقَطْتُ*. (A, TA.)

5. *تَرْقَطُ ثَوْبُهُ* † *His garment became sprinkled with specks, or small spots, of ink or the like*. (K, TA.)

9. *ارْقَطَ*, (Ṣ, K,) inf. n. *ارْقِطَانٌ*, (Ṣ,) *He, or it, was, or became, of a black colour speckled with white: or the reverse: (K:) [or speckled with white, and black, and red, and yellow: (see رَقِطَةٌ:)]* as also *ارْقِطَانٌ*, (K,) inf. n. *ارْقِطَانٌ*: (TA:) or the former, *he* (a sheep, or goat,) *was, or became, such as is termed أَبْعَثُ*. (Ṣ.) — *It* (the stalk, or twig, of the *عَرْفَجِ*) *put forth its leaves, and what resembled nails (أظفار) were seen in the place of*

separation (مُتَفَرِّقٌ) of its stalks, or twigs, and internodal portions; as also † the latter verb: (K,* TA:) this is said to be after what is termed *تَنْقِيبٌ* and *قَمَلٌ*, and before what is termed *إِدْبَاءٌ* and *إِخْوَاصٌ*: (TA:) or † the latter verb, said of the *عَرْفَجِ*, signifies *it put forth its leaves*; and this it does before its *إِدْبَاءٌ*: (Ṣ:) [see *عَرْفَجٌ*:] in a trad. occurs the expression *ارْقِطَانٌ عَرْفَجِيٌّ*; but El-Kutabee thinks that it should be *عَرْفَجِيٌّ*. (TA.)

11: see 9, in three places.

رَقِطٌ A dotting, or speckling: pl. *أَرْقِطَانٌ*. (O.)

رَقِطَةٌ *Blackness mixed with speckles of white*: (Ṣ, K:) or *the reverse*: (M, K:) or *speckles of white, and of black, and of red, and of yellow, in an animal*: (A, TA:) and *the state, or quality, denoted by the epithet أَرْقِطٌ*. (TA.)

أَرْقِطٌ *Black speckled with white: or the reverse*: fem. *رَقِطَانَةٌ*. (K.) Applied to a sheep or goat, *Like*, (Ṣ,) or *syn. with*, (K,) *أَبْعَثُ*: (Ṣ, K:) or *speckled with black and white*. (Ḥar p. 303.) And the fem., applied to a domestic fowl or hen (*دِجَاجَةٌ*), *Black speckled with white*: (Ṣ:) or *party-coloured*: (K:) or *having patches of white and black*: much sought after, and used, by enchanters; and rarely found. (TA.) — It is also applied to a man. (TA.) — And the fem. is applied to a tract (*وَسَالَةٌ*), and to an ode (*قَصِيدَةٌ*), as meaning *Having one of the letters of a word thereof dotted, and another not dotted*: from the same epithet applied to a sheep or goat. (Ḥar p. 303.) — *السُّسْلَةُ الرَّقِطَانَةُ* *A certain reptile; the most malignant of the [kind of lizards called] عَطَاءٌ: when it crawls upon food, it poisons it*. (TA.) — *ثَرِيدَةٌ رَقِطَانَةٌ* † [A mess of crumbled or broken bread] *having much oil* (Ṣgh, K*) or *clarified butter*. (TA.) — *الرَّقِطُ* *The leopard*: (K:) an epithet in which the quality of a subst. predominates. (TA.) — *الرَّقِطَانَةُ* † *Civil war; conflict and faction; sedition; or the like*; syn. *الْفِتْنَةُ*: (K:) because of its variableness: or *such as is not universal*; likened to a speckled serpent: occurring in a trad. (TA.)

رَقَعَ

1. *رَقَعَهُ*, (Ṣ, Mṣb, K,) aor. رَقَعَ, (Mṣb, K,) inf. n. *رَقَعٌ*, (Mṣb, TA,) *He patched it; pieced it; put a piece of cloth in the place thereof that was cut or rent*; (Mṣb;) *repaired it*, (K,) and *closed up the hole or holes thereof*, (TA,) *with [a patch or] patches*; (Ṣ, K;) namely, a garment, or piece of cloth; (Ṣ, Mṣb, K;) and in like manner, a skin, or hide; (TA;) as also *رَقَعَهُ*, (K,) inf. n. *تَرْقِيعٌ*: (TA:) or *تَرْقِيعٌ* signifies *the patching a garment, or piece of cloth, in several places*. (Ṣ, TA.) — *He stopped it up, or closed it up*; namely, any hole, or aperture; and so *رَقَعَهُ*; as in the saying of 'Omar Ibn-Abee-Rabee'ah,

* وَكُنَّ إِذَا أَبْصَرْنِي أَوْ سَمِعْنِي *

* خَرَجْنَ تَرْقِيعَنَ الْكَوَى بِالْبَحَايِرِ *

[And they (referring to women) used, when they

saw me, or heard me, to come forth, (يَخْرُجُنَ) and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — † [He repaired it in a figurative sense; as also رَقَعَهُ.] You say, يَرْقَعُ دِينَهُ بِتَوْبَتِهِ † [He repairs his religion by his repentance]. (TA.) And رَقِعَ † [He repaired his state, or condition, in the present world by sacrificing his blessings in the world to come]: whence the saying of 'Abd-Allah Ibn-El-Mubarak,

* نَرَقِعُ دُنْيَانَا بِتَمْرِيقِ دِينِنَا *
* فَلَا دِينَنَا يَبْقَى وَلَا مَا نَرَقِعُ *

† [We repair our state, or condition, in the present world by the rending, or marring, of our religion, so that neither our religion remains nor what we repair]. (TA.) And رَقِعَ † He repaired, amended, or put to rights, his state, or condition, and his means of subsistence; syn. رَقَعَ, (TA.) and رَقَعُ: (K, TA.) with which latter رَقِعَ is also syn. as signifying † he gained, acquired, or earned, property; accord. to an explanation of its inf. n., تَرْقِيعُ. (TA.) And يَصِلُ † [He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And تَرْقِيعُ also signifies † [The act of interpolating: or the adding to a tradition, or story, or narrative. (TA.) — مَا رَقِعَ مَرَقَعًا [lit. He did not patch a place of patching, or place to be patched;] means † he did not, or made not, or wrought not, anything. (TA.) — كَانَ مُعَاوِيَةَ يَلْقَمُ بَيْدَ وَيَرْقَعُ † [Mo'aviyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (IAth, Sgh, K.) — رَقَعَهَا بِالرَّقَاعِ, (Ibn-'Abbád, K,) and رَقِعَ الرَّكِيَّةَ, inf. n. رَقَعُ, (TA.) † He lined, or cased, the interior of the well for the space of the stature of a man, or twice that measure, fearing its becoming demolished, (Ibn-'Abbád, K, TA.) in its upper part. (TA.) — رَقِعَ خَلَّةَ الْفَارِسِ [lit. He closed up the interval between him and the horseman;] means † he reached, or overtook, the horseman, and pierced him, or thrust him; رَقِعَ الْخَلَّةَ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — رَقِعَ الْغَرَضَ بِسَهْمٍ, [and الرَّقْعَةَ,] † He hit, or struck, the butt, or target, with an arrow. (K, TA.) رَقِعَ رَقْعَةً also signifies † Any hitting, or striking. (TA.) And رَقِعَ † He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases رَقَعَهُ كَفًّا † [He struck him a slap with the hand]; and هُوَ يَرْقَعُ الْأَرْضَ † [He beats the ground with his foot]. (TA.) And رَقِعَ الشَّيْخُ † The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — [And hence,] رَقَعَهُ, (S, K,) or رَقَعَهُ بِقَوْلِهِ, (TA.) † He

censured him, reviled him, or satirized him. (S, K, TA.) — رَقِعَ, (S, TA,) inf. n. رَقَاعَةٌ, (S, K,) † He was, or became, stupid, foolish, deficient in sense; (S, K, TA;) shattered, or marred, in his intellect; (TA;) such as is termed رَقِيعٌ. (S.)

2: see 1, in seven places. — رَقِعَ النَّاقَةَ بِالْبِزْأِ, inf. n. تَرْقِيعٌ, † He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

4. ارَقِعَ: see 10. — Also † He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

5. تَرَقَّعَ † He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.)

10. اسْتَرَقَعَ الثَّوْبُ The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also ارَقَعُ. (K.)

رَقِعُ (TA) and الرَّقِيعُ (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt, [where others read يَرْقَعُ instead of رَقَعًا,] cited voce سَدْرُ. (TA.) [See also الرَّقِيعُ,]

رَقَعَةٌ † The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.)

رَقْعَةٌ A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Mgh, K:) pl. رَقَاعٌ (S, Mgh, Mgh, K) and رَقَعٌ. (TA.) Hence the saying, الصَّاحِبُ كَالرَّقْعَةِ فِي الثَّوْبِ فَاطْلُبْهُ مُشَاكِلًا [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — † A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, الْحَرْبُ is erroneously put for الْحَرْبُ:]) pl. رَقَاعٌ. (TA.) — † A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. رَقَاعٌ. (TA.) You say, رَقَاعُ الْأَرْضِ مُخْتَلِفَةٌ † [The patches of the land, or ground, are various, or diverse]. (TA.) And هَذِهِ رَقْعَةٌ مِنَ الْكَلَامِ † [This is a patch of herbage]: and مَا وَجَدْنَا غَيْرَ رَقَاعٍ مِنْ عَشْبٍ † [We found not aught save patches of green herbage]. (TA.) — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label:] a certain thing that is written: pl. رَقَاعٌ (S, K) [and accord. to modern usage رَقِعٌ also]. Hence the saying in a trad. يَجِيءُ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقِيبَتِهِ رَقَاعٌ تَخْفِقُ, [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering]; meaning, by the رَقَاعِ, the claims to be made upon him, or the dues incumbent on him, written on the رَقَاعِ. (TA.) — A butt, or target, at which to shoot; also termed غَرَضٌ رَقِيعٌ. (TA.)

رَقْعَةُ الشَّطْرَنْجِ: so called because it is patched [with squares]. (T A.) — † The original matter; the substance; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or † the thickness of a garment, or piece of cloth. (Mgh.) You say, رَقْعَةُ هَذَا الثَّوْبِ جَيِّدَةٌ † The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — [The pl.] رَقَاعٌ also signifies † The lining, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.) [See رَقِعَ الرَّكِيَّةَ.]

رَقِيعٌ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Mgh;) as also مَرَقُوعٌ. (TA.) — And hence, (O, Mgh,) † Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render مَرَقَمَةٌ مَرْمَمَةٌ]; (S, TA;) shattered, or marred, in his intellect; (TA;) as also ارَقَعُ, (TA,) and مَرَقَعَانٌ; (S, K;) or unsound in intellect; likened to a ragged, or old and worn-out, garment; as though patched: (Mgh:) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA:) fem. [of ارَقَعُ, رَقَعَاءُ, (K,)] but this is post-classical; (L, TA;) and [of مَرَقَعَانٌ, مَرَقَعَانَةٌ] (K.) — Hence also, (TA,) الرَّقِيعُ † The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَاءُ الرَّقِيعُ; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also الارَقِيعُ: (TA:) or the heaven, or shy: (Mgh, K:) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the كَوْكُبِيٌّ,] like as the garment is patched with the رَقْعَةُ: (TA:) pl. ارَقِيعَةٌ. (S, Mgh, Mgh.) It is said in a trad., (S, Mgh) لَقَدْ حَكَمْتُ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعَةِ ارَقِيعَةٍ † Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making رَقِيعٌ masc., as though he regarded it as meaning سَفْفٌ. (S, TA.) [See also رَقِعَ.]

رَقَاعِيٌّ i. q. رَقَاعِيٌّ † [He is a good, or right, orderer, or manager, of property, or of camels, &c.]: because he amends the condition thereof. (TA.)

خَرَقٌ [act part. n. of رَقِعَ: see an ex. voce خَرَقٌ]. — It is said in a trad., رَاقِعٌ فَالسَّعِيدُ, † The believer is one who becomes unsound in his religion by his disobe-

dience, and *who repairs* it by his repentance: [therefore the happy is he who dies while he is repairing:] (TA in the present art. :) i. e., one who offends [and] who repents. (TA in art. وهى.)

أَرْقَعُ: fem. رَقْعَةٌ: see رَقِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, † *Having a whiteness in her side.* (K, TA.) — And, applied to a woman, † *Having no buttocks:* (ISk, K:) or *slender in the shanks.* (TA.) = [Also † *More, and most, stupid, foolish, or deficient in sense.*] You say, مَا تَحْتِ الرَّيْحِ أَرْقَعٌ مِنْهُ † [There is not beneath the sky a person more stupid, &c., than he]. (TA.)

مَرْقَعٌ [A place of patching; or a place to be patched; as also مَرْقَعٌ]. — [Hence,] مَرْقَعٌ مَرْقَعًا † [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) — And فِيهِ مَرْقَعٌ † [In it, or him, is a place, or subject, for patching, or amendment, for him who will rectify it, or him: like as one says, فِيهِ مَتَنَصِّحٌ, meaning a place for sewing. (TA.) — And فِيهِ مَرْقَعًا † I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.)

شَاعِرٌ مَرْقَعٌ † A poet who connects language [skilfully], and repairs (يَرْقَعُ) one part thereof by [inserting] another. (TA.)

مَرْقَعَانٌ: fem. with ة: see رَقِيعٌ, in two places.

مَرْقَعٌ A garment, or piece of cloth, much patched, or having many patches. (Mgh.) — [And hence, as being likened to a garment much used,] † A man tried, or proved, by use, practice, or experience; expert, or experienced. (TA.)

مَرْقَعَةٌ A certain garment worn by the devout Soofees; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more is it esteemed: it is also called خِرْقَةٌ; and دَتَقٌ, or دَتَقِي, or دَتَقِي, or (now generally by the vulgar) دَتَقِي, from the Persian دَتَه.] — Also thought by A'Obeyd to mean A quiver, or a pouch, much patched: whence the prov., زَنْدَانٌ فِي مَرْقَعَةٍ [Two pieces of stich for producing fire, in a quiver, or pouch, much patched:] an allusion to a poor and unprofitable man. (Meyd.)

مَرْقُوعٌ: see رَقِيعٌ. — † A camel having [patches,] traces, marks, or commencements, of mange, or scab. (TA.) — † A man censured, reviled, or satirized. (TA.)

مَرْتَقِعٌ: [so in three copies of the S, and in the TA: in Freytag's Lex., مَرْتَقِعٌ:] see مَرْقَعٌ, in three places: i. q. مَرْتَدِمٌ. (T in art. ردم.)

رقل

1: see the next paragraph.

4. ارقلت, said of a palm-tree (نَخْلَةٌ), inf. n. ارقلان, It became such as is termed رَقْلَةٌ [q. v.]. (Mgh.) — ارقل, (S, K,) said of a he-camel, (S,) or ارقلت, said of a she-camel, (JK, Mgh, TA,) inf. n. as above, (JK, S, Mgh,) He, or she, went quickly; (JK, K;) went a sort of quick pace; (Mgh;) went a sort of pace of the kind termed رَقْلٌ [q. v.]: (S, TA:) or went a sort of run exceeding that termed رَقْبٌ: (TA:) and رَقْلَتْ signifies the same as ارقلت. (JK.) ارقل is also said of a man, (S, K,) meaning † He went quickly. (TA.) And you say, ارقلوا في الحرب, (TA,) or إلى الحرب, (JK,) † They went quickly in, or to, war, or battle. (JK, TA.) And فلان رَقْلٌ † [Such a one is quick in affairs]. (TA.) And ارقلت إليه is metaphorically said, by Aboo-Heiyeh En-Numeyree, of spears [as meaning † They had been quickly directed towards him]. (TA.) — Accord. to Lth and the K, ارقل also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjāj [as his authority for this explanation]:

لَاهُمْ رَبِّ الْبَيْتِ وَالْمَشْرِقِ

وَالْمَرْقَلَاتِ كُلِّ سَهْبٍ سَمَلِي

but Az says that this is a mistake of Lth; that رَقْلٌ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkeh) and of the Musharraḥ (the mosque of El-Kheyf) and] by the Lord of the swift she-camels in every even plain: and ISd also has notified the same. (TA.)

رَقْلٌ: see the next paragraph, in two places.

رَقْلَةٌ A tall palm-tree: (S, Mgh:) or a palm-tree exceeding the reach of the hand; (K, TA;) above such as is termed جَبَّارَةٌ: or this latter word, accord. to Aq, has this meaning; and the former word, a palm-tree higher than such as [just] exceeds the reach of the hand: (TA:) or a palm-tree of which the trunk has become such as that one may reach [the fruit] from [the top of] it: (JK:) pl. رَقَالٌ (JK, S, Mgh, K) and رَقْلَاتٌ (Mgh) and رَقْلٌ, (K,) or [rather] of this last it is a n. un. (Mgh.) Hence the prov.,

تَرَى الْغَيْثَانَ كَالرَّقْلِ * وَمَا يَدْرِيكَ بِالِدَخْلِ

[Thou seest the youths, or young men, like tall palm-trees, &c.; but what will acquaint thee with the vice, &c., that is, or may be, in them?]. (TA.) [See also another reading of this verse voce دَخْلٌ.] [And رَوَاقِلٌ, pl. of رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies Tall. ("Abulfedæ Annales," vol. i. page 494.)]

رَاقِلٌ; pl. رَوَاقِلٌ: see what next precedes.

رَاقُولٌ A rope by means of which palm-trees are ascended; (S, TA;) so in one of the dials.; (TA;) i. q. حَابُولٌ [q. v.] (S, K) and كُرٌّ. (S.)

مَرْقَالٌ (S, K) and مَرْقَلَةٌ (ISd, K) and مَرْقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed ارقال much, or often: (S, TA:) and مَرْاقِيلٌ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فُلَانٌ مَرْقَالٌ فِي الْأُمُورِ † [Such a one is quick in affairs]. (TA.)

مَرْقَالٌ; pl. مَرْاقِيلٌ: see the next preceding paragraph, in two places.

رقم

1. رَقَمَ, (Mgh, K,) aor. ٢, (Mgh, TA,) inf. n. رَقْمٌ, (S, Mgh, TA,) He wrote (S, Mgh, K) a writing, book, or letter. (Mgh.) And He sealed, stamped, imprinted, or impressed. (S, TA.) And رَقَمَ الرَّقْمَ, (K,) inf. n. as above, (JK,) He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or plain. (K, TA.) One says, هُوَ يَرْقُمُ الْمَاءَ, (S,) or هُوَ يَرْقُمُ فِي الْمَاءِ, (JK, TA,) [He writes, &c., upon the water,] a prov., applied to the skilful and intelligent, (JK, TA,) meaning he is so skilful that he writes, &c., (يَرْقُمُ) where the writing, &c., (الرَّقْمُ) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like, تَرْقُمُ فِي الْمَاءِ and هِيَ تَرْقُمُ الْمَاءَ. (TA.) — And رَقَمَ الثَّوْبَ, (S, Mgh, Mgh, K,) aor. as above, (JK, Mgh,) and so the inf. n.; (Mgh, TA;) and رَقَمَهُ, (S, K,) inf. n. تَرْقُمُهُ; (S, TA;) He figured, variegated, or decorated, the garment, or piece of cloth; (Mgh, Mgh, TA;) and (TA) made it striped, or marked it with stripes: (K, TA:) or, accord. to IF, he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark [thereof]. (Mgh.) Also the former phrase, (JK, Mgh, TA,) and † the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) He marked, or put a mark on, the garment, or piece of cloth, (JK, Mgh, TA,) specifying its price; he put a price-mark upon it: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّيْءِ بِرَقْمِهِ [The sale of the thing by the putting a price-mark upon it shall not be allowable, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّيْءَ signifies I marked the thing so as to distinguish it from other things, as, for instance, by writing and the like: and hence, لَا يَبَاعُ الثَّوْبُ بِرَقْمِهِ وَلَا بِلَمْسِهِ [The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it, for the reason explained above, nor by the feeling it, or touching it: see S in art. لمس]. (Mgh.) — [Hence,] هُوَ يَزِيدُ فِي الرَّقْمِ is a phrase used by the relaters of traditions as meaning † He adds to his tradition, and lies: from الرَّقْمِ signifying the writing upon a garment, or piece of cloth. (TA.) — You say also, رَقَمَ الْبَعِيرَ † He cauterized the camel. (TA.) [And رَقَمَ الْفَرَسَ † He (a farrier) marked the horse, making lines upon him, with a hot iron: see مَرْقُومٌ, and see also جَاعِرَةٌ.]

2: see above, in two places. **تَرْقِيمٌ** signifies [also] The drawing, and the writing, of a line [or lines]. (KL.)

رَقْمٌ is originally an inf. n. [of 1, q. v.]: and hence **رَقْمُ الثَّوْبِ** The writing [or price-mark, &c.] upon the garment, or piece of cloth. (S.) [Hence also **الرَّقْمُ الْهِنْدِيُّ** The Indian notation of numerals; adopted by the Arabs; whence is formed the notation which we term "the Arabic." — Also A sort of [the kind of garments called] **بُرُودٌ**: (S:) or a striped sort of [the kind of garments, or cloth, termed] **وَشْيٌ**; or of [the kind of cloth termed] **خَزٌّ**; or of [the kind of garments called] **بُرُودٌ**: (K:) or a garment, or piece of cloth, figured with round forms: (Har p. 416:) or **بُرُودُ الرَّقْمِ** signifies a sort of figured, or variegated, or decorated, [garments of the kind called] **بُرُودٌ**: (Mgh:) or **رَقْمٌ** signifies [cloth of the kind termed] **خَزٌّ** figured, variegated, or decorated; (JK, Mṣb;) so accord. to El-Fārābee: (Mgh:) but accord. to IF, **رَقِيمٌ** signifies any garment, or piece of cloth, figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark [thereof]; and you say **رَقْمٌ بُرُودٌ** and **بُرُودٌ رَقْمٌ** [a garment of the kind called **بُرُودٌ**, and garments of the kind called **بُرُودٌ**, thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mṣb:) and **مَرْقُومٌ** (Mṣb, TA) and **مَرْقُومٌ** (TA) signify a garment, or piece of cloth, figured, variegated, or decorated: (Mṣb, TA:) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) — See also **رَقْمٌ**, in two places.

رَقْمٌ: see **رَقْمَةٌ**: — and see also the paragraph here next following. — **يَوْمُ الرَّقْمِ** The day of Er-Raḥam was one of the days [of conflict] of the Arabs, (S,) well known. (K.)

رَقْمٌ A calamity, or misfortune; (JK, S, K;) as also **رَقْمٌ** and **رَقْمٌ**; (K:) all mean thus, and a thing that one cannot accomplish, or manage; (TA:) and **رَقْمَةٌ** signifies the same as **رَقْمٌ**. (JK.)

One says, **وَقَعَ فِي الرَّقْمِ**, (TA,) and **وَقَعَ فِي الرَّقْمِ**, (S,) meaning He fell [into calamity or misfortune, and he fell into great calamity or misfortune, or] into that which he could not accomplish, or manage. (S, TA.) And **جَاءَ فُلَانٌ بِالرَّقْمِ** Such a one brought to pass that which was a great calamity or misfortune. (As, TA.) And **بُنْتُ الرَّقْمِ** signifies the same as **الرَّقْمِ**, That which is a calamity or misfortune. (S, TA.) — One says also, **جَاءَ بِالرَّقْمِ** and **بِالرَّقْمِ** meaning [He brought, or did,] much. (K.)

رَقْمَةٌ + Any one of several small marks of cauterization upon the shanks of a beast. (JK, T, TA.) — + One of what are termed **الرَّقْمَتَانِ**: (TA:) this signifies two [horny] things resembling two nails (JK, S, K, TA) in the legs of a beast (JK, K, TA) or in the legs of a sheep or goat, (S,) opposite each other: (JK, S, TA:) and of the ass and horse, two marks in the inner sides of

the two arms: (S:) or the **جَاعِرَتَانِ**; (K, TA;) which are two black spots [or marks made by cauterization] upon the rump of the ass: (TA:) or what borders upon the **جَاعِرَتَانِ** of the ass, of the mark made by cauterization: or two portions of [callos] flesh next to the inner side of each of the arms of the horse, having no hair upon them. (K, TA.) Agreeably with all of these renderings has been explained the trad., **مَا أَنتُمْ مِنَ الْأُمَمِ إِلَّا رَقْمَةٌ مِنَ ذِرَاعِ الدَّابَّةِ** [Ye are no more, of the nations in general, than such as is the رَقْمَةٌ of the arm of the beast]. (TA.) — + A small quantity of herbage; as in the saying, **مَا وَجَدْتُ مَا إِلَّا رَقْمَةً مِنْ كَلْبٍ** [I found not save a small quantity of herbage]. (TA.) — A herb, or leguminous plant, of those termed **أَحْرَارٌ** [pl. of **أَحْرٌ**, q. v.]: (S:) a certain plant; said to be a herb, or leguminous plant, inclining to bitterness, and having a small red flower; (JK;) as some say, (JK, TA,) the **خَبَازِي** [or mallow]. (JK, K, TA.) — A meadow (**رَوْضَةٌ**, S, K) is sometimes thus termed. (S.) — Also The side of a valley: (S, K:) or the place where its water collects; (K:) the part, of a valley, in which is the water. (Fr, JK, TA.)

أَرْقِمٌ The colour of the serpent termed **أَرْقِمٌ**; (JK, TA;) as also **رَقْمٌ**. (TA.) — See also **رَقْمٌ**.

رَقْمَةٌ A certain plant, (K, TA,) resembling the **كُرْشٌ** [i. e. **كُرْشٌ** or **كُرْشٌ**, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is a herb that grows **مَشْحَطًا** [app. a mistranscription for **مُسْطَحًا**, a term often used in descriptions of plants, meaning expanded], juicy, or sappy, and scarcely ever, or never, eaten by the camels, or cattle, except from want: AHn describes the **رَقْمَةٌ** [perhaps meaning the **رَقْمَةٌ**, q. v.,] only as a herb, or leguminous plant, of those termed **أَحْرَارٌ**, of which the particular characteristics were not known to him. (TA.) [Forskål, in his Flora Aegypt. Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name **رَقْمَةٌ**, and the pronunciation "Rókama."]

رَقْمِيَّاتٌ Certain arrows, so called in relation to a place in El-Medeeneh, (S, K,) named **الرَّقْمِ**; (K:) or in relation to a place thus named in the way to El-Medeeneh; (JK;) or, accord. to Naṣr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقْمٌ, used as a fem. epithet, Remaining, staying, dwelling, or abiding; and remaining fixed. (JK.)

رَقْمٌ: see **مَرْقُومٌ**: and **رَقْمٌ**. It occurs in a trad. of 'Alee, describing the sky, as meaning Figured, or decorated, with the stars. (TA.) — Also A book, or writing. (S.) As used in the Kur xviii. 8, **الرَّقْمِ** is said to mean A tablet (JK, S, K*) of lead, (K,) whereon were inscribed, (JK,* S,) or engraved, (K,) the names of the People of

the Cave [commonly called the Seven Sleepers], (JK, S, K,) and their ancestry, (JK, K,) and their story, (S,) and their religion, and what it was from which they fled: (K:) so says Suh, on the authority of Fr: (TA:) or a mass of stone; (Suh, JK, K;) [i. e.] a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave: (Bḍ:) or the town, or village, from which they came forth: (JK, K:) or their mountain (Zj, K) in which was the cave: (Zj:) or the valley (AO, JK, K) in which was the cave: (AO, JK:) or their dog: (El-Ḥasán, R, K:) or [in the JK and CK "and"] the receptacle for ink: (JK, K, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK,* TA:) and the tablet: (K:) thus, also, explained as used in the verse of the Kur-án: (TA:) but P'Ab is related by 'Ikrimah to have said, I know not what is **الرَّقْمِ**; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — **رَقِيمَةٌ**, applied to a woman, † Intelligent; such as is termed **بُرُودَةٌ** [fem. of **بُرُودٌ**, q. v.]. (Fr, K, TA.) — **دَاهِيَةٌ رَقِيمٌ** + A great calamity or misfortune. (JK.)

أَرْقِمٌ + A certain serpent: (JK:) a serpent in which are blackness and whiteness: (S, M, K:) or a serpent [begotten] between two serpents [app. of different varieties], marked with redness and blackness and duskiness and [the colour termed] **بَغْمَةٌ** [q. v.]: (ISh:) or a serpent upon which are white specks: (Ḥam p. 784:) or the most malignant of serpents, and the most wont to pursue mankind: (Ibn-Ḥabeeb, K:) or a serpent like the **جَانِ** in respect of the fear that men have of killing it, though it is one of the weakest and the least irascible of serpents; for one fears, in killing the **أَرْقِمِ** and the **جَانِ**, the punishment of the **جِنِّ** to them who kill them: (Sh:) or, applied to a serpent, i. q. **أَرْقَشٌ** [q. v.]: (Mgh:) or the male serpent: (K:) the female is not so called, nor is she called **رَقْمَةٌ**; (TA:) but she is called **رَقْمَةٌ**: (K, TA:) when you use the epithet, you say **أَرْقَشٌ**; but **أَرْقِمٌ** is [used as] a subst: (Ibn-Ḥabeeb:) the pl. is **أَرْقِمٌ**, (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) — See also **مَرْقُومٌ**. — For the fem., **رَقْمَةٌ**, see **رَقْمٌ**, in two places.

تَرْقِيمٌ inf. n. of 2 [q. v.]. — Also, [as a subst.,] A certain sign, or mark, of the keepers of the register of the [tax, or tribute, termed] **خَرَاجٌ**, (K, TA,) conventionally used by them, (TA,) put upon [the notes, or billets, or petitions, termed] **رِقَاعٌ** [pl. of **رِقْعَةٌ**, q. v.], and upon [the writings termed] **تَوْقِيعَاتٌ** [pl. of **تَوْقِيعٌ**, q. v.], and upon accounts, or reckonings, lest it should be imagined that a blank has been left [to be afterwards filled up], in order that no account be put down therein; as also **تَرْقِيمٌ**. (K.)

مَرْقُمٌ A writing-reed; (K;) because it is an instrument for **الرَّقْمِ**, i. e. writing: (TA:) also

called **أَرْقَمُ** [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (**ك**, TA,) extravagantly, or immoderately, so, (TA,) **طَغَا مَرْقَمَكَ**, † [signifying *Thy pen has exceeded its due limit*], (**ك**, TA,) in some of the lexicons **طَمَا**, (TA,) and **جَاشَ** **مَرْقَمَكَ**, (**ك**), and **عَلَا**, or **غَلَا**, accord. to different copies of the **ك**, and **فَاضَ**, (TA,) and **طَفَحَ**, and **ارْتَفَعَ**, and **قَذَفَ مَرْقَمَكَ**: (**ك**, TA:) all [virtually] meaning the same. (TA.) — Also *A thing with which bread is marked* (**يَنْقُشُ**); (TA;) like **مَنْسَعَةٌ**; in Pers. called **پَر نَان** [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: pl. **مَرْقَمَر**. (MA.)

مَرْقَمَر: see **مَرْقُومَر** — and **مَرْقَمَر**.

مَرْقَمَر *A writer*; as also **مَرْقِن**.

مَرْقُومَر *Written*; (**س**, **م**, **س**, **ت**, **ا**;) as also **رَقِيمَر**: (**م**, **س**, **ب**;) and *sealed, stamped, imprinted, or impressed*: (**س**;) and *a writing marked with the dots, or points*, (**ج**, **ك**, **ت**, **ا**;) and *having its letters made distinct, or plain*: [i. e. *distinctly written*:] and **مَرْقَمَر** signifies the same: (TA:) the first occurs in the **كُور** [lxxxiii. 9 and 20], in the phrase **كِتَابٌ مَرْقُومَر**, (**س**, **ت**, **ا**;) meaning, in both instances, [as some say, *a writing*] *sealed, or stamped*. (Jel.) — See also **رَقَمَر**. — Also † *A beast having small marks of cauterization upon his shanks; every one of which is termed رَقْمَةٌ*: (**ج**, **ك**, **ت**, **ا**;) or **دَابَّةٌ مَرْقُومَةٌ** means † *a beast having lines of cauterization upon its legs*. (**ك**.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقُومَرُ الْقَوَائِرِ**, so applied, and applied to a [wild] bull, means † *Having lines of black upon his legs*. (**ك**, **ت**, **ا**.) — And **مَرْقُومَةٌ** † *Land (أَرْضٌ) in which is little herbage*: (**ف**, **س**, **ك**, **ت**, **ا**;) or *in which is the plant called رَقْمَةٌ*. (**ج**, **ك**.)

رقو

1. **رَقَا**, aor. **يَرْقُو**, inf. n. **رَقُو**, said of a bird, *It rose, or rose high, in its flight*. (**م**, **س**, **ب**, **ت**, **ا**.)

رَقُومَةٌ, mentioned in this art. in the **ك**, as well as in art. **تَرَقَى**: see the latter art.

رقى

1. **رَقَى**, aor. **يَرْقَى**, inf. n. **رَقَى** (**ج**, **ك**, **ت**, **ا**;) [but this inf. n. is omitted in the **ك**,] and **رَقَى**, (**ك**, **ت**, **ا**;) [but this is omitted in my MS. copy of the **ك**,] *He ascended, إليه [to him, or it]; as also ارتقى, and ارتقى: (ك): or he ascended a ladder, or a stair: (ج, ك): or رَقَيْتُ فِيهِ, (س, م, س, ب, ت, ا.)* in the **م** **رَقَى فِيهِ** inf. n. **رَقَى** (**س**, **م**, **س**, **ب**, **ت**, **ا**;) and **رَقَى**; (**س**, **م**, **س**, **ب**, **ت**, **ا**;) and **ارْتَقَيْتُ**, (**س**, **م**, **س**, **ب**, **ت**, **ا**;) and **ارْتَقَيْتُ**; (**م**, **س**, **ب**, **ت**, **ا**;) *I ascended it*; (**س**;) namely, a ladder, or a stair, (**س**, **م**, **س**, **ب**, **ت**, **ا**;) &c.: (**م**, **س**, **ب**, **ت**, **ا**;) and **رَقَيْتُ الْجَبَلَ**, (**م**, **س**, **ب**, **ت**, **ا**;) and **السَّطْحَ**, (**م**, **س**, **ب**, **ت**, **ا**;) the verb being thus trans. by itself, (**م**, **س**, **ب**, **ت**, **ا**;) without **فِي**,

(**م**, **س**, **ب**, **ت**, **ا**;) and likewise with **فِي**, (**ت**, **ا**;) *I ascended, or mounted, upon the mountain, and upon the house-top*: (**م**, **س**, **ب**, **ت**, **ا**;) and **ارتقى** is in like manner trans. without **فِي**; whence the saying, **لَقَدْ صَعَبًا** **ارْتَقَيْتُ مَرْتَقَى** **صَعَبًا** [Thou hast indeed ascended a difficult place of ascent]. (**م**, **س**, **ب**, **ت**, **ا**;) — [Hence,] **ارْقُ عَلَى ظَلْعِكَ** *Ascend thou, and go, [according to thy limping, or halting, i. e.] as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform*. (**س**, **م**, **س**, **ب**, **ت**, **ا**.) [Some, instead of **ارْقُ**, say **ارْقَا**; and some, **ارْق**, from the verb mentioned in the next sentence; and some, **ق**: see 1 in art. **رَقَا**; and see also art.

رَقَاهُ, (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) aor. **يَرْقَى**, (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) inf. n. **رَقَى** (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) and **رَقَى** (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) and **رَقَى** (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) *He charmed him, syn. عَوَّذَهُ, (ج, ك, م, س, ب, ت, ا.) by [invoking] God: (م, س, ب, ت, ا.) and (م, س, ب, ت, ا.) he puffed, or sputtered, upon his charm; syn. نَفَثَ فِي عَوْدَتِهِ: (م, س, ب, ت, ا.) [it signifies he charmed him from, or against, such a thing; (مِنْ كَذَا); and also he enchanted him, or fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them; or by both these actions combined: see the last chap. but one of the **كُور**—] the epithet applied to the performer is **رَقِي** [meaning *Charming; &c.*]; (**س**, **م**, **س**, **ب**, **ت**, **ا**;) and **رَقَا**: [*A charmer; &c.*; or *one who habitually practises charming; &c.*]: (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) and the epithet applied to the person who is the object of the performance is **مَرْقَى** [meaning *Charmed; &c.*]. (**ج**, **ك**, **س**, **م**, **س**, **ب**, **ت**, **ا**;) In the saying **ارْقِ عَلَى رَأْسِي مِنَ الصَّدَاعِ**, meaning *Charm thou me (عَوِّذْنِي) [or rather charm thou my head against the headache]*, the verb is made trans. by means of **عَلَى** because it is as though it implied the meaning of **اقْرَأْ** [i. e. “recite thou” a spell] and **انْفُثْ** [i. e. “puff,” or “sputter,” upon knots]. (**م**, **س**, **ب**, **ت**, **ا**.)*

2. **رَقَاهُ**, inf. n. **رَقَيْتُهُ**, *He made him to ascend; syn. صَعَّدَهُ. (ت, ا.)* [See an ex. in a verse of El-Aashà cited in art. **ثَمِنَ**, voce **ثَمَانُونَ**.] — [And hence, *He elevated, or exalted, him.*] — [Hence also,] **رَقَى عَلَيْهِ كَلَامًا**, inf. n. as above, i. q. **رَقَى** [meaning *He told, or related, a saying against him; he informed against him; as is indicated by what next follows, and by a meaning of رَقَى as quasi-pass. of رَقَى thus used*]. (**س**, **م**, **س**, **ب**, **ت**, **ا**;) You say also, **رَقَى عَلَيَّ الْبَاطِلَ**, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]*. (**ج**, **م**, **س**, **ب**, **ت**, **ا**.)

3: see 1, first sentence, in two places. — [Hence,] **ترقى في العلم** *He rose by degrees, or step by step, in knowledge, or science*. (**س**, **م**, **س**, **ب**, **ت**, **ا**.) And hence, **مَا زَالَ يَرْقَى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ**, *The state, or condition, ceased not to rise with him until he reached the utmost point thereof*. (TA.) — [Hence also, the verb being quasi-pass.

of 2,] **ترقى إليه الخبر** *The news, or information, came to him, or reached him*. (MA.)

6. **ترقى** [meaning *He exalted himself*] is from **الرتقى** signifying **الصُّعُودُ** and **الارتفاع**. (**ح**, **ر**, p. 128.)

8: see 1, first sentence, in three places. — [Hence,] **ارتقى بطنه** *His belly became [drawn up, i. e.] lean, or lank; syn. انطوى: said of a camel, and of a sheep or goat*. (**ج**, **ك**.)

10. **استرقاه** *He asked him, or desired him, to charm him*. (**س**, **م**, **س**, **ب**, **ت**, **ا**.)

رَقِيَةٌ i. q. **عَوْدَةٌ** [as meaning *A charm, or spell, either uttered or written*], (**ك**, **ت**, **ا**;) *by which a person having an evil affection, such as fever and epilepsy &c., is charmed*: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (**سُحْرٌ**) and infidelity; but in such as is from the **كُور** or any of the forms of prayer, there is no harm: (**م**, **س**, **ب**, **ت**, **ا**;) [see **تَمِيمَةٌ**:] [but **عَوْدَةٌ** generally signifies “an amulet to charm the wearer against the evil eye &c.”:] ‘Orweh says,

* **فَمَا تَرَكَا مِنْ عَوْدَةٍ يَعْرِفَانِيَا** *
* **وَلَا رَقِيَةٍ إِلَّا بِهَا رَقِيَانِيَا** *

[And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] **المرأة رَقِيَةٌ** [*Woman is a thing by which one is enchanted, or fascinated*]: (**م**, **س**, **ب**, **ت**, **ا**;) pl. **رَقِيَاتٌ**. (**س**, **م**, **س**, **ب**, **ت**, **ا**.)

رَقِيَا [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst., (**م**, **س**, **ب**, **ت**, **ا**;) of the measure **فُعَلَى**, from **رَقَاهُ**, aor. **يَرْقِيهِ**. (**م**, **س**, **ب**, **ت**, **ا**.)

رَقِيَّةٌ [Ascent; or the act of ascending:] the subst. from **رَقَى**, aor. **يَرْقَى**. (TA.)

رَقَا: *One who ascends mountains much or often*. (TA.) — See also 1, last sentence but one.

رَقِي: see 1, last sentence but one. The saying in the **كُور** [lxxv. 27], **مَنْ رَقِي** [*Who is one that charms?*] means that there is no charmer that shall charm him and protect him: or, accord. to I’Ab, the meaning is, *who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment?* (TA.) In the saying of a **رَاجِزٍ**,

* **لَقَدْ عَلِمْتُ وَالْأَجَلَ الْبَاقِيَا** *
* **أَنْ لَنْ يَرِدَّ الْقَدَرَ الرَّوَايَا** *

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for*] the pl. may be that of **رَاقِيَةٌ** as an epithet applied to a woman, or of this

same word as an intensive epithet applied to a man. (S.)

رَوَاتِي; pl. رَوَاتِي (with the article الرَّوَاتِي): see what next precedes.

مَرْتَقِي A place of ascent; as also مَرْتَقِي; (Msb, TA;) and so مَرْتَقَا and مَرْتَقَا: (Msb:;) or these last two signify a series of steps or stairs; or a ladder; syn. دَرَجَةٌ (S, K;) and سُلْمٌ; (M and K in art. سُلْمُ;) the former of them as being likened to an instrument; (S, Msb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Msb, TA:) the pl. of مَرْتَقَا [and of مَرْتَقِي] is مَرَاتِي. (TA.) You say لا مَرْتَقِي فِيهِ and لا مَرْتَقِي فِيهِ (JK, TA) A mountain in which is no place of ascent. (TA.)

مَرْتَقَا [in my MS. copy of the K مَرْتَقَا] The two edges [or alae] of the nose: (K, TA:) so says Th; but the expression commonly known is مَرْتَقَا الْأَنْفِ, mentioned before [in art. رَق]. (TA.)

مَرْتَقَا and مَرْتَقَا: see مَرْتَقِي, in four places.

مَرْتَقِي: see 1, last sentence but one.

مَرْتَقِي: see مَرْتَقِي, in two places; and see an ex. in the first sentence of this article.

رك

1. رَكَ (S, K,) aor. يَرِكُ (K, JM, TA, in the CK يَرِكُ) inf. n. رَكَةٌ (K, JM) [and app. رَكَةٌ, q. v. infra,] and رَكَ (CK, [but not in the TA nor in my MS. copy of the K,]) or رَكَةٌ [i. e. رَكَةٌ, like رَقَّةٌ and رَقَّةٌ, with both of which it is syn.], (JM.) It (a thing, S) was, or became, weak, or feeble; syn. ضَعْفٌ: and thin, or of little thickness or depth; syn. رَقٌّ: (S, K:) [and little, or small, in quantity; and slender: and feeble, or weak, and incorrect; said of a word or an expression: (see the part. n. رَكَةٌ) and +unsound, invalid, or incorrect; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, اِقْطَعُهُ مِنْ حَيْثُ رَكَ [Cut thou it off from where it is weak, or thin]: for which the vulgar say, مِنْ حَيْثُ رَقَّ (S.) [And hence also the saying, فِي هَذَا الضَّبْرِ رَكَةٌ + In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رَكَةٌ. (A and TA in art. رَكَةٌ) = رَكَةٌ عَلَى بَعْضٍ (S,) or simply رَكَةٌ, aor. رَكَ, (K,) inf. n. رَكَةٌ, (TA,) He threw one part of the thing upon another. (S, K.) — رَكَةٌ الْغَلِّ فِي عُنُقِهِ, aor. رَكَ, inf. n. رَكَةٌ, [I put the غَلِّ (or iron collar) upon his neck, and inserted his hand in it; or] I confined his hand to his neck by means of the غَلِّ. (S.) — اَلْزَمْتُهُ اِيَّاهُ, i. q. رَكَةٌ فِي عُنُقِهِ [I attached to him responsibility for the sin,

crime, or misdeed]. (S, K.) And رَكَةٌ هَذَا اَلْزَمْتُهُ اِيَّاهُ [in like manner] means اَلْزَمْتُهُ اِيَّاهُ [I attached to him responsibility for the rendering of this right, or due]. (Lth, TA.) — And رَدَّ بَعْضَهُ عَلَى رَكَ, aor. رَدَّ, inf. n. رَدٌّ, i. q. رَكَةٌ [He reversed the order of parts, or of the parts, of the affair, or case]. (TA.) — رَكَ الشَّيْءَ, (IDrd, K,) [aor. رَكَ, inf. n. رَكَةٌ, (IDrd, TA,) He felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk. (IDrd, K, TA.) — And رَكَ الْمَرْأَةَ, (IDrd, K,) inf. n. as above, (IDrd, TA,) He compressed the woman, and distressed her, or fatigued her, in so doing: (IDrd, K, TA.) and so بَكَ, inf. n. بَكَةٌ; and دَكَّهَا, inf. n. دَكٌّ. (IDrd, TA.) = رَكَ اللَّهُ نَمَاهُ, God lessened, or diminished, or may God lessen, or diminish, his, or its, increase. (Ibn-'Abbād, TA.)

2: see 4, in two places.

4. اُرَكَتِ السَّمَاءُ The sky rained such rain as is termed رَكَ (S, K;) as also رَكَةٌ. (Ibn-'Abbād, K.) — And اُرَكَتِ الْأَرْضُ The land was rained upon with such rain as is termed رَكَ (S,) or with such rains as are termed رَكَةٌ; as also رَكَةٌ. (TA.)

8. اُرْتَكَكَ (K,) inf. n. اُرْتِكَاكَ (TA,) [He was indistinct in his speech; said of a drunken man: (see its part. n., مَرْتَكٌ, below:) or,] though seen to be eloquent [when alone (see again the part. n.)], he was impotent in speech in a case of altercation: (K:) or he was, or became, weak, or feeble; (TA;) [like رَكَ] — اُرْتَكَكَ فِي أَمْرِهِ He doubted in, or respecting, his affair, or case. (Yaḥkoob, K.) — اُرْتَكَكَ is also syn. with اُرْتَجَّ [He, or it, was, or became, in a state of commotion or agitation; or of convulsion, or violent motion; or shook, quaked, or quivered]: (K:) accord. to Yaḥkoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ بِرْتَكٌ [He passed by in a state of commotion &c.]. (TA.)

10. اسْتَرَكَهُ He esteemed him weak, or feeble. (S, K.)

R. Q. 1. رَكَرَكَ, He was, or became, cowardly, or weak-hearted. (IAḥr, TA.) [See also رَكَرَكَ, its inf. n., below.]

R. Q. 2. تَرَكَرَكَهُ (K,) relating to a skin [of milk], (TA,) means تَمَخَّضَهُ [i. e. Its being agitated] with the butter. (K, TA.) [In the CK, تَرَكَرَكَهُ and تَمَخَّضَهُ are put for تَرَكَرَكَهُ and تَمَخَّضَهُ.]

رَكَ: see the next paragraph.

رَكَ, with kesr, Lean, or emaciated: mentioned by ج [and in the K] in art. رَكَ, [and there written رَكَ;] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art. ;) and Az says that رَكَ is a mistake, and is correctly with ر. (TA in art. رَكَ.) = Also, (S, K,) and رَكَ and رَكَةٌ, (K,)

Weak rain: (T, S:) or rain little in quantity: [and رَكَةٌ is expl. in like manner by Freytag, as meaning pluvia tennis, pauca; but it seems to be a n. un. of رَكَ, and so رَكَةٌ of رَكَ:] or exceeding what is termed رَكَةٌ [q. v.]: (K:) accord. to IAḥr, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشٌّ; then, the بَغْشٌّ; and then, the رَكَ: (TA:) or the طَشٌّ exceeds the رَكَ: (TA in art. طَشٌّ:) the pl. [of pauc. of رَكَ] is اُرْكَاكَ (K) and رَكَاكَ (S, K) and رَكَانٌ; (Sgh, TA;) and the pl. of رَكَةٌ is رَكَاكَةٌ. (TA.) — مَرَكَ applied to a land, or a place: see مَرَكَ.

رَكَةٌ and رَكَةٌ: see رَكَ.

رَكَاكَ: see the next paragraph.

رَكَةٌ Weak, or feeble: (S, JM, KL:) so as applied to a man: (TA:) and thin, or of little thickness or depth: (JM:) anything little, or small, in quantity; and slender: applied to water [that is little in quantity, and shallow], and to herbage, and to science: (Sh, TA:) feeble, or weak, and incorrect; applied to a word or an expression; (PṢ in art. جَزَلٌ;) contr. of جَزَلٌ: (S and K in that art. ;) [and unsound, invalid, or incorrect; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكَةٌ التَّسْبُجِ A garment, or piece of cloth, weak in respect of texture. (S, TA.) And يُبْغِضُ الْوَلَاةَ الرَّكَةَةَ [Verily he hates weak rulers, or magistrates]: occurring in a trad.: رَكَةٌ being pl. of رَكَةٌ, like as [its syn.] ضَعْفَةٌ is pl. of ضَعِيفٌ. (TA. [See also a similar saying in what follows.]) And رَجُلٌ رَكَةٌ الْعِلْمِ (K,) and الْعَقْلِ (TA,) A man having little knowledge, (K,) and intelligence. (TA.) And رَكَةٌ and رَكَاكَ (K,) the latter of which has a stronger signification than the former, like رَجُلٌ طَوَالٌ in relation to طَوِيلٌ, (TA,) and رَكَةٌ (K,) which has a still stronger signification, (TA,) and رَكَاكَ (K,) all applied to a man, (TA,) signify Low, ignoble, vile, mean, sordid, or possessing no manly qualities; weak in his intellect, and in his judgment or opinion: or one who is not jealous (K, TA) of his wife; i. q. دِيوُوتٌ: (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K:) accord. to AZ, رَكَةٌ and رَكَاكَ signify one esteemed weak by the women, not revered or respected or feared by them, and not jealous of them: (TA:) the epithet similarly applied to a woman is رَكَةٌ likewise, and رَكَاكَ: and the pl. is رَكَاكَةٌ. (K.) It is said in a trad., اِنَّهُ لَعَنَ الرَّكَاكَةَ (S, TA, [in one of my copies of the S written الرَّكَاكَةَ, and in the other copy without the vowel-signs,]) meaning Verily he cursed him who is not jealous of his wife. (S.) And in another trad., اِنَّ اللَّهَ يُبْغِضُ السُّلْطَانَ الرَّكَاكَةَ, i. e. [Verily God hateth the sovereign, or ruling, power] that is weak. (TA.) — رَكَةٌ, [fem. of رَكَةٌ,] as an epithet applied to land: see مَرَكَ. = Also Felt, or pressed [lightly with the hand; see 1]; and so مَرَكَوَكٌ. (TA.)

رُكَاةٌ: see the next preceding paragraph, in five places.

رُكُوءَةٌ [app. an inf. n., see 1, first sentence.] Weakness, or feebleness. (TA. [See also رُكْرُوءَةٌ.])

رُكْبَةٌ, as a subst., see رُكْبٌ, in two places.

رُكْبَةُ الرَّكْبِيِّ, (so in one of my copies of the S, and in the O, and in my MS. copy of the K,) or رُكْبَةُ الرَّكْبِيِّ, (so in one of my copies of the S, and in the TA and CK,) meaning [*His fat is, or a piece of fat of, such as melts quickly, is a prov.,* (S, O, K,) applied to him who does not fatigue, or weary, thee, (لا يُعْنِيكَ), so in my copies of the S, or لا يُعْنِيكَ, so in the O,) or to him who does not aid thee, (لا يُعْنِيكَ), so in the TA and CK, [in my MS. copy of the K it reads either لا يُعْنِيكَ or لا يُعْنِيكَ,]) in needful affairs, (S, O, K,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also رُكْبِي, voce رُكْبِي. — Accord. to AA, رُكْبِي signifies *A wide عَفْلَقُ [or vulva, or flabby vulva].* (O, TA.)

رُكَاةٌ The sound of the echo, (K, TA,) which it returns to one from the mountain, imitating what one utters. (TA.)

رُكْرُوءَةٌ [inf. n. of R. Q. 1.] Weakness, or feebleness, in anything. (K. [See also رُكُوءَةٌ.])

رُكْرَاةٌ A woman large in the posteriors and thighs. (S, K.)

رُكْبِي: see رُكْبِي.

رُكْبَةٌ applied to land (أَرْضٌ), *Rained upon with such rain as is termed رُكْبٌ; (K;) as also رُكْبَةٌ, alone, and رُكْبَةٌ (TA) and رُكْبَةٌ (K,) the last two meaning also rained upon by such rain as is termed رُكْبٌ and containing but little pasturage, (TA,) and رُكْبٌ (K,) which last is mentioned by Ish, and explained as meaning a place upon which has fallen only a little, or weak, rain. (O.)*

رُكْبَةٌ: see the next preceding paragraph.

رُكْبَةٌ A سَقَاءٌ [or skin for milk or water] dressed, or prepared, (عَوْلَجٌ) and put into a good, or proper, state. (S, K.) — See also رُكْبِي, last sentence.

رُكْبَةٌ A soft, or flabby, camel, having diluted marrow (مَمْدُونٌ النَّقْيُ). (O, K. [In the CK, النَّقْيُ is erroneously put for النَّقْيُ; and in my MS. copy of the K, النَّقْيُ.]) — And A drunken man indistinct in his speech: (S;) or a man seen to be eloquent (K, TA) when alone, (TA,) but impotent in speech when he engages in altercation. (K, TA.)

ركب

1. رُكِبَهُ, (S, A, K,) and رُكِبَ عَلَيْهِ, (A,) aor. ʿ, (A, K,) inf. n. رُكِبٌ (S, A, K) and مَرُكِبٌ (A, K;) and ارْتَكِبَهُ; (K;) I. q. عَلَاَهُ (A, K, TA) and عَلَا عَلَيْهِ [explained by what follows].

(TA.) You say, رُكِبْتُ الدَّابَّةَ, (Mgh,) or الفَرَسَ, (Mgh,) and رُكِبْتُ عَلَيْهَا, [or عَلَيْهِ,] inf. n. رُكِبٌ and مَرُكِبٌ [as above, meaning *I rode, or rode upon, and I mounted, or mounted upon, the beast, or the horse.*] (TA. [See also رُكِبٌ.]) [And رُكِبْتُ السَّفِينَةَ, or فِي السَّفِينَةِ (agreeably with the K, xi. 43 and xviii. 70 and xxix. 65), *I embarked in the ship; went on board the ship.*] And one says, of anything, رُكِبَهُ [and ارْتَكِبَهُ] as meaning عَلَاَهُ [i. e. + *It was, or became, upon, or over, it; got upon it; came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; overspread it;* namely, another thing. (TA.) [In like manner,] one says also, of anything, رُكِبَ and ارْتَكِبَ as meaning عَلِيٌّ [i. e., when said of a horse or the like, *He was ridden, or ridden upon, and was mounted, or mounted upon:* whence other significations in other cases, indicated above]. (TA.) — [Hence,] رُكِبَ رُكْبًا i. q. ارْتَكِبَ [It lay one part upon another; it was, or became, heaped, or piled, up, or together, one part upon, or overlying, another:] said of fat [as meaning *it was, or became, disposed in layers, one above another:* see رُكْبَةٌ]. (A, TA.) [And hence, رُكِبَ النَّاسُ رُكْبًا + *The people bore, or pressed, or crowded, (as though mounting,) one upon another; a phrase well known, and of frequent occurrence: or meaning + the people followed one another closely; from what next follows.*] — رُكِبَهُ also means [+ *He came upon him, or overtook him; or he followed closely, or immediately, after him:* and رُكِبْتُ أُمَّهُ and رُكِبْتُ طَرِيقَهُ + *I followed close after him.* (L.) — رُكِبَ الطَّرِيقَ, and الرُّومَ, and المِغَاذَةَ, + *He went upon, or trod, or travelled, the road, and the sand or sands, and the desert:* and رُكِبَ الْبَحْرَ + *He embarked, or voyaged, upon the sea.* Hence, رُكِبَ اللَّيْلَ, and الهَوْلَ, [He ventured upon, encountered, or braved, the night, and that which was terrible or fearful,] and the like thereof. (TA.) [And رُكِبَ أَمْرًا and ارْتَكِبَهُ + *He ventured upon, embarked in, or undertook, an affair:* and + *he surmounted it, or mastered it:* the former meaning is well known: the latter is indicated by an explanation of the phrase رُكِبَ اللَّامُورَ, which see below.] And رُكِبَ ذَنْبًا (A, K) and ارْتَكِبَهُ (S, A, MA, K) + *He committed a sin, or crime, or the like.* (S, MA, TA.) And رُكِبَ رُكْبًا + *Such a one did to such a one a thing.* (TA.) And رُكِبَهُ بِمَكْرِهِ and ارْتَكِبَهُ + *He did to him an evil, or abominable, or odious, deed.* (A.) And رُكِبْتُ الدَّيْنَ and ارْتَكِبْتُهُ + *I became much in debt:* and رُكِبِنِي الدَّيْنُ and ارْتَكِبْنِي + *Debt burdened me.* (Mgh.) — رُكِبَ رُكْبًا + *He went at random, heedlessly, or in a headlong manner, (مَضَى عَلَى وَجْهِهِ, A, Mgh,) [i. e.,] without consideration, (A,) or without any certain aim, or object, (Mgh,) not obeying a guide to the right course.* (A.) You say, رُكِبَ رُكْبًا رُكْبًا + *He goes at random, &c., not knowing whither to direct himself.* (S and K in

art. رُكِبَهُ.) [See also رُكِبَهُ. In like manner also, you say, رُكِبَ رُكْبًا (K voce اسْتَبَجَّ &c.) + *He followed his own opinion.* And رُكِبَ هَوَاهُ (S in art. جمع) + *He followed his own natural desire, without consideration, and not obeying a guide to the right course of conduct.* — رُكِبْتُ دَيْتَهُ and رُكِبْتُ دَيْتَهُ + *I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did.* (M in art. دَب.) And رُكِبْتُ الْحُمَى + *The fever continued upon him* is a phrase similar to رُكِبْتُ حُمَى and اِمْتَنَّتْهُ and اِرْتَحَلَتْهُ.

(A and TA in art. غِطَ) = رُكِبَهُ, aor. ʿ, (S, A, K,) inf. n. رُكِبٌ (TA,) [from رُكْبَةٌ] *He struck, or smote, his knee:* (S, A, K:) or it signifies, (K,) or signifies also, (S, A,) *he struck him, or smote him, with his knee:* (S, A, K:) or *he took him by his hair, (K,) or by the hair of each side of his head, (TA,) and struck his forehead with his knee.* (K, TA.) Hence, in a trad., رُكِبْتُ أَنفَهُ بِرُكْبِي *I struck his nose with my knee.* (TA.) And in another trad., أَمَا تَعْرِفُ الْأَزْدَ وَرُكْبَهُمَا [Knowest thou not El-Azd, (the tribe so called,) and their striking with the knee? Beware thou of El-Azd, lest they take thee, and strike thee with their knees]: for this practice was notorious among El-Azd; in the dial. of whom, أَمْرُ كَيْسَانَ was a metonymical appellation of the knee. (TA.) = رُكِبَ, like غَنِيٌّ, [pass. in form, but neut. in signification,] *He (a man) had a complaint of his knee.* (TA.) = رُكِبَ, aor. ʿ, (K,) inf. n. رُكِبٌ (TA,) *He was large in the knee.* (K.)

2. رُكِبَهُ الْفَرَسَ, [inf. n. as below,] *He lent him the horse, [or mounted him on the horse,] to go forth on a warring and plundering expedition, on the condition of receiving from him one half of the spoil:* (K, TA:) or *for a portion of the spoil that he should obtain.* (TA.) [See also 4.] — And رُكِبَهُ, inf. n. تَرَكِبٌ, *He put, or set, one part of it upon another:* (K:) [he set it, or fixed it, in another thing: he composed it; constituted it; or put it together.] تَرَكِبٌ signifies *The putting together, or combining, things, whether suitable or not, or placed in order or not: it is a more general term than تَأْلِيفٌ, which is the collecting together, or putting together, suitable things.* (Kull p. 118.) You say, رُكِبَ الْفَسَّ فِي الْخَاتَمِ (S, A) *He set the stone in the signet-ring:* and رُكِبَ السَّانَ فِي الْقَنَاةِ *He fixed the spear-head in the shaft;* (A;) and التَّصْلُ فِي السَّهْمِ [the arrow-head in the shaft]. (S.) And شَيْءٌ حَسَنٌ التَّرَكِيبُ [A thing good, or beautiful, in respect of composition or constitution; well, or beautifully, composed or constituted or put together]. (TA.) — Also *He removed it from one place to another in which to plant it; namely, a shoot of a palm-tree.* (Mgh.)

4. ارْكَبَ He (a colt) became fit for being ridden; attained to the fit time for being ridden. (S, Mgh, K.) [See also مَرُكِبٌ. = ارْكَبَهُ He gave him, appointed him, or assigned him, an

animal on which to ride. (§.) [See also 2.] — **أَرْكَبَنِي خَلْفَهُ** [He mounted me, or made me to ride, behind him]. (A.) And **أَرْكَبَنِي مَرْكَبًا فَارِحًا** [He mounted me on a quick, brisk, sharp, or strong, beast]. (A.) — [Hence, **أَرْكَبُهُ أَمْرًا** † He made him to venture upon, embark in, or undertake, an affair. And **أَرْكَبُهُ ذَنْبًا** † He made him to commit a sin, or crime, or the like.]

5. **تَرْكَبُ** It had one part of it put, or set, upon another; as also **تَرَكَبُ**: (K:) [it was, or became, set, or fixed, in another thing: it was, or became, composed, constituted, or put together: see 2.] You say, **تَرَكَبَ الْفِصُّ فِي الْخَاتَمِ** [The stone was set in the signet-ring]: and **تَرَكَبَ النَّصْلُ فِي السَّهْرِ** [The arrow-head was fixed in the shaft]. (§.)

6. **تَرَكَبُ**: see 1: and 5. You say, **تَرَكَبَ السَّحَابُ** The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also **تَرَكَبَهُ**. (TA.)

8: see 1, in eight places.

10. **اسْتَرْكَبَهُ فَارِحَهُ** [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.)

رَكَبٌ: see **رَاكِبٌ**, in three places.

رَكَبٌ The **عَانَةُ**: (ISk, Mṣb, K:) or the place of growth of the **عَانَةُ**, (§, K,) or of the hair of the **عَانَةُ**: (Mgh:) [i. e. it signifies the pubes; either as meaning the hair of the mons Veneris, or the mons Veneris itself: generally the latter; and this is often meant by the term **عَانَةُ** alone:] or the part that slopes down from the belly, and is beneath the **تُنَّة** [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Mṣb, K) itself: (TA:) or the external portion thereof: (K:) or the **رَكَبَانِ** are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the **رَكَب** is masc.: (Mṣb:) it is common to the man and the woman, (§, Mgh, Mṣb, K,*) accord. to Fr: (§, Mṣb:) or peculiar to the woman, (§, Mgh, K,) accord. to Kh: (§:) El-Farezdaq makes it plainly common to both, saying,

* **حِينَ أَلْتَقَى الرَّكَبُ الْمَحْلُوقُ بِالرَّكَبِ** *
[When the shaven pubes met the pubes]: (TA: [and a similar ex. is given in the § and Mṣb, as cited by Fr:]) the pl. is **أَرْكَابٌ** (§, Mgh, Mṣb, K) and **أَرْكَابٍ**; (K:) the latter being pl. of the former; but in some copies of the K **أَرْكَابٌ**, like **مَسَاجِدُ**. (TA.) = Also **Whiteness in the رُكْبَةُ** [or knee]. (TA.)

رُكْبَةٌ A single ride, or act of riding: pl. **رُكْبَاتٌ**. (IAth, L.) — [Hence,] one says, **هُوَ يَرْكَبُ رَأْسَهُ** † [i. e. **يَرْكَبُ رَأْسَهُ** He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] and **هُمْ يَمْشُونَ الرَّكْبَاتِ** † [They go at

random, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase **تَمْشُونَ الرَّكْبَاتِ**, occurring in a trad., meaning **تَرْكَبُونَ رُؤُوسَكُمْ** † [Ye go at random, &c.], in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IAth says that **رُكْبَةٌ** [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. **الرَّكْبَاتِ** is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in **تَمْشُونَ**: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is **تَمْشُونَ تَرْكَبُونَ الرَّكْبَاتِ**. (L.)

رُكْبَةٌ a word of well-known meaning, (§, Mṣb,) [The knee; i. e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K:) or [in a quadruped,] the joint between the metacarpus and the radius (**مَوْصِلُ الْوَطِيفِ وَالذَّرَاعِ**): this is the right explanation: in the K, **مَوْصِلُ** is erroneously put for **مَوْصِلُ**: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the **رُكْبَتَانِ** of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are next the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the **عَرْقُوبَانِ**: in every quadruped, the **رُكْبَتَانِ** are in the fore legs, and the **عَرْقُوبَانِ** are in the hind legs: and the **عَرْقُوبِ** is what is called **مَوْصِلُ الْوَطِيفِ** [i. e. the upper joint of the metatarsus]: (TA:) or the **رُكْبَةُ** is the **مِرْفَقُ** [which in a man is the elbow, but here seems to mean the lower joint] of the **ذِرَاعِ** [or radius] of anything [i. e. of any beast]: (K:) [from its being said in the § and Mṣb that the **رُكْبَةُ** is “well known,” I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term **رُكْبَةُ** is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is **رُكْبٌ**, (§, Mṣb, K,) i. e. the pl. of mult., and the pl. of pauc. is **رُكْبَاتٌ** and **رُكْبَاتٍ**. (§) Lh mentions the phrase **بَعِيرٌ مُسْتَوْفِحُ الرَّكَبِ** [meaning A hard-kneed camel]; as though the term **رُكْبَةٌ** were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], **أَمْرٌ أَصْطَلَّتْ فِيهِ الرَّكْبُ وَحَدَّتْ** † [An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) **بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ الْعَنْزِ** [Between his eyes is the like of the knee of the she-goat]. (A, L.) And of any two things that are alike, or

correspondent, **هُمَا كَرُكْبَتَيْ الْعَنْزِ** [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., **شَرُّ النَّاسِ مَنْ مَلَحَهُ عَلَى رُكْبَتِهِ** [The worst of men is he whose fat is upon his knee]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase **عَلَى رُكْبَتِهِ** is also used as meaning **The smallest thing makes him angry**: (TA:) and a poet says,

* **لَا تَلْمِهَا إِنَّمَا مِنْ عَضْبَةٍ** *
* **مَلَحَهَا مَوْضُوعَةٌ فَوْقَ الرَّكْبِ** *

[Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or **مِنْ نِسْوَةٍ** [in the place of **عَضْبَةٍ**], meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] = Also **The lower part (أَصْلُ) of the plant صَلْبَانَةٌ**, when it has been cut. (K.)

رُكْبَةٌ A mode, or manner, of riding. (§) You say, **هُوَ حَسَنُ الرُّكْبَةِ** He has a good mode, or manner, of riding. (A, TA.) — [It is said in the K to be a subst. from **رُكْبَةٌ**; as though signifying A riding.]

رُكْبَةٌ A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (§), but less in number than the company called **رُكْبٌ**: (§, K:) [and probably also a company of riders upon any beasts, but less than what is called **رُكْبٌ**:] accord. to MF, it is a pl. of **رَاكِبٌ**. (TA.) [See also **أَرْكُوبٌ**.]

رُكْبَةٌ and **رُكْبَةٌ**: } see **رُكُوبٌ**.
رُكْبُوتٌ and **رُكْبُوتٌ**: }
رُكْبَانَةٌ: see **رُكُوبٌ**, in two places.

رُكَابٌ [Travelling-camels, used for riding; i. e.] camels (§, K, TA) upon which people journey: (§, TA;) i. q. **مَطِيُّ**: (Mṣb:) or camels fit for carrying: (Har p. 22:) it has no proper sing.: (§) the word used for the sing. is **رَاحِلَةٌ** (§, Mṣb, K:) or, as ISh says, in the “Book of Camels,” **رُكَابٌ** and **عَيْرٌ** are applied to camels that go forth for corn (**طَعَامٌ**) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to Mekkeh, on which **مَحَامِلٌ** are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called **عَيْرٌ**, though bearing corn, [unless] if hired: [I insert

the words "or other" and "unless" because it is further said,] *عبر* are not those that bring corn for their owners; but these are called *رَكَاب*: (L, TA:) the pl. is *رُكَّابٌ*, (S, K,) accord. to A'Obeid, (TA,) and *رَكَابَاتٌ* and *رُكَّابٌ*; (K;) or, accord. to IAqr, *رُكَّابٌ* is not pl. of *رَكَابٌ*; and others say that it is pl. of *رُكُوبٌ*, signifying any beast on which one rides, [an epithet] of the measure *فَعُولٌ* in the sense of the measure *مَفْعُولٌ*; (TA;) but called by ISd a subst.; (TA voce *جَزُوزٌ*;) and *رُكُوبَةٌ* is a more special term than *رُكُوبٌ*. (TA in the present art.) — [Hence,] *رُكَّابُ السَّحَابِ* † [The bearers of the clouds; i. e.] the winds. (A, K.) Umeiyeh says,

* تَرَدَّدَ وَالرِّيَّاحُ نَهَا رُكَّابٌ *

[It (referring to a cloud) goes to and fro (تَرَدَّدَ) being for تَرَدَّدَ), the winds being its bearers]. (TA.) — Also [The stirrup of a horse's saddle;] a well-known appertenance of a horse's saddle; (S;) the same with respect to a horse's saddle as the *غُرُزُ* with respect to a camel's: pl. *رُكَّابٌ*. (K.)

رُكُوبٌ and *رُكُوبَةٌ*: see *رَكَابٌ*: both signify A beast that is ridden: (S:) or a she-camel that is ridden: (K:) or the latter has this meaning: and is metaphorically applied to anything ridden: (Mṣb:) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA:) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA:) and the latter and *رُكَّابَةٌ* and *رُكَّابَةٌ* and *رُكَّابَةٌ* (K) and *رُكَّابَةٌ* and *رُكَّابَةٌ*, (K* and TA in art. *حَلَبٌ*, [see *حَلُوبٌ* in several places,]) a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K:) or *رُكُوبٌ* has this last signification, accord. to AZ: and its pl. is *رُكَّابٌ*: (TA:) the pl. of *رُكُوبَةٌ* being *رُكَّابٌ*: (TA voce *جَزُوزٌ*;) and *رُكَّابَةٌ* signifies [also] a she-camel fit to be ridden; (S, TA;) like as *حَلْبَانَةٌ* signifies fit to be milked: the *ل* and *ن* are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see *حَلُوبٌ*.] You say, *مَا لَهُ حَلُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَمُولَةٌ وَلَا حَمُولَةٌ* He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) — Also *بَعِيرٌ رُكُوبٌ* A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) — And *طَرِيقٌ رُكُوبٌ* A road ridden upon, (S, TA,) and trodden so as to be rendered even, or easy to be travelled. (TA.) — See also *رُكَّابٌ*.

رُكَّابٌ One who rides with another; a fellow-rider. (K.) *رُكَّابُ السَّعَاةِ*, mentioned in a trad., and there promised a place in Hell, means He who accompanies tyrannical *عَمَّالٌ* [or collectors of the poor-rates]. (TA.) — See also *مُرُكَّابٌ*.

رُكَّابٌ (K) and *رُكَّابٌ مِنْ نَخْلٍ* (TA) Palm-trees planted in a row by a rivulet, or not by a rivulet. (K, TA.) — Also *مَشَارَةٌ*, (K,) i. e. *سَاقِيَةٌ* [or channel of water for irrigation]: (TA:) or a rivulet between [two pieces of sown ground such as are termed] *دَبْرَتَانِ*: (K:) or between two gardens of palm-trees and grape-vines: (so accord. to the text of the K in the TA:) or what is between two gardens of palm-trees and grape-vines: (so accord. to the CK and my MS. copy of the K:) or grape-vines between two rivers or rivulets: (TA:) or a place of seed-produce: (K:) or a clear, or cleared, piece of land, in which one sows: (T:) pl. *رُكَّابٌ*. (K.) — [Hence,] *أَهْلُ الرُّكَّابِ* The people who stay, or dwell, by water; Syn. *الْحَضَارُ*. (TA.)

رُكَّابٌ dim. of *رُكَّابٌ*. (TA.) See *رُكَّابٌ*.

رُكُوبَةٌ: see *رُكُوبٌ*.

زَيْتٌ رُكَّابِيٌّ [Olive-oil:] so called because brought on camels from Syria. (S, A,* K.)

رُكَّابٌ and *رُكُوبٌ*, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) Who rides much; a great rider: and so *رُكَّابَةٌ* applied to a woman. (TA.) — [Hence,] *رُكَّابٌ لِلْأُمُورِ* + A man who surmounts, or masters, affairs; [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them;] by his knowledge, and repeated experience, and good judgment. (K and TA in art. *طَلَعٌ*.)

عَلَاهُ الرُّكَّابِ † The nightmare, or incubus, came upon him. (A.)

رُكَّابَةٌ: see the latter part of the next paragraph.

رُكَّابٌ Riding; or a rider: (Mgh, Mṣb, K:) or properly only a rider upon a camel: (ISk, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a rider upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say *رُكَّابٌ جَمَلٍ* and *رُكَّابٌ حِمَارٍ* &c.: (L:) accord. to ISk, you term a rider upon an ass *فَارِسٌ عَلَى حِمَارٍ*, (S, TA,) and a rider upon a mule *فَارِسٌ عَلَى بَعْضٍ*; (TA;) but 'Omarah says, I do not call the owner or rider of the ass *فَارِسٌ*, but *حِمَارٌ*; and the reason of his saying so is manifest, for *فَارِسٌ* is an epithet of the measure *فَاعِلٌ* from *الْفَرَسُ* "the horse," meaning "an owner, or a rider, of the horse:" (S, TA:) the pl. is *رُكَّابٌ* (S, K) and *رُكَّابَانٌ* (S,* Mgh, Mṣb, K) and *رُكَّابٌ* (Mgh, K) and *رُكَّابَةٌ* (K,) or this last is a mistake for *رُكَّابَةٌ* [q. v.], (MF, TA,) and *رُكَّابٌ*, (Akh, Mṣb, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of *رُكَّابٌ*; (TA;) and signifies riders upon camels; (K;) or owners of camels on a journey, or travellers upon camels; (S;) consisting of ten

or more: (S, K:) and sometimes it signifies riders upon horses: (IB, K:) or riders upon horses and camels: (IB, L, TA:) or a company of riders upon horses; or upon horses and camels: (TA:) [or, accord. to Kh, riders upon any beasts: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Kṣur viii. 43. *الرُّكَّابُ* may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of *رُكَّابٌ* is *رُكَّابٌ*, (S, K,) [a pl. of pauc.] and *رُكَّابٌ*. (K.) Accord. to IB, you do not say *رُكَّابٌ* nor *رُكَّابَانٌ* nor *رُكَّابَانٌ* nor *رُكَّابَانٌ* nor *رُكَّابَانٌ* &c. are allowable. (L.) An instance of *رُكَّابَانٌ* as distinguished from *رُكَّابَانٌ* occurs in a verse cited as one of the exs. of the preposition *بِ*. (TA.) *رُكَّابٌ* [properly signifying A small company of riders upon camels, &c.,] occurs as meaning collectors of the poor-rates: it is the dim. of *رُكَّابٌ*; and shows that this latter is not a pl. [properly speaking] of *رُكَّابٌ*; for, were it so, the word used as its dim. would be *رُكَّابُونَ*. (TA.) [See also *رُكَّابَةٌ*, and *رُكَّابُونَ*.] — [Also A person on board of a ship or boat: pl. *رُكَّابٌ*.] You say *رُكَّابُ السَّفِينَةِ* (S, TA) The persons on board of the ship, or boat: and *رُكَّابُ الْمَاءِ* the voyagers upon the water: and Ibn-Aḥmar has used in this sense the pl. *رُكَّابَانٌ*; but it is said that this is not allowable; nor is *رُكَّابُونَ*; nor *رُكَّابٌ*. (TA.) — Also, and *رُكَّابٌ*, + A shoot germinating upon the trunk of a palm-tree, not having any root in the ground: (S:) or a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground; and so *رُكَّابَةٌ* and *رُكَّابَةٌ* and *رُكَّابَةٌ*: (K:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much:" AḤn, however, says that it signifies a palm-shoot, or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother: and *رُكَّابٌ* is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large palm-trees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ḥam p. 66:) accord. to Aḡ, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it *رُكَّابٌ* and *رُكَّابٌ*: the pl. of this last [and of *رُكَّابَةٌ*] is *رُكَّابَانٌ*. (TA.) — *رُكَّابَانُ السَّنْبِيلِ* means † What first appear, or grow forth, from the *قُنْبُعُ*, (A, K, TA,) i. e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA.) — *رُكَّابٌ* also signifies † The head [or summit] of a mountain (جَبَلٌ), as in [most of] the copies of the K; in some of which is found *رُكَّابٌ* [or rope]. (TA.)

رُكَّابَةٌ: see the next preceding paragraph. — Also sing. of *رُكَّابٌ* (TA) which signifies † Streaks [or layers] of fat, (A, K, TA,) overlying one another, (K, TA,) in the fore part of a

camel's hump: those in the hinder part are called رَوَادِفُ (A, K, TA,) of which the sing. is رَادِفَةٌ (TA.)

