The eighth letter of the alphabet: called داَل. It is one of the letters termed جَهَور [vocal, i.e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعَة [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ث (TA.) It is substituted, agreeably with general usage, for the د of the form اَدتَكَر, اَذَكَر, اَذِكَر, اَذْتَكَر; or داَدْزِا [for ذِاَدْزِا, originally ذِاَدْتِا]; or ذِرْكَدِا [for ذِرْكَدْذِا, originally ذِرْكَذْدِا]; or داَرْدِا [for دِاَرْدِا, originally دِاَرْدَدِا]; and sometimes after ج, as in جَمِيعَا [for جَمِيِّعَا, originally جَمِيِّعْدَا]: and sometimes after أّدَرْا, أَدَرْا, أَدَرْا: and sometimes after جَدْدِا, جَدْدِا, جَدْدِا: and after جَرْتَدْ, جَرْتَدْ, جَرْتَدْ: it is also substituted for the ت of تَنْجَدُدْ, contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرْتِدْ, مَرْتِدْ, مَرْتِدْ. (MF.) [As a numeral, it denotes Four.]
R. Q. 1 داً(ء) َأَدْأَد، inf. n. داً(ء) and داً(ء) أَدْأَد، He (a camel, S) ran (عَدْا) most vehemently, (S, M, K, TA,) going a pace quicker than that termed عَنْقَة [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. أَسْعَ عُو أَحْضَر (K:) accord. to AA, داً(ء) أَدْأَد is [a subst., or quasiinf. n., signifying] a quick pace or manner of going: and [the inf. n.] داً(ء) أَدْأَد is syn. with إحضار: and in the Nawádir [app. of Aboo-'Amr EshSheybánee] it is said that داً(ء) داً(ء) أَدْأَد (inf. n. كُوْدَة) and داً(ء) أَدْأَد (inf. n. كُوْدَة) are syn. with عَدْا; and that داً(ء) أَدْأَد and داً(ء) أَدْأَد signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَدَف [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed حَبَخ [q. v.], not so quick as that termed رَبِعَة [q. v.]. (TA:) You say، تَأَدْأَد ُﺔﱠبَاْدَلَا The beast ran a pace quicker than that termed عَنْقَة. (M.) And hence، تَأَدْأَد ِﰱِﻩِﺮْﺛِإ He followed him, having him near before him. (M, * K, * TA.) And hence، تَأَدْأَد ُﻪْﻨِﻣ He ran (رَضْحَأ) to escape from him, being followed by him, and being near before him; as also تَأَدْأَد . (M.) He put a thing in motion. (M, K.) And, contr., He rendered a thing, still, or motionless. (M, K.)

R. Q. 2 تَدَأَد: see above. ___ Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: IAth says that it may be from تَدَهْدَه (TA.) ___ It became, or was put, in motion. (TA.) ___ And, contr., It became, or was rendered, still, or motionless. (TA.)

dَأَدْأَد: see داً(ء), in three places.

dَأَدْأَد inf. n. of R. Q. 1 [q. v.]. (S, M, K.) ___ Also The hasty replying of a foolish, or stupid, person. (T,
The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K;) or the falling of stones in the bed of a torrent. (Lth, IKtt, O.) ___ And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) See also the next paragraph, in two places.

And The (AA, T, S, M, K) and (AA, S, M, K) and (M, K;) all with medd, (TA,) The last of the days, (T) of the lunar month; (AA, T, S, M, K;) as also (M,) or the day of doubt; (TA:) or the day of which one doubts whether it be the last of Shaabán or the first of Ramadán; but here app. relating to any month]: (TA:) or signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA;) so says Kr: (M;) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K;) or the twenty-eighth night, and the twenty-ninth: or each of these two is called (M,) or the two together, (Th, M;) or [each of three nights of the end of the month; (K, TA;) which are also called (TA:) pl. (M, K;) and, by poetic license, (M,) or the are three nights of the latter part of the month, before those called (T, S;) thus says A 'Obeyd; and IAar says the like: or they are the three nights that are after the which are so called because the moon hastens therein to become invisible; from the phrase (Kr, M.) And AHeyth says the like. (T.) signifies also The last part of the night. (Kr, M.) And And and and and and and and and , (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K;) because of the concealment of the moon therein. (TA.) See also R. Q. 1.

see the next preceding paragraph, near the end.
see داداء in two places.
1. Ḍáb (T, S, M, &c.,) aor. —, Ḍáb (T, M, A, K,) inf. n. Ḍòwûb (T, M, A, K) and Ḍáb (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, Ḍáb is said of a she-camel, (T,) or of a Ḍáatāh [or horse or the like]: (A:) or he held on, or continued, (M, and Bd in viii. 54,) in his work, and his way. (Bd ibid.) See also 4. Hence, [The night and the day hold on their course in their alternating]. (A.) Ḍáb (K) and Ḍòwûb (TA) also signify The act of driving vehemently; and i. q. [the act of driving away, hunting, &c.] (K, TA.)