رَاكِبٌ and رَاكِبَةٌ: see رَاكِبٌ, latter part, in four places.

رُكْبٌ Large in the رُكْبَةُ [or knee]. (S, K.) — A camel having one of his knees larger than the other. (S, K.)

رَاكِبٌ A company of riders upon camels, (K,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S,) but more in number than the company called رُكْبٌ: (S, K:) pl. أَرَاكِبٌ. (TA.) [See also رُكْبَةٌ.]

مَرْكَبٌ an inf. n. of رَكِبَ. (A, K, TA.) — And also a noun of place [properly signifying A place of riding, &c.]. (TA.) [Hence, Anything upon which one rides; and upon, or in, which one is borne or carried:] one of the مَرَاكِبِ of the land; and [more commonly] of the sea: (S, K:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat: (A, Mgh, Mṣb, TA:) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَاكِبٌ is the pl. (Mgh, Mṣb.) You say, نَعِمَ الْمَرْكَبُ الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَاءَتْ مَرَاكِبُ الْيَمَنِ The vessels, or the ships or boats, of El-Yemen came. (A.) — [And hence الْمَرْكَبُ as the name of † The principal star (α) of Pegasus; because in the place of the saddle.]

مَرْكَبٌ A colt that has become fit for being ridden. (TA.) And دَابَّةٌ مَرْكَبَةٌ A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)

مَرْكَبٌ A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAḡr, TA:) or a man who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K:) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ḥam p. 441.) — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together: see its verb, 2.] The stone [set] in the signet-ring is termed مَرْكَبٌ and رُكْبٌ; and so the arrow-head [fixed] in the shaft: (S:) or رُكْبٌ signifies, (K, TA,) as a subst., (TA,) a thing set (مَرْكَبٌ) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, TA.) — Also † Origin: and place of growth or germination or vegetation. (S, K, TA.) You say, فَلَانٌ كَرِيمٌ الْمَرْكَبِ † Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A.)*

ركد

1. رَكَدَ, (S, A, Mṣb,) aor. ², (Mṣb,) inf. n. رُكُودٌ, (S, Mṣb, K,) It was, or became, still, or motionless; (S, A, Mṣb, K;) said of water: (S, A, Mṣb:) and fixed, or stationary. (K.) And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. Their wind became still, or calm], meaning † their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] † طَفِقَتْ رِيحُهُمْ تَتْرَاكُدُ † [their good fortune began to cease by degrees]. (A.) So too one says of the expressed juice of grapes, meaning It ceased to estuate. (L.) And of the heat, i. e. It remitted, or subsided. (L. [See also رَقَدَ.]) And رَكَدَتِ السَّفِينَةُ The ship became still, or motionless, (S, A, Mṣb, TA,) or aground. (TA.) And رَكَدَ الْمِيزَانُ The balance was, or became, in a state of equilibrium. (S, A, K.) And رَكَدَتِ الْبُتْرَةُ The sheave of the pulley was, or became, fixed: and also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ The sun was, or became, at its midday-height: (S:) or continued overhead; as though not quitting its place. (A.) And رَكَدَ الْقَوْمُ The people were, or became, still, motionless, or silent. (S, A.)

4. ارَكَدَهُ He rendered it still, or motionless; namely, water [&c.]. (Mṣb.)

6. تَرَكَدَ [app., in its proper sense, It became still, or motionless, by degrees]. See 1.

جَفَنَةٌ رُكُودٌ † A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.) And نَاقَةٌ رُكُودٌ † A she-camel whose supply of milk is constant, (A, K,) unceasing. (K.)

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَا رَاكِدٌ مَاءٌ Water that is not running: and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رِيَاخٌ رَوَاكِدٌ. (A.) — [Hence,] الرُّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّوَكْدُ,] The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)

مَرَاكِدٌ [pl. of مَرْكَدٌ, like مَرْكَبٌ,] Places in which a man, or some other thing, remains still, or motionless. (S, A, L.) And Much depressed parts of the earth. (L.) Usámeh Ibn-Habeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

* أَرْتَهُ مِنَ الْجَبَرِيَّاتِ فِي كُلِّ مَوْطِنٍ *
* طَبَابًا فَمَشَوَاهُ النَّهَارَ الْمَرَاكِدَ *

[They (the ravines) showed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (S, L.) [J quotes this

verse, in the S, but with مَنَزِلٌ in the place of مَوْطِنٌ, and مَرَعَاهُ in the place of مَشَوَاهُ, as an ex. of مَرَاكِدٌ in the former of the senses explained above.]

ركز

1. رَكَزَ, (S, A, Mṣb, K,) aor. ² (S, Mṣb, K) and رَكَزٌ, (K,) inf. n. رُكُوزٌ, (S, A, Mṣb,) He stuck, or fixed, a spear, (S, A, Mṣb, K,) and a stick, (A,) or some other thing, (TA,) into the ground, (S, A, Mṣb, K,) upright; (TA;) as also رَكَزَ, (K,) inf. n. تَرَكُوزٌ. (TA.) You say also, رَكَزَ الْحَرُّ السَّنَى, aor. ², inf. n. رُكُوزٌ, The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.) And رَكَزَ اللَّهُ الْمَعَادِنَ فِي الْجِبَالِ God fixed the metals, or minerals, in the mountains: (A, TA:) or caused them to exist therein. (K, TA.) And رَكَزَ الْيَمَالَ, inf. n. as above, He buried the property. (TA.)

2: see the preceding paragraph.

4. ارَكَزَ He (a man) found what is termed رُكَازٌ: (S, A, K:) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] بَدْرَةٌ, collected together, in the mine. (Es-Sbāfi'ee, TA.) — It (a mine) had in it what is termed رُكَازٌ: (K:) or what is so termed was found in it. (IAḡr, TA.)

8. ارْتَكَزَ It (a spear) became stuck, or fixed, in the ground. (Mṣb.) — † He became fixed (K, TA) in his place of abode. (TA.) You say, † دَخَلَ فَلَانٌ فَاارْتَكَزَ فِي مَحَلِّهِ لَا يَبْرُحُ † [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارْتَكَزَ عَلَى الْقَوْسِ † He put the extremity of the bow upon the ground and leaned upon it. (S, A, TA.) And ارْتَكَزَ عَلَى رُمْحِهِ † He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.)

رُكُزٌ A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. حَسٌّ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.) So in the Kur [xix. last verse], أَوْ تَسْمَعُ نَهْرٌ رُكُزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See فَبْرَ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالْحَسَنُ in the place of وَالْحَسُّ.] — Also An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (K.)

رُكُوزَةٌ: see رُكَازٌ. — † Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, كَلَّمْتُ فَلَانًا, I heard one of the Benoo-Asad say, فَمَا رَأَيْتُ لَهُ رُكُوزَةً † I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

رُكَازٌ Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رُكُوزَهُ, i. e. أَحَدَهُ),

in the mines; (K;) meaning *تبر* that is created in the earth; (TA;) as also *رَكْبَةٌ*: (K:) the former is pl. of *رَكْبَةٌ*: (K:) or it is pl. of *رَكْبَةٌ*: (Ahmad Ibn-Khalid, TA:) and pieces (K, TA) of large size, like [stones such as are called] *جَلَامِيد*, (TA,) of silver and of gold, (K, TA,) that are extracted from the earth, (TA,) or from the mine: (K, TA:) accord. to the people of El-'Irāk, any metals or other minerals: (TA:) or [so in the A and Mgh, and accord. to the TA, but in the K "and,"] buried treasure (S, A, Mgh, Mṣb, K) of the people of the Time of Ignorance: (S, Mṣb, K:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El-Hijāz, it signifies specially property buried by men before the period of El-Islām; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed *رَكَاز* is for the government-treasury: (S,* TA:) or, accord. to another relation, of what is termed *رَكِيزٌ*: as though it [the latter] were pl. [or rather coll. gen. n.] of *رَكِيزَةٌ*, or [the former] of *رَكَازَةٌ*. (TA.)

رَكِيزٌ: } see *رَكَازٌ*, last sentence.
رَكَازَةٌ: }

رَكِيزَةٌ: see *رَكَازٌ*, in three places: — see also *مَرَكِيزٌ*.

رَاكِزٌ A thing that is firm, or fixed. (Mgh.) [Hence,] one says, *عَزُمَهُ رَاكِزٌ* † Their might, or glory, is firmly established. (A, TA.)

مَرَكِيزٌ A place where a spear or other thing is stuck, or fixed, into the ground, upright: (TA:) a place of firmness, or fixedness. (Mṣb.) — † The place of a man; his place of alighting or abiding. (S, K.) — † The station of an army, or of a body of troops or soldiers, to which its occupants are commanded to keep. (K, TA.) You say, *هَذَا مَرَكِيزُ الْخَيْلِ* † [This is the fixed station of the cavalry]. (A.) Pl. *مَرَاكِيزٌ*. (A.) — The centre of a circle. (S, K.) — *رَكِيزَةٌ* signifies the same as *مَرَكِيزٌ* [but in what sense I do not find pointed out]. (TA.)

رَكِيزَةٌ *فِي الْعُقُولِ* † [Verily it is firmly fixed in the minds, or understandings]. (A, TA.)

ركس

1. *رَكَسَهُ*, (S, Mṣb,) aor. *رَكَسَ*, (Mṣb, TA,) inf. n. *رَكْسٌ*, (S, A, Mṣb, K,) He turned it over, or upside down; (S, A, Mṣb, K;) as also *أَرَكَسَهُ*: (S:) or the former, (TA,) or † latter, (Mṣb,) he turned it over upon its head: (Mṣb, TA:) and the former, he reversed it; made the first part of it to be last; or turned it fore part behind. (Lth, A, Mṣb, K.) It is said in the Kur [iv. 90], *وَاللَّهُ أَرَكَسَهُمْ* † Since God hath subverted them [for what they have done, or committed]; syn. *تَكْسَمَهُ*: (IAqr, K:) or hath made them return to their unbelief; (Fr, S, K;) and

رَكْسَهُ signifies the same: (Fr, TA:) or hath separated, or dispersed, them, for what they have done of their disbelief, and acts of disobedience: (Jel:) *رَكَسْتُ الشَّيْءَ* and *أَرَكَسْتُهُ* both signify I separated the thing; or set it apart. (TA.) You say also, *أَرَكَسَ اللَّهُ عَدُوَّكَ* † May God overturn thine enemy upon his head: or change, or reverse, the state, or condition, of thine enemy. (A.) And *أَرَكَسَهُ نَبِيُّ الشَّرِّ* † He turned him back, or caused him to return, to evil. (A.) And *أَرَكَسَ الصَّبِغُ التَّوْبَ فِي الصَّبِغِ* † Return thou the garment, or piece of cloth, to the dyeing-liquor. (A.)

4: see 1, throughout.

8. *ارْتَكَسَ* He, or it, became turned over, upside down, or upon his, or its, head; became inverted, subverted, or reversed; became turned fore part behind: (K, TA:) he returned, reverted, or went back, from one thing or state to another: (TA:) he fell. (K.) You say, *ارْتَكَسَ فُلَانٌ فِي أَمْرٍ كَانَ* † Such a one fell [again] into a case from which he had escaped. (TA.)

رَكْسٌ i. q. *رَجْسٌ* [Uncleaness, dirt, or filth; or an unclean, a dirty, or a filthy, thing]: (S, A, Mṣb, K:) and anything that is disliked, or hated, for its uncleaness, dirtiness, or filthiness; (Mṣb;) as also *رَكِيسٌ*: (TA:) the former is similar in meaning to *رَجِيعٌ* [dung of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and *رَكِيسٌ* [also] is syn. with *رَجِيعٌ*. (TA.)

رَكِيسٌ: see *مَرَكِيسٌ*, throughout: — see also *رَكْسٌ*, in two places.

مَرَكِيسٌ A thing turned over, or upside down; turned over upon its head; turned fore part behind; as also *رَكِيسٌ*. (TA.) — Turned, or sent, back, or away; as also † the latter epithet. (TA.) — One who goes back, or reverts, from his state or condition; like *مَنْكُوسٌ*: (IAqr, TA:) and † the latter epithet (*رَكِيسٌ*), a weak person, who returns, or reverts, from one thing or state to another; syn. *ضَعِيفٌ مَرْتَكِسٌ*. (TA.)

ركض

1. *رَكَضَ*, aor. *رَكَضَ*, inf. n. *رَكَضٌ*, He moved, (S, A, K,) or struck with, (Mṣb,) his leg, or foot: (S, A, Mṣb, K:) or he struck and hit therewith, like as one strikes and hits therewith a beast. (IAth.) Hence, (S, A, K,) the phrase in the Kur [xxxviii. 41], (S,) *أَرَكَضْ بِرَجْلِكَ* [Strike thou the ground with thy foot]: (S, A, K:) or strike thou, and tread, the ground with thy foot. (Sgh.) You say also, *رَكَضَ الرَّجُلُ* † The man struck the ground with his foot: and *رَكَضَتِ الْخَيْلُ* † The horses struck the ground with their hoofs: and *جَاءَتِ رَكَضًا* † [The horses came striking the ground with their hoofs]: and *رَكَضَتِ الْجُنْدُبُ الرَّمْضَاءَ* † [The locusts termed جندب struck the vehemently-hot ground with their two legs]: and *رَكَضْتُ بَرَجْلَهُ لِلْمَوْتِ* † [I left him striking

the ground with his foot previously to death: see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] — They also said, sometimes, *رَكَضَ الطَّائِرُ*, meaning † The bird moved his wings in flying: (S:) the inf. n., *رَكَضٌ*, signifying † the act of moving the wing: (K, TA:) and *الطَّائِرُ يَرُكِّضُ بِجَنَاحَيْهِ* † The bird moves his wings, and puts them back against his body: (A, TA:) or the former of these two phrases means † the bird was quick, or swift, in his flying. (TA.) — *رَكَضٌ* also signifies The act of impelling; syn. *دَفَعٌ*: and the urging a horse to run, (A, K, TA,) [by striking] with his foot or leg: (TA:) the striking a beast with one's feet or legs, to urge him: (Mgh:) or putting him in motion, whether he go on or not. (Aq.) You say, *رَكَضْتُ الْفَرَسَ بِرَجْلِي* † I urged the horse to run, with my foot or leg. (S, O, Mṣb,*) And *رَكَضَ الدَّابَّةَ*, aor. *رَكَضَ*, inf. n. *رَكَضٌ*, He struck the sides of the beast with his foot or leg. (TA.) And *رَكَضَ الدَّابَّةَ بِرَجْلَيْنِ*, and *بِرَجْلَيْنِ*, He struck the beast to urge it with a foot or leg, and with two feet or legs. (A.) — And from frequency of usage of the phrase *رَكَضْتُ الْفَرَسَ*, originated the saying *رَكَضَ الْفَرَسَ*, (AZ,* S, Mgh, Mṣb,) meaning † The horse ran: (S, Mgh:*) which some disallow; but without reason, since it has been transmitted by a good authority: (Mṣb:) it is disallowed by Aq: (TA:) [and J says,] the correct phrase is *رَكَضَ الْفَرَسَ*: (S:) or you say, *رَكَضَ الْفَرَسَ فَرَكَضَ هُوَ*, meaning [The horse was urged to run,] † and he ran: (K:) and *رَكَضٌ* signifies † the act of running: (K, in another place in this art. :) and † the act of fleeing: whence, [in the Kur xxi. 12], *إِذَا هُمْ مِنْهَا يَرْكُضُونَ* (K) † lo, they fled from it, from punishment: (Zj:) or † were routed, and fled from it: (Fr:) or they ran from it: (Mgh:) [for] *رَكَضَ الرَّجُلُ* signifies † The man fled, and † ran. (Ish.) [Hence,] *رَكَضَتِ النُّجُومُ فِي السَّمَاءِ* † The stars moved along in the sky. (A, TA.) [And hence,] *رَكَضٌ* also signifies † A man's going along by both his legs together. (TA.) — You also say, *رَكَضَهُ الْبَعِيرُ* (S, A, Mṣb) † The camel struck him with his hind leg: (S, Mṣb:) like as you say, *رَمَحَهُ الْفَرَسَ*: (A, Mṣb:*) but you should not say, [when a camel is the agent,] *رَمَحَهُ*. (Yaakoob, S.) And *رَكَضَ الْأَرْضَ*, and *التَّوْبَ*, † He struck the ground, and the garment, or piece of cloth, with his foot or leg. (TA.) And *الرَّوْضَةَ تَرَكَضُ ذِيولَهَا وَغَلْخَالَهَا* † [The woman kicks her skirts and her anklets with her feet when she walks]. (A, TA.) — And *رَكَضَتِ الْقَوْسُ السَّهْمَ* † The bow propelled the arrow. (A, TA.) — And *رَكَضْتُ الْقَوْسَ* † I shot with the bow. (A, TA.) — And *هُوَ لَا يَرُكِّضُ الْمِحْمَنَ* † He does not defend himself: (K:) or † he is not angry and vexed at a thing, nor does he defend himself. (IAqr, L.) — And *رَكَضَ النَّارَ بِالْمِرْكَضِ* † [He stirred the fire with the mirkus]. (A.)

3. *رَاكَضَهُ*, (S, K,) or *رَاكَضَهُ الْخَيْلُ*, (A,) He

contended with him in a race, each making his horse to run. (S, K.)

4. اركضت, said of a woman, (K,) or of a mare, (A'Obeyd, S, O, L,) † Her foetus became large in her belly, and moved about: (S, O, L, K:) or her foetus moved about in her belly; (A'Obeyd;) and so † ارتكضت, said of a she-camel. (A, TA.)

6. خَرَجُوا يَتَرَاكِضُونَ [They went forth contending together in urging their horses]. (A.) And تَرَاكَضُوا إِلَيْهِمْ خَيْلَهُمْ [They contended together in urging towards them their horses] (S, A) حَتَّى أَذْرَكُوهُمْ [until they overtook them, or came up to them]. (A.) And ارتكضوا فِي الْحَلْبَةِ [app. signifies They urged their horses in the race-ground]. (A, TA.)

8: see 6. — تَرَكَّتْهُ يَرْكُضُ لِمَوْتٍ † [I left him struggling with, or convulsed in, his legs, previously to death: see also 1, near the beginning]. (A, TA.) — ارتكض also signifies † It was, or became, in a state of commotion or agitation: (S, A, K:) said of a foetus in the belly (S, A) of a mare: (S:) and of water in a well. (A, TA.) — ارتكض فلان في أمره † Such a one was, or became, agitated, or disturbed, or disquieted, in his affair: (S, TA:) and, which implies the same, (TA,) he exercised art, or cunning, (تَقَلَّبَ) in his affair, and strove thereby to accomplish or effect it. (A, TA.) — Hence ارتكاض signifying † The travelling through, or traversing, countries, or regions. (Har p. 660.) — See also 4.

رَكْضَةٌ An impulse: a motion: (K:) [pl. رَكْضَاتٌ: see an ex. voce رَفَضَاتٌ.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ (S, TA,) i.e. An impulse from the devil; (S;) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem is رَكْضَةُ جَبْرِيَلِ [The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رَكُوضٌ, applied to a bow (قَوْسٌ), † That sends the arrow swiftly: (S, TA:) or that impels it vehemently: and † مَرَكُوضَةٌ [or perhaps مَرَكُوضَةٌ] signifies the same. (AHn, TA.) — See also رَاكِضٌ.

رَكَاضَةٌ: see the next paragraph.

رَاكِضٌ, applied to a horse, † Running; as also مَرَكُوضٌ: (K:) or the correct epithet is مَرَكُوضٌ: (S:) and رَكَاضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بَتَّ أَرَعَى النُّجُومَ وَهِيَ رَاكِضٌ † I passed the night observing the stars while they moved along in the sky. (A, TA.)

تَرَكِضَةٌ and تَرَكِضَةٌ, the former incorrectly written in the K, تَرَكِضَةٌ, [or, in some copies, تَرَكِضَةٌ, and the latter in one copy written

تَرَكِضَةٌ] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكُضٌ: (TA:) but this is a strange defect: for AHei explains them as signifying A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side: and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying a particular kind of gait: or meaning as above. (TA.)

مَرَكِضٌ The part of the flank of a horse which the rider strikes with his heel or foot, (A, TA, the latter in this art. and also voce رَيْسُوبٌ) on either side: (TA:) pl. مَرَاكِضٌ. (A.) — [Hence,] مَرَاكِضُ حَوْضٍ † The sides of a watering-trough, (A, K,) against which the water strikes. (A, TA.)

مَرَكِضٌ, applied to a mare, (A'Obeyd,) or a she-camel, (A,) † Whose foetus moves about in her belly; (A'Obeyd, A;) [or whose foetus is large, and moves about in her belly; (see 4;)] as also مَرَكِضَةٌ; (A'Obeyd;) or † مَرَكِضَةٌ. (A.) — See also رَكُوضٌ.

مَرَكِضٌ: see مَرَكِضَةٌ, in two places. — Also † An instrument for stirring a fire. (A, K.)

مَرَكِضَةٌ † A mare that beats the ground with her legs (K, TA) when she runs. (TA.) — See also رَكُوضٌ. — Also † A certain part of a bow; well known; one of [the two parts called] its مَرَكِضَتَانِ; (S;) or † مَرَكِضَانِ: (IB:) each of the two curved extremities thereof; as also مَرَكِضٌ: (A:) or the side thereof: (K:) pl. مَرَاكِضٌ. (TA.)

رَاكِضٌ: see مَرَكِضٌ.

مَرَكِضُ الْمَاءِ † The place in which water collects. (S, A, K.)

مَرَكِضَةٌ: see مَرَكِضٌ.

ركع

1. رَكَعَ, (Th, S, &c.,) aor. َ , (Th, TA,) inf. n. رُكُوعٌ (Th, S, Mgh, Mṣb, K) and رَكَعَ, (Th, TA,) He bowed, or bent, himself; or became bowed or bent: (Th, S, Mgh, Mṣb:) so says Er-Rághib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) he lowered his head: (Th:) and he (an old man) bowed himself, or bent himself, or became bowed or bent, by reason of age: (S, Mṣb, K:) this is [said to be] the primary signification: (TA:) or he fell upon his face; (IDrd, IB, K;) and stumbled. (IB.) — And hence, from رَكَعَ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعُ الصَّلَاةِ (S, IB, Mgh, TA,) or الرُّكُوعُ فِي الصَّلَاةِ, The lowering of the head, (K, TA,)

by a person praying, (TA,) [or in prayer,] after the act of standing in which the recitation [of portions of the Kur-an] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed; (K, TA;) accord. to the doctors of practical law, so that if a cup full of water be placed upon the back, it will not be spilled. (TA.) — رَكَعَ إِلَى اللَّهِ He lowered his head, or he humbled himself, to God; syn. اِطْمَأَنَّ. (Z, TA.) — رَكَعَ also signifies He prayed; (Mgh;) and so † تَرَكَعَ. (TA.) Thus in the Kur [ii. 40], وَأَرْكُوعُوا مَعَ الرَّاٰكِعِيْنَ And pray ye with those who pray. (Mgh.) You say also, رَكَعَ رَكَعَةً, and رَكَعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, He prayed a rek'ah, and two rek'ahs, and three rek'ahs. (K.) [See رَكَعَةٌ, below.] — Also, accord. to IKoot and several others, He stood to prayer. (Mṣb.) — لَغَبَتِ الْإِبِلُ حَتَّى رَكَعَتْ † The camels became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces. (TA.) — رَكَعَتِ النَّخْلَةُ † The palm-tree inclined: a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رَكَعَ also signifies † He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased. (K, TA.)

5: see 1, in the latter half of the paragraph.

رَكَعَةٌ [inf. n. of un. of 1: and particularly signifying] A single act of standing in prayer: and in its legal acceptation, used in a more particular sense; (Mṣb;) meaning a single act of standing in prayer, followed by the رُكُوعُ [or lowering of the head in the manner described above (see رُكُوعٌ فِي الصَّلَاةِ in the first paragraph)] and two prostrations: (TA:) [and hence, by a further extension of the meaning, for رَكَعَةٌ رَكَعَةٌ, the prayer of one bowing of the head and body; the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٌ. (Mṣb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكَعَةً [He performed the prayer of one bowing of the head and body]: (K:) and صَلَّى رَكَعَتَيْنِ [he performed the prayers of two bowings of the head and body]. (Mṣb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رُكُوعٌ A deep hollow (هُوَّةٌ) in the ground: (IDrd, K:) asserted to be of the dial. of El-Yemen. (IDrd, TA.)

رَاكِعٌ part. n. of 1, Bowing, or bending himself; or becoming bowed or bent: [&c.:] (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) lowering its, or his, head: (K:) or falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head: (TA:) — prostrating himself in thanksgiving; used in this sense in the Kur xxxviii. 23: (Mgh:) — praying: (Mgh:) — and applied by the Arabs in the Time of Igno-

rance to a follower of the true religion, not worshipping idols : (TA:) — pl. رَاكِعُونَ (Mgh) and رُكِعٌ and رُكُوعٌ. (TA.) — اِبِلٌ رَوَاعِجٌ, [pl. of رَاكِعَةٌ,] † Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرَكِعٌ [A place in which one bows, or bends himself: and particularly, in prayer: pl. as below]. — A hard and long stone upon which one grinds wheat or the like: pl. مَرَاكِعٌ. (TA.)

رکل

1. رُكِلَهُ, aor. ٢, (S, TA,) inf. n. رُكِلٌ, (S, K, TA,) He kicked him; i. e., struck him with his foot, or leg; namely, a horse; in order that he should run: (K, TA:) and (K) he struck him with one foot, or leg: (S, K, TA:) and some say, he struck him with the feet, or legs. (TA.) One says, لَا رُكِلْتَنِي رُكْلَةٌ † لَا تَأْكُلْ بَعْدَهَا أُكْلَةً [I will assuredly kick thee with one kick after which thou shalt not eat one meal]. (TA.) And الغَارِسُ يَرُكِلُ الدَّابَّةَ بِرُكْلِهِ The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running. (S.) And تَرَكِيلٌ, also, [inf. n. of رُكِلَ, in like manner] signifies The striking a thing with the foot or hoof. (KL.)

2: see what next precedes.

3: see 6, in two places.

5. مَسَحَاةً بِرُكْلِهِ He struck his مسحاة [or spade] with his foot, (S, K, TA,) and pressed upon it with his haunch, (TA,) in order that it might enter into the earth. (S, K, TA.)

6. تَرَكَوْا They kicked one another: (S, *K, *TA:) said of boys, meaning they struck (رُكِلُوا) one another with their feet, or legs: and مَرَاكِعَةٌ signifies the same as تَرَكَلٌ: you say, رَاكِلٌ صَاحِبُهُ [The boy kicked his companion, or fellow, being kicked by him]. (TA.)

رُكْلَةٌ: see 1 [of which it is the inf. n. of un].

مَرَكِلٌ The part, of a beast, where one strikes him with the foot, or leg, (K, TA,) when putting him in motion for the purpose of [his] running: (TA:) the two such parts are termed the مَرَكِلَانِ and the pl. is مَرَاكِلٌ. (S, TA.) — And A road: (S, K:) because it is beaten with the foot. (TA.)

مَرَكِلٌ The foot, or leg, [as being the instrument with which the action termed رُكِلٌ is performed:] in the copies of the K, الرَّجُلُ is erroneously put for الرَّجُلُ: or, accord. to the L, the foot, or leg, of the rider. (TA.)

أَرْضٌ مَرَكِلَةٌ Ground trodden by the hoofs of horses or similar beasts. (S, K.)

رکم

1. رُكِمَ الشَّيْءُ, aor. ٢, (S, M,) inf. n. رُكْمٌ, (M, K,) He heaped up, piled up, or accumulated, the

thing; i. e. he collected together the thing, and put, or threw, one part of it upon another; (S, K;*) or he put, or threw, one part of the thing upon another. (M, TA.)

6. تَرَكَمَ and اِرْتَمَ It (a thing) was, or became, heaped, or piled, up, or together, or accumulated; i. e., collected together, (S, K, TA,) one part upon [or overlying] another. (TA.) You say, تَرَكَمَ السَّحَابُ The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also تَرَكَبَ. (TA in art. رَكِبَ.) And تَرَكَمَ لَحْمُ النَّاقَةِ [lit. The flesh of the she-camel became accumulated]; meaning the she-camel became fat. (TA.) [And تَرَكَمَتِ الظُّلْمَةُ † The darkness became condensed, or dense: for the Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.] And تَرَكَمَتِ الْأَشْغَالُ † [Occupations, or the occupations, became accumulated]. (TA.)

8: see the next preceding paragraph, in two places.

رُكْمٌ: see رُكْمٌ.

رُكْمَةٌ, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S رُكْمَةٌ, (TA,) Clay, or mud, (S, K, TA,) and earth, or dust, (TA,) collected together [and app. heaped up]. (S, K, TA.)

مَرَاكِمٌ (S, K) and رُكْرٌ (IAar, K) and مَرَاكِمٌ (S, K) and مَرَكِيمٌ and مَرَكِيمٌ (TA) Clouds (سَحَابٌ) collected together, and heaped, or piled, up; (IAar, S, K, TA;) and so sand; (S, TA;) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as subst., implying what is collected together &c.; and the rest only as epithets:] and you say also رُكْمٌ سَحَابٌ (TA) and رُكْمٌ رَمْلٌ: (K, TA:) and شَيْءٌ رُكْمٌ means a thing accumulated, one part upon another. (TA.) — And قَطِيعٌ رُكْمٌ † A large herd or flock or the like; (K, TA;) likened to the رُكْمٌ of clouds or of sand. (TA.)

مَرَكِيمٌ: see the next preceding paragraph. — [Hence,] نَاقَةٌ مَرَكِيمَةٌ † A fat she-camel. (TA.) [See 6.] مَرَكِيمٌ is applied by Dhu-r-Rummeh as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning densely dark, as though its darknesses were heaped one upon another: see 6]. (TA in art. خَفِيَ.)

مَرَكِيمٌ † The main part, or middle, of a road. (S, K, TA.)

مَرَكِيمٌ: } see رُكْمٌ.
مَرَاكِمٌ: }

رکن

1. رُكِنَ إِلَيْهِ, (S, Mgh, Mṣb, K,) aor. ٢; (S, Mṣb, K;) of the dial. of the lower (سُفْلَى) [app. in territory] of Muḍar, and said by Az to be not chaste [though it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Mṣb;) and رُكِنَ, aor. ٢; (S, Mṣb, K;) men-

tioned by AZ; (S;) and رُكِنَ, aor. ٢; (S, Mṣb, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Mṣb,) because neither the medial nor the final radical letter is faucial; (Mṣb;) said to be the only instance of its kind except رُكِنَ, aor. ٢; (T in art. اَبَى) and رُكِنَ, aor. ٢; which is likewise an instance of the commixture of two dial. vars., like فَضِلَ and حَضِرَ and نَعِمَ, aor. يَفْضُلُ and يَحْضِرُ and يَنْعَمُ; (TA;) inf. n. رُكَانِيَةٌ and رُكَانِيَةٌ and رُكَانَةٌ and رُكُونٌ (S, Mgh, Mṣb, K) and مَالَ: and he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; syn. سَكَنَ: (S, Mgh, K;) or he leaned, rested, or relied, upon him; syn. اِعْتَمَدَ عَلَيْهِ: (Mṣb;) or he inclined to him in the least degree; (Bḍ in xi. 115;) وَلَا تَرْكُنُوا signifying slight inclining. (Ksh and Bḍ ibid.) It is said in the Kur [xi. 115], وَإِن تَرَكُنُوا إِلَى الَّذِينَ ظَلَمُوا [And incline ye not, &c., to those who have acted wrongfully]: (S, Mṣb:) or, incline ye not in the least degree [&c.]: (Bḍ:) thus generally read; and also تَرَكُنُوا, (Ksh, Bḍ, TA,) accord. to the dial. of Temeem; and تَرَكُنُوا, in the pass. form, from اُرْكُنَهُ. (Ksh, Bḍ.) — رُكِنَ فِي الْمَنْزِلِ, aor. ٢, inf. n. رُكْنٌ, He kept tenaciously to the place of alighting, or abode, (ضَنَّ بِهِ) and did not relinquish it. (TA.) — رُكْنٌ, inf. n. رُكَانَةٌ (S, K) and رُكُونَةٌ (K) and رُكَانِيَةٌ, (TK,) [primarily, it seems, said of a mountain, meaning It was inaccessible, or difficult of access, having high, or strong رُكُانٌ, i. e. sides or angles: see Har p. 561; and see رُكِنَ, below; and 5. — And hence,] † He (a man) was, or became, firm, (Har p. 561,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, TA.)

[2. رُكْنٌ is said by Golius, as on the authority of the KL, to signify He made like, "similem fecit:" and hence Freytag also thus explains it: but it is رُكِنَ that has this signification. In my copy of the KL, تَرَكِنٌ (not تَرَكِينٌ) is expl. by مانند كردن.]

4. اِرْكَنَهُ He made him to incline [إِلَى غَيْرِهِ] to another; syn. اَمَالَهُ: [and to trust to, or rely upon, another, so as to be, or become, easy, or quiet, in mind: or to lean, rest, or rely, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bḍ.)* See 1.

5. تَرَكَنَ said of a man, (TA,) [or primarily and properly, of a thing, like رُكْنٌ,] He, [or it] was, or became, firm, or strong, (K, TA,) and inaccessible, or difficult of access. (TA.) — And [hence,] † He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm; syn. تَوَقَّرَ, (K,) and تَرَزَّنَ. (TA.)

رُكْنٌ The جَرْدُ [or large field-rat]: and the رُكِينٌ [or common rat or mouse]; as also رُكِينٌ. (K.)

رُكْنٌ The جَانِبُ [meaning side, or outward part,] of a thing: (Mṣb;) or the strongest جَانِبُ

[i. e. *side*, or *outward part*,] (§, K, TA) of a thing (§, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَةٌ) of a house or room or the like: (K in art. زَوَى): [and this is perhaps what is meant by the "strongest *جَانِبٌ*;" for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Kaʿbah, is specially called رُكْنٌ قَصْرِ, i. e. رُكْنٌ بَيْتِ اللَّهِ:] the رُكْنُ of a قصر [or palace, or pavilion, &c.] is its جَانِبٌ [or its strongest جانب], and so of a mountain: (TA: [see رُكْنٌ, and رُكْنٌ:]) the pl. is أَرْكَانٌ and رُكْنٌ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mṣb, TA:) the أَرْكَانُ of anything are its جَوَانِبٌ [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أَرْكَانُ of a land are its extremities [or sides or corners]. (Ḥam p. 478.) — [Hence, + *A stay*, or *support*, of any kind: see an ex. voce مَرْجَمٌ: whence, perhaps,] one says, تَمَسَّكَ بِأَرْكَانِهِ, meaning meaning به تَبَرَّكَتْ † [i. e. *I looked for a blessing by means of him, or it*]. (TA.) + *A thing whereby one is strengthened* (مَا يَتَّقَى بِهِ) [in the CK مَا يَتَّقَى بِهِ], such as *dominion* (مُلْكٌ [in the CK مَلِكٌ]), and *an army*, or *a military force*, &c.: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, فَتَوَلَّى بِرُكْنِهِ, (TA,) i. e. + *And he turned away from belief with his forces*; because they were to him like the رُكْنُ [properly so termed]. (Jel.) + *A man's kinsfolk*; or *nearer*, or *nearest relations*; or *clan*; or *tribe*; syn. عَشِيرَةٌ: (AHeyth, TA:) + *a man's people*, or *party*; and the *higher among them*; and the *persons by whom he is aided and strengthened*: thought by ISd to be thus called by way of comparison [to a رُكْنٌ properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ أَوْى إِلَى رُكْنٍ شَدِيدٍ, + [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَةٌ [explained above]. (Jel.) And + *A noble*, or *high person*; as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ, + [He is a noble, of the nobles of his people]. (TA.) And أَرْكَانُ الْإِنْسَانِ means + *The members, or limbs, of the man, with which things are gained or earned, or with which he works*; as the hands or arms, and the feet or legs. (TA.) — Also + *Might*, and *resistance*: (§, K:) so in the saying, هُوَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ, + [He has recourse to strong, or vehement, might and resistance]: (§:) and so it has been explained as used in the words of the Kur last cited above. (TA.) — And + *A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible*. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nábigah [Edh-Dhubyanee],

* لَا تَقْدِفْتِي بِرُكْنٍ لَا كِفَاءَ لَهُ *

[By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he

proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ الشَّيْءِ means + [The essence of the thing; or] that whereby the thing subsists: from التَّقْوَمُ; because the قَوَامُ [or subsistence] of the thing is by its رُكْنُ: not from القيام: else it would necessarily be the case that the agent would be a رُكْنُ to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is + that without which the thing has no subsistence: (Kull:) and is [also] applied to † [an essential, or essential part, of the thing; i. e.] a part of the ماهية [or essence] of the thing, (Kull, [and in like manner: أَرْكَانُ الشَّيْءِ is explained in the Mṣb as meaning the parts of the ماهية of the thing,]) as when we say that القيام is a رُكْنُ of الصلاة; as well as to † the whole ماهية [of the thing]: (Kull:) [thus] أَرْكَانُ الْعِبَادَاتِ means † the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, رُكْنُ الشَّيْءِ means that whereby the thing is complete; and this is intrinsic therein; differing from the شَرْطُ [or condition] thereof, which is extrinsic thereto. (KT.)

أَرْكَانٌ A mountain having high رُكْنٌ [i. e. sides, or angles]: (§, K:) or having strong اركان: (TA:) or inaccessible, or difficult of access, having اركان. (Ḥar p. 561.) — And hence, (Ḥar ibid.) † *A man* (§, K, &c.) *firm*, (Ḥar,) *still*, or *motionless*, (TA,) *grave*, *staid*, *steady*, *sedate*, or *calm*. (§, K, Ḥar, TA.)

رُكْنٌ: see رُكْنٌ.

أَرْكَوْنٌ A great دِهْقَانٌ, (K, TA,) i. e. *headman*, or *chief*, of a village or town: [app. from the Greek ἀρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مَرْكَنٌ A kind of vessel, well known, (K, TA,) like a تَوْرٌ [q. v.], of leather, used for water: (TA:) or i. q. إِجَانَةٌ [q. v.], (§, Mgh, Mṣb, TA,) in which clothes and the like are washed; (TA;) called in Pers. تَغَارٌ: (Mgh:) pl. مَرَاكِنٌ and زَرَعُوا الرِّيَاحِينَ فِي مَرَاكِينِ. (TA.) One says, زَرَعُوا الرِّيَاحِينَ فِي مَرَاكِينِ [They sowed the sweet-smelling plants in the مَرَاكِينِ]. (TA.)

مَرْكَنٌ A thing having أَرْكَانٌ [here meaning corners, or angles]. (TA.) — [Hence,] مَرْكَنٌ ضَرْعٌ A great udder; as though having اركان: (§, TA:) and an udder that has opened [or expanded] in its place so as to fill the أَرْقَاعُ [or groins], and is not very long. (TA.) Tarafah says,

* وَضَرَّتْهَا مَرْكَنَةٌ دَرُورٌ *

[And her udder is great, having much milk: or,] accord. to AA, مَرْكَنَةٌ [here] signifies مَجْمَعَةٌ [app. meaning collecting much]. (TA.) And

you say also نَاقَةٌ مَرْكَنَةٌ الصَّرْعِ (§, TA) [A she-camel great in the udder; or] whose udder has أَرْكَانٌ by reason of its greatness. (TA.)

ركو

1. رَكَا, (ISd, K,) [aor. يَرْكُو,] inf. n. رَكُو, (ISd, TA,) *He dug, or excavated*, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — *He made, formed, or fashioned, in a suitable manner*, a small watering-trough such as is termed مَرْكُو, (AZ, TA,) or a watering-trough [in an absolute sense]; as also رُكِي. (TA.)

4: see what next precedes.

رُكُوَةٌ (§, Mgh, Mṣb, K, &c.) and رُكُوَةٌ and رُكُوَةٌ (K,) all well known, but the first is the most chaste, (MF,) *A certain thing for water*: (§:) it is [a small drinking-vessel] like a تَوْرٌ, of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a small دُوٌّ [or bucket, generally of leather], (Mgh, Mṣb,) well known: (Mṣb:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رُكَاةٌ (§, Mgh, Mṣb) and رُكَاوَاتٌ (§, Mṣb;) the latter allowable. (Mṣb.) The prov. (§) صَارَتِ الْقَوْسُ رُكُوَةً [lit. *The bow became a رُكُوَةٌ*, app. meaning *the bow became exchanged for a vessel such as is called رُكُوَةٌ*, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (§, K.) — *A small زَوْرَقٌ* [or skiff]. (ISd, K.) — *A رُقْعَةٌ* [or piece of cloth, or rag,] beneath the عَوَاصِرُ, (K,) which means *three stones* [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — † *The فُلْفُلُ of a woman*; i. e. her فَرْجٌ [or vulva]: so in the copies of the K: but in the T, her فُلْفُلَةٌ [i. e. the prepuce of the clitoris], on the authority of IAḥar; as being likened to the رُكُوَةٌ of water: (TA:) the pl. [app. in all its senses] is رُكَاةٌ and رُكَاوَاتٌ [as above], (K,) or in the last sense رُكِي. (TA.)

رُكِيٌ: see what next follows, in two places.

رُكِيَةٌ A well: (§, Mṣb, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowwág, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [&c.]: (MA:) pl. رُكَايَا (§, Mṣb, K) and رُكِيٌ (§, and so in some copies of the K,) or the former is the pl. and † the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكِيٌ: (so in some copies of the K and in the TA:) accord. to ISd, it is from رُكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُوٌ [pass. part. n. of 1: — and hence, as a subst.,] *A large watering-trough or tank*: (AA, T, §, K:) [in the § and K is added, وَالْجَرْمُومُ الصَّغِيرُ,] which may mean either that the small watering-

trough is called جرموز, and such is the case, or that مَرَكُو also signifies a small جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوِيٌّ: Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مَرَكُو is a small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels: and that which is large is not thus called. (TA.) [But see an ex. voce سَلَسٌ.]

ر

1. رَمَةٌ, (S, M, Mgh, Mṣb, K,) aor. يَرُمُّ (T, S, M, Mṣb, K) and يَرُمُّ (S, Mṣb, K,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَمٌ, aor. يَهْرُمُ and يَهْرُمُ, and عَمَلٌ, aor. يَعْلُ and يَعْلُ (TA,) inf. n. رَمٌّ (Lth, T, S, M, Mgh, Mṣb, K) and مَرَمَةٌ, (Lth, T, S, Mgh, K,) He repaired it; or put it into a good, sound, right, or proper, state; (Lth, T, S, M, Mgh, Mṣb, K;) after a part thereof had become in a bad state; (Lth, T;) namely, a thing, (Lth, T, S,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Mṣb;) as also رَمَّ شَأْنَهُ (S,) or رَمَّ شَأْنَهَا referring to a house (دَارٌ): (Lth, T:) and in like manner, he rectified it, namely, an affair, after it had become disorganized, or disordered: (Lth, T:) and رَمَّ رَمْرٌ signifies the same in an intensive sense; [i. e. he repaired it, &c., much, or well:] (Mṣb;) and رَمَّرَ he repaired, or rectified, his affair, case, state, or condition. (TA.) The saying, رَمَّمْنَا أَهْلَ نَيْبِهِ وَرَمَّمْنَا (T, S,) occurring in a trad., (S,) accord. to the relaters thereof رَمَّمْنَا نَيْبَهُ وَرَمَّمْنَا, but A'Obeid holds the former reading to be the right, (T, S,) means, accord. to AA, We were the fit persons to put it into a good, sound, right, or proper, state: (T:) or, accord. to A'Obeid, to put it into such a state, and to eat it. (T, S.) [See another explanation of the verb in what follows.] — You say also, رَمَّرَ سَهْمَهُ, meaning † [He made his arrow even, or straight, by means of his eye; or] he looked at his arrow until he made it even, or straight. (TA.) — رَمَّرَ also signifies The act of eating; and so رَمَّرَ إِرْتِمَامًا. (Ish, T.) You say, رَمَّمَهُ (T, S, K,) aor. رَمَّرَهُ (T, S,) inf. n. رَمَّرٌ (TA,) He ate it. (T, S, K.) And it is said in a trad., عَلِيمُكَ بِالْبَيَانَ الْبَقَرِ فَإِنَّهَا تَرُمُّ مِنْ كُلِّ الشَّجَرِ [Keep ye to the milk of cows, for they eat of all the trees]; (T, S, TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is تَرُمُّ (TA.) رَمَّرَ رَمَّتِ الشَّاةُ الْحَشِيشَ, aor. تَرُمُّ, inf. n. رَمَّرٌ, means The sheep, or goat, took the dry herbage, or fodder, with its lips. (M.) And رَمَّتِ الشَّاةُ مِنْ الْأَرْضِ, and رَمَّتِ, The sheep, or goat, ate from the land. (S.) And رَمَّتِ الْبَيْمَةَ (M,) or رَمَّتِ الْبَيْمَةَ (K,) inf. n. as above; (TA;) and رَمَّتِ

i. e. [The lamb, or kid, or the beast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And هُوَ يَتَرَمَّرُ كُلَّ رَمَامٍ He eats every [kind of] رَمَامٍ [q. v.]. (T.) And تَرَمَّرَ الْعَظْمَ He ate off the flesh from the bone; syn. تَعَرَّقَهُ: or he left the bone like the رَمَّةُ [q. v.]: in [some of] the copies of the K, تَرَمَّرُ is erroneously explained by تَعَرَّقَ; [in my MS. copy, by تَعَرَّقَ; and in the CK, by تَعَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا أَرْسَلْتُهَا تَرَمَّرُ مِنْ خَشَائِشِ الْأَرْضِ, meaning [And I did not send her] for her to eat [of the creeping things of the earth]. (TA.) — رَمَّرَ الْعَظْمَ, aor. يَرُمُّ (T, S, M, Mgh, Mṣb, K,) inf. n. رَمَّرٌ (T, M,) or رَمَّةٌ (S,) or both, (K, TA, [the former written in the CK رَمَّرٌ]) and رَمِيمٌ; (M, K;) and أَرَمَّرَ; (M, K;) [but see what follows;] The bone became such as is termed رَمَّةٌ (M, TA;) [i. e.,] became old and decayed; (MA, KL;) syn. بَلِيَ. (T, S, Mgh, Mṣb, K.) Accord. to IAar, one says, أَرَمَّتْ رَمَّتْ عِظَامُهُ, meaning His bones became old and decayed; syn. بَلَيْتَ: but others explain أَرَمَّتْ رَمَّرَ الْعَظْمَ differently, as below: see 4. (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللَّهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمَّتْ رَمَّتْ بَلَيْتَ [i. e. O Apostle of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the grave?], the last word is originally أَرَمَّتْ; one of the two رَم being rejected; like as is done in أَحَسَّتْ, for أَحَسَّتْ: (IAth, K, TA: [in the CK, تُعْرَضُ is put in the place of تُعْرَضُ:] accord. to one relation, it is أَرَمَّتْ; accord. to another, رَمَّتْ; and accord. to another, أَرَمَّتْ: but the first is the proper manner of relation. (TA.) And رَمَّرَ الْحَبْلَ The rope became [old and worn out or rotten, (see رَمَّةٌ,) or] ragged, or dis-sundered. (M.)

2: see 1, first sentence.

4. رَمَّرَ, said of a bone, It had in it, or contained, رَمْرٌ, i. e. marrow, (T, S, K,) running therein. (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S,) and of a she-camel, (M,) مَا يَرُمُّ مِنْهَا مَضْرِبٌ (S, M,) meaning Not a bone of her that is broken and from which the marrow is [sought to be] extracted [contains any marrow]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And رَمَّرَ is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning She had in her somewhat of marrow. (TA.) — See also 1, in the latter part of the paragraph, in four places. — Also, (T, S, M, K,) inf. n. رَمَّرٌ (T,) He (a man, T) was, or became, silent; (T, M, K;) in a general sense; or, as some say, from fear, or fright: (M:) [and in like manner a bird: see its part n. رَمَّرَ:] or they (a company of men) were, or be-

came, silent. (S.) [See also R. Q. 2.] — أَرَمَّرَ إِلَى اللَّهْوِ He inclined to diversion, sport, or play. (IAar, M, K.) — And أَرَمَّرَ كَذَا He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; like أَرَمَّرَ لَهُ (T in art. ر-ر-ر.)

5. تَرَمَّرَ He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it; or with the putting it into a good, sound, right, or proper, state. (TA.) — See also 1, near the middle of the paragraph, in two places.

8: see 1, in the middle portion of the paragraph, in four places. — أَرَمَّرَ is also said of a young camel as meaning He began to be in that state in which one could feel his hump. (K.)

10. اسْتَرَمَّرَ It (a wall, S, MA, Mgh, K, or a building, KL) needed, or required, its being repaired; (M, MA, K, KL; expl. in the M and K by دَعَا إِلَى إِصْلَاحِهِ;) having become old: (MA:) or attained to the time in which it should be repaired; (S, Mgh;) a long period having elapsed since it was plastered with mud. (S.)

R. Q. 1. رَمَّرَ: see 1, in two places.

R. Q. 2. تَرَمَّرَ He moved his lips, (T,) or his mouth, (S,) to speak: (T, S:) or تَرَمَّرُوا they put themselves in motion to speak, but spake not: (M, K:) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمَّرَ فُلَانٌ بِحَرْفٍ Such a one uttered not [a letter, or a word]: (T, TA:) or put not himself in motion [therewith]. (IDrd, TA.) And قَامَ تَرَمَّرَ [He spoke to him and] he returned not a reply. (M, TA.)

رَمَّرٌ an inf. n. of 1 [q. v.]. (Lth, T, S, &c.) — One says, مَا لِي مِنْهُ حَمْرٌ وَلَا رَمَّرٌ There is not for me any avoiding it, or escaping it: (S:) or مَا لَهُ عَنِ ذَلِكَ الْأَمْرِ حَمْرٌ وَلَا رَمَّرٌ (T, TA) There is not for him any avoiding, or escaping, that thing, or affair: (TA:) and some say حَمْرٌ وَلَا رَمَّرٌ: (S:) so says Lth: (T:) [accord. to ISd,] in the saying مَا عَنْ ذَلِكَ حَمْرٌ وَلَا رَمَّرٌ, meaning There is no avoiding, or escaping, that, رَمَّرٌ is an imitative sequent; (M;) and so says Lth. (T. [But see the next paragraph.]) — See also another signification assigned to رَمَّرٌ in the last sentence but one of the next paragraph. — [And see the last sentence also of that paragraph.]

رَمَّرٌ: see 1, second sentence: — and see also the paragraph next preceding this, in two places. — Also i. q. مَرَمَةٌ بَيْتٌ (ISk, T, S, M,) i. e. Household-goods; or the utensils and furniture of a house or tent. (M. [This explanation, from the M, I have found, in the TT, since I composed art. ثمر; in which I have said that, accord. to analogy, مَرَمَةٌ الْبَيْتِ app. signifies the means by which a house, or tent, is put into a good state; and therefore good furniture and utensils.]) So in the saying, مَا لَهُ ثَمْرٌ وَلَا رَمَّرٌ (ISk, T, S, M,) and مَا يَمْلِكُ ثَمًّا وَلَا رَمًّا (ISk, T, S,) i. e. He has not,

and he possesses not, such household-goods as water-skins, or milk-skins, and vessels, (ISK, T, M,) nor any of the utensils and furniture of the house or tent. (ISK, T, M.) This explanation is better than the saying of Lth [that *رَمٌّ* is an imitative sequent: see the next preceding paragraph]. (T.) One says also, *مَا لَهُ حَمٌّ وَلَا رَمٌّ*, meaning *He has not anything*: (S:) or *he has neither little nor much*. (TA voce *حَمٌّ* [q. v.]) [See also *رَمٌّ*.] — Also i. q. *رَمٌّ* [as meaning *An object, or a thing intended or meant or determined upon or desired, in the mind: and perhaps also anxiety; or disquietude, or trouble, of mind*]. (M, K. [This signification, *رَمٌّ*, Freytag has assigned to *رَمٌّ*, not to *رَمٌّ*; rendering it “cura, sollicitudo;” as from the K; in which the word bearing it is expressly said to be “with damm.”]) So in the saying, *مَا لَهُ رَمٌّ غَيْرَ كَذَا* [*He has not any object in his mind except such a thing*]. (M.) And so in the saying, *مَا لَهُ حَمٌّ وَلَا رَمٌّ غَيْرَكَ* and *مَا لَهُ حَمٌّ وَلَا رَمٌّ* [*He has not any object in his mind except thee*]. (TA in art. *حَمٌّ*.) = Also *A company of men: occurring in a trad. applied to a company of [the people called] أَكْرَادٌ, abiding [in a place] like a حَى [or tribe] of the Arabs of the desert: [perhaps correctly *رَمٌّ*, from the Pers. *رَمٌّ*]: said by Abou-Moosa to be app. a Pers. word. (TA.)*

رَمٌّ The herbage and other things that are upon the land: whence the current saying, *جَاءَ فُلَانٌ بِالطَّمْرِ وَالرِّمِّ*, meaning *Such a one brought everything of what is on the land and in the sea: [or, of what is in the sea and on the land; for] الطَّمْرُ* means “the sea;” and is originally *الطَّمْرُ*, but is pronounced [in this case] *الطَّمْرُ* to assimilate it to *الرِّمِّ*. (T.) [Or] i. q. *رَمٌّ* [app. as meaning *Good of any kind; and particularly wealth; as appears from what immediately follows*]: one says, *جَاءَهُ بِالطَّمْرِ وَالرِّمِّ*, meaning *He brought him much wealth*. (S.) [Or] *جَاءَهُ بِالطَّمْرِ وَالرِّمِّ* means *He brought what was of the sea and what was of the land*: (بِالْبَحْرِ وَالْبَرِّي), K; [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, *بِالْبَحْرِ وَالشَّرِيِّ*, which, I think, is evidently a false reading:] or *moist and dry: or earth and water*: (M, K:) or *much wealth*: (K;) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that *الرِّمِّ* signifies *what is borne [on its surface] by the water*; but this is a signification of *الطَّمْرُ*; and *الرِّمِّ* signifies *what is borne by the wind*: (TA:) or *what is upon the ground, of fragments of dry herbage*. (M, K.) [See also art. *طَمْرٌ*.] — Also *Murrow*. (T, S, M, K.)

رَمَّةٌ The remains of a rope after it has become ragged, or disundered: (T:) or a piece of a rope (S, M, Mṣb, K) that is old and worn out or rotten; (S:) as also *رَمَّةٌ*: (M, K:) pl. [of mult.] *رَمَمٌ*, (T, S,) or *رَمَمٌ*, (M, K,) and *رَمَامٌ*, (S, M, K) and [of pauc.] *أَرَمَامٌ*: (M, K:) and they said Bk. I.

also *رَمَامٌ* and *رَمَمٌ* [or *رَمَمٌ*] and *رَمَامٌ*; (M, K;) [like *ثَوْبٌ أَخْلَاقٌ* and *حَبْلٌ أَرَمَاتٌ* &c.]; thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, *أَعْطَيْتُهُ الشَّيْءَ بِرَمَّتِهِ* + *I gave him the thing altogether*: (T:) or *دَفَعْتُ إِلَيْهِ الشَّيْءَ بِرَمَّتِهِ* + *He gave him the thing altogether*: (S:) or *أَخَذَهُ بِرَمَّتِهِ* + *He took it altogether*: (M; and the like is said in the Mṣb:) and *أَتَيْتُكَ بِالشَّيْءِ بِرَمَّتِهِ* + *I brought thee, or have brought thee, the thing altogether*: (M:) or *أَعْطَاهُ بِرَمَّتِهِ* + *He gave it altogether*: (K:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his *رَمَّةٌ*: (Mṣb:) or, as some say, from the bringing a captive bound with his *رَمَّةٌ*; but this is not a valid assertion. (M.) In all the copies of the K, *الرَمَّةُ* is also expl. as *syn. with الجَبْهَةُ*; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is *الجُمَّلَةُ*. (TA.) 'Alee said, dispraising the present world, *أَسْبَابُهَا رَمَامٌ*, meaning + [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) — *أَرَمَامٌ* [perhaps as pl. of *رَمَّةٌ*] also signifies + *The last remains of herbage*. (M, TA.)

رَمَّةٌ Old and decayed bones: (AA, T, S, M, Mṣb, K:) or the old and decayed, of bones: (Mgh:) pl. *رَمَمٌ* and *رَمَامٌ*. (S, Mṣb.) The performance of the act termed *الِاسْتِنْجَاءُ* therewith is forbidden. (Mgh, TA.) [See also *رَمِيمٌ*.] — [And *A bone in which is marrow*. (Freytag, from the “Kitáb el-Addád.”)] — See also *رَمَّةٌ*, first sentence. = Also *A two-winged ant*: (M, K:) so accord. to Abou-Hátim; but disallowed by El-Bekree. (TA.) — And *The أَرْضَةُ* [or *wood-fretter*], (M, K,) in some one or more of the dialects. (M, TA.)

رَمِيمٌ Clever, ingenious, skilful, or intelligent, girls, or young women: (IAṣr, K:) app. pl. of *رَامَةٌ*, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the K, explaining it as an epithet applied to a girl meaning “ingeniosa, prudens,”) appears to have taken it,] which signifies a female skilful in repairing. (TA.)

رَمَامٌ: see *رَمِيمٌ*. — It is applied as an epithet to *رَمَامٌ*, in a saying of 'Omar, explained in art. *رَمَامٌ*: accord. to some, it means that *whereof the heads are grown, so that they are eaten* (*تَرَمُّ*, i. e. *تَرَوُكُلٌ*): it is also applied to a herb, or leguminous plant, such that the cattle pluck it with their mouths, obtaining but little thereof: and to herbage that had dried up when becoming green. (T.)

رَمَامٌ شَاةٌ *رَمَامٌ* A sheep, or goat, that eats that by which it passes. (M, TA.)

رَمِيمٌ A bone old and decayed: (S, M, Mṣb, K:) and *رَمَامٌ* signifies the same (K, TA) in an in-

tensive sense: (TA:) or the former is like *رَمَّةٌ*; (A'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the old and decayed, of bones; (Ksh and Bḍ ibid. ;) not of the measure *فَعِيلٌ* in the sense of the measure *فَاعِلٌ* or *مَفْعُولٌ*: (Ksh ibid. ;) or it is used in the sense of the measure *مَفْعُولٌ*, [meaning *eroded*], from *رَمَّتَهُ* [“I ate it”]: (Bḍ ibid. ;) its pl. is in most instances *أَرَمَاءٌ* [when it is used as a subst. or as an epithet], like *رَمَامٌ* pl. of *دَلِيلٌ* [or *أَقْرَبَاءٌ* pl. of *أَقْرَبٌ*]; and *رَمَامٌ* also occurs [when it is used as a subst., for *رَمَّةٌ*, of which *رَمَامٌ* is a pl., or when it is used as an epithet], like *كِرَامٌ* pl. of *كَرِيمٌ*: (Mṣb:) or you say *أَعْظَمُ رَمَامٌ*, and *رَمِيمٌ* also; or *رَمِيمٌ* may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi supra, *مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ* [Who will quicken the bones when they are old and decayed &c. ?]; the last word being without *ة* because it is a subst., as expl. above, (Ksh, Bḍ, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure *مَفْعُولٌ*, as stated above; (Bḍ;) or because words of the measures *فَعِيلٌ* and *فَعُولٌ* are sometimes used alike as masc. and fem. [and sing.] and pl., like *صَدِيقٌ* and *رَسُولٌ* and *عَدُوٌّ*. (S.) And Hátim, or some other, says,

* أَمَا وَالَّذِي لَا يَعْلَمُ السِّرَّ غَيْرُهُ *
* وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيمٌ *

[Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.]; in which *رَمِيمٌ* may have the meaning of a gen. n., as observed above. (M.) — [Hence,] + *Anything old and decayed or worn out*. (M.) One says, *أُحْيِيَ رَمِيمَ الْمَكَارِمِ* + [He revived what had become decayed of generous qualities or actions or practices]. (TA.) — And + *The remains of the herbage of the next preceding year*: (Lḥ, M:) from the same word in the sense first expl. above. (M.) = *رَمِيمٌ* is one of the names of *The east, or easterly, wind*; *الرَّمَامُ*: and is also a proper name for a woman. (M.)

رَمَامَةٌ A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.)

رَمَامَةٌ, applied to a ewe, *White*, (S, M,) without any colour upon her. (M.)

رَمَامٌ قَشَاشٌ One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness. (T, as heard by its author from the Arabs.)

رَمَامٌ is of the measure *فُعْلَانٌ* accord. to Sb: accord. to Abu-l-Ḥasan [i. e. Akh], of the measure *فُعَالٌ*, (M, TA,) and is [therefore] mentioned in the S and K in art. *رَمَمٌ* [q. v.]: (TA:) the n. un. is with *ة*. (M.)

رَمَامٌ The *حَشِيشُ* [or herbs, or dry herbage,] of the [season called] *رَبِيعٌ*: and also a certain species of trees, (S, M,) of sweet scent: n. un. with *ة*: (M:) or *رَمَامَةٌ* signifies a certain well-known

sort of حَشِيش in the desert; and رَمْرَمَر, much thereof: (T:) or this latter signifies a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle: (AHn, M:) or a certain dust-coloured plant, (Aboo-Ziyád, M, K,) which people use as a remedy for the sting of the scorpion. (Aboo-Ziyád, M.)

رَامَةٌ: see رَمْرَمَر, of which it is thought to be the singular.

أَرَمَامٌ a pl. of رَمَةٌ as signifying "a piece of a rope:" (M, K:) — and perhaps also in another sense: see the latter word, last sentence.

مُرْمَرٌ Containing رَمْرَمَر, i. e. marrow; applied to a bone. (T.) And, [in like manner without ة,] applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning *Having in her somewhat of marrow*. (S, M, * K, *) — Also *Silent*; (A'Obeyd, T, S;) in a general sense; or, as some say, *from fear, or fright*; (TA;) applied to a man, (A'Obeyd, T,) and to a bird, as in the saying of a rájiz, (S,) namely, Homeyd El-Arkaṭ, (TA.)

* يَرْدُنَ وَاللَّيْلُ مَرْمَرٌ طَائِرُهُ * مَرْمَرٌ رَوَاقَاهُ هَجُودٌ سَامِرَةٌ *

[They come to the water when the bird of night is silent, when its curtains (lit. its two curtains) of darkness are let down, when the holders of discourse therein are sleeping]. (S, * TA.) — [The pl.] مَرْمَرَاتٌ signifies *Calamities, or misfortunes*: (T, K:) so accord. to AZ in the saying, رَمَاهُ بِالْمَرْمَرَاتِ [He smote him, or afflicted him, with calamities, or misfortunes]: or, accord. to Aboo-Málik, it signifies *السُّكُوتَاتُ* [i. e. silencing words or acts]. (T.)

مَرْمَرَةٌ [originally مَرْمَرَةٌ, a noun of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c., meaning *A cause of repair*: and hence, *a thing needing repair*; as in a phrase mentioned voce رَقِيعٌ. — See also مَرْمَرَةٌ بَيْتٌ, voce رَمْرَمَر. — And see what here follows.

مَرْمَرَةٌ, (Th, T, S, M, TA,) accord. to the K, مَرْمَرَةٌ, but this is a mistake, (TA,) The lip of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S;) like مَقْمَةٌ; (Th, T;) as also مَرْمَرَةٌ [like مَقْمَةٌ]. (S, M, K.)

مَرْمُومٌ sing. of مَرَامِيمٌ, (TA,) which is [an epithet] applied to arrows, meaning *Having the feathers repaired, or put into a good state*. (K, TA.) — And † An arrow [made even, or straight, by means of the eye; or] looked at until made even, or straight. (TA.) — You say also, أَمْرٌ مُرْمُومٌ [i. e. *The affair, or case, of such a one is rectified, or repaired*]. (TA.)

رَمَتْ

1. رَمَتْ, (S, TA,) aor. ʾ, (TK,) inf. n. رَمَتْ, (K,) *He put a thing into a right, or proper, state, or adjusted it; and wiped it with his hand.*

(S, K, * TA.) *He collected together a thing, and put it into a right, or proper, state, or adjusted it.* (Aṣ, TA.) — رَمَتْ الإِبِلَ, (T in art. طَلَعَ, S, M,) aor. ʾ, (TA,) inf. n. رَمَتْ, (S, M, K,) *The camels ate رَمَتْ alone, without any change of food*: (T in art. طَلَعَ:) or *had a complaint from eating رَمَتْ*: (S, M, K:) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رَمَتْ when hungry; and that one fears for the camels in this case. (M.) — رَمَتْ أَمْرَهُمْ, aor. ʾ, (K,) inf. n. رَمَتْ, (TA,) † *Their affair, or case, or state of things, became confused*. (K.) — رَمَتْ, aor. ʾ; and رَمَتْ, aor. ʾ; inf. n. of each رَمَتْ; *He stole*. (T.)

2. رَمَتْ *He mixed, or confounded, a thing with another thing.* (IAth, TA.) — رَمَتْ نَاقَتَهُ *He left some milk remaining in his she-camel's udder after milking*; (M;) as also رَمَتْهَا. (T, * M.) — And رَمَتْ فِي الضَّرْعِ, inf. n. تَرْمِثٌ, *He left somewhat [of milk] remaining in the udder*; as also رَمَتْ. (S, K.) And in like manner one says, (TA,) رَمَتْ فِي مَالِهِ, (K, TA, in the CK and in a MS. copy of the K فَلَانًا,) *Such a one left a residue, or remainder, in his property, or among his cattle*; as also رَمَتْهُ. (K, TA.) [Had فَلَانًا been the right reading, the author of the K would, or should, have said "as also رَمَتْهُ." —] رَمَتْ عَلَيْهِ, *He, or it, exceeded him, or it*; (IAth, TA;) as also رَمَتْ. (IAth, K, * TA.) You say, رَمَتْ عَلَى الْخَمْسِينَ *He exceeded the [age of] fifty [years]*: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And رَمَتْ غَنَمَهُ عَلَى الْبَائَةِ, *His sheep, or goats, exceeded the [number of a] hundred*. (M.) And in like manner, رَمَتْ النَّاقَةَ عَلَى مِحْلِبِهَا [The she-camel yielded more than the contents of her milking-vessel]. (M.) And رَمَتْ عَلَيْهِ فِي الْبَيْتِ, *He exceeded him, or surpassed him, in speech*. (TK.)

4. رَمَتْ: see 2, in five places. — Also i. q. نَيِّنَ [He, or it, rendered soft, &c.]. (K.)

10: see 2.

رَمَتْ [A certain shrub, resembling a dwarf-tamarisk;] a certain pasture of camels; (S, A, Mṣb, K;) a species of tree [or shrub], (T,) of the kind termed حَمِضٌ, (T, S, A, Mṣb, K,) growing in plain, or soft, ground, (Mṣb,) the leaves of which fall, [or droop], like the أَشْنَانُ [i. e. kali, or glasswort]; eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] حَلَّةٌ: (T:) it is a species of tree [or shrub] resembling that called غَضًا, (M, K,) which does not grow tall, but the leaves of which spread, [app. meaning that its sprigs spread out flat, and (as described above) droop, like those of the common tamarisk,] and it resembles the أَشْنَانُ: (M:) like the غَضَا and أَشْنَانُ, it is burned for making قَلِي [or potash]: (TA &c. in art. قَلِي:) AHn says that it has long and slender هَدَبٌ [generally, and app. here, meaning sprigs garnished with minute leaves overlying one another

like the scales of a fish], and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey, [a species of manna,] resembling جَمَانُ [i. e. pearls, or silver beads like pearls], very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum: AHn also says in one place, that, accord. to certain of the Baṣrees, the رَمَتْ occupies the space of a man sitting, and grows in the manner of the شَيْحُ [a species of wormwood]: also that he had been told by certain of [the tribe of] Benoo-Asad that it rises not so high as the stature of a man, and is used as firewood: (M, TA:) [a coll. gen. n.:] the n. un. is with ʾ. (T, M.) [See a prov. cited voce دُؤُونٌ, in art. دَانٌ.] — Also A man whose clothes are old and worn out: (A, K:) said by MF to be tropical, but not said to be so in the A. (TA.) — And Weak in the مَتْنُ [i. e. the back, or the flesh on either side of the back-bone]. (K.)

رَمَتْ A raft, constructed of pieces of wood or timber (Aṣ, T, S, M, Mṣb, K) put together (T, S, M, Mṣb, K) and bound, (T,) upon which one embarks (T, S, M, Mṣb, K) on the sea or a great river: (S, M, Mṣb, K:) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, from رَمَتْ "he collected together" a thing, "and put" it "into a right, or proper, state," or "adjusted" it: (Aṣ, TA:) pl. أَرْمَاتٌ. (T, S, M, Mṣb.) — An old, worn-out, rope; pl. أَرْمَاتٌ and رِمَاتٌ: (M:) and one says رَمَتْ حَبْلٌ أَرْمَاتٌ, (S, M, A, K,) meaning as above, (A,) i. e. أَرْمَامٌ; (S, K;) like as one says ثَوْبٌ أُخْلَقَ: (M:) or رَمَتْ signifies a rope undone, or untwisted. (IAṣ, T.) — And The thong, or the like, by which is suspended the skin of churned milk. (K.) — Also Remains, of milk, in the udder, (T, S, M, K,) after milking; and so رَمَتْ: pl. of the former أَرْمَاتٌ. (M.) — And i. q. حَلَبٌ [app. as meaning Milk, or fresh milk, drawn from the udder]. (T.) — An excellence, or excellent quality. (T, K.) So in the saying, in the "Nawádir el-Aṣráb," لَفْلَانٌ عَلَى فُلَانٍ رَمَتْ [To such a one belongs an excellence over such a one]. (T.)

رَمَتْ [part. n. of رَمَتْ]. You say رَمَتْهُ, (S, M, K,) and رَمَاتِي (S, K) and رَمْتِي, (M, K,) [which are pls.,] *Camels having a complaint from eating رَمَتْ*. (S, M, K. [See 1, third sentence.]

رَمَتْ: see رَمَتْ.

رَمَتْ: see رَمَتْ.

رَمَاتٌ [from رَمَتْ] The maker of a raft or rafts: and one who draws, or tons, [or propels,] a raft. (MA.)

أَرْضٌ رَمَتْ [in the CK مَرْمَرَةٌ] Land producing [the shrubs called] رَمَتْ; (M, K;) and رَمَاتٌ: [signifies the same, or] land in which are رَمَتْ. (Ham p. 99.)

هُمُ فِي مَرْمَرَاتٍ They are in a state of confusion. (K.)

رمح

1. رَمَحَهُ, (S, A, L, K,) aor. رَمَحَ, (L, K,) inf. n. رَمَحٌ, (L,) *He thrust him, or pierced him, with a رَمَحٌ [i. e. spear, or lance].* (S, A, L, K.) — And رَمَحَ, aor. and inf. n. as above, *He (a solid-hoofed animal) struck with his hind leg.* (Msb.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A,*) or any solid-hoofed animal, (TA,) رَمَحَهُ, (S, A, K,) aor. as above, (K,) and so the inf. n., (TA,) *He kicked him; (K;) or struck him with his hind leg, (S, A, TA,) or with both his hind legs: (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Msb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) — [In the vulgar modern language, it means He (a horse or the like) galloped.] — [Hence,] said of the [locust termed] جُنْدَبٌ, † *It struck the pebbles: (so in three copies of the S:) or it struck the pebbles with its hind leg, (L and A, and so, accord. to the TA, in the S,) or with its two hind legs. (K.) — And, said of lightning, † It gleamed (A, K) with gleams slight and near together. (A.)**

3. رَامَحَهُ, inf. n. مَرَامَحَةٌ, *He contended with him in thrusting, or piercing, with the spear, or lance.* (A, TA. [The meaning is indicated in both, but not expressed.]

6. تَرَامَحُوا *They contended, one with another, in thrusting, or piercing, with the spear, or lance.* (A, TA. [The meaning is indicated in both, but not expressed.]

رَمَحٌ *A certain weapon, (L, TA,) well known; (L, Msb, K;) [i. e. a spear, or lance; one with which one thrusts, not which one casts; accord. to El-Hareere, (cited by De Sacy in his "Chrest. Ar," sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. رِمَاحٌ and أَرْمَاحٌ, (S, L, Msb, K,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُمْ رَمَحًا [lit. *They broke a spear between them, or among them; meaning] † evil, or mischief, [or enmity, or contention,] happened between them, or among them. (A, TA.) And هُرِّعَ عَلَيَّ الرَّمْحُ † *We were tried with a long and distressing day. (A, TA.) And هُرِّعَ عَلَيَّ هُرِّعَ عَلَيَّ † [They are in league against the sons of such a one as one man]. (A, TA.) And كَانَتْ عَيْنَيْهِ فِي رَمَحَيْنِ [As though his two eyes were upon two spears] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رَمِيحٌ. And hence the saying,] أَخَذَ رَمِيحَ أَبِي † *He (a man, K, TA, or an old man, TA) stayed himself upon a staff by reason of extreme old age, or decrepitude: by أبو سعد is meant Luḡmán the Sage, (K, TA,) who is mentioned in the Qur-án: (TA:) or Marthad Ibn-Sa'ad: or it is a surname applied to old age, and decrepitude. (K, TA.) — See also رَامِحٌ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is Four degrees and a half; the eightieth part of a great circle; and accord. to****

various works on practical law, it consists of twelve أَشْبَار (or spans): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce زَبَانِي, it appears to be about twice the measure stated above; i. e., about nine degrees; and to consist of five cubits, a measure perhaps equal to twelve spans.] — أَخَذَتْ رِمَاحَهَا, said of the [species of barley-grass called] بَهْمِي (T, S, A, TA,) and of any similar pasture, (T, TA,) † *It assumed, or put forth, its prickles, (A,* TA,) or became dry in its prickles, (T, TA,) and thus (T, A, TA) resisted the attempts of animals to pasture upon it. (T, S, A, L, TA.)* Also, said of camels, † *They became fat, (S, K, TA,) or yielded milk plentifully; (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S:) or they became goodly in the eye of their owner so that he was prevented from slaughtering them; (A,* TA;) and so أَخَذَتْ أَسْلِحَتَهَا. (TA.)* One says also نَاقَةٌ ذَاتُ رَمِيحٍ † *A fat she-camel; and إِبِلٌ ذَوَاتُ رِمَاحٍ † fat camels; because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A,* TA.) — الطَّاعُونُ † [The pestilence termed] رِمَاحُ الْجِنِّ (A, K.) [See the following verses.] — رِمَاحُ الْعُقُوبِ i. q. شَوْلَاهَا [evidently a mistranscription for شَوْلَاتِهَا, i. e. † *The stings of scorpions, with which they strike; العقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رِمَاحُ الْجِنِّ. (K.)* A poet, cited by Th, says,*

لَعَمْرُكَ مَا خَشِيتُ عَلَى أَبِي
رِمَاحَ بَنِي مُقَيْدَةِ الْحِمَارِ
وَلَكِنِّي خَشِيتُ عَلَى أَبِي
رِمَاحَ الْجِنِّ أَوْ إِيَّاكَ حَارِ

[*By thy life, or by thy religion, I feared not, for Ubeí, the stings of the scorpions; but I feared, for Ubeí, the pestilence, or thee, O Harith; حَارِ being for حَارِثُ; by بنى مقيدة الحمار he means the scorpions. (TA.) — [The dim.] رَمِيحٌ is a proper name of † *The penis; (K,* TA;) like as شَرِيحٌ is a proper name for "the vulva of a woman." (TA.) — † *ذو الرميح means † A species of jerboa, (K, TA,) long in the hind legs, in the middle [?] of each وَظِيف [here meaning metacarpus] having a nail in excess [of those of the hind feet; for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means any jerboa: and its رَمِح [evidently a mistranscription for رَمِيحٌ] is its tail. (TA. [It is there added, ورمحه شولاتها; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.]***

رَمَحَةٌ: see رَمَاحٌ: — and see also the paragraph here following.

رَمَاحٌ a pl. of رَمِيحٌ. (S &c.) — Also [The vice of kicking, or striking with the hind leg or with both the hind legs;] a subst. from رَمَحَ said of any solid-hoofed animal: (Msb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رِمَاحٍ [He has a vice of kicking]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الْجِمَاحِ [I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking]. (TA.) [And † رَمَحَةٌ, in like manner, signifies A trick of kicking: see an ex. voce جَمَحَةٌ.]

رَمُوخٌ and رَمَاحٌ [A horse, or the like, that has a habit of kicking]. You say دَابَّةٌ رَمُوخٌ عَضُوخٌ and رَمَاحَةٌ عَضَاةٌ [A kicking, biting, beast]. (A.) And نَاقَةٌ رَمُوخٌ † *A kicking she-camel. (TA.)*

رَمِيحٌ: see رَمِحٌ, [of which it is the dim.], in three places.

رِمَاحَةٌ The art of making رِمَاحٍ [spears, or lances]. (S, A,* K.) See the next paragraph.

رَمَاحٌ A maker of رِمَاحٍ [spears, or lances]. (S, A,* Msb, K.) You say, هُوَ رَمَاحٌ حَارِثٌ فِي الرِمَاحَةِ [He is a maker of spears or lances, skilful in the art of making them]. (A.) — See also رَامِحٌ. — See also رَمُوخٌ, in two places. —

رَمَاحَةٌ A bow that propels [the arrow] vehemently. (K.) The word رِمَاحَةٌ used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning A thrust, or piercing, with the رَمِحٌ; but no way of resolving this is known, unless it be used in the place of † رَمَحَةٌ, as the inf. n. of un. of رَمِحٌ. (L.) — Also † *Poverty, need, or want. (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رَمِيحٌ.]*

رَامِحٌ Thrusting, or piercing, another with a رَمِحٌ [i. e. spear, or lance]. (S, Msb.) — Also رَمِيحٌ [in the Msb "or"] A man having a رَمِحٌ [spear, or lance]; (S, Msb, K;) and so † رَمَاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and تَامِرٌ, having no verb. (S.) — السَّمَكَ الرَّامِحُ is the name of † [The star Arcturus;] a certain star, before, or preceding, الفَلَكَةُ [or Corona Borealis], preceded by another star, [the star η in the left leg of Bootes,] which is called its رَمِيحٌ [or spear, i. e. السَّمَكَ الرَّامِحُ, and simply الرَمِيحُ], (S, K,) whence its name: it is one of two stars which are together called السَّمَكَانِ; and is not one of the Mansions of the Moon: (S:) it is also called السَّمَكَ الْبُرُزْمُ: (Az, TA:) the other سَمَكٌ [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الْأَعْزَلُ, because it has no star [near] before

it: **الرامح** is more red. (TA.) — **رَامِحٌ** also signifies † *A bull*; so called because of his pair of horns: (A:) [i. e.] *a wild bull*; thought by ISd to be so called because of his horn: (TA:) or **رَامِحٌ ثَوْرٌ** signifies a [wild] bull having a pair of horns. (S, K.)

رمد

1. **رَمَدُوا**, (Sh, T, M, A, L,) [aor., app., -] inf. n. **رَمَدٌ**; (M, L;) and **ارمداوا**; (Sh, T, M, L;) for which A'Obeyd erroneously says **رَمَدُوا**, with kesr to the م; and **ارمداوا**, with teshdeed to the د; (T, L;) *They* (a people, or party,) *perished*: (Sh, T, M, A, L:) or *became like رماد* [or *ashes*]: (A:) and **رَمَدَ عَيْشُهُم**, (L,) or **ارمدا**, (TA,) has the former meaning. (L, TA.) And **رَمَدٌ**, [so in the T and L and TA, not **رَمَدٌ**] aor. - , inf. n. **رَمُودَةٌ**, *It* (a garment, En-Nadr, T, or a thing, TA) *perished by becoming old and worn-out, and had no goodness and lastingness*. (En-Nadr, T, L, TA.) **رَمَدَتِ الْقَمَرِيَّةُ**, (S, M, K,) aor. - , (S, K,) inf. n. **رَمَدٌ**, (S,) *The sheep, or goats, perished by reason of cold, or of hoar-frost or rime*. (S, M, K.) = **رَمَدٌ**, (AZ, ISk, T, S, Nh, Mṣb,) aor. - , (AZ, T,) or - , (Mṣb,) or both, (ISk, S,) inf. n. **رَمَدٌ**; (AZ, ISk, T, S, Mṣb;) or **رَمَدٌ**; (M, TT;) and **ارمدا**; (M, Nh, L;) *He*, (God, M, TA, or a man, Mṣb,) or *it*, (a company of men, ISk, S,) *destroyed* (AZ, ISk, T, S, Mṣb) a person or thing, (L, Mṣb,) or people: (AZ, ISk, T, S, M:) or *destroyed, and rendered like ashes*. (Nh.) = **رَمَدٌ**, (S, M, L, K,) aor. - , (S, L,) inf. n. **رَمَدٌ**; (S, M, L;) and **ارمدا**, or **ارمدا**; (accord. to different copies of the K;) *He* (a man, S) *was, or became, affected with pain and swelling of the eye; (M;) with inflammation thereof; or with ophthalmia; syn. هَاجَتْ عَيْنُهُ*. (S, L, K,*) And **رَمَدَتْ عَيْنُهُ**, (T, A, L, Mṣb,) aor. - , (L, Mṣb,) inf. n. **رَمَدٌ**; (T, A, L, Mṣb, K;) and **ارمدا**; (T, Mṣb;) or **ارمدا**, (TA,) inf. n. **ارمدا**; (K, TA;) *His eye was, or became, painful and swollen, inflamed, or affected with ophthalmia; syn. هَاجَتْ*. (L, K, TA.)

2. **رَمَدَهُ**, (M, A,) inf. n. **رَمَدٌ**, (S,) *He put ashes into it, (M, A,) or upon it; (M;) namely, roast meat: (M, A:) or he put it (a thing) into ashes*. (S.) It is said in a prov., **شَوَى أَخُوكَ حَتَّى إِذَا أَنْضَجَ رَمَدٌ** [*Thy brother roasted, until, when he had thoroughly cooked the meat, he put ashes into it, or put it into the ashes*]: (T, S, M, A:) meaning † *Thy brother did a good deed and then marred it*: (A:) [i. e.] it is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, flesh-meat to be roasted,) *into live coals*. (M.) — See also 1. = **رَمَدَتْ**, (AZ, T, S, M, K,) inf. n. **رَمَدٌ**; (S;) and **ارمدا**; (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) *She secreted milk in her udder a little before her bringing forth;*

syn. **أَضْرَعَتْ**: (S, K;) or *she showed herself to be pregnant, and became large in her udder; as also أَضْرَعَتْ: (AZ, T:) or *she secreted a little milk at the time of bringing forth: (T:) or she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva: or she secreted somewhat [of milk] at the time of bringing forth, or a little before it: the epithet applied to her in this case is مَرْمَدٌ [with-out ة]. (M.) [See also رَمَدَتْ] One says, **رَمَدَتِ الضَّانُ قَرْبَيْ رَيْقٍ** [*The ewes have secreted milk in their udders, &c.*]: (IAḡr, T, S:) *therefore prepare thou the أَرْبَاقَ: prepare thou the أَرْبَاقَ: [i. e., the loops into which their heads are to be inserted:] for the ewes secrete milk in their udders only عَلَى رَأْسِ الْوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] رَمَدَتْ الْبَعِزَى قَرْبَيْ رَيْقٍ. (IAḡr, T. [See also arts. رمق and ريق.]***

4. **ارمدا**, as an intrans. v.: see 1, first sentence, in two places. — Also, (S, K,) inf. n. **ارمدا**, said of a man, (S,) *He was, or became, poor, needy, or indigent*. (S, K.) And **ارمدا القوم** *The people were, or became, afflicted with drought, barrenness, or dearth, (A, K, TA,) and their cattle perished (K, TA) in consequence thereof*. (TA.) = See also 1, last two sentences. = And see 2. = As a trans. v.: see 1, in the middle of the paragraph. = **ارمدا عَيْنَهُ** *He*, (God, S, M, L, K,) and *it*, (weeping, A, TA,) *caused his eye to become painful and swollen, inflamed, or affected with ophthalmia*. (S, M, L, K, TA.)

8. **ارمداوا**: see 1, first sentence. — **ارمدا**, said of a man's face, i. q. **ارمدا** [as meaning *It became like the colour of رماد, or ashes; or it became altered by reason of anger*]. (A, TA.) = See also 1, last two sentences. = Also, inf. n. **ارمدا**, said of a camel, accord. to AA, *He ran vehemently; and so ارمدا: or, accord. to Aḡ, both signify he went at random, heedlessly, headlong, or in a headlong course; and quickly: (T:) or he went quickly, or a quick pace; accord. to some, specially said of the ostrich: (M, L:) or he ran in the manner of the رَمَد [meaning ostriches]. (A.)*

Q. Q. 4. **ارمدا** [inf. n. of **ارمدا**] *The going, or acting, vigorously, or with energy*. (M, TA.)

رَمَدٌ: see **رَمَادَةٌ**.

رَمَدٌ, applied to water, *Turbid: (T:) or altered for the worse in taste and colour, though still drinkable; (Es-Sijistánee, S, A, K;) as also مَرْمَدٌ. (Lh, L.) — And, applied to a garment, or piece of cloth, *Faded; syn. فَاَسَحَ*; as also **ارمدا** [q. v.]. (A, TA.) = Also, (S, L, Mṣb, K,) and **ارمدا**, (S, M, A, L, Mṣb, K,) and **ارمدا**, or **ارمدا**, (accord. to different copies of the K,) *A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia: (S, M, A, L, Mṣb, K:) fem. of the first رَمَدَةٌ, (Mṣb,) and of the second رَمَدَةٌ, (M, Mṣb,) [and pl. of the second رَمَدٌ.] And**

رَمَدَةٌ (S, M, L) and **رَمَدَةٌ** (M, A, L) *An eye painful and swollen, inflamed, or affected with ophthalmia: (S, M, A, L:) pl. of the latter رَمَدٌ. (A.)*

رَمَدَةٌ *Ash-colour; the colour of رماد; as also رَمَدَةٌ*: (A in art. رمد) *a colour like رَمَدَةٌ, inclining to blackness; and so رَمَدَةٌ*: (T in that art.:) *a colour inclining to that of dust*. (M.)

رَمَدَةٌ, or **رَمَدَةٌ**, (as in different copies of the K,) a phrase expl. in art. حَتَّى

رَمَدٌ (S, M, K) and **رَمَدٌ**, (K,) which latter is abnormal, (TA,) or **رَمَدٌ**, (so accord. to a copy of the T,) and **ارمدا** and **ارمدا**, (M, K,) *Ashes perishing, or coming to nought: (S, K:) or much in quantity, and very fine or minute: (M, K:) or reduced to the finest, or most minute, state: (T, TA:) or رمدا signifies burnt to the utmost degree, and reduced to the finest, or most minute, state*. (IAth, TA.)

رَمَادٌ: see **رَمَادَةٌ**.

رَمَدٌ: see **رَمَدٌ**.

رَمَادٌ *Ashes; i. e. charcoal reduced to particles (T, M) by being burnt; (T;) burnt coals that have become mixed with dust, and extinguished, and reduced to particles: (M:) and رَمَدَةٌ, signifies the same; (S, M, K;) as also **ارمدا**, like **ارمدا**, (so in some copies of the K, and in a copy of the S,) or **ارمدا**, like **ارمدا**, (so in other copies of the K,) or **ارمدا**; (so in two copies of the S, there said to be like **ارمدا**, and so in the M;) as some say; or **ارمدا** is a pl. of **رَمَادٌ**, as is also **ارمدا**; and **ارمدا**, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though **ارمدا** also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [**رَمَادٌ** is a coll. gen. n.]; and **ارمدا** [is its n. un., and as such] signifies a portion thereof. (M.) [Hence] one says, **فَلَانٌ كَثِيرٌ رَمَادِ الْقَدْرِ** [lit. *Such a one has many ashes of the cooking-pot*]; meaning † *such a one is very hospitable; has many guests: (Mgh in art. عرض) [and so هُوَ كَثِيرٌ الرَّمَادِ] and هُوَ عَظِيمُ الرَّمَادِ † he has many guests: because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And سَفَى الرَّمَادَ فِي وَجْهِهِ [lit. *Ashes were blown and scattered in his face*]; meaning † *his face became altered*. (A, TA.) — **مَاءُ الرَّمَادِ** is a term applied in the present day to *Lixivium, or lye; i. e. water infused with wood-ashes.***

رَمَادَةٌ *Perdition, destruction, or a state of destruction; (S, Mṣb;) as also رَمَدٌ*. (T, S.) Hence, (S, Mṣb,) **عَامُ الرَّمَادَةِ** *The year of perdition or destruction, (S, Mṣb, K,) or of drought, (A,) in the days of 'Omar, (S, Mṣb, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Mṣb, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Mṣb) long con-*

tinuing, (S,) wherefore it was thus called, (S, M,) because the earth became like ashes by reason of the drought; (Msb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) — See also رَمَادٌ.

رَمَادِيٌّ *A sort of grapes, of Et-Táif, of a dusty black colour.* (M.)

رَامِدٌ [*Perishing: or becoming like رماد, or ashes: or] perishing by becoming old and worn-out, and having no goodness and lustingness.* (En-Nadr, T, L, TA.)

رَمْدٌ *Of the colour of رماد [or ashes]; (S, M, K;) [ash-coloured; ashy;] of a dusty colour in which is a duskiness, or dinginess: (S:) [fem. رَمْدَاءُ: and pl. رَمْدٌ.] Hence رَمْدَاءُ applied to A female ostrich: (S, K:) [and رَمْدٌ applied to ostriches: (see 9, last sentence:)] and hence also رَمْدٌ applied to gnats (T, S, A, L, K) of a certain species: (T:) and you say نَعَامَةٌ رَمْدَاءُ (M, A) i. e. [an ostrich or a female ostrich,] of an obscure black hue, like the colour of ashes: (M:) and ظَلِيمٌ أَرْمَدٌ [a male ostrich of such a colour]:*

(M:) and نَعَامٌ رَمْدٌ [ostriches of such a colour]: (A:) and ثِيَابٌ رَمْدٌ garments, or pieces of cloth, of a dusty colour in which is a duskiness, or dinginess; from رَمَادٌ. (T.) Lh asserts that the م in this word is a substitute for ب. (M, L. [See أَرْمَدٌ.]) — See also رَمْدٌ, in six places. — And see رَمْدٌ.

رَمْدَاءُ and أَرْمَدَاءُ and رَمْدَاءُ: see رَمَادٌ, in five places.

رَمْدٌ: see رَمْدٌ.

رَمْدٌ *A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) secreting milk in her udder a little before her bringing forth; (Ks, T, TA;) as also رَمْدٌ: (Ks, T:) or both signify a she-camel having her udder shining, and infused with milk. (Ks, L in art. رد.) [See also رَمْمَدٌ, in the second paragraph of this art.] — See also رَمْدٌ.*

رَمْدٌ: see رَمْدٌ.

رَمْمَدٌ *Flesh-meat roasted in live coals.* (T, S.)*

رَمْمَدٌ: see 2.

رَمْمَدٌ *Going, or acting, vigorously, or with energy: (K, TA:) الجَارِي, in the explanation given in the K, is a mistake for الجَاد. (TA. [See Q. Q. 4.]*

رمى

1. رَمَزَ, (S, A, &c.,) aor. 2, and رَمَزَ, (S, Msb, K,) inf. n. رَمَزٌ (S, A, Msb, K) and رَمَزٌ and رَمَزٌ, (K,) *He made a sign, (S, A, Msb, K, TA,) in indication of a thing that might be shown or pointed out by utterance, with anything: (L, TA:) or with the lips; (S, A, K, TA;) as also رَمَزَ;*

(TA in art. نغص;) *putting them in motion by speech not understood by means of utterance; not vocally manifested: (TA:) or with the lip: (Msb:) or with the eyebrow: (S, A, Msb:) or with the eyebrows: (K:) or with the eye: (Msb.) or with the eyes; (K;) as also رَمَزَ: (TA in art. نغص:) or with the mouth: or with the hand or arm: (K:) or with the tongue, (K, TA,) by uttering a low voice: (K, B, TA:) but also applied to signify he made any sign or indication.*

(B, TA.) You say, رَمَزَ إِلَيْهِ *He made a sign to him with the lips, or eyebrow. (A.)* And رَمَزَتْهُ *The woman made a sign to him with her eye. (TA.)* And كَلَّمَهُ رَمَزًا [*He talked to him by making signs &c.*] (A.)

5: see 1, in two places.

8. رَمَزُوا [*They made signs, or indications, in one or other of the manners described above, one to another.*] You say, دَخَلْتُ عَلَيْهِمْ فَمَرَزُوا وَتَمَرَزُوا [*I went in to them, and they made signs and indications, &c., one to another.*] (A, TA.)

رَمَزٌ } see رَمَزٌ.
رَمَزٌ }
رَمَزٌ }

رَمَزٌ [*Making frequent signs, in one or other of the manners described above; like رَمَزٌ.*] You say, امْرَأَةٌ رَمَزَةٌ *A woman who makes frequent signs, &c.; who has a habit of doing so; syn. جَارِيَةٌ غَمَّازَةٌ بِيَدِهَا هِمَّازَةٌ بَعِينَهَا* (TA.) And لَمَّازَةٌ بِفِيهَا رَمَّازَةٌ بِحَاجِبِهَا [*A girl who makes frequent signs with her hand or arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow.*] (A, TA.) — Hence, (S, TA,) رَمَّازَةٌ signifies [also] *An adulteress, or a fornicatress: (Sh, S, K:) a prostitute: (A:) because she makes signs with her eye. (S, TA.) [See also رَمَّازَةٌ.]*

رَمَزٌ *Making a sign, as [with the lips, &c., as described above, or] with the hand, or arm, or with the head: pl. [or rather quasi-pl. n.] رَمَزٌ. In the K Kur iii. 36, instead of رَمَزًا, some read رَمَزًا; meaning as here explained: and some read رَمَزًا, meaning doing so mutually; pl. of رَمَزٌ [which is an intensive form, meaning, making frequent signs &c.; like رَمَّازٌ]. (Bd.)*

رمى

1. رَمَسَهُ, (S, M, Mgh, Msb,) aor. 2 (M, Mgh, Msb) and رَمَسَ, (M, Msb,) inf. n. رَمَسٌ, (A, Msb, K,) *He buried him, or it; (S, M, A, Mgh, Msb, K;) namely, a dead person; a corpse: (S, Mgh, Msb:) this is [said to be] the primary signification: (A:) as also رَمَسَهُ: (S, Msb:) or he buried him, and made the earth even over him. (TA.)* It is said in a trad. of Zeyd Ibn-Soohán, *Then do ye bury me: or it may mean, conceal my grave, and make it even with the ground. (Mgh.) — He poured, (M,) or scattered, (A,) dust, or earth, upon it; (M, A;) namely, anything. (M.)* You say also, رَمَسَهُ *رَمْسَانَهُ بِالْتَرَابِ [in this sense]. (A.)* And رَمَسَانَهُ بِالْتَرَابِ

We filled it up with dust, or earth. (M.) And it is said in a trad. of Ibn-Maḥkīl, *أَرْمَسُوا قَبْرِي, meaning Make ye my grave even with the ground; not gibbous, or elevated. (TA.) — He concealed, and covered, him, or it: this is [also said to be] the primary signification. (TA.)* You say, رَمَسَ الشَّيْءَ, aor. 2, inf. n. رَمَسٌ, *He, or it, effaced, or obliterated, the traces, or remains, of the thing. (M.)* And الرِّيحُ تَرْمَسُ الْآثَارَ بِمَا تَتَبَّعُوهَا [*The wind effaces the traces, or remains, by what it raises, of dust or sand &c.*] (A.) And رَمَسُوا قَبْرَ فُلَانٍ [*They concealed the grave of such a one, and made it even with the ground. (S.)*] And رَمَسْتُ الْخَبْرَ, (K, Msb,) and الْحَدِيثَ, (TA,) *I concealed the news, or information, (K, Msb,) and the story. (TA.)* And رَمَسْتُ عَلَيْهِ الْخَبْرَ, (S, M,) and الْأَمْرَ, (A, A,) *I concealed from him the news, or information, (S, M,) and the affair. (A, A.) —* رَمَسَ حُبُّكَ فِي قَلْبِي [*The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart. (A, TA.) = رَمَسْتَهُ بِحَجَرٍ, (S,) inf. n. رَمَسٌ, (K,) I cast a stone at him. (Ibn-'Abbād, S, K.)**

4: see 1, first signification.

8. انْغَمَسَ فِي الْمَاءِ. (Mgh, Msb) or اغْتَمَسَ (K) [*He immersed himself in the water;* or so that his head and whole person became concealed therein; the doing of which by one fasting is forbidden in a trad.: (Sh, Sgh:) or not remaining long in the water; (Mgh, TA;) whereas اغْتَمَسَ and انْغَمَسَ denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِمُ الْوَأْتَمِرُ لَا يَنْغَمِسُ وَلَا يَرْتَمِسُ [*The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein. (TA.)*

رَمَسٌ *Dust, or earth: (Msb:) or dust with which the wind effaces traces or remains: (M:) or dust, or earth, that is scattered upon a corpse: (A:) or dust, or earth, of a grave: (S, Mgh, K:) an inf. n. used as a subst. (S, Mgh, Msb.) — Hence, (Msb,) A grave; (M, A, Msb, K;) as also رَمَسٌ and رَمَسٌ: (K:) or a grave that is made even with the surface of the ground; not elevated: (TA:) and رَمَسٌ signifies the place of a grave; (S;) or of a رَمَسٌ: (TA:) the pl. [of pauc.] of رَمَسٌ is رَمَسَاتٌ (M, K) and [of mult.] رَمَسَاتٌ. (M, Msb, K.) = A low, gentle, or soft, sound or voice. (M, TA.)*

رَمَسٌ: see رَمَسٌ, in two places.

الرَّوَامِسُ (AHn, M, A, K) and الرَّمَامِسُ (AHn, S, M, &c.,) [each pl. of الرَّامِسَةُ,] *The winds that bury traces or remains; (K;) the winds that raise the dust, and [spread it so as to] bury traces or remains: (S:) or the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land. (AHn, M.) — رَوَامِسٌ also signifies Flying things (طَيْرٌ) that fly by night: or any creeping thing (دَابَّةٌ) that comes forth by night (Ish, K)*

is called **رَامِسٌ**. (ISh.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامِسٌ : } see **رَمَسٌ**; for the latter, in two places.
مَرَمَسٌ : }

مَرَمَسٌ Buried; as also **رَمَسٌ** (M, TA:) having dust, or earth, poured upon it; as also the latter epithet. (TA.) — **خَبِيرٌ مَرَمَسٌ** Concealed news or information. (TA.)

وَقَعُوا فِي مَرْمُوسَةٍ مِنْ أَمْرِهِمْ They fell into a state of confusion in respect of their affair, or case. (IAar, M.)

رمص

1. **رَمَصَتْ عَيْنَهُ**, (S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **رَمَصٌ**, (Mṣb,) His eye had in it what is termed **رَمَصٌ** [q. v.]. (S, Mṣb, K.) And **رَمِصٌ**, [aor. and] inf. n. as above, He had what is termed **رَمَصٌ**. (M.) — **رَمَصْتُ إِلَيْهِ**, aor. ʿ, inf. n. **رَمِصٌ**, I looked towards him, or at him, with the most secret look. (O, TA.)

4. **أَرَمَصَهُ** It (disease) caused him to have what is termed **رَمَصٌ**. (M.)

رَمِصٌ Filth, [or foul matter,] (S, Mgh,) or white filth, (K,) or tough, or dry, white filth, (A,) that collects, (S, A, K,) or concretes, (Mgh,) in the inner corner of the eye: (S, A, Mgh, K:) if fluid, it is called **غَمِصٌ**: (S:) or it is in the side of the eyelashes: (ISh, TA in art. **غَمِصٌ**;) or what is fluid; what is concrete being termed **غَمِصٌ**: or i. q. **غَمِصٌ**, i. e. dirt which the eye emits: or smallness and sticking of the eye. (M.) You say, **مَنْ أَسَاءَهُ الرَّمِصُ سَرَّهُ الرَّمِصُ** [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices]: for **غَمِصٌ** is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

الرَّمِصَةُ [dim. of **رَمِصَةٌ**, fem. of **أَرَمِصٌ**] — **الرَّمِصَةُ الشَّرْقِيَّةُ** [i. q. **الرَّمِصَةُ الشَّرْقِيَّةُ**, i. e., *Procyon*; (see **الرَّمِصَةُ**);] one of the two stars of the **ذِرَاعِ**: so called because of its smallness and its littleness of light [in comparison with the other **شَرْقِيَّةُ**, which is *Syrius*]. (M.)

أَرَمِصٌ A man (S, Mgh, Mṣb) having, in his eye, what is termed **رَمِصٌ**: (S, M, Mgh, Mṣb, K:) fem. **رَمِصَةٌ**: (Mṣb, K:) and pl. **رَمِصٌ**. (TA.)

رمض

1. **رَمَضَتِ الْأَرْضُ**, (Mgh,) and **الْحِجَارَةُ**, (A, Mgh,) [aor. ʿ,] inf. n. **رَمَضٌ**, (A,) The earth, or ground, (Mgh,) and the stones, (A, Mgh,) became vehemently heated by the sun. (A, Mgh.) — **رَمَضَ يَوْمَنَا**, (S, A, Mṣb, K,) aor. as above, (S, Mṣb,) and so the inf. n., (S, A, Mṣb,) Our day became intensely hot. (S, A, Mṣb, K.) — **رَمَضَ** said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) He had his feet burnt (A, Mgh, TA) by the ground, or stones, vehemently heated by the sun, (A,) or by the

vehemence of the heat: (Mgh, TA:) or he was smitten, or affected, by the heat of the sun: (Ḥam p. 173:) and **رَمَضَتْ قَدَمَهُ** his foot was burnt by the ground, or stones, vehemently heated by the sun. (S, Mṣb, K.) In like manner you say, **رَمَضَتِ الْفِصَالُ** The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby: then is the prayer of the period called **الضَّحَى**: (S:) or had their feet burned by the ground, or stones, thus heated: (Mgh, Mṣb:) or lay down in consequence of the intense heat of the sand, and the burning of their feet. (IAth.) And **رَمَضَتِ الْغَنَمُ** The sheep, or goats, from pasturing in intense heat, had their livers ulcerated, (S, K,) and their lungs affected with dropsy: (S:) or had their lungs and livers affected with dropsy, and ulcerated. (L.) And **رَمَضَتْ عَيْنُهُ** His eye became hot, so that it almost burned: the verb occurs in this sense in a trad., as some relate it, with **ض** [instead of **ص**]. (TA.) — Also, said of a man fasting, His inside became vehemently hot (Fr, K) by reason of intense thirst. (Fr, TA.) — And, said of a man, He went upon ground, or stones, vehemently heated by the sun. (TA.) — And He returned from the desert to the region of cities, towns, or villages, and of cultivated land. (L, TA.) — You say also, **رَمَضْتُ مِنَ الْأَمْرِ** and **رَمَضْتُ لَهُ** and **أَرَمَضْتُ** [meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it]: (A:) [for **رَمَضْتُ مِنَ كَذَا** signifies † he was distressed and disquieted by reason of such a thing: (S, K, TA:) and **رَمَضْتُ لِفُلَانٍ** † he grieved for such a one; i. q. **لَهُ**, accord. to the [S and] L [and CK]: or i. q. **حَدَبْتُ لَهُ**, [but this I think a mistranscription, for you say **عَلَيْهِ**, not **لَهُ**,] accord. to the O and [some copies of the] K. (TA.) — **رَمَضَهُ** and **رَمَضَتِ الْغَنَمُ**, (K,) aor. ʿ, inf. n. **رَمَضٌ**, (TA,) He pastured the sheep, or goats, upon ground vehemently heated by the sun, (K, TA,) and made them to lie down upon it; (TA:) as also **أَرَمَضَهُ**; and **رَمَضَهُ**, (K, TA,) inf. n. **رَمِضٌ**. (TA.) — **رَمَضَ الشَّاةُ**, aor. ʿ, (S, M, K,) inf. n. **رَمِضٌ**, (S, M,) He clave the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked: (S, K:) or he kindled a fire upon stones, then clave the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it: when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also **أَرَمَضَ** **الشَّاةُ**: — and **رَمَضَ اللَّحْمَ** [The flesh was dressed in the manner above described]. (TA.) — **رَمَضٌ**, if used, is the verb whereof **رَمَضَةٌ**, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies It (a large or broad knife or blade) was, or became, sharp. (TA.) — **رَمَضَ النَّصْلَ**, (S, K,) or **رَمَضَ النَّصْلَ**, (A,) aor. ʿ, and ʿ, (S, K,) He put the blade between two smooth stones, and then beat it, to make it thin: (ISk, S, K:) [but in the text of

the K, as given in the TA, the word rendered “stones” is omitted:] or he beat the razor between two stones, in order that it might become thin; as also **أَرَمَضَ**. (A.)

2. **رَمَضَهُ**, inf. n. **رَمِضٌ**, (S, A, K,) originally signifies He attributed to him **إِرْمَاضٌ** [meaning the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground: or † the giving pain:] and hence, as this results from tardiness, (A, TA,) — † He waited expecting him a while: (Ks, Jm, S, A, O:) or a little while, and then went away. (Sh, *K.) IF says that the **ر** may be original, or it may be a substitute for **ب**. (TA.) — **رَمَضْتُ الصَّوْمَ** — **رَمَضْتُ الْغَنَمَ**: see **رَمَضَ**. — **رَمَضْتُ الصَّوْمَ** I purposed fasting or the fast [app. during the month of **رَمَضَانَ**]. (Sgh, K.)

4. **أَرَمَضَتْنِي الرَّمَضَةُ** The ground, or stones, vehemently heated by the sun, burned me. (S.) And **أَرَمَضَهُ الْحَرُّ** The heat burned him; (K, *TA;) as also **أَرَمَضَهُ**, aor. ʿ. (TA.) And **أَرَمَضَ الْحَرُّ الْقَوْمَ** (Jm, A, K) The heat distressed the people, or company of men; (Jm, K;) so that it hurt them. (K.) You say also, **غَوْرُوا بِنَا فَقَدْ أَرَمَضْتُمُونَا** (Jm, A) Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]. (Jm, TA.) — [Hence,] **أَرَمَضَهُ** † It (anything, AA) pained him. (AA, K.) And **أَرَمَضَهُ الْأَمْرُ** † [The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) — **أَرَمَضَ الشَّاةُ**: see 1. — **أَرَمَضَ الْمَوْسَى**: see 1, last signification.

5. **تَرَمَضَ الظَّبْيَا** He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became dissundered, or dislocated, and so they were taken: (A:) or he hunted them during the vehement midday-heat, (S, K,) pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them. (S, TA.) — **أَرَمَضَ** also signifies The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit; syn. **غَثِيَانُ النَّفْسِ**. (IAar, K.)

8. **أَرَمَضَ** He burned by reason of vehement heat, or † of grief. (Ḥar p. 442.) — **أَرَمَضَتْ كَبِدُهُ** His liver became in a corrupt, or disordered, state. (S, O, K.) And **أَرَمَضَ الرَّجُلُ** The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAar, L.) — See also **رَمَضْتُ مِنَ الْأَمْرِ**, in three places. — **أَرَمَضَتْ الْفَرَسُ بِهِ** The horse, or mare, leaped with him: (K:) so said Mudrik El-Kilabee: as also **أَرَمَضَتْ**. (Aboo-Turáb, TA.)

رَمِضٌ The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K:) or vehemence of heat; (Mgh, Mṣb;) as also **رَمِضَةٌ**: (Mgh, TA:) or the heat of the stones, arising from the intense heat of the sun: or the burning of the intense heat of summer: or heat. (TA.) — [Hence the saying,] **هَذَا مِنْ رَمِضِ** **رَمِضٌ** † [Distress and disquietude, or grief,

crept into me from, or in consequence of, this thing: see *رَمَضْتُ مِنَ الْأَمْرِ*.] (A, TA.)

رَمَضَ, (TA,) and *أَرْضَ رَمَضَةً*, (A, TA,) [Pebbles, and ground or land,] *vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon.* (A.) And *أَرْضُ رَمَضَةَ الْحِجَارَةِ* Land of which the stones are *vehemently heated by the sun.* (S.) [See also *رَمَضَةٌ*.] — *رَمَضَةٌ* † A woman whose thighs rub each other. (Ibn-'Abbād, Sgh, K.)

رَمَضْتُ فِي جَسَدِي رَمَضَةً † I felt in my body what resembled *مَلِيْلَةٌ* [or fever in the bones]. (TA.)

رَمَضًا, a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] *Ground or land, (S, K,) or stones, (A, Mgh, Mṣb,) or sand, (IAth,) vehemently hot: (K:) or vehemently heated by the sun: (S, A, Mgh, Mṣb:) or vehemently hot and burning.* (IAth.) [See also *رَمَضٌ*.] — It is also *syn. with رَمَضٌ* as expl. above: see the latter word. (Mgh, TA.)

رَمَضِي, and *سَحَابٌ رَمَضِي*, and *مَطَرٌ رَمَضِي*, *Clouds, and rain, in the end of summer and the beginning of autumn: (K, TA:) because arriving at the period when the sun is [intensely] hot.* (TA.) — *الْمَيْرَةُ الرَّمَضِيَّةُ* The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July]. (M in art. دفا.) [See art. مير.]

رَمَضَانٌ, (S, Mgh, Mṣb, K,) and *شَهْرُ رَمَضَانَ* alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mṣb, TA,) and in poetry, (TA,) but not *الرَّمَضَانُ*, for this is incorrect, (Mgh,) *The ninth of the Arabian months: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or نَاتِقٌ, (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Mṣb, K:) [see زَمَنٌ:] or from *رَمَضٌ* said of a man fasting, expl. above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K;) from *رَمَضَهُ الْحَرُّ*, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is *رَمَضَانَاتٌ* (S, Mṣb, K) and *أَرْمَضَةٌ* (S, Mṣb) and *أَرْمَضَةٌ* (L, K) and *رَمَضَانُونَ* (K) and *رَمَاضِينَ*, (Yoo, Sgh, L, Mṣb,) like *شَعَابِينَ*, (Mṣb,) and *أَرْمَضٌ*, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that *رَمَضَانٌ* is *One of the names of God;* but this trad. is pronounced by El-Beyhaḳee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Mṣb;) [except Mujāhid; for] it is related that Mujāhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here men-*

tioned; (TA;) or it refers to the meaning of † *The Forgiving; or He who obliterates sins.* (K.)

رَمِيضٌ: see *مَرْمُوضٌ*. — Also *Made thin by being beaten between two stones: (A:) sharpened: (S, K:) sharp: (K, TA:) applied to a knife; (Sh;) and to such as is termed شَفْرَةٌ; (S, K;) and to a نَصْلٌ [or blade]; (S;) and to a razor (مُوسَى), as also رَمِيضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (S:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) or it may be in the sense of the measure فَاعِلٌ, from *رَمَضٌ*, though this verb may not have been heard. (Sgh, TA.)*

رَمَضٌ: see *رَمَضٌ*.

رَمَضَانٌ said to be an anomalous pl. of *رَمَضَانٌ*, q. v. (IDrd, K.)

مَرْمُوضٌ The place in which a sheep, or goat, is dressed in the manner described above in the explanation of *رَمَضُ الشَّاةِ*. (S, TA.)

فَلَحْمٌ مَرْمُوضٌ *Flesh-meat dressed in the manner described above in the explanation of رَمَضُ الشَّاةِ:* (S:) or roasted flesh-meat, such as is termed *كَنْبِيسٌ*, [a word with which I have not met except in this place,] which is nearly the same as *حَنِيذٌ*, save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it; as also *رَمِيضٌ*. (TA.)

رمق

1. *رَمَقَهُ*, (S, Mgh, K,) aor. 2, (S, Mgh,) inf. n. *رَمَقٌ*, (S,) *He looked at him, or it; (S, TA;) as also رَامَقَهُ: (TA:) or he glanced lightly at him, or it; looked at him, or it, lightly, from the outer angle of the eye: (IDrd, K, TA:) or he looked long at him, or it; (Mgh;) or so رَمَقَهُ بَعِينَهُ, aor. and inf. n. as above: (Mṣb:) whence, in a trad., فَرَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh:) or رَمَقْتُهُ بِبَصْرِي and رَامَقْتُهُ signify I followed him with my eye, paying attention to him, and watching him: (TA:) and رَامَقَهُ, (TA,) inf. n. *رَمَقًا*, (K, TA,) he looked at him from the outer angle of the eye with a look of enmity: (K, TA:) and *رَمَقَهُ*, inf. n. *رَمَقِي*, he looked at him long from the outer angle of the eye with anger or aversion: (TA:) and *رَمَقٌ*, inf. n. as above, he continued looking; like *رَمَقٌ*. (S, TA.)*

2. *رَمَقَهُ* He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] *هَمَزٌ يَرْمِقُونَهُ بِشَيْءٍ* They give him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) — [The inf. n.] *تَرْمِيقٌ* also signifies The scanting of fodder and drink. (JK.) — [And The drinking little by little.] One says, *رَمَقَتْ رَمَقًا*, meaning [The she-goats have secreted milk in their udders: therefore] drink thou their milk little by little; drink thou &c.: (IF, K, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because

they will bring forth after a while. (K, TA. [See also arts. رمد and ربق and ربق: and see 5 in the present art.]) — Also *The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby.* (K, TA. [See also 3.]) You say, *هُوَ يَرْمِقُ فِي الشَّيْءِ* He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) And *رَمَقَ عَلَى مَزَادَتَيْكَ* Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself. (O, TA.) — And *The interlarding, or embellishing, of speech, or discourse, with falsehood; تَرْمِيقُ الْكَلَامِ* signifying *تَلْفِيقُهُ*; (Ibn-'Abbād, K;) as also *تَرْبِيقُهُ*. (Ibn-'Abbād and K in art. ربق.) You say, *رَمَقَ الْكَلَامَ* He interlarded, or embellished, the speech, or discourse, with falsehood, (لَقَعَهُ, Z, or لَقَعَ بَيْنَهُ, JK,) [adding] thing after thing, or thing by thing. (Z, TA.) — See also 1, in two places.

3. [*رامق* seems to signify *He strove, or contended, to retain what remained in him of life.* And hence, as implying this meaning, *He was at the last gasp: see مَرَامِقٌ*, below. Whence, app.,] the inf. n. *مَرَامِقَةٌ* signifies † *The having little friendship [remaining in the heart].* (KL. [See, again, مَرَامِقٌ.]) One says, *هَذِهِ النَّخْلَةُ تُرَامِقُ بَعْرَتِي* *لا تَحْيَا وَلَا تَمُوتُ*; or *لا تَحْيَا وَلَا يَمُوتُ*; [as though meaning, accord. to the former reading, *This palm-tree strives to retain life with a root, being neither alive nor dead; or, accord. to the latter reading, with a root that is neither alive nor dead;*] (S; [in one of my copies of which I find only the former reading; and in the other, both readings;]) or *هَذِهِ النَّخْلَةُ تُرَامِقُ بَعْرَتِي* means *this palm-tree is neither alive nor dead.* (K.) And *يُدَارِيهِ فُلَانٌ يَرَامِقُ عَيْشَهُ* [app. meaning *Such a one strives by artful means to preserve his life.*] (TA.) — [The inf. n.] *رَمَاقٌ* also signifies *The being hypocritical, or acting hypocritically;* (K, TA;) [like *رَفَاقٌ*; see 3 in art. رفق;] which is nearly the same in meaning as *مَدَارَاةٌ*; because the hypocrite strives to deceive by lying: mentioned by Hr in the "Ghareebeyu." (TA.) — *رَامَقَ الْأَمْرَ*, (S, K,) inf. n. *مَرَامَقَةٌ*, (TA,) *He did, or performed, the thing, or affair, unfirmly, or unsoundly.* (S, K, TA. [See also 2.]) — See also 1, in three places.

4. [*ارمق* is said by Golius, on the authority of a gloss in the KL, to signify *He rendered water turbid; for ارتق.*]

5. *تَرَمَقَ* He drank milk little by little. (K. [See also 2.]) And *He supped, or sipped, water,* (S, K,) &c., *sup after sup, or sip after sip.* (K.)

9. *ارمق* It (a skin, or hide, إهاب,) was, or became, thin. (K.) — Hence, said of life or the means of subsistence (العيش) [as meaning † *It was, or became, narrow in its circumstances, or scanty; like رَقٌّ.*] (TA.) — *It (an affair, S, or a thing, IDrd, K) was, or became, weak;* (IDrd, S, K;) and so *ارمق* said of a rope: (S, K;) or the former verb, said of a rope, *it was, or became, weak in its strands.* (IDrd, TA.) — *ارمقت الغنم* The sheep, or goats, died: (IDrd, K;) and *ارمقت* they (sheep, or goats,) perished, or died,

by reason of leanness, or emaciation: (Ibn-'Abbād, TA:) or **ارمق** signifies *he perished, or died, by reason thereof.* (K.) — **ارمق الطریق** *The road was, or became, long.* (TA: but the verb is there written without the sheddeh.)

11: see 9, in two places.

رَمَقٌ *The remains of life,* (Lth, K,) or *of the spirit,* (S, Mgh, Mṣb,) or *of the soul;* (IDrd, TA;) or *the last breath:* (TA:) and applied also to *strength:* (Mṣb:) pl. **أَرْمَاقٌ.** (K.) It is said that a man in a case of necessity may eat of that which has died a natural death **رَمَقٌ**, i. e. [What will stay, or arrest, the remains of life; or] what will maintain, and preserve, the strength. (Mṣb.) [In like manner, also,] one says, of sustenance, **يُمْسِكُ الرَّمَقَ** [It stays, or arrests, the remains of life; or maintains the strength]. (S, Mṣb, K.) — See also **رَمَقَةٌ**. — Also *A flock of sheep, or herd of goats:* (S, K:) a Pers. word, (S,) arabicized, (S, K,) from **رَمَه**. (K.)

رَمَقٌ *Sustenance that stays, or arrests, the remains of life; or that maintains the strength; expl. by يُمْسِكُ الرَّمَقَ.* (IF, Mṣb, K.) — [And accord. to Golius, on the authority of a gloss in the KL, **رَمَقٌ** is used for **رَوْنَقٌ**, as signifying *Fairness, beauty, or brightness:* and also as meaning *Bright, and clear.*]

رَمَقٌ, a pl., signifying *Poor men, who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength:* — and *envying persons:* sing. **رَمَاقٌ** and **رَمَوَقٌ**: (IAḥr, K, TA:) which signifies *one who looks at men from the outer angle of the eye and with envy.* (IAḥr, TA.)

رَمَقَةٌ *مَا فِي عَيْشِهِ إِلَّا رَمَقَةٌ*, (JK, K,) with damm, (K,) or **رَمَقَةٌ**, (S, [so in both of my copies,]) and **رَمَاقٌ**, (S,) or **رَمَاقٌ**, (JK,) or both, and **رَمَوَقٌ**, (K,) *There is not in his means of subsistence save what is but just sufficient:* (S, K:) or *a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength.* (K.) The Arabs said, **مَوْتُ لَا يَجْرُ إِلَى عَارٍ خَيْرٌ** [Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance]. (Yaḥkoob, TA.)

رَمَقَةٌ: see the next preceding paragraph.

رَمَاقٌ: see **رَمَقَةٌ**, in two places.

رَمَاقٌ, *Straitness, or narrowness, of the means of subsistence.* (K. [In the CK, for **الرَّمَقِ** is put **الرَّمَقِ**, which makes the meaning to be “strait,” or “narrow,” as applied to the means of subsistence.]) — See also **رَمَقَةٌ**.

رَمَوَقٌ: see **رَمَقٌ**.

رَمَقٌ *Weak;* (K;) applied to a man. (TA.)

رَمَاقٌ, applied to a man, *i. q. دُو رَمَقِي* [i. e. *Having, or retaining, remains of life:* a possessive epithet, of the class of **لَابِنٌ** and **تَامِرٌ** &c.]. (TA.) — See also **رَمَقٌ**. [And see **رَمَاقٌ**.] —

Also *The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it;* (K;) also called **رَامِجٌ** and **مَلَوَاحٌ**: *he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place:* mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

حَبْلُ أَرْمَاقٍ [in which the latter word is a pl., like **أَرْمَاقٌ** in the phrase **حَبْلُ أَرْمَاقٍ**.] *A rope that is weak,* (S, K, TA,) *old and worn out.* (TA.)

عَيْشٌ مُرْمَقٌ and **مُرْمَقٌ** *Mean, paltry, or scanty, means of subsistence.* (S, O.) And **هُوَ مُرْمَقٌ الْعَيْشِ**, (A'Obeyd, K,) and **مُرْمَقَةٌ**, (IDrd, K,) *He is one who has mean, paltry, or scanty, means of subsistence:* (A'Obeyd, K:) or *he is straitened in the means of subsistence.* (IDrd, K.) — **مُرْمَقٌ** also signifies *Anything bad, or corrupt.* (TA.)

مُرْمَقٌ: see the next preceding paragraph, in two places.

مُرَامِقٌ *One who is at the last gasp.* (TA.) [See also **رَامَاقٌ**.] — And † *One who has but little love, or affection, for thee remaining in his heart.* (S, K.)

يَرْمُقُ *A weak-sighted man.* (IDrd, K.)

رمك

1. **رَمَكَ بِالْمَكَانِ**, (S, Mṣb, K,) aor. ², (S,) inf. n. **رَمَوْكٌ**, (S, K,) *He remained, stayed, dwelt, or abode, in the place,* (S, Mṣb, K,) *not quitting it:* or he did so *being fatigued, or wearied, or distressed:* (K:) or **رَمَكَ** signifies *he (a man) made his home, or constant residence, in a country, or town.* (AZ, TA.) — **رَمَكَتِ الْمَاشِيَةَ**, (O,) or **الرَّابِلَ**, (K,) inf. n. as above, (O,) *The cattle were confined, (O,) or the camels kept constantly, (K,) at the water, (O, K,) and were fed with fodder.* (O.) — **رَمَكَ فِي الطَّعَامِ**, aor. and inf. n. as above, [app. *He kept constantly to the food;*] *he loathed nothing of the food:* and so **رَجَعَنَ**, aor. ², inf. n. **رَجُونٌ**: (L, TA:) both mentioned by Lh. (TA in art. رجن.) — **رَمَكَ**, said of a man, also signifies *He was, or became, lean, or emaciated, and what was in his hands went away.* (O, TA.) [See also 9: and see **رَمَكَةٌ**, as applied to a man.] — [It seems also that this verb is used in a similar sense in relation to a beast; like **ارمك** said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, **هَذِهِ دَابَّةٌ رَامِكَةٌ**, as though meaning *This is a lean beast:* and **رَمَكَتْ**, inf. n. **رَمَوْكٌ**, as though meaning *It was, or became, lean.*]

4. **أَرَمَكْتُهُ** *I made him to remain, stay, dwell, or abide, in a place,* (S, K,) *not quitting it.* (K.) — And **ارمك الإبل** *He (a pastor) kept the camels constantly at the water, and fed them with fodder.* (TA.)

9. **ارمك** *He was, or became, of the colour*

termed **رَمَكَةٌ**: said of a camel in this sense [and in another expl. in what follows]. (S, K.) — *It (a thing, Ibn-'Abbād, O) was, or became, thin, or slender.* (Ibn-'Abbād, O, K.) And *He (a camel) was, or became, lean, lank, light of flesh; slender; or lean, and lank in the belly; and emaciated.* (Ibn-'Abbād, O, K. [In the CK, **نَهَكٌ** is erroneously put for **نَهَكٌ**.])

10. **اسْتَرَمَكَ الْقَوْمُ** † *The people were deemed ignoble;* (K, TA;) as being likened to the **رَمَكَةٌ**. (TA.)

رَمَكَ: see **رَمَكَةٌ**. — In the saying of Ru-beh,

* **يَرِيضُ فِي الرُّوَيْثِ كَبْرُؤُونَ الرَّمَكِ** *
[That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or hack, of the **رَمَكِ**], AA says, **الرَّمَكِ**, here, is from the Pers. **رَمَه** [which means a “herd,” “flock,” “troop,” or the like]; and he adds that the people's saying that it means **الرَّمَكَةُ** is a mistake. (O, TA. [Perhaps, however, AA knew not **رَمَكَ** as a coll. gen. n. of which **رَمَكَةٌ** is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

رَمَكَةٌ *A certain colour of camels;* accord. to A'Obeyd, *a dun colour;* i. e. *a كَمِيَّةٌ* [or brown hue] so intense as to have in it a blackness: (S:) thus explained by Ag: (TA:) or, in the colours of camels, *brownness;* i. e. *redness intermixed with blackness:* (Kr, TA:) or *a colour more dusky, or dingy, than that which is termed زُرْقَةٌ* [q. v.]: (Mṣb:) or *the colour of ashes:* (K:) or **زُرْقَةٌ** [which is a colour like that of ashes] inclining to blackness: or, as some say, **ذَوْنُ الزُّرْقَةِ** [less intense than what is termed **زُرْقَةٌ**]: (TA:) it sometimes has for its pl. **رَمَكٌ**, with two dammehs. (ISd, TA.)

رَمَكَةٌ *A mare:* and [particularly] *a بُرْدُونَةٌ* [or mare of mean breed], (Lth, Mgh, K,) *the female of the بُرَادِينِ*, (S, Mṣb,) *that is taken for breeding:* (Lth, Mgh, K:) pl. **رَمَاقٌ**, (S, Mgh, Mṣb,) accord. to rule, (Mgh,) and **رَمَاقَاتٌ**, (S,) and **أَرْمَاقٌ**, (Fr, S, Mgh,) formed on the supposition of the elision of the **ة**, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is **رَمَكٌ**. (K.) — Also † *A weak man.* (K.)

رَامَاقٌ: see the next paragraph, in two places.

رَامِكٌ *Remaining, staying, dwelling, or abiding, in a place,* (Mṣb, K,) *not quitting:* or especially, *when fatigued, or wearied, or distressed.* (K.) — See also 1, last sentence. — Also, and **رَامَكٌ**, (S, Mṣb, K,) the former of which is the more usual, or more approved, (TA,) *A certain thing, black,* (S, Mṣb, K,) *like pitch,* (Mṣb,) *that is mixed with musk,* (S, Mṣb, K,) *and is then called (يُجَعَلُ) musk.* (Mṣb.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: “Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus.”] A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Akṭa', (O, TA.)

* إِنَّ لَكَ الْفَضْلَ عَلَى صُحْبَتِي
* وَالْمِسْكَ قَدْ يَسْتَصِحِبُ الرَّامِكَا

[Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with رامك]. (S, O.) — [رَامِكُ, from the Pers. رَامَكُ, is also the name of A certain astringent medicine, used as a remedy for dysentery &c. In the printed edition of the "Kānoon" of Ibn-Seenā (Avicenna), book ii. p. 253, it is erroneously written رَمَك.]

رَمَلٌ Of the colour termed رَمَكَةٌ: (S, Mṣb, K:) applied to a camel: fem. رَمَلَا. (S, Mṣb.) The رَمَكَا is said by Honeyf-el-Hanātīm, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TĀ.) — A poet says, [applying it to dust,]

* وَالخَيْلُ تَجْتَابُ الغَبَارَ الرَّمَكَا *
[And the horses, or horsemen, cleave the dark brown, or ash-coloured, &c., dust]. (TA.) — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الرَمَكَا; said by IAth to be fem. of الرَمَكُ. (TA.)

رمل

1. رَمَلٌ as syn. with رَمَلٌ: see the latter in two places. — رَمَلٌ الحَصِيرُ, [aor. app. 2, and inf. n. رَمَلٌ;] and رَمَلَةٌ; He wove (رَمَلَ, A'Obeyd, T, or رَمَلٌ, A'Obeyd, S) the mat [of palm-leaves or the like]. (T, S.) [Or] رَمَلٌ السَّرِيرِ, and [so in the M, but in the K "or"] الحَصِيرِ, aor. 2, inf. n. رَمَلٌ, He ornamented the couch, and the mat, with جَوْهَرٍ [i. e. jewels, precious stones, gems, &c.], and the like. (M, K.) [Or] رَمَلٌ الحَصِيرِ, and رَمَلَةٌ, He made the weaving of the mat thin. (Ḥar p. 55.) And رَمَلٌ التَّسْحِجِ, (M, K,) aor. and inf. n. as above; (TA;) and رَمَلَةٌ, and رَمَلَةٌ; (M, K; the last omitted in the TA;) He made the woven thing, or the weaving, thin. (M, K.) And رَمَلٌ السَّرِيرِ, (S, K,) [aor. and] inf. n. as above; (TA;) and رَمَلَةٌ; He wove (رَمَلَ) شَرِيطَ [or palm-leaves split and then plaited together], (S, O, K,) or some other thing, (S, O,) and made the same a back (جَعَلَهُ ظَهْرًا) to the couch. (S, O, K.) [What is here called the "back" of the couch is app. so called as being likened to the back of a beast on which one rides: see رَمَالٌ.] Accord. to IKt, رَمَلْتُ السَّرِيرِ [app. a mistranscription for السَّرِيرِ] and رَمَلْتُهٗ signifying I move the سِر [or the سَرِيرِ] with a شَرِيطَ of leaves, or fibres, of the palm-tree. (TA.) — [Hence,] رَمَلْتُ القَوْلَ and الوَصْفَ [+ I wove, i. e. composed, the saying and the description]. (Phrases cited in the TA from two modern poets.) — رَمَلٌ, (T, S, M, Mṣb, K,) aor. 2, (T, Mṣb, Mṣb,) inf. n. رَمَلَانٌ (T, S, M, Mṣb, K) and رَمَلٌ (S, M, &c.) and مَرَمَلٌ (K,) said of a man, i. q. هَرَوَلٌ [i. e. He went a kind of trotting pace, between a walk and a run]; (S, Mṣb, Mṣb, K; [in the M said to be "less than المشى and above العُدُو";] app., Bk. I.

as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) he was quick in his manner of walking, (T, TA,) and shook his shoulder-joints, (TA,) leaping, (so in the T accord. to the TT,) or not leaping, (so in the TA,) in doing so; (T, TA;) while performing the circuitings round the Kaʿbah, (T, Mṣb, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkeh might know that there was in them strength; (T, TA;) and in going between Eḡ-Safā and El-Marweh. (S, TA.) [It is also said of a camel: see رَتَكُ.] — رَمَلْتُ السَّنَةَ as an inf. n. [app. of رَمَلْتُ العَامَ or رَمَلْتُ السَّنَةَ] signifies The year's having little rain. (KL.) — رَمَلْتُ مِنْ زَوْجِهَا: see 4.

2. رَمَلَةٌ, (M, TA,) inf. n. تَرَمَيْلٌ, (TA,) He put رَمَلٌ [i. e. sand] into it; namely, food; (M, TA;) and (TA) so رَمَلَهُ, (Ibn-'Abbād, K, TA,) aor. 2, inf. n. رَمَلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تُكْفَأَ القُدُورُ وَأَنْ يُرْمَلَ اللَّحْمُ بِالتُّرَابِ, meaning [He ordered that the cooking-pots should be turned upside-down, and] that the flesh should be stirred about and mixed with dust, in order that no use might be made of it. (TA.) — And He defiled, or smeared, him, or it, with blood; (S, M, TA;) namely, a man, (S,) or a garment, and the like; (M, TA;) and (TA) so رَمَلَهُ; (K, TA;) but in this sense also the former verb is the more chaste. (TA.) And رَمَلٌ فُلَانٌ بِالدَّمِ Such a one was defiled, or smeared, with blood. (T, TA. [See also 4 and 5.]) — In relation to speech, or language, (TA,) التَّرَمَيْلُ signifies † i. q. التَّرْتِيفُ; (K, TA; [in the CK, erroneously, التَّرْتِيفُ;]) i. e., [as inf. n. of رَمَلٌ, The adulterating it, corrupting it, or rendering it unsound, or untrue; and as inf. n. of رَمَلٌ,] its being [adulterated, corrupted, or] unsound, or untrue. (TA. [See the pass. part. n., below.]) — See also 1. — And see 4.

4. رَمَلٌ It (a place) became sandy; had رَمَلٌ in it or upon it. (Mṣb.) — [And He clave to the sand.] — And [hence,] † He became poor: (Mṣb:) or † his provisions, or travelling-provisions, became difficult to obtain, and he became poor: (Mṣb:) or his travelling-provisions went: (Mṣb:) and أَرْمَلُوا † their provisions, or travelling-provisions, became exhausted, or consumed: (A'Obeyd, T, S, M, K, TA:) from الرَّمَلُ; (Mṣb, TA;) as though [he or] they clave to the sand; (TA;) like أَدْقَعُ, (Mṣb,) or أَدْقَعُوا, (TA,) from الدَّقْعَاءُ: (Mṣb, TA:) or from رَمَلٌ meaning "little rain:" or from الرَّمَلُ الحَصِيرِ and رَمَلَةٌ meaning "he made the weaving of the mat thin:" (Ḥar p. 55:) and أَرْمَلُوا زَادَهُمْ † They exhausted, or consumed, their provisions, or travelling-provisions. (K, TA. [In the TT, as from the M, أَخَذُوهُ is erroneously put for أَنْفَدُوهُ, the explanation in the TA.]) — And [hence,] أَرْمَلْتُ, (Yz, T, S, Mṣb,) or, accord. to Sh, أَرْمَلْتُ مِنْ زَوْجِهَا, or رَمَلْتُ مِنْ زَوْجِهَا; (T, accord. to different copies;) and رَمَلْتُ [alone], (K, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرَمَيْلٌ; (TA;) † She (a woman) became such as is termed أَرْمَلَةٌ, (T, Mṣb, K, TA,) i. e. without a husband; (T, Mṣb;) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she be also poor: (Mṣb:) or [she became a widow;] she lost her husband by his death. (S.) — And أَرْمَلٌ said of an arrow, It became defiled, or smeared, with blood, (Ibn-'Abbād, K, TA,) and had the mark thereof remaining upon it; (Ibn-'Abbād, TA;) and so أَرْمَلٌ. (TA. [See also 2 and 5.]) — Said of a poet, it is from الرَّمَلُ, like أَرَجَزٌ from الرَّجَزُ; (TA;) i. e. He versified, or composed verses, in the metre termed الرَّمَلُ. (Ibn-Buzurj, L in art. قَصْد.) — As a trans. v.: see 1, in five places. — Also He lengthened, or made long, a rope, or cord: (K:) and in like manner, he lengthened, and widened; or made long, and wide; a shackle, or shackles: you say, أَرْمَلٌ لَهٗ فِي قَيْدِهِ He lengthened, and widened, or made long, and made wide, for him his shackle, or shackles. (Ibn-'Abbād, TA.)

5. رَمَلٌ He became defiled, or smeared, (T, S,) with his blood, (T,) or with blood; as also أَرْمَلٌ. (S. [See also 2 and 4.])

8: see 4 and 5. — You say also, أَرْمَلْتُ أَرْمَلَةً فِي بَنِيهَا † Such a woman maintained, or undertook the maintenance of, her children, her husband having died. (O, TA. [But in both I find بَنِيهَا, an obvious mistranscription, for which I read بَنِيهَا; and in the explanation, in both, أَقَامَتْ عَلَيْهِمُ, for which I read عَلَيْهِمُ.]])

رَمَلٌ [Sand;] a kind of dust or earth, (M,) well known: (Lth, T, M, Mṣb, K:) رَمَلَةٌ is its n. un.; (M, K;) a more special term than the former; (S;) signifying a piece, or portion, [or tract, or collection,] thereof: (Lth, T, TA:) [and the former word is also sometimes used as meaning a tract, or collection, of sand:] the pl. [of mult.] is رِمَالٌ (Lth, T, S, M, Mṣb, K) and [of pauc.] أَرْمَالٌ (M, K;) [and أَرْمَالٌ is used as a pl. pl., i. e. pl. of أَرْمَلٌ; occurring in a verse cited in the TA, art. هَج.] — [Hence,] أَرْمَالٌ a name of The hyena. (ISk, S.) — [Hence also,] الرَّمَلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously, رَمَلٌ]) or عِلْمُ الرَّمَلِ, i. q. عِلْمُ الخَطِّ, (IAḡr, TA in art. خَطٌّ.) [Geomancy,] a certain well-known science. (TA in the present art. [See a description of it voce خَطٌّ.]])

رَمَلٌ Weak rain: (IAḡr, T:) or little rain: (Ḥar p. 55:) or a small quantity of rain: (El-Umawee, T, S, M, K:) one says, أَصَابَهُمْ رَمَلٌ مِنْ مَطَرٍ A small quantity of rain fell upon them: (El-Umawee, T, M:) but Sh says, "I have not heard رَمَلٌ in this sense except on the authority of El-Umawee:" (TA:) the pl. is أَرْمَالٌ. (T, S, M.) — [Hence, perhaps,] أَرْمَالٌ مِنْ إِبِلٍ A number of camels in a state of dispersion. (TA.) —

Also, the sing., [as a coll. gen. n.,] *Lines, or streaks, upon the legs of the wild cow*, (S, M, K,) upon her fore legs and hind legs, (M,) differing from the rest of her colour: (S, M, K:) n. un. رَمَلَةٌ. (TA. [See also رَمَلَةٌ.]) — And *A redundancy, or an excess*, (زِيَادَةٌ) in a thing. (K.)

— رَمَلٌ is also the name of *A certain kind of metre of verse*; (T, S, M, K;) [the eighth kind,] the measure of which is [originally] composed of فَاعِلَاتُنْ (T, TA) six times; (TA;) so called from رَمَلٌ signifying “a certain kind of walk or pace,” inf. n. of رَمَلَ [q. v.]: (M, K:*) and Kh says that it is also applied to *any meagre verse or poetry, incongruous in structure*; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abraḡ (TA in arts. ذَنْب and قَطَب)],

* أَقْفَرَمِنْ أَهْلِهِ مَلْحُوبٌ * فَالْقَطَبِيَّاتُ فَالذَّنُوبُ *
[Melhoob (the name of a place, K in art. لَحَب) has become destitute of its inhabitants, and El-Kutabeeyat, (by which is meant a certain water, called القَطَبِيَّةُ, with its environs, K* and TA in art. قَطَب,) and Edh-Dhanoob (the name of a place, TA in art. ذَنْب):] he says also that, generally, the مَجْرُوءُ [i. e. what is curtailed of two of the original feet, or what consists of two feet only,] is thus called by them: accord. to IJ, it is applied by them to *verse, or poetry, that is incongruous, unsound, or faulty, in structure, and such as falls short of the original [standard so as not to answer completely to any regular kind or species]:* (M, TA:) thus it signifies as first explained above, and also *any verse, or poetry, that is not such as is termed قَصِيدٌ [as meaning that of which the hemistichs are complete] nor such as is termed رَجَزٌ [which some hold to be not verse, or poetry, but a kind of rhyming prose].* (IJ, M, K:*) [See also رَمَلٌ.]

رَمَلَةٌ: see رَمَلٌ, of which it is the n. un.

رَمَلَةٌ sing. of رَمَلٌ, which signifies *The diversity of colours* (وَشْيٌ) upon the legs of the wild bull: (T: [see also رَمَلٌ:]) or رَمَلَةٌ signifies *a black line or streak*, (IKh, M, IB, K,) as some say, (M,) such as is upon the back and thighs of the gazelle: (IKh, IB:) pl. [of mult.] رَمَلٌ and [of pauc.] أَرْمَالٌ. (K.)

رَمَلَةٌ: see رَمَلٌ.

رَمَلٌ Of, or relating to, رَمَلٌ (or sand): sandy.]

رَمَلٌ The *woven work* of a mat. (K, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the رَمَالِ of a mat, which had made an impression upon his side: (T, TA:*) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See السَّرِيرُ.])

رَمِيلَةٌ Land (أَرْضٌ) rained upon with رَمَلٌ, i. e. little rain. (Ibn-'Abbád, TA.)

رَمَلٌ *A practiser of the science called الرَّمَلُ* [i. e. geomancy]. (TA.)

رَمَائِلٌ sing. of رَمَائِلٌ, (TA,) which signifies *Females weavers of mats*. (T, TA.)

أَرْمَلٌ i. q. رَمَلٌ, meaning † *A man whose provisions, or travelling-provisions, have become difficult to obtain, [or exhausted, or consumed, (see 4,)] and who has become poor*: [as though he were cleaving to the sand: (see again 4:)] pl. أَرْمَالٌ: (Mgh:) or أَرْمَلٌ is applied to a man, and

أَرْمَلَةٌ to a woman, (M, K,) and the latter also to a pl. number, (M,) as meaning *needy, needing, or in want*: (M, K:) or as meaning [مَسْكِينٌ and] مَسْكِينَةٌ [and مَسَاكِينٌ, i. e. destitute, or indigent, &c.]: (K:) and the pl. is أَرْمَالٌ and أَرْمَلَةٌ; (M, K;) after the manner of subst., because the quality of a subst. is predominant therein: (M:)

أَرْمَلَةٌ is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning *poor so as to be unable to obtain anything*: (T, and Mgh as from the T:) accord. to ISk, أَرْمَالٌ is applied to a number of men and women, as meaning مَسَاكِينٌ [expl. above]; (T, S, Mgh;) or so to a number of persons whether men or women; (Mgh;) and to men though there be not among them women; (T, S, Mgh;) and so أَرْمَلَةٌ: (T, Mgh:) or this last, to a number of men and women *needy, needing, or in want*; (S;) and to men *needy, needing, or in want, and weak*, (S, K,) though there be not among them women. (S.) Ibn-

Buzurj mentions the saying, *إِنَّ بَيْتَ فُلَانٍ لَضَخْمٌ وَإِنَّمَا يَحْمِلُونَهُ إِلَّا مَا اسْتَفْقَرُوا لَهُ*, meaning [Verily the household of such a one is large, and verily they are destitute of what camels they may load therewith except] what they borrow [for that purpose]; (T, TA;) i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; [استفقرُوا being] from أَفْقَرَ ظَهَرَ بَعِيرِي signifying “he was lent the back of my camel.” (TA.) See also أَرْمُولَةٌ. — أَرْمَلَةٌ is also applied to a woman as meaning *Having no husband*: (T, S, M, Mgh, K:) or *a widow*; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mgh, K:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Mgh;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, أَرْمَلٌ is applied to a man as meaning *having no wife*, (T, S, M, Mgh, Mgh, K,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَيْمٌ is applied to a man [as well as to a woman], and أَيْمَةٌ to a woman: (T:) or *a widower*; one whose wife has died: (TA:) or أَرْمَلٌ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Mgh, [and the like is said

in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Mgh,) whereas he is her maintainer: (IAmb:) Jereer says,

* كُلُّ الْأَرْمَالِ قَدْ قَضَيْتَ حَاجَتَهَا *
* فَمَنْ لِحَاجَةِ هَذَا الْأَرْمَلِ الذَّكْرُ *

(M, TA,) or هَذِي الْأَرْمَالِ الذَّكْرُ; (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Hotei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. *All the widows, or these widows, thou hast accomplished their want; but who is there for the want of this male widowed person*]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the أَرْمَالِ, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKt, that when a man says, “This property is for the أَرْمَالِ,” it is for the men and the women, because الأَرْمَالِ applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because الأَرْمَالِ generally applies to the women. (TA. [This is cited in the TA as though relating to اَرْمَالِ as meaning مَسَاكِينُ: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) — It is also applied to a [lizard of the kind called] رَمَلٌ, in the following saying of a rájiz,

* أَحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلًا *
* رَعَى الرَّبِيعَ وَالشِّتَاءَ أَرْمَلًا *

(T, TA,) meaning [I love to hunt out, or catch, a large ضَبٌّ, that has pastured during the autumn and the winter,] having no female, so that he may be fat. (TA.) — And one says also *عَامٌ أَرْمَلٌ* (ISk, T, S, M, K) and *سَنَةٌ رَمَلَةٌ* (ISk, T, S, M, K, TA) and of little good or benefit. (T, M, K, TA.)

— Also i. q. أَهْلَقٌ [i. e. *Black and white*: or *white in the hind legs as high as the thighs*]: (AA, T:) or a sheep or goat of which all the legs are black: fem. رَمَلَةٌ: (A'Obeyd, S:) or the latter is applied to a ewe as meaning of which the legs are black, the rest of her being white. (AZ, T, M, K.)

أَرْمَلَةٌ as fem. of أَرْمَلٌ, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أَرْمُولَةٌ, as an epithet applied to a boy, or young man, (غَلَامٌ, Lth, T, Ibn-'Abbád, K,) i. q. رَمَلٌ [as meaning *Poor, needy, or the like*]; (Ibn-'Abbád, K;) accord. to Lth, (T, TA,) i. q. زَارَةٌ [i. e. *object*] in Persian: (T, M, TA: [but in two copies of the T زَادَةٌ; and in the TT, as from the M, زَارَةٌ:]) but Az says, I know not الأَرْمُولَةَ, nor the Persian rendering thereof. (T.) — Also *The stump* (جَنْمُورٌ) of the [plant, or tree, called] أَرْمَالٌ and أَرْمَالٌ: (K:) or أَرْمَالٌ عَرَجٌ: pl. أَرْمَالٌ and أَرْمَالٌ: (K:) or أَرْمَالٌ عَرَجٌ signifies *the stocks, or stems*, (أَصُولٌ, [but

this sometimes means *stumps*, as well as *roots*, &c.,) of the *عرفج*. (M.)

مَرْمَل: see مَرْمُول.

مَرْمَل A man whose provisions, or travelling-provisions, are exhausted, or consumed. (A'Obeyd, T.) See also أَرْمَل, first sentence. = See also المَرْمَل.

مَرْمَل A small قَيْد [i. e. shackle or pair of shackles]. (IAqr, T, K.)

طَعَامُ مَرْمَل [Food, or wheat,] into which sand (الرَّمْل) has been thrown. (TT, as from the T.) And خَبِيصُ مَرْمَل [A mess of dates and clarified butter mixed together] into which dust, or earth, and sand, have been put: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] such as has been much stirred about and turned over (K, TA, and so in the TT, as from the T) [app. with coarse flour (see جَرِيش)] so that it has complicated streaks. (TA, and so in the TT, as from the T.) — And كَلَامُ مَرْمَل † [Speech, or language, adulterated, corrupted, or] rendered unsound, or untrue: like طَعَامُ مَرْمَل. (TA.)

المَرْمَل The lion; [app. because he smears his prey with blood;] as also مَرْمَل. (O, K.)

مَرْمُول A mat woven [of palm-leaves or the like (see 1)]; as also مَرْمَل. (A'Obeyd, T, TA.)

يَرْمُول Palm-leaves (خَوْص) woven together. (K, TA.)

رمان

رَمَان [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with ة: (S, M, Mṣb, K:) the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the رَمَان has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance: (K:) رَمَان is of the measure فُعْلَان accord. to Sb: (M in art. ر.م.) Kh, being asked by Sb respecting الرَمَان, (S,) or [rather] respecting رَمَان, (M in art. ر.م.) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,*) i. e., that he regarded its ل and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure فُعَال, making it to accord to many similar names of plants, (M,) like حَمَاض &c., (S, M,) فُعَال being more common than فُعْلَان; (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعَال, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper

names ending with ل and ن, as عُثْمَان &c.]. (Mṣb.) [Freytag mentions several varieties of رَمَان, as follows: but the names, as given by him and here transcribed, require verification or correction: “رمان المرسي, رمان القسطيني, رمان العدسي, رمان الترحين, رمان الخزائني, المروني, المروني, qui ad speciem dulcium pertinent: tum dulce et corticem tenuissimum habens: رمان شعري Malum Punicum maximum, esu gratissimum et acinorum expers: رمان السحي, رمان الدلوي, رمان الدوازي, رمان الدلوي, sunt minoris magnitudinis, formæ rotundæ: رمان السفريا Malum Punicum magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat:” and he refers to “Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;” the latter of which authors only mentions the properties of the رَمَان.] — رَمَانُ السَّعَالِي [in the

CK السَّعَالِي] The white خَشَخَاش [or poppy]: or a species thereof. (K.) [The heads of the poppy are called رَمَانُ الخَشَخَاش because of their resemblance to pomegranates.] — رَمَانُ الأَنْهَارِ [Androsæmum; or hypericum majus;] the large species of هَيَوْفَارِيثُونَ. (K.) — [In the present day, رَمَانُ and more properly رَمَانَاتَان are used as meaning † A young woman's breasts, when small and round; they being likened to pomegranates. In a saying of Umm-Zarā, (mentioned in the M in art. ر.م.) رَمَانَاتَان seems to be used in this sense, or as meaning a woman's posteriors.] — The n. un., رَمَانَةٌ, is also used, vulgarly, as meaning † The قَطَنَة [or third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal]: (K in art. قطن:) or it signifies † the thing [or part] in which is the fodder, of the horse. (M and TA in art. ر.م. and in the present art.) One says, رَمَانَةٌ [The beast filled its dābāh ramanātāh]. (TA.) And أَكَلَ حَتَّى تَتَأْتِ رَمَانَتَهُ, meaning † He ate until his navel with the parts around it projected. (TA.) — [† A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.] — And [for the same reason] † The weight of a steelyard, or Roman balance. (MA.) [Also applied in the present day to † The steelyard itself; and so رَمَانَةٌ.]

رَمَانَةٌ n. un. of رَمَان [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Mṣb, K.)

رَمَانِي [Of, or relating to, the pomegranate. —] A seller of رَمَان [or pomegranates]. (TA.) — [Of the colour of the pomegranate. — † Ruby-coloured. — And, accord. to Golius, on the authority of a gloss in a copy of the KL, † The ruby itself.]

رَمَانِيَّة A kind of food prepared with pomegranates. (KL.)

رَمَانِيَّة dim. of رَمَان [or rather of رَمَانَةٌ, the n. un.]. (TA.)

رَمَانِيَّة A place of growth of رَمَان [or pomegranates], (T, K,) when they, (K,) or their stems, (T,) are numerous therein. (T, K.)

رمو

رِمَا, mentioned under this head in the M, see the art. here following.

رمى

1. رَمَى الشَّيْءَ, (T, S, M, K,) aor. رَمَيْتُ, (T,) inf. n. رَمَى; (T, M;) and رَمَى بِهِ; (M, K;) He threw, cast, or flung, the thing, (S, K,) مِنْ يَدِهِ from his hand; (S, TA;) as also رَمَى; (M, K;) i. e. رَمَى الشَّيْءَ مِنْ يَدِهِ: (M: [in the K it is implied that one says also رَمَى بِهِ agreeably with a phrase mentioned in what follows:]) you say, رَمَيْتُ الْحَجَرَ مِنْ يَدِي I threw the stone from my hand: (S:) and رَمَى الْفَرَسَ بِرَأْسِهِ I threw the horse down, or threw down, [i. e. threw off,] his rider: (T:) رَمَيْتُ الرَّجُلَ is said إِذَا رَمَيْتَهُ بِيَدِكَ; [i. e., as meaning رَمَيْتَهُ بِيَدِي; which may be rendered I threw him (the man) with my hand; and also I threw, or shot, at him (the man) with my hand;] but when you remove him from his place, you say, رَمَيْتَهُ عَنِ الْفَرَسِ وَغَيْرِهِ [I threw him, or threw him down or off, from the horse &c.]: (Mṣb:) and رَمَى عَنْ فَرَسِهِ, meaning [He thrust him, or pierced him, with his spear,] and threw him, or threw him down [or off], from his horse: (El-Farábee, S, Mṣb:) and رَمَيْتُ الْحِمْلَ عَنِ ظَهْرِ الْبَعِيرِ I threw down the load from the back of the camel. (T.) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى, in the Kūr [viii. 17], is said by Aboo-Is-hāk to be tropical, and to mean † And thou didst not cast [in effect, or] so as to attain the point that was attained, [when thou didst cast,] but God [cast in effect, i. e.,] overruled the casting: or, accord. to Abu-l-'Abbās, the meaning is, † thou didst not cast fear, or terror, into their hearts, when thou didst cast the pebbles, [but God cast the fear, or terror:] or, accord. to Mbr, † thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast [so that in effect God cast]. (T. [See also another explanation in what follows.]) — رَمَى بِسَلْجِهِ He cast forth his excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence. — You say also, رَمَيْتُ بِالسَّهْمِ [I shot the arrow], inf. n. رَمَى and رَمَايَةٌ. (S.) And رَمَى عَنِ الْقَوْسِ, (S, M, Mṣb,) or عَلَيَّهَا, رَمَى السَّهْمَ عَنِ الْقَوْسِ, (Mgh, K,) and عَلَيَّهَا, (S, M, Mgh, Mṣb, K,) inf. n. رَمَى (Mgh, Mṣb, K) and رَمَايَةٌ, (Mgh, K,) [He shot, or shot the arrow, from, and upon, meaning with, the bow;] and accord. to El-Ghooree, بِهَا also; (Mgh;) but one should not say رَمَى بِهَا, (S, M, Mṣb, K,) unless meaning “he threw it from his hand;” though some make it to mean رَمَى [or رَمَى عَنْهَا] making the ب to be instead of عَنِ or عَلَيَّهَا. (Mṣb.) — And رَمَى الْقَنْصَ, (S, M,) or الصَّيْدَ, [He shot, or shot at, the animal, or animals, of the chase,] inf. n. رَمَى and رَمَايَةٌ, (Mṣb,) or رَمَى, and none other. (M.) [And رَمَاهُ بِكَذَا He threw at him, cast at him, or shot at him, with such a

thing; i. e. he threw it, cast it, or shot it, at him: and, more commonly, he threw at him, or cast at him, and hit him, or he shot him, with such a thing: namely, with a stone, an arrow, &c. And رماه بحجارة He threw at him with stones, threw stones at him: and he pelted him with stones, i. e. threw at him and hit him with stones.] And رمى في الأعراس [He shot, or cast, at the butts]. (ISk, T, S, M.) — [Hence,] one says, in cursing a person, رمى الله في يده, and أنفه, + [May God aim at, and smite, with some bane, or malady, his hand, or arm, and his nose,] and in like manner in relation to other members. (M, K.)* [And رماه الله بكذا, sometimes meaning + God smote him, or afflicted him, with such a thing: but generally, may God smite him, or afflict him, with such a thing; as in the saying,] رماه الله بداء الذئب + [May God smite him, or afflict him, with the disease of the wolf]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رماه الله بالجوع [may God afflict him with hunger]; because the wolf is always hungry. (Meyd.) And رماه بدهامة + [He (God) sent upon him, or against him, or smote him with, a calamity: and also] + he (a man) made a very sagacious and crafty and politic man to be his assailant. (L in art. حجر. [See also, in that art., رمى فلان بحجر.]) [And رماه بكذا + He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence,] رماه بالقبیح, (TA,) or بأمر قبیح, (IAar, T,) or بالقبیح, (Msb,) + He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul: (IAar, T, Msb, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the K̄ur xxiv. 4 and 6. (T, TA.) [And رماه بسوء + He cast an evil imputation upon him; accused him, or suspected him, of evil: see رمى. And رماه alone + He accused him, or suspected him.] And رماه بالحق + [He accused him with truth]. (L in art. قرح, in explanation of قرحه بالحق.) [And رماه بلسانه + He spoke against him.] — رمى الله لك means † May God aid thee, or aid thee against thine enemy, and work [good] for thee: (AO, S, TA:*) and رمى الله له † God aided him, or aided him against his enemy, (AAF, M, K, TA,) and wrought [good] for him: (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the K̄ur, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى, [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يرمى,) that enemy. (M, TA.) [In like manner, also, فلان رمى من وراء فلان means † Such a one defends such a one.] — رميت بكذا † I had such a thing offered, or presented, to me, the meeting with it being appointed, or prepared; [I had it as it were thrown to me, or thrown in my way; as though I were thrown at therewith;] like به نبتت.