4. Ḍàdāb, (T, S, M, &c.,) inf. n. Ḍàdāb (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A;) or he made another, and anything, to hold on, of continue: and Ḍàdāb also signifies [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and Ḍaba is used by a rájiz, but not necessarily by poetic license, for Ḍàdāb. (IAar, M.) [Hence,] Ḍàb (I) He pursued the journey laboriously, or with energy; or he held on, or continued, the journey: (S, M, L, K, in art. مسند; and M and L in art. مسند:) and [in like manner] you say, Ḍaba (I) in art. مسند [for

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A custom, manner, habit, or wont: (A‘Obeyd, T, S, M, K:) an affair, a business, or a concern: (Zj, T, S, A, K:) and a case, state, or condition: (Zj, * T, * S, * M, A, * K: *) and a deed, or work. (A.) You say, هذا دأبك This is [thy custom, &c.: thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work. (A.) Zj says that كَدَأَبَآلْ فَرَعَونَ in the Kur iii. 9 &c.] means, accord. to the lexicologists, Like the case of the people of Pharaoh: but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguing together and aiding one another against Moses. (T.)

See the next preceding paragraph.

A man who strives, labour, toils, or exerts himself, and wearies himself, or who holds on, or continues, with energy, to do a thing]. (M.)

Striving, labouring, toiling, or exerting himself, and wearying himself, in his work [&c.: or holding on, or continuing, therein: see the verb]. (S, TA.)[Hence, ليلة دالية A hard, fatiguing, or continuous, night-journey]. (M and K in art. And the night and the day; (S, A, K;) which [are so called because they] hold on their course (بَأَد) in their alternating. (TA.)
He walked, or went, in a weak manner, (M, K) and with haste: (M:) or he ran with short steps: (M, K:) or he walked, or went, in a brisk, or sprightly, manner: (K:) or he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness: (M:) [or he went along by little and little, stealthily, lest he should make a sound to be heard: for] ٌلْأَد is syn. with ُهَلْلَّخ; and in the manner of him who is heavily burdened, or overburdened: and As, in describing the manner in which horses go, explains ٌنَﻻَأَد as signifying the walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened. (S.) [See also َلَأَذ.] ___

Hence, app., َلَأَدُ هَل, aor. as above, inf. n. ٌدَلَّل and ٌدَلَّلُ, He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. ُهَلْلَخ; (M, K:) [and ُهَلْلَلْلَّخ signifies the same: or he practised with him mutual deceit, delusion, &c.: for] مَدَّأْلَة is syn. with مَدَّأْلَة; and sometimes it is with a quick pace: (AA, T, K:) you say, ُهَلْلَلْلَّخ and ُهَلْلَلْلَّخ; (AA, T, TA:) and ُهَلْلَلْلَّخ; (M, K) and ُهَلْلَلْلَّخ; (AA, T, TA:) and ُهَلْلَلْلَّخ. The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him]. (AZ, T, TA.)

3 ٌدَلَّل see the last sentence of the paragraph above.

ٌدَلَل see the next paragraph, in four places.

ٌدَلَل see the next paragraph, in four places.
and sometimes it is pronounced ٌلُؤُد, and also ٌنَﻻَأَد and ٌلْأَد: and the wolf; and a certain small animal resembling what is called [the weasel]: (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, ٌدَلَّلَد has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that ٌلُؤُد, instead of ٌلُؤُد, which is well known as the correct form, is the name of the father of a certain tribe:) ٌدَلَّلَد has the last of these significations: (T, S:) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr. ٌدَلَّلَد signifies a certain small animal; but this is not known: and accord. to him also, ٌدَلَّلَد, with fet-h to the s, signifies the wolf; (M;) as also ٌدَلَّلَد; (TA:) or so ٌدَلَّلَد and ٌدَلَّلَد; and also the jackal. (Lth in art. ٌدَلَّلَد is the only instance of the measure ٌدَلَّلَد (S, K) known to Ahmad Ibn-Yahyà, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is ٌمِئُر, or ُمِئُرُل, or رَمُّ, or رَمُّبَم.)

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

ٌدَلَّلَد A calamity, or misfortune: (S, M, O, K:) pl. ُدَلَلَد. (S.) And Confusion. (K.) You say, ٌدَلَّلَد The people, or party, fell into confusion in respect of their case or affairs. (S.)

ٌدَلَّلَد That runs in the manner termed ٌدَلَّلَد, inf. n. of 1, is [an epithet] from ٌدَلَّلَد [i.e. ٌدَلَّلَد], which signifies a kind of running, as also ٌدَلَّلَد and ٌدَلَّلَد and ٌدَلَّلَد and ٌدَلَّلَد, pl. of ٌدَلَّلَد, the latter irreg., like ٌدَلَّلَد, pl. of ٌدَلَّلَد, q. v. (Hamp. 458.) [See also ٌدَلَّلَد.] ٌدَلَّلَد and ٌدَلَّلَد: see what next precedes.
داو

داوُ، first pers. aor., داواتِ، inf. n. داواُ: see 1 in the next art.
and ٌىَأَدَّيَتْ لِهُ ُدَأَرَأَتْ I deceived, deluded, beguiled, circumvented, or outwitted, him. (T, M, K.) You say, I deceived, deluded, &c., it, namely, a thing, (S, K,) or him, namely, a man; (so in one of my copies of the S;) and so (S, M.) And the الذئبُ يَدَأَيْ لِلْغَزْالُ The wolf deceives, deludes, &c., the gazelle, or the young gazelle: (S, M;) or walks, or goes, in the manner of him who deceives, deludes, &c., to the gazelle, or the young gazelle. (T.)