(A in art. نبت.) رماني القوم بأبصارهم + The people, or party, [cast their eyes on me: or] looked at me sideways, or did so with anger, or aversion: or looked at me hardly, or intently. (Mgh.) [And رمى ببصره الأرض + He cast his eyes on the ground.] — رمى بالقوم + He, or it, caused, or made, the people, or party, to go forth; expelled them; [or cast them forth;] from one country, or the like, to another. (M, TA.) [See also 6.] [And رمى بناقته الغلاة + He urged forth his she-camel, or went forth with her, or journeyed with her, or directed his course with her, into the desert; agreeably with what precedes or with what follows.] رمى signifies also † The going forth from one country, or the like, to another. (Th, M, TA.) And رمى الرجل + The man journeyed. (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, أين ترمى, meaning † Whither dost thou direct thy course. (T, TA.) One says, رأيت ناساً يرمون, رأيت النائف + I saw men directing their course to, or towards, El-Tāif. (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — رموا بأثواب خفاف, [They cast upon them light, or agile, bodies,] means they mounted them with their [light, or agile,] bodies; referring to camels. (T and TA in art. ثوب.) — رمى في جنازته + He has been carried, or lifted, and put, into, or upon, his bier, means † he died, or has died: (TA:) it is said in giving information of a man's death. (TA in art. جنز.) — رمى also app. means † He (a governor) imposed an impost upon his subjects: see رمية. — And رمى, aor. يرمى, means also † He misconjuctured; thought wrongly; or formed a wrong opinion: (IAar, T:) [and app. he threw out a conjecture: or he spoke conjecturally; for Az adds,] it is like the phrase رمى بالغيب [or رجم بالغيب رمى السحاب. (T.)] — قال رجماً بالغيب or بالغيب see 6. — رمى على الخمينين: see 4. — رمى هو is a verb of the same kind as قوض and هوى, [invariable as to person, time, and mood,] and means Excellent [or how excellent] is he in his throwing, or shooting! (IJ, TA voce هوى, q. v. [See also بطؤ, voce بطن.])

3. راميته بالسهم, (S, K,) and راميته, (TA,) inf. n. مراماة and رماء, (T, S, K) and ترماء, (K,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [I threw, or shot, (generally the latter,) and I shot arrows, with him, or at him; (see 6;) mostly meaning in competition, or contention; i. e. I competed, or contended, with him, in throwing, or shooting, and in shooting arrows: and راميته alone often means راميته بالحجارة, or بالسهم; whence it is said that] مراماة signifies the shooting arrows, and throwing stones, with any one. (KL.) It is said in a prov., respecting an affair in which one is forward before doing it,

* قبل الرماة تملأ الكنائن *

[Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A'Obeyd, T.)

4: see 1, first sentence, in seven places: — and see also 6. — ارمى, (M, Mgh,) inf. n. ارماء, (Mgh,) also signifies It (a thing, Mgh) exceeded. (M, Mgh.) You say, ارمى عليه It (anything) exceeded it, namely, another thing. (M.) Hātim-Teiyi says,

* وَأَسْمَرَ خَطْبًا كَأَنَّ كُعُوبَهُ
* نَوَى الْقَسْبَ قَدْ أَرَمَى ذِرَاعًا عَلَى الْعَثْرِ *

[And a tawny spear of El-Khatt, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten]: (T, S:) i. e., قَدْ زَادَ عَلَيْهِ. (T.) And hence, (T,) you say, ارمى على الخمسين, i. e. He exceeded [the age of fifty]; (AZ, A'Obeyd, T, S, M, K;) [like ارمى;] as also رمى; (AZ, T, S, M, K;) [for] رمى signifies the exceeding in age: and one says also رمى and رما in the same sense. (IAar, T.) And ارمى فلان signifies the same as ارمى [meaning Such a one took usury or the like]. (S.) See also سابه فارمى عليه, i. e. [He reciprocated reviling, or vilifying, with him, and] he exceeded him. (S.)

5. رمى He shot, or cast, at the butts, and at the trunks of trees. (ISk, T, S, M.)

6. ارمينا and ارمينا [We cast, or shot, (generally the latter,) one with another, or one at another; mostly meaning in competition, or contention; i. e. we competed, or contended, together in throwing, or shooting]: (S, K:) and ترمى القوم بالسهم and ارموا The people, or party, shot arrows, [one with another, or] one at another. (T.) — [Hence,] ترامت به البلاد † The countries cast him forth, or expelled him; (M, K, TA;) [as though they bandied him, one to another;] as also ارميت, (so in a copy of the M, [which I think correct,]) or ارميت. (K.) — And ترامى السحاب † The clouds became drawn, or joined, together, (M, K, TA,) [as though thrown, one at another,] and heaped, or piled, up; (TA;) as also ترامى أمره إلى رمى. (M, TA.) — And ترامى إلى الظفر, or إلى الخذلان; i. e. † [His affair, or case,] came eventually [to the attainment of what was desired, or sought; or to abandonment by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Hāriṭeh, سبى في الجاهلية, [He was made a captive in the Time of Ignorance, and the case] came eventually, and led, [to his becoming the property of Khadeejeh, (إلى) being understood before صار,] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, ترامى الأمر, meaning ترامى [i. e. † The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed] ترامى إلى فساد, (S,) or of a wound, (S,) or إلى الفساد, (T,) or إلى الفساد, (S,) i. e. † It was in a sluggish, or backward, state, (ترامى,) and became putrid and corrupt. (T.) And ترامى إليه الخبر + The

news, or information, came to him; or came to him by degrees. (MA.) — ترامت سقرته + His journey was, or became, distant, or far-extending. (Har p. 34.) — تراماه الشباب Youthfulness, or youthful vigour, attained its full term [in him]. (Skr, M.)

8. ارتمى It was, or became, thrown, cast, or flung. (S, K, TA.) It fell to the ground: so in the saying, ارتمى الحمل عن ظهر البعير [The load fell to the ground, or it may mean was thrown down, from the back of the camel]. (T.) — Also He shot, or shot at, an animal, or animals, of the chase. (T, S, M.) — See also 6, in three places.

رمى [originally an inf. n.]: see رمى.

رمى The sound of a stone (T, K) thrown at a boy (so accord. to a copy of the T) or thrown by a boy; (K;) on the authority of IAg. (T.) = رماء [thus written in the M]: see رماء.

رمىة A single throw, or cast, or fling: and a single shot: (Mgh, Mṣb, TA:) pl. رميات. (Mṣb, TA.) ربت رمية من غير رام [Many a hitting shot, or scarce any hitting shot, is there without a skilled shooter] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd)

رماء (S, IAth, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-h and medd, (IAth, and so in a copy of the S, in which it is added that it is said by Ks to be with medd,) like سماء (K;) or رماء; (Mgh, and so in a copy of the T;) or رما, said by Lh to be formed by substitution [of م for ب, as is shown by what follows]; (M;) An excess, or an addition; i. e., (A'Obeyd, T, Mgh,) i. q. ربا, (A'Obeyd, T, S, M, K,) or ربا, (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning usury, and the like,]) or an excess, or addition, over what is lawful. (T, IAth.) Hence the trad. of 'Omar, لا تبيعوا, (A'Obeyd, T,) or he said لا تشتروا, (S,) رها وها, الذهب بالفضة إلا يدا بيدها وها (see art. هو,) or هاء وها, [i. e. هاء وها,] (accord. to different copies of the T and S,) adding, (T, S,) اتى اخاف عليكم الرماء; (T, S, Mgh;) [i. e. Exchange not ye gold for silver, except it be done hand with hand, meaning, except there be no delay between the giving and receiving, take and take: verily I fear for you the practice of usury;] or he said, إلا هاء وها, meaning, except [by saying] take and give: (Az, TA in اللينة) and, as some relate it, he said, اتى اخاف عليكم الرماء; [which means the same;] using the inf. n. (T, Mgh.)

رماء: see the next preceding paragraph.

رمى, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without ة, to the female, i. q. رمى [i. e. Thrown at, or cast

at, or shot at, or shot]: but when they do not distinguish a male from a female, the word applied to the male and to the female is [رمىة], with ة [added للتقل, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, رمى and رمية are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is رمايا. (M, TA.) = Also, (M,) accord. to Aṣ, i. q. سقى, i. e., (T, S,) A cloud of which the rain-drops are large, and vehement in their fall, (T, S, M, K,*) of the clouds of the hot season and of the autumn: (S:) or, (M, K,) accord. to Lth, (T,) small portions of clouds, (T, M, K,) of the [apparent] size of the hand, or somewhat larger; but the approved explanation is that given by Aṣ: (T:) and رمى is a dial. var. thereof: (TA:) the pl. is أرمية, (T, S, M, K,) like as that of سقى is أسقية, (S,) and أرماء, (Lth, T, M, K,) [each, properly, a pl. of pauc.,] and رمايا. (M, K.)

رمىة: see the next preceding paragraph, in two places. [As a subst.,] it signifies A thing, (S, M,) meaning (S) an animal (Aṣ, T, S, M, *Mgh; Mṣb) of the chase, (Aṣ, T, S,) that is thrown at, or cast at, or shot at, or shot, (Aṣ, T, S, M, Mgh, Mṣb,) by its pursuer; and any beast thrown at, cast at, shot at, or shot; (Aṣ, T;) applied to the male and the female: (Aṣ, T, Mgh, Mṣb:) it is originally a word of the measure فعيلة in the sense of the measure مفعولة: (Mṣb:) [or rather] it is made fem., (Aṣ, T,) [i. e.] it has ة, (S,) because it is made a subst., (Aṣ, T, S,) not an epithet: (Aṣ, T:) it is not مرمية converted into رمية: (S:) or, accord. to Sb, the ة, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, an animal to be thrown at, cast at, shot at, or shot;] and thus ذبيحة is applied to “a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed];” but when the act has been executed upon it, it is [said to be] ذبيح: (M:) the pl. is بئس الرمية. (Mṣb.) One says, بئس الرمية الأرتب, meaning Very bad is the thing of those that are [or are to be] thrown at, or cast at, or shot at, or shot, the hare. (S, M.) — Also, + An impost which the governor imposes [so I render ما يرميه العامل] upon his subjects. (TA.)

عميا (S, TA,) thus correctly written, like رميا; in the copies of the K like عميا, (TA,) [and in two copies of the T written رميا; in a copy of the M, رميا;] i. q. ترام: (T, S,*) or مرامة: (K:) or رمى: (M:) or it is an intensive inf. n. from الرمى, of the measure فعيلى, like هجيرى and كانت بينهم رميا, (Nh, TA:) one says, ثمر حجزت بينهم حجيزى (T, *S, M, *TA) or ثمر صاروا إلى حجيزى (S, TA,) i. e. There was between them a reciprocal throwing of stones, (T, TA,) [or shooting of arrows or the like, or a great, or vehement, throwing, &c.,] then there

intervened between them [an intervention, or a vehement intervention, or] a person, or persons, who withheld them, one from another, (T,) or then they withheld themselves, [or withheld themselves much,] one from another. (TA.)

رمى act. part. n. of 1; (Lth, T, TA;) Throwing, &c.: (TA:) [pl. رماء.] — [Hence, الرامى a name of The constellation Sagittarius; the ninth of the signs of the zodiac: thus called in the present day; but more commonly, القوس.] — [Hence likewise,] رامى also signifies + [One who assails with reproach, &c.:] + one who reproaches, or upbraids; or who gives an ill name: (KL:) [+ one who accuses, or suspects, another: see مرمى.]

أرمى [More, and most, skilled in throwing, or casting, or shooting]: see an ex. voce تقن.

ترماء: see 3 [of which it is a quasi-inf. n.].

مرمى A place [of throwing, or casting, or] of shooting arrows; (KL;) the place of the butt at which arrows are shot: (TA:) [pl. مرام.] — [Hence,] + i. q. مقصد [meaning A place, and an object, to, or towards, which one directs his aim or course]: (TA, and Har p. 54:) pl. مرام. (Har ibid. :) whence the trad., ليس وراء الله مرمى, i. e. + [There is not, beyond God,] any object (مقصد) towards which to direct hopes. (TA.)

مرمى An instrument for throwing, or casting, or shooting: pl. مرام. (Har p. 54.) [Hence,] مرامى نيران [Engines for throwing fire upon the enemy]. (S and K voce حرقاة) [See also مرمأة.]

مرمأة i. q. غلوة [as meaning The limit of a shot or throw]. (K in art. غلو.) = See also the next paragraph.

مرمأة An arrow with which one shoots (Aṣ, IAg, T) at a butt: (Aṣ, T, Mgh:) an arrow with which one learns to shoot; (M, K, TA;) which is the worst kind of arrows: (TA:) or a small, weak arrow: (AHn, M, K:) or an arrow with its [head of] iron: (Th, TA in art. حسب:) or, like سروة, a round arrow-head: (AA, [so in the S, but in the TA it is IAg,] S, TA:) [and app. a missile of any kind: (see مردى:)] pl. مرام. (M.) When they see many مرام in the quiver of a man, they say,

* وَبئس العبد أضرها المرامى *

[And the arrows of the slave, most of them are those that are small and weak]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed مرام, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a مرمأة. (M.) [See also the last sentence of this paragraph.] — It is also used, tropically, as meaning + مرنجيق [or kind of engine for casting stones

at the enemy; app. such as was called by the Romans "onager," or the like thereof]: because, like the مَرْمَاة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مِرْمَى.] And [the pl.] مَرَامٍ also signifies †Thunderbolts; syn. صَوَاعِقُ. (Bd in xviii. 33.) — Also A cloven hoof (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A'Obeyd, (T, S,) a thing that is between the two hoofs of a sheep or goat; (T, S, M, K;) as also مَرْمَاة: (A'Obeyd, T, M, K:) thus, he says, it is explained; but I know not what is its meaning: (T, S:) its dual occurs in the following trad.: نُو أَنْ أَحَدَهُمْ دَعَى إِلَى مَرْمَاتَيْنِ لِأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ; (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مَرْمَاة in the former of these two senses; [i. e. If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer;] (S, Mgh;) or, accord. to A'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, S:) accord. to IAqr, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مَرْمَاة: (T, Mgh, TA:) but in another, and similar, trad., مَرْمَاتَيْنِ is followed by أَوْ عَرَقِي [i. e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

مَرْمَى pass. part. n. of 1; Thrown, &c.: (TA:)

[thrown at, or cast at, or shot at, or shot:] see رَمَى. — [Hence, †Smitten, or afflicted, with some bane, or malady, &c.: †assailed with reproach, &c.: †reproached, or upbraided, or stigmatized with an ill name: †accused, or suspected.] You say امرأة مَرْمِيَةٌ بسوءٍ †A woman accused, or suspected, of evil. (TA in art. رَطِب.)

مَرْتَبٍ A scout (T, K) لِقَوْمٍ [to a people or party]: (T, K:*) and so مَرْتَبِي. (T.)

رَب

1. رَبَّ, aor. رَبَّ, inf. n. رَبِّنْ; and رَبَّنْ; (Mgh, K;) It (a thing) emitted a sound: (Mgh:) or he cried aloud; (K;) or رَبَّتْ, aor. and inf. n. as above; and رَبَّتْ; she cried aloud, said of a woman: (S:) or رَبَّنْ and رَبَّنْ signify he raised his voice in weeping: (Ham p. 11:) or رَبِّنْ signifies the crying aloud in weeping; (Lth, T;) or the uttering a plaintive, or mournful, voice or sound or cry: (M:) and رَبَّنْ, [inf. n. of رَبَّنْ] the uttering a loud, or vehement, sound or cry; (Lth, T, M;) or the uttering of the sound of reiterating the breath with weeping: (IAqr, T:) or رَبِّنْ and رَبَّنْ signify the crying out loudly, or vehemently; and the uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M:) you say of a woman, رَبَّتْ, inf. n. as above; and رَبَّتْ; (T, M;) and رَبَّتْ, inf. n. رَبِّنْ and رَبَّنْ [which is properly inf. n. of رَبَّتْ] as belonging to art. رَوَى; all meaning she cried

out loudly, or vehemently; and she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping: (M:) and رَبَّتْ النَّسَاءُ فِي نِيَّاحَتِهِنَّ [the women cried loudly, or vehemently, in their wailing]. (T.) See also 4. — رَبَّنْ, and رَبَّنْ, He gave ear, hearkened, or listened, to him, or it. (K.)

2. رَبَّتْ الْقَوْسُ, inf. n. رَبِّنْ, [I twanged the bow;] I made the bow to produce a sound [by pulling the string and letting it go suddenly]. (S.) — See also 1.

4. رَبَّنْ, inf. n. رَبَّنْ: see 1, in seven places. رَبَّتْ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَةٌ) in its cooing [app. as meaning It uttered plaintive sounds]; (M;) and of a bow (قَوْس), (T, S, M, Mgh, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the K رَبَّتْ, but this is a mistake, (TA,) meaning it [twanged, or] produced a sound, (S, M, Mgh,) accord. to AHn, above what is termed حَنِين; (M;) and of a cloud (سَحَابَةٌ) in its thundering [app. as meaning it resounded]. (M.) And رَبَّنْ is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) — رَبَّنْ فُلَانٌ كَذَا Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; as also رَبَّنْ لَهُ, and رَبَّنْ لَهُ, and رَبَّنْ لَهُ: (T.) — رَبَّنْ لَهُ: see 1, last sentence.

رَبَّةٌ A sound, voice, or cry, (IAqr, T, S, K,) [in an absolute sense, or] in joy or sorrow: (IAqr, T:) or a plaintive, or mournful, cry; whence one says عَوْدٌ ذُو رَبَّةٍ [a lute having a plaintive sound]: (Lth, T:) [or a moaning:] or a cry; (Mgh;) or a loud cry: (M, Mgh:*) and also a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M:) pl. رَبَّاتٌ. (IAqr, T.)

رَبَّنْ A certain thing that utters a cry [or sound] [in one of my copies of the S يَطْبِخُ] in the water, (S, K,) or in still water, (so in one copy of the S,) in the صَيْف [i. e. spring or summer], (S,) or in winter. (K.) A poet says,

وَلَمْ يَصْدَحْ لَهُ الرَّبَّنُّ

[And the رَبَّنْ did not raise its voice at him, or it]. (S.) — Also A small quantity of water. (TA.)

رَبِّنْ inf. n. of 1. (T, S, M, &c.) — [Accord. to Golius, El-Meydānee explains it also as meaning A woman afflicted and oppressed by misfortune; and Golius adds, as though moaning, or lamenting.]

الرَّبِّي Mankind, or all created beings. (AA, T, K.) One says, مَا فِي الرَّبِّيِّ مِثْلَهُ [There is not among mankind, or all created beings, the like of him]. (AA, T.) — Also, (AA, T,) or رَبِّي, without ال, (K,) The month Jumáda: (AA, T:) or a name of Jumáda-l-Akhhireh; (K;) and so رَبَّةٌ, [said to be from رَوَى, (see art. رَوَى) though app. belonging to art. رَوَى, being] without teshdeed: pl. رَبَّنْ: Aboo-Amr Ez-Zahid disallowed رَبِّي

and pronounced it to be a mistranscription: but accord. to K̄r and IAmb and Abu-ṭ-Ṭeiyib 'Abd-El-Wahid and Abu-l-Kásim Ez-Zejjājee, it is رَبِّي only; because in it were known the results of their wars; from رَبِّي applied to a ewe or she-goat: and الحَنِين was a name of Jumáda-l-Oolà: see also art. رَب, in which is said what somewhat differs from the statement here. (TA.)

رَبَّنْ, like رَبَّنْ, with teshdeed, accord. to Th, i. q. طَرَبْ: (TA:) or so رَبَّنْ, without teshdeed, (M, TA,) accord. to A'Obeyd: the latter is mentioned in its proper place [in art. رَوَى, q. v.]. (TA.)

رَبَّنَانٌ, an epithet applied to a day, meaning Vehement in respect of anything, is of the measure أَفْوَعَالٌ, from الرَّبِّنْ, accord. to IAqr; but accord. to Sb, of the measure أَفْعَلَالٌ, from رَوَى, meaning "hardness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رَوَى. (M.)

رَبَّةٌ is applied as an epithet to birds [app. as meaning Uttering plaintive sounds]: (S:) and, as also رَبَّنَانٌ, as an epithet to a bow [as meaning twanging], and so to a cloud (سَحَابَةٌ) [app. as meaning resounding with thunder]: (M:) and each is applied to a bow [itself]; (S, K;) and the latter, to a cloud [itself]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of resounding with thunder, or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

رَبَّنَانٌ: see the next preceding paragraph.

رَب

أَرْبَبٌ [The hare; and now applied to the rabbit also;] a certain animal, (TA,) well known, (M, A, K, TA,) like the عَنَاق [?], having short fore legs and long hind legs, that treads the ground with the hinder parts of its [hind] legs: (TA:) a certain very prolific animal, called in Pers.

أَرْبَبٌ [or أَرْبَبٌ]: it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes (قَصَب), and its sickness ceases: (K̄z:) the word is a gen. n., (TA,) of the fem. gender, (Mgh, TA,) accord. to El-Jáhidh; (TA;) but (Mgh) applied to the male and the female; (M, A, K, TA;) as is also أَرْبَبَةٌ, (Mgh,) which is a dial. var.: (Mgh, Mgh:) or to the female [only]; the male being called أَرْبَبٌ; (T, M, K, TA;) accord. to Lth; but others allow its application to the male: (T:) the female is also called عَرَبِيَّةٌ:

and the young, أَرْبَبِيَّةٌ: (TA:) the pl. is أَرْبَبَاتٌ (T, S, M, Mgh, K) and أَرْبَبَاتٌ, (Lh, S, M, K,) the latter, like أَرْبَبٌ, occurring in poetry, (S, M,*) and not allowed by Sb except in poetry. (M.) The l in أَرْبَبٌ is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical l but such as

is trilateral; as **أَرْضٌ** and **أَرشٌ**. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, **إِنَّمَا هُوَ أَرنبٌ** [He is only a hare]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.) See another ex. below, voce **أَرنبَةٌ**. [Hence, also,] **الأَرنبُ** is the name of + A certain constellation, [Lepus,] comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of **الجبار** [i. e. Orion], and facing the west. (Kz.) — Also, (K,) or **أَرنبٌ** accord. to the L, (TA,) or both, (M,) and **أَرنبٌ**, A **جَرْدٌ** [or large field-rat], (M, L, K,) like the **jerboa**, (M, L,) having a short tail. (M, L, K.) — **الأَرنبُ** **البحري**, accord. to Kz., A certain marine animal, the head of which is like that of the **أَرنب** [or hare], and the body like that of a fish: or, accord. to Ibn-Seenà, a small testaceous animal, which is of a poisonous quality when drunk [app. meaning in water]: so that, accord. to this explanation, the resemblance [to the **أَرنب** commonly so called] is in the name, not the form. (TA.) — Also A sort of ornament worn by women. (M, K.)

أَرنبَةٌ The end, or tip, [i. e. the lower portion, or lobule,] of the nose: (T, S, A, K:) this is [also] called **أَرنبَةُ الأَنْبِ**: (Mgh, Mṣb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. **أَرانبٌ**. (T, A, TA.) You say, **جَدَعُ أَرنبَتِهِ** [lit. He cut off the end of his nose;] meaning + he held him in mean estimation, or in contempt. (A, TA.) And **وَجَدْتُهُمْ مُجَدَّعِي** **أَرانبٌ** + [I found them to be held in contempt, (lit. having the ends of their noses cut off,) more fearful than hares]. (A, TA.) — See also **أَرنبٌ**.

أَرنبَانِي [Cloth of the kind called] **خَزْرٌ** of a blackish colour (**أَدْكُنٌ**). (K.) — See also **مُرنبَانِي**.

أَرنبٌ A large **فَأْرَةٌ** [or rat]: (K:) omitted in some copies of the K. (TA.) See **أَرنبٌ**. — See also **مُرنبٌ**.

مُرنبٌ: see **مُرنبٌ**.

مُرنبَةٌ A villous [garment of the kind called] **قَطِيْفَةٌ**. (T, K.) — See also **مُرنبَةٌ**.

كِسَاءٌ مُرنبَانِي A [garment of the kind called] **كِسَاءٌ** that is of the colour of the **أَرنب** [or hare]; (T, M, A, K;) as also **أَرنبَانِي**. (A.) See also the next paragraph.

كِسَاءٌ مُرنبٌ A [garment of the kind called] **كِسَاءٌ** of which the thread is intermixed with the soft hair of the **أَرنب** [or hare]; (T, S, M, K;) as also **مُرنبٌ**, (so in a copy of the M,) or **مُرنبٌ**, like **مَقْعَدٌ**: (A, K:) or, as some say, i. q. **مُرنبَانِي**. (T.) — See also the next paragraph.

أَرْضٌ مُرنبَةٌ A land in which are **أَرانبٌ** [or hares]: (S:) or abounding therewith; (T, Kr, M, and so in some copies of the K;) as also

مُرنبَةٌ, (M, and so in some copies of the K, and in a copy of the A,) and **مُرنبَةٌ**. (T, M, A.)

أَرنبٌ: see **أَرنبٌ**.

رنج

رَانِجٌ, (El-Farábee, S, A, Mgh, Mṣb, K,) or **رَانِجٌ**, (Mṣb,) The Indian nut, or cocoa-nut: (AHn, S, A, Mgh, Mṣb, K, TA:) thought by AHn to be an arabicized word: (TA:) [J says,] “I do not think it to be Arabic.” (S:) pl. **رَوَانِجٌ**. (Mṣb.) — Also A kind of smooth date, (Mṣb, K,) so some say, (Mgh,) like that called **نَعْضُوصٌ**: [a coll. gen. n.:] n. un. with **ة**. (K.) — **وَدٌ** **الرَّوَانِجِ** is a name given by the children of Mekkeh to The **مُغْلٌ** [or fruit of the **دَوْمُر**, i. e. **cucifera Thebaïca**, or **Theban palm**]. (A.)

رنح

2. **رَنَحَهُ**, [inf. n. as below,] said of wine (**شَرَابٌ**), **It made him to incline from side to side.** (A, TA.) [Also, as appears from what follows, **It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.**] **It deprived him of his strength by reason of its potency.** (Ḥam p. 562.) [And, said of a beating, and app. of intoxication &c., **It made him to swoon, or faint: for,**] when you have beaten a person so that he swoons, or faints, you say, **ضَرَبْتُهُ حَتَّى رَنَحْتُهُ**. (Ḥam ibid.) [Hence, **رَنَحَ** **He was made to incline from side to side:** **رَنَحَ** is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for **رَنَحَ**: see **5**. **He was made to incline and go round.** (L.) It is said, by Imra-el-Kays, of a dog gored by a wild bull. (S, L.) **He was giddy in the head, and confused: and رَنَحَ بِهِ** **he was affected with giddiness in the head like one in a swoon.** (L.) Also, (L,) and **رَنَحَ عَلَيْهِ** inf. n. **رَنَحَ**, (S, L, K,) **He swooned, or fainted; or was affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclined from side to side.** (S, L, K.) — **رَنَحَتِ الرِّيحُ الغُصْنَ** † **The wind made the branch to incline from side to side.** (A.)

5. **رَنَحَ** **He inclined from side to side, by reason of intoxication &c.; (S, A, K;) as also رَنَحَ**, (K,) and **رَنَحَ** [app. a mistranscription for **رَنَحَ**]. (TA.) **He inclined, and went round.** (TA.) — † **It (a branch) inclined from side to side, being blown by the wind.** (A.) — **رَنَحَ** † **He wavered between two things.** (A.) — **رَنَحَ عَلَى فُلَانٍ** † **He was, or became, inimical to such a one, domineering, and exalting himself.** (A.) — And **رَنَحَ** **He sipped wine (شَرَابٌ) by little and little.** (AHn, K.)

8: see **5**, first signification.

رَنَحٌ **Vertigo, or giddiness in the head; (K;) and confusion.** (TA.) — Also A certain appertenance of the brain, separate, or distinct, therefrom, like, or of the size of, the **عُصْفُور** [q. v.]. (K.)

مُرنبَةٌ The prow, or fore part, of a ship. (Az, K.)

مُرنبٌ: see what follows.

مُرنبٌ **Swooning, or fainting; or affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclining from side to side.** (S, L, K.) — Also, (A, K,) or **مُرنبٌ**, (so in the L,) † **Aloes-wood, (A, L, K,) of the best kind, (L, K,) used for fumigation.** (A, L, K.)

رند

رَنَدٌ [a coll. gen. n.] A kind of tree of sweet odour, (AO, T, S, A, Mṣb, K,) which distils much (**سَيَّالٌ**); (A;) of the trees of the desert; (AO, T, S, A, Mṣb;) a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry; (**حَمَّةٌ**); called [i. e., the tree is called, and not the berry, for the verb is masculine,] **غارٌ** [a name commonly and properly applied to the **laurus nobilis**, or **sweet bay**]: n. un. **رَنَدَةٌ**: (M:) or the **myrtle** (**أَسٌ**); (M, A;) this is also called **رند**, (Kh, Mṣb, K,) on account of its sweet odour; (Kh, Mṣb;) and Ahmad Ibn-Yahya says that the **رند** is the **أس** accord. to all the lexicologists except Aboo-Amr Esh-Sheybānee and IAqr, who assert that the **رند** is the **plant called حَنْوَةٌ**, and is of sweet odour; but AO also denies it to be the **أس**; (T;) and so does Aṣ: (S:) or **aloes-wood, (عود)**, with which one fumigates; (M;) **عود الطيب** (or **عود الطيب**, with which one fumigates, AO, and T,) is also thus called, (AO, Aṣ, T, S, K,) sometimes: (AO, Aṣ, T, S:) [and accord. to Forskål, (Flor. Aeg. Ar., cxix,) the **artemisia pontica** bears this name.]

رنز

رَنَزٌ i. q. **أَرزٌ** [and **رَزٌ**, i. e. **Rice**]; (S, K;) [incorrectly said in the TA to be omitted by J;] in the dial. of 'Abd-el-Kays: (ISd, TA:) as though the first **ز** were changed into **ن**, (S, TA,) as **ج** in **إِجَاصٌ** for **إِنجَاصٌ**. (TA.) [See **حَظٌّ**.]

رتق

1. **رَتَقَ**, (S, Sgh, K,) aor. **رَتَقَ**; (K;) and **رَتَقَ**, aor. **رَتَقَ**; (ISd, K;) inf. n. (of the former, S) **رَتَقٌ** (S, K) and [of the latter] **رَتَقٌ** and **رَتَقٌ**; (K;) **It (water) was, or became, turbid, thick, or muddy; (S, K;) as also رَتَقَ**. (K.) — See also **4**, in two places.

2. **رَتَقَ**, (S, K,) inf. n. **رَتَقٌ**, (IAqr, S,) **He rendered water turbid, thick, or muddy; (IAqr, S, K;) as also رَتَقَ**. (S, K.) — And the former, **He cleared it; rendered it clear: thus it bears two contr. significations.** (IAqr, K.) [Hence,] one says, **رَتَقَ اللهُ قَدَاتَكَ** **May God**

clear away thy قِذَاء [or mote in the eye; probably meaning † that which annoys thee]. (IAḡr, K) — Also, as an intrans. verb, *He was, or became, confounded, or perplexed, and unable to see his right course.* (TA.) And تَرْتِيقٌ signifies A man's standing, not knowing whether to go or come. (TA.) And *The being weak, or infirm, [and, app., disordered, or perturbed,] in sight, and in body, and in an affair or case.* (S, K.) Hence, (TA,) رَتَقُوا فِي الْأَمْرِ *They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case.* (S, K.) — Also *He paused and waited.* (TA.) [Hence the saying,] رَمَدَتْ رَتَقٌ المِعْزَى فَرْتَقُ فَرْتَقُ *The she-goats have secreted milk in their udders; (JK;) but wait thou, wait thou, (JK, S, TA,) for their bringing forth, (S, TA,) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. رَتَقٌ [q. v.]. (K. [See also art. رَمَقٌ.]) — Also *He continued looking; (S, K, TA, in this art. and in art. رَمَقٌ;) like رَمَقٌ. (S and TA in the same two arts.) And you say also, رَتَقَ إِلَيْهِ النَّظَرَ and دَتَقَ [meaning *He continued looking at it*]. (S in art. دَتَقَ.) And رَتَقَ النَّظَرَ meaning [*He looked covertly, or clandestinely; or*] *he concealed the looking.* (TA.) — Said of a company of men, *They remained, stayed, dwelt, or abode, in a place (بِمَكَانٍ), (S, K,) and confined themselves therein.* (S.) — Said of a bird, *He flapped his wings in the air, (S, K,) and remained steady, (S,) not flying: (S, K:) or flapped his wings in the air without alighting and without quitting his place: or it has two meanings: i. e. he expanded his wings in the air without moving them: and he flapped his wings.* (TA.) Hence, said of a captive, *He stretched out his neck on the occasion of slaughter, like the bird expanding his wings.* (TA.) [Hence also,] رَتَقَتِ السَّفِينَةُ (JK, TA) *The ship turned round in its place without proceeding in its course.* (JK, TA.) — رَتَقَتِ الشَّمْسُ *The sun became near to setting.* (TA. [See also رَتَقَتْ.]) And رَتَقَتْ مِنَ الْمَيِّتَةِ † *Death was near to befalling him: a metaphorical phrase from رَتَقَ said of a bird.* (TA.) — رَتَقَ النَّوْمُ (S, K) *في عَيْنَيْهِ* (K) † *Sleep pervaded (خَالَطَ) his eyes, (S, Z, Sgh, K,) without his sleeping.* (Z, TA.) — رَتَقٌ also signifies *The breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls.* (Lth, K.) [You say of the bird رَتَقَ or رَتَقَ جَنَاحَهُ *His wing was broken &c.* See the pass. part. n., below.]**

4. ارْتَقَ: see 2. — Also *He moved about, or agitated, [or waded,] his banner, previously to a charge, or an assault, in war or battle; (IAḡr, K;) and [in like manner,] رَتَقٌ, inf. n. رَتَقٌ, he moved about, &c., the banner.* (TA.) — And *It (a banner) was moved about or agitated [or waded]; (IAḡr, K;) and [in like manner,] رَتَقٌ it (a banner) was moved about &c. over the heads.* (TA.)

5: see 1.

رَتَقٌ *Turbid, thick, or muddy, water; (S, K;) as also رَتَقٌ and رَتَقٌ. (K.) — Also (TA) Dust in water, consisting of motes, or particles of rubbish, and the like, that fall into it [and render it turbid]; (JK, TA;) and so رَتَقٌ. (JK.) Accord. to IB, رَتَقٌ has for pl. رَتَائِقٌ; as though this were pl. of رَتِيقَةٌ: (TA:) or الرِّبَائِقُ is pl. of رَتِيقَةٌ, (Ibn-'Abbád, K, TA,) or of رَتِيقَةٌ, (JK,) and is formed by transposition, (JK, Ibn-'Abbád, K, TA,) being originally الرِّبَائِقُ. (Ibn-'Abbád, TA.) One says, مَا فِي عَيْشِهِ رَتَقٌ † [*There is not in his life anything that renders it turbid*]. (JK.) — Also † *Lying, or falsehood, or a lie; syn. كَذِبٌ. (TA.)**

رَتَقٌ: see the next preceding paragraph, in three places.

رَتَقٌ: see رَتَقٌ. — [Hence,] عَيْشٌ رَتَقٌ † *Turbid life.* (S.)

رَتِيقَةٌ *A small quantity of turbid water remaining in a watering-trough or tank.* (TA.) [And accord. to Freytag, رَتِيقَةٌ occurs in the Deewán El-Hudhaleeyeen as meaning *A small quantity of turbid water.*] Accord. to Ibn-'Abbád, (TA,) one says, صَارَ الْمَاءُ رَتِيقَةً, (K, TA,) or رَوْتِيقَةً, (JK, and so in the CḲ and in my MS. copy of the K,) meaning *The water became such that mud predominated in it: (JK, K, TA:) but the correct phrase, as given in the "Nawádir" by Lh, is, صَارَ الْمَاءُ رَتِيقَةً وَاحِدَةً [The water became one puddle in which mud predominated]. (TA.) See also رَتَقٌ.*

رَتِيقَةٌ: see the next preceding paragraph. — Also Land (أَرْضٌ) *that does not give growth (JK, Ibn-'Abbád, K) to anything: (JK, Ibn-'Abbád:) pl. رَتِيقَاتٌ. (JK, Ibn-'Abbád, K.) — And A female bird sitting on eggs. (K.)*

رَوْتِيقٌ *The مَاءُ [or water] of a sword; (S, K, TA;) i. e. its فِرْدٌ [or diversified wavy marks, streaks, or grain]; (TA;) and its beauty; (S, K;) or the semblance of water that is seen upon a sword. (JK.) — And (hence, S) of the ضَعَى [or early part of the forenoon], (S, K,) &c.; (S;) meaning † *The first, or beginning, thereof; (JK, TA;) and its clearness. (TA.) One says, أَتَيْتُهُ فِي رَوْتِيقِ الضُّحَى I came to him in the first, or beginning, of the ضَعَى; like as one says فِي وَجْهِ الضُّحَى. (TA.) And رَوْتِيقُ الشَّبَابِ means † *The prime of youth; and its freshness, or brightness, and beauty. (TA.)***

رَوْتِيقَةٌ: see رَتِيقَةٌ.

رَوْتِيقَةٌ (JK, S, K) and رَوْتِيقَةٌ (K) *The mud that is in rivers, and in a channel of water, (S, K,) when the water has sunk therefrom into the earth: (K:) or the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent: (JK:) or the slime of a well, and of the channel of a torrent, mixed with black, or black and fetid, mud. (Mgh voce تَغْنٌ, from the "Jámi'" of El-Ghooree.)*

مَرْتَقٌ الجَنَاحُ *A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls. (K.)*

لَقِيتُ فَلَانًا مَرْتَقَةً عَيْنَاهُ (so in one of my copies of the S, and in the PṢ and JM; in the other of my copies of the S مَرْتَقَةٌ;) † *I met such a one having his eyes languid by reason of hunger or from some other cause. (S.)*

رَنَمٌ

1. رَنَمٌ: see 5, with which it is syn., in two places.

2: see the next paragraph, in four places.

5. رَنَمٌ; and رَنَمٌ (S, Mṣb,) aor. =, (Mṣb,) inf. n. [رَنَمٌ and رَنَمٌ; (TK;) i. q. رَنَمٌ] (S, Mṣb) i. e. [*He trilled, or quavered; or*] *he reiterated his voice in his throat, or fauces, (S and K and TA in art. رَجَعٌ,) like [as is done in] chanting, (S in that art.,) or in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA in that art.:) both said of a singer: (Mṣb:) and the former said of a bird, in its هَدِيرٍ [or cooing]; (S, Mṣb;) and of a bow, when it is twanged: (S:) and تَرْنِيمٌ [inf. n. of رَنَمٌ] signifies the like: (S:) or التَّرْنِيمُ signifies تَطْرِبُ الصَّوْتِ [i. e. the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling]; (T, M, K;) and so رَنَمٌ [mentioned above as inf. n. of رَنَمٌ]; (Lth, T, M, K;) whence التَّرْنِيمُ [which signifies the same, as is shown by what follows]: (Lth, T:) رَنَمٌ is said of the pigeon, (M, K,) and of the [bird called] مَكَّاءُ, (M,) and of the [locust, or species of locust, called] جُنْدَبٌ [meaning *it chirped*], and of the bow [meaning *it emitted a musical ringing sound, or a plaintive sound* (see تَرْنِيمٌ, below,) when twanged], (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K) of any kind (M) of which the sound is esteemed pleasant, or delightful; and تَرْنِيمٌ likewise: (M, K:) or you say, تَرْنِيمَةُ الْحَمَامَةِ [*The pigeon trills, or quavers, or cooes*]: and of the مَكَّاءُ you say, فِي صَوْتِهِ تَرْنِيمٌ [*In its voice, or cry, is a trilling, or quavering*]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, لَهُ تَرْنِيمٌ [*It has a musical ringing sound, or a plaintive sound*]. (Lth, T.) It is said in a trad., مَا أُذِنَ اللَّهُ لِشَيْءٍ أَدْنَهُ لِنَبِيِّ حَسَنٍ التَّرْنِيمَ بِالْقُرْآنِ [*God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering, or prolonging and modulating sweetly his voice, in reciting the Kur-án*]: or, as some relate it, حَسَنُ الصَّوْتِ يَتَرْنِيمُ بِالْقُرْآنِ [*good in respect of the voice, trilling, &c., in reciting the Kur-án*]. (TA.)*

رَنَمٌ i. q. صَوْتٌ [as meaning *A voice, or sound; or, more probably, the uttering thereof*: see رَنَمٌ, of which it is an inf. n., in the next preceding paragraph]. (S, K.)

رُنْمٌ [a pl. of which the sing. is not mentioned; app. pl. of رَانِمَةٌ; like as رُمْرٌ is supposed to be of رَامَةٌ, originally رَامِيَةٌ;] *Good, or excellent, female singers.* (IAḡr, T, K.)

رُنْمَةٌ, (M, and so in copies of the K,) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be رُنْمَةٌ, (TA, and thus it is written in the CK,) and رُنْمُوتَةٌ, (M, and so in the K accord. to the TA,) or رُنْمُوتٌ, (S, [and so in my MS. copy of the K,]) or this last also, (M,) or رُنْمُومَةٌ or رُنْمُومَةٌ, (accord. to other copies of the K,) i. q. رُنْمٌ [i. e. *A trilling, or quavering, &c.*: see 5]. (S, M, K.) Thus in the phrases, سَمِعَ رُنْمَةً حَسَنَةً and رُنْمُوتَةٌ [He heard a good, or pleasing, trilling, &c.]: (M:) and رُنْمَةٌ حَسَنَةٌ or رُنْمَةٌ and رُنْمُوتَةٌ &c. (accord. to different copies of the K) [i. e. *He, or it, has a good, or pleasing, trilling, &c.*]. رُنْمُوتٌ is formed by the addition of و and ت, like as is مَلَكُوتٌ: (S:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning *A musical ringing sound on the occasion of twanging*]. (S, M.) [رُنْمٌ, also, said in the TK to be an inf. n. of رُنْمٌ, and in the M and K to be syn. with رُنْمٌ, is used in a similar manner:] you say, سَمِعْتُ لَهُ رُنْمًا [I heard him to have a trilling, or quavering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it]; taken from the رُنْمٌ of the bird in its cooing. (Mṣb.)

رُنْمَةٌ *A certain slender plant, (T, K,) well known; (T;) said by Aḡ to be one of the plants growing in plain, or soft, ground: (A'Oheyd, T:) IAḡr is related to have said that the رُنْمَةٌ, with ن, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for رُنْمَةٌ; but the رُنْمٌ are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رُنْمَةٌ is of the slender kind of plants [as is said above]. (T.) = See also the next preceding paragraph, in two places.*

رُنْمٌ: see رُنْمَةٌ.

رَانِمَةٌ: see رُنْمَةٌ.

رُنْمُوتٌ: see رُنْمَةٌ, in two places. — Also an epithet applied to a bow, meaning *Having a plaintive sound* (حَسٌّ, so in a copy of the M, or حَنِينٌ, K, TA) on the occasion of shooting. (M, K.)

رُنْمُومَةٌ: see رُنْمَةٌ, in three places.

رُنْمُومَةٌ or رُنْمُومَةٌ: see رُنْمَةٌ.

رنو

1. رَنَاهَا, (Lth, T,) or رَنَاهُ, (S, M,) and رَنَاهُ, (M, TA,) aor. يَرْنُو, (Lth, T, S, Mṣb,) inf. n. رَنُو, (Lth, T, S, M, Mṣb, K) and رَنًا, (Lth, T, M, K,) *He gazed, i. e., looked continually, (Lth, T, S, M, K,) without any motion of the*

eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or رَنَاهُ signified [simply] he looked at him, or it; as also رَنًا; but the former is said to be the original word. (TA in art. رَنًا.) [See also 5.]

— رَنُو also signifies *The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire. (M, K.)* You say, يَرْنُو إِلَى حَدِيثِهَا [He is cheered, or delighted, &c., with her discourse]. (M, K.) And رَنُوْتُ وَإِي حَدِيثِهِ *I was cheered, or delighted, and pleased, or was diverted, with his discourse. (T.)* And رَنَاهُ لَكَذَا and رَنَاهُ لَهْ *He was cheered, &c., as above, by reason of such a thing: and so above, (TA,) is syn. with طَرِبَ [app. as meaning He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted]. (K.) [See رَنَاهُ, below, which is perhaps an inf. n.]*

2. رَنَاهُ: see 4. — Also, (TA,) inf. n. رَنِيَةٌ, (K,) i. q. طَرِبَهُ [app. as meaning *He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted: see also 4]. (K, TA.) = رَنِيَةٌ signifies also The act of singing. (K.)* And i. q. حَنِينٌ [app. as meaning *The uttering a plaintive sound, or plaintive sounds. (K.)* A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like تَرْنِينٌ. (M in art. رَن.)

3. رَنَاهُ, (K,) inf. n. مَرَانَةٌ, (TA,) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (K, TA:) he treated him in an easy and a gentle manner. (TA.)*

4. رَنَاهُ; (S, M, Mṣb, K;) and رَنَاهُ, (M, K,) inf. n. of the latter رَنِيَةٌ; (TA;) *It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Mṣb) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K:) or pleased him: (Mṣb:) or pleased him, and made him to gaze, &c. (TA.)* And the former, *It (a thing) cheered, or delighted, him, and pleased him; or diverted him. (T in art. رَن.) [See also 2.] — ارْنَاهُ إِلَى الطَّاعَةِ He (God, T) reduced him to obedience, so that he became still, and continued obedient: (T, TA:) from a trad. (T.)*

5. رَنِيْتُ *He continued looking at the thing that he loved. (IAḡr, T, K.) [See also 1.]*

6. رَنَانُوتٌ عَنْهُ *I feigned myself unmindful of, or inadvertent to, him, or it. (A, TA.) [The primary meaning seems to be, I feigned myself looking steadily away from him, or it.]*

10: see 1.

رَنًا *A thing at which one looks (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.)*

رُنَّةٌ, or الرُنَّةُ, a name of *The month Jumáda'l-Áhhireh*: see الرُنِّيُّ in art. رَن, and رُونَةٌ in art. رُون.

رُونَةٌ *A piece of flesh or flesh-meat: pl. رُونَاتٌ, (IAḡr, T, K, TA,) like as شَهَوَاتٌ is pl. of شَهْوَةٌ. (TA. [In the CK, the pl. is erroneously written رُونَاتٌ.]*

رُونًا, with fet-ḥ, (T,) like سَحَابٌ, (TA,) i. q. جَمَالٌ [Beauty, goodness, comeliness, &c.]: (T, K:) so says AZ. (T.)

رُونًا, with damm, i. q. طَرِبٌ [app. as meaning *A lively emotion of joy; mirth, joy, gladness, or delight. (K. [See also رُونًا, in art. رَن: and see the last signification of 1 in the present art.] — Also A sound, voice, or cry: (El-Umawee, T, K:) [like رَنَةٌ as expl. in the S and K:] pl. رُونِيَةٌ. (T.)*

رَنُو in the following phrase is like عَدُوٌّ: (K:) you say, هُوَ رَنُو فُلَانَةٍ *He is one who gazes, or looks continually, at such a woman or girl: (Lth, T, S: [see also رَنًا:]) or he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl. (M, K, TA.)* And فُلَانٌ رَنُو الْأَمَانِي *Such a one is a person who expects things for which he wishes. (Lth, T, M.)*

رَجُلٌ رَنَاهُ *A man who gazes, or looks continually, at women. (S. [See also رَنُو.])*

رَنُونَةٌ [A cup of wine] lasting, or continuing, syn. دَانِمَةٌ, (IAḡr, T, S, M, Mṣb, K,) to the drinkers; (عَلَى الشَّرْبِ; IAḡr, T, K; الشَّرْبُ being with fet-ḥ to the ش, pl. [or rather quasi-pl. n.] of شَارِبٌ; TA; [in the CK, and in one copy of the T, erroneously, عَلَى الشَّرْبِ;]) still, or motionless; syn. سَاكِنَةٌ: (S, Mṣb:) [were it not for this addition, the meaning might be thought to be, *a cup of wine circling to the drinkers:*] or pleasing: (Mṣb:) pl. رَنُونِيَّاتٌ: (IAḡr, T, K:) the word رَنُونَةٌ is of the measure فَعْلَعَلَةٌ; (S;) [originally رَنُونُوتَةٌ;] and it occurs in the poetry of Ibn-Aḡmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

رُنْتِي *A fornicatress, or an adulteress: (M, K:) [accord. to ISd,] of the measure تَفْعَلٌ, from رُنْتٌ; i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,] اِبْنُ تَرْنِي *One that is base-born. (S.) [See more in art. ترن.]**

مَرْنٌ *A singer. (AA, K.)*

رهب

1. رَهَبٌ, aor. رَهَبَ, inf. n. رَهَبٌ, (S, A, Mṣb, K) and رَهَبٌ, (S, K) and رَهَبٌ, (Ksh and Bd in xxviii. 32) and رَهَبٌ, (K) and رَهَبَةٌ, (S, A, K) or this is a simple subst. (Mṣb) and رَهَبَانٌ and رَهَبَانٌ, (K,) *He feared: (S, A, Mṣb, K:) or he*

feared with caution. (TA.) You say, **فِي قَلْبِي** [In my heart is fear, or cautious fear, of him, or it]. (A.) — And **رَهْبَةً**, inf. n. **رَهَبَ** (JK, Mgh) and **رَهَبَ** and **رَهَبَ** and **رَهَبَ**; (JK;) [and app. **رَهَبَ مِنْهُ**, as seems to be indicated above;] *He feared him, or it;* (JK, Mgh;) [or *feared him, or it, with caution;*] namely, a thing. (JK.) = See also the next paragraph, in two places.

2: see 4. — [Hence, **رَهَبَهُ عَنْ كَذَا**, inf. n. **تَرَهَّبَ**, *He made him to have no desire for such a thing; to relinquish it, or abstain from it;* contr. of **رَغِبَهُ فِيهِ**: used in this sense by post-classical writers, and perhaps by classical authors also. — And **رَهَبَهُ** *He made him a راهب*, or monk: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History.] = **رَهَبَ**, said of a man, *He was, or became, fatigued, tired, weary, or jaded.* (JK.) And **رَهَبَ**, [so in the TA, app. **رَهَبَ**, but perhaps **رَهَبَ**, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weakness in his back-bone.* (TA.) You say also, **رَهَبَتِ التَّاقَةَ فَقَعَدَ يُحَايِبَهَا**, (K, TA,) [or, accord. to some copies of the K, **رَهَبَتِ التَّاقَةَ فَقَعَدَ يُحَايِبَهَا**, inf. n. **تَرَهَّبَ**, (K,) but in some copies the verb is an unaugmented trilateral, [app. **رَهَبَتِ**,] (TA,) *The she-camel was fatigued, or jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her.* (K, TA.) = **رَهَبَ** *It (an iron head or blade of an arrow &c.) was rubbed [app. so as to be made thin: see رَهَبَ].* (JK.)

4. **ارْهَبَهُ** (JK, S, A, K) and **اسْتَرْهَبَهُ** (S, A, K) *He, or it, frightened him, or caused him to fear;* (S, K;) as also **رَهَبَهُ**: (MA:) or *disquieted him, or agitated him, by frightening.* (A.) You say, **يَقْشَعِرُ الْإِهَابُ إِذَا وَقَعَ مِنْهُ الْإِرْهَابُ** [The skin quivers when frightening befalls from him]. (A, TA.) And **أَرْهَبَ النَّاسَ عَنْهُ بَأْسُهُ وَتَجَدَّتْهُ** [His valour and courage frightened men away from him]. (A.) And **لَمْ أَرْهَبْ بِكَ** [lit. *I was not frightened by thee*]; meaning *I did not see in thee what induced in me doubt, or suspicion, or evil opinion.* (A, TA.) And **ارْهَبَ الْإِبِلَ**, (JK, A,) inf. n. **رَهَبَ**, (JK, K,) *He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) from the watering-trough or tank.* (A, K.) = **ارْهَبَ** (said of a man, TA) also signifies *He rode a camel such as is termed رَهَب*. (K.) = Also *He was, or became, long in the رَهَب*, i. e. sleeve. (IAḡr, K.)*

5. **تَرَهَّبَ** *He (a man) became a راهب [or monk], fearing God, or fearing God with reverence or awe: (TA:) or he devoted himself to religious services or exercises (JK, S, A, K) in his صَوْمَعَةٌ [or cell]: (A:) or he (a monk) detached himself [from the world, or became a recluse,] for the purpose of devoting himself to religious services or exercises. (Mḡb.) = تَرَهَّبَهُ* *He threatened him.* (K.)

10. **اسْتَرْهَبَهُ** *He called forth fear of him, so that men feared him.* (TA.) **وَاسْتَرْهَبُوهُمْ**, in the Kur [vii. 113], has been expl. as meaning *And they called forth fear of them, [i. e. of themselves,] so that men feared them.* (TA.) — See also 4.

رَهَبٌ An emaciated she-camel; (Aḡ, S, K;) or so [the fem.] **رَهْبَةٌ**: (JK:) or the former, a she-camel much emaciated; as also **رَهْبِي**; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel lean, and lank in the belly: (TA:) or tall; applied to a he-camel; (K;) fem. with **ة**: (TA:) or one that has been used in journeying, and has become fatigued, or jaded; (JK, TA;) fem. with **ة**: and **رَهْبَاءٌ** signifies a she-camel fatigued, or jaded: and the first, a he-camel large, wide in the belly-girth, broad in make between the shoulder-joints: (JK:) or wide in the bones, broad in make between the shoulder-joints. (TA.) — Also A slender arrow: or a great arrow: (TA:) and a thin iron head or blade (S, K, TA) of an arrow: (S, TA:) pl. **رَهَابٌ**. (S, K.)

رَهَبٌ: see what next follows, in two places.

رَهَبٌ (Zj, K, TA) and **رَهَبٌ** (Zj, TA) A sleeve: (T, K:) accord. to Z, (TA,) of the dial. of Ḥimyer; but one of the innovations of the expositions [of the Kur-án]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Ḥeereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Muḡātil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are **الرَّهَبُ** and **الرَّهَبُ** and **الرَّهَبُ** and **الرَّهَبُ**), an inf. n. of **رَهَبَ**;] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, **وَضَعْتُ الشَّيْءَ فِي رَهْبِي**, meaning *I put the thing in my sleeve [to carry it therein, as is often done].* (TA.)

رَهْبَةٌ: see what next follows: — and see also **رَهْبَانِيَّةٌ**.

رَهْبِيَّةٌ and **رَهْبِيَّةٌ** and **رَهْبِيَّةٌ** [which last I write with tenween accord. to a general rule applying to words of the measure **فَعْلَاءٌ** and **رَهْبِيَّةٌ** and **رَهْبِيَّةٌ**, each a simple subst., (K,) as also **رَهْبِيَّةٌ**, (Mḡb, [but accord. to the S and K, this last is an inf. n. of **رَهَبَ**,]) signifying *Fear: (Mḡb, K:) or fear with caution.* (TA.) One says, **رَهْبِيَّةٌ خَيْرٌ مِنْ رَحْمِيَّةٌ**, (S, Meyd, K,) or, accord. to Mbr, **رَهْبِيَّةٌ خَيْرٌ مِنْ رَحْمِيَّةٌ**, (Meyd,) [*Fear is better than pity, or compassion,*] meaning *thy being feared is better than thy being pitied, or compassionated:* (S, Meyd, K:) a proverb. (Meyd. [See 1 in art. **رَغِبَ**.]) And **رَهْبِيَّةٌ** and **رَهْبِيَّةٌ**, a similar prov. [expl. voce **رَهْبِيَّةٌ**]. (Meyd.) And **الرَّهْبِيُّ** **مِنْ اللَّهِ وَالرَّغْبِيُّ إِلَيْهِ** [also expl. voce **رَغِبَ**]. (Lth, TA.) = For the first word, see also **رَهَبٌ**.

رَهْبِي: see the next preceding paragraph, in three places.

رَهْبَاءٌ: see **رَهْبِي** and see also **رَهَبٌ**.

رَهْبِيَّةٌ: see **رَهْبِي**.

رَهْبَانٌ *Excessively fearful.* (Bḡ in lvii. 27.)

رَهْبَانِيَّةٌ: see **رَهْبَانِيَّةٌ**.

رَهْبِيَّةٌ: see **رَهْبِي**, in two places. = Also *Fearful; applied to a man.* (S.)

رَهْبِيَّةٌ: see **رَهْبِي**, in two places.

رَهْبَانِيَّةٌ, (JK, S, Mgh, Mḡb, K,) written in an exposition of the Maḡāmāt [of El-Ḥareere] without teshdeed, (Mgh,) [*Monkery; asceticism; the life, or state, of a monk or an ascetic;*] the state of a راهب, (A, Mḡb,) or *Christian devotee;* (Mgh;) the maḡdar of راهب, (JK, S, K,) as also **رَهْبِيَّةٌ**: (S, K:) or it is originally from **الرَّهْبَةُ**; and by a secondary application is used as a noun signifying *excess, or extravagance:* (AAF, TA:) or it is from **رَهْبَانِيَّةٌ**, [which has the same signification, of the measure **فَعْلَانَةٌ** from **رَهْبَانٌ**, or **فَعْلَانَةٌ** on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies *excess in religious services or exercises, and discipline, and the detaching oneself from mankind;* and is from **رَهْبَانٌ**, signifying “excessively fearful:” so in the Kur lvii. 27; where it is said, **وَرَهْبَانِيَّةٌ أَتَدْعُوهَا**, (Bḡ,) meaning **وَأَبْتَدَعُوا رَهْبَانِيَّةً أَتَدْعُوهَا** [And they innovated excess &c.: they innovated it]: (AAF, Bḡ, TA:) and some read with damm, [**رَهْبَانِيَّةٌ**,] as though from **رَهْبَانٌ**, pl. of راهب.

(Bḡ.) It is said in a trad., (TA,) **فِي رَهْبَانِيَّةٍ** **الْإِسْلَامِ** [There is no monkery in El-Islām]; i. e., *no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like.* (K.) And in another trad., **عَلَيْكُمْ بِالْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةٌ أُمَّتِي** [Keep ye to the waging of war against the unbelievers, for it is the asceticism of my people]. (TA.)

رَهَابٌ and **رَهَابٌ**: see what next follows.

رَهَابَةٌ (S, K) and **رَهَابَةٌ** and **رَهَابَةٌ** [which last I write with tenween accord. to a general rule applying to words of the measure **فَعْلَاءَةٌ** and **رَهَابَةٌ**, each a simple subst., (K,) as also **رَهَابَةٌ**, (Mḡb, [but accord. to the S and K, this last is an inf. n. of **رَهَبَ**,]) signifying *Fear: (Mḡb, K:) or fear with caution.* (TA.) One says, **رَهَابَةٌ خَيْرٌ مِنْ رَحْمِيَّةٌ**, (S, Meyd, K,) or, accord. to Mbr, **رَهَابَةٌ خَيْرٌ مِنْ رَحْمِيَّةٌ**, (Meyd,) [*Fear is better than pity, or compassion,*] meaning *thy being feared is better than thy being pitied, or compassionated:* (S, Meyd, K:) a proverb. (Meyd. [See 1 in art. **رَغِبَ**.]) And **رَهَابَةٌ** and **رَهَابَةٌ**, a similar prov. [expl. voce **رَهَابَةٌ**]. (Meyd.) And **الرَّهَابِيُّ** **مِنْ اللَّهِ وَالرَّهَابِيُّ إِلَيْهِ** [also expl. voce **رَغِبَ**]. (Lth, TA.) = For the first word, see also **رَهَبٌ**.

رَهَابِيَّةٌ and **رَهَابِيَّةٌ**: see what next precedes.

رَاهِبٌ *Fearing; [or a fearer; or fearing with caution; or a cautious fearer;] as in the phrase **هُوَ رَاهِبٌ مِنَ اللَّهِ** [He is one who fears God; or a fearer of God; &c.]: whence the signification*

next following. (Mḡb.) — *A Christian [monk, ascetic, religious recluse, or] devotee*; (Mgh, Mḡb;) *one who devotes himself to religious services or exercises, in a صَوْمَعَة [or cell]*; (TA;) *one of the رُهَبَان of the Christians*: (S, K:) [i. e.] the pl. is رُهَبَان (A, Mgh, Mḡb) and رَهْبَة; (A;) or, sometimes, رُهَبَان is a sing.; (K;) as in the following ex., cited by IAḡr:

* لَوْ كَلَّمْت رُهَبَانَ دَيْرِي فِي الْغَلِّ *
 * لَا تَحْدَرُ الرَّهْبَانَ يَسْعَى فَنَزَلَ *

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِين is a pl. (A, Mḡb, K) of رُهَبَان, (K,) and رَهَابِنَة is another pl. (A, K) of the same, and so is رَهَابُون. (K.) — See also مَرُهَوْب.

رَهَابَة *A state, or condition, that frightens.* (TA.)

رَهَابٌ *Birds that are not rapacious; that do not prey.* (K.) [App. so called because timid; as Goliath supposes.]

مَرُهَوْبٌ, applied to a she-camel, [though of a masc. form,] *Fatigued in her back.* (TA. [See its verb, 2.]

مَرُهَوْبٌ *Feared*: (Mgh, Mḡb:) [or *feared with caution*]: applied to God. (Mḡb.) In the phrase *أَتَىكَ مَرُهَوْبٌ وَمَرُهَوْبٌ إِلَيْكَ* [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c.], it is in the nom. case as the enunciative of an inchoative [أُنْت] suppressed. (Mgh.) — [Hence,] المَرُهَوْبُ, as also رَاهِبٌ, [the latter in this case being like رَاهِبٌ in the sense of مَرَضِي] *The lion.* (K.)

رهب

4. ارهح (K,) or ارهح الغبار (S, Mgh,) *He, or it, raised the dust.* (S, Mgh, K.) You say, *أَرْهَجَتْ حَوَافِرُ الْخَيْلِ* *The hoofs of the horses raised the dust.* (A.) — [Hence, because a heavy rain raises the dust,] *أَرْهَجَتِ السَّمَاءُ* † *The sky poured, or flowed, with rain.* (A, K.) — And *أَرْهَجَ بَيْنَهُمُ* † *He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them.* (A.) — And *أَرْهَجُوا فِي الْكَلَامِ* † [They raised a tumult in talking and clamouring]. (A.) — And *أَرْهَجَ* *He had in his house, or chamber, much بخور [or incense].* (IAḡr, K.)

رَهَجٌ: see what next follows.

رَهَجٌ (S, A, Mgh, K) and رَهَجٌ (K) *Dust, syn.* رَهَبٌ (S, A, Mgh, K,) *raised.* (Mgh.) In the phrase *رَهَبٌ عَلَيْهِ* [Upon him, or it, is raised dust], رَهَبٌ is subjoined by way of explanation. (Mgh.) It is said in a trad., *مَنْ دَخَلَ جَوْفَهُ*, *مَنْ دَخَلَ جَوْفَهُ الرَّهَجِ لَمْ يَدْخُلْهُ حَرُّ النَّارِ* [He into whose inside the

dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it]. (TA. [The meaning is shown by another trad. there cited.]) — Also, (K,) or the former word, (TA,) *Clouds, (K,) or thin clouds, (TA,) without water, (K,) resembling dust*: (TA:) n. un. with ة. (K.) — Also, (K,) or the former word, (TA,) † *Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension.* (IAḡr, L, K, TA.)

رَهَجُوجٌ: see what next follows.

رَهَجِيحٌ *Weak*; (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK:) and *soft*; as also رَهَجُوجٌ, (K,) with damm; (TA; in the CK [erroneously] رَهَجُوجٌ;) applied to a man. (TK.)

رَهَجِيحٌ (S) *An easy, gentle, pace*: (TA:) the latter app. a Pers. word, arabicized; (S;) [from رَهَوَا or رَهَوَاوَر, or] its Pers. original is رَهَوَه. (L.)

رَهَجَجَةٌ *A certain [easy] kind of pace.* (S, K.)

رَهَجَجَةٌ † [A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,] *attended by much rain [as though it raised the dust].* (A, K.)

رهدن

Q. 1. رَهْدَنٌ, (TA,) inf. n. رَهْدَنَةٌ, (K, TA,) *He circled in walking [like the bird called رَهْدَنٌ]:* (K, TA:) or *he was as though he circled in his gait.* (Az, TA.) See رَهْدَنٌ. — *He was, or became, slow, tardy, dilatory, late, or backward.* (K, TA.) And *He was, or became, restricted, or limited.* (K, TA.) A poet, cited by IAḡr to Th, says,

* فَجِئْتُ بِالْقَدِّ وَلَمْ أَرْهَدِنُ *

i. e. [And I brought the cash, or ready money, and] *was not slow, or tardy, &c., and was not restricted, or limited, with it.* (TA.)

رَهْدَنٌ (S, K) and رَهْدَنٌ and رَهْدَنٌ (K) *A certain bird, in Mekkeh, like the عَصْفُور [or sparrow];* (S, K;) as also رَهْدَنَةٌ and رَهْدَنَةٌ and رَهْدُونٌ: (K:) and a certain bird resembling the حَمِير, [which is said by Es-Sakháwee, cited in the Mḡb in art. حَمِير, to be the قَبْر, i. e. lark,] *except that it is أَدْبَسُ [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the حَمِير*; as also رَهْدَنَةٌ: (S, TA:) pl. رَهَادُونٌ: (S, K:) and رَهَادِلٌ, pl. رَهَادِلٌ, signifies the same: (TA:) or the رَهْدَنَةُ is a bird resembling the قَنْبَرَة [or lark], *that moves as though circling (تَرْهَدُنُ كَأَنَّهَا تَسْتَدِيرُ) in her gait*: (JK:) and accord. to the L, in art. حَضْب, the رَهْدَنُ is the قَنْبَر [or lark]. (TA in that art.) — † *A coward*: (K, TA:) as being likened to the bird so called. (TA.) — And † *Foolish; stupid; or unsound, or deficient, in intellect or under-*

standing: (K:) or so the first word (رَهْدَنٌ): or a weak man: (JK:) pl. رَهَادِنَةٌ. (TA.)

رَهْدَنٌ: see the next preceding paragraph.

رَهْدَنٌ, without tesheed, † *A heavy [or slow] man.* (JK.)

رَهْدَنٌ: see رَهْدَنٌ.

رَهْدَنَةٌ and رَهْدَنَةٌ: see رَهْدَنٌ; for each in two places.

رَهْدُونٌ: see رَهْدَنٌ. — Also † *A liar.* (K.)

رهب

1: see what next follows.

8. نَحْنُ ذُووْ أَرْهَابٍ *We are collected together, or congregated*; as also نَحْنُ ذُووْ رَهَبٍ: (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهَبُ, (a pl. of رَهَبُ), which I find put in the place of رَهَبُ in a MS. copy of the K:] from Ibn-'Abbád. (TA.) — In a trad. occurs the phrase, *فَأَيْقَنَّا وَنَحْنُ أَرْهَابٌ* [And he waked us,] *we being parties collected together, or congregated*: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذُووْ أَرْهَابٍ]. (TA.)

رَهَبٌ (Lth, S, Mḡb, K, &c.) and رَهَبٌ (Lth, Mḡb, K,) but the former is the more chaste, (Lth, Mḡb,) *A man's people, and tribe,* (S, Mḡb, K,) *consisting of his nearer relations*: (Mḡb:) [i. e. his near kinsfolk:] and a number of men less than ten, among whom is no woman; (AZ, S, Mḡb, K;) as also نَفْرٌ: (AZ, Mḡb:) or *from seven to ten*; (IDrd, Mḡb, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَفْرٌ: (Mḡb:) or *from three to ten*: (K:) or *i. q. عشيرة*: (ISk, Mḡb:) or *more than ten, to forty*: (Aḡ, IF, Mḡb,) a pl., (S, Mḡb,) or a word having a pl. meaning, (Th, Az, S, Mḡb, K;) like نَفْرٌ and قَوْمٌ and مَعْشَرٌ and عَشِيرَةٌ; all applied to men, exclusive of women: (Th, Mḡb:) and رَهَبٌ signifies the same: (ISh, TA:) the pl. of رَهَبٌ is أَرْهَابٌ (Lth, S, K) and أَرْهَبَةٌ (Lth) and أَرْهَابٌ, (S, K,) [all pls. of pauc.,] the last of these being pl. either of رَهَبٌ or of رَهَبٌ, (TA,) and أَرْهَابٌ, (S, ISd, K,) as though pl. of رَهَبٌ, (S, ISd,) though Sb makes it pl. of رَهَبٌ, because of the rareness of the pl. pl., (ISd,) and أَرْهَابِيَةٌ [which is app. pl. of أَرْهَابٌ]. (S, K.) You say, *أَرْهَابُهُ هُوَ رَهَبُهُ دُنْيَا* *They are his people, and his tribe, closely related.* (S, TA.) And it is said in the Kūr [xxvii. 49], *وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهَبٌ*, (S,) but this means, [And there were in the city] *nine persons, (Bd,) or nine men.* (Jel.) — You also say *رَهَبٌ مِنْ عَشْرِ* [A collection of plants of the kind called عَشْر]. (IAḡr, Sh, TA in art. اِيك.) — *An enemy*; syn. عَدُوٌّ: (K, TA; [in the CK عَدُوٌّ;]) mentioned by Sgh, on the authority of Ibn-'Abbád. (TA.) — *A skin, (K,) or a waist-wrapper (إزار) made of leather, (Jm,) the sides*

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or made of skin, and also of wool; (Aboo-Tálib the Grammarian;) or a skin of *Et-Táif*, slit in several places; (M, TA;) or a skin of a size equal to the space between the navel and the knee; (S;) or a skin slit into a number of thongs or strips; (Ish, S, K;) or a skin cut into a number of thongs or strips, these being one above another; (AHeyth;) or a waist-wrapper (مِثْرَر) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA;) or a skin slit into strips, each strip being of the breadth of four fingers; (IAqr;) worn by children, (M, K,) or by a young girl before she has arrived at puberty, (IAqr,) and by a woman in menstruis: (IAqr, S, M, K, &c. :) [in Nubia, the رَهَطٌ, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Kaʿbah] naked, and the women wearing [only] the رَهَطٌ: (S;) [see also حَوْفٌ, in two places:] the pl. is رَهَاطٌ [a pl. of pauc.] (S, TA) and رَهَاطٌ: (Ish, S, K;) or this last is a sing. also, (K,) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs called] شُرْكُ [of the sandal, pl. of شِرَاكُ]; worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans: (TA:) pl. رَهَاطَةٌ [a pl. of pauc.]. (K.)

رَهَطٌ: see رَهَطٌ.

رَهَطِيٌّ Of, or relating to, or belonging to, a رَهَطٌ, meaning a man's people, and tribe, &c. (L.)

رَهَطَةٌ } see what next follows.
رَهَطَاءٌ }

رَهَطَاءٌ and رَهَطَةٌ (S, K) and رَهَطَاءٌ (K,) like رَهَاطَةٌ (S,) One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K,) and collects it; (S;) it is the first hole that it excavates; (TA:) and is between the قَاصِعَاءُ and the نَافِقَاءُ; and therein it hides its young: (Az, TA:) or, as AHeyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the قَاصِعَاءُ, and what is behind that, covering its hole except enough to admit the light from it. (TA.)

رَهَطُ: see رَهَطُ.

رَهَقٌ

1. رَهَقٌ, aor. ٤, inf. n. رَهَقَةٌ (JK, MA, K) and رَهَقٌ (JK, K) and رَهَقٌ (TA,) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, and slender; (JK, K, TA;) it (a sword) was, or became, thin in the edge or point; (Ham p. 349;) it was, or became, sharp, or keen; contr. of كَلٌّ. (MA.) = رَهَقَةٌ: see what next follows.

4. ارهقه, (JK, S, K, &c.) inf. n. ارهافٌ; (Ham p. 93;) and رَهَقَةٌ, aor. ٤, (K,) inf. n. رَهَقٌ; (TA;) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K,) or sharp or pointed; (JK, MA;) he made it (a sword) thin in the edge or point; (Ham p. 93;) he made it sharp, or keen. (MA.) — [Hence,] ارهفت علينا ارهفت علينا [Thou hast sharpened against us thy tongue]. (A, TA.) And ارهف غرّب ذهنك لبا [Sharpen the edge of thine intellect for what I say]. (A, TA.)

Thin; slender; (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (Ish, TA in art. بتع:) or thin in the edge or point; applied to a sword: (Ham p. 349;) or sharp, or keen; thus applied: (JK, MA:) but Az says that it is seldom used; رَهَقٌ being used in its stead. (TA.)

مرهوفٌ (JK, S, TA) and مرهوفٌ (JK, TA) Made thin; (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or point: or made sharp or keen: see 4:] and see also رهيفٌ. — اذن مرهفةٌ. + A slender ear. (TA.) And خصر مرهفٌ + A slender waist. (Ham p. 93.) And رجل مرهفٌ الجسر (JK, TA) and مرهوفٌ البدن, but the former is the more common, + A man slender in the body. (TA.) — فرس مرهفٌ + A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)

مرهفةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] Swords; (Ham p. 93;) and so مرهفاتٌ: (S and TA in art. برد:) or swords made thin in the edge or point. (Ham p. 349.) One says بوارد مرهفاتٌ Sharp, or cutting, swords: (TA in art. برد:) or slaying swords. (S in that art.)

مرهوفٌ: see مرهفٌ, in two places.

رَهَقٌ

1. رَهَقَةٌ, (JK, S, Mgh, Mṣb, K,) aor. ٤, (S, Mṣb, K,) inf. n. رَهَقٌ, (S, Mgh, Mṣb,) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. غَشِيَةٌ (S, K:) and (K) reached, or overtook, him, or it: (El-Farábee, Mṣb, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Mṣb, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Mṣb, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Kur [x. 27], وَلَا يَرَهَقُ وَجُوهَهُمْ قَتْرٌ وَلَا ذَلَّةٌ, meaning + And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjectness, or ignominy]. (S, TA.) And you say, رَهَقَهُ الدَّيْنُ, (Mṣb, TA,) or دَيْنٌ, (Mgh,) Debt, or a debt, came upon him. (Mgh, Mṣb, TA.) And رَهَقَتْنَا الصَّلَاةُ, (inf. n. رَهَقٌ, Mṣb, or رَهَقٌ, TA,) + The time of prayer came upon us. (Mgh, Mṣb, TA.) And it is said in a trad., إِذَا صَلَّى

أَحَدُكُمْ إِلَى الشَّيْءِ فَلْيَرَهَقْهُ, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, إِلَى سُنَّةٍ فَلْيَرَهَقْهَا, i. e. towards a thing that he has set up for that purpose, &c.]) One says also, طَلَبْتُ فَلَانًا حَتَّى رَهَقْتُهُ, inf. n. رَهَقٌ, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take him. (S.) And طَلَبْتُ الشَّيْءَ حَتَّى رَهَقْتُهُ وَكِدْتُ أَنِّي أَخَذْتُهُ أَوْ أَحَدْتُهُ [I sought the thing until I came near to it, and I almost took it, or I took it]. (Az, Mṣb.) And رَهَقٌ شُحُوصٌ فَلَانٌ, i. e. + [Such a one's going, or going forth or away,] drew near. (S.) رَهَقْتُهُ also signifies I drew near to it; syn. دَانَيْتُهُ. (Mṣb.) And one says, رَهَقْتُمُ اللَّيْلَ فَاسْرِعُوا, i. e. + The night has drawn near [to you, therefore hasten ye]; syn. دَنَا. (TA.) — You say also, رَهَقَهُ بِمَا يَكْرَهُ, inf. n. رَهَقٌ, He did to him that which he disliked, or hated. (JK.) — And رَهَقْتُ إِنَّمَا: see 4. = رَهَقٌ as an intrans. v.: see رَهَقٌ, which is its inf. n., below.

2. رَهَقٌ He was one to whom رَهَقٌ [q. v.] was attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion: (see the part. n., below:) or he was suspected of evil conduct.] It is said in a trad., صَلَّى عَلَى أَمْرَأَةٍ تُرَهَقُ, (S, Mgh,) meaning [He prayed over a woman] suspected of evil conduct. (S.)

3. رَاهِقٌ الحُلْمِ, (JK, Az, K, &c.) and رَاهِقٌ الحُلْمِ, (JK, Az, K, &c.) all in art. رَاهِقَةٌ, (Mṣb,) inf. n. رَاهِقَةٌ, (Mṣb,) He (a boy) was, or became, near to attaining puberty, or virility; (S, Mṣb, K;) as also رَاهِقٌ, inf. n. رَاهِقٌ. (Mṣb.) And رَاهِقَتِ الْعَشْرِينَ [She nearly attained the age of twenty]. (K in art. عصر.)

4. ارهقه طغياناً i. q. اغشاه إياه [i. e. He made excessive disobedience to come upon him, properly as a thing that covered him]; (S, K;) and ألحقه به [i. e. made it to reach him, or overtake him, or befall him]. (K.) It is said in the Kur xviii. 79, فَخَشِينَا أَن يَرْهَقَنَا طُغْيَانًا وَكُفْرًا, meaning [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them twain, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them twain his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them twain his excessive disobedience and his ingratitude. (Ksh, Bq. [See also خَشِيٌّ.] And one says, رَهَقْتَنِي فَلَانٌ إِنَّمَا, meaning Such a one made me to bear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And ارهقت الرجل أمراً I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Mṣb.) And ارهقه عبداً He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K:) or he made a difficulty to come upon him, properly as a thing

that covered him; syn. **أَغْشَاهُ إِيَّاهُ**. (Ksh and Bq in xviii. 72.) And **ارْهَقَهُ**, alone, *He demanded of him a difficult thing.* (S, Mgh, K.) You say, **لَا تُرْهَقْنِي لَا أُرْهَقَكَ اللَّهُ** Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K.) And **إِرْهَاقٌ** signifies also *The inciting, or urging, a man to do a thing that he is not able to do.* (Az, K, TA.) — You say also, **أُرْهَقْنَا هُمُ الْخَيْلِ** We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) — And **الرَّهَقُ الصَّلَاةَ** † *He delayed the prayer* (JK, S, Mgh, Mgh, K, TA) until it approached the other [next after it], (JK,) or until it almost approached the other, (Mgh, K, TA,) or until the time of the other approached. (S, Mgh.) — And **أُرْهَقْتَهُ أَنْ يُصَلِّيَ** *i. q. أَعْجَلْتَهُ عَنَّا* [i. e. *I hurried him so as to prevent him from praying*: see similar phrases in art. **عَجَلَ**]. (K.) — See also 1, near the end of the paragraph, in two places: — and see 3. — **ارْهَقَتِ الدَّابَّةُ السَّرَجَ**: see 4 in art. **زَهَقَ**.

رَهَقٌ The doing of forbidden things: (S, Mgh, Mgh, K:) *wrongdoing; wrongful, unjust, injurious, or tyrannical, conduct*: (Fr, S, K:) it has this meaning in the **Qur** lxxii. 13, (S, TA,) accord. to Fr; or, as some say, the former meaning: (TA:) *the doing evil*: (AA, K:) and a subst. from **إِرْهَاقٌ** signifying the *inciting, or urging, a man to do a thing that he is not able to do*: (AZ, K:) *lightwittedness; or lightness and hastiness of disposition or deportment*; (S, K;) and *excessive disobedience*: so in the **Qur** lxxii. 6, (S, TA,) accord. to some: (TA:) *foolishness, or stupidity: lightness, or levity*: (K:) or *ignorance, and lightness of intellect*: (JK:) and *illnature, or evil disposition*: (TA:) and *haste*: (K:) and *lying*: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the **K**, and app. in others also, above and below,] its verb is **رَهَقَ**, aor. **رَهَقَ**, [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously, or tyrannically: &c.*]: (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the **Qur**]: *suspicion, or evil opinion*: and *sin*: accord. to **Ḳatādeh**: *lowness, vileness, or meanness; and weakness*; accord. to **Zj**: *error*; accord. to **Ibn-El-Kelbee**: and *bad, or corrupt, conduct*: and *pride*: and so **رَهَقَةٌ**, in these two senses: and the *commission of a sin or crime or fault*; syn. **عَنْتٌ**: and the act of *reaching, or overtaking* [app. of some evil accident]: and *perdition*. (TA.)

رَهَقٌ A man in whose conduct, or character, is **رَهَقٌ** [expl. above: i. e. one who does forbidden things: &c.]: (O:) *hasty: quick to do evil: and self-conceited; proud, or haughty*. (TA.) And **رَهَقَةٌ** A vicious woman; or an adulteress, or a fornicatress. (TA.)

رَهَقٌ: see **رَهَقٌ**.
يَعْدُو الرَّهَقَى *He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power* (**حَتَّى يَرْهَقَ طَالِبَهُ**) or, as in the **CK**, **حَتَّى يَرْهَقَ طَالِبُهُ** [which is virtually the

same]: (M, K, TA:) or *he runs quickly, so that he almost reaches, or overtakes, (حَتَّى يَكَادَ يَرْهَقَ) the object of his pursuit.* (JK.)

رَهَقَانُ مِائَةٍ: see what next follows.
رَهَاقٌ مِائَةٍ and **رَهَاقٌ مِائَةٌ** *As many as a hundred*; (AZ, ISk, JK, S, K;) as also **رَهَقَانُ مِائَةٍ**: (so in one of my copies of the S:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISk, S.)

رَهْوَقٌ A wide-stepping, and quick, or excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet. (En-Nadr, K.)

رَهِيْقٌ Wine: (K:) a dial. var. of **رَجِيْقٌ**, like as **مَدْحٌ** is of **مَدَحٌ**. (TA.)

رَاهِقٌ applied to a boy, and **رَاهِقَةٌ** applied to a girl, *From ten to eleven years old.* (TA.) [See also **مُرَاهِقٌ**.]

رَهَبَانٌ Saffron. (JK, IDrd, S, K.)

مُرْهَقٌ Reached, or overtaken, (JK, S, O, K,) to be slain. (S, O.) — *Straitened.* (Ḥam p. 682.)

أَتَيْنَا فِي الْعَصْرِ الْمُرْهَقَةَ † [app. *We came when the time of the afternoon-prayer was drawing near; الْعَصْرِ being the dim. of **الْعَصْرُ**: see the phrase **أُرْهَقْتُمْ اللَّيْلَ فَأَسْرَعُوا**, near the end of the first paragraph]. (TA.)*

مُرْهَقٌ One to whom men come (S, K, TA) often, (TA,) and at whose abode guests alight. (JK, S, K, *TA.) — Also One to whom **رَهَقٌ** [q. v.] is attributed: (JK, K:) [said in the TA to have no verb; but this is not the case: see 2:] one of whom evil is thought: (JK, S, K:) or who is suspected of evil, or of lightwittedness: (TA:) one to whom ignorance is attributed; (Mgh;) an object of suspicion in respect of his religion: (Mgh, TA:) *corrupt [in conduct]: one in whom is sharpness [of temper] and lightwittedness.* (TA.)

مُرَاهِقٌ Near to attaining puberty; applied to a boy: (JK, Mgh, TA:) and with **رَهَقٌ** applied to a girl. (TA.) [See also **رَاهِقٌ**.] — [Hence,] **دَخَلَ مَكَّةَ مُرَاهِقًا** † *He entered Mekkeh nearly at the end of the [proper] time [to do so as a pilgrim], so that he almost missed the halt at 'Arafāt.* (Nh, O, K, TA.) And **صَلَّى الظُّهْرَ مُرَاهِقًا** † *He performed the noon-prayer nearly missing the time.* (TA.)

رهل

1. **رَهْلٌ لَحْمَةٌ**, (S, K,) [aor. **رَهَلْ**,] inf. n. **رَهَلٌ**, (JK, TA,) *His flesh was, or became, quivering, and flaccid, or flabby*: (S, K:) and (some say, TA) *his flesh was, or became, inflated, or puffy, or swollen, (K, TA,) in any part*: (TA:) or it was, or became, swollen without disease; (JK, K, TA;) *he being flaccid by reason of fatness, (JK, TA,) and inclining to weakness.* (TA.) [See also 5.]

2. **رَهْلُهُ**, inf. n. **تَرْهِيلٌ**, *It (flesh-meat) rendered it (i. e. his flesh) quivering, and flaccid, or flabby*: (S, K:) or *inflated, or swollen*: or *swollen without disease*: (K: [see 1:]) or *it (much sleep) rendered his face swollen, and the parts below, or around, his eyes puffy.* (TA.)

5. **تَرْهَلٌ** *He was, or became, soft in the flesh: and it (the flesh of a limb or member) was, or became, soft.* (KL.) [See also 1.]

رَهْلٌ [in the Lexicons of Golius and Freytag **رَهْلٌ**] *Thin clouds, resembling [falling] dew, (K, TA,) in the sky.* (TA.)

رَهْلٌ *Yellow water [or fluid] in the سُدْحُ [app. here meaning the membrane that encloses the foetus of a beast].* (IDrd, K.)

رَهْلٌ *Quivering, and flaccid, or flabby, flesh.* (TA.) And **رَهْلُ الصَّدْرِ** *A horse quivering, and flaccid, or flabby, in the breast.* (S, TA.)

أَصْبَحَ مُرْهَلًا *He was, or became, in the morning, swollen (K, TA) in his face, by reason of much sleep.* (TA.) [See 2. In some copies of the **K**, **تَهَبَّحٌ** is erroneously put, in this explanation, for **تَهَبَّحٌ**.]

رهم

1. **رُهَيْتِ الْأَرْضُ** *The land was rained upon [with such rain as is termed رُهَيْمَةٌ].* (Z, TA.)

4. **ارْهَيْتِ السَّمَاءَ**, (JK, K,) or **السَّحَابَةَ**, (S,) *The sky, or the cloud, shed the sort of rain, or rains, termed رُهَيْمَةٌ, or رَهَامٌ.* (JK, S, K.)

رُهَيْمَةٌ *A drizzling and lasting rain; i. e. a lasting, or continuous, rain, consisting of small drops*: (JK:) or *weak and lasting rain, (S, K,) said by AZ to be such as falls with more force, and passes away more quickly, than that which is termed دِيمَةٌ*: (S:) pl. **رُهْمٌ** and **رَهَامٌ**: (JK, S, K:) **El-Āmidee** seems to have held that **رَهَامٌ** is pl. of **رُهَيْمَةٌ**; for he likens these two words to **إِكَامٌ** and **أَكْمَةٌ**; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. **رَهَامٌ** in a verse of **Lebeed** cited in the first paragraph of art. **رَزَقَ**.]

أَرْضٌ رُهَيْمَاءٌ *Land upon which rains such as are termed رَهَامٌ have fallen*: (Ḥam p. 99:) and **رُوضَةٌ مُرْهَوْمَةٌ**, [from **رُهَيْمَةٌ**, *Meadows*] *watered by the rain termed رُهَيْمَةٌ*: (JK, S, K:) one should not say **مُرْهَوْمَةٌ**. (K.)

رُهْمَانٌ: see **رُهْمَانٌ**.

رُهْمَانٌ, in the going of camels, *A bearing, and leaning, on one side, or sideways.* (JK, *K.) [In the former, it is implied that the word is **رُهْمَانٌ**, which is at variance with an express statement in the **K**.]

رَهَامٌ + **رَهَامٌ**, [رَشَاءَةٌ] *lean, or emaciated*; (JK, K;) [in the former written **رَهَامٌ**, but said in the latter to be like **سَحَابٌ**]; and so

رَهْمٌ: (TA:) [i. e.] you say also رَهْمٌ شاةٌ رَهْمٌ (JK, K, TA.) meaning † a sheep, or goat, lean, or emaciated: (TA:) from [رَهْمٌ, or perhaps رَهْمٌ, or both, as meaning] clouds (سحاب) that have discharged their water. (JK.)

رَهْمٌ, applied to a bird, *That does not prey:* (K:) or the bird called غُرْنُوقٌ. (JK.) — Also A large number. (JK, K.)

رَهْمٌ: see رَهْمٌ. — Also † A man weak in seeking, or searching, [to find what is best to be done;] who follows mere opinion; as also رَهْمَانٌ. (JK, K.)

رَهْمٌ More [and most] fruitful, or plentiful, or abundant in herbage or in the goods or conveniences or comforts of life: [as though meaning more, and most, watered by rain such as is termed رَهْمَةٌ:] so in the saying, نَزَلْنَا بِغُلَانٍ فَكُنَّا فِي رَهْمٍ [We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode; meaning, and we were entertained by him in the best, or most bountiful, manner]. (S.)

رَهْمٌ [A place upon which has fallen rain such as is termed رَهْمَةٌ: pl. مَرَاهِمٌ: see an ex. in what follows. — Also] A certain application for wounds; (S;) a soft plaster or dressing, (K, TA,) the softest of medicaments, (TA,) [i. e. an unguent, or the like,] with which a wound is plastered, dressed, overspread, or anointed: (K, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرَهْمٌ]: (S;) or derived from الرَّهْمَةُ, [as some say,] because of its softness. (K.) You say, مَرَاهِمُ الْغَوَادِي مَرَاهِمُ الْغَوَادِي [The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts]. (A, TA.)

رَهْمَةٌ: see رَهْمَةٌ, above.

رهن

1. رَهْنٌ (S, Mgh, Mṣb, K,) aor. ٤, (Mṣb,) inf. n. رَهْنٌ (S, TA,) or رَهْنٌ (Mṣb,) *It* (a thing, S, Mṣb, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, Mgh, Mṣb, K, TA.) This is the primary signification. (Mgh, TA.) — Hence, (Mgh,) رَهْنٌ بِالْمَكَانِ † *He remained, stayed, dwelt, or abode, in the place.* (A, Mgh, TA.) — And رَهْنٌ (JK, S, K,) aor. ٤, (K, TA,) or ٢, (JK, [but this I think to be a mistake,]) inf. n. رَهْنٌ (K,) said of a man, and of a camel, (JK, S, TA,) and of any beast, (TA,) *He was, or became, lean, or emaciated;* (JK, S, K, TA;) and *fatigued, tired, weary, or jaded.* (JK, TA.) You say, رَهْنٌ رَكِبَ حَتَّى رَهْنٌ *He rode until he became lean, or emaciated.* (Ish, TA. [See رَاهِنٌ.]) — As trans., see 4, first signification. — [Hence,] as a law-term, رَهْنٌ signifies *The putting, or placing, an article of real property [to remain] as a pledge, or security, or making it to be such, for a debt that is obligatory or that will become obligatory.* (TA.) You say, رَهْنَهُ الشَّيْءَ, and رَهْنَهُ عِنْدَهُ (S,

Mgh, Mṣb, K,) aor. ٤, (K,) inf. n. رَهْنٌ (Mṣb, TA) [and رَهْنَةٌ, q. v. voce رَهْنٌ]; and رَهْنَهُ اَرَهْنَهُ (S, K;) all signify the same; (S;) i. e. *He deposited the thing with him* (Mṣb, K) [as a pledge] *to be in lieu of that which he had taken, or received, from him:* (K:) [i. e. *he pledged the thing to him, or with him:*] and رَهْنَتِ الْمَتَاعَ بِالْأَدِينِ, inf. n. رَهْنٌ, *I restricted the commodity, or placed it in custody, for, or by reason of, the debt;* and اَرَهْنَتُهُ بِالْأَدِينِ is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Mṣb:) for, properly, they say, (Mṣb,) رَهْنَتِ زَيْدًا الثَّوْبَ signifies *I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge* (Mṣb, K*) *with some one.* (Mṣb.) 'Abd-Allah Ibn-Hemmām Es-Saloolee says, (S,) or Hemmām Ibn-Murrah, (TA.)

* فَلَمَّا خَشِيتُ أَظْفَارَهُمْ * نَجَوْتُ وَأَرَهْنْتُهُمْ مَا لَنَا * [And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, *Málik*]: thus, says Th, all relate the verse, except Aṣ, who says رَهْنْتُهُمْ مَا لَنَا [i. e. *leaving with them, as a pledge, Málik*]: he likens this phrase to the saying قِيمْتُ وَأَصْلُكَ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being صَاكًا وَجْهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málik remaining with them; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, أَرَهْنْتُ الشَّيْءَ, but only رَهْنْتُهُ (S, TA.) [See, however, 4.] You say also, رَهْنْتُهُ عِنْدَهُ, inf. n. رَهْنٌ, meaning *He made him, or it, to be a pledge in lieu of him, or it:* a poet, asserted by IJ to be a pagan, says,*

* اَرَهْنُ بَنِيكَ عِنْدَهُمْ اَرَهْنُ بَنِي * [Make thou thy sons to be pledges in lieu of them: in that case I will make my sons to be pledges: I being for بَنِي]. (TA.) And رَهْنَتُهُ لِسَانِي † *I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit:* in this case one should not say رَهْنَتُهُ; (IAṣr, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهْنَتُهُ. (TA.)

3. رَاهِنْتُ فَلَانًا عَلَى كَذَا (S, Mṣb,) inf. n. رَاهِنَةٌ (S,) or رَاهِنٌ (Mṣb,) or both, (K,) and so in a copy of the S,) *I laid a bet, or wager, or stake, with such a one, for such a thing,* (S, Mṣb, K,*) mostly (TA) said in relation to horses running a race, (JK, TA,*) *to be taken by him who should outstrip, or overcome.* (Mṣb.) — The inf. ns. also signify † *The contending [of two persons] to outstrip [in a race] upon horses,* (K, TA,) and *otherwise.* (TA.) Hence the prov., رَاهِنٌ هِمَا كَفَرَسَى رَاهِنٌ [explained in art. فَرَسٌ]. (JK.)

4. اَرَهْنُ *He made* (a thing, Mṣb) *to continue, subsist, last, endure, remain, or remain fixed or stationary; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established;* (S, Mgh, Mṣb, K,*) and

so رَهْنٌ; (K;) but the former is the more approved: (TA:) and also *he found it to be so.* (Mṣb.) You say, اَرَهْنُ نَهْرٍ الطَّعَامَ (T, S, K, TA,) and الشَّرَابَ (T, S, TA,) and البَالِ (TA,) † *He continued, or made permanent, to them the food,* (T, S, K, TA,) and *the beverage,* (T, S, TA,) and *the property.* (TA.) [And accord. to an explanation of اَرَهْنْتُ (referring to dates), by 'Alee Ibn-Hamzeh, cited in a marginal note in a copy of the S, in art. وَهَبَ اَرَهْنٌ signifies *He prepared food, and continued it, or made it permanent.*] — [Hence اَرَهْنُ as used by some in another sense of رَهْنَةٌ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — You say, اَرَهْنْتُ مَالِي *I staked my property.* (JK.) And اَرَهْنُوا بَيْنَهُمْ خَطْرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race.* (TA.) And اَرَهْنْتُ بِهِ *I made my children to be as a stake for him, or it.* (S, K,*) And اَرَهْنُهُ لِمَوْتٍ † *He resigned him to death.* (IAṣr, TA.) And اَرَهْنُ الْجَمِيَّتِ الْقَبْرِ † *He deposited the dead body in the grave [as a pledge to be rendered up on the day of resurrection].* (K, TA.) — Accord. to AZ, (S, TA, in one copy of the S it is A'Obeyd,) اَرَهْنْتُ فِي السَّلْعَةِ signifies *I bought the commodity for a dear, or an excessive, price;* (S, K, TA;) *gave largely for it until I obtained it:* (TA:) accord. to ISk, *I paid in advance for the commodity;* syn. اَسْلَفْتُ (S, TA;) and in the T it is said, [and in like manner in the JK,] that اَرَهْنُ فِي كَذَا وَكَذَا signifies *أَرَهْنُهُ اسْلَفَ فِيهِ:* (TA:) [in the K it is said that اَرَهْنُهُ signifies *as though it meant he lent him a sum of money &c.:*] accord. to Er-Rághib, the proper meaning [of اَرَهْنٌ] is *one's giving a commodity before [the full payment of] the price, and so making it to be pledged for the completion of its price.* (TA.) — اَرَهْنُهُ also signifies *He, or it, weakened him:* (K:) [like اَوَهْنَهُ:] and *rendered him lean, or emaciated.* (TA.) And اَرَهْنُ اللَّهِ قُوَّتَهُ *God weakened him;* syn. اَوَهْنَهُ. (JK.)

6. تَرَاهِنَا *They two laid bets, wagers, or stakes, each with the other;* syn. تَوَاضَعَا الرَّهْنُونَ. (TA.) And تَرَاهِنُ الْقَوْمِ *The party contended together, every one of them laying a bet, wager, or stake, in order that the person outstripping should take the whole when he overcame.* (Mṣb.)

8. اَرَهْنُ مِنْهُ *He took, or received, from him a pledge.* (K.) [Or] اَرَهْنُهُ *He took, or received, it as a pledge:* (JK, Mgh:) or اَرَهْنُهُ مِنْهُ *he took, or received, it from him;* namely, a pledge. (Mṣb.) — [Accord. to Freytag, اَرَهْنُهُ بِهِ signifies *He had him, or held him, as a pledge to him for it.* And اَرَهْنُهُ *He, or it, was given as a pledge.* But for neither of these has he mentioned any authority.]

10. اَسْتَرَهْنُهُ *He asked him, or desired him, to pledge a thing with him: and, to give a pledge.* You say, اَسْتَرَهْنَنِي كَذَا فَرَهْنَتُهُ عِنْدَهُ [He asked me, or desired me, to pledge such a thing, or to

deposit such a thing as a pledge, and I pledged it with him, or deposited it with him as a pledge]. (Mgh.)

رهن, originally an inf. n., (Mṣb,) is syn. with مروهون; (Mgh, Mṣb;) i. e. (Mṣb) it signifies [A pledge;] a thing deposited with a person (Mṣb,* K) to be in lieu of a thing that has been taken, or received, from him; (K;) or a thing that is deposited as a security for a debt: and رهان has a similar meaning, but is specially applied to a thing that is deposited as a bet, or wager, or stake; and is likewise originally an inf. n.: (Er-Rāghib, TA:) رهنه, also, is syn. with رهن [as meaning the act of giving as a pledge], like as شتيمة is syn. with شتر; the 3 being added to give intensiveness to the signification: then, like رهن, it is used as syn. with مروهون [in the sense explained above, as will be seen in what follows in this paragraph]; (Iath, TA;) [i. e.] رهنه is an inf. n. like شتيمة, applied to denote the pass. part. n. [used as a subst. properly so termed] like رهن, not as an epithet; (Bḍ in lxxiv. 41;) [or, in other words,] رهنه signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself; as also مروهنة: (K:) [I here follow two copies of the K, in which it is said, and in the copy of the K followed in the TA, and in the copy of the K followed in the TA, فرهنه ومروهنة, which perverts the meaning, though رهن and مروهنة may be used in the same sense as رهنه and مروهنة, as will be seen in the course of this paragraph: and in the TA, in the place of احنس, is put يحبس, meaning يحبس: there is, however, this difference between رهنه and مروهنة; that the former properly signifies a thing deposited as a pledge; and the latter, a thing taken, or received, as a pledge:] the pl. of رهن is رهان (S, Mgh, Mṣb, K) and رهنون (Mgh, Mṣb, K) and رهن, (Mgh, K,) this last said to be a pl. of رهن by Aboo-Amr Ibn-El-Alà, but disapproved by Akh, because a word of the measure فَعْل has not a pl. of the measure فَعْل except in rare and anomalous instances, though he says that it may be [as it is said to be in the Mṣb] pl. of رهان, which is pl. of رهن, (S,) and Fr says that رهن is pl. of رهان, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رهن, also, is another pl. of رهن, (TA,) [or rather it is a contraction of رهن]; and another pl. of رهن [or rather a quasi-pl. n.] is رهنين, (IJ, K,) like as عبيد is of عبد: (TA:) the pl. of رهنه is رهانين. (S, K.) غلقت الرهن بما فيه [The pledge became, or has become, permanent as a possession, with what was, or is, comprised in it,] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لا يغلقت الرهن, (Meyd,) [i. e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver

when its depositor is able to release it; for] لا is here either negative or prohibitive: you say, غلقت الرهن, aor. يغلقت, inf. n. غلوق [or غلقت], meaning The pledge remained in the hand of the receiver when the depositor was able to release it: (Nh, cited in a copy of the "Jāmi' eṣ-Ṣagheer:") the trad. means that the receiver of the pledge shall not have a right to it when the depositor has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islām abolished it. (Meyd,* Nh.) You say also, هو رهن بكذا and رهنه بكذا He, or it, is [a person, or thing,] pledged for such a thing: (Iath, TA:) or taken [as a pledge] for such a thing; as also رهنين and مروهنة. (TA.) And أنا رهن بكذا and رهنين and رهنه I am taken [as a pledge] for such a thing. (Mgh.) And أنا لك رهن بكذا (JK, TA) and رهنه (TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And رهنه بقيدته [His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were مروهنة, it would be رهنين, without ة]. (TA.) And رهانين الموت [Mankind, or all created beings, are the pledges of death]. (TA.) And هو رهن [He is the pledge of the hand of death, or of fate, or destiny]; said of one when he has sought, or courted, death. (TA.) And يدى لك رهن [My hand is a pledge to thee]; by which is meant responsibility, or suretiship. (TA.) And إني لرهين [Verily he is the pledge of a grave, which will render him up on the day of resurrection]. (TA.) It is said in the Kur. lxxiv. 41, كل نفس بما كسبت رهينة meaning [Every soul is a thing] pledged with God [for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رهينة being an inf. n. like شتيمة applied to denote the pass. part. n. [in a manner before mentioned] like رهن; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رهنين. (Bḍ.) And in lii. 21 of the same, كل امرئ بما كسب رهين [Every man is pledged (مروهون, Bḍ, Jel) with God (عند الله) for what he shall have wrought; so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bḍ;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كل غلام رهينة بعقيقته [Every boy that is born is a pledge for his عقيقة, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عقيقة is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khaṭṭābee says that the best explanation of it is that of Aḥmad Ibn-Hambal; that if the عقيقة be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

هو رهن مال, (JK, K, TA,) with kesr, (K,) and رهنه, (JK,) He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K,* TA.)

رهان, as a sing.: see رهن. — It is also a pl. of the latter word. (S, Mgh, Mṣb, K.)

رهين: see مروهون: and see also رهن, in six places.

رهينة, and its pl. رهانين: see رهن, in ten places.

رهان Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S,* Mgh, Mṣb.) You say طعام رهان (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And خمر رهانة Wine of which there is a continual, or constant, supply; uninterrupted, or unfailling. (TA.) And نعمة الله رهانة, i. e. [The bounty of God is] continual, permanent, or constant. (TA.) And حالة رهانة A state, or condition, continuing; remaining to the present time. (Es-Semeen, TA.) And هذا رهان لك meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) — Remaining, staying, dwelling, or abiding, in a place. (JK.) — Prepared. (K.) One says, هذا رهان لك meaning as explained above, and also This is prepared for thee. (TA.) — As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) Lean, or emaciated; (JK, S, K, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and fatigued, tired, weary, or jaded. (JK, TA.) — And ابل رهانة Camels that will not, or do not, pasture upon the [plants, or trees, termed] حمض. (JK.)

رهانة The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the horse. (JK, Az, K.)

ارهان A thong, or strap, that is bound upon the middle of the نير [or yoke] that is upon the two bulls [drawing a plough]. (JK.)

ارهون A girl, or young woman menstruating: (K:) seen by Az in the handwriting of Aboo-Bekr El-Iyádee, but not seen by him on any other authority. (TA.)

مروهون [Pledged; deposited as a pledge; or] restricted, or placed in custody, for, or by reason of, a debt; (S,* Mṣb;) originally بالدين مروهون [or بدين]; (Mṣb;) and رهنين signifies the same; (S, Mṣb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رهن,] is مروهونة (S.) الأمور مروهونة بأوقاتها is expl. by مرفوعة [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رهن.

مروهين: see رهن, in two places.

مُرْتَبِنٌ One who takes, or receives, a رَهْن [or pledge]. (S.)

مُرْتَبِنَةٌ: see رَهْنٌ, in two places.

رهو

1. رَهَا بَيْنَ رِجْلَيْهِ, aor. يَرَهُو, (AO, JK, S.) inf. n. رَهُو, (AO, S, K,) He parted, or made an opening between, his legs: (AO, S, K:) or he parted widely, or made a wide opening between, his legs. (JK.) Hence the saying in the Kur [xliv. 23], وَأَتْرَكَ الْبَحْرَ رَهُوًا [expl. in art. تَرَكَ, and below]. (S.) — رَهُو also signifies The going easily: (S, K:) one says, جَاءَتِ الْخَيْلُ رَهُوًا [The horses, or horsemen, came pacing along easily]: and accord. to IAAr, رَهَا فِي السَّبْرِ, aor. as above, means He was gentle in going, or pace: (S:) or, as some say, رَهُو in going, or pace, is the being soft, or gentle, with continuance: (TA:) or the going along quietly: (JK:) and one says, جَاءَتِ الْإِبِلُ رَهُوًا, meaning The camels came following one another. (TA.) Also The going lightly: (JK:) you say, رَهَتْ, aor. and inf. n. as above, They, [i. e. camels or the like,] or she, went lightly. (TA.) And The going vehemently. (TA.) [Thus it has two contr. significations.] — Also The being still, quiet, motionless, calm, allayed, or assuaged. (K, TA.) You say, رَهَا الْبَحْرُ The sea became still, or calm. (S.) And رَهَا الْحَرُّ The heat became allayed, or assuaged. (TA.) Hence some explain وَأَتْرَكَ الْبَحْرَ رَهُوًا [mentioned above] as meaning And leave thou the sea motionless, or calm: some, as meaning dry. (TA.) And you say, افْعَلْ ذَلِكَ رَهُوًا Do thou that quietly, or calmly. (S.) And فَعَلَ ذَلِكَ رَهُوًا He did that quietly, or calmly, without being hard, or difficult: (TA:) or voluntarily; without its being asked, or demanded; (K and TA in art. سَهَو) and without constraint. (TA in that art.) And أُعْطِيْتَهُ رَهُوًا I gave to him voluntarily; without being asked; or without constraint. (JK.) — رَهَا, (JK, TA) aor. as above, (TA.) inf. n. رَهُو, (JK, K,) said of a bird, He spread his wings, (JK, K, TA,) without flapping them. (JK.)

3. رَاهَا, (K,) inf. n. مَرَاهَا, (TA,) He approached it, or drew near to it. (K, TA.) [App. a dial. var. of رَاهَقَهُ, which is better known.] You say, رَاهَيْتُ الْإِحْتِلَامَ I approached, or drew near to, puberty, or virility. (JK.) — Also He aided him in his foolishness, or stupidity; syn. حَامَقَهُ. (K, TA: in the CK جَامَعَهُ.)

4. ارهى He found, or met with, a wide, or an ample, place. (M, K.) — He took to wife a woman wide in the vulva. (K, TA.) — He continued the food to his guests by reason of liberality. (TA.) And أَرَهَيْتُ لِبُهِرِ الطَّعَامِ وَالشَّرَابِ I continued to them the food and the beverage; (Yaakooob, S, K;) like أَرَهَنْتُ. (S.) — He did well: they say to the shooter, or thrower, when he does ill, أَرِهْ, i. e. Do thou well. (TA.) — أَرِهْ عَلَى نَفْسِكَ Be gentle with, or to, thyself: (S, K, TA:) [in

the CK أَرِهْ; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رَهَا فِي السَّبْرِ, meaning رَفَق: but the right reading is أَرِهْ, for] one says also مَا أَرَهَيْتُ إِلَّا عَلَى نَفْسِكَ Thou wast not, or hast not been, gentle, save with, or to, thyself: (TA:) or thou didst not show, or hast not shown, mercy, save to thyself. (JK.) — ارهى لَكَ الشَّيْءُ The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee. (TA.) — And أَرَهَيْتُ لَكَ I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA.) — مَا أَرَهَيْتُهُ I did not leave it still, or motionless: and أَزِهْ ذَاكَ Leave thou that until it become still, or motionless. (TA.) — He kept continually, or constantly, to the eating of the كُرْكُي [رَهُو, or species of crane called] (K.)

6. تَرَاهَا, (JK, K,) inf. n. تَرَاه, (JK,) They two made peace, or became reconciled, each with the other; syn. تَوَادَعَا. (JK, K, TA: in the CK تَوَارَعَا.)

9. ارْتَبَوْا They became commingled, confounded, or confused. (K.) — Also, (K,) or رَهَبُوا, (TA,) They made رَهَبَةً; i. e. they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture. (K, TA.)

ارهو inf. n. of ل. (S, K, &c.) — Also An intervening space (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فَالِج. (TA.) — A place where water remains and collects or stagnates: (JK, TA:) a جَوْبَةٌ [i. e. a depressed place, or a hollow, or an excavation, or such as is round and wide,] in the place of abode of a people, into which flows the rain-water or other fluid: (A'Obeyd, S:) or, as also رَهْوَةٌ, a depressed place (S, K) in which water collects: (S:) and, both words, an elevated place: thus they have two contr. significations: (S, K:) or رَهْوَةٌ signifies an elevation like a hillock, upon a hard and elevated, or an elevated and plain, tract of ground, or upon a mountain, (JK, TA,) where hawks and eagles alight: (TA:) or a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain: (TA:) [and accord. to some, it signifies a mountain itself; for] Ghatafan are called in a trad. رَهْوَةٌ تَنْبِغُ مَاءً, meaning a mountain welling forth water: or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the S app. of رَهُو, and accord. to the TA app. of رَهْوَةٌ, in each case agreeable with analogy,] is رَهَاءٌ. (S, TA.) — [Also, accord. to Golius, as on the authority of the KL, A way through a market-place, at the sides of which sit the sellers: but not in my copy of the KL.] — Also Wide, ample, or spacious. (TA.) — A well (بئر) wide in the mouth. (TA.) — A woman (S) wide in the vulva; (Lth, ISh, S, K;) as also رَهْوَى (Lth, K) and رَهَاءٌ: (IAAr, K:) [or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also رَهْوَى: (JK, TA:) or (TA) a woman that is not approved on the occasion of جَمَاع, (JK, TA,) because of her being wide [in the vulva]. (JK.) — A thing dispersed, or scattered. (TA.) — And sometimes, Quick, or swift. (TA.) — And Still, quiet, or motionless. (TA.) — And [hence, or مَطْرٌ رَهُو] A still rain. (TA.) — Also A company of men (JK, K, TA) following one another. (TA.) And غَارَةٌ رَهُو [A company of horsemen making a raid, or an inroad, or incursion,] following one another. (TA.) And one says, مُتَنَاطِرُونَ i. e. النَّاسُ رَهُوًا وَاحِدًا مَا بَيْنَ كَذَا وَكَذَا [app. meaning The people are disposed consecutively in one double rank, partly such and partly such, facing one another]. (TA.) — Also A certain species of bird; as some say, (S,) the [species of crane called] كُرْكُي: (JK, S, K, TA:) or a certain aquatic bird resembling the كُرْكُي: (TA:) pl. رَهَاءٌ. (JK.) — And A head-covering which is next to the head, and which very soon becomes dirty. (TA.)

رَهْوَةٌ A state of elevation: and a state of depression: thus having two contr. significations. (TA.) — See also the next preceding paragraph, in four places.

رَهُو: see رَهُو, as applied to a woman, in two places: — and see also مَرَهَاةٌ.

رَهْوَانٌ A depressed piece of land or ground. (TA.) — And applied to A بَرْدُون [or horse for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:) or رَهْوَان [thus I find it written, but it is commonly pronounced رَهْوَان, or رَحْوَان with ح] is a vulgar term applied to a pacing horse. (MF voce هِمْلَانِج.)

رَهَاءٌ A wide place. (K.) — A wide tract of land: (S, TA:) or what is wide of land: (M, TA:) [or] an even tract of land, seldom free from the سَرَاب [or mirage]: (JK, TA:) and what is even of anything. (TA.) — See also رَهُو, as applied to a woman. — It is also [app. A hue, or a haze,] like dust-colour and smoke. (TA.)

رَهْبَةٌ Wheat which is ground between two stones, and upon which milk is poured: (M, TA:) or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K.)

راه A life (عَيْشٌ) ample in its means or circumstances, unstrained, or plentiful, easy, pleasant, soft, or delicate; (S, K;) and quiet, or calm. (S.) Easy; as an epithet applied to a [journey such as is termed] خَيْس. (S.) And Anything still, or motionless; as also رَاهٌ. (TA.) — طَعَامٌ رَاهٌ Food that continues, or is permanent; like رَاهِن: (AA, S:) and [in like manner (see رَاهِن)] the fem. of each, with ة, is applied to wine. (S.) [Freytag adds, "Inde dicitur الراجل راهى Celer de equo:" but راهى is here a mistranscription for أَبَجَل:]

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راهية [the epithet راه converted by the affix ة into a subst.,] A bee; because of its quiet manner of flying. (JK, K.)

مرهات, with kear, (K, TA,) like مسحاتة [in form], (TA,) or مرهات, (JK, and so in the CK, [like مرخات in form, and, as most explain the latter, similar also in meaning, whence it seems that مرهات is the more probably correct,]) A quick, swift, or fleet, mare: (JK, *K, TA:) pl. مرهاتي, (JK, K,) [or rather مرهات if the sing. be مرهات, and مرهاتي if the sing. be مرهات,] like مساحي [or rather مساج, (TA,) or like مراخي [or rather مراخي, pl. of مرخات: (JK:) but in the M, it is رهوي, [app. meaning that the sing. is thus,] like سكري; and in like manner in the Tekmileh and the Jm. (TA.)

روا

2. روا في الامر (T, S, M, Mgh, Mjb, K, &c.,) inf. n. تروية (S, Mgh, K,) or تروية, (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like تزكية, inf. n. of زكى (TA,) and تروية (S, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fq, روي also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حلات in the phrase حلات السويق; (TA;) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, Mgh, Mjb, K;) and thought upon it repeatedly; syn. تعقبه (M, L, K, TA;) i. e. رود فيه فكره; (TA;) not hastening to reply: (S, K;) and ربا signifies the same; (K in art. ربا;) i. q. فكر; (T;) or, accord. to some, it is a mispronunciation. (MF.) — Hence, يوم التروية The eighth day of [the month] Dhu-l-Hijjah; originally with : its derivation from الروية is a mistake; and its derivation from الروي requires consideration. (Mgh.) [See 2 in art. روي.]

4. اروا It (a place) abounded with the [kind of plant, or tree, called] راء: (AZ, AAF, K:) or so اروات, said of land (ارض). (M.)

راء A kind of [plant, or] tree, (T, *S, M, K, &c.,) that grows in plain, or soft, land, (T, M, TA,) having a white fruit: or, as some say, a kind of dust-coloured tree, having a red fruit: (M, TA:) n. un. راءة: (T, S, M, K:) and dim. روية: (M, TA:) AHn says that the راءة is not taller nor broader than a sitting man: and accord. to one of the Arabs of the desert of 'Oman, it is a tree that rises on a stem, and then there branch forth [so in the M, but accord. to the TA, rise,] from it round, rough leaves: others, he adds, say that it is a small tree of the mountains, resembling an عظلمة [q. v.], having a soft white flower like cotton: (M, TA: [but in the latter, the word rendered "soft" is omitted:]) some say that it is a species of the kind of tree

called طلح [acacia, or mimosa, gummifera], and is the tree that grew at the cave in which were the Prophet and Aboo-Bekr: so say Suh and others: it is, they say, of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness: it is said by IHsh to be the same [tree] that is called امر غيلان [see art. غيل]; but they have found fault with him [for so saying]: it is not the عشر [asclepias gigantea], as one author has supposed; but a tree resembling this: (MF, TA:) such is the truth: the راء is not the عشر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عشر commences small; then increases to the size of the باذنجانة [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the راء is not thus: the عشر [he adds] is not found in Egypt; but it and the راء are peculiar to El-Hijaz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عشر in abundance in the deserts of the upper part of the Sa'eed;] and the saddles of camels &c. are stuffed with the fruit of the راء in El-Hijaz. (TA.) — Also The foam of the sea. (AHeyth, K.) — And One of the letters of the alphabet. (TA.) [See the letter ر.] — See also art. ربا.

راءة n. un. of راء. (T, S, M, K.) — See also راية, in art. رى.

روية, or, as some say, only روية, without : (M;) the latter was the usual form, without : (S, Mjb;) or each; (K;) a subst. from روا في الامر (S, K;) meaning Inspection, examination, consideration, or thought; (S, *M, Mjb, K, *) and repeated inspection or examination or consideration; (M, *Mjb, K, *TA;) or consideration of the issues, or results, of an affair; (Mjb;) without haste to reply. (S, *K, *TA.) You say, فلان روية [Such a one has no inspection, &c.]. (T.) It precedes what is termed عزيمة [i. e. resolution, or determination, &c.], and follows what is termed بديهة [i. e. intuitive knowledge, &c.]: one has well said,

* بديته تحل عرى المعاني *
* إذا انغلقت فتغيبه الروية *

[His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him]. (Har p. 8.) [See also روية in art. روي.]

روية dim. of راء, q. v. (M, TA.)

روية قسيمة and روية and روية قسيمة of which the روية is. (TA in الالف اللينة.)

روب

1. راب (T, S, M, &c.,) aor. يروب (T, S, &c.,) inf. n. روب (Lth, T, Mjb,) or روب (S,) or both, (T, M, Mgh, K,) said of milk, (T, S, M, &c.,) It was, or became, thick, or coagulated: (M, A,

Mjb, K:) or was churned, and deprived of its butter: (M, *A, K, *) or it was, or became, fit to be churned: (T:) or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivered, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as had become thick; (Fr, A'Obeyd, T, S, *Mgh;) until its butter was taken forth; (Fr, A'Obeyd, T, S, *) or before and after it had been deprived of its butter. (Mgh.) — [Hence,] راب دمه (T, M, A, K,) aor. as above, (T,) inf. n. روب (M,) † [His blood is about to be shed;] his death, or destruction, is at hand: (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يفور دمه; (T;) or like يغلي دمه: his blood being likened to milk that has become thick, and fit to be churned. (A.) — And راب الرجل (Aq, T, S, &c.,) aor. as above, (TA,) inf. n. روب (S, M, K) and روب (M, K,) † The man was, or became, confused, or disturbed, (Aq, T, S, K,) in his affair, or case, (Aq, T,) or in his reason, or intellect, (S, K,) and his opinion: (Aq, T, S:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness, (M, A,) or intoxication; as also راب نفسه (A:) or he arose (M, K, TA) from sleep (M, TA) disordered in body and mind: (M, K, TA:) or he was intoxicated with sleep: (M, K:) or he was lazy, sluggish, or slothful. (Aboo-Sa'eed, T.) — And راب (Th, M, K,) inf. n. روب; (TA;) and † روب (Th, M,) inf. n. ترويب (K;) + He (a man, Th, M) was, or became, fatigued, or jaded. (Th, M, K.) And راب روية + The riding-camel of such a one was, or became, fatigued, or jaded. (T.) — And راب + He, or it, was, or became, quiet, still, or motionless. (IAqr, T.) — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هو يشوب ويروب meaning, accord. to Aboo-Sa'eed, † He defends his companion [at one time], and is lazy or sluggish or slothful [at another time]: or it means he defends without energy at one time, and at another time is lazy or sluggish or slothful, so that he defends not at all: or, as some say, he mixes water with the milk, and so spoils it, and he makes it good; from the saying of IAqr that راب signifies اصنع; but if it have this meaning, it is originally راب, with hemz. (T. [See more in art. شوب.]) — Accord. to IAqr, راب also signifies He suspected. (T. [But in this sense it seems to belong to art. ريب.]) — Also He lied. (K. [But in the T, this signification is assigned to راب, not to راب; app. in relation to the prov. above cited.]

2. ترويب (S, M, A, K,) inf. n. روب (AZ, M,) He made the milk to be such as is termed راب; (S, M, A, K;) as also رابه (M, A, K:) or he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well. (AZ, M.) — See also 1, in two places.

4. اراب اللين: see 2. — [اراب as an intrans.

verb app. signifies *He had much milk such as is termed رَائِبٌ*: see its part. n. مَرِيْبٌ, below.]

رَابٌ The equal in quantity or measure or the like: so in the saying, هَذَا رَابٌ كَذَا [This is the equal in quantity &c. of such a thing. (K, TA.)

رَوْبٌ: see رَائِبٌ, in two places. — Hence, (M,) رَوْبٌ وَلَا رَوْبٌ (IAqr, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing*: (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects.* (IAqr, T, M.)

رُوْبَةٌ: see what next follows, in three places.

رُوْبَةٌ The ferment of milk, (T, S, M, A, Mgh, Mgb, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رَائِبٌ (T, S, Mgh, Mgb, TA;) and رُوْبَةٌ signifies the same as رُوْبَةٌ in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also رَائِبٌ in both of these two senses; (T;) or in the latter state it is termed رَائِبٌ (TA:) or (so in the A and K, but in the M “and,”) remains of milk (M, A, K, in the second of which, as in the last, this applies also to رُوْبَةٌ) that has become such as is termed رَائِبٌ (M:) or remains of milk left in the [skin or vessel called] مَرُوْبٌ, in order that fresh milk, when poured upon it, may quickly become رَائِبٌ (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Aboo-Amr El-Mutarriz, MF, TA.) It is said in a prov., شَبُّ رُوْبَتِهِ [Mix thou a mixture, app. of thick and fresh milk: thine shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd:) it is like the saying حَلْبٌ حَلْبٌ لَكَ شَطْرُهُ [expl. in art. شَطْرُ]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — I. q. دَرْدِي [as meaning *A ferment*] such as is put into [the beverage called] نَبِيْدٌ [to make it ferment]. (TA.) — † What has collected of the seminal fluid (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covering; (T, S, M, K;) and رُوْبَةٌ in this sense is mentioned by Lh: (M:) you say, أَعْرِنِي رُوْبَةَ فَحْلِكَ (T,) or فَرَسِكَ (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed مِهَابَةٌ, and more remote in respect of the place into which it is injected. (M.) — † Strength of a horse to run: so in the phrase فَرَسٌ بَاقِي الرُّوْبَةِ [A horse whose strength to run remains]. (A.) — † Intellect (IAqr, S, A) of a man (IAqr, S) when it has attained to full vigour: (A:) [app. as being likened to the رُوْبَةُ of the stallion:] so in the saying, هُوَ يُحَدِّثُنِي وَأَنَا إِذْ ذَاكَ غَلَامٌ لَيْسَ لِي رُوْبَةٌ [He would talk to me, I being

then a boy, not having full intellect]. (IAqr, S, A: in one of my copies of the S, and in the TA, (لَيْسَتْ). — † The main, or most essential, part, syn. جَمَاعٌ, of an affair: (M, K:) so in the saying, مَا يَقَوْمُ بِرُوْبَةِ أَمْرِهِ † [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the رُوْبَةُ of the stallion. (M.) — † Means of subsistence: (M, K:) † food, or sustenance: (TA:) † anything that puts a thing into a good, right, or proper state; from the same word as signifying “a sour ferment that is put into milk to make it ferment:” (JM:) † a want, or thing that is needed [to put one into a good, or right, state]: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Seed, K, TA.) You say, لَا يَقَوْمُ بِرُوْبَةِ أَهْلِهِ (S, A,) or مَا يَقَوْمُ الْوَالِدُ (M, TA,) i. e. † [He will not, or does not, undertake, or take upon himself, or attend to,] the food, or sustenance, of his family: or † their case, and the putting them into a good, right, or proper, state: (TA:) or † [the supplying of] what they require of him. (S, M, A, TA.) — † A part, or portion, or small portion, (طَائِفَةٌ, S, M, or قِطْعَةٌ, K, or سَاعَةٌ, T, M, A,) of the night: (T, S, M, A, K:) [app. from the same word signifying “remains of milk;” as seems to be implied in the A:] so in the saying, مَضَتْ رُوْبَةُ اللَّيْلِ † A period, or short portion, (سَاعَةٌ,) of the night passed: (T, M, TA:) and بَقِيَتْ رُوْبَةُ اللَّيْلِ † A period, or short portion, (سَاعَةٌ,) of the night remained: (M, A, TA:) and هَرَقَ عَنَّا أَكْبَرَ سَاعَةً مِنْهُ (S, A,) i. e. † Abate thou, or allay thou, our fatigue, or the like, or relieve thou us, for a period, or short portion, of the night; من before رُوْبَةُ being redundant]. (A.) — † A piece of flesh-meat: (M, K:) so in the saying, قَطَعَ اللَّحْمَ رُوْبَةَ رُوْبَةٍ † [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) — † Heaviness, sluggishness, or torpidness, (T, K,) or laxness, or confusedness of the intellect, (T,) and languor, feebleness, or faintness, (K,) from drinking much milk. (T.) — Good and fertile land, abounding with plants, or herbage, (T, M, K,) and with trees: (T, M:) that kind of land in which the herbage, or pasturage, remains longest. (T.) — Accord. to Aboo-Amr Esh-Sheybānee, i. q. مَشَارَةٌ, which means *A سَاقِيَةٌ* [or channel of water for irrigation: but it has also other meanings, which see in art. شَوْر]. (TA.) — The tree called نُدْكٌ (T, K, TA;) expl. by Ibn-Es-Seed as meaning the tree called زَعْرُور [q. v.]. (TA.) — A kind of hooked instrument (كَلْبٌ) by means of which an animal that is hunted is drawn forth from its hole: (M, K:) accord. to Abu-l-'Omeythil, the مَحْرَشُ [app. meaning the same, or an instrument used for drawing forth the lizard called ضَبٌّ from its hole]. (M.) — It is also mentioned by IAqr as [syn. with رُوْبَةٌ and أَرْبَةٌ,] meaning *A knot*. (T.) — A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up: (T, TA:) and, accord. to AZ, a patch, or

piece, with which a camel's saddle (رَحْلٌ) is patched, or pieced, when it is broken: (TA:) pl. رَوْبٌ: but this is [properly, or originally, رُوْبَةٌ,] with .: (T, TA:) so says ISk. (T.) [See art. رَابٌ.]

رَوْبَانٌ: see the next paragraph.

رَائِبٌ, applied to milk, (Lth, T, S, M, Mgh, Mgb, K, &c.) and رُوْبٌ, so applied, (Lth, T, M, K,) Thick, or coagulated: (M, Mgb, K:) or churned, and deprived of its butter: (As, T, M, K:) see also رُوْبَةٌ, in two places: or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivers, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as has been churned, and such as has not been churned: (S:) or such as has become thick; (Fr, A'Obeyd, T, S, Mgh;) until its butter is taken forth; (Fr, A'Obeyd, T, S;) or before and after its butter has been taken forth; (Mgh;) like as the epithet عَشْرَاءُ is applied to a she-camel when pregnant and when she has brought forth. (A'Obeyd, T, S.) A poet, cited by As, says,

* سَقَاكَ أَبُو مَاعِزٍ رَائِبًا * وَمَنْ لَكَ بِالرَّائِبِ الْحَائِرِ *

(T, S, Mgh) meaning *Aboo-Mā'iz gave thee to drink churned [milk], (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it? (S.) [Or رَائِبٌ in the former instance may be from رَابٌ of which the aor. is يَرِيْبٌ; so that it may there mean what occasioned doubt, or evil opinion: see رَائِبٌ in art. رِيْبٌ: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.] And one says, مَا عِنْدَهُ شَوْبٌ وَلَا رُوْبٌ (T,) or مَا عِنْدِي الْوَالِدُ (M,) i. e. *He has not, or I have not, mixed honey, nor milk such as is termed رَائِبٌ*: (T, M:) or, as some say, *honey nor milk*; thus explaining the two words شَوْبٌ and رُوْبٌ without restriction. (M. [See also art. شَوْبٌ].) — [Hence,] رَائِبٌ applied to a man, (T, S, M, A, K,) as also رَوْبَانٌ (T, M, K,) and رُوْبٌ (M, K,) † Confused, disturbed, or disordered, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication: (A:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness: (M:) or who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep: (M, K:) or رَائِبٌ signifies † confused in his intellect and his opinion and his affair: (TA:) and a man † fatigued, wearied, distressed, embarrassed, or troubled: (A:) fem. [of the first] رَائِبَةٌ (Lh, M:) pl. of the first, (S, M, A, Mgh,) accord. to As, (S,) or of the second, رُوْبِي (S, A, Mgh:) you say قَوْمٌ رُوْبِي † a people, or company of men, confused, disturbed, or disordered, in minds, (T, S, Mgh,) by reason of drowsiness: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or intoxicated by drinking [milk such as is termed] رَائِبٌ (S, Mgh.) — And رَائِبٌ*

also signifies † A thing, or an affair, that is clear, or free from dubiousness or confusedness; (Th, T and TA in art. رَيْبٌ;) like the milk so termed. (TA in art. رَيْبٌ. See an ex. in that art.)

أَرَوْبٌ: see the next preceding paragraph.

مُرَوَّبٌ A vessel, (T, S,) or receptacle, (A,) or skin, (M, K,) in which milk is made to be such as is termed رَائِبٌ. (T, S, M, A, K.) [See also مُرَوَّبٌ.]

مُرَيْبٌ Having much milk such as is termed رَائِبٌ. (Har p. 416.)

مُرَوَّبٌ Milk that has not as yet been churned, and that is in the skin, not having had its butter taken from it. (As, T.) — And سَقَاءُ مُرَوَّبٌ A skin in which milk has been made such as is termed رَائِبٌ: (M, K:) or a skin that is wrapped up [in order that its milk may thicken more quickly by its being kept warm] until it attains the fit time for the churning. (S.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سَقَاءُ مُرَوَّبٌ, (T, S, M, A,) meaning [The lightest in estimation] of what is drunk, or given to be drunk, [of milk,] before its butter comes forth from it (As, T) [is that in] a skin that is wrapped up &c., as expl. above: (S:) [or †the least to be esteemed of the wronged is he who remains quiet, or inert, like milk not yet in a state of fermentation:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that أَكَلْتُ السَّقَاءَ means "I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]:" (T:) or مُرَوَّبٌ signifies not churned, but having in it its ferment; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

رَوْتُ

1. رَاتٌ, (T, S, M, &c.) aor. يَرُوتُ, (T, A, Mṣb,) inf. n. رَوْتُ, (T, M, A, Mṣb,) said of a horse (S, Mṣb, K) and the like, (Mṣb,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) He dunged. (M, Mṣb.)* It is said in a prov., أَحْشَكُ وَتَرَوْتُيَ, (S,) or أَحْشَكُ وَتَرَوْتُيَ. (TA in art. حَشٌّ, in which it is explained.)

رَوْتُ, (T, S, M, &c.) originally an inf. n., (Mṣb,) The dung (M, Mṣb*) of the horse (S, Mṣb, K) and the like, (Mṣb,) [i. e.] of a solid-hoofed animal (T, M, A, Mgh) of any kind: (T, Mgh:) [a coll. gen. n.:] n. un. رَوْتَةٌ: (S, Mṣb, K:) and pl. أَرَوَاتٌ. (S, M, A, Mgh, K.)

رَوْتَةٌ: see what next precedes. — Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.,] of the أَرْتَبَةُ [or lower portion, i. e. lobule, of the nose], (S, A, K,) where the blood that flows from the nostrils drops, or drips: (M, A:) or the fore part of the nose altogether: (M:) or the end, or tip, of the nose, in the fore part thereof. (TA.) You say, فَلَانَ يَضْرِبُ بِلسَانِهِ رَوْتَةَ أَنْفِهِ, (S, TA,)

meaning [Such a one strikes with his tongue] the tip of his nose, or the tip of his nose in the fore part thereof. (TA.) It is said in a trad. that the mulct for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And †The bill of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill رَوْتَةً. (M.) — And رَوْتَةُ السِّيفِ, occurring in a trad., is expl. as meaning †The upper part [of the hilt] of the sword, that is next to the little finger of the person grasping it. (TA.) — Also The remains of the culms of wheat in the sieve, when it is sifted. (K. [Not found by SM in any other lexicon.]

مَرَاتٌ and مَرَوْتُ (M, K) The part whence the رَوْتُ (or dung) issues; (M:) the خَوْرَانُ [i. e. the rectum, or the tuel,] of a horse. (K.)

مَرَوْتُ: see what next precedes.

مَرَوْتُ A man having a large nose. (A, TA.)

رَوَّجٌ

1. رَاجٌ, (S, A, Mṣb, K,) aor. يَرُوجُ, (S, A, Mṣb,) inf. n. رَوَّاجٌ, (S, A, K,) or this is a simple subst., and the inf. n. is رَوَّجٌ, (Mṣb,) It (a thing, S, or a commodity, Mṣb) had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand. (S, *A, *Mṣb, K.)* — And رَاجَتِ الدَّرَاهِمُ, inf. n. رَوَّجٌ, The dirhems, or money, passed, or had currency, among men, in buying and selling. (Mṣb, TA.) — And رَاجَ الأَمْرُ, inf. n. رَوَّجٌ and رَوَّاجٌ, accord. to IKoot, The thing, or affair, was, or became, quick, speedy, or expeditious: (L, Mṣb:) or came quickly. (MF.) — And رَاجَ It was, or became, present, or ready, and prepared: so in the saying, خُذْ مَا رَاجَ [Take thou what is present, or ready, and prepared]. (Har p. 116.) — See also 2. — رَاجَتِ الرِّيحُ, (K,) or رَوَّجَتِ, (Mṣb, [app. a mistranscription, unless رَوَّجَتِ be meant,]) The wind was, or became, confused, (Mṣb, K,) not continuing from one direction, (Mṣb,) so that one knew not whence it came. (K.)

2. رَوَّجٌ, (S, A, Mṣb, K,) inf. n. تَرَوِّجٌ, (A, Mṣb, K,) He made a commodity to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand. (S, A, K.)* — He made money to pass, or be current. (S, *A, *Mṣb.) — رَوَّجَ الشَّيْءَ, and رَوَّجَ بِهِ, He made the thing to be quick, speedy, or expeditious; or was quick with it. (L.) — رَوَّجَتِ is also syn. with أَرَجَتِ: so in the saying, رَوَّجَتِ الأَمْرَ فَرَجًا, aor. of the latter يَرُوجُ, and inf. n. رَوَّجٌ, [app. meaning I excited the affair, or event, and it became excited.] (TA.) — رَوَّجَ كَلَامَهُ He embellished his speech, or language, and made it vague, so that one knew not its true meaning: (Mṣb, TA:) from رَاجَتِ الرِّيحُ, (TA,) or from رَوَّجَتِ الرِّيحُ. (Mṣb.) — For رَوَّجَتِ الرِّيحُ see 1, last sentence. — رَوَّجَ رَوَّجَ الغُبَارَ عَلَى رَأْسِ البَعِيرِ —

dust continued, or went round, upon, or over, the head of the camel; syn. دَامَر. (TA.)

5. تَرَوَّجَ He [app. a camel] went round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

رَوَّجَةٌ Haste, quickness, speed, or expedition. (IAqr.)

رَوَّاجٌ [an inf. n., (see 1,) or] a subst., meaning The state, or quality, of having an easy, or a ready, sale; of being saleable; or in much demand. (Mṣb.)

رَوَّاجٌ [app. applied to a camel] Going round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

أَمْرٌ مَرَوَّجٌ A confused thing or affair. (TA.)

فُلَانٌ مَرَوَّجٌ Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current. (S.)

رَوَّاحٌ

1. رَاحٌ, (S, Mṣb, K,) sec. pers. رَاحَتْ, (Mṣb,) aor. يَرِاحُ, (S, Mṣb, K,) inf. n. رَوَّاحٌ; (K;) and aor. يَرُوحُ, (Mṣb, TA,) inf. n. رَوَّاحٌ, (Mṣb,) or رَوَّاحٌ; (TA;) It (a day) was violently windy. (S, Mṣb, K.) And رَاحَ, aor. يَرُوحُ, inf. n. رَوَّاحٌ, It (a day) was one of good, or pleasant, wind. (TA.) — رَاحَ, aor. يَرِاحُ, inf. n. رَوَّاحٌ, It was, or became, cool and pleasant [by means of the wind]. (L.) It (a house, or tent, the door being opened,) [was, or became, aired by the wind; or] was entered by the wind. (L.) — رَاحَ الشَّجَرُ The trees felt the wind. (AHn, K.) [See also another meaning below.] — [Hence, perhaps,] رَاحَ, aor. يَرِاحُ, inf. n. رَاحٌ, †He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick; [as though he felt the wind and was refreshed by it;] (L;) as also رَاحَ: (S, A, L, K:) رَاحٌ and رَوَّاحٌ signify the same: (S, L, K: [in the CK, the الإرتياح is erroneously put for الإرتياح]) and رَوَّاحٌ + he (a man) became light, or active, and quick; syn. شَمَّرَ. (Mṣb.) You say, رَاحَ لِلشَّيْءِ [and إلى الشَّيْءِ] and رَاحَ بِهِ [and إلى الشَّيْءِ] + He was, or became, brisk, lively, &c., as above, at the thing, [or betook himself with briskness, liveliness, &c., to the thing,] and was rejoiced by it. (Lth, TA.) A poet says,

وَزَعَمْتَ أَنَّكَ لَا تَرَاخُ إِلَى النِّسَاءِ

[† And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them]. (Lth, TA.) And رَاحَ لِلأَمْرِ, i. q. رَاحَ [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it]. (TA.) And رَاحَ لِلذِّكْرِ الأَمْرِ, (L,

ك.) and إليه (L.) aor. يَرَّاحُ, inf. n. رَوَّاحٌ and رُوِّحٌ
 and رَاحٌ and رِيَّاحَةٌ (L, K) and رَاحَةٌ and رَاحِيَّةٌ,
 (L.) + He brightened in countenance at that
 thing, (L, [there explained by أَشْرَقَ لَهُ, and this
 I regard as the right reading, rather than that
 which I find in the copies of the K, which is
 أَشْرَفَ عَلَيْهِ, perhaps meaning the same as أَشْرَفَ لَهُ
 i. e. he became acquainted with that thing, or
 knew it, syn. اِطَّلَعَ عَلَيْهِ,]) and rejoiced in it, or
 at it, (L, K,) and was thereby affected with
 alacrity, cheerfulness, briskness, liveliness, or
 sprightliness, disposing him to promptness in acts
 of kindness or beneficence: said of a generous
 man when he is asked to confer a gift; and some-
 times, metaphorically, of dogs when called by
 their owner, and of other animals. (L.) [It is
 also said that] رَوَّاحٌ and رَوَّاحَةٌ and رَاحَةٌ and
 رُوِّحَةٌ [all app. inf. ns. of رَاحٌ, or some of
 them may be simple substs.,] and مَرَّاحَةٌ [as
 though inf. n. of رَاحٌ] (L, K) signify + The
 experiencing relief from grief or sorrow, after
 suffering therefrom: (L:) or the experiencing
 the joy, or happiness, arising from certainty.
 (K. [See also رَوَّحٌ, below.]) You say also,
 اِسْتَرَوَّحْتُ إِلَى حَدِيثِهِ [app. meaning + I was
 affected with cheerfulness, liveliness, or the like,
 at his discourse, or narration; as seems to be
 indicated by the context in the place where it is
 mentioned: or perhaps, he trusted to his discourse,
 and became quiet, or easy, in mind; agreeably
 with an explanation of the verb which see below]:
 (A:) or اِسْتَرَّاحَ إِلَى حَدِيثِهِ + he inclined to his
 discourse. (MA.) And رَاحٌ لِلْمَعْرُوفِ (S, A, L,
 K,) sec. pers. رَاحَتْ (L,) aor. يَرَّاحُ, inf. n. رَاحَةٌ
 (S, L, K) and رَاحٌ; (L;) and اِرْتَّاحٌ (A, L);
 † He was affected with alacrity, cheerfulness,
 briskness, liveliness, or sprightliness, disposing him
 to promptness to do what was kind or beneficent:
 (As, S, L, K:) he inclined to, and loved, kindness
 or beneficence. (L.) And اِرْتَّاحٌ لِلنَّدَى + [He
 was affected with alacrity, &c., and so disposed
 to bounty or liberality]. (S, K.) And نَزَلَتْ
 نَزْلًا † [A trial, or an affliction, befell him, and God was active
 and prompt with his mercy, and delivered him
 from it]: (T:) but ISd disapproves of thus
 speaking of God; and El-Fārisee says that it is
 an instance of the rudeness of speech character-
 istic of Arabs of the desert. (TA.) [Hence
 seems to have originated, as is app. implied in
 the TA, the assertion that] اِرْتَّاحٌ signifies
 † The being merciful: and اِرْتَّاحٌ اللَّهُ لَهُ بَرَحِيَّتِهِ
 † God delivered him from trial, or affliction:
 (K:) or اِرْتَّاحٌ اللَّهُ لِفُلَانٍ † God was merciful to
 such a one. (S.) One also says, رَاحَتْ يَدُهُ لَكَذَا,
 (K,) or بَكَدَا (S, L,) † His hand was active,
 prompt, or quick, (S, L, K, TA,) to do such a
 thing, (K, TA,) or with such a thing; (S, L, TA);
 as, for instance, with a sword, to strike with it.
 (L.) Hence the saying of the Prophet, مَنْ رَاحَ
 إِلَى الْجُمُعَةِ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَدَّمَ بَدَنَهُ

‡ [Whosoever is brisk, or prompt, or quick, in
 repairing to the Friday-prayers in the first
 hour, he is as though he offered a camel, or a
 cow or bull, for sacrifice at Mekkeh]: (K,* TA:)
 the meaning is, خَفَّ إِلَيْهَا, (K, TA,) and مَضَى;
 (TA;) not the going in the latter part of the
 day. (K,* TA.) [See also what follows.] —
 رَاحٌ, aor. يَرَّوحُ, inf. n. رَوَّاحٌ; and تَرَوَّحٌ; both
 signify the same; (S, Mṣb, K, &c. ;) contr. of
 غَدَا; (S;) said of a man, (TA,) and of a company
 of men, (K, TA,) He, and they, went, or jour-
 neyed, or worked, or did a thing, in the evening,
 (K, TA,) or in the afternoon, i. e., from the
 declining of the sun from the meridian until
 night: (IF, Mṣb, K, TA:) this is said to be the
 primary meaning: (TA:) but they also mean he,
 or they, returned: (Mṣb:) and went, or jour-
 neyed, at any time: (Mṣb,* TA:) [for] الرَّوَّاحُ is
 not, as some imagine it to be, only [the going, or
 journeying,] in the last, or latter, part of the
 day; but is used by the Arabs as meaning the
 going, or journeying, at any time of the night or
 day; as also اِلْتَمَسُوا: so say Az and others: (Mṣb:)
 or رَاحٌ, inf. n. رَوَّاحٌ, signifies he came, or went,
 after the declining of the sun from the meridian:
 but is sometimes used as meaning he went in an
 absolute sense: (Mgh:) and thus it means in the
 trad. commencing إِلَى الْجُمُعَةِ [men-
 tioned above, where a different explanation of
 the verb is given]: (Mgh,* Mṣb:) and [in like
 manner] one says to his companion or com-
 panions, تَرَوَّحُوا or تَرَوَّحُوا as meaning Go, or
 journey: (TA:) but رَاحَتْ الْإِبِلُ (S, L, K,) aor.
 رَاحَتْ and تَرَوَّحَتْ, inf. n. رَوَّاحٌ (L) and رَاحَةٌ (AZ,
 L, K,) signifies only The camels returned in the
 evening, or afternoon, (S,* Mṣb,) when their
 pastors drove or brought them back to their
 owners: so says Az. (Mṣb.) You say, رَاحْتُ
 رَاحَةً and رَوَّاحٌ, inf. n. رَوَّاحٌ and رَاحَةٌ,
 (K, TA,) and I came, (TA,) to them in the
 evening, or afternoon; [or at any time, as appears
 from what has been said above;] and so رَاحْتُمْ
 رَاحَةً, (K, TA,) inf. n. رَوَّاحٌ; (TA;) and رَوَّحْتُمْ
 رَاحَةً, (K, TA,) inf. n. تَرَوَّحٌ; (TA;) and رَاحْتُ
 رَاحَةً and رَوَّحْتُ رَاحَةً [I go, or come, to
 him early in the morning, in the first part of the
 day, or between the time of the prayer of day-
 break and sunrise, and I go, or come, to him in
 the evening, or afternoon, app. he doing the like
 to me]. (A. [See also 6.]) And رَاحَتْ عَلَيْهِ
 إِبِلُهُ and رَاحَتْ عَلَيْهِ مَالُهُ and رَاحَتْ عَلَيْهِ
 غَنَمُهُ, and رَاحَتْ عَلَيْهِ بَقَرُهُ, His camels, and his sheep or
 goats, and his cattle, returned to him after the
 declining of the sun from the meridian; only at
 that time: and رَاحَتْ may perhaps be a dial.
 var. thereof: (L, TA:) or رَاحَتْ عَلَى أَهْلِهَا
 they (i. e. camels) returned from the place of
 pasture in the evening, or afternoon, to their
 owners. (S,* Mṣb.) — رَاحَ الشَّجَرُ (S, A, K,
 aor. يَرَّاحُ; (S, A;) and تَرَوَّحُ; (S, A;) [said in
 the TA to be tropical, but not so in the A;] The
 trees broke forth with leaves: (S, A, K:) or the
 former, the trees broke forth with leaves before

the winter, when the night became cold, without
 rain; (As, TA;) and so the latter: (L:) or the
 latter, the trees broke forth with leaves after the
 close of the صَيْف [or summer]: (S, TA:) and
 تَرَوَّحَ الغُصْنُ The branch put forth leaves after
 other leaves had fallen from it. (R, TA.) [See
 another meaning of رَاحَ الشَّجَرُ near the beginning
 of this art.] — رَاحٌ (S, K,) aor. يَرَّاحُ, inf. n.
 رَاحَةٌ, (S,) said of a horse, [perhaps from the same
 verb as signifying "he was, or became, brisk,
 lively," &c.,] He became a stallion, or fit to cover.
 (S, K.) — رَاحَتْ الرِّيحُ, aor. تَرَّاحُ, The wind smote
 it; namely, a thing; (L, K;) as, for instance,
 a tree, and said of a tempestuous wind. (L.)
 And رَاحَ, said of a pool of water left by a torrent,
 It was smitten [or blown upon] by the wind.
 (S, A, K.) In like manner also it is said of other
 things. (TA.) One says, رَاحَتْ الشَّجَرَةُ The tree
 was blown upon by the wind: or was blown about,
 or shaken, by the wind, so that its leaves were
 made to fall: or had the dust scattered upon it by
 the wind. (L.) And رَاحُوا They (a people, or
 party,) were smitten and destroyed by the wind:
 (K, TA:) or they entered upon [a time of] wind;
 (K;) as also, in this latter sense, رَاحُوا (S, K,) or
 رَوَّحُوا (A.) — رَاحَ الشَّيْءُ, (A'Obeyd, S,
 K,) first pers. رَاحْتُ (A'Obeyd, S,) aor. يَرَّاحُ,
 (A'Obeyd, S, K,) and يَرَّاحُ (AA, S, K,) [inf. n.,
 app., of the former رَوَّحٌ and of the latter رَاحٌ,
 as in the phrase of similar meaning following;]
 and رَاحَهُ (Ks, S, K,) and رَوَّحَهُ (AZ, K);
 He smelt the thing; perceived its smell, or odour;
 (S, K, &c. ;) as also اِسْتَرَّاحَهُ and اِسْتَرَوَّحَهُ:
 (Ham p. 228:) and رَاحَ الرِّيحَ, aor. يَرَّاحُ, inf. n.
 رَاحَةٌ; and aor. يَرَّاحُ, inf. n. رَاحَةٌ; and رَاحَهَا
 He smelt the odour. (Mṣb.) You say of an
 object of the chase, رَاحْتَنِي (S,) and رَوَّحْتَنِي
 (AZ, S, A,) inf. n. of the latter رَوَّاحٌ (AZ, TA,)
 He smelt me; perceived my smell, or odour:
 (AZ, S, A, TA:) and of the same, رَاحَ (K,)
 and اِسْتَرَّاحَ (T, S, K,) and اِسْتَرَوَّحَ (T, S,) He smelt a human being; perceived his
 smell, or odour: (T, S, K:) and the second of these
 four, (K, TA,) and the third and fourth, (TA,)
 he smelt gently, that he might perceive the odour
 of a thing: (K, TA:) or the third and fourth of
 the same, he smelt, or perceived, odour: (A:)
 and these two, said of a stallion, he perceived the
 smell of the female: and of a beast of prey you
 say, اِسْتَرَّاحَهَا and اِرَّاحَهَا and اِرَّاحَهَا
 and اِسْتَرَوَّحَهَا, meaning he smelt, or perceived,
 the odour; and accord. to Lh, some say, رَاحَهَا;
 but this is seldom used. (TA.) [It is asserted
 (in Har p. 324) that اِسْتَرَّاحٌ is only from الرَّاحَةِ;
 but this assertion is of no weight against the
 authorities cited above.] It is said in a trad.,
 مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَمْ يَرَّحْ رَاحَةَ الْجَنَّةِ
 (A'Obeyd, S, Mgh,* Mṣb,*) or لَمْ يَرَّحْ (AA, S,
 Mṣb,) or لَمْ يَرَّحْ (Ks, S, Mgh, Mṣb,) i. e. [He
 who slays a person with whom he is on terms of

peace, (or, as in the TA, مُؤْمِنًا, i. e. a believer,) he will not perceive the odour of Paradise: (S, Mgh, Mṣb.) Aṣ says, I know not whether it be from رَحَّتْ or from أَرَحَّتْ. (S.) You say also, أَرَوَحْتُ مِنْهُ طَيْبًا I perceived from him (a man, S) a sweet odour. (S, A.) — [And hence, app.,] رَاحَ مِنْكَ مَعْرُوفًا, and أَرَاخُهُ, † He obtained from thee a favour, or benefit. (K.) — رَوَّحَ, aor. رَوَّحَ, inf. n. رَوَّحَ, He (a man) had the quality termed رَوَّحَ, [explained below, i. e. width in the space between the thighs or legs; &c.; or] a spreading in the fore part of each foot. (Lth, TA.) And رَوَّحَتْ قَدَمُهُ His foot had the quality so termed. (TA.)

2. رَوَّحَ عَلَيْهِ [He fanned]. You say, رَوَّحَ عَلَيْهِ بِالْمِرْوَحَةِ [He fanned him with the fan]. (A, TA.) And اِخْتَأَجُوا إِلَى التَّرْوِيجِ مِنَ الْحَرِّ بِالْمِرْوَحَةِ [They required to be fanned, by reason of the heat, with the fan]. (TA.) — Also, (A, Mṣb,) inf. n. تَرْوِيجَ, (Mṣb,) He perfumed oil; rendered it sweet in odour, (A, Mṣb,) by putting perfume in it. (Mṣb.) — رَوَّحَ عَنْهُ; and رَوَّحُوا بِنَا: see 4. — رَوَّحَ بِهِمْ, (A, Mgh, Mṣb,) inf. n. as above, (A, Mṣb,) He performed with them the prayers termed التَّرَاوِيعَ. (A, Mgh, Mṣb.) — رَوَّحَ having for its objects camels, and sheep or goats: see 4. — رَوَّحَهُمْ: see رَوَّحَتْ إِلَيْهِمْ, in the latter half of the first paragraph.

3. أُنَا أَغَادِيهِ وَأَرَاوَحُهُ: see 1, in the latter half of the paragraph. — الْمَرَاوِحَةُ فِي الْعَمَلَيْنِ, (S,) or مَبِينِ الْعَمَلَيْنِ, (Mgh, K,) signifies The doing the two deeds, or works, alternately; this one time, and that one time: (S, Mgh, K:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and الْمَرَاوِحَةُ بَيْنَ الرَّجُلَيْنِ the standing upon the two legs alternately; upon each in turn: and الْمَرَاوِحَةُ بَيْنَ الْجَنْبَيْنِ the turning over [upon the two sides alternately, or] from side to side. (K.) You say, رَوَّحَ بَيْنَ عَمَلَيْنِ [He did two deeds, or works, alternately; he alternated them]. (A.) And رَوَّحَ بَيْنَ رِجْلَيْهِ He stood upon one of his legs one time and upon the other another time: (S, Mgh:) it is said also of one walking [as meaning he moved his legs alternately]. (A.) And it is said in a trad., كَانَ يُرَاوِحُ بَيْنَ قَدَمَيْهِ مِنْ طَوْلِ الْقِيَامِ He used to rest upon one of his feet one time and upon the other another time to give relief to each of them [in consequence of long standing]. (TA.) One says also, رَوَّحَهُ He did a thing with him by turns, each of them taking his turn [and so relieving the other: for الْمَرَاوِحَةُ signifies the giving mutual relief, or rest]. (TA in art. عَقَبَ.) [See also 6.] — رَوَّاحَ, inf. n. مَرَاوِحَةٌ: see 1, in the former part of the paragraph.

4. أَرَاخَ He breathed: (S, A, K:) said of a man, (A,) and of a horse. (S.) — [It emitted an odour:] it (a thing, Mṣb) stanḥ; (S, Mṣb, K;) as also أَرَوَّحَ: (Mṣb, TA:) the former said of

flesh-meat, (S, K,) and of water; (K;) and so the latter: (TA:) or the latter, it became altered [for the worse] in odour; (Lḥ, S, M, A, Mṣb;) said of flesh-meat, (Lḥ, M, A,* Mṣb,) and of water, (Lḥ, S, M, A, Mṣb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between أَرَوَّحَ and تَرَوَّحَ [q. v., as does also J,] said of water. (Mṣb, TA.) — Also, (inf. n. إِرَاخَةٌ, L,) He (a man, S, and a beast, Lḥ) revived, or his spirit returned to him, after fatigue; (Lḥ, S, K;) like استراحَ, q. v.: (TA:) and he had rest. (K.) — And [hence], (S, Mṣb, K,) inf. n. إِرَاخَةٌ, (TA,) or إِرَوَّاحَ, (Mṣb,) † He (a man) died; (S, Mṣb, K;) as though he found rest: and he (a camel) died, or perished. (TA.) You say, أَرَاخَ فَأَرَاخَ [He rested, i. e. had rest, and so rested others], meaning † he died, and so people became at rest from him. (A.) — [Hence also,] اِرْحَانًا بِالصَّلَاةِ We performed the act of prayer: because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Mṣb.) — أَرَاخَتْ said of camels &c. [as though meaning They returned in the evening, or afternoon, to rest]: see 1, in the latter half of the paragraph. — اِرْحَانًا, inf. n. إِرَاخَةٌ and إِرَوَّاحَ, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) — And اِرْحَانًا, [app. for اِرْحَانًا بِعَيْرِهِ] likewise said of a man, He alighted from his camel to rest him and to alleviate him. (L.) — أَرَاوَحُوا, or أَرَوَّحُوا: see 1, in the last quarter of the paragraph. — أَرَاوَحَهُ and أَرَوَّحَهُ, and اِرْحَانًا بِالصَّلَاةِ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — اِرْحَانًا, (S, A, Mṣb, K,) inf. n. إِرَاخَةٌ, (Mṣb, TA,) and رَاوَحَةٌ is a subst. used as an inf. n., [i. e. a quasi-inf. n.] like طَاعَةٌ and عَارَةٌ used as inf. ns. of اِطَاعَهُ and اِعَارَهُ, (TA,) said of God, (S, K,) or of a man, (A, Mṣb,) He rested him, made him to be at rest or at ease, or gave him rest; (S,* A,* Mṣb;) namely, a hired man, (Mṣb,) or any man; as also رَوَّحَ عَنْهُ: (TA:) and the former, He (God) caused him to enter into a state of rest, (K, TA,) or of mercy. (TA.) And رَوَّحُوا بِنَا (K in art. لَث) Give ye us rest. (TK in that art.) And اِرْحَانًا بِعَيْرِهِ He revived, or recovered, his camel. (TA.) — [Hence,] اِرْحَانًا بِالصَّلَاةِ He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) — And اِرْحَانًا, (S, M, A, Mṣb, K,) inf. n. إِرَاخَةٌ; (M, Mgh;) accord. to one dial., هَرَاخَ, aor. يَهْرِجُ; (TA;) and رَوَّحَ, (S,* A, TA,) inf. n. تَرْوِيجَ; (S;) He (the pastor, Mṣb) drove back, or brought back, (S, M, Mṣb, K,) camels, (S, M, A, Mgh, Mṣb, K,) and sheep or goats, (M, A,* Mgh,) and cows or bulls, (A,* Mgh,) in the evening, or afternoon, (M, Mṣb,) after the declining of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K,) or إِلَى أَهْلِهَا [and عَلَى أَهْلِهَا (for you say رَاوَحَتْ عَلَى أَهْلِهَا i. e. to their owners)]. (Mṣb.) — [Hence,] اِرْحَانًا عَلَيْهِ حَقَّهُ † He restored to him

his right, or due; (S, K;) as also أَرَوَّحَ. (K.) And the saying, in a trad., of Umm-Zarā, اِرْحَانًا عَلَيَّ نَعْمًا ثَرِيًّا † He gave me much cattle: because she was [as though she were] a مَرَايحَ for his bounty. (L.)

5. تَرَوَّحَ [He fanned himself]. (A, TA.) And تَرَوَّحَ بِمِرْوَحَةٍ [He fanned himself with a fan]. (S, Mṣb, K.) رَاوَحُوا يَتَرَوَّحُونَ فِي الضَّحَى, occurring in a trad., means I saw them requiring the being fanned with the fan (المِرْوَحَةُ) by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses: or seeking rest. (TA.) — تَرَوَّحَتْ الرَّائِحَةُ The odour exhaled, or diffused itself. (Mṣb.) — تَرَوَّحَ said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Mṣb, K.) See also 4. — See also 10: — and see 1, in five places. — تَرَوَّحَ said of herbage, It became tall: (S, K:) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — تَرَوَّحَ, thought by ISd to be an inf. n., of which the verb is تَرَوَّحَ: see أَرِيحِيَّةَ.

6. اِرْتَوَّاحًا عَمَلًا (TA) and اِرْتَوَّاحًا, (K, TA,) [like اِعْتَوَّاهُ and تَعَاوَرَاهُ] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. تَعَاقَبَاهُ. (K, TA.) And تَرَاوَحُوا أَمْرًا They did a thing by turns; syn. تَعَاوَرَوْهُ. (TA.) [Hence,] إِنَّ يَدَيْهِ لَتَتَرَاوَحَانِ بِالْمَعْرُوفِ (S, A*) [in the S, the context implies that the meaning is, Verily his two hands are occupied alternately in doing that which is kind, or beneficent: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, † his two hands vie, one with the other, in promptness to do that which is kind, or beneficent]. — تَرَاوَحُوا لِيُؤْتِيَهُمْ [They went in the evening, or afternoon, to their tents, or houses, app. meaning one to another's tent, or house, by turns]. (A.) [See also 3.]

8. اِرْتَاخَ, and its inf. n. اِرْتِيَاخَ: see 1, in the former half of the paragraph, in ten places: — and see also 10. — اِرْتَوَّاحًا عَمَلًا: see 6.

10. اِسْتَرَوَّحَ, said of a branch, (Mṣb, TA,) It became shaken by the wind: (TA:) or it inclined from side to side. (Mṣb.) — See also 1, near the beginning of the paragraph; and see اِسْتَرَوَّحَتْ, and اِسْتَرَاخَ إِلَى حَدِيثِهِ, and اِسْتَرَاخَ إِلَى حَدِيثِهِ, in the former part of the same paragraph. — Also, (K,) and اِسْتَرَاخَ, (S, A, Mṣb, K,) [which latter is the more common in this sense,] and اِرْتَاخَ, (TA,) and sometimes اِرْحَانًا, q. v., (Mṣb,) [and تَرَوَّحَ, as quasi-pass. of رَوَّحَ عَنْهُ or بِهِ,] said of a hired man, (Mṣb,) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S,* A,* Mṣb,* K,) مِنْهُ [from him, or it], (A,) and بِهِ [by means of it]; (Mṣb;) from الرَّائِحَةِ; (S;) quasi-pass. of أَرَحَّتَهُ,

(A, Mṣb,) and of **أَرَاهَهُ اللَّهُ** (§). — **استروح إليه** (accord. to the § and K, but in other lexicons **استراح**, TA) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (§, K, TA.) — See also **ل**, in the last quarter of the paragraph, in seven places. — **استروح المطر الشجر** *The rain revived the trees.* (L.)

رَاحٌ Windy; applied to a day: (TA:) or, so applied, *violently-windy*; (§, Mgh, Mṣb, K;) as also **رَائِحٌ**, which is the original form, (Mṣb,) or may be so: (TA:) fem. of the former with **ة**, applied to a night (**لَيْلَةٌ**). (A, TA.) [See also **رَبِيحٌ**.] One says, **هَذِهِ لَيْلَةٌ رَاحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ** [This is a windy night: the oppressed in mind has rest therein]. (A.) — It is also *syn.* with **ارْتِيَاخٌ**. (§, L, K. [See **ل**, near the beginning of the paragraph.]) — And [hence,] *Wine*; (§, A, K;) as also **رِيَاخٌ**: (§, K:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the **ل**, [which mentions these two words in art. **رَبِيحٌ**,] the **ل** in the former word is said to be substituted for **ي** [and hence the **ي** in the latter if such be the case]. (TA.) — See also **رَاحَةٌ**, in four places.

رَوَّحٌ, as an epithet; fem. with **ة**: see **رَبِيحٌ**, in two places. — Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak*: (§, K, TA:) or the *cold, or coolness, of such gentle wind.* (A, TA.) — *I. q.* **نَفْسٌ** [app. **نَفْسٌ** i. e. *Breath*; like **رَوَّحٌ**]: said to be the primary signification: (MF:) or *spirit*; [like **رَوَّحٌ**]; *syn.* **نَفْسٌ**; as in the saying, **أَحْيَا النَّاسَ بِرُوحِهِ** [*He (meaning God) hath quickened, or vivified, mankind with his spirit*: or perhaps the right reading is **بِرُوحِهِ**]. (A.) — See also **رَاحَةٌ**, with which it is *syn.* (§, K.) — Also **رَوَّحٌ**, with which it is *syn.* (§, K.) — Also **رَوَّحٌ**, *happiness, or gladness*; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as *syn.* with **نَفْسٌ**; (MF;) and **رَوَّحٌ** likewise has this meaning: (IAḡr, TA:) or the former, *rest, or ease, from grief, or sorrow, of heart.* (Aḡr, TA.) In the saying of 'Alee, **فَبَاشَرُوا رَوَّحٌ**, the phrase **روح اليقين** or **روح اليقين** is thought by ISd to mean **† The joy and happiness that arise from certainty.** (TA. [See art. **بَشَرٌ**].) — Also **† Mercy** (§, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so **رَبِيحٌ**; (K;) and **رَبِيحَانٌ**; (L;) and **رَوَّحٌ** is said by Az to have this meaning in the **Ḳur** iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is **أَرْوَاحٌ**. (TA.)

رُوحٌ The soul, spirit, or vital principle; *syn.* **نَفْسٌ**; (IAḡr, IAmb, L, Mṣb, TA, and § and K &c. in art. **نَفْسٌ**); [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. **نَفْسٌ**]; [i. e.]

رُوحٌ; [see also **رُوحٌ**, third sentence;] often occurring in the **Ḳur** and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the *nervous fluid*; or *animal spirit*;] *a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion*; also called the **رُوحُ حَيَوَانِي**; (KT in explanation of the term **نَفْسٌ**); or *a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries*: (KT in explanation of the term **الرُّوحُ الْحَيَوَانِي**); [so too **نَفْسٌ**; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's *Æn.* ix. 349:] or the *vital principle in man*: (Fr, TA:) or the *breath which a man breathes, and which pervades the whole body*: [and this seems to be the original idea expressed by the word:] *after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. جَانٌ*: (AHeyth, TA:) accord. to the Sunnees, the *rational soul*, (**النَّفْسُ**) [also termed **الرُّوحُ الْإِنْسَانِي**], which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the **Ḳur** iii. 163, which refer to the **رُوحٌ**: (Mṣb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the *blood, by the exhausting of which the life ceases*: (Mṣb:) the word is masc., (IAḡr, IAmb, Az, §, M, A, Mṣb, K,*) thus, with the Arabs, differing from **نَفْسٌ**, for this they make fem., (IAḡr, IAmb, Mṣb,) but the former is also fem., (§, M, A, Mṣb, K,) app. as meaning **نَفْسٌ**, (Mṣb,) as is said in the **R**; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says **خَرَجَ رُوحَهُ** (IAḡr, Az, TA) [and also **خَرَجَتْ رُوحَهُ**, meaning *His soul departed, or went forth*]: the pl. is **أَرْوَاحٌ**. (§, Mṣb.) — Also *i. q.* **نَفْحٌ** (K) [properly *A blowing with the mouth*; but here] meaning *wind that issues from the mouth*; (TA;) *wind, or breath.* (ADḡr, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, **أَحْيَا بِرُوحِكَ** *Give life to it, or enliven it, with thy wind [or breath]*. (TA.) And one says, **مَلَأَ الْقَرْبَةَ مِنْ رُوحِهِ** *He filled the skin with his wind; with his breath.* (ADḡr, TA.) — [Hence,] **الرُّوحُ** also signifies **† Inspiration, or divine revelation**; (Zj, Th, K;) *such as is imparted by means of an angel*: thus in the **Ḳur** xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the **رُوحٌ** which is the vital principle of his body: (T:) or (so says Zj accord. to the **L**, but in the **K** "and") *the prophetic commission.* (Zj, K.) — And **† The Ḳur-án**; (IAḡr, Zj, §, A, K;) whereby God's creatures are [spiritually] quickened, and guided

to the right way. (TA.) So in the trad., **تَحَايُوا** **بِدُخْرِ اللَّهِ وَرُوحِهِ** [*Revive yourselves with God's book of religion and religious laws, (or دُخْرٌ may here have some other meaning,) and his Ḳur-án.*] (TA. [Mentioned also in the **A**; in a copy of which, in the place of **تَحَايُوا**, I find **تَحَابُوا**, an evident mistranscription.]) — And **† What God ordains and commands** (K, TA) by means of his assistants and angels. (TA.) — Also *Jibreel* [i. e. *Gabriel*]; (§, A, K;) called in the **Ḳur** [xxvi. 193] **الرُّوحُ الْأَمِينُ**, and [in ii. 81] **رُوحٌ الْقُدُسُ** or **الْقُدُسُ**, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, **الرُّوحُ الْقُدُسُ**, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] — And [sometimes *Our Lord*] *Jesus*. (§, A, K.) — And *A certain angel, (I'Ab, K,) in the Seventh Heaven, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K:) or certain creatures resembling mankind, but not men: so in the Ḳur lxxviii. 38: (Zj:) or the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels.* (Th.) — See also **رَوَّحٌ**, in three places. — Also pl. of **رَوَّحٌ**: (L:) — and of **أَرْوَاحٌ**. (§ &c.)

رَوَّحٌ: see **رَائِحٌ**, of which it is said to be a quasi-pl. n., in three places. — Also *Width, wideness, or amplexness.* (§, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

* لَكِنَّ كَبِيرُ بَنِ هِنْدٍ يَوْمَ ذِكْرِهِ *
* فَتَشُخُّ السَّمَائِلُ فِي أَيْمَانِهِ رَوَّحٌ *

(§, TA,) meaning *But Kebeer Ibn-Hind, a tribe of Hudheyl, on that day, were law in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword.* (TA.) — And [particularly] *Width, or wideness, in the space between the thighs*: (TA:) or *width, or wideness*, (§, Mgh, K,) in, (§, K,) or *of*, (Mgh,) [or *between*,] *the two legs*, (§, Mgh, K,) *less than what is termed فَجْحٌ*, (§, K,) or *less than فَجْحٌ*, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (§:) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (Mṣb:) or *a spreading in the fore part of each foot*: (Lth, Mgh, Mṣb:) or *a turning over of the foot upon its outer side*: IAḡr says that **رَوَّحٌ** in the legs is *less than فَجْحٌ*, and this is less than **عَقْلٌ**. (TA.) — **هَذَا الْأَمْرُ بَيْنَنَا رَوَّحٌ** means *This is a thing, or an affair, which we do by turns; as also عَوْرٌ*. (TA.)

رَبِيحٌ, originally **رَوَّحٌ**, the **و** being changed into **ي** because of the preceding **كسرة**, (T, §, Mṣb,) as is shown by its dim. mentioned below; (T, Mṣb;) **سب** held it to be of the measure **فَعْلٌ**; and

Abu-l-Hasan, *فعل* and *فعل*; [if the latter, originally *روح*;] (TA;) [*Wind*; i. e.] the air that is made to obey [the will of God] and to run its course between heaven and earth: (Msb, TA:) or the breath (*نسيم*) of the air; and in like manner, of anything: (L, TA:) said to be thus called because it generally brings *روح* and *راحة* [i. e. rest, or ease]: (IAmb, MF:) one says *روح* and *ريححة*, like *دار* and *دائرة*; (S;) [using the latter as a more special term; for] *ريححة* signifies a portion of wind (*طائفة من ریح*) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but *روح* and *ريححة* may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with *كوكبة* and *كوكبة*: (Sb, L:) *روح* is of the fem. gender (IAmb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except *إعصار*, which is masc.; (IAmb, Msb;) but *روح* is sometimes made masc. as meaning *هواء*: (AZ, Msb:) [it is used by physicians as signifying *status, flatulosity, or flatulence*; as in the phrase *ريح غليظة* a gross flatulosity:] the pl. [of pauc.] is *أرواح* (S, Mgh, Msb, K, &c.) and *أرياح* (S, Msb, K,) the latter used by some, but disallowed by AHat because there is in it no kesreh to cause the *و* to be changed into *ي*, (L, Msb,) and [the pl. of mult. is] *أرياح* (S, Mgh, Msb, K, &c.) with *ي* because of the kesreh, (Msb,) and *روح*; (K, but not found by SM in any other lexicon;) and the pl. pl. is *أرواح* [pl. of *أرواح*] and *أرياح* [pl. of *أرياح*]: (K:) the dim. of *روح* is *رويحة*. (T, Msb.) *أرياح*, or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the *Kur-an*. (L) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, *اللهم اجعلها ريحا ولا تجعلها ريحا* [O God, make it to be winds, and make it not to be a wind]. (TA.) [But this distinction is not always observed.] One says, *فلان يميل مع كل ريح* [Such a one inclines, or turns, with every wind]. (TA.) And *فلان كالريح المرسلة* [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the *Kur xxv. 50*);] meaning, *quick, or prompt, to do acts of kindness, or beneficence*. (A.) And *رجل ساكن الريح* *↓* A man who is calm, sedate, staid, or grave. (A.) — Also *↑* Predominance, or prevalence; and power, or force. (S, K.) A poet says, (S,) namely, Suleyk Ibn-Es-Sulakeh, or Taabbata-Sharrà, or Aqshà of the tribe of Fahm, (TA, and so in one of my copies of the S,)
 • *أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِمْ* •
 • *أَوْ تَعْدُونَ فَإِنَّ الرِّيحَ لِلْعَادِي* •
 † [Will ye two await, a little, the time of their

inadvertence, or will ye act aggressively? for prevalence is for the aggressor. (S.) And hence the phrase in the *Kur* [viii. 48], *وَتَنْهَبْ وَرِيحَكُمْ* † [And your predominance, or power, depart]: (S:) [or in this latter instance it has the meaning next following.] — † Aid against an enemy; or victory, or conquest: (K, TA:) and † a turn of good fortune. (A, K, TA.) One says, *ذَهَبَتْ رِيحُهُمْ* † Their turn of good fortune departed. (A.) And *إِذَا هَبَّتْ رِيحُكَ فَأَغْتَنِمْنَا* † [When thy turns of good fortune come, avail thyself of them]. (A.) And *الرِّيحُ لِأَلِ فُلَانٍ* † Aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one. (TA.) — See also *رُوْح*. — And see *رَائِحَة*, (with which it is syn.), in four places. — Also † A good, sweet, or pleasant, thing. (K.) — The pl. *أرواح* occurs in a trad. as meaning † The jinn, or genii; because they are [supposed to be often] invisible, like the wind. (TA.)
راحة Rest, repose, or ease; contr. of *تعَب*; (TA;) cessation of trouble, or inconvenience, and of toil, or fatigue; (Msb;) [or freedom therefrom;] and *روح* signifies the same as *راحة*, (S, A, K,) from *الإستراحة*; (S, A;) like *روح* [mentioned in the first paragraph as an inf. n. in a similar sense, as are also *راحة* and *روحة* and *رواحة* and *رويحة*, i. e., as meaning the experiencing relief from grief &c.]. (TA.) You say, *روح ما لفلان في هذا الأمر* i. e. *راحة* [There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And *افعل روح* † *Do thou that in a state of ease* (S, A, K) and rest. (A.) — See also 4, near the middle of the paragraph. — † A wife; syn. *عروس*: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — The hand; syn. *كف*: (S, K:) or [rather] the palm of the hand; (Msb, MF;) for the term *كف* includes the *راحة* with the fingers: (MF:) pl. *أرواح*, (S, A, * Msb, K, *) [or rather this, said in the K to be syn. with *أرواح*, is a coll. gen. n., of which *راحة* is the n. un.,] and [the pl. is] *أرواح*. (Msb, K.) You say, *دفعوه بأرواح* [They pushed him with the palms of the hands]. (A.) The saying of a poet,
 * *إِذَا دَلَّتْ شَمْسُ النَّهَارِ بِرَاحٍ* *
 is explained as meaning *When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands: or, accord. to IAar, when the [sun of] day has become dark, by reason of the dust of battle, and it is as though it were setting, and people have found rest from its heat*. (L. [See also *براح*, in art. *برح*; where other readings are mentioned.] — [Hence, app., as seems to be indicated in the TA,] *راحة الكلب* † A certain plant. (K, TA.) — And *ذو الراحة* † A sword of *El-Mukhtár Ibn-Abee' Obeyd* (K, TA) *Eth-Thakafee*. (TA.) — *راحة* also signifies A court, an open area, or a

yard, (K, TA,) of a house. (TA.) One says, *تركته أتقى من الراحة* (K, TA) i. e. *I left him, or it, more clear than the court, open area, or yard, [of a house,] or than the palm of the hand*; (TA;) meaning, † without anything. (K, TA.) — And *روح* signifies also *Plain and open tracts of land, producing much herbage*, (Ish, K,) hard, but comprising soft places and [what are termed] *جرائير* [pl. of *جرثومة*, q. v.], not forming any part of [the bed of] a torrent nor of a valley; (Ish;) one whereof is termed *راحة*. (Ish, K.) — Also The plicature of a garment, or piece of cloth: (K, TA:) or the original plicature thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, *اطويه على راحته* [Fold thou it in the manner of its original plicature]. (TA.)
روحة: see *راحة*. — Also A journey in the evening, or afternoon: an inf. n. of un. of *روح*: (L:) pl. *روحات*. (Ham p. 521.) And The space of a journey in the afternoon, or evening. (L.) — [Also, as seems to be indicated in the TA, The outer side of each of the legs of a man when bowed: see *روح*.]
ريححة: see *روح*, in two places: — and see also *رويحة*.
ريحي Of, or relating to, wind: flatulent; as in the phrase *قوتنج ريحي* flatulent colic.]
ريحان a word respecting the formation of which there are different opinions; many saying that its medial radical letter is *و*, and its original form *ريوحان*, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is *رويحان*; (MF;) and others, that its medial radical letter is *ي*, and that it is of the same measure as *شيطان*, as may be argued from the form of its pl., mentioned below; (Msb;) A certain plant, (S, K,) well known, (S,) of sweet odour; (K;) the *شاهسفر* [or *شاهسفر*, i. e. *basil-royal, or common sweet basil, ocimum basilicum*, the seed of which (called *بزر الريحان*) is used in medicine]: (Mgh: [see also *حبق*];) or any sweet-smelling plant; (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb:) or the extremities thereof; (K;) i. e. the extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it: (TA:) or the leaves thereof: (K:) or the leaves of seed-produce: so, accord. to Fr, in the *Kur* lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with *ة*; (TA;) and is applied to a bunch (*طائفة*) of *ريحان*; and, with the article *ال*, (as a proper name, TA,) the *حنوة* [a certain plant respecting which authors differ]: (K:) the dim. of *ريحان* is *رويحين*: (Msb:) and the pl. is *ريحان*. (Mgh, Msb.) *ريحان الحماجير* and *ريحان الشيوخ*: see *حبق*. *ريحان القبور* is a name of The *موسين* [or myrtle-tree]. (TA in art. *موس*). — † Offspring; (L, K, TA;) from the same word as signifying “any sweet-smelling

plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رِيحَانَتِي [meaning † My two descendants] occurs in a saying of Mohamad as applied to El-Hasan and El-Hoseyn. (TA.) — † A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رِزْقٌ: (S, L, K, TA.) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِي رِيحَانَ اللَّهِ † [I went forth seeking, or seeking diligently, the bounty, &c., of God]. (AO, S, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دَرَّةٌ.

(S, TA.) And in the saying, in a trad., الْوَلَدُ مِنَ رِيحَانَ اللَّهِ † [Offspring are of the bounty of God]. (S, TA.) — It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S,) in the sense of سَبَّحَانَ اللَّهِ وَرِيحَانَهُ: so in the saying, اسْتَرْزَقَ † [I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence]. (S, K.) — See also رَوْحٌ.

رَوْحَانِي, with fet-h to the ر, applied to a place, Good, or pleasant [app., like رِيحٌ, in respect of wind or air]. (S, TA.) — See also what next follows.

رَوْحَانِي, with damm to the ر, (S, A, K, &c.,) and رَوْحَانِي, with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رَوْحٌ [in the former instance], or from رَوْحٌ meaning the “breath of the wind when weak” [in the latter instance], extraordinary in form, with ل and ن added to the usual form of the rel. n.: (TA:) Of, or relating to, the angels and the jinn or genii: (S, A, K:) in this sense Abu-l-Khattab asserts himself to have heard the former used: (S:) accord. to AO, it is applied by the Arabs to anything having in it a soul, or spirit, (Sb, S,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardán Aboo-Khálid, as related by ISh, among the angels are those who are termed رَوْحَانِيُونَ, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the رَوْحَانِيُونَ are souls, or spirits, which have not bodies; [spiritual beings;] and that the term رَوْحَانِي is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Mudhaffar, that it signifies that into which, a soul, or spirit, has been blown. (T, TA.)

حَبَقٌ الرَّيْحَانِي: see حَبَقٌ.

رَوَاحٌ: see رَاحَةٌ, in three places. — It is also an inf. n. of رَاحَ [q. v.,] signifying the contr. of غَدُو. (S.) — And it signifies also The evening; (K;) or the afternoon, from the declining of the sun from the meridian until night. (S, K.) One says, سَارُوا رَوَاحًا [They journeyed in the evening, or afternoon]. (TA.) And نَقِيْتَهُ رَاحَةٌ I met him

in the evening, or afternoon. (A.) And خَرَجُوا بِرِيحٍ مِنَ الْعَشِيِّ (S, K,) and بِرِيحٍ مِنَ الْعَشِيِّ (so in the T, A, L, and K,) or بِرِيحٍ (so in the S,) and بِرِيحٍ مِنَ الْعَشِيِّ (A, K,) using a pl. form, (TA,) meaning the same, (S,) or They went forth in the beginning of the evening, (K,) or † when there were yet some remains of the evening. (A.) And أَتَى فَلَانٌ وَعَلَيْهِ مِنَ النَّهَارِ رِيحٌ † [Such a one came when there were yet some remains for him of day]. (A.)

رَوَاحٌ: see رَاحٌ: — and see also رَوَاحٌ.

رِيحَانٌ: see رَوَاحٌ, in two places.

رَوْحٌ: see رَاحٌ.

رِيحٌ: see رَوَاحٌ, below.

رَوَاحَةٌ }
رَوِيحَةٌ } see رَاحَةٌ.

رَوِيحَةٌ dim. of رِيحٌ, q. v. (T, Mṣb.)

يَوْمٌ رِيحٌ A day of good, or pleasant, wind; (S, Mgh, Mṣb, K;) as also يَوْمٌ رَوْحٌ and يَوْمٌ رِيحٌ; (TA;) or these two signify a good, or pleasant, day: (S:) and نَيْلَةٌ رَوْحَةٌ a good, or pleasant, night; (K;) or a night of good, or pleasant, wind; as also رِيحَةٌ and رَاحَةٌ: (TA:) and مَكَانٌ رِيحٌ a place of good, or pleasant, wind: (S: [see also رَوْحَانِي:]) or, accord. to Lth, (TA,) and the Kifāyet el-Mutahaffidh, (Mṣb,) يَوْمٌ رِيحٌ signifies a violently-windy day; like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Mṣb, TA.)

رِيحَةٌ and رِيحَةٌ A certain plant that appears at the roots, or lower parts, of the عَضَاءُ, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (TA: [see also رَبَل:]) this term is applied to the حَلْبُ, the نَصِي, the رُخَامِي, and the مَكْنَان. (TA in art. حَلْب.)

رَوَاحٌ [† Very brisk, lively, sprightly, active, agile, prompt, or quick]. — See also رَاحٌ.

رَوَاحَةٌ A flock of sheep or goats. (L.)

رَاحَةٌ, applied to a day; and رَاحَةٌ, applied to a night (نَيْلَةٌ): see رَاحٌ; and رِيحٌ. [In each case it probably has both of the meanings assigned under these two heads.] — Also Going, or returning, [or journeying, or working, or doing a thing, (see its verb, L,)] in the evening, or in the afternoon: (L:) [and going, or journeying, at any time of the night or day: (see, again, its verb:)] and in like manner, [but in an intensive sense,] رَوَاحٌ, of which the pl. is رَوْحٌ; and رَوَاحٌ, of which the pl. is رَوَاحُونَ, it having no broken pl.: (L:) † رَوْحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَاحٌ, (S, L, K,) like as حَدَمٌ is of

حَدَمٌ. (S, L.) قَوْمُكَ رَاحٌ [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَاحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَوْحٌ and قَوْمٌ رَاحُونَ]: one says also قَوْمٌ رَاحٌ and رَوْحٌ. (L, TA.) And one says إِبِلٌ رَاحَةٌ Camels returning in the evening, or afternoon, from pasture. (Mṣb.) [Hence,] مَا لَهُ سَاحَةٌ وَلَا رَاحَةٌ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning † he has not anything: (S:) and sometimes it means † he has not any people, or party. (Lh, TA in art. سَرَح.) أَعْطَانِي مِنْ كَلْبٍ رَاحَةٌ occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, مَالٌ رَاحٌ, as meaning † [Property, or cattle,] of which the profit and recompense return to one: or in each, as some relate it, the word is with ب [i. e. رَاحَةٌ and رَاحٌ]. (TA.) طَيْرٌ رَوْحٌ means Birds in a state of dispersion: or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَوْحٌ in this case is for رَوْحَةٌ, [a pl. of رَاحٌ,] like فَاجِرٌ and فَاجِرَةٌ, [pls. of كَافِرٌ and كَافِرَةٌ,] and means, in this instance, in a state of dispersion. (TA.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-Ajzāj,

* عَايَيْتُ أَنْسَاعِي وَجَلْبَ الْكُورِ *
* عَلَى سَرَاةٍ رَاحِيٍّ مَنطُورِ *

i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull rained upon; for when he is rained upon, he runs vehemently: (S, TA:) but the reading commonly known is,

* بَلْ خَلَّتْ أَعْلَاقِي وَجَلْبَ كُورِ *

[Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, TA in art. جَلْب.) [اعْلَاقِي is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]

رِيحٌ [fem. of رَاحٌ, used as a subst.,] and رَاحَةٌ both signify the same; (S, Mgh, Mṣb, K;) i. e. An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell;] (Mgh, Mṣb;) syn. نَسِيمٌ; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the نَسِيمِ [or breath of the wind]: (L:) † the latter is fem. [like the former]: (Mṣb:) the pl. of the former is رَوَاحِيٌّ; and El-Hulwānee mentions أَرَابِيحٌ as pl. of رَاحٌ [which is pl. of رِيحٌ, under which see its other

pls.]. (Mgh.) You say, **وَجَدْتُ رِيحَ الشَّيْءِ** and **رَائِحَتَهُ** in the same sense [i. e. *I perceived the odour of the thing*]. (S.) And **لَبِذَةُ الْبَغْلَةِ رَائِحَةٌ طَيِّبَةٌ** [This herb, or leguminous plant, has a sweet odour]. (L.) — It is said in the K, that **رَائِحَةٌ رَائِحَةٌ** means † *There is not in his face any blood*: but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, **أَتَانَا فَلَانَ وَمَا فِي وَجْهِهِ رَائِحَةٌ دِمْرٌ مِنَ الْفَرَقِ** † [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, **أَتَانَا وَمَا فِي وَجْهِهِ رَائِحَةٌ**: (TA:) [accord. to Mtr, however,] one sometimes says, **رَائِحَةٌ**, without adding **دِمْرٌ**; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) — **رَائِحَةٌ** also signifies *A rain of the evening or afternoon*: (Lh, K:) or, as Lh says on one occasion, [simply] *rain*: (TA:) pl. **رَوَائِحٌ**. (Lh, K.) — [And] **رَوَائِحٌ** (**سَحَابَةٌ**) that comes in the evening or afternoon. (Har p. 667.) — See also **رَوَائِحٌ**.

رَوَائِحٌ [More, and most, conducive to rest or ease]. (K in art. **مَخْرَجٌ**.) = Also *Having the quality termed رَوَائِحٌ* [q. v.] (Lth, A, Mgh, Mṣb, K) in the thighs, (TA,) or in the legs, (S, A, *Mgh, *K,) and feet, (S,) or in the feet: (Lth, Mgh, Mṣb:) fem. **رَوَائِحَةٌ**: (S, Mṣb:) and pl. **رَوَائِحٌ**. (S.) Such was 'Omar; (K, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (S, TA.) You say also **قَدَمٌ رَوَائِحَةٌ**, meaning *A foot spreading in its fore part*: (Lth, Mgh, TA:) or *turning over upon its outer side*. (TA.) — Also, and **رَوَائِحٌ**, (K,) or the latter only is correct in this case, (TA,) *Wide*; applied to a **مَخِيلٌ** [q. v.]: (K, TA:) and so the latter applied to anything: (Lth, TA:) so too the former applied to a [bowl such as is termed] **قَدَحٌ**: and the same also signifies *shallow*; applied to a vessel: (TA:) and so **رَوَائِحَةٌ**; applied to a [bowl such as is termed] **قَصْعَةٌ**. (S, A, K.)

رَوَائِحٌ: see the next preceding paragraph.

رَوَائِحٌ † *Large, or liberal, in disposition*; (S, K, TA;) characterized by *alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of liberality, kindness, or beneficence*: (S, *A, L, K:*) the former **رَوَائِحٌ** is said by AAF to be substituted for **و**. (TA. Mentioned in the L in the present art. and in art. **رِيحٌ**.) The Arabs have many epithets like this, [as **أَجْوَلِيٌّ** and **أَحْوَدِيٌّ** and **أَحْوَزِيٌّ** and **أَلْمَعِيٌّ**] of the measure **أَفْعَلِيٌّ**, as though they were rel. ns. (TA.) — It is also an epithet applied to a sword, meaning † *That shakes*, (TA, and Ham p. 358,) as though *brisk, or prompt, to strike*: (Ham:) or meaning of *Aryah*, a town of Syria, (TA and Ham, [in the latter of which the phrase **سُيُوفٌ رَوَائِحٌ** is cited in confirmation from a poem of Sakhr el-Ghei,]) or a tribe of El-Yemen. (TA.)

رَوَائِحٌ † *Largeness, or liberality, of disposition*; (S, K, TA;) *alacrity, cheerfulness, briskness, live-*
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liness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence: (S, *A, L, K:*) the former **رَوَائِحٌ** is said by AAF to be substituted for **و**: (TA:) **رَوَائِحٌ**, accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is **رَوَّحَ**. (L: in which these two ns. are mentioned in the present art. and in art. **رِيحٌ**. [See also **رَوَّحَ**: and see 1.] You say, **أُرْوِيحُهُ إِلَى النَّدَى**, (S, L, K,) or **أَخَذْتُهُ الْأُرْوِيحِيَّةَ**, (A,) i. e. † *Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him*. (S, A, L, K.) [See also 1, near the beginning, where it is mentioned as an inf. n.]

رَوَّحَ [pl. of **رَوَّحَ**, and of **رَوَّحَ**, and of **رَوَّحَ**]. — **أَتَى فَلَانَ وَعَلَيْهِ**: and **خَرَجُوا بِرَوَّاحٍ مِنَ الْعَشِيِّ**. **رَوَّاحٌ**: see **رَوَّاحٌ**.

رَوَّاحَةٌ *A single rest*: pl. **رَوَّاحِيٌّ**. (Mgh, *Mṣb, *TA.) — Hence, the **رَوَّاحِيَّةُ** of the month of Ramadān, (K, TA,) or **صَلَاةُ الرَّوَّاحِيَّةِ** [A form of prayer performed at some period of the night in the month of Ramadān, after the ordinary prayer of nightfall, consisting of twenty, or more, rek'ahs, according to different persuasions]; (Mgh, *Mṣb, TA;) so called because the performer rests after each **رَوَّاحِيَّةٌ**, which consists of four rek'ahs; (Mgh, *Mṣb, K, *TA;) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, **صَلَّيْتُ بِهِمُ الرَّوَّاحِيَّةَ** [I performed with them the prayer of the **رَوَّاحِيَّةَ**]. (A, *Mgh, Mṣb.)

رَوَّاحٌ a n. of place from 1: (Mṣb:) *A place from which people go, or to which they return, in the evening or afternoon [or at any time*: see 1]. (S, Mṣb, K.) — [Hence,] **رَوَّاحٌ** **مَا تَرَكَ فَلَانَ مِنْ** (**غَدُو**, and **أَبِيهِ مَغْدَى وَلَا مَرَّاحًا**, (S, and K in art. **مَرَّاحًا**), and **مَرَّاحَةٌ**, (K in that art.)) † *Such a one resembled his father [without exception,] in all his states, conditions, or circumstances*. (S, K, *) See also what next follows.

رَوَّاحٌ a n. of place from 4; (Mṣb;) meaning *The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon*; (Mgh;) the *nightly resting-place or resort* (S, Mṣb, K) of cattle, (Mṣb,) or of camels, (S, K,) and sheep or goats [S. c.]. (S.) **رَوَّاحٌ**, with fet-h, in this sense, is wrong. (Mgh, Mṣb.)

رَوَّاحٌ and **رَوَّاحٌ**, applied to a pool of water left by a torrent, (S,) and to a place, &c., (TA,) and the former, (A,) or the latter, (S,) to a branch, (S, A,) *Smitten [or blown upon] by the wind*: (S:) and **رَوَّاحَةٌ** and **رَوَّاحَةٌ**, the latter originally **رَوَّاحَةٌ**, applied to a tree (**شَجَرَةٌ**), *blown upon by the wind*: or *blown about, or shaken, by the wind, so that its leaves have been made to fall*: or *having the dust scattered upon it by the wind*. (L.)

رَوَّاحَةٌ: see **رَوَّاحَةٌ**.

رَوَّاحٌ, and its fem., with **رَوَّاحٌ**: see **رَوَّاحٌ**.

رَوَّاحَةٌ: see **رَوَّاحٌ**.

رَوَّاحَةٌ *A place in which, or through which, the winds blow*, (S, *K, TA,) and in which they efface the traces of dwellings: (TA:) and [hence,] *a desert, or waterless desert*: (S, K:) pl. **رَوَّاحِيٌّ** [for **رَوَّاحٌ**]. (S.) [See an ex. in a verse cited voce **دَلُو**, in art. **دَلُو**.]

رَوَّاحَةٌ (S, A, Mṣb, K) and **رَوَّاحٌ** (Lh, K) *A fan; a thing, or an instrument, with which one fans himself* (**يُتَرَوَّحُ**): (S, A, Mṣb, K:) pl. **رَوَّاحِيٌّ**. (S.)

رَوَّاحٌ *Perfumed*; applied to oil; (S, A;) and to **إِنْبُدٌ** [q. v.], (A'Obeyd, S,) which latter is perfumed with musk. (A'Obeyd.)

رَوَّاحَةٌ *A she-camel that lies down behind the other camels*. (IAṣr, Az.)

الرَّوَّاحِيُّ *The fifth of the horses that run in a race*; (K, TA;) the number of which is ten. (TA.)

رَوَّاحٌ, applied to food, *That occasions much flatulence in the belly*. (A, TA.)

رَوَّاحٌ a n. of place: and as such meaning † *The grave [as being a place of rest or ease]*. (Ham p. 228.) [And as such] † *A privy*; syn. **مَخْرَجٌ**. (S.) — Also, accord. to rule, a n. of time [i. e. *A time of rest or ease*]. (Ham ubi supr.) — And a pass. part. n. of 10. (Id. ibid.) [As such] meaning † *Dead [for مِنْهُ]*; as also **رَوَّاحٌ** [lit. *at rest or ease*]. (Id. p. 251.) — And it may also be used as an inf. n. of 10. (Ham p. 228.)

رَوَّاحٌ: see the next preceding paragraph.

رود

1. **رَادٌ**, aor. **رَوْدٌ**, (T, S, A,) inf. n. **رَوْدَانٌ** (A, TA) and **رَوْدٌ**, (K, TA,) *He, or it, (a thing, S,) came and went*; (T, S, A, K;) [*went to and fro*]; *was restless, or unsettled*. (T, TA.) One says, **مَا لِي أَرَاكَ تَرُودٌ مِّنْذُ الْيَوْمِ** [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And **رَادَتْ**, (S, M, A, K,) aor. **رَوْدَتْ**, (S, A,) inf. n. **رَوْدَانٌ** (S, M, K) and **رَوْدٌ** and **رَوْدٌ**, (M,) *She (a woman) went about to and from the tents, or houses, of her female neighbours*. (S, M, A, K.) And **رَادَتْ** **رَادَتْ**, aor. **رَوْدَتْ**, (AHn, M,) inf. n. **رَوْدَانٌ** (AHn, S, M, K) [and app. **رَوْدَانٌ** &c. as above], *The camels went to and fro in the place of pasture*. (AHn, S, M, K.) And **رَادَ النَّعْرَمِيُّ الْمَرْعَى**, inf. n. **رِيَادٌ**, *The cattle went to and fro in the place of pasture*. (A.) And **رَادَتْ الدَّوَابُّ**, inf. n. **رَوْدٌ** and **رَوْدَانٌ** [and app. **رِيَادٌ** also]; and **استرادت**; *The beasts pastured [going to and fro]*. (M.) And **رَادَتْ الرِّيحُ**, (T, M,) aor. **رَوْدَتْ**, (TA,) inf. n.

رَوْدَانٌ (T, TA) and رَوْدٌ and رَوْدٌ (TA,) *The wind became in motion, or in a state of commotion:* (T, TA:) or *veered about.* (M, TA.)—[Hence,] رَادٌ [lit. *His pillow moved to and fro;* meaning] † *he was, or became, restless,* (S, A,) by reason of disease or anxiety: (A:) [or *he was, or became, sleepless:* for] a poet uses the phrase رَادٌ as expressive of an imprecation, meaning † *May she be sleepless, so that her pillow may not remain still.* (TA.) [And رَادٌ خُرْتُ الْقَوْمِ and رَادَتْ أَخْرَابَهُمْ: see خُرْتُ.] رَادٌ, aor. رَوْدٌ, (Mṣb,) inf. n. رِيَادٌ (Mṣb, K) and رَوْدٌ; (K;) and رَاتَادٌ, (Mṣb,) inf. n. رَاتِيَادٌ; (K;) and رَاتَادٌ; (TA;) *He sought, sought after, or desired; or he sought, or desired, to find and take, or to get;* (Mṣb, K;) a thing. (Mṣb.) [It seems to imply the going to and fro in seeking.] You say, رَادٌ الْكَلَاءَ, (S, A, Mgh, L,) and رَادٌ الْهَاءَ, (Mgh,) aor. رَوْدٌ, (S, A, Mgh, L,) inf. n. رِيَادٌ and رَوْدٌ; (S, L;) and رَاتَادٌ; (S, A, Mgh, L;) [and رَاتَادٌ, as appears from what follows;] and simply رَادٌ; (L;) *He sought after herbage, (S, Mgh, L,) and water.* (Mgh.) And رَادٌ أَهْلَهُ كَلَاءً, and رَاتَادٌ, (M, L,) and رَادٌ لَهْمٌ كَلَاءً, and رَاتَادٌ, (M, L;) and رَاتَادٌ; (T, M, L;) and رَاتَادٌ; (M, L;) *He looked for, (T,) and sought after, herbage, and a place in which to alight, (T, M, L,) and chose the best [that he could find], (T,) for his family.* (T, M, L.) And الطَّيْرُ رَاتَادٌ *The birds seek after their sustenance, going to and fro in search of it.* (A.) [Hence,] رَاتَادٌ *He sought a soft place, (S, Mgh, L,) or a sloping place, (S, L,) for his urine, when he desired to void it, (S, Mgh, L,) lest it should return towards him, or sprinkle back upon him:* (L:) from a trad. (S, L.)—رَادٌ الدَّارَ, aor. as above, *He questioned, or interrogated, [respecting a person beloved,] the house, or abode.* (M.)—رَادْتُ الدَّوَابَّ *I pastured the beasts; as also رَادْتَهَا.* (M.)

3. رَاوَدَهُ *He endeavoured to turn him [to, or from, a thing]; as in the phrase رَاوَدَهُ عَلَى الْإِسْلَامِ He endeavoured to turn him, or convert him, to El-Islām; occurring in a trad., in which the agent of the verb is Moḥammad, and the object is his uncle Abou-Tālib; syn. رَاوَدَهُ and رَاوَدَهُ: (L:) or رَاوَدْتُهُ عَلَى كَذَا, (S,) or رَاوَدْتُهُ عَلَى كَذَا, (Mṣb,) inf. n. رَاوَادَةٌ and رَوَادٌ, (S, Mṣb, K,) [primarily] signifies *I desired, (S, Mṣb, K,*) or sought, (Mṣb,) of him that he should do such a thing, or the thing; (S,* Mṣb;)* رَاوَادَةٌ implying contention (المُخَاصَمَةُ), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Mṣb:) and [hence,] رَاوَدَهُ عَنِ الْأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing, and to it;* syn. رَادَاهُ, (M, L,) or رَادَاهُ. (TT, as from the M.) رَادَاهُ, in the Kur xii. 61, means [We will endeavour to turn his father from him, by blandishment, or artifice, and to make him yield*

him to us: or] *we will strive, or labour, to obtain him of his father.* (Bd, Jel.) And رَاوَدْتُهُ عَنْ نَفْسِهِ [in the Kur xii. 23] † *She desired, or sought, of him, copulation, or his lying with her, using blandishment, or artifice, for that purpose; she tempted him to lie with her:* (T, and Bd in xii. 23:) [more literally, *she endeavoured to turn him, or entice him, by blandishment, or deceitful arts, from his disdain, or disdainful incomppliance, and to make him yield himself to her:*] and رَاوَدَهَا عَنْ نَفْسِهَا † *he desired, or sought, of her, copulation, &c.* (T.) And رَاوَدَهُ عَنْ نَفْسِهِ † *He endeavoured to deceive him, or beguile him, and to turn him [from his disdain, or purpose, or will,] by blandishment, or artifice.* (A.)

4. رَاوَدٌ, (S, A, K,) inf. n. رَوَادٌ and مَرَوَدٌ and [quasi-inf. n.] مَرَوَدٌ (S, K) and رَوَيْدٌ (TA as from the K [but omitted in my MS. copy of the K and in the CK]) and رَوَيْدَةٌ and رَوَيْدِيَّةٌ or رَوَيْدِيَّةٌ, (accord. to different copies of the K,) *He acted, or proceeded, gently, softly, or in a leisurely manner, (S, A, K, TA,) in going, or pace.* (S, A, TA.)—رَاوَدَةٌ, (S,) inf. n. رَوَادٌ, (M,) *He acted gently, softly, or in a leisurely manner, towards, or with, him; or granted him a delay, or respite; let him alone, or left him, for a while; syn. أَمَهَلْتُهُ. (S, M,*)*—رَاوَدْتُ الدَّوَابَّ: see 1, last sentence.—رَاوَدَةٌ, (M, L, Mṣb,) inf. n. رَوَادَةٌ, (S, M, L, Mṣb, K,) originally with و, [i. e. رَاوَدَةٌ], because you say رَاوَدَهُ (S, L) in a similar sense, (L,) *He willed, wished, or desired, it: (S,* M, L, K,*) he loved, or liked, it; and cared for, or minded, it; or was rendered thoughtful, careful, or anxious, by it: (M, L:) or he desired it; sought it, or sought after it; (طَلَبَهُ;) and chose it: (Mṣb:) [or] it differs from طَلَبَهُ, inasmuch as رَاوَدَةٌ is sometimes merely conceived in the mind, not apparent; whereas طَلَبٌ is never otherwise than apparent, either by act or by word: (Abou-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and sometimes it does not [as will be shown by what follows]: and Lh mentions the saying هَرَدْتُ الشَّيْءَ, aor. أَهْرَيْدُهُ, inf. n. هَرَادَةٌ, with ه substituted for ا [as in هَرَقْتُ for هَرَقْتُ, &c.]. (M.) You say, مَا أَرَدْتُ مِنْهُ كَذَا [I desired, of him, such a thing]. (A.) And مَا أَرَدْتُ إِلَّا مَا فَعَلْتُ [I desired not aught save what thou didst, or hast done]. (A.) [And ارَادَ بِهِ كَذَا He desired to do to him, or he intended him, such a thing; whether good or evil: see Kur xxxiii. 17, &c.] And Kutheiyir says,*

* أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّهَا
* تُمَثِّلُ لِي لَيْلَى بِكُلِّ سَبِيلٍ

[I desire to forget the remembrance of her, or the mention of her; but it seems as though Leylā were imaged to me in every road]; meaning أُرِيدُ أَنْ أَنْسَى, (M.) [And ISd says,] I think that Sb has mentioned the phrase بِهَذَا لِكِ, i. e. *He intended, or meant, me by that.* (M.) [ارَادَ] often signifies *He intended, or meant, such*

a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ, in the Kur xviii. 76, means † [And they found therein a wall] *that was near, or about, to fall down, (Bd, Jel,) or that was ready to fall down;* though الإِرَادَةُ is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet,

* يُرِيدُ الرُّمْحُ صَدْرَ أَبِي بَرَاءَ *
* وَيَعْدِلُ عَنْ دِمَاءِ بَنِي عَقِيلِ *

[The spear is ready to pierce the breast of Abou-Barā, but it turns away from the bloods of the sons of 'Okeyl]. (M.) [In like manner also] one says, ارَادَ الْبِكَاةَ † [He was about, or ready, to weep: a phrase of frequent occurrence; like هَمَّ بِالْبِكَاةِ, and تَهَيَّأَ لِلْبِكَاةِ]. (TA in art. جَهَشَ, &c.)—You say also, ارَادَهُ عَلَى الشَّيْءِ, (M,) or عَلَى الْأَمْرِ, (A, Mgh,) *He endeavoured to induce him, (M,) or he incited him, or made him, (A, Mgh,) to do the thing.* (M, A, Mgh.) And ارَادَهُ عَلَى أَنْ يَكْتُبَ *He incited him, or made him, to write.* (Mgh.) And ارَادَهُ إِلَى الْكَلَامِ *He constrained, or necessitated, him to speak.* (M,* TA.)

5. تَرَوَّدَ *He trembled, or quaked, by reason of extreme softness, or tenderness, and fatness.* (KL.)

8: see 1, in four places.

10: see 1, in five places.—اِسْتَرَادَ لِأَمْرِ اللَّهِ occurs in a trad. as meaning *He returned, and became gentle and submissive to the command of God.* (TA.)

رَادٌ: see رَائِدٌ, with which it is syn. (S, M, K.) رَادَةٌ [is its fem.: and] is a pl. of رَائِدٌ. (L.)—رَادَةٌ *A woman who goes about to and from the tents, or houses, of her female neighbours; (AZ, Aḡ, S, M, A, K;) as also رَادٌ (TA) and رَوَادٌ (S, M) and رَوُوْدٌ (Abou-'Alee, M) and رَوَادَةٌ, like رِيَامَةٌ, and رَائِدَةٌ. (K.)* You say رَادَةٌ *A soft, or tender, woman; not one that roves about:* in which the former رَادَةٌ may be without ء, and the latter must be so. (A and TA in art. رَادٌ.) [See رَوْدٌ; where it is stated that رَادٌ and رَادَةٌ and رَوْدَةٌ, as epithets applied to a girl or woman, are syn., one with another, meaning *Soft, or tender, &c., like رَادٌ and رَوْدَةٌ and رَائِدَةٌ.*]—رِيحٌ رَادَةٌ *A wind blowing violently to and fro: (TA:) [and رِيحٌ رَائِدَةٌ signifies the same; or wind in motion, or in a state of commotion; or veering about: see 1.] [And] رِيحٌ رَائِدَةٌ; (A;) and so رَوْدٌ and رَائِدَةٌ (K) and رَوَادٌ. (TA. [See also art. رَيْدٌ].)*

رَوْدٌ: see what next precedes.

رَوْدٌ *Gentleness; or a leisurely manner of acting or proceeding.* (S, M, A, K.) [And accord. to the TT, as from the M, so رَوْدٌ; but this is a mis-transcription, for رَوْدٌ: see this last, in art. رَادٌ.] You say, يَمْشِي عَلَى رَوْدٍ *He walks, or goes, gently, softly, or in a leisurely manner.* (S, A,

ك.) And its dim. is رُوَيْدٌ (S, A, K). [But see what follows.] They said رُوَيْدًا, meaning *Gently, softly, or in a leisurely manner*; (T, S, M, A, K;) with tenween: (T:) and اَمْشِ رُوَيْدًا *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رُوَيْدٌ زَيْدًا, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd; or grant him a delay, or respite; let him alone, or leave him, for a while*; syn. اَمْهَلَهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for اِرْوَادًا, in the sense of اُرْوَدُ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for اُرْوَدُ; though it has a nearer resemblance to اِرْوَادُ because it is a noun: others hold it to be the dim. of رُوْدُ, and cite the saying [of a poet],

* كَانَهُ مِثْلُ مَنْ يَمْشِي عَلَى رُوْدٍ *

[As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رُوْدُ is not put in the place of a verb, as اِرْوَادُ is. (M.) Accord. to Ibn-Keysān, رُوَيْدٌ seems to have two contr. significations; for they said, رُوَيْدٌ زَيْدًا, meaning *Leave thou Zeyd, or let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA.) One says also, رُوَيْدَكَ عَمْرًا, meaning *Act thou gently, &c., towards, or with, 'Amr*; syn. اَمْهَلَهُ: (T, S, M, K;) the ك in this case being a denotative of allocution, (T, S, M,) and having no place in the desinential syntax: (S, M:*) it is added only when رُوَيْدٌ is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رُوَيْدٌ applies to one and to more than one and to the male and to the female; though sometimes one says رُوَيْدَكَ to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, رُوَيْدٌ is an abbreviated dim. of اِرْوَادُ, the inf. n. of اُرْوَدُ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رُوَيْدَكَنِي [Act thou gently, &c., towards, or with, me]; and to a female, رُوَيْدَكَنِي; and رُوَيْدَكَمَانِي (K, TA) to two persons; (TA;) and رُوَيْدَكَمُونِي (K, TA) to males more than two; (TA;) and رُوَيْدَكَنِنِي (K, TA) to females more than two. (TA.) رُوَيْدٌ is used in four different manners: first, as a verbal n.; as in رُوَيْدٌ عَمْرًا (S, K,*) i. e. اُرْوَدُ عَمْرًا (S,) meaning اَمْهَلَهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in رُوَيْدٌ عَمْرًا [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, K:*) like فَضْرَبِ الرَّقَابِ, in the Kur [xlvi. 4], (S, M,*) in which the inf. n. is put for its verb; (Jel;) and like عَذِرِ الْحَيِّ [expl. in art. عذير]: (M:) thirdly, as an epithet; as in سَارُوا سَيْرًا رُوَيْدًا [They went, or journeyed, at a gentle, or leisurely, rate of

going, or journeying]; (Sb, S, K;) and سَارُوا رُوَيْدًا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ الْقَوْمُ رُوَيْدًا [The people, or party, went, or journeyed, going, or journeying, gently, or leisurely]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with nasb, without tenween; (Lth, T, M;*) as in the saying of a poet,

* رُوَيْدٌ تَصَاهَلُ بِالْعِرَاقِ جِيَادُنَا *
* كَانَتْكَ بِالضَّحَاكِ قَدْ قَامَ نَادِيَهُ *

[Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-'Irāk: it is as though thou wert with Ed-Dahhāk, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, وَاللَّهِ لَوْ اُرْدَتِ الدَّرَاهِمَ لَأَعْطَيْتَكَ رُوَيْدًا مَا الشَّعْرُ [By God, hadst thou desired the money, I had given thee: let alone the poetry: ما being here redundant]: (T, M:) like the phrase, فَدَعِ الشَّعْرَ (M:) and similar to this is the saying, رُوَيْدٌ الشَّعْرُ يَغِبُ [explained in art. غب]. (T.)

رِيدٌ [originally رُوْدٌ] Will, wish, or desire; (K;) and so رِيْدَةٌ [originally رُوْدَةٌ]: (M, L:) or the former signifies a thing that one wishes, or desires, and strives to obtain: (T in art. ريد:) and the latter, love, or liking, for a thing; and solicitude respecting it: (M, L:) or the latter signifies a kind, or manner, of wishing or desiring; as in the saying, اُرْدْتَهُ بِكُلِّ رِيْدَةٍ [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.)

رُوْدَةٌ: see رَادٌ.

رِيْدَةٌ: see رِيدٌ.

رَوَادٌ: see رَادٌ, in two places.

دَبُّ الرِّيَادِ, originally an inf. n., and الرِّيَادُ, The mild bull; [a species of bovine antelope]; (M;) called دَبُّ الرِّيَادِ because he goes to and fro, not remaining in one place; (M in art. دب;) or because he pastures going to and fro; (T and S* and M in that art.;) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, † A man who comes and goes. (Kr, M and TA in art. دب.) And † A man who is in the habit of visiting women. (AA, T and K in that art.)

رُوْدٌ: see رَادٌ.

الرِّيُوْدُ الصِّينِيُّ (K,) or الرِّيُوْدُ الصِّينِيُّ (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [China-rhubarb]; a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an ا to it, (K,) saying رَاوْدٌ: (TA:) there are four kinds thereof; the best of which is the صِينِيُّ; and inferior to this is the خُرَّاسَانِيُّ, which is [commonly] known by the appellation of رَاوْدُ الدَّوَابِّ, used by the veterinarians: it is a black [app. a mistake for red, or yellow,] wood, of compound powers, but its predominant qualities are heat and dryness. (TA.)

رُوَيْدٌ: see 4, first sentence: and see also رُوْدُ, throughout.

رُوَادَةٌ: see رَادٌ.

رُوَيْدِيَّةٌ and رُوَيْدِيَّةٌ or رُوَيْدِيَّةٌ: see 4, first sentence.

رَائِدٌ [act. part. n. of 1, Coming and going; moving to and fro; &c.]. [Hence,] اِمْرَأَةٌ رَائِدَةٌ: see رَادٌ. And دَوَابُّ رَوَائِدٍ [pl. of رَائِدَةٌ] Beasts pasturing at pleasure: (T:) or going to and fro [in the place of pasture]: or pasturing together while the rest are debarred from the pasture, or tied. (M.) And رِيْحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الوَسَادِ [lit. Whose pillow moves to and fro; meaning] † a man restless by reason of disease or anxiety; (A;) or uneasy on his pillow by reason of anxiety that disquiets him: (TA:) [or sleepless: see 1.] And رَائِدُ الْعَيْنِ The عَوَارِ of the eye, [i. e. the mote, or the like, that has fallen into it, or the foul, thick, white matter that collects in its inner corner, and] that moves to and fro (يُرْوَدُ) therein. (S.)

— The handle of the hand-mill, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) therewith. (A.) — See also مَرُوْدٌ. — One who is sent (S, M, A, Mgh, L, K) before a people or party (Mgh) to seek for herbage (S, M, A, Mgh, L, K) and water (Mgh) and the places where rain has fallen; (L;) or one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof; (T;) and رَادٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyl; (M;) [originally رُوْدٌ] of the measure فَاعِلٌ in the sense of the measure فَاعِلٌ (S, K,) like فَرَطٌ in the sense of فَارِطٌ (S,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعْلٌ, [originally رُوْدٌ] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رَوَادٌ (M, A, L) and رَادَةٌ. (L.)

One says, الرَّاوِدُ لَا يَنْكُذُ أَهْلَهُ (T, Mgh,) or لَا يَنْكُذُ الرَّاوِدُ أَهْلَهُ (S,) [The seeker of herbage, &c., will not lie to his family,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, رَائِدُ الْمَوْتِ † Fever is the messenger that precedes death; like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to † One who goes before with some abominable deed or design. (TA.) And to † A seeker of science or knowledge. (L, from a trad.) [Hence also,] اَنَا رَائِدٌ حَاجَةٌ and مُرْتَادُهُمَا † [I am the seeker of an object of want]: and اُنَّاسٌ رَوَادُ السَّاجَاتِ † [Men who are the seekers of the objects of want]. (A.) — Also One who has no place in which to alight or abide. (T in art. ريد, and TA.) — [See also art. رَادٌ.]

اِرْتِيَادٌ a subst. that is put in the place of اِرْتِيَادٌ [inf. n. of 8], and of اِرَادَةٌ [inf. n. of 4]. (T in art. ريد.)

أرود Gentle, or quiet, and unnoticed in operation: so in the saying, *الدَّهْرُ أَرُودٌ ذُو غَيْرٍ* [Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accidents]. (S, TA.) = أرِيدُ [More, and most, desirous], occurring in the prov., *إِنْ كُنْتَ تُرِيدِينَ فَأَنَا لَكَ* [If thou desire me, I am more desirous of thee], is said by Akh to be altered from أرود; and thus to be like أَحِيلُ, in the phrase *هُوَ أَحِيلُ النَّاسِ*, originally أَحُولُ. (MF.)

أرِيدُ: see what next precedes.

مرَادُ A place where camels go to and fro in pasturing; (S, K;) as also مُسْتَرَادٌ. (K.) And مرَادُ الرِّيحِ The place where the wind [blows to and fro, or] goes and comes. (S, TA.)

مرَادُ [What is willed, or wished;] desired; sought, or sought after; and chosen: (Msb:) loved, or liked. (L.) [Intended, or meant, by a saying or an action.]

مرود: see 4, first sentence.

مرود A certain well-known instrument, (Msb,) [resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,] with which the [black powder called] كُحْلُ is applied to the eyes; (TA;) syn. مِيلُ (S, M, A, K,) and مِخَالُ: so called [because it is passed to and fro along the edges of the eyelids,] from رَادٌ signifying "he, or it, came and went:" (Mgh:) pl. مَرَاوِدُ. (Msb.) — The pivot of the sheave of a pulley, if of iron. (S, K,*) — A wooden pin, peg, or stake; syn. وَتْدٌ. (M, K.) — An iron [swivel] that turns round in the لِجَامِ [i. e. bit, or bit and bridle]: (S, K;) or an iron [swivel] which is attached to the رَسَنِ of the colt [or horse] and of the hawk, [i. e., to the halter, or leading-cord, of the colt or horse, and the leush of the hawk,] and which, when he turns round, turns round with him: (A:) or the مَرُودَانِ, also called the رَائِدَانِ, are the two rings in [either of] which is the extremity of the عَذَارِ [or side-piece of the headstall of the horse]. (IDrd, in his "Book on the Saddle and Bridle.") You say, *دَارَ الْمُهْرِ وَالْبَايِزِ فِي الْمَرُودِ* [The colt, and the hawk, went round, attached to the مرود]. (A.) — A joint; syn. مَفْصَلٌ. (M.) — + A limit, or an extent, to which one runs: so in a trad. of 'Alee, in which it is said, *إِنَّ لِي أُمَّةً مَرُودًا يَجْرُونَ إِلَيْهِ* [Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]: from إِرْوَادٌ as signifying إِمَهَالٌ. (TA.)

مرِيدٌ as meaning A candidate for admission into a religious order, during his state of probation, is a conventional post-classical term. So too as meaning A devotee, whose sole endeavour is to comply with the will of God.]

رَائِدٌ: see مُرْتَادٌ حَاجَةٌ.

مَرَادٌ: see مُسْتَرَادٌ. = [Also pass. part. n. of 10.]

The sayings *فَلَانَةٌ مُسْتَرَادَةٌ* and *فَلَانٌ مُسْتَرَادٌ لِمِثْلِهِ* are expl. as meaning †The like of such a man, and the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he, and she, is held: and it is said that the meaning is, *مستراد مثله* and *مثلها*; the ل being redundant. (M, TA.) [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.]

روس

2. رَوَسٌ: see رَوَسٌ.

8. يَرْتَوِسُ: see يَرْتَوِسُ.

رَوَسٌ and رَوَاسِيٌ: for both, see رَوَسٌ: and for the latter, see also رَوَسٌ.

روض

1. رَاضٌ (S, M, A, Msb, K,) aor. يَرُوضُ (S,) inf. n. رِيَاضَةٌ (S, M, A, Msb, K) and رِيَاضٌ (S, M, K,) or the latter is used poetically for the former, and رَوَضٌ (M,) He broke, or trained, (M, K, Msb,) a colt, (S, K,) or beast, (M, A, Msb,) and made it easy to ride upon: (M:) or he taught it to go: (TA:) and رَوَضٌ, inf. n. تَرْوِيضٌ, he did so well, or vigorously. (S, TA.) — Hence, رَاضٌ نَفْسَهُ [He made his companion easy and tractable]. (TA.) — [Hence also,] رَاضٌ نَفْسَهُ †[He trained, disciplined, or subdued, himself: or] he became clement, or forbearing. (Msb.) And رَوَضٌ †[Train, discipline, or subdue, thyself well by piety]. (A, TA.) — [Hence also,] رَاضٌ الشَّاعِرِ الْقَوَافِي †[The poet rendered rhymes, or verses, easy to him by practice]. (A, TA.) And رَوَضٌ †[He made an affair easy to him; syn. سَوَّاهُ, q. v. (TA in art. سوس.)] — [Hence also,] رَضَّتْ الدَّرُّ, inf. n. رِيَاضَةٌ, †I bored the pearls: and رِيَاضَةٌ, and سَهْلُ الرِّيَاضَةِ, †It is difficult to bore, and easy to bore. (A, TA.)

2: see 1, in three places. = رَوَضٌ (K,) inf. n. رَوَضَةٌ (TA,) He kept to the رِيَاضِ [pl. of رَوَضَةٌ, q. v.]. (K.) = رَوَضُ الْقَرَاخِ (S, K,) or الأَرْضِ (M, A,) He, or it, (a man, S, or a torrent, M, or the rain, A,) made the clear or bare land, (S, K,) or the land, (M, A,) a رَوَضَةٌ. (S, M, K.) And رِيَاضُ اللَّهِ الأَرْضِ †[God made the land رِيَاضٌ]. (M.)

3. رَاوَضَهُ (S, A, K,) or عَلَى أَمْرٍ كَذَا (S,) inf. n. مَرَاوَضَةٌ (Mgh,) †He coaxed, wheedled, beguiled, or deluded, him; (S, A, Mgh, K;) and he endeavoured to deceive or beguile him; like as he does who is training a beast not yet rendered perfectly tractable; (Mgh;) in order to make him enter into such a thing or affair; (S;) or until he entered into such a thing. (A.) — Hence, (Mgh,) بَيْعُ المَرَاوَضَةِ †[That mode of selling which is termed المَرَاوَضَةُ (Mgh, K;*) which is when one describes to a man

an article of merchandise not present with him: (Sh, K:) this is said in a trad. to be an action that is disapproved: (K:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4. اَرَاضُ (Yaḥkoob, S, A) and اَرُوضُ (Yaḥkoob, S) It (a place) became abundant in its رِيَاضِ [pl. of رَوَضَةٌ, q. v.]; (Yaḥkoob, S, A;) as also اَرَاضَتْ (A.) And اَرُوضَتْ الأَرْضُ and اَرَاضَتْ The land became clad with plants, or herbage (M.) — [And hence,] اَرَاضُ †It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Msb, K;) concealing its bottom; (A;) as also اَرَاضُ: (S, M, A, Msb, K;) and so the former verb, (S,) or †both, (A,) said of a watering-trough: (S, A:) or, when said of a watering-trough, the former verb signifies †it had its bottom, or lower part, covered with water: (M:) and †the latter, †the water spread widely upon the surface thereof; (M;) and so the former too: (TA:) or †the latter, †it had a sufficient quantity of water poured into it to conceal its bottom; (O, K;) or to cover its bottom, or lower part. (L, TA.) — And from اَرَاضُ, said of a watering-trough, has originated the saying, (S,) اَرَاضُوا حَتَّى اَرَاضُوا †They drank until they thoroughly satisfied their thirst. (S, K,*) And اَرَاضُ also signifies †He drank a second draught after a first. (K.) = اَرَاضُ اللَّهِ الأَرْضِ: see 2. — [Hence,] اَرَاضُ الحَوْضِ †He poured into the watering-trough a sufficient quantity of water to conceal its bottom. (TA.) — And hence, (TA,) اَرَاضَهُمُ, said of a vessel, †It satisfied their thirst: (S, K,*) or it satisfied their thirst in some degree. (M, TA.) Hence the saying, *فَدَعَا بِإِنَاءٍ يُرِيضُ الرَّهْطَ* †And he called for a vessel which would satisfy (K, TA) in some degree (TA) the [number of men termed a] رَهْطٌ; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يُرِيضُ, (K, TA,) with the single-pointed ب. (TA.) — اَرَاضُ also signifies †He poured milk upon milk; (K;) accord. to A'Obeyd; but he deems it strange. (TA.)

6. التَّرَاوُضُ in selling and buying is syn. with التَّحَاذِي; i. e. †The increasing [of the sum offered] and diminishing [of the sum demanded] which take place between the two parties bargaining; as though each of them were making his companion easy and tractable; from الرِّيَاضَةُ as inf. n. of رَاضٌ in the first of the senses expl. above. (TA.) In the phrase التَّرَاوُضُ السَّلْعَةِ, meaning †They coaxed, wheedled, beguiled, or deluded, each other, with respect to the article of merchandise, [in the manner explained above, or otherwise,] the omission of the prep. [فِي] requires consideration. (Mgh.) You say also, *تَرَاوَضُوا فِي الأَمْرِ* †They practised dissimulation, or showed feigned affection, each to the other, in, or respecting, the thing, or affair; as also تَنَاظَرُوا: (TK in art. نظر:) التَّرَاوُضُ فِي الأَمْرِ is syn. with التَّنَاطُرُ. (M and K in art. نظر.)

8. اَرَاتَضُ, said of a colt, (K,) and اَرَاتَضَتْ (S, A,) said of a she-camel, (S,) or of a beast

(دَابَّة), (A,) *It became broken, or trained.* (S, A, * K, TA.) — [And hence,] *ارتاضت القوافي للشاعر* [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10. استراض: see 4, in five places. — Also † *It* (water) *stagnated, or remained, or collected, in a place.* (TA.) — And † *It* (a place, S, M, K) *was, or became, wide, ample, or spacious.* (S, M, Mṣb, K.) — And [hence (see its part. n. below)] *استراضت النفس* † *The mind was, or became, dilated, free from straitness, cheerful, or happy.* (K, TA.)

رُوض: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رُوضَة (S, M, A, Mṣb, K) and رِيضَة (AA, A, K) and رِيضَة (TA) [seem to be best rendered, in general, *A meadow; meaning, a verdant tract of land, somewhat watery; or (as in Johnson's dictionary) ground somewhat watery, not ploughed, but covered with grass and flowers: and sometimes, a garden: accord. to the following explanations:] verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, a tract of plain land, producing [lote-trees of the kind called] سدر; which may be of the extent of Baghdád: and also, of herbs, or leguminous plants, and fresh green herbage: (M:) or this last [only]: (S:) or a tract of plain land, in which are جرائير [perhaps here meaning ants' nests, as these are generally found in soft soil,] and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent: (M:) or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رُوضَة is mostly applied to a place where beasts pasture at pleasure: some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers: (TA:) or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there: (Mṣb:) it is said in the 'Ináyeh, that رُوض [perhaps a mistake for رُوضَة] signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language: (TA:) accord. to Th, رُوضَة signifies a beautiful garden: (M:) the pl. of رُوضَة is رُوض, (S, M, K,) [or rather this is a coll. gen. n.,] and رِياض, (S, M, A, Mṣb, K,) originally رِوَاض, (S,) and رِيضَان, (Lth, M, K,) originally رِوَضَان, (TA,) or rather رِيضَان is pl. of رُوض, (M,) and رِوَضَات, (M, Mṣb,) in the dial. of Hudheyl رِوَضَات: (Mṣb:) Az says that the رياض of the hard and stony and rugged tracts in the desert are low level places, in which the rain-water stagnates, or remains, or collects, and*

which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رُوضَة contains thickets of wild سدر: and sometimes it is a mile in length and breadth: but such as are very wide are termed قِبَعَان. (TA.) It is said in a prov., أَحْسَنُ مِنْ قِبَعَانٍ. (TA.) It is said in a prov., *أَحْسَنُ مِنْ قِبَعَانٍ* [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, *أَنَا عِنْدَكَ فِي رُوضَة* † [I, in thy presence, am as though I were in a meadow, or garden]: and *مَجْلِسُكَ رُوضَة مِنْ رِياضِ الْجَنَّةِ* † [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Moḥammad is related to have said, “Between my grave, or between my house, and my pulpit is a رُوضَة of the رِياض of Paradise.” meaning, accord. to Th, that he who abides in this place is as though he abode in a رُوضَة of the رِياض of Paradise. (M.) [See another tropical meaning of رِياضِ الْجَنَّةِ voce رِغ, last sentence.] — رُوضَة also signifies † *Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (K, * TA. [In the CK, الإخادات and المساكات are erroneously put for الإخادات and المساكات.]) — Also, (K,) or رُوض, (S, M,) † *About the half of a فِرْبَة [or water-skin] (S, M, K) of water: (S:) and the former, † as much of water as covers the bottom of a watering-trough.* (S, M, A.)

رِيضَة: see رُوضَة. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَائِضٌ *A breaker, or trainer,* (M, Mṣb, K,) of colts, (K,) or of beasts (دَوَاب): (M, Mṣb:) pl. رِوَاضٌ and رِوَاضٌ (S, M, K) and رِوَاضٌ. (M.)

رِيضٌ, originally رِيوِضٌ (S,) [in its primary sense seems to be syn. with رُوضٌ. — And hence it signifies] † *Clement, or forbearing.* (Mṣb.) — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) *In the first stage of training, as yet refractory:* (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) *that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider: (L:) and a she-camel not trained: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, refractory; contr. of ذَلُول; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained.* (M.) — [Hence,] رِيضَة قَصِيدَة *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed:* (TA:) or رِيضَة قَصِيدَة means † *an ode not well, or not skilfully, composed.* (A.) And رِيضٌ *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated.* (A, TA.)

رُوضَة as a subst.: see رُوضَة

مَرَاضٌ *Hard ground in the lower, or lowest,*

part of a plain, or of soft ground, which retains water: pl. مَرَاضٌ and مَرَاضَات. (Az, K.)

مَرُوضٌ (S, K,) and its fem., with ة, (S, Mṣb,) *A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Mṣb,) broken, or trained.* (S, * Mṣb, K.) See also رِيضٌ.

أَرْضٌ مُسْتَرُوضَة *Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and نَبَاتٌ مُسْتَرُوضٌ plants which have attained their utmost size and height.* (M.) — *أَفْعَلُ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرِيضَة* † *Do thou that while the mind is free from straitness, cheerful, or happy, (S, M, * Mṣb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استراض said of a place, as explained above.* (S.) — مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homeyd El-Arkaṭ, (AḤn, M, IB,) to poetry, and to the metre termed رِجَز; (S, M;) as meaning † *Easy; practicable.* (M, TA.)

رُوع

1. رَاعَهُ, (IAqr, Az, S, Mṣb, K, *) aor. يَرُوعُ, (Mgh,) inf. n. رُوعٌ (Mṣb, TA) and رُوعٌ and رُوعٌ and رُوعٌ, (IAqr, TA,) [He, or it, affected his رُوع, i. e. heart, or mind, with fright, or fear;] *fear of it (namely an affair or event) reached his رُوع; (Az, TA;) he, or it, (a man, S, or an affair or event, IAqr, TA, or a thing, Mṣb,) frightened him; put him in fear; made him afraid; (S, Mgh, Mṣb, K;) as also رُوعَهُ, (S, Mṣb, K, *) inf. n. تَرُوعٌ: (TA:) or its beauty and abundance or multitude frightened him: (Lth, TA:) and † the latter also, it frightened him by its abundance or multitude, or its beauty. (TA.) Hence the saying, in a trad., إِذَا شَبَّطَ لِإِنْسَانٍ فِي عَارِضِيهِ فَذَلِكَ الرَّوْعُ* as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] *the warning of death.* (TA.) You say also, [using the pass. form,] رِيعٌ, aor. يَرِيعُ, (TA,) inf. n. رُوعٌ, (S, K,) *He was, or became, frightened, or afraid; or he feared; (S, * K, * TA;) as also ارتاع, and تروع. (S, K, TA.)* And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رُوعٌ, *He was, or became, frightened at it, or afraid of it; or he feared it.* (TK.) [But I know of no authority on which this is founded, except a prov. (cited in art. جعر), in which some read رُوعِي instead of رُوعِي.] To a man, you say, لَا تَرُوعْ [Be not thou frightened;] *fear not thou; let not fear overtake thee: and to a woman, لَا تَرَاعِي (S, TA.)* And hence the saying, in a trad., لَنْ تَرَاعُوا مَا رَأَيْنَا مِنْ شَيْءٍ [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, رَاعَ مِنْهُ, and رَاعَ لَهُ *He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it.* (TA.) — † [It affected his رُوع, i. e. heart, or

رُوع

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعِنِي إِلَّا مَجِيؤُكَ meaning † [Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming; or] I knew not save thy coming; as though he said, nothing struck my رُوع but thy coming. (TA.) And خَرَجْتُ وَمَا رَاعِنِي إِلَّا فَلَانٌ بِالْبَابِ † [I went forth, and nothing took me by surprise but such a one at the door]; which is equivalent to saying, and lo, such a one was at the door. (Har p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرَعِنِي إِلَّا، رَجُلٌ أَخَذَ بِمَنْكِبِي، i. e. I knew not [save a man taking hold of, or seizing, my shoulder-joint]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — [It affected his رُوع, i. e. heart, or mind, with admiration, or pleasure;] it excited his admiration and approval; it pleased him, or rejoiced him; (§, Mṣb, K;) said of beauty [&c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ And what is upon him, of apparel, excites his admiration &c., by its beauty. (TA.) — [It (drink) cooled it, (namely, the heart,) or allayed its thirst.] A poet says,

* سَقَّتْنِي شَرْبَةً رَاعَتْ فَوَادِي *
* سَقَاها اللهُ مِنْ حَوْضِ الرَّسُولِ *

[She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle in Paradise]. (TA.) You say also, هَذِهِ شَرْبَةٌ رَاعَتْ بِهَا فَوَادِي [which may be rendered This is a draught by which he has cooled, or allayed the thirst of, my heart; and it is implied in the TA that this is the right meaning: or it means] this is a draught by which the thirst, or vehement thirst, of my heart has been allayed: (so accord. to the pointing in the copies of the K:) mentioned by Az. (TA.) — The verb from رُوع [q. v. infra] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ، aor. يَرُوعُ، inf. n. رُوعُ، meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ، app. with the same aor. and inf. n., meaning He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect, or by his courage, &c.; and in like manner, رَاعَتْ، said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رُوعُ، aor. يَرُوعُ، inf. n. رُوعُ. (TA.) — رَاعَ فِي يَدِي. (TA.) — رَاعَ، aor. يَرُوعُ، and كَذَا: see art. رَاعَ. — And رَاعَ، aor. يَرُوعُ، and رُوعُ، inf. n. of the former رُوعَ، and of the latter رُوعَ: see art. رَاعَ.

2: see 1, first sentence, in two places.

5: see 1, in the former half of the paragraph.

8: see 1, in the former half of the paragraph,

in two places. — ارتاح له i. q. ارتاح للخير. [He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good]. (AZ.)

رُوع [see 1, of which it is an inf. n. —] Fright, or fear; (§, K;) as also رُوعُ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رُوعَهُ His fright, or fear, departed. (§.) Az says, All the lexicologists whom I have met say أَفْرَخَ رُوعَهُ، with fet-ḥ to the ر [in رُوعَهُ], except El-Mundhree, who informs me that AHeyth used to say, It is only أَفْرَخَ رُوعَهُ، with ḍamm. (TA.) Accord. to different relations of a trad., you say, أَفْرَخَ رُوعَكَ، meaning Fright, or fear, hath departed from thy heart; or may fright, or fear, depart from thy heart; (K, TA;) thus expl. by AHeyth; (TA;) and أَفْرَخَ رُوعَكَ، with fet-ḥ; or this latter, only, is the right, and means what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee, &c.; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Aḥmad El-Ḥasan Ibn-'Abd-Allah Ibn-Sa'eed El-'Askeree; and AO says that أَفْرَخَ رُوعَكَ [thus in the TA, without any syll. signs,] means let thy fright, or fear, depart, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'awiyeh, that he wrote in a letter to Ziyád, أَفْرَخَ رُوعَكَ، with ḍamm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-ḥ; except AHeyth, who relates it thus, with ḍamm; (TA;) meaning Dismiss thou the رُوع from thy رُوع; (K, TA;) i. e., the fright, or fear, from thy heart: (TA:) for you say أَفْرَخْتَ البَيْضَةَ when the young bird quits the egg; and رُوعُ is fright, or fear, which does not depart from itself, but from its place, which is the رُوع، with ḍamm; (AHeyth, K;) the رُوع in the رُوع being like the young bird in the egg: in like manner also one says أَفْرَخَ فَوَادِ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

* قَدْ أَفْرَخْتَ عَنْ رُوعِهِ الْكُرْبَ *

[for أَفْرَخَ عَنْ الْكُرْبِ رُوعَهُ His heart had freed itself from griefs]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرَخَ رُوعَكَ، عَنِ الْأَمْرِ، [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right,] meaning [Free thy heart from the affair; i. e.] be thou tranquil, and without fear. (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of

knowledge. (TA.) [See also art. فَرَخَ، in several places.] — Also † War, or battle; as in the phrase, شَهِدَ الرُّوعَ † [He witnessed, or was present at or in, war, or battle]. (TA.) [See also an ex. in a verse cited voce سَعَفَ.]

رُوعُ The heart: (§, Mṣb, K;) or the part thereof which is the place of رُوع، i. e. fear: (K, TA:) or the سَوَاد [or core, &c.,] thereof: (K:) and the mind: (§, Mṣb, K, TA:) and the understanding; or intellect. (§, K.) See رُوعُ، in five places. You say, وَقَعَ ذَلِكَ فِي رُوعِي That came into my mind. (§, Mṣb, TA.) And it is said in a trad., إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي [Verily the Trusted, or Trusty, Spirit (meaning Gabriel) inspired into my mind, or heart]. (§.) You say also, ثَابَ رُوعَهُ، meaning † He went to [app. a mistake for from] a thing, and then returned to it. (TA.)

رُوعُ The quality of exciting admiration and approval by beauty (§, K) and pleasingness of aspect, or by courage; (K;) the quality denoted by the epithet أَرُوعُ، applied to a man, (§, K, TA) and رُوعَةٌ، applied to a woman. (§.) [See also 1, near the end of the paragraph.]

رُوعُ: see رَاعَ; last sentence.

رُوعَةٌ A fit of fright or fear: (§, K, TA:) pl. رُوعَاتُ; (TA;) which is applied by Ṭarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بَرُوعَةَ الخَيْلِ، meaning And he gave them something for the fright occasioned to their women and their children by the horsemen. (TA.) — A trait, or sign, or mark, of beauty [that affects the رُوع، or heart]: (IAqr, K:) beauty that excites admiration and approval, or pleases, or rejoices. (TA.)

رُوعَةُ الْفَوَادِ and رُوعَةُ الْفَوَادِ، applied to a she-camel, Quich, spirited, vigorous; sharp in spirit; syn. شَهْمَةٌ ذَكِيَّةٌ: (K:) and [in like manner] رُوعَةٌ، applied to a she-camel and a mare, (§, K,) but not to a male [in this sense, i. e. its masc. form, أَرُوعُ، is not thus used], (§,) sharp in spirit; syn. حَدِيدَةُ الْفَوَادِ: (§, K:) in the T, رُوعُ، without ة، is applied as an epithet to a mare: and IAqr says that رُوعَةٌ، thus applied, is not from رُوعَةٌ، but means one that is as though she were fearful, by reason of her sharpness, and briskness, or lightness, of spirit: he says also, that رُوعٌ، applied to a horse, is like this epithet applied to a man; and IB says, in art. عَجَسَ، that, applied to a man, it signifies quickly frightened or afraid: it is also applied to a heart, meaning that is frightened, [or startled,] by reason of its sharpness, at everything that is heard or seen; and so رُوعُ. (TA.) [See also رَاعَ، and رُوعُ mentioned and expl. therewith.]

رَاعَ [act. part. n. of رَاعَهُ، q. v.,] Frightening; putting in fear; making afraid; [and particu-

larly] by its beauty and abundance or multitude. (Lth, TA.) — Applied to beauty, *That excites admiration and approval in the رُوع* [i. e. heart, or mind,] of him who beholds it, and pleases him, or rejoices him. (TA.) Applied to a man, (K, TA,) as also رُوعٌ (S, K, TA) so applied, (S, TA,) *Who excites admiration and approval by his beauty (S, K, TA) and pleasingness of aspect, (K, TA,) with generosity, or nobleness, and excellence, and lordly condition; (TA;) or by his courage: (K, TA;) or the former, beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodliness of his form or figure or state of apparel and the like: or, as some say, who frightens men by his aspect, inspiring reverence or awe: but the former explanation is the more reasonable: and † the latter epithet, a beautiful man, who excites admiration and approval in him who beholds him: or, as some say, sharp; lively in spirit, and sharp in intellect: (TA:) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, رُوعَةٌ: (S:) the pl. of رُوعٌ is رُوعَاتٌ, (K, TA,) applied to men, like as رُوعَاتٌ [the pl. of رُوعَةٌ] is to women: (TA:) and the pl. of رُوعٌ and رُوعَةٌ is رُوعٌ, (K, TA,) applied to men and to women. (TA.) You say also, رُوعٌ *A beautiful horse, that frightens (رُوعٌ, i. e. يَخُوفُ, [or rather startles, but better rendered excites admiration and approval in, or pleases, or rejoices,]) the beholder by his beauty: (Mgh:) and رُوعَةٌ, and رُوعَةٌ, [but see, respecting the latter, a remark of IAqr in the next preceding paragraph,] a mare that excites admiration and approval, or pleases, or rejoices, (رُوعٌ,) by her generousness, or excellence, or high blood, and her description. (TA.) [See also art. رُوعٌ, to which, as well as to the present art., رُوعٌ, applied to a horse, is said, in the TA, to belong.] And زِينَةٌ رُوعَةٌ *Beautiful ornament. (TA.)* And كَلَامٌ رُوعٌ † *Surpassing, or excelling, speech, or language. (TA.)* — Also *Frightened, or afraid; and so رُوعٌ, with the و unaltered, as though it were of the measure فَعِيلٌ: [or both signify having fright or fear: for] each is a possessive epithet: or the former may be of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ [and therefore have the signification first given]. (TA.)***

رُوعٌ: fem. رُوعَةٌ: pl. رُوعٌ: see the two paragraphs next preceding; the former in three places; the latter, in five.

رُوع

1. رُوعٌ, (S, Mṣb, K,) aor. رُوعٌ, (S, Mṣb,) inf. n. رُوعٌ, (S, Mṣb, K) and رُوعَانٌ, (S, Mgh, Mṣb, K,) said of a fox, (S, Mgh, Mṣb, K,) and of a man, (K,) *He turned aside or away from a thing: (K:) or went this way and that, (Mgh,) or to the right and left, quickly, (Mṣb,) and deceitfully, or guilefully: (Mgh, Mṣb:) [or turned aside to deceive him who was behind him: for] the primary signification of رُوعٌ is the turning aside to*

deceive him who is behind one. (Er-Rághib, TA.) It is said in a prov.,

* رُوعِي جَعَارٍ وَأَنْظُرِي أَيْنَ الْمَغْرُ *

[for الْمَغْرُ, i. e. Turn aside or away, or go this way and that, &c., O she-hyena, and look where is the place to which to flee: or, as some relate it, the first word is رُوعِي: see art. جَعَر. (S, TA.) [Freytag seems to have found المعز for المغر; and has explained رُوعِي جَعَارٍ as meaning “Vide ubi caprae sint, hyæna!”] And you say, رَاغَ الصَّيْدُ *The game, or object of the chase, went away this way and that, or hither and thither. (TA.)* [There said to be tropical; but I see not wherefore.] And one says, رَاغَ عَنِ فُلَانٍ *He turned aside, or away, from such a one [and particularly with deceit or guile; eluded him; dodged him]. (JK.)* And هُوَ يَرُوعُ عَنِ الْحَقِّ *[He deviates from the truth, or from that which is right or just]. (TA.)* And رَاغَ الطَّرِيقَ *The road turned aside or away, or deviated. (Mṣb.)* And رَاغَ مِنْ كَذَا *He turned away from such a thing, and returned, concealing his return: (Har p. 21:) [for,] accord. to Fr, رَاغٌ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.)* And رَاغَ إِلَى كَذَا, (S, Mṣb,) or إِلَى فُلَانٍ, (TA,) *He turned aside (S, Mṣb, TA) to such a thing, (S, Mṣb,) or to such a one, (TA,) secretly. (S, Mṣb, TA.)* Hence, in the Kur [li. 26], فَرَاغَ *And he turned aside, (Jel, TA,) or went away, (Bd,) to his family secretly [and brought a fat calf]: (Bd, Jel, TA:) or he returned to his family concealing his return. (Fr, TA.)* And in the Kur [xxxvii. 91], فَرَاغَ *And he turned against them (Fr, S, Bd, TA) secretly, (Bd, TA,) smiting them with the right hand, or because of the oath that he had sworn; (Bd;) as though the رُوعٌ in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, he advanced against them. (S, TA.)* — رَاغَ حَاجَةً إِلَى فُلَانٍ, aor. as above, *He sought to obtain quickly an object of want of such a one. (JK, TA.)* [See also 4.]

2. رُوعٌ, (IAqr, K,) inf. n. رُوعٌ, (TA,) † *He smeared, seasoned, imbued, or soaked, a mess of ثَرِيدٌ [i. e. broken, or crumbled, bread], (IAqr, K, TA,) or a morsel, or mouthful, (TA,) with grease, or gravy, or dripping; (IAqr, K, TA;) as also مَرَعٌ, and سَجَبَلٌ, and رَوَّلٌ: (TA:) or you say, رُوعْتُ اللَّقِيمَةَ بِالسَّمَنِ, inf. n. as above, *I smeared, seasoned, imbued, or soaked, the morsel, or mouthful, with clarified butter; as also رُوعْتُ: (Mṣb:) or رُوعْتُ الخُبْزَ فِي الْوَدَكِ I soaked the bread in grease, or gravy, or dripping; syn. رُوعْتُهُ فِيهِ. (JK.)**

3. رَاوَعَهُ, (MA, TA,) inf. n. مَرَاوَعَةٌ, (KL, TA) and رَوَّاعٌ, (TA,) *He practised deceit, delusion, guile, or artifice, (MA, KL, TA,) with him, or*

towards him; (MA, TA;) or strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; syn. حَادَعَهُ; as also رَاوَعَهُ, inf. n. إِرَاعَةٌ: and both signify he endeavoured to turn him; or endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn; syn. رَاوَدَهُ. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يَرَاوَعُ فِي الْأَمْرِ *[Such a one practises deceit, &c., in the affair], inf. n. مَرَاوَعَةٌ. (S.)* And مَا زِلْتُ أَرَاوَعُهُ عَنْ كَذَا *I ceased not to endeavour to turn him, or to entice him to turn, from such a thing, syn. أَرَاوَدُهُ. (TA in this art. ;) and عَلَيْهِ to it: (TA in art. مَنَعَ:) and [in like manner] you say, فُلَانٌ يُرِيغُنِي عَلَى أَمْرٍ *Such a one endeavours to turn me, or to entice me to turn, to a thing; and عَنْ أَمْرٍ from a thing; syn. يَرَاوِدُنِي; and seeks, or demands, my doing so. (TA.)* — مَرَاوَعَةٌ also signifies *The act of wrestling together; (S, K;) like تَرَاوَعٌ. (K.)* You say, رَاوَعَهُ *He wrestled with him: (TK:) or رَاوَعُوا بَعْضُهُمْ بَعْضًا One of them wrestled with another; [or they wrestled, one with another; or they wrestled together;] as also تَرَاوَعُوا. (S, TA.)**

4: see 3, in two places. — رَاوَعٌ, (S, Mṣb, K,) inf. n. إِرَاعَةٌ, (Mṣb, TA,) also signifies *He sought, sought for or after, sought to find and take or get, or pursued after, and desired, (S, Mṣb, K,) a thing; (Mṣb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (كَأَنَّهُ يَرُوعُ,) before him; (Har p. 21;) and رَاوَعٌ, (S, Mṣb, K,) inf. n. إِرَاعَةٌ, (Mṣb,) signifies the same. (S, Mṣb, K.)* رَاوَعُنِي إِرَاعَتِكُمْ is expl. in one of my two copies of the S by the words أَطْلُبُونِي طَلْبَتِكُمْ: in the other of those copies, the latter of these words is written طَلْبَتِكُمْ: I think that the right reading is طَلْبَتِكُمْ; and the meaning, *Seek ye me with, or in, your mode, or manner, of seeking: the proper meaning is seek ye me with your seeking.* Khálid Ibn-Ja'far Ibn-Kiláb says, speaking of his mare حَذَقَةٌ,

* أَرِيغُونِي إِرَاعَتِكُمْ فَايْتِي *
* وَحَذَقَةٌ كَالسَّجَا تَحْتَ الْوَرِيدِ *

[*Seek ye me with your seeking; but ye will not be able to take me; for I, with Hidhkah, am like the bone sticking fast in the throat beneath the carotid artery.*] (TA.) And you say, أَرَعْتُ الصَّيْدَ *[I sought, or pursued, the game, or object of the chase]. (S.)* And رَاغَتِ الْعُقَابُ الصَّيْدَ *The eagle pursued the game this way and that, as the latter went. (Mgh and TA in art. هَوَى.)* And خَرَجْتُ أَرِيغُ بَعِيرًا شَرَدَ مِنِّي *I went forth seeking in every road, or way, a camel that had run away from me. (TA, from a trad.)* And مَاذَا تُرِيغُ *What is this that thou seekest and desirest? or that which thou seekest and desirest? (S, TA.)* And فُلَانٌ يُرِيغُ كَذَا وَكَذَا *Such a one*

^s *eeks, and devises or plans or plots, such and such things.* (T, TA.)

5. **تَرَوَّعَ** *He* (a beast) *rolled, or turned himself over.* (JK, IDrd, K̄.) And **تَرَوَّعَ فِي الطِّينِ** *He became befouled, or bedaubed, in the mud.* (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةٌ: see **رَبَاغَةٌ**.

رَوَاعٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging:] a subst. from **رَاغَ**. (S, M̄sb, K̄.) = **خَيْرٌ رَوَاعٌ**, (so in the TA, the vowel of the ر in **رَوَاعٌ** not indicated,) or **رَوَاعَةٌ** and **رَوَاعَةٌ**, (so in the JK,) *Abundant [wealth, or good of any kind].* (JK, TA.)

رَبَاغٌ [originally **رَوَاعٌ**] *A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life.* (JK, Ibn-'Abbād, K̄.) You say, **رَبَاغٌ فِي الرِّبَاغِ** *Such a one is in a state of plenty, &c.* (JK.) = See also art. **رَبِيعٌ**.

رَبَاغَةٌ: see what next follows.

رَبَاغَةٌ *The wrestling-place of a people;* (Yz, JK, S, K̄;) as also **رَبَاغَةٌ**, (K̄,) which is the original form, the و being afterwards changed into ي because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or **رَاغَةٌ**. (So in the JK.)

رَوَيْغَةٌ *i. q. حِيلَةٌ* [meaning *An evasion or elusion, a shift, a ruse, an artifice, an artful contrivance or device, a plot, or a stratagem*]: (Ibn-'Abbād, K̄:) from **الرَّوَيْغُ** [inf. n. of **رَاغَ**]: so in the saying, **أَخَذْتَنِي بِالرَّوَيْغَةِ** [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbād, K̄.) [It has a similar meaning also in a saying cited voce **حَوْجَاءُ**, q. v.]

رَوَاعٌ and **رَوَاعَةٌ**: see **رَوَاعٌ**.

رَوَّاعٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mo'āwiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, **إِنَّمَا أَنْتَ تَعْلَبُ رَوَّاعٌ كَلَّمَا خَرَجْتَ مِنْ جُحْرٍ أَنْجَحَرْتَ فِي جُحْرٍ** [Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence,] **الرَّوَّاعُ** is an appellation of *The fox*. (JK, K̄.)

رَوَّاعٌ *A deviating road.* (S, TA.) Hence **رَوَّاعَةٌ** [as a subst.] *A road deviating from the main road:* pl. **رَوَّاعٌ**. (TA, from a trad.)

رَوَّاعَةٌ: see what next precedes.

أَرَوَّعُ [More, and most, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Tarāfeh Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

* **كُلُّهُمْ أَرَوَّعٌ مِّنْ تَعْلَبٍ**
* **مَا أَشَبَّهَ اللَّيْلَةَ بِالرَّاحَةِ**

[Every one of them is more wont to elude than a fox: how like is this night to yesternight! meaning, how like are they, one to another! see art. **بَرَحٌ**] **أَرَوَّعٌ مِّنْ تَعْلَبٍ** is a prov. (TA.)

روف

1. **رَأَفَ**, (IDrd, K̄,) aor. **يَرَأِفُ**, (K̄,) or **يَرُوفُ**, inf. n. **رُوفٌ**, (IDrd,) is a dial. var. of **رَأَفَ**, (IDrd, K̄,) aor. **يَرَأِفُ**: (K̄:) or, as some say, (IDrd,) **رُوفٌ** signifies *The being still*; and is not from **الرَّأْفَةُ**: (IDrd, K̄:) [ISd says,] **رَأَفَ**, inf. n. **رُوفٌ**, signifies **سَكَنَ** [he, or it, was, or became, still, &c.] and **رَأَفَ** [q. v.] is a dial. var. thereof [signifying thus]; and is not from **رُوفٌ** syn. with **رَجِمَ**. (M.)

3. **رَأَفَ**: see **رَأَفَ**.

رَأَفٌ *Wine*; a dial. var. of **رَأَفٌ**. (TA.)

رُوفَةٌ *Mercy, or compassion*: (O, K̄:) so accord. to IAqr. (O.)

روق

1. **رَوَّقَ**, (S, M̄sb, TA,) aor. **يَرُوقُ**, (S, M̄sb,) inf. n. **رُوقٌ**, (S,) *It* (wine, or beverage, S, or water, M̄sb, TA, and a thing, TA) *was, or became, clear.* (S, M̄sb, TA.) = **رَوَّقَ عَلَيْهِ**, (JK, K̄,) aor. as above, (JK,) and so the inf. n., (K̄,) *He, or it, exceeded him, or it*: (JK:) [and] *he, or it, exceeded him, or it, in excellence.* (K̄.) You say, **رَوَّقَ فِي يَدِي كَذَا** *Such a thing was redundant, or remained over and above, in my hand; like رَاعٌ*; syn. **زَادَ**. (L in art. **رَبِيعٌ**.) And **رَوَّقَ رَاقٌ فُلَانٌ عَلَى أَهْلِهِ** *Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family.* (JK.) = **رَوَّقَنِي**, (JK, S, MA,) or **رَوَّقَ لِي**, (so in my copy of the M̄sb, [perhaps a mistranscription, for only the former is commonly known,]) and **رَوَّقَهُ**, (K̄,) aor. as above, (JK, S,) and so the inf. n., (JK, K̄,) *It* (a thing) *induced in me, and him, wonder, or admiration, and pleasure, or joy; excited my, and his, admiration and approval; pleased, or rejoiced, me, and him.* (JK, S, MA, M̄sb, K̄.) = **رُوقٌ**, [aor. **يَرُوقُ**.] inf. n. **رُوقٌ**, *He was, or became, long-toothed*: (MA:) [or he had long teeth, the upper of which projected over the lower: or his upper central incisors were longer than the lower, and projecting over them: see **رُوقٌ**, below.]

2. **رُوقٌ**, (JK, S, M̄sb,) inf. n. **تَرُوقِي**, (S, K̄,) *He cleared, or clarified,* (S, M̄sb, K̄,) wine, or

beverage, (S,) or water; (M̄sb;) *he cleared, or clarified, wine, or beverage, with the رَأُوقُ*. (JK, TA.) — † *He* (a drunken man) *made water in his clothes.* (AHn, K̄, TA.) = **رُوقَ الْبَيْتِ**, (JK, TA,) inf. n. as above, (JK,) *He made, or put, to the tent, a رُوقٌ*, (JK, TA,) meaning *a curtain extended below the roof.* (TA. [See **رُوقٌ**.]) — Hence, (Har p. 50,) **رُوقَ اللَّيْلِ** † *The night extended the رُوقُ* [or curtain] *of its darkness*; (S, M̄sb, Har ubi suprā, TA;) *became dark*; (Har, TA;) as also **رُوقٌ**. (TA.) = **تَرُوقِي** also signifies *The selling a commodity and buying one better than it*, (IAqr, K̄, TA,) or *longer than it, and better*: (TA:) or *the selling an old and worn-out thing and buying a new one*: (Th, TA:) or *the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it*: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] one says, **بَاعَ سَلَعَتَهُ فَرُوقٌ** [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) — One says also, **رُوقَ لِفُلَانٍ فِي سَلَعَتِهِ** *He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it].* (JK, K̄: expl. in the former by **وَلَا يُرِيدُهَا** and in the latter by **فِي ثَمَنِهَا وَهَوَّلَا يُرِيدُهَا**.)

4. **أَرُوقٌ**: see 2. = **أَرَأَقَهُ**, (M̄sb in art. **رَبِيعٌ**, and K̄ in that and the present art.,) inf. n. **أَرَأَقَةٌ**, (S in the present art., and so in the K̄ accord. to the TA,) *He poured it out, or forth*; (S, M̄sb, K̄;) namely, water and the like, (S,) or water and blood: (M̄sb:) and one says also **أَرَأَقَهُ**, (M̄sb, TA,) changing the ا into ه, originally **أَرَأَقَهُ**, like **أَرَأَقَهُ** in measure, (M̄sb,) said by Lh̄ to be of the dial. of El-Yemen, and afterwards to have spread among Muḍar, (TA in art. **رَبِيعٌ**) aor. **أَرَأَقَهُ**, (M̄sb, TA,) with fet-ḥ to the ه, imperative **أَرَأِقْ**, originally **أَرَأِقْ**, like **أَرَأِقْ**, (M̄sb,) inf. n. **أَرَأَقَةٌ**; (S and K̄ in art. **أَرَأِقْ**;) and **أَرَأَقَهُ**, aor. **أَرَأَقَهُ**, (M̄sb, TA,) with the ه quiescent, like **أَرَأَقَتْ** aor. of **أَرَأَقَ**; or, accord. to the T, **أَرَأَقَتْ** is wrong as being anomalous; and some say, **أَرَأَقَتْ**, aor. **أَرَأَقَتْ**, inf. n. **أَرَأِقٌ**, as though the ه were radical. (M̄sb.) It is said in a trad., **إِنَّ أَمْرَأَةً** **أَرَأَقَتْ** **ثَهْرَاقًا** **كَأَنَّ ثَهْرَاقًا** **الِدَّمَاءَ** or **ثَهْرَاقًا**, the verb being in the pass. form, and the ه either meftooḥah or quiescent, and **الِدَّمَاءَ** being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood*; for **ثَهْرَاقًا** is equivalent to **تَرِيقًا**; but by rule the specificative should be without the article ال;] or **الِدَّمَاءَ** may be in the nom. case, **الِدَّمَاءَ** being for **دِمَاؤُهَا** [i. e. *her blood used to pour forth*]. (M̄sb.) ISd says that **أَرَأَقَ** is judged to be originally **أَرُوقٌ** because the medial radical letter of a verb is more commonly **و** than **ي**; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, *هُمَا يَتَرَوَقَانِ الْمَاءَ*; though Ks states that *رَأَقَ الْمَاءَ*, aor. *يَرِيقُ*, signifies *The water poured out, or forth*: IB says that *رَأَقَتِ الْمَاءَ* is from *رَأَقَ الْمَاءَ*, aor. *يَرِيقُ*, inf. n. *رِيقٌ*, signifying *the water went to and fro upon the surface of the earth*. (TA.) One says also, of a man, *أَرَأَقَ مَاءَ ظَهْرِهِ* and *هَرَأَقَهُ* and *أَهْرَأَقَهُ* [meaning *He poured forth his seminal fluid*]. (TA.)—And *أَرِيقُ عِنَّا مِنَ الظَّهِيرَةِ* and *أَرِيقُ عِنَّا* meaning *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*; syn. *أَبْرِدُ*. (IAqr, TA in art. *فِيح*.) — [See more in art. *هَرِقُ*.]

5. *تَرَوَقُ* It (wine, or beverage, [&c.]) became clear [or rather cleared] without pressing, or expressing. (TA.)

6. *هُمَا يَتَرَوَقَانِ الْمَاءَ* They two pour the water out, or forth, by turns. (TA.)

رَوَقٌ [an inf. n. of *رَأَقَ*, used as an epithet.] Clear; applied to water &c. (IAqr, K.) [See also *رَأَقِي*.] — [Hence, app., as a subst.,] Pure, or sincere, love. (K.) = [Also, as an epithet originally an inf. n.,] *Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing*; (IAqr, K;) as also *رَأَقِي* (JK) and *رِيقِي*. (IAqr, TA.) And, applied to a horse, *Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him*; as also *رِيقِي*. (K.) = *A horn* (JK, S, K, TA) of any horned animal: (TA:) pl. *أُرَوَاقٌ*. (S, TA.) [Hence,] *رَوَقُ الْفَرَسِ* *The spear which the horseman extends between the horse's ears*: (K:) [for] spears are regarded as the horses' horns. (Ham p. 90.) And *رَوَقَيْنِ دَاهِيَةَ ذَاتِ رَوَقَيْنِ* *A great calamity or misfortune*; (K, TA;) lit. *two-horned*. (TA.) And *رَوَقَيْنِ دَاهِيَةَ ذَاتِ رَوَقَيْنِ* *A vehement war*. (TA.) — Also *†A courageous [man], with whom one cannot cope*. (K.) — *†A company*, (IAqr, JK, K) of men. (JK.) — *†A company, or collective body*, (As, O, K,) of people: so in the saying, *جَاءَنَا رَوَقٌ مِنْ بَنِي فَلَانٍ* *†A company of the sons of such a one came to us*: or, app., *a numerous and strong company*; for it is added that this is] like the saying *رَأْسُ جَمَاعَةِ الْقَوْمِ* [which means "the numerous and strong company of the collective body of the people"]. (As, O.) — Also syn. with *رَوَاقٌ* in several senses, as pointed out below: see the latter word in six places. — Also *†The foremost part or portion of rain, and of an army, and of a number of horses or horsemen*. (TA.) And *†The first part of youth*; as also *رِيقِي*, (S, O, K,) originally *رِيقِي*, (O, K,) and *رِيقِي*, (S, O, K,) which is a contraction of *رِيقِي*: (O:) you say, *فَعَلَهُ فِي رَوَقِ شَبَابِهِ* and *رِيقِي* *†He did it in the first part of his youth*: (S, TA:*) and *مَضَى رَوَقَهُ* *†The first part of youth passed*. (TA.) — Also *†The youth [itself] of a man*. (TA.) — And *†Life*; i. e. the period of life: whence the saying, *أَكَلَ رَوَقَهُ* *†[He consumed*

his life; or] *he became aged*: (K:) or this saying means *†his life became prolonged so that, or until, his teeth fell out, one after another*. (S, O.) — *†A part, or portion, of the night*: (S, K:) pl., accord. to IB, *أُرَوَاقٌ*; but accord. to Aboo-'Amr Esh-Sheybānee, this is pl. of *رَوَاقٌ*: (TA:) [or the pl. of *رَوَقٌ* in this sense is *أُرَوَاقٌ*.] You say, *مَضَى رَوَقٌ مِنَ اللَّيْلِ* *†A part, or portion, of the night passed*. (TA.) And *أُرَوَاقُ اللَّيْلِ* means *†The folds (أَثْنَاءَ) of the darkness of night*. (K, TA.) And *أُرَوَاقُ الْعَيْنِ* *†The sides of the eye*: so in the saying, *أَسْبَلَتْ أُرَوَاقُ الْعَيْنِ* *†The sides of the eye shed tears*. (O, K, TA.) — Also *†The body*: (K, TA:) and [in like manner the pl.] *أُرَوَاقٌ* signifies the *†extremities and body, of a man*: (TA:) and his *self*; (JK, TA;) as also the singular. (JK, TA.) You say, *رَمَوْنَا بِأُرَوَاقِهِمْ* *†They threw themselves upon us*. (TA.) And *أَلْقَى عَلَيْنَا أُرَوَاقَهُ* *†He covered us with himself [by throwing himself upon us]*. (TA.) And *رَمَاهُ بِأُرَوَاقِهِ* *†He threw his weight upon him*. (TA.) And *رَمَى بِأُرَوَاقِهِ عَلَى الدَّابَّةِ* *†He mounted the beast*: and *رَمَى بِأُرَوَاقِهِ عَنِ الدَّابَّةِ* *†He alighted from the beast*. (O, K.) And *أَلْقَى أُرَوَاقَهُ* *†He remained at rest in a place*; (S, O, K;) like as one says, *أَلْقَى عَصَاهُ*: (S, O:) a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also *†He ran vehemently*: (A'Obeyd, S, O, K;) not known, however, to Sh, in this sense; but known to him as meaning *†he strove, laboured, toiled, or exerted himself, in a thing*. (TA.) [Agreeably with this last explanation, it is said that] *رَوَقٌ* also signifies *†A man's determination, or resolution; his action; and his purpose, or intention*. (K, TA.) And hence the saying, *أَلْقَى عَلَيْهِ أُرَوَاقَهُ* [meaning *†He devoted his mind and energy to it, or him*]: (TA:) [or] you say thus, and *أَلْقَى عَلَيْهِ شِرَاشِرَهُ*, meaning his loving it, or him, (أَنْ يُحِبَّهُ,) vehemently [i. e. *†he loved it, or him, vehemently*]; agreeably with explanations of the saying *شِرَاشِرُهُ عَلَيْهِ* in art. *شِرَاشِرُ*, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of *عَلَيْهِ* and *يُحِبُّهُ* we find *عَلَيْكَ* and *تُحِبُّهُ*; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read *عَلَيْكَ*, we should read *يُحِبُّكَ*; for in this case the meaning of the saying would certainly be *he loved thee vehemently*. Freytag, misled by the reading *تُحِبُّهُ* in the S and K, renders *ارواقه عليك* as meaning *Magno amore erga ipsum te accendit*. Golius gives, in its place, *ضرب اوراقه عليه* (for *ارواقه*), as meaning *Valde amavit eum*.) — You say also, *أَلْقَتِ السَّحَابَةُ أُرَوَاقَهَا*, (JK, S, O, K,) or *أَلْقَتِ السَّحَابَةُ عَلَى الْأَرْضِ أُرَوَاقَهَا*, (TA,) *†The cloud cast down its rain, and its vehement rain consisting of large drops*, (S, O, K, TA,) *upon the earth*: (TA:) or *persevered with rain, and remained stationary upon the land*: (JK, TA:) or *The sky cast down all the*

water that was in it: (IAmb, O, TA:) or this saying, (O, TA,) or the former, (K,) means *cast down its clear waters*; (O, K, TA;) from *رَأَقَ الْمَاءَ* signifying "the water was, or became, clear:" but IAmb deems this improbable, because the Arabs did not say *رَوَقٌ مَاءٌ* and *مَاءَانِ رَوَقَانِ* and *أُمَوَاهُ أُرَوَاقٌ*: (O, TA:) [i. e. they said *رَوَقٌ* only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like *عَدَلٌ* &c.:] or, as some say, by *بارواقها* is meant *its waters rendered heavy by the clouds*: and one says, *أَرْخَتِ السَّمَاءُ أُرَوَاقَهَا* and *عَزَالِيهَا* *†[The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags]*: (TA:) [for] *رَوَقُ السَّحَابِ* means *†The مَسِيلُ [or channel by which flows the water] of the clouds*. (TA in another part of the art. [See also *رَوَاقٌ*, as used in relation to clouds.] = *رَوَقٌ* also signifies *A substitute for a thing*, (O, K,) accord. to [the JK and] Ibn-'Abbād. (O.) = And *الرَّوَقُ* means *The breathing of [i. e. in] the agony of death (نَفْسُ النَّوْعِ)*. (O, K, TA.) [In the CK and in my MS. copy of the K, *نَفْسُ النَّوْعِ*, which means *the agony of death itself*.]

رَوَقٌ is said to be pl. of *رَوَقَةٌ*, and of *رَأَقِي*, and of *أُرَوَاقٌ*. (TA.) [See these three words.]

رَوَقٌ Length of the teeth, with a projecting of the upper over the lower: (JK:) or length of the upper incisors exceeding that of the lower, (S, O, K, TA,) with projection of the former over the latter. (TA.) [See also 1, last sentence.]

رِيقِي: see *رَوَقٌ*, in two places, in the former half of the paragraph: — and see also *رِيقِي*.

رَوَقَةٌ i. q. *رَأَقِي* [i. e. *Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.*]. (K.)

رَوَقَةٌ Choice, or excellent: (Fr, O:) or goodly, or beautiful: (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and *very beautiful or comely or elegant*; (K;) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of *رَأَقِي*, q. v.:] and it has a pl., [or coll. gen. n.,] namely, *رَوَاقٌ*; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAqr, or particularly when on a journey. (TA.) = Also *A little, or paltry, thing*: (JK, IDrd, O, K:) of the dial. of El-Yemen. (IDrd, O.) You say, *مَا أَعْطَاهُ إِلَّا رَوَقَةً* *He gave him not save a little, or paltry, thing*. (IDrd, O.)

رَوَاقٌ } see what next follows.
رَوَاقٌ }

رَوَاقٌ (Lth, S, Mgh, O, Mṣb, K, &c.) and *رَوَاقٌ* (MA, K) and *رَوَاقِي* (MA) *†A بيت [or tent] like the فُسْطَاطُ [q. v.], (Lth, JK, O, Mṣb, K,) supported upon one pole in the middle thereof*; (Lth, O, Mṣb;) as also *رَوَقٌ*; (K, TA; expl. in the

former as signifying a *فَسْطَاط*; and its pl. *أُرُوَاقٌ* is expl. in the § as signifying *فَسْطَاطِيَّط*; accord. to Lth: (TA:) or a roof in the front, or fore part, of a *بَيْت* [or tent]; (§, O, K;) as also *رُوْقٌ*: (§:) or a curtain that is extended below the roof; as also *رُوْقٌ*; which latter is expl. in the K as signifying simply a curtain: (TA:) or the *رُوَاق* of a *بَيْت* [or tent] is the curtain of the front, or fore part, thereof, extending from the top thereof to the ground: (AZ, TA:) a [piece of cloth such as is called] *كَسَاءٌ* let down upon the front, or fore part, of a *بَيْت*, from the top thereof to the ground: (Mgh:) *رُوْقٌ* signifies the same as *رُوَاقٌ*: (K:) and each signifies the *شُقَّة* [or oblong piece of cloth] that is beneath the upper, or uppermost, *شُقَّة* of a *بَيْت* [or tent]: (AZ, O, K:) or sometimes the *رُوَاق* is one such piece of cloth, and sometimes of two such pieces, and sometimes of three: (TA:) and, (Mgh,) or as some say, (Mgh, TA,) *رُوَاقٌ* signifies † the front, or fore part, of a *بَيْت* [or tent]; (Z, Mgh, Mghb, TA;) as also *رُوْقٌ*: (JK, Z, K;) its hinder part being called its *كَفَاءٌ*, and its two sides being called its *خَالِفَتَانِ*: (TA;) whence the saying, *رُوَاقِي بَيْتِهِ* and *رُوَاقِي بَيْتِهِ*, i. e. † [They sat in] the front or fore part [of his tent]: (Z, TA:) and *رُوْقٌ* also signifies a tent; as in the saying, *صَرَبَ رُوْقَهُ* [He pitched his tent]: (§:) and [hence] the place of the huntsman [in which he conceals himself to lie in wait]; (K;) as being likened to the *رُوَاق*: (TA:) and *رُوَاقٌ* signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; (see *سُدَّة*); in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a *رُوَاق*: the pl. of *رُوَاق* is *أُرُوْقَةٌ* and *رُوْقٌ*: (§, O, Mghb, K;) the former a pl. of pauc. and the latter of mult. (§, O.) — [Hence, *الرُّوَاقِ مِنَ السَّحَابِ*, expl. in the TA as meaning *كُرُوَاقِ الْبَيْتِ* but *دار* is here evidently a mistranscription for *كُنَان*; and the meaning is, † The part, of the clouds, that resembles the *رُوَاق* of the tent. See also *رُوْقٌ* near the end of the paragraph commencing with *رُوْقٌ*.] — [Hence also,] *رُوَاقِي اللَّيْلِ* † [The curtain of night: and] the first part of night; and the greater, or main, part thereof. (ISd, K. [It is implied in the latter that one says also in this instance and in the next *رُوَاقٌ*.]) You say, of night, *مَدَّ رُوَاقَ ظُلْمَتِهِ* † [It extended the curtain of its darkness]: (§, Mghb:) and *أَلْقَى أُرُوْقَتَهُ* † [It let fall its curtains]. (§.) [See also an ex. in a verse cited voce *مُرْمَر*, in art. *مُرْمَر*.] — And *رُوَاقِي الْعَيْنِ* † The eyebrow. (JK, K.) = *رُوَاقِي* [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is *الرُّوَاقِ* and *الرُّوَاقِ*,] is a name for *The eye*, (O, K,) by which she is called to be

milked, by the cry *رُوَاقِ رُوَاقِ*; (O;) but not unless she be *رُوْقَاءٌ* [app., if not a mistranscription for *رُوْقَاءٌ*, formed from this latter by transposition, and thus meaning *dusky*: see *أُرُوْقٌ*]. (O, K.)

رُوْقٌ Cleared, or clarified, [or rather *رُوْقٌ* has this meaning, and *رَاتِي* signifies clear,] wine, or beverage. (TA.) And *Pure* musk. (TA.) [See also the same word in art. *رَيْق*: and see *رُوْقٌ*] = [Also *Exceeding, surpassing, or superlative*: see 1, second and next two following sentences.] — See also *رُوْقٌ*, third sentence. [Hence,] *رَاتِي*, or *beautiful*: (§, K, TA:) from *رَاتِي* signifying as expl. in the first paragraph of this art.; (§;) or from *رَاتِي* signifying “it was, or became, clear:” (TA:) pl. *رُوْقَةٌ*, (§, K,) like as *رَاتِي* and *رَاتِي* are pls. of *رَاتِي* and *رَاتِي*, (§,) [or rather quasi-pl.,] applied to boys, (§, K,) and to girls; (§;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and *رُوْقٌ* is another pl. of *رَاتِي*, like as *بُرُوقٌ* is of *بُرُوقٌ*. (§.) *رُوْقَةٌ الْمُؤْمِنِينَ*, in which *رُوْقَةٌ* is [quasi-] pl. of *رَاتِي*, means *the best, and the manly and noble or generous, of the believers*. (TA.)

رَاتِي: see *رُوْقٌ*, in four places, in the former half of the paragraph. — Also *The most excellent of anything*; (JK, §;) as, for instance, of wine, or beverage, and of rain. (JK.) — And it is said to signify also, (JK, Ibn-'Abbād, O,) or so *رَاتِي*, (accord. to the copies of the K,) *A scanty fall of rain*: thus bearing two contr. meanings. (JK, Ibn-'Abbād, O, K.)

رَاوُوقٌ A clarifier, or strainer, (§, Mgh, K,) syn. *مِصْفَاءَةٌ*, (§, K,) for wine or beverage: (§:) the *نَاجُودٌ* [q. v.] with which wine, or beverage, is cleared, (Lth, JK, K, TA,) without pressing, or expressing: (TA:) and (sometimes, §) the [kind of wine-vessel called] *بَاطِيَةٌ*. (§, K.) Accord. to IAqr, (O, TA,) who is said by Sh to differ herein from all others, (TA,) *الرَّوُوقُ* signifies also *The كأس* [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَسْقَى بَرَاوُوقِ الشَّبَابِ الْخَاصِبِ *

[app. meaning † He gave to drink of the cup of ruddy youth: see *خَاصِبٌ* as an epithet applied to an ostrich]. (TA.)

أُرُوْقٌ [app. originally signifying *Horned*: — and hence,] † A horse between whose ears the rider extends his spear: when the rider does not thus, he [the horse] is said to be *أَجْمَرٌ*. (K.) — Also, applied to a man, (§, Mgh, K,) *Having long teeth, with a projecting of the upper over the lower*: (JK:) or *having long incisors*: (Mgh:) or *whose upper incisors are longer than the lower*, (§, K, TA,) and *project over the latter*: (TA:) fem. *رُوْقَاءٌ*: (JK, TA:) and pl. *رُوْقٌ*: (K, TA;) which is also said to be pl. of *رُوْقَةٌ*, and of *رَاتِي*. (TA.) [In the K is added, after the mention of the pl., *وَكَذَلِكَ قَوْمٌ رُوْقٌ وَرَجُلٌ أُرُوْقٌ*: an addition altogether redundant.] = [It seems that it is

also syn. with *أُرُوْقٌ*, as being formed from the latter by transposition; and that hence] one says *عَاتٌ فِيهِمْ عَامٌ أُرُوْقٌ كَأَنَّهُ* [meaning † A rainless year and rainless years], and *عَاتٌ فِيهِمْ عَامٌ أُرُوْقٌ كَأَنَّهُ* [meaning † A rainless year made mischief, or havock, among them, as though it were a dusky wolf]. (TA.) See also *رُوَاق*, last sentence.

أُرَاقَةٌ inf. n. of 4. (§.) — And [hence,] *The مَاءٌ* [meaning seminal fluid] of a man; as also *أُرَاقَةٌ* and *أُرَاقَةٌ*. (TA.) [See *مَاءٌ ظَهْرُهُ*.]

مَرَاقٌ: see art. *رَيْق*.

مَاءٌ مَرَاقٌ [Water, and hence, seminal fluid, poured forth]. (TA. [There immediately followed by *مَاءٌ ظَهْرُهُ*, q. v.]

رَجُلٌ مَرِيْقٌ [A man pouring forth water, and hence, his seminal fluid]. (TA. [There immediately followed by *مَاءٌ مَرَاقٌ*, q. v.]

مَرُوْقٌ: see *رَاتِي*: — and see *مَرِيْقٌ*, in art. *رَيْق*. — Also A tent (*بَيْتٌ*, §, K, and *خَبَاءٌ*, §) having a *رُوَاق* [q. v.]. (§, K. [Said in the TA to be tropical; but why, I do not see.]

هُوَ مَرَاوِقِي He has the *رُوَاق* of his tent fronting, or facing, that of mine; (JK, A, O, K;*) and so *هُوَ جَارِي مَرَاوِقِي*. (A, TA.)

رول

2. *رَوْلٌ*, (Lth, T, §,) inf. n. *تَرْوِيلٌ*, (§,) He (a horse) *slavered* in his *مِخْلَاةٌ* [or nose-bag]. (Lth, T, §.) [See also *رَالٌ* in art. *رَيْل*.] — He discharged his urine interruptedly and convulsively. (Sh, T.) — He (a horse) put forth his yard for the purpose of staling. (A'Obeyd, T, §, M, K.) And (M, in the K “or,”) He extended his penis feebly: (M, K;*) or he emitted his semen before access to the woman. (K.) = Also, (inf. n. as above, T, §, K,) He seasoned a cake of bread with grease or fat, or melted grease or fat, or the like, (M, K,) and with clarified butter: (M:) or he rubbed it with clarified butter, (As, T, M, K,) and with grease, or gravy, or dripping: (As, T, M:) or he rubbed it hard, or much, with clarified butter: (§:) or he soaked bread in clarified butter; and the like: (Ham p. 114:) or he made his food, (M,) or a cake of bread, (K,) very greasy: (M, K:) i. q. *رَوْغٌ* [q. v.]. (JK and TA in art. *رَوْغ*.)

رَاوُوقٌ and *رَوَالٌ*, (As, T, §, M, K,) the former also with *ء*, [*رَوَالٌ*], as mentioned in art. *رَالٌ*, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with *ء*, (§, TA,) and A'Obeyd says that it is without *ء*, or, accord. to ISk, it is [also] with *ء*, (M and TA in art. *رَالٌ*), *Slaver*: (IAqr and T in explanation of the former, and § in explanation of both:) [like *رَيْبَالٌ*, mentioned in art. *رَيْل*.] one says *رَجُلٌ كَثِيرٌ الرُّوَالِ* A man having much slaver: (IAqr, T: in one copy of the T *الرُّوَالِ*;) and

رَوَالٌ *Such a one, his slaver flows:* (S:) or both signify the *slaver of horses and similar beasts*, (Aṣ, T, M, K,) and of *children:* (Aṣ, T:) or the former signifies peculiarly the *froth, or foam, of the horse:* (M, K:*) accord. to Lth, the *saliva of the horse or similar beast.* (T.) [See رَوَالٌ, in art. رَأَى.] — See also the next paragraph.

رَوَالٌ *Falling in drops.* (AA, T, K.) رَوَالٌ *means Slaver falling in drops.* (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver,*] (M, K,) like شَعْرٌ شَاعِرٌ. (M.) — Also, (M, K,) and رَاوُولٌ (S, TA,) but disallowed in this sense by Aṣ, (T, S,) in the K, erroneously, رَوَالٌ, (TA, [see also رَوَالٌ, in art. رَأَى,]) *A redundant tooth,* (S, M, K,) in a man and a horse, (S,) *not growing in the manner of the أُصْرَاسُ [or other teeth]:* (M, K:) or رَائِلٌ and رَائِلَةٌ signify a *tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضْرٌ:* (Lth, T:) accord. to ISh, رَوَائِلٌ [pl. of رَائِلَةٌ] signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out:* (T:) [and] so رَوَائِلٌ: (TA:) or this last, which is pl. of رَاوُولٌ, signifies *redundant teeth that are behind the [other] teeth;* as also رَوَائِلٌ, with the ي elided. (Ham p. 818.)

رَائِلَةٌ: see the next preceding paragraph, in two places.

رَاوُولٌ: see رَوَالٌ: and see also رَائِلٌ, in two places.

مَرَوُولٌ (IAṣr, T, K, in one copy of the T مَرَوُولٌ) like مَنِيرٌ (K,) *A man having much slaver.* (IAṣr, T, K.) — And [Bread, or food,] *soft with seasoning.* (IAṣr, T, TA.) — And *A horse much affecting to act as a stallion.* (IAṣr, T, TA.) — Also *A piece of a weak rope:* (AHn, M, K:) and *a piece of a rope of which no use is made.* (AHn, M.)

مَرَوُولٌ [see 2, of which it is a part. n.:] *One whose penis is, or becomes, flaccid:* so accord. to IAṣr. (T.)

روم

1. رَامٌ (T, S, M, Mṣb,) aor. يَرُومُ (T, S, Mṣb,) inf. n. رَوَمٌ (T, S, M, Mṣb, K) and مَرَامٌ (Mṣb, K, TA,) *He sought, sought for or after, or desired,* syn. طَلَبَ (T, * M, Mṣb, K,*) a thing. (S, M, Mṣb.) — [And hence, *He attempted another person in fight &c., and a thing.*] — And [hence also] الرُّومُ (K,) or رُومُ الحَرَكَةِ, mentioned by Sb, (S,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire,*] means [the pronouncing] a vowel-sound (حَرَكَةٌ) slurred (مُخْتَلَسَةٌ) and rendered obscure, (S, K,) for, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S;) *it is more [in effect] than what is termed الإِشْمَامُ, because it is heard;* (S, K;) and *it is of the same measure [in prosody]*

as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمْزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

* أَنْ زُمَ أَجْمَالٌ وَفَارَقَ جِيزَةً *
* وَصَاحَ غَرَابُ الْبَيْنِ أَنْتَ حَزِينٌ *

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; أَنْ زُمَ being scanned as فَعُولُنْ; and it not being allowable to make the ع [in فَعُولُنْ] quiescent: it is such also as in the phrase in the Kur [ii. 181] شَهْرٌ رَمَضَانَ with him who makes [the dammeh] obscure; it being only with a slurred vowel-sound (حَرَكَةٌ مُخْتَلَسَةٌ); and it not being allowable for the former ر [i. e. the ر of شهر] to be quiescent, because the ة before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. ا or و or ي, as in دَوَابٌّ &c.], which is not found in any of the dialects of the Arabs: and it is such also as in the instances in the Kur [xv. 9 and x. 36 and xxxvi. 49] إِنَّا نَحْنُ لِشَهْرٍ رَمَضَانَ and يَخْصِمُونَ وَأَمَّنْ لَا يَهْدِي and يَهْتَدِي, and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اِخْتِلَاسُ الحَرَكَةِ) is not proper errs; as in the reading of Hamzeh, in the Kur [xviii. 96], فَمَا أَطَاعُوا; for the س of الاستِغْعَالِ may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) الرُّومُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning *The indicating the vowel with an obscure sound:* (I'Alk p. 351:) رُومُ الحَرَكَةِ in pausing after a word that is مَرْفُوعٌ or مَجْرُورٌ is from رَامَ الشَّيْءِ signifying طَلَبَهُ: Sb says that those of whom one says رَامُوا الحَرَكَةَ [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شور.]

2. رُومٌ فَلَانًا (Mṣb, K) followed by الشَّيْءِ, (Mṣb,) and رُومٌ بِفَلَانٍ (IAṣr, S, K,) *He made such a one to seek, seek for or after, or desire, the thing.* (IAṣr, S, Mṣb, K.) — And رُومٌ رَأْيَهُ *He meditated, intended, purposed, desired, or endeavoured, to do one thing after another.* (K.) — And رُومٌ *He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected.* (K.)

Quasi 4. أَرَمْتِ, for أَرَمْتِ: see the latter, near the end of the first paragraph of art. روم.

5. تَرُومٌ بِهِ, or بِهِ, accord. to different copies of the K, (TA,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her.* (K, TA.)

رَامٌ *A certain species of trees.* (S, K:*)

رُومٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) — See also what next follows.

رُومٌ *The lobe, or lobule, of the ear;* (M, K;) as also رُومٌ. (K.) — الرُّومُ *A certain nation,* (M, K,) well known; (M;) [said by the Arabs to be] descendants of Er-Room, the son of Esau (عِيصُو) [so called by the Arabs], (T, * S, K,) the son of Isaac the Prophet; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs اليونان:] one says رُومِيٌّ and رُومِيٌّ; (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like زُنْجِيٌّ and زُنْجِيٌّ; (AAF, S, M;) the former being distinguished from the latter only by the doubled ي, like as تَمْرَةٌ is distinguished from تَمْرٌ its pl. [or coll. gen. n.] only by the ة: (S:) and رُومِيٌّ has for [its proper] pl. أُرُومَاءُ. (TA.) [It is also applied to *The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia.* Hence, بَحْرُ الرُّومِ *The Sea of the Greeks; meaning the Mediterranean Sea.*]

رُومَةٌ *Glue, with which the feathers of an arrow are stuck:* (M, K:) said by A'Obeyd to be [thus] without ة; but mentioned by Th with ة. (M, TA. [See art. رَامٌ.])

رُومِيٌّ *The sail of an empty ship:* (AA, T, K:) that of a full ship is called مَرْبِيعٌ. (AA, T.) — See also رُومٌ.

رُومًا i. q. نَغَامٌ [The foam of the mouth of a camel]: (K:) mentioned also in art. رَامٌ [as written رُومًا, and signifying *slaver*]. (TA.)

رُومًا [pl. of رَائِمٌ, which signifies *Seeking, &c.*; act. part. n. of 1:] i. q. طَلَابٌ [pl. of طَالِبٌ]. (TA.)

رَائِمٌ: see what next precedes.

رُومِيٌّ pl. of رُومِيٌّ. (TA.) See رُومٌ.

مَطْلَبٌ i. q. مَرَامٌ (S, M, K) [accord. to the PṢ *A place of seeking or searching:* but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Mṣb and TA to be an inf. n. of رَامٌ, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رُومٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ]. One says, هُوَ نُبِتَ المَقَامِ بَعِيدِ المَرَامِ, [which may mean

He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce تَبَّتْ, he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المقام والمقام may here be inf. ns.]. (TA.)

مَرُومٌ *Sought, sought for or after, or desired.* (Mṣb.)

رون

1. رَانَ, [aor. رُونَ,] inf. n. رُونَ, *It (an affair, or event) was, or became, hard, difficult, or severe.* (TA.) — And رَانَتْ لَيْلَتُنَا *Our night was, or became, very cloudy and hot.* (Th, M, TA.) — See also رَانَ in art. رين.

رُونَ, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or رُونَ, (so in another copy of the T, and accord. to the K,) with ḍamm, (K,) *Hardness, difficulty, severity, vehemence, or intension:* (T, K:) pl. رُونَ, (T, and so in a copy of the K,) or رُونَ. (CK.) [See also رُونَ.] — رُونَ signifies [or signifies also] *The furthest part of a مَشَارَة [q. v.].* (Yoo, K.)

رُونَ: see the next preceding paragraph.

رُونَة *The greater, main, principal, or chief, part of a thing.* (M, K.) — And *Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof: so in the saying, كَشَفَ اللَّهُ عَنْكَ رُونَةَ هَذَا الْأَمْرِ [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event].* (M.) [See also رُونَ.] — And *The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُونَة [or رُونَة, without ال, (see الرُونَ, in art. رن.) as though it were a contraction of رُونَة,] given to [the mouth] Jumádd-l-Akhhireh, because of its intense cold [when it was so named].* (TA.)

أَرُونَانٌ: see the opinions of IAḡr and Sb respecting its derivation in art. رن. [It is said in the Ṣ and K in art. نَبِج, that there is no word like it except أَنْبَجَانٌ. You say يَوْمَ أَرُونَانٌ (T, Ṣ, M, K) and يَوْمَ أَرُونََانِي (Ṣ, M,) and لَيْلَةُ أَرُونََانَةَ (T, Ṣ, M, K) and يَوْمَ أَرُونََانِيَّةٍ (M,) *A day, and a night, hard, difficult, severe, distressing, or grievous: (Ṣ, K,* TA:) or vehemently hot and grievous: (T, TA:) or that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises [ḡc.].* (M, TA.) You say also يَوْمَ أَرُونَانٍ, [virtually] meaning the same: (K:) [or this may mean *A day of clamour, &c.; as will be seen from what follows.*] يَوْمَ أَرُونََانِي occurs at the end of a verse of a rájiz: this may be [by poetic license] for يَوْمَ أَرُونَانٍ, or for يَوْمَ أَرُونََانِي and يَوْمَ أَرُونََانِي occurs at the end of a verse of En-Nábigah El-Jaḡdee, for يَوْمَ أَرُونََانِي.

(Ṣ.) Accord. to Sh, as is said in the T, (TA,) (K, TA,) as also يَوْمَ أَرُونَانٍ (K,) signifies *A day that is easy, (K, TA,) or pleasant:* (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nábigah El-Jaḡdee as an ex.: but AHeyth disallowed أَرُونَان as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — Also *A voice, or sound: (Ṣ, K:) and cries, shouts, or noises, and clamour.* (TA. [In one place, in the TA, رُونَ, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.])

أَرُونََانِي and its fem., with ة; and أَرُونََانِي: see the next preceding paragraph, in four places.

هُوَ مَرُونٌ بِهِ *He is overcome, subdued, or subjected.* (K.) [مَرُونٌ here is a contraction of مَرُونٌ, from رَانَ having for its aor. يَرُونَ as a dial. var. of رَانَ having for its aor. يَرِين: see art. رين.]

رود

رَاوَدٌ, or الرَّيَوْدُ, and الرَّيَوْدُ: see art. رود.

رؤى

1. رَوَى مِنَ الْمَاءِ (T, Ṣ, M, Mgh, Mṣb, K,) and الرَّيْ (M, K,) aor. يَرُوى (T, Ṣ, Mṣb, K,) inf. n. رَى (T, Ṣ, M, Mgh,* K) and رَى (Ṣ, K,) or the former is a simple subst. and the latter is the inf. n., (Mṣb,) or the latter is an inf. n. and also a simple subst., (M, K,) and رَوَى (Ṣ, M, K,) the last erroneously written, in [some of] the copies of the K, رَوَى, as though it were a pret. verb [like رَوَى]; (TA;) and رَوَى and رَوَى; (Ṣ, M, Mṣb, K;) all signify the same; (T, Ṣ, M,* Mṣb, K;) [or the last probably has an intensive meaning;] *He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطَشَ.* (Mgh in explanation of the first.) — And رَوَى النَّبَاتَ (M,) or الرَّجْرَجَ (K,) [The plant, or herbage, or the trees, had plentiful irrigation: or] i. q. تَنَعَّمَ [i. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by reason of plentiful irrigation. (TK.) — رَوَى and رَوَى are also used metaphorically, as meaning † *He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life.* (Ḥar p. 100.) — شَبِعْتُ مِنْ هَذَا الْأَمْرِ وَرَوَيْتُ is likewise metaphorical, meaning † *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair.* (Ṣ* and TA in art. شبع.) — See also a verse cited voce رَوَى (P. 85,) in which يَرُوى is made trans. by means of that particle in the place of مِنْ أَهْلِهِ. — رَوَى عَلَى أَهْلِهِ (T, Ṣ, M, K,) and رَوَى (Ṣ, M, K,) aor. يَرُوى, inf. n. رَوَى, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَوَى (M, [probably also correct,]) *He brought water to his family: (Ṣ, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى الْقَوْمَ, (ISk, T, Ṣ, K,) aor. as above, (ISk, T, Ṣ,) inf. n. رَوَى, (so in the TA,) *He drew water for the people, or party.* (ISk, T, Ṣ, K.) You say, مِنْ أَيْنَ رَوَيْتُمْ, with fet-ḥ to the ر, (Ṣ,) or رَوَيْتُمْ, (so in the T,) meaning *Whence is your providing of yourselves with water? مِنْ أَيْنَ تَرْتَوُونَ الْمَاءَ? T, immediately after the latter of the foregoing phrases; and Ṣ, immediately after the former of them:] so says ISk. (T.) And رَوَى عَلَى الْبَعِيرِ *He drew water upon the camel.* (M. [See سَانِيَةَ.] — And رَوَى (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوَى الْحَدِيثَ (T, Ṣ, M, Mgh, Mṣb, K,) and الشَّعْرَ (T, Ṣ, M, Mgh,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, أَنْشِدِ الْقَصِيدَةَ رَوَى [“Recite thou the ode”]; but you do not say رَوَى unless you mean thereby *Relate thou it by heart.* (Ṣ, TA.) [One says also, رَوَى عَنْهُ, meaning *It has been related as heard, or received, from him.* And رَوَى كَذَا, and رَوَى كَذَا, meaning *It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c.* And رَوَى رَوَايَةً كَذَا, meaning *According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.]* — رَوَى الْحَبْلَ (M, K,) [aor. يَرُوى] inf. n. رَوَى (M,) *He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly.* (M.) — رَوَى عَلَى الرَّجْلِ (Ṣ, M, TA,) in the copies of the K, erroneously, الرَّجْلَ, (TA,) *He bound the man (Ṣ, M, K,* TA) with the rope called رَوَاة (M, TA) upon the back of the camel, (Ṣ, K,*) lest he should fall (Ṣ, M, K,* TA) from the camel (M) in consequence of his being overcome by sleep.* (Ṣ, M,* TA.) And رَوَيْتُ عَلَى رَوَاةِ الرَّأْوِيَةِ, aor. أَرَوَى, inf. n. رَوَى, *I bound the water-bag, or pair of leathern water-bags, called رَاوِيَة. (T.) You say, رَوَى رَوَاةً, inf. n. رَوَى; and رَوَى; *He bound him, or it, with the rope [called رَوَاة, as is implied in the M.] (M,* TA.) And رَوَى عَلَى الْبَعِيرِ [He bound the رَوَاة upon the camel]; like رَوَاة. (TA.) And رَوَى *He bound a load with the رَوَاة. (TA.)*****

(T, Ṣ, M, K,) and رَوَاهُ (Ṣ, M, K,) aor. يَرُوى, inf. n. رَوَى, or رَوَى, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَوَى (M, [probably also correct,]) *He brought water to his family: (Ṣ, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى الْقَوْمَ, (ISk, T, Ṣ, K,) aor. as above, (ISk, T, Ṣ,) inf. n. رَوَى, (so in the TA,) *He drew water for the people, or party.* (ISk, T, Ṣ, K.) You say, مِنْ أَيْنَ رَوَيْتُمْ, with fet-ḥ to the ر, (Ṣ,) or رَوَيْتُمْ, (so in the T,) meaning *Whence is your providing of yourselves with water? مِنْ أَيْنَ تَرْتَوُونَ الْمَاءَ? T, immediately after the latter of the foregoing phrases; and Ṣ, immediately after the former of them:] so says ISk. (T.) And رَوَى عَلَى الْبَعِيرِ *He drew water upon the camel.* (M. [See سَانِيَةَ.] — And رَوَى (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوَى الْحَدِيثَ (T, Ṣ, M, Mgh, Mṣb, K,) and الشَّعْرَ (T, Ṣ, M, Mgh,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, أَنْشِدِ الْقَصِيدَةَ رَوَى [“Recite thou the ode”]; but you do not say رَوَى unless you mean thereby *Relate thou it by heart.* (Ṣ, TA.) [One says also, رَوَى عَنْهُ, meaning *It has been related as heard, or received, from him.* And رَوَى كَذَا, and رَوَى كَذَا, meaning *It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c.* And رَوَى رَوَايَةً كَذَا, meaning *According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.]* — رَوَى الْحَبْلَ (M, K,) [aor. يَرُوى] inf. n. رَوَى (M,) *He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly.* (M.) — رَوَى عَلَى الرَّجْلِ (Ṣ, M, TA,) in the copies of the K, erroneously, الرَّجْلَ, (TA,) *He bound the man (Ṣ, M, K,* TA) with the rope called رَوَاة (M, TA) upon the back of the camel, (Ṣ, K,*) lest he should fall (Ṣ, M, K,* TA) from the camel (M) in consequence of his being overcome by sleep.* (Ṣ, M,* TA.) And رَوَيْتُ عَلَى رَوَاةِ الرَّأْوِيَةِ, aor. أَرَوَى, inf. n. رَوَى, *I bound the water-bag, or pair of leathern water-bags, called رَاوِيَة. (T.) You say, رَوَى رَوَاةً, inf. n. رَوَى; and رَوَى; *He bound him, or it, with the rope [called رَوَاة, as is implied in the M.] (M,* TA.) And رَوَى عَلَى الْبَعِيرِ [He bound the رَوَاة upon the camel]; like رَوَاة. (TA.) And رَوَى *He bound a load with the رَوَاة. (TA.)*****

2. رَوَى, inf. n. تَرْوِيَةٌ: see 4, in two places: — and 5. [Hence,] يَوْمَ التَّرْوِيَةِ [The day of providing oneself with water;] the eighth day of Dhu-l-Hijjah; (T, Mṣb;) the day before that of 'Arafah: (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَرَوِّدُونَ, T, M, or يَتَرَوِّونَ, Mṣb, and so in a copy of the T, or يَتَرَوِّونَ, S, K) on that day with water (T, S, M, *Mṣb, K) for the aftertime, (S, Mṣb, K,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Mṣb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means the day of consideration, or thought; (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (كَانَ يَتَرَوَّى وَتَفَكَّرَ فِي رُؤْيَاهُ) and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اسْتَعْمَلَ). (K). [And in a similar manner it is explained in the Ksh and by Bḍ in xxxvii. 101. See also 2 in art. رَوَى.] — رَوَى رَأْسَهُ بِالذَّهْنِ, and التَّرِيدَ بِالذَّسَمِ (T, TA,) He moistened [his head, app. much, or saturated it, i. e. its hair, with oil, or grease, and the broken, or crumbled, bread with grease, or gravy]. (TA.) — رَوَاهُ الشَّعْرَ (T, S, M, Mgh, K,) and الحديث (M, Mgh, Mṣb,) inf. n. as above; (S;) and ارَوَاهُ (S, K;) He made him to relate by heart the poetry, (S, M, *Mgh, *K, TA,) and the tradition, narrative, or story; (M, Mgh, TA;) he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse, (Mṣb, TA,) the poetry, (TA,) and the tradition, narrative, or story; (Mṣb, TA;) [or he taught him to do so; i. e.] he related to him by heart (رَوَى لَهُ) the poetry, (T, TA,) and the tradition, narrative, or story, (TA,) until he retained it in his memory, for the purpose of relating it by heart [as learned, or heard, or received,] from him. (T, TA.)* And رَوَيْتُ فِي [We had the tradition, narrative, or story, related to us by heart; and in like manner, الشَّعْرَ the poetry]. (Mṣb, TA.) — رَوَيْتُ فِي [though Freytag represents the verb as being in the K without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,] inf. n. as above, (TA.) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, K, TA;) deliberately, or leisurely; without haste; a dial. var. of رَوَاتٌ [q. v.]: (M, TA:) [and تَرَوَيْتُ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of يَوْمَ التَّرْوِيَةِ.

4. ارَوَاهُ (M, MA, Mṣb, K) مِنَ الْمَاءِ (MA) [and مِنَ اللَّبَنِ], inf. n. ارْوَاهُ; (KL, and Har p. 67;) and ارَوَاهُ (MA, Mṣb) مِنْهُ (MA,) inf. n. تَرْوِيَةٌ; (KL;) He satisfied him, or made him to

be satisfied, with drinking of water [and of milk]; he satisfied, or quenched, his (another's) thirst, by a drink, or draught, of water [and of milk]; (M, *MA, Mṣb, *K, *KL;*) he did away with his thirst [thereby]. (Har ubi supra.) One says of a she-camel abounding in milk, هِيَ تَرْوِي الصَّبِيَّ [She satisfies the thirst of the young child]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, ارَوَاهُ is said of water, and of milk, &c., meaning It satisfied his thirst.] — [Hence, ارَوَى and رَوَى signify also He watered, or irrigated, plentifully a plant, or herbage, or a tree; or rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation: see 1, second sentence.] — See also 2, in the middle of the paragraph. — And see 1, last three sentences.

5. تَرْوِي: see 1, first three sentences. — You say also, تَرَوَّوْا and رَوَّوْا, meaning They provided themselves with water. (M.) And كَانُوا يَتَرَوَّونَ مِنَ الْمَاءِ; (Mṣb, and so in a copy of the T; see 2, second sentence;) or يَتَرَوَّونَ مِنَ الْمَاءِ; (S and K; see again 2, second sentence;) [They used to provide themselves with water:] and مِنْ أَيْنَ تَرَوَّونَ الْمَاءَ [Whence do ye provide for yourselves water?]. (T and S; see 1, in the middle of the paragraph.) — And تَرَوَّتِ اللَّقْمَةُ بِالسَّمْنِ [The morsel was imbued, or soaked, with clarified butter]. (En-Nadr, TA in art. رَيْح.) — تَرَوَّى الْحَدِيثَ, and الشَّعْرَ: see 1, in the latter half of the paragraph. — تَرَوَّتْ مَفَاصِلُهُ: see 8. — تَرَوَّى فِيهِ: see 2, in two places.

8. ارتوى: see 1, first and third sentences: — and see also 5, in two places. — ارتوت النَّخْلَةَ The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root. (Lth, T.) — It (a rope) was twisted: (M, K:) or was twisted well, or thoroughly, or soundly: (M:) or was thick in its strands: (S:) or was composed of many strands, and thick, and very compact. (Lth, T.) — And ارتوت مَفَاصِلُهُ His joints (those of a beast, T, or those of a man, S) were, or became, well-proportioned and thick; (T, S, K;) and so تَرَوَّتْ. (M, K.)

رَوَى: see رَوَى. رَوَى: see what next follows: — and see also art. رَوَى.

رَوَى, said by Esh-Shámeé, in his "Seereh [of the Prophet]," to be also with ḍamm [i. e. رَوَى, which is anomalous, like رَوَى, for رَوَى], (MF, TA,) is an inf. n. of رَوَى: (T, S, M, Mgh, *K:) and also (M, K) a simple subst. from that verb [meaning The state of being satisfied with drinking of water and of milk; the state in which one is satisfied with drinking or drink; the state of having drunk enough to quench, or satisfy, the thirst]. (M, Mṣb, K.) One says, فُلَانٌ فِي رَوَى وَمَشْبَعٍ [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نَظَر.) — [Also, as is indicated in the K &c.,

in relation to plants or herbage, or to trees, The state of having plentiful irrigation; or of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.] — عَيْنٌ رِيَّةٌ A source abounding with water. (S.) — See also art. رَوَى.

رَوَى: see رَوَى. — رَوَى رُطْبَ رَوَى Dates when they ripen [after they have been cut off,] not upon their palm-trees; as also مَرْوٍ. (TA.)

رَوَى: see رَوَى, in art. رَوَى.

رَوَى and رَوَى (T, S, M, K) [in this last improperly said to be like رَوَى, which is without tenween,] and رَوَى (M, K) Sweet water: (S:) or water that causes him who comes to it to return with his thirst satisfied; (T, S;*) applied only to water that has a continual increase, and does not become exhausted, nor cease: (T:) or abundant water, that satisfies the thirst. (M, K.) — [Hence,] الرَّوَّى is a name of The well of Zemzem. (K, TA.) — And رَوَى, (so in the TA, as from the K, and as mentioned by Az on the authority of IAg, [but I have looked for it in vain in two copies of the T, app. رَوَى, or perhaps رَوَى, like the Pers. رَوَى, for one of these two may be from the other,] or رَوَى, (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رَوَى]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.)

رَوَى [for رَوَى, (see رَوَى, in art. رَوَى) or of the measure فَعَالٌ from الرَوَى, (see Har p. 24,)] i. q. مَنْظَرٌ [as meaning A pleasing, or goodly, aspect; or beauty of aspect]: so in the phrase رَجُلٌ لَهُ رَوَى [A man having a pleasing, or goodly, aspect]. (S.)

رَوَى A rope with which the two leathern water-bags are bound upon the camel: (T:) or a rope with which goods, or furniture, or utensils, &c., are bound upon the camel; (S, K;) and with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep: (M, and Ham p. 321:) or one of the ropes of the [tent called] حَبَاءَ: and sometimes the load is bound therewith upon the camel: accord. to AHn, it is thicker than well-ropes: (M:) and رَوَى signifies the same: (T, K:) pl. of the former أَرْوِيَةٌ; (T, S, K;) and of the latter مَرَاوِي, (T, K,) i. e. مَرَاوِي, and مَرَاوِي. (TA.) — See also رَوَى.

رَوَى: see رَوَى. — Also A full, or complete, drink. (K, TA.) You say, شَرِبْتُ شَرْبًا رَوَى (S, TA) I drank a full, or complete, drink. (TA.) — And A cloud of which the rain-drops are large, (S, K,) and vehement in their fall; like سَقِي: (S:) pl. أَرْوِيَةٌ. (TA.) — And, accord. to IAg, One who gives to drink; or a waterer; syn. سَاقِي: [in one copy of the T, in the place of السَّاقِي as explanatory of الرَّوَى, I find التَّاتِي, which I think an evident mistranscription:] — and Weak: — and Sound in body and intellect. (All three from the T.) — Also The [funda-

mental] rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following:

- * إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ *
* وَأَوَمَّتْ إِلَيْهِ بِالْعَيْنِ الْأَصَابِعُ *

[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوِيَّات as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِيٍّ وَاحِدٍ [Two odes constructed upon one rhyme-letter; or having one fundamental rhyme-letter]. (S.)

رَوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning *A relation, or recital, &c.*,] has for its pl. رَوَايَا. (JM.) See رَاوِيَّة, last sentence but one.

رَوِيَّة *A want, or thing wanted*: (A'Obeyd, T, S:) so in the saying, لَنَا عِنْدَ فُلَانٍ رَوِيَّةٌ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A'Obeyd, T:) and لَنَا قَبْلَكَ رَوِيَّةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — And The remainder of a debt and the like. (S.) — Also, (S,) or رَوِيَّةٌ thus usually pronounced without ة, (S,) [originally رَوِيَّةٌ,] *Inspection, examination, consideration, or thought, of an affair*; (S, M, K;) *without haste*: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ رَوِيَّةٌ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. رَكِب.) See رَاوِيَّة, near the end. [See also رَوِيَّةٌ in art. رَاوٍ.]

رَجُلٌ رَاوٍ *A man whose habitual work, or occupation, is the drawing of water by means of the raouia*: [q. v.]: you say, جَاءَ رَاوِيٌّ الْقَوْمِ [The people's habitual drawer of water by means of the raouia came]. (T.)

رِيًّا [originally رَوِيًّا] *A sweet odour* (T, M, K) of anything. (T.) One says of a woman, إِنَّهَا لَطِيْبَةٌ الرَّيِّا, meaning *Verily she is sweet in the odour of her body*: and hence the saying of Imra-el-Kays,

- * إِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا *
* نَسِيمَ الصَّبَا جَاءَتْ بِرِيًّا الْقَرْنَفَلِ *

[When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove]. (T.) — It is also fem. of رِيَّانٌ. (T, S, M, &c.)

رِيَّانٌ [originally رَوِيَّانٌ] an epithet from رَوَى;

(T, M, Mgh, Mṣb, K;) *Satisfied with drinking* [of water and of milk &c.]; *having drunk* [thereof] enough to quench, or satisfy, his thirst; *contr. of عَطْشَانٌ*: (S, Mgh:*) fem. رِيًّا, (T, S, M, Mgh, Mṣb, K,) in which the ي is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ي is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوِيٌّ; (S, M;) originally رَوِيًّا: (M:) as to رِيًّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الْحَارِثُ and الْعَبَّاسُ, though without the article ال: (S,* M:) the pl. is رَوَايَا, (T, S, M, Mgh, Mṣb, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Mṣb,) masc. and fem. (Mgh, Mṣb.) You say قَوْمٌ رَوَايَةٌ مِنَ الْمَاءِ [A people, or party, satisfied with drinking of water]. (S.) — And نَبْتٌ رِيَّانٌ and شَجَرٌ رَوَايَةٌ [A plant, or herbage, and trees, having plentiful irrigation: or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation: see the verb]. (M.) — [Hence,] رِيَّانٌ signifies also + *Full of fat and flesh*. (JM.) And you say وَجْهٌ رِيَّانٌ [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رِيَّانٌ, or رِيًّا, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهٌ ظَمَانٌ. (A and TA in art. ظَمَأَ.) And امْرَأَةٌ رِيًّا الْمُخْلَخَلِ [A woman full, or plump, in the place of the anklet]. (JM.) And فَرَسٌ رِيَّانٌ الظُّهْرِ + *A horse fat in the portion of flesh and sinew next the back-bone on each side*. (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning *Bringing, or one who brings, water* to his family: and *drawing, or one who draws, water* for others: and a camel carrying, or that carries, water; whence the subst. رَاوِيَّة, q. v.]. (S, TA.) — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning *A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another*]: and in like manner رَاوِيَّةٌ, but in an intensive sense [as meaning *a large, or copious, relater or reciter or rehearser, &c.*]; (T, S, M, Mgh, K;) i. e. رَجُلٌ الرَّوَايَةِ; (T,* TA;) as in the phrase رَجُلٌ رَاوِيَّةٌ لِلشَّعْرِ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَايَا. (S, TA.) — Also *One who has the superintendence, management, or cure, of horses* (مَنْ يَرْوِي مِنَ الْخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الْجَمَلِ عَلَى الخَيْلِ et stans super cameli dorso]). (M, K.)

رَاوِيَّةٌ *A camel*, (A'Obeyd, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of "and" for "or,") upon which water is drawn: (A'Obeyd, T, S, K: [see سَابِيَّة:]) or a camel that carries water; (M,* Mgh, Mṣb;) and then applied to any beast upon which water is drawn: (Mṣb:)

[but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also *a man who draws water* (A'Obeyd, T, TA) for his family: (TA:) the ة is affixed [لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mṣb:) pl. رَوَايَا [by rule رَوَايَا, being originally of the measure فَوَاعِل, not فَعَائِل]. (S, M, TA.) Also *A مزَادَةٌ [or leathern water-bag]* (A'Obeyd, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مزَادَةٌ is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of such water-bags (مَزَادَتَانِ [see مَزَادَةٌ in art. زَيْد]): (T:) [accord. to ISd,] it is applied to the مزَادَةٌ, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مزَادَةٌ, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّوَايَةَ, meaning *He is unable to turn back the raouia* [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation رَوَايَا الْبِلَادِ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to † the clouds, by way of comparison. (TA.) — رَوَايَا is also applied as an appellation to † The chiefs of a people; (IAṣṣ, Th, T;) as pl. of رَاوِيَّةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M.*) A Tememees, mentioning a party that had attacked his tribe, said, وَأَبْحْنَا الرَّوَايَا وَأَبْحْنَا الرَّوَايَا meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّوَايَا رَوَايَا الْكَذِبِ, and accord. to some, it is, in this instance, pl. of رَاوِيَّةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, † The worst of those who carry tidings are those who carry false tidings; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of رَوِيَّةٌ; (JM, TA;) and the meaning is, the worst of thoughts are those that are untrue, not right, nor tending to good: or it is pl. of رَوَايَةِ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) — See also رَاوٍ.

رَوَى: see the next paragraph, in two places.

رَوِيَّةٌ (T, S, M, Mṣb, K,) originally [رَوَاوِيَّةٌ] of the measure أُنْعُوَّة, (S, M, Mṣb,) and رَوِيَّةٌ, (Lḥ, M, K,) The female of the رَوَى, (El-Aḥmar,

A'Obeyd, T, S, M, Mṣb, K,) which means *mountain-goats*: (TA:) or the *female* and the *male*; the former of which is also called *عَنْز*, and the latter *وَعَل*; (AZ, T, Mṣb;) and *which are of the [hind called] شَاء*; *not of the [hind called] بَقَر*: (AZ, T:) pl. *أَرَاوِي*, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفَاعِيل*, (S,) a pl. of pauc., Mṣb,) applied to three (El-Aḥmar, A'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Aḥmar, A'Obeyd, T, M, K,) and *أَرَوِي*, applied to many, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفْعَل*, (S, M, Mṣb,) erroneously held by Abu-l-'Abbās to be of the measure *فَعْلَى*; (M;) an irregular pl.; (Mṣb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أَرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أَرَوِي*. (S.)

مَرَوِي: see *رَوِي*.

مَرَوِي: see *رَوَاة*, in two places.

رى

1. *رَيْتُ* and *رَيْتُ*, inf. n. of the former *رَى* and of the latter *رَيْتُ*, are both of them verbs relating to *الرَّايَة*: (T:) you say, *رَيْتُ الرَّايَة* [and *رَيْتُهَا*] *I made the رَايَة* [q. v.]: (M, TA:) the imperative of *رَيْتُ* is *رَايَة*, and that of *رَيْتُ* is *رَايَة*: and the pass. part. ns. are *مَرِي* and *مَرِي*, each applied to a banner. (T.)

2: see 1, in three places. — You say also, *رَيْتُ رَاة* *I made a ر*; (M;) or *I wrote a ر*. (TA in باب الالف اللينة.)

4. *أَرَيْتُ الرَّايَة*; accord. to Lh, *أَرَيْتُهَا*, [and so in the K, (see 1 in art. *رَاي*, near the end of the paragraph,)] but [ISd says,] *I hold that this is anomalous, and that it is properly only أَرَيْتُهَا*; *I stuck, or fixed, [into the ground,] the banner, or standard*. (M, TA.)

8. *أَرَيْتُهُ*, [as though a contraction of *أَرَيْتُهُ*] for *أَرَيْتُهُ*: see *رَاي*, first signification.

10. *أَسْتَرَيْتُهُ*, [as though a contraction of *أَسْتَرَيْتُهُ*] like as *أَسْتَحَيْتُ* is a contraction of *أَسْتَحَيْتُ* for *أَسْتَرَيْتُهُ*: see *رَاي*, first signification.

رَى, said in the CK, in art. *رَاي*, to be a pl. of *رَاي*: see this latter word.

رَى: see art. *رَوَى*. — It is also said in the K, in art. *رَاي*, to be a pl. of *رَاي*: see this latter word.

رَى: see art. *رَوَى*. — It is also said in the K, in art. *رَاي*, to be a pl. of *رَاي*: see this latter word. — Also *Beauty of aspect*; (K; and M in art. *رَوَى*;) accord. to him who holds it to be without *ر*; said by AAF to mean *beauty as implying نَمعة* [and therefore belonging to art. *رَوَى*]. (M in art. *رَوَى*. [See also *رَوَى*, in art. *رَاي*].)

رَايَة: see *رَايَة*, in art. *رَاي*.

رَايَة: see *رَوَى*, in art. *رَاي*.

رَايَة an inf. n. of *رَاي* [q. v.]. (T, M, K; all in art. *رَاي*.)

رَايَة: see art. *رَوَى*.

رَايَة: } see *رَوَايَة*, in art. *رَاي*.

رَايَة: see *رَوَى*, in art. *رَاي*.

رَايَة: see art. *رَوَى*.

رَايَة: see what next follows.

رَايَة, (T, S, M, Mṣb, K,) and *رَايَة*, mentioned by Sb on the authority of Abu-l-Khattāb, the 1 of *رَايَة*, though a substitute for the medial radical, [i. e. *رَى*,] being likened by him to the augmentative 1, and therefore the final radical is made *ر*, like as is done in the case of *سَقَاة* &c., (M,) *A banner, or standard*, (T, S, M, Mṣb, K,) of an army: (Mṣb:) accord. to some, (Mṣb,) originally with *ر*, [see *رَايَة*, in art. *رَاي*], though pronounced by the Arabs without *ر*; (T, Mṣb;) but others deny this, and say that it has not been heard with *ر*: (Mṣb:) pl. *رَايَات* (M, Mṣb, K) and [coll. gen. n.] *رَاي*. (M, K.) — Also *A قلادة* [app. here meaning *collar*]: (K:) or *a thing that is put upon the neck* (Lth, T, M, K) of a runaway male slave, (M, K,) to show that he is a runaway: it is an iron ring, of the size of the neck. (TA.) — It is also said to be an inf. n. of *رَاي*: see this latter word.

رَايَة dim. of *رَايَة*. (Lth, T.)

رَايَة *قصيدة روية* [or *fundamental rhyme-letter*] is *ر*. (TA in باب الالف اللينة.)

رَايَة and *رَايَة*: see *رَوَى*, in art. *رَاي*.

مَرِي: } see the first paragraph.

رأى

1. *رَأَى* (like *رَأَى*, TA, [app. indicating that its aor. is *رَأَى*, like *رَأَى*,]) a dial. var. of *رَاي* [He saw; &c.]. (M, K.)

2. *رَوَاة* [q. v.]. (T, K.) — *رَوَاة*, inf. n. of *رَوَاة*, i. q. *رَوَاة*, [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) or *رَوَاة* [which app. has the former meaning: or perhaps means *he, or it, relieved his quinsy, so that he had room, or freedom, to breathe*]. (K.) — *رَوَاة* *رَوَاة* *رَوَاة*. (TA.)

3. *رَوَاة*, (M, K,*) said to be formed by transposition, [i. e. from *رَوَاة*,] inf. n. *مَرَايَة*, (TA,)

He feared, or was on his guard against, such a one. (M, K,*) — See also 3 in art. *رَاي*.

رَوَاة a subst. from *رَأَى* mentioned above: (M, K:) [i. e., it signifies *Sight*; &c.; like *رَوَاة*:] and *رَوَاة* is said by MF to be like it; but this is a mistake, occasioned by his finding *الرَوَاة*, in a verse, miswritten for *الدَّاء*. (TA.) — [See also *رَوَاة*.]

رَوَاة: see art. *رَوَاة*.

ريب

1. *رَبِيْبِي*, (T, S, M, &c.,) aor. *رَبِيْب*, (M, Mgh, Mṣb, K,) inf. n. *رَبِيْب* (T, M, Mgh, Mṣb, &c.) and *رَبِيْبَة*, (M, K,) or the latter is a simple subst., (S, Mṣb,) *It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind*: (Ksh and Bq in ii. 1:) [this is the primary signification; (see *رَبِيْبَة*); a signification also borne by *رَبِيْبِي*; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it (a thing) made me to doubt*: (Mṣb: and in like manner *رَبِيْب* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed رَبِيْبَة* [i. e. *doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; as also *رَبِيْبِي*: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Mṣb,) accord. to AZ, (T, Mṣb,) the former signifies *he, (T, M,*) or it, i. e. his case, (M,*) Mṣb,) made me to know that there was on his part what is termed رَبِيْبَة* [i. e. *something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; (T, M, Mṣb;) and *رَبِيْبِي* the latter signifies *made me to think that there was in him what is so termed*; (Sb, T, M, Mṣb, K;) without my being certain, or sure, of it: (Mṣb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also *جَعَلَ فِي الرَّبِيْبَة* [he put into me, i. e. into my mind, doubt, or suspicion &c.]; (Sb, M, K; and in a similar manner *أَرَبْتُهُ* is expl. in the latter;) or *أَوْهَمَنِي الرَّبِيْبَة* [he made me to think that which occasioned doubt, or suspicion &c.]: (K: and in like manner *أَرَبْتُهُ* is expl. in the Ham p. 363:) and *رَبِيْبَة* signifies *الرَبِيْبَة* [I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him]; (K;) [app. by some act; for it is said that] *أَتَاهُ بِرَبِيْبَة* [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi suprà:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَبِيْبِي*, aor. *رَبِيْبِي*, inf. n. *رَبِيْب* and *رَبِيْبَة*: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix 1 [to the verb, saying *رَبِيْبِي*, and *أَرَبْتُهُ*, &c., expl. in the latter part of

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكُنُوا) they reject that letter; but [so accord. to the M, but in the K "or,"] it is allowable to say, أَرَابَنِي الْأَمْرُ; (M, K;) i. e., to prefix the l when the verb is made trans.: (M:) accord. to Aḡ, (T,) رَابَنِي [signifies *he did what made me to doubt, or to have doubt, or suspicion &c., and what I disliked, or hated; for it*] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يَرِيْبُكَ, [or مَا يَرِيْبُكَ,]) and what thou dislikest, or hatest: (T, Ṣ:) and Hudheyl say, رَابَنِي, (T, Ṣ, Mḡb,) or رَابَنِي أَمْرُهُ, as Aḡ says on the authority of 'Eesà Ibn-'Omar; (M;) and رَابَتْ and رَابَتْتُ, meaning *I doubted*: (Mḡb:) accord. to IAth, رَابَنِي [رَابَنِي الشَّيْءُ; an evident mistranscription for رَابَنِي الشَّكِّ] and رَابَنِي both mean *به* الرِّيْبَةُ *بِهِ* رَابَنِي [i. e. *the thing made me to doubt, and caused me to think that there was that which occasioned doubt, or suspicion &c., in it*]; but when you are certain, or sure, of it, you say [only] رَابَنِي, without [an incipient] ا: (TA:) accord. to Lth, رَابَنِي, inf. n. رَابَتْ, signifies *the thing, or event, [app. said only of that which is evil,] betided me, or befell me*: and رَابَنِي أَمْرُهُ, *his affair, or case, brought upon me doubt* (شَكًّا [in the TA *شَرًّا* i. e. *evil*]) and *fear*. (T.) It is said in a trad., of Fátiméh, *يَرِيْبُنِي مَا يَرِيْبُنِي*, meaning *That displeases and disquiets me which displeases and disquiets her*. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيْبُهُ أَحَدٌ بِشَيْءٍ, meaning *No one shall oppose himself to it and disquiet it, or disturb it*. (TA.) And in another, مَا رَابَكَ إِلَى قَطْعِهَا, i. e. *What disquieted thee and constrained thee to cut it off?* as Aboo-Moosà thinks the phrase may be read: but see another reading voce رَابَ. (TA.) And in another, دَعَا مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الْكَذِبَ رِيْبَةٌ وَإِنَّ الصِّدْقَ طَمَآنِيْنَةٌ (Mḡb, TA,*) or, as some relate it, يَرِيْبُكَ, (TA,) i. e. *Leave thou that which causeth thee to doubt, (Mḡb, TA,*) and occasioneth in thee the رِيْبَةُ, which originally signifies disquiet, or disturbance, or agitation, of mind, [and hence suspicion &c., and betake thyself to that which will not cause thee to doubt, &c., for verily lying is a thing that occasions disquiet of mind, or doubt, or suspicion &c., and verily veracity is a thing that occasions tranquillity;] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mḡb.) And the Hudhalee, (Ṣ, TA,) Khálid Ibn-Zuheyr, (TA,) says,*

- * يَا قَوْمَ مَا لِي وَأَبَا ذُوَيْبٍ
* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبٍ
* يَسْرُ عَطْفِي وَيَجْرُ نَوْبِي
* كَأَنَّيْ أَرَبْتُهُ بِرَبِّ

[O my people, what aileth me with Aboo-Dhuyb? I was (such that) when I came to him after absence, or from being absent, he would smell my side, or my armpit, and pull my garment, as though I disquieted his mind with doubt, or suspicion &c.]: (Ṣ and TA, in this art. and in art. *بز*; but in the latter with *يز* in the place of its syn. *يجر*.) it is said in the L that اَرَابَ is trans. and intrans.; and that he who makes it trans. makes it syn. with رَابَ; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

* كَأَنَّيْ قَدْ رَبْتُهُ بِرَبِّ *

but اَرَابَ when intrans. signifies *أَتَى بِرِيْبَةٍ* [meaning *he did an act that occasioned doubt, or suspicion &c.*]; like as اَلَامَرُ signifies *أَتَى بِمَا يَلَامُرُ عَلَيْهِ* [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshár Ibn-Burdeh,

* أَحْوَكَ الَّذِي إِنْ رَبْتَهُ قَالَ إِنَّهَا

* أَرَبْتُ وَإِنْ لَأَيْنَتُهُ لَأَنْ جَانِبُهُ

[Thy brother is he who, if thou make him to doubt, &c., (or if thou do to him an act occasioning doubt, or suspicion &c., as expl. in the Ḥam p. 363, where عَاتَيْتُهُ is put in the place of لَأَيْنَتُهُ,) says, *Only I have done what occasions doubt, &c.; and if thou act gently with him, becomes gentle*]: thus the verse is correctly related: he who relates it differently, saying أَرَبْتُ, [and thus I find it in two copies of the T,] asserts that اَرَبْتُ إِنْ means *if thou make him of necessity to have doubt, or suspicion &c.*; and اَرَبْتُ [here said in the TA to be "with ḡamm," but this is evidently a mistranscription for "with fet-ḡ," for it cannot mean with ḡamm to the ا, as اَرَبْتُ does not bear an appropriate signification, nor can it mean with ḡamm to the ت, as the explanation relates to the reading of اَرَبْتُ with fet-ḡ to the ت,] means *thou hast caused [me] to think that there was that which occasioned doubt, or suspicion &c., when it was not decidedly necessary. (TA.)*

4. اَرَابَ, as a trans. verb: see 1, in eight places. — As intrans., it signifies *He (a man) was, or became, one in whom was something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion; i. e. رَابَتْتُهُ*: (Sb, T, Ṣ, M:) and *he did a thing that occasioned doubt, or suspicion &c.*: (Aḡ, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mḡb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also *It (a thing, or an affair, or a case,) was, or became, one in which was something occasioning doubt, or suspicion &c.*; i. e. *صَارَ ذَا رِيْبَةٍ* (T, K) or *ذَا رِيْبَةٍ*. (M.)

5: see the next paragraph.

8. اَرَاتَبَ *He doubted, (Ṣ, Mḡb, K,) فِيهِ* [respecting him, or it]. (Ṣ.) See 1, in the former half of the paragraph. And اَرَاتَبَ بِهِ *He sus-*

pected him, or thought evil of him: (T, M, K:) or *he saw on his part [or in him] what caused him to have doubt, or suspicion &c.*; as also *استراب* به; (Ḥar p. 257;) and *استراب* به; i. e. *رَأَى مِنْهُ مَا يَرِيْبُهُ*: (Ṣ, K, and Ḥar ubi suprà:) the last used by [the tribe of] Hudheyl. (TA.) — [It often means particularly *He was sceptical in matters of religion.*]

10. اَسْتَرَابَ *He fell into that which occasioned doubt, or suspicion or evil opinion; meaning he feared so that he doubted of safety or security*: (Ḥar pp. 256 and 257:) [*he conceived doubt, or suspicion or evil opinion*]: *he doubted; and became infected with suspicion or evil opinion.* (Idem p. 309.) See also 8.

رَابَ *Want, or need.* (TA.) Hence, in a trad., مَا رَابَكُمْ إِلَيْهِ *What is [the reason of] your want of him? or your wanting to ask him?* (TA.) And, in another trad., مَا رَابَكَ إِلَى قَطْعِهَا *What is [the reason of] thy wanting to cut it off?* thus, says El-Khattábee, they relate it, with ḡamm to the ب: but IAth says that it is properly مَا أَرَبَكَ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be مَا رَابَكَ, expl. in the preceding paragraph. (TA.)

رَابَ is an inf. n. of 1, (T, M, Mḡh, Mḡb, &c.,) as also رَابَتْ, (M, K,) or the latter is a simple subst.: (Ṣ, Mḡb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is *Disquiet, disturbance, or agitation, of mind*: (Ksh and Bḡ in ii. 1:) [and hence] the former signifies *doubt*: (T, Ṣ, Mḡb;) as also the latter; (Ṣ, Mḡh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bḡ ubi suprà, and Mḡh:) and *opinion*; syn. ظَنَّ: (Mḡb:) and the latter, (Ṣ, M, A, Mḡh, K,) and the former also, (M, A, K,) *doubt, or suspicion or evil opinion*; syn. تَهَمَّةٌ (Ṣ, M, A, Mḡh, K) and ظَنَّةٌ: (M, A, K:) or the former, [and the latter also,] *doubt combined with suspicion or evil opinion*: (IAth, TA:) and *a thing, or an event, or a case, that occasions one doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*; i. e. *مَا رَابَكَ مِنْ أَمْرٍ*: (Ṣ, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رَابَتْ in a trad. cited above: see 1: (Mḡh:) the pl. of the latter is رَابَتْ. (Mḡb.) A man, and a thing or an event or a case, is said to be *ذُو رِيْبَةٍ* [as meaning *Having in him, or it, something occasioning doubt, or suspicion &c.*]. (A.) [رَابَتْ لَا رِيْبَ] often occurs as meaning *There is no doubt; without doubt; undoubtedly.* — Hence, رِيْبُ الزَّمَانِ *The accidents, or evil accidents, of time*, (Ksh and Bḡ ubi suprà, [in Fleischer's ed. of the latter رِيْبُ الزَّمَانِ, which is more agreeable with the explanation, but رِيْبُ الزَّمَانِ is more usual,]) *that disquiet, or disturb, the minds and hearts*: (Ksh:) and رِيْبُ الْمَنُونِ (Ṣ, A) [which likewise signifies] *the accidents, or evil accidents, of time*: (Ṣ:) and صَرَفَهُ (M, K,) *signifies the same*; i. e. *صَرَفَهُ*, (M, K,) or *صَرَفَهُ*, (T, Mḡb,) and *حَوَادِثُهُ*. (T. [This is said in the TA to be tropical; but I do not find

it so characterized in the A.) — [Hence, likewise,] ريب also signifies *A want; a needful, or requisite, thing, affair, or business*; syn. حَاجَةٌ. (S, A, Mgh, K.) A poet says, (S,) namely, Kaṣb Ibn-Mālik El-Anṣāree, (TA.)

* قَضَيْنَا مِنْ تَهَامَةٍ كُلِّ رَيْبٍ *
* وَخَيْرٌ ثَمْرُ أَجْمِنَا السُّيُوفَا *

[We accomplished, from Tihameh, every want, and from Kheyber: then we gave rest to our swords]. (S.) = [ريب mentioned by Freytag as applied in art. دلس of the S to a certain plant, and written ريب in both of my copies of the S in that art., is a mistake for ريب, which is the reading in the TA, pl. of ريبَة.]

ريبَة: see the next preceding paragraph, in six places. — [It often means particularly *Scepticism in matters of religion.*]

أَمْرٌ رَيْبٌ *A thing, or an event, or a case, that frightens, or terrifies.* (M, K.)

رَائِبٌ [act. part. n. of 1; *Causing, or occasioning, doubt, or suspicion or evil opinion, &c.*] IAṣr says that Aboo-Bekr is related to have said, in his charge to 'Omar, عَلَيْكَ بِالرَّائِبِ مِنَ الْأُمُورِ وَإِيَّاكَ وَالرَّائِبَ مِنْهَا *Keep thou to what is clear, free from dubiousness or confusedness, of affairs, and beware thou of, or avoid thou, what has in it dubiousness, or confusedness, thereof:* (T, TA:) the first is from رَابٍ of which the aor. is يَرُوبُ, said of milk; and the second is from رَابٍ of which the aor. is يَرِيْبُ. (TA.) [See also a verse cited voce رَائِبٌ in art. رُوب, and my remark thereon.]

مُرِيْبٌ, applied to a man, (T, S, A,) and to a thing or an event, (M, A,) i. q. ذُو رَيْبَةٍ [expl. above, voce رَيْبٌ]. (T, S, M, A.) إِنْهُمْ كَانُوا فِي شَكٍّ مُرِيْبٍ, in the Kṣr xxxiv. last verse, means *Verily they were in doubt causing to fall into suspicion or evil opinion:* or it means ذِي رَيْبَةٍ [having in it something occasioning suspicion &c.]: (Ksh and Bd:) or ذِي رَيْبٍ [which means the same: or attended with disquiet, or disturbance, or agitation, of mind]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.)

مُوتَابٌ *Doubting [or suspecting].* (Mgh.) — [It often means particularly *Sceptical, or a sceptic, in matters of religion.* = And مُوتَابٌ فِيهِ, or بِهِ, *Doubted of, or suspected.*]

ريث

1. رَاثٌ, (T, S, M, &c.,) aor. يَرِيْثُ, (S, Mgh,) inf. n. رَيْثٌ, (S, M, A, Mgh, Mgh, K,) *He, or it, was, or became, slow, tardy, dilatory, late, or backward;* (T, S, M, A, Mgh, Mgh, K;) as also رَاثٌ عَلَى خَبْرِهِ, (T, K.) You say, رَاثٌ عَلَى خَبْرِكَ, (S, A,) or رَاثٌ عَلَيْنَا خَبْرَهُ, (T,) *Thy news or the news of thee, or his news or the news of him, was slow, &c., in coming to me, or to us.* (T, S, A.) And رَاثٌ عَلَيْنَا فَلَانٌ *Such a one was slow, &c., in*

coming to us. (T.) And رَبٌّ عَجَلَةٌ وَهَبَتْ رَيْثًا, or, accord. to one relation of the saying, تَهَبٌ رَيْثًا, the meaning in both cases being the same, from الهبة; [i. e. *Many an act of haste causes (lit. gives) slowness, &c.;*] (S;) or تَعَقَّبُ رَيْثًا [occasions, as its result, slowness, &c.]: (A:) a proverb. (S, A.) And it appears from the following saying of Maṣṣil Ibn-Khuweylid,

* لَعَمْرُكَ لِلْيَاسِ غَيْرِ الْمَرِيْثِ خَيْرٌ مِنَ الطَّمِيْحِ الْكَادِبِ *
[By thy life, or by thy religion, assuredly despair that is not slow in its issue is better than hope that gives a false promise, if this be his meaning.] that رَاثٌ may be a dial. var. of رَاثٌ: but the poet may mean [that does not make a man slow, i. e.] غَيْرِ الْمَرِيْثِ الْمَرَّةَ. (M.)

2: see 4. — [Hence,] يُرِيْثُ النَّظَرَ, or, accord. to one relation, يُرِيْثُ إِلَيَّ النَّظَرَ, [meaning *He is long in looking or he prolongs the looking, and he is long in looking &c. at me,*] is mentioned as a phrase used by one of the companions of Ks. (M.) — One says also, رَيْثٌ عَمَّا كَانَ عَلَيْهِ *He fell short, or failed, of doing, or accomplishing, what was incumbent on him:* and in like manner, رَيْثٌ أَمْرَهُ [He fell short, or failed, of accomplishing his affair]. (M.) — And تَرِيْبِيْثٌ signifies *The being fatigued, tired, weary, or jaded:* (K:) its verb, رِيْبٌ, is said of a man or of a horse. (TK.) = تَرِيْبِيْثٌ is also syn. with تَلْيِيْنٌ [The rendering a thing soft, &c.]. (K.)

4: see 1, last sentence. = [It is generally transitive.] You say, مَا أَرَاثَكَ (K) and مَا رَيْثَكَ (A) *What made thee, or hath made thee, slow, tardy, dilatory, late, or backward? retarded, or delayed, thee? or kept, or held, thee back?* (A, K.) And مَا أَرَاثَكَ عَلَيْنَا *What retarded, or delayed, thee, or what kept, or held, thee back, from us? or what hath retarded, &c.?* (S.)

5: see 1, in two places.

10. اسْتَرَاثَهُ *He deemed, or reckoned, him, or it, (namely, a person, A, TA, or information, news, or tidings, TA,) slow, tardy, dilatory, late, or backward.* (S, M, A, K, TA.) You say, اسْتَعْتَمْتُهُ فَمَا اسْتَرَاثْتُهُ [I sought, or desired, aid, or succour, of him, and I did not deem him slow, &c.]. (A, TA.)

قَدْرٌ رَيْثٌ *A space, or measure, [of time,] syn. قَدْرٌ, (T, Mgh,) or مَقْدَارٌ; (A, K;) or a time, a while, syn. سَاعَةٌ. (Mgh.)* You say, أَمَهَلْتَهُ رَيْثًا فَعَلَّ كَذَا, (Mgh.) [I granted him a delay during the space of his doing such a thing]. And لَمْ يَلْبَثْ إِلَّا رَيْثًا قُلْتُ [He tarried not save during the space that, or as long as, or while, I said such a thing]. (TA, from a trad.) And so in the saying, مَا قَعَدَ عِنْدَنَا فَلَانٌ إِلَّا رَيْثٌ أَنْ حَدَّثَنَا بِحَدِيثِ ثَمْرٍ *[Such a one sat not with us, or at our abode, save during the space that, or as long as, or while, he related to us a story, or tradition; then he went away].* (T, TA.) And it is used without ما and without ان: (TA:) Aṣṣhà Bāhileh says,

* لَا يُصْعَبُ الْأَمْرُ إِلَّا رَيْثٌ يَرْكَبُهُ *
* وَكُلُّ أَمْرٍ سَوَى الْفَحْشَاءِ يَأْتِيْرُ *

[He finds not the affair difficult save while he is embarking in it; and every command but that which exceeds the bounds of rectitude he obeys]: (M, TA:) this mode of expression is common in the dial. of El-Hijáz; accord. to which one says, رَيْثٌ يَفْعَلُ, i. e. أَنْ يَفْعَلَ. (TA.) [See also an ex. in a verse cited voce رَاجِلَةٌ, and another in a verse cited voce رِيْحٌ.]

رَيْثَةٌ *Slowness, tardiness, dilatoriness, lateness, or backwardness; contr. of عَجَلَةٌ; like [the inf. n.] رَيْثٌ; (Ham p. 508;) i. q. إِبْطَاءٌ. (Idem p. 640.)*

رَاثٌ: see what next follows.

رَيْثٌ, applied to a man, (IAṣr, S, M,) and, as some say, to anything, (M,) *Slow, tardy, dilatory, late, or backward;* (IAṣr, T, S, M, A, K;) as also رَاثٌ; (A, TA;) the latter occurring in a trad. (TA.)

مُرِيْثُ الْعَيْنِيْنِ, (Fr, S, K,) or الْعَيْنِ, (A,) *A man (Fr, S, A) slow of sight.* (Fr, S, A, K.)

مَا فَلَانٌ بِمُسْتَرَاثِ النَّصْرَةِ *[Such a one is not a person whose aid is deemed slow, tardy, &c.].* (A, TA.)

ريح

For several words mentioned under this head in some of the Lexicons, see art. رُوح.

ريد

2. تَرِيْدٌ, in agriculture, *The raising, with the [implement called] مَجْنَب, the ridges that form the borders of streamlets for irrigation.* (M.)

رَيْدٌ *A ledge of a mountain, (T, S, M, A, K,) in [any of] the sides thereof, (A,) resembling a wall; (M;) i. q. حَيْدٌ: (S, M, A:) pl. [of pauc.] رِيَادٌ (M) and (of mult., M) رِيُوْدٌ (T, S, M, A, K.) تَهْوِيْدٌ عَلَى رِيُوْدٍ, (Meyd, TA,) meaning *A resting, or sleeping, upon ledges of mountains, (Meyd) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result.* (Meyd, TA.)*

رَيْدٌ: see art. رُود. = Also *An equal in age;* syn. تَرِيْبٌ; for رَيْدٌ: so in a verse of Kutheiyir cited voce أُصْدَةٌ. (TA.)

رَادٌ رَيْحٌ: see what next follows: and see رَادٌ, in art. رُود.

رَيْحٌ رَيْدَةٌ *A wind blowing gently; as also رَيْدَانَةٌ (T, S, M, A, K) and رَادَةٌ (S, M, A, K:) or the first, as some say, that blows much.* (M.) [See also رَادٌ, in art. رُود.]

رَيْدَةٌ: see رَيْدٌ, in art. رُود.

رَيْحٌ رَيْدَانَةٌ: see رَيْدَةٌ.

الرِّيَادُ: }
الرِّيَادُ: } see art. رُود.
الرِّيَادُ: }

رير

1. رَارَ *His* (a man's) *marrow became thin.* (TA.)

4. ارار مَحَّةَ *He*, (God, S, K,) and *it*, (emaciation, TA,) *made his marrow to become thin.* (S, K, TA.)

رَارَ: see what next follows.

رَارَ and رَارَ (Fr, S, K) and رِيرَ (AA, K) *Marrow in a melting or fluid state, (K,) and corrupt, by reason of emaciation: (TA:) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and thin water.* (Lh, K.)

* وَالسَّاقُ مِثِّي بَادِيَاتِ الرَّيرِ *
[*And my shanks* (lit. shank) *are such that the melting marrow, &c., in them is manifest*] means my emaciation is manifest: the poet says بَادِيَاتِ because by السَّاقِ he means السَّاقَانِ; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بَادِرَاتِ. (S.) — رِيرَ also signifies *The water that comes forth from the mouth of a child.* (K.)

Quasi ريس

رِيَّاسٌ: see رِيَّاسٌ, voce رِيَّاسٌ.

رِيَّسٌ: see رِيَّسٌ, in two places.

ريش

1. رَاشَهُ, aor. يَرِيشُ, (S, A, Mṣb, K,) inf. n. رِيشٌ, (S, Mgh, TA,) *He feathered it*, namely, an arrow; *stuck the feathers upon it: (S, A, *K:) or he repaired it, or put it into a right state, by putting the feathers upon it: (Mgh:) or he repaired, or put into a right state, its feathers: (Mṣb:) and رِيشُهُ, (K,) inf. n. تَرِيشٌ, (TA,) signifies the same; (K;) and so ارَاشَهُ. (TA.) It is said in a prov., فَلَانَ لَا يَرِيشُ وَلَا يَبْرِي, [lit., *Such a one neither feathers nor pares arrows*]; meaning, † *Such a one neither profits nor injures.* (TA.) — † *He fed him, and gave him drink, and clad him; namely, a friend: (K:) † he clad him, and aided him; namely, a poor man; because such is like a bird with a clipped wing: (TA:) † He (God) restored him, from a state of poverty, to wealth, or competence: (TA:) † he strengthened his wing, [or power,] by beneficence to him: (A:) † he rectified, or made good, or amended, his state, or condition, (S, K,) and profited him: (K:) † he did that which was a means of good to him: or he caused him to attain good: (Mṣb:) † he did good to him: † he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rummeh,**

* رَاشَ الغُصُونِ شَكِيرَهَا *
† [Their shoots clad the branches: or surpassed in length the branches:] it is said to mean كَسَا:

or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, رَاشَهُ اللهُ مَالًا + *God gave him property.* (TA, from a trad.) — رَاشٌ, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] † *He collected رِيشٌ, meaning, property, and أُنْثَاتُ [or household goods, or furniture and utensils, &c.]. (K, *TA.) — And He (a man) became rich, or in a state of competence: (Fr:) and † تَرِيشٌ + he became wealthy, or abundant in wealth. (Bd in vii. 25.) [See also 8.] — He (a bird) shed many feathers. (TA.)*

2: see 1, first sentence.

5: see 8, in two places: and see 1, last sentence but two.

8. ارَاشَتْ † *He became strengthened in his wing, [or power,] by being an object of beneficence; as also † تَرِيشٌ: (A:) he became in a good state, or condition: (S:) he attained good: (Mṣb:) he obtained good, and the effect thereof was seen upon him; as also † the latter verb. (TA.) [See also 1, last sentence but two.] — ارَاشَهُ: see 1, first sentence.*

رَاشٌ A bird whose feathers have grown. (TA.) — [And hence,] † A man possessing property and clothing; as also † أَرِيشٌ. (TA.) — See also the next paragraph.

رِيشٌ [Feathers; plumage;] a certain appertenance of birds, (S, A, Mṣb, K,) well known, (A, Mṣb,) constituting their clothing and ornament; (A, TA;) as also † رَاشٌ: (Kt, K:) n. un. of the former with ة: (S, Mṣb:) pl. [of pauc.] أَرِيشٌ (S, K) and [of mult.] رِيَّاشٌ. (IJ, K.) — Hence, (B,) † Clothing: (ISk, B:) or superb, or excellent, clothing; as also † رِيَّاشٌ: (S, K:) or both signify what appears of clothing: (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and † the latter accord. to another reading: (TA:) and hence also, the former signifies † ornament; and beauty: (A, TA:*) or † both signify † property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies † good; or prosperity; or wealth: (Mṣb:) and † state; or condition: (TA:) and † the latter, † property: (Mṣb:) and † goodness of state or condition; (A, TA;) or a goodly state or condition: (Mṣb:) or the former signifies, (K,) and † the latter also, (TA,) † plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA:) and † property which one has acquired for himself: and أُنْثَاتُ [or † household-goods, or furniture and utensils, &c.]: (TA:) the Benoo-Kiláb say that † the latter word means † household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments: and sometimes it means † clothes, exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيشِ † *Verily he is goodly in*

clothing, or apparel. (TA.) Respecting the saying, أَعْطَاهُ مَائَةَ بَرِيشَهَا, it is said, (S, A, *K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to Ag, [He gave him a hundred camels with their saddles (S, A*) and their coverings: (S:) or with their coverings and their cloths beneath the saddles. (K.)

رِيَّاشٌ: see رِيشٌ, (of which it is a syn. as well as a pl.,) in several places.

رَائِشٌ: see مَرِيشٌ. — Also † An agent between two persons, (A, Mgh, K,) namely, the briber and the acceptor of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (يَرِيشُ) this one of the property of that. (A.) Such Mohámmad cursed. (Mgh, TA.) [See رَاشٌ, in art. رَشُو.]

رَاشٌ: see أَرِيشٌ.

مَرِيشٌ, applied to an arrow, Feathered; or having the feathers stuck upon it; (S, A, *K;) as also † مَرِيشٌ: (A, K:) or having its feathers repaired, or put into a right state: (Mṣb:) and † رَاشٌ signifies [the same: (see رَاشٌ:) or] having feathers; (K;) being like دَافِقٌ applied to water [in the sense of دَقِقٌ]. (TA.) Hence the saying, مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ [lit., *He has not a featherless arrow nor a feathered one*]; meaning, † he has not anything. (S.)

مَرِيشٌ: see مَرِيشٌ. — Also, applied to the kind of garment called بُرْدٌ, (A, K,) an epithet similar to مُسَبَّرٌ: (A:) signifying † Figured (Lh, K) with marks in the forms of feathers. (Lh.)

ربط

رَبِطٌ: see what follows.

رَبِطَةٌ Any [covering for the body such as is called] مَلَاةٌ not of two pieces (S, Mgh, Mṣb, K) joined together (Mgh, TA) by sewing or the like, (TA,) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mṣb,) any garment, or piece of cloth, that is thin (Mgh, Mṣb, K) and soft; (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also † رَابِطَةٌ: (K:) and a napkin with which the hands are wiped after food: (TA, from a trad., expl. by Sufyán:) [in Har p. 294, q. v., it seems to be applied to a kind of woollen cloth used as a turban:] pl. رِبَاطٌ [or this is rather a coll. gen. n. of which رِبِطَةٌ is the n. un.] and رِيَّاطٌ. (S, Mṣb, K.) — You say, خَرَجَ مُسْتَهْلًا بِرَبِطَةِ الظُّلَمَاءِ † [He went forth enveloped with the mantle of darkness]. (TA.) And هُوَ يَجْرُ رِيَّاطَ الْحَمْدِ † [app. meaning He is prolix in praise]. (TA.) — The pl. رِيَّاطٌ

also signifies † *Something resembling the سَرَاب* [or mirage] in the desert. (TA.)

رَائِطَةٌ: see above.

ربيع

1. رَاعٍ, aor. يَرِيْعُ, (Mṣb, K,) inf. n. رَيْعٌ (S, Mgh, Mṣb, K) and رِيْعٌ (TA) and رِيَاعٌ (Lh, TA) and رِيْعَانٌ, (TA,) *It increased, or augmented*; (S, Mgh, Mṣb, K;) said of wheat and other things: or, as some say, it denotes زِيَادَةٌ [i. e. it signifies *it became redundant, or it exceeded*, as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رَاعَتِ الحِنَطَةُ, (S, Mṣb, K,) aor. تَرِيْعُ, inf. n. رَيْعٌ [&c.]; (Mṣb;) and أَرَاعَتِ, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and رَاعَتِ الطَّعَامُ رَيْعٌ [which is the same as رَاعَتِ الحِنَطَةُ]; (TA;) *The wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God*: (S, Mṣb, K, TA:) and in like manner one says of other things. (Mṣb.) And رَاعَتِ الشَّجَرَةُ, and أَرَاعَتِ, but the former is rare, *The tree became abundant in its produce, or fruit*. (AHn.) And sometimes they said, (S,) أَرَاعَتِ الإِبِلُ, (S, IF, K) † *The camels had many young ones; (S;) they increased, and had many young ones*. (IF, K.) One says also, رَاعَ الطَّعَامُ, and أَرَاعَ, *The wheat became redundant; or had a part, or portion, redundant*; [app. meaning, *over and above the original measure*;] in the kneading and the making of bread; syn. زَادَ لَهُ زِيَادَةٌ. (S.) [See the first sentence above; and see رَيْعٌ, below.] And رَاعَ فِي يَدِي كَذَا *Such a thing was redundant, or remained over and above, in my hand*; as also رَاقٌ; syn. زَادَ: (L in this art., and TA in art. رَوَعَ:) Sgh has mistranscribed the explanation, زَادَ, in his two books, [the TṢ and the O,] writing فَادَ; and the author of the K has imitated him in mentioning this in art. رَوَعَ, instead of the present art., which is its proper place, but has written for the explanation أَفَادَ. (TA.) = رَاعٍ, aor. يَرِيْعُ, (IDrd, S, K,) inf. n. رَيْعٌ, (S, TA,) *He, or it, returned; went, or came, back; reverted*: (IDrd, S, K;) and رَاعٍ, aor. يَرُوْعُ, (IDrd, and K in art. رَوَعَ,) inf. n. رَوَاعٌ, (K in that art.,) signifies the same; (IDrd, and K in art. رَوَعَ;) or *it returned to its place*: (TA in that art. :) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, صَاحَ عَلَيْهِمُ الرَّاعِي فَرَّاعَتْ إِلَيْهِ [The pastor cried out at them, and] they returned to him. (TA.) And وَعَظَّتْهُ فَأَبَى أَنْ يَرِيْعَ [I exhorted him, but he refused] to return, or revert. (TA.) And فَلَانَ مَا يَرِيْعُ بِكَلَامِكَ وَلَا بِصَوْتِكَ *Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice*. (TA.) And you say of vomit, رَاعَ مِنْهُ شَيْءٌ *Somewhat of it returned*: (S:) and رَاعَ عَلَيْهِ *it returned to his*

inside. (TA.) And in like manner one says of anything that returns to him, رَاعٍ, aor. يَرِيْعُ. (TA.) — رَاعُوا *They drew, gathered, or collected, themselves together*; (Ibn-'Abbád, TA;) as also تَرِيْعُوا; and رِيْعُوا, (Ibn-'Abbád, K,) inf. n. تَرِيْعٌ. (TA.) — See also 5. = *It became rent*: so in the saying of El-Kumeyt,

إِذَا حِيَصَ مِنْهُ جَانِبٌ رَاعٍ جَانِبٌ *

[When a side thereof is sewed up, a side becomes rent]. (S.) = [It is also said that] رَاعٍ, aor. يَرِيْعُ, is like رَدٌّ [app. as signifying *He returned a reply, or an answer, to a person*; for it is mentioned immediately after رَيْعٌ as syn. with مَرْجُوْعٌ]. (TA.)

2. رِيْعَ الطَّعَامِ: see 1; second sentence. — رِيْعُوا *They ascended, or ascended upon, the رِيْعَةَ* [n. un. of رِيْعٌ, q. v.]. (Ibn-'Abbád.) — See also 1, near the end of the paragraph. = رِيْعَهُ: see 4. = [See also رِيْعَهُ (in art. رِيْعَهُ), with which رِيْعٌ seems to be syn.]

4. ارَاعَتِ الحِنَطَةُ; &c.: see 1, in the former half of the paragraph, in four places. — ارَاعُوا *Their wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God*: (Ibn-'Abbád, K;) and in like manner, *their seed-produce* [in general]. (TA.) = ارَاعَ الشَّيْءَ *He increased, or augmented, the thing; or made it to increase, or augment*; as also رِيْعَهُ. (TA.)

5. تَرِيْعُوا: see 1, near the end of the paragraph. — تَرِيْعٌ said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISH, TA;) *It flowed, or ran, hither and thither, having no direct course*; (S, TA;) or *went to and fro*; (A, TA;) or *portions thereof followed a little after other portions*: (ISH, TA:) and, said of water, *it ran, or flowed*. (TA.) — In like manner, (S,) said of the mirage (سَرَاب), [It quivered, vibrated, or moved to and fro:] *it came and went*; (S, K;) as also تَرِيْعَهُ: (TA:) and رَاعٍ, aor. يَرِيْعُ, (TA,) inf. n. رَيْعٌ (K, TA) and رِيْعَانٌ, (TA,) said of the same, *it was, or became, in a state of commotion or agitation; it quivered, vibrated, or moved to and fro*. (K, TA.) — † *He became confounded, or perplexed, [as though vacillating, or wavering,] and unable to see his right course*; as also استَرَاعَ. (Ibn-'Abbád, K.) — † *He paused; or waited*: (O, L, K:) or (so in the L, but in the O and K “and”) *he paused; or hesitated; or held, refrained, or abstained*. (O, L, K.) [See the part. n., below.] — تَرِيْعَتٌ *His two hands overflowed with bounty, [as though they went hither and thither,] for one cause after another*. (TA.)

10: see 5.

رَيْعٌ [see 1, of which it is an inf. n.] *Increase*; syn. زِيَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هَذَا طَعَامٌ كَثِيرٌ الرَّيْعِ [This is wheat of

much increase]. (Mgh.) — † *Revenus arising from the increase of land*: because it is an augmentation. (Mgh.) — † *Milk*; as in the phrase, نَاقَةٌ كَثِيرَةٌ رَيْعَهَا; [A she-camel whose milk is abundant]. (A, TA.) — *Redundance; a part, or portion, redundant; a surplus; or a residue*; syn. فَضْلٌ; of anything; as of flour, or meal, (Mṣb, K,) over and above the measure of the wheat; (Mṣb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مَسْكِينٍ مَدٌّ مِنْ حِنَطَةٍ رَيْعُهُ إِدَامُهُ [To every poor man, a mudd of wheat: the redundance, or redundant part or portion, thereof shall be for its seasoning]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundance that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, اَمْلِكُوا اَلْمَلِكُوَ الْعَجِيْنَ فَاِنَّهُ اَحَدُ الرَّيْعِيْنَ † *Kneud ye well, or thoroughly, or soundly, the dough; for this action is one of the رِيْعَانِ* [here meaning the two causes of redundance; the other cause being the grinding]. (TA.) [Hence also,] رَيْعُ الدَّرْعِ *The redundant parts of the two sleeves of the coat of mail*; (S, A, K, TA,) over [and beyond] the ends of the fingers; (TA;) and of the skirt thereof. (A, TA.) — See also رَيْعٌ. — Also, (K,) and رِيْعَانٌ, [which latter is the more common in this sense,] (S, K,) † *The first (S, K) and most excellent (K) part of anything*: (S, K:) said in the B to be a metaphorical application from رَيْعٌ as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) رَيْعُ السَّبَابِ, by poetic license written رَيْعٌ, (TA,) or رِيْعَانٌ † *The first, or prime, (S, A, TA,) and most excellent, (A, TA,) part, or period, of youth or youthfulness or youthful vigour*: (S, A, TA:) or this is from رَيْعٌ in relation to wheat: (A, TA:) or from رِيْعَانُ † *the first of rain*. (L, TA.) Hence also, (S,) رِيْعَانُ السَّرَابِ (S, Sgh, L) † *The first of the mirage*; (S, Sgh;) *what comes and goes thereof*; (Sgh;) or *such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro*. (L.) [Hence also,] رَيْعُ الضُّحَى † *The whiteness, and beautiful splendour, of the first part of the day after sunrise*. (K, TA.) — نَاقَةٌ لَهَا رَيْعٌ † *A she-camel having one pace, or rate of going, [app. a quicher pace,] after another*. (TA.) — فَلَانَ لَيْسَ لَهُ رَيْعٌ i. e. *Such a one has no reply, or answer, to give: or, perhaps, to such a one there is no reply, or answer, to be given*. (K, TA.) = Also *Fright, or fear*; (K;) like رَوَعَ. (TA.)

رَيْعٌ (Fr, S, Mṣb, K, &c.) and رِيْعٌ (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128], (S, TA,) *High, or elevated, land or ground*: (S, K:) or a high, or an elevated, place; (so in some copies of the S and in the Mṣb;) which latter

signification is also assigned to ربيعة; (TA;) and whence the phrase, كَمَر ربيع أرضك, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمَر ربيع أرضك, in which the meaning is "increase:"] (Az, TA:) or any [road such as is termed] فَجَح: (K:) or (so accord. to the Mṣb and K, but in the § "and") a road (S, Mṣb, K) of any kind, (K, TA,) to which some add, whether travelled or not: (TA: [see an ex. in the first paragraph of art. سمت:]) or a road opening so as to form a gap in a mountain; (Zj, K;) or, as in some copies of the K, from a mountain; but the former is what is termed فَجَح, before mentioned: (TA:) or a mountain; (S, Mṣb;) so accord. to 'Omārah: (S:) or, as in some copies of the S, a small mountain: (TA:) or signifying also a high mountain: (O, K:) n. of un. with ḍ [i. e. ربيعة, as it is written in the S; and ربيعة also, as implied in the K]: (S, K: [in the former immediately following the signification of "mountain;" and in the latter, so following that of "high mountain;" whence it seems that ربيع and ربيع are sometimes used, at least in one sense, as coll. gen. ns. :]) pl. [of mult.] ربياع, (S, TA,) which is extr., (TA,) and ربيوع, and [of pauc.] أرباع: (TA:) but AO says, contr. to J, that ربيعة is pl. of ربيع: (IB, TA:) or ربيع and ربيع signify the channel of the torrent of a valley from any, or every, high, or elevated, place. (K.) Also the former, A high mound, or heap of sand, or hill: and a Christian's cloister or cell; syn. صومعة: and a pigeon-turret. (IAṣr, K.)

ربيع الشباب: see ربيع.

ربيع: see ربيع.

ربيعة: see ربيع, in three places. — Also A number of men who have drawn, gathered, or collected, themselves together: (Ibn-'Abbād, K:*) otherwise, they are not so called. (Ibn-'Abbād.)

ربيعان: see ربيع, in four places.

ربيعانة † A she-camel abounding with milk. (A, K, TA.)

ربيعان فرس رابع A fleet, or swift, and excellent, horse. (S, TA.) [See also art. روع, to which, as well as to the present art., it is said in the TA to belong.]

ربيع A register in which is written the ربيع [i. e. increase, or revenue arising from the increase, of the lands] of districts: the ت being augmentative: but it is a post-classical word. (TA.)

أرض مريعة, with fet-ḥ to the م, A land [of much ربيع, or increase;] abounding with herbage; fruitful; or plentiful. (S, Mṣb, TA.)

مربيع, as an epithet applied to the سواب [or mirage]: see مرية, in art. ربه.

مربيع A she-camel that goes away in the place of pasturing and returns by herself; (K;) or such is termed مربياع: (S, TA:) or upon which one repeatedly journeys: or upon which

one journeys and returns: (Az, TA:) or + that quickly yields an abundant flow of milk: or + that quickly becomes fat: (K:) sometimes used in this sense. (Jm, TA.)

مربيع † A slippery man, who anoints himself with oils. (Ibn-'Abbād, K.) — أنا مربيع عن هذا + I am holding, refraining, or abstaining, from this affair. (TA.)

ربيع

2. ربيع + He smeared, seasoned, imbued, or soaked, a mess of ترديد [i. e. broken, or crumbled, bread, بالذسر] with grease, or gravy, or dripping; i. q. روعها (En-Nadr, K, TA) بالذسر. (En-Nadr, TA.)

5. تربيعت اللقمة بالسمن + The morsel, or mouthful, was [smeared, seasoned,] imbued, or soaked, (ترووت) with clarified butter. (En-Nadr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

ربيع: see what next follows.

ربيع, as in the [T and] O and Tekmileh and L; in the K, erroneously, ربيع; (TA;) Dust, or dust raised: (Sh, K:) or, as some say, (TA,) dust, or earth, (K, TA,) in a general sense: or such as is comminuted. (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

* وَإِنْ أَثَارَتْ مِنْ رِبَاعٍ سَلَقًا *
* تَبَوَّى حَوَامِيهَا بِهِ مَدَقًا *

using an inversion, for he means أَثَارَتْ رِبَاعًا مِنْ سَلَقٍ [i. e. And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder]. (TA.) — And i. q. نَفَارُ [The act of fleeing, going away or aside or apart or to a distance, retiring to a distance, shrinking, &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) — Sgh says that this word may belong to the present art. and to art. روع, q. v. (TA.)

مرايع, signifying The place in which beasts roll, or turn themselves over, is thought by Az to be so called from ربيع in the first of the senses assigned to it above. (TA.)

مربيع A thing defiled with dust or earth, or much sprinkled with dust. (El-'Azezee, K.)

ربيع

1. رَاف, aor. يَربيع, He (a man of the desert) came to the ربيع; (T, O, K;) as also أَرَب and تَربيع: (K:) or he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land: or رَافوا signifies they approached the ربيع; and so تَربيعوا: (Ham p. 676:) or this last, they journeyed to the ربيع; (M;) and so أَرَبُوا: (S, M:*) or تَربيعنا, we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth.

(T.) — And رَافَتِ الماشية رَاف The cattle pastured in the ربيع. (S, K.)

3. رايف للظنة He was, or became, near to [having, or incurring] الظنة [i. e. suspicion, or evil opinion]; syn. قَارَفَا, and طَنَّفَ لَهَا. (Ibn-'Abbād, O, K.) [Freytag, app. misled by the TK, renders رايف, followed by ل, as meaning "Falsa protulit, calumniis accusavit." He also assigns to رايف the signification of "Adpropinquavit regioni رايف," as on the authority of the Ham; in which I do not find it.]

4: see 1, in two places. — ارافت الأرض (S, M, K,) inf. n. إرافة and [accord. to some] ريف; like اخصبت, inf. n. إخصاب and خصب; but, [ISd says,] in my opinion, إرافة is the inf. n., and ريف is the subst.; and in like manner one should say of إخصاب and خصب; (M, TA;) The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life; (S, M, K;) as also أربعت. (K.)

5: see 1, in three places.

راف Wine: (T, K:) more properly mentioned in art. روف. (TA.)

ريف Land in which are sown fields, or seed-produce, and abundance of herbage and of the goods or conveniences or comforts of life: (S, O, K:) and (K) the part that is near to water, of the land of the Arabs, (M, O, L, K,) and of other lands: (M, L:) or the part that is near to the Sawād (السواد), of the land of the Arabs: (IDrd, Ham p. 676:) or a tract in which are green herbs, and waters, (T, O, K,) and level lands of seed-produce, (T,) or sown fields, or varieties of seed-produce: (O, K:) [generally,] a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land: (Ham p. 676:) pl. أرباع (T, S, M, TA) and ربيوع. (M, TA.) — Also (M, K) Abundance (Lth, T, M, O, K) of herbage, and of the goods, conveniences, or comforts, of life, and (Lth, T, M) in respect of food (Lth, T, M, O, K) and drink: (O, K:) pl. [in this sense] أرباع (M, K) only. (M.) See also 4.

ريف [Of, or belonging to, the ريف, or region of cultivated land; opposed to تربي;] applied to a plant [&c.]. (M, voce عَصْفَر.) And أرض ريفية Cultivated land; contr. of تربية. (IAṣr, and M and K* and TA in art. بر.)

أرض ريفية Land abounding with herbage, and with the goods, conveniences, or comforts, of life. (S, O, K.)

ربيع

1. راق, (JK, S, K,) aor. يَربيع, inf. n. ربيع, (JK, S,) said of the سواب [or mirage], It was agitated, and moved to and fro, (JK, K,) or it shone, or glistened, (S,) above the ground; (JK, S, K;) and تَربيع signifies the same. (S, O, K.) [And in the former sense, راق may be said of water; for the inf. n. ربيع signifies also The going to and fro (Lth, JK, K) of water, (JK,) or of

shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mṣb, K,) aor. and inf. n. as above, (Ks, Mṣb,) said of water, (Ks, JK, Mṣb, K,) and of blood, (Mṣb,) *It poured out, or forth.* (Ks, Mṣb, K.) — *هُوَ يَرِيْقُ بِنَفْسِهِ*, (JK, S, K,) inf. n. *رِيْقٌ* (S, K) and *رِيْقٌ*, (TA,) † *He gives up his spirit; or gives away his life; syn. يَجُودُ بِهَا*; (JK, S, K;) at death: (S, K;) mentioned by Ks. (TA.)

2. *رِيْقَهُ الشَّرَابِ* *I gave him to drink the wine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. *ارْقَهُ* *He poured it out, or forth.* (Mṣb, K.) See art. *رُوق*.

5: see 1, first sentence.

6. *يَتَرَوَقَانِ الْمَاءَ* and *يَتَرَوَقَانِهِ* (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. *رُوق*.)

رِيْقٌ *A shining, or glistening,* (K, TA,) of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, *فَإِذَا بِرِيْقِ سَيْفٍ مِنْ وَرَائِي* [*And lo, the shining, or glistening, of a sword behind me*]: thus written by El-Wāḳidee: if the reading *بَرِيْقٌ* [from *بَرَقٌ*] had been transmitted, it would be evidently reasonable. (IAth, TA.) — And *i. q.* *بَاطِلٌ* [as meaning *False, or vain, speech or conduct*]. (K.) One says, *أَقْصِرْ عَنِ رِيْقِكَ*, or *conduct*. (TA.) — *رِيْقُ اللَّيْلِ*, with fet-ḥ [to the r], *The سَرَاب* [or *mirage*]. (TA.) — *رِيْقٌ* also signifies *Water*: (K;) or *water that is drunk in the state of fasting, in the early morning, or first part of the day*; (TA;) [and] so *رَائِقٌ*, which is [said to be] not applied [in this sense] to anything but water: you say *مَاءٌ رَائِقٌ*. (S.) [But see *رَائِقٌ*.] — And *خُبْزٌ رِيْقٌ* (IDrd, K) and *رَائِقٌ* (Aṣ, JK, K) *Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aṣ, JK, IDrd, K.) — See also *رِيْقٌ*: both are also mentioned in art. *رُوق*, q. v.

رِيْقٌ *Saliva; syn. رُضَابٌ*; (S, K, TA;) i. e. (TA) the *water of the mouth*; (JK, Mṣb, K, TA;) *its*: (TA:) or the *water of the mouth in the early morning, or first part of the day*; (Lth, TA: [but this rendering is often inapplicable:]) or the *water of the mouth while it is therein*; for when it has gone forth from the mouth it is termed *بُصَاقٌ* and *بُزَاقٌ* and *بُسَاقٌ*: (K in art. *بُصَق*;) and *رِيْقَةٌ* signifies the same, in poetry: (Mṣb, TA:) or this has a more particular meaning; (S, Mṣb, K;) [i. e. it means *somewhat of saliva; or a little saliva*:] the pl. is *أُرْيَاقٌ* [a pl. of pauc.] (S, K, TA) and *رِيَاقٌ* [a pl. of mult.]. (TA.) [Hence,] one says, *أَبْلَعْنِي رِيْقِي* [*Suffer thou me to swallow my saliva*]; *give thou me time to swallow my saliva*: (K and TA in art. *بَلَع*;) or † *grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing.* (Ḥar p. 164.) [And *أَبْتَلَعَ رِيْقَهُ* *He swallowed his saliva*: meaning † *he restrained his anger*:

see 1 in art. *بَلَع*.] And *شَرِبَ عَلَى الرَّيْقِ* [*It was drunk in the state of fasting; before breakfast*]: (S, K;) and in like manner *أَكَلَ* [*It was so eaten*]. (K.) And *هُوَ عَلَى الرَّيْقِ*, (AO, S, K,) or *عَلَى رِيْقِهِ*, (TA,) and *هُوَ رِيْقٌ*, (AO, S, K,) of the measure *فِيْعَلٌ*, (S,) and *رَائِقٌ*, (K,) i. e. [*He is fasting*]; *he has not breakfasted.* (TA.) And *عَلَى رِيْقِي نَفْسِي* (ISK, S) and *أَتَيْتُهُ عَلَى رِيْقِي*, (S, TA,) and *رَائِقًا* and *رَيْقًا*, *I came to him [fasting,] not having eaten anything.* (ISK, S, TA.) [Hence also *رِيْقُ الشَّمْسِ*, likewise called *رِيْقُ الشَّيَاطِينِ* and *مُخَاطُ الشَّمْسِ* and *لُعَابُ الشَّمْسِ* and *مُخَاطُ الشَّيْطَانِ*; † *The fine filmy cobwebs termed gossamer*: see arts. *لَعَب* and *مُخَط*.] — Also *Strength*: and the *remains of life, or of the spirit, or of the soul*: syns. *قُوَّةٌ* and *رَمَقٌ* [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كَانَ هَذَا الْأَمْرُ وَبِنَا رِيْقِي* [*This event happened when there was in us strength*]. (TA.)

[*رِيْقَةٌ*, accord. to Freytag, as occurring in the Deewān El-Hudhaleeyeen, signifies *The beginning of youth*: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed *رِيْقَهُ*, meaning *رِيْقَتُهُ*.]

رِيْقَةٌ: see *رِيْقٌ*. — *ذو الرِيْقَةِ* is said by Z to be the name of a sword of Murrāh Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

عَلَى الرَّيْقِ Anything eaten, or drunk, [*i. e. in the state of fasting; before breakfast*]. (K.) See also *رِيْقٌ*, in two places. — And see *رِيْقٌ*, likewise in two places. — Also † *Empty-handed*. (K.) You say, *جَاءَ رَائِقًا* + *He came empty-handed*. (JK.) — Also *Pure*; (Aṣ, K;) applied to musk, and to anything. (Aṣ, TA.) [Mentioned also in art. *رُوق*.] — Also said to signify *ثوب* *عجن بالمسك* [i. e. *عَجِنَ بالمسك*, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed, or kneaded*]. (TA.)

رِيْقٌ: see *رِيْقٌ*, in two places. — Also, (S,) and *رِيْقٌ* (S, K,) which is a contraction of the former, sometimes used, (S,) and *رِيْقٌ* (AO, K,) The *first part*, (S, K,) and the *most excellent*, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. *رُوق*, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. *عَرَض*, but with *رُوقٌ* in the place of *رِيْقٌ*, from the TA, in which it is ascribed to El-Ba'eeth.]

رِيْقٌ: see the next preceding paragraph.

رِيْقَانٌ, said in the T to be so called because containing the saliva of serpents, is explained in art. *تَرَق*. (TA.)

مَرَاتٌ [app. a n. of place from *رَاتٌ* having for

its aor. *يَرِيْقُ* said of water; though anomalous; for by rule it should be *مَرِيْقٌ*]; The *part, of the throat, which is the place of passage of the water.* (T and TA in art. *دَرَأ*: see the last sentence of the first paragraph of that art.)

مَرِيْقٌ One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K;) occurring in a verse of Ru-beh: but Sgh says that it should by rule be *مَرُوقٌ*. (TA.)

ريل

1. *رَالَ*, aor. *يَرِيْلُ*, *He (a child) slavered.* (Ibn-'Abbād, O, K.) [See also art. *رُول*.]

رِيَالٌ *Slaver*; (Ibn-'Abbād, K;) [like *رُوَالٌ*]; without ء. (TA.)

ريز

1. *رِيْزٌ* is *syn. with بَرَاخٌ*; (Lth, T, M, K;) and the verb is *رَامَرٌ*, aor. *يَرِيْزُ*, [*He went away, or departed: and he quitted a place: and he ceased doing a thing*]: (Lth, T, TA:) *رِيْزٌ* being the inf. n. (TA.) IAṣ used to say, in relation [or reply] to the saying *مَا رَمْتِ* [*I did not go away, &c., or I have not gone away, &c.*], *بَلَى قَدْ رَمْتِ* [*Nay, I did go away, &c., or I have gone away, &c.*]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, *رَامَهُ*, aor. *يَرِيْزُهُ*, (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. بَرَحَهُ*; (S;) or *فَارَقَهُ*; namely, his place. (Mgh.) And *رَمْتِ مِنْ عِنْدِ فُلَانٍ* and *رَمْتِ فُلَانًا* [*I went away from such a one*]: both meaning the same. (S.) And *لَا تَرَمَّهُ* [*Go not thou away from him, or it; syn. لَا تَبْرَحَهُ*]. (S.) And *مَا رَمْتِ الْمَكَانَ* and *مَا رَمْتِ مِنْهُ* (M, K) *I went not from the place; syn. مَا بَرَحْتِ*. (K.) And *مَا رَمْتِ أَعْمَلَ ذَلِكَ* (M, * K, * TA) *I ceased not doing that; syn. مَا بَرَحْتِ*. (TA.) — And *i. q.* *تَبَاعَدٌ* [*The being, or becoming, distant, remote, far off, or aloof; &c.*]: (T, K:) [you say,] *مَا يَرِيْزُ* [*He does not become distant, &c.*]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of *رَامَهُ*, aor. as above, meaning *He was, or became, distant, &c., from it*.] — And *An inclining, or a leaning, in the load of a camel*, (K, TA,) *by reason of excess and heaviness thereof*. (TA.) One says, *لِهَذَا الْعَدْلِ رِيْزٌ عَلَى هَذَا* [*There is to this side-burden an inclining, or a leaning, by reason of an excess of neight over this: or,] a heaviness [exceeding that of this], by reason of which it inclines, or leans*. (TA.) [And accord. to the TK, you say of the load of a camel, *رَامَرٌ*, meaning *It inclined, or leaned*.] — And *The becoming drawn together, of the mouth of a wound, in order to heal*; as also *رِيْمَانٌ*. (K.) [Both are said in the TK to be inf. ns. of *رَامَرٌ*, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal*.] — *قُطِعَ بِهِ* *i. q.* *رِيْزٌ بِهِ* [*He was*

or became, disabled from prosecuting, or unable to prosecute, his journey]. (S, K.) A rājiz says,

* وَرِيمٌ بِالسَّاعِي الَّذِي كَانَ مَعِيَ *

[And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.)

2. رِيمٌ عَلَيْهِ (T, K,) inf. n. تَرِيمٌ (TA,) He exceeded him; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from رِيمٌ as signifying *زيادة* and *فُضْلٌ* [i. e.

"excess," &c.], or as signifying *بَرَاحٌ* [expl. above].

(TA.) — رِيمٌ بِالْمَكَانِ (ISk, S, M,) inf. n. as above, (ISk, S,) He (a man, ISk, S) remained, stayed, dwelt, or abode, in the place. (ISk, S, M.) And رِيمَتْ السَّحَابَةُ فَأَغْضَنْتْ The cloud remained without clearing away [and rained continually]. (S, TA.) — And رِيمٌ, inf. n. as above, He journeyed all the day. (TA.)

رِيمٌ Excess, redundance, or superiority; syn. *فُضْلٌ*, (ISk, T, S, M, K,) and *زِيَادَةٌ* (S, K,) which is like *فُضْلٌ*. (TA.) One says, لِهَذَا رِيمٌ عَلَيَّ هَذَا This has excess, or superiority, (فُضْلٌ, ISk, T,) over this. (ISk, T, S,*) الرِيمُ عَلَى الْمَرْجُورِ, a phrase used by El-'Ajjāj, means *زَجْرٌ فَعَلَيْهِ* مِنَ الْفُضْلِ [which may be rendered *He who is chidden, it is incumbent on him to exceed; or he who is chidden is exceeded*]: (T, S:) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) — A thing such as is termed *عِلَاوَةٌ* [q. v.] between the two side-loads of a camel. (IAqr, T, K.) Hence the saying, الرِيمُ

الرِيمُ أُنْقَلُ عَلَى الدَّوَابِّ مِنَ الْحِمْلِ [The additional burden that is put between the two side-loads is more onerous to the beasts than the (usual) load]. (TK.) — A share that remains of a slaughtered camel: (M, K:) or a bone that remains (T, S, M, K) after the flesh of the slaughtered camel has been distributed (T, S) in the game called *المَيْسِرُ*, (T,) and which is given to the slaughterer: (M, K:) accord. to Lh, the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and [the part of the back called] the *مَلْحَاةٌ* [q. v.], and the two shoulders together with the two arms; then he betakes himself to the *طَفَاطِفُ* [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebrae of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the *رِيمُ*: then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer. (M, TA.) — The last portion of the day-time, extending to the confusedness (*اِخْتِلَاطٌ*) for which *اِخْتِلَافٌ* is erroneously put in the copies of the K, (TA) of the darkness. (M, K, TA.) A long [indefinite period such as is termed] *سَاعَةٌ*: (S, K:) so in the saying, قَدِ بَقِيَ رِيمٌ مِنَ النَّهَارِ [A long period of the day-time had remained; or,

emphatically, remains]. (S.) And نَهَارٌ رِيمٌ means *A long day or day-time*: so in the saying, عَلَيْكَ نَهَارٌ رِيمٌ [app. meaning *A long day is appointed thee for the performance of a work or task*].

(AZ, T.) — Also i. q. *دَرَجَةٌ* [as meaning *A series of stairs*]: (IAqr, Jm, T, S, M, K:) of the dial. of El-Yemen. (S.) Aboo-'Amr Ibn-'Alà says, as related by Aq, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, *أَسْمُكَ فِي الرَّيْمِ*, meaning *أَصْعَدِ الدَّرَجَةَ* [Ascend thou the stairs]. (JM, cited in the PŠ.) — And i. q. *دُكَّانٌ* [meaning *A kind of wide bench, of stone or brick; or also a shop*]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) — And *Small mountains*. (IAqr, T, K.) — And *A grave*: (IAqr, T, S, M, K:) or the *middle thereof*. (M, K.) — See also what next follows.

رِيمٌ (Jm, T, PŠ,) with kesr, (Jm, PŠ,) [accord. to the K, erroneously, رِيمٌ, *The antelope leucoryx*;] a *white antelope*; (Jm, PŠ;) an *antelope (ظَمِيٌّ)* that is *purely white*: (IAqr, T, K:) written with and without *ء*: [see رِيمٌ, in art. رَامٌ:] pl. *أَرَامٌ* (Jm, PŠ) [and *أَرَامٌ*].

مَرِيمٌ A woman who loves the discourse of men, but does not act vitiously or immorally, or commit adultery or fornication. (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure *مَفْعَلٌ* from *رَامٌ*, aor. *يَرِيمُ*: (S, Sgh, Mšb, TA:) but some say that, as a proper name, it is arabicized, from *مَارِيَةٌ*. (TA.)

رين

1. رَانَ, [aor. *يَرِينُ*], inf. n. *رَيْنٌ*, [in its primary acceptance, app. signifies *It was, or became, rusty, or covered with rust*. And hence,] *It* (a garment, or piece of cloth,) *was, or became, dirty, or filthy*; syn. *نَطَبَعٌ*. (M, TA.) — [Hence also,] *رانت* *رَانَتْ* (S, M, K,*) aor. *تَرِينٌ*, inf. n. as above, (S,) *His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit*; syn. *غَبَّتْ*, (S, M, K,) and *خَبَّتْ*. (S, K.) — And *رَانَ عَلَيْهِ*, (A'Obeyd, T, S, M, Mgh, Mšb, K,) aor. and inf. n. as above, (Mšb,) *It* (anything) *covered it*; namely, a thing: (M:) or *it* (anything) *overcame him*; (A'Obeyd, T, S, M, Mgh, Mšb, K;) as also *رَانَ بِهِ*; (A'Obeyd, T, S, Mgh, K;) and *رَانَتْ*. (A'Obeyd, S, Mgh, K.) [And *رَانَ* with *يَرُونَ* for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, *رَانَ عَلَى قَلْبِهِ*, (Zj, T, S, Mgh, K,) aor. as above, (Zj, T, S,) inf. n. *رَيْنٌ* (Zj, T, S, M, K) and *رَيْونٌ*, (S, M, K,) *It covered his heart*: (Zj, T, M:) or *it overcame his heart*. (S, Mgh, K.) *رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ* (in the K, [lxxxiii. 14], means [What they used to do] *hath become like rust upon the clearness of their hearts*, so as to make the knowledge of good from evil to be obscured to them: (Er-Rāghib, TA:) or *hath covered their hearts*: (Zj, T:) or *hath overcome their hearts*: [or *hath spread a blackness upon their hearts*; for,] accord. to

El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S:) and accord. to Aboo-Mo'adh the Grammarian, and a saying of the Prophet, *الرَّيْنُ* means *the heart's becoming black in consequence of sins*. (T.) You say also, *رِينَ عَلَى قَلْبِهِ* *His heart became covered* [&c.]. (M.) And *رِينَ بِهِ* *He was overcome*: (T, Mgh:) or *his property was beset by debt*: (T:) or *he fell into grief, by reason of debt*: (M:) or *he fell into that from which he could not escape*, (AZ, T, S, Mgh, K,) and *with which he had not power to cope*: (AZ, T, S:) or i. q. *أَنْقَطَعَ بِهِ* [i. e. *he became disabled from prosecuting his journey, his means having failed him, or his beast breaking down with him or perishing*]; (T, S, M;) so says El-Kanānee El-Arābee: (T, S:) and *he died*. (M.) And *رَانَتْ بِهِ الْخَيْرُ*, (T,) or *رانت عَلَيْهِ الْخَيْرُ*, (S, M, [in one copy of the S *الْحَمِي*],) *The wins overcame him*; (S, M;) and *overwhelmed him*: (M:) or *overcame his heart and his reason*: (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And *رَانَ النَّعَاسُ فِي الْعَيْنِ* *Drowsiness overcame the eye*: (S, TA:*) or *infected, or pervaded, the eye*. (Mšb.) Et-Tirimmāh says,

* مَخَافَةٌ أَنْ يَرُونَ النَّوْمَ فِيهِمْ *

* يَسْكُرُ سِنَاتِهِمْ كُلَّ الرَّيُونَ *

[In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming]. (TA.) [This, together with a signification assigned to *رَانَ* in art. *رُونَ* in the K, shows that *رَانَ* signifying "he, or it, overcame," &c., has *يَرُونَ* as well as *يَرِينُ* for its aor.] And you say also, *رَانَ عَلَيْهِ الْمَوْتُ*, and *رَانَ بِهِ*, *Death took him away*. (M.)

4. *رَانُوا* *Their cattle perished, or died*: (El-Umawee, T, S, M, K:) and (so in the T, but in the M "or") *their cattle became lean, or emaciated*. (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

رَانَ: see the next paragraph. — Also [A kind of legging;] a thing like a *خُفٌّ* [or boot], but longer, and without a foot: (K:) described by the author of the Mšb, in his handwriting upon the margin, as *a piece of cloth made like the خُفٌّ, stuffed with cotton, worn beneath it on account of the cold*: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْنٌ, originally an inf. n.: (Mšb:) *Rust that overspreads the sword and the mirror*; (M;) *rust that overspreads a polished thing*: (Er-Rāghib, TA:) or *much dirtiness from rust*: or simply *dirt, filth, soil, or pollution*: syn. *نَطَبَعٌ* and *دَنْسٌ*: (S, K:) [in a copy of the S, and in the CK, *النَّطَبَعُ* is erroneously put for *النَّطْبَعُ*:] or a *cover, or covering*. (Mšb.) [And hence,] *The like of rust, covering the heart*: (Zj, T:) *black-*

ness of the heart: pl. رِيَانُ. (T.) And رَانُ signifies the same as رَيْنُ. (TA.)

رَيْنَةٌ i. q. خَمْرَةٌ [i. e. Wine, or some wine, or a kind of wine]: pl. رَيْنَاتُ: (IAqr, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ (TA.) A man beset, or encompassed.

مَرِينُونَ Persons whose cattle have perished, or died: (El-Umawee, T, S, K:) and whose cattle have become lean, or emaciated. (El-Umawee, T.)

ربه

1. رَاةٌ, aor. يَرِيه, (K,) inf. n. رِيَةٌ, said of the سَرَاب [or mirage], (TA,) It came and went; (K, TA;) [or went to and fro; or appeared to do so;] or ran upon the surface of the earth: (TA:) and تَرِيه, likewise said of the سَرَاب, [signifies the same,] i. q. تَرِيح: (S, K, TA:) or تَرِيه signifies it was made to run hither and thither, in no uniform manner: (IAqr, TA:) or it glistened uninterruptedly. (TA in art. رِه.) — And He, or it, returned; like رَاع, aor. يَرِيح. (TA in art. رِيح.)

2. رِيَةٌ, said of the سَرَاب [or mirage]; and رِيَّتُهُ الْهَاجِرَةُ: see مَرِيَةٌ, below.

5: see 1.

مَرِيَةٌ, (S, K,) as an epithet applied to the سَرَاب [or mirage], (TA,) i. q. مَرِيح, (S, K, TA,) [meaning] كَأَنَّ رِيَةً أَوْ رِيَّتَهُ الْهَاجِرَةَ [As though it were made to come and go, or go to and fro, or run upon the surface of the earth; or as though the vehement midday-heat made it to come and go, &c.]. (TA.)