[originally دَأْرَأَتْ] The vertebrae of the [or Withers (app. of a camel)] and of the back: or the cartilages of the breast: or the ribs thereof, where it meets the side: (M, K;) signifies the ribs of [i. e. within] the shoulderblade, three on either side; (IAar, M, K;) sing. دَأْرَأَتْ and دَأْرَأَتْ, (M, K,) the last said by IB, on the authority of As, to be pl. of [the n. un.] دَأْرَأَتْ, of the measure دَأْرَأَتْ, فُعْوَلُ, دَأْرَأَتْ, دَأْرَأَتْ, (TA,) The vertebrae [or Withers (app. of a camel)] and of the back: or the vertebrae of the withers, in the part between the two shoulder-blades, of the camel, peculiarly; (Lth, T;) and the pl. [of دَأْرَأَتْ] is دَأْرَأَتْ, (T, S;) or the دَأْرَأَتْ signifies the part of the camel against which lies the piece of wood called طَلْفَة of the saddle, and which is [often] galled thereby: (T, S;) or دَأْرَأَتْ is the pl. [or coll. gen. n.] of دَأْرَأَتْ, and signifies the Vertebrae of the withers, in the part between the two shoulder-blades, of the camel, peculiarly; (Lth, T;) and the pl. [of دَأْرَأَتْ] is دَأْرَأَتْ, (T, S;) or the دَأْرَأَتْ are the vertebrae of the neck: or the vertebrae of the spine: (AO, T;) or the two ribs next to the اِنْتَيَدَأَتْ وَاهْنِتَيَدَأَتْ are called the دَأْرَأَتْ: AZ says that the Arabs knew not the term دَأْرَأَتْ in relation to the neck, but they knew it in relation to the ribs, as signifying six ribs] next to the stabbing-place of the camel, three on either side; and this is correct: (T:) [and it is said in the L, in art. جَنِحُ, that دَأْرَأَتْ signifies the ribs of the back, of a
man, which are called the جُنُح, pl. of جَحَExpiration, six in number, three on the right and three on the left. the pl. of دَأْي [or rather the quasi-pl. n.] is, like as ضَأْن is of ضَأْن, and مَعَز is of مَعَز (S.) and, accord. to IB, دَأْي is a pl. of دَأْي, as mentioned above, meaning the vertebrae of the neck. (TA.)

The غَرَاب [or crow]: (S, M, K:) so called because it alights upon, and pecks, the دَأْي of the camel that has galls, or sores. (M.) Also The part, of a bow, upon which the arrow lies: there are two parts of which each is thus called, next to the part of the stave that is held by the hand, above and below. (M.) [without س, from the Pers. دَأْي.] A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him; (TA in art. حضن;) i. q. ظِئَر; both of which words are said by 1J to be chaste

Arabic: pl. دَايَات. (M and TA in art. دُوى.)

dَايَّ and دَايَ: دَأْي (in the latter part of the paragraph), in art. دُوَأ. 

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بد

[بدّ٠ aor. ـ، inf. n. دبيبٕ (T, S, M, Msb, K, &c.) and دبيبٕ (M, K,) and مدبٕ (S, K,) [and perhaps دبيبٕ also, q. v.,] It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Msb,) [crept; crawled; or] went, or walked, leisurely, or gently, (T, M, Msb, K,) without haste, (T,) [upon the ground]: (S:) and [simply] he walked: (IAar, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently: (S:) and دبيبٕ, also, he walked leisurely, by slow degrees. (TA.) Hence, The most lying of those who have walked and died, or passed away, or perished: (T:) i.e., of the living and the dead. (T, S, K.) And يدبٕ مع الفراد [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them. whence it is said of a thief, or stealer of cattle &c. (TA.) And دبيبٕ [He creeps among us with calumnies, or slanders]. (A, TA.) And دبيبٕ (M, K [See also art. عقرب.]) And the same phrase is also used to signify His downy hair crept [along his cheeks]. (MF in art. عقرب.) And دبيبٕ قمله [lit. His lice crept]; meaning he became fat: said of a man. (Ham. p. 633.) And دبيبٕ الجدول [The rivulet, or streamlet for irrigation, crept along]. (A.) And دبيبٕ فيه [It crept in, or into, it, or him; syn. سرى; (M, A, K;) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or في عروقه [in his veins]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) حجلس دبيبٕ (in the CK حجلس) is the name of A certain game of the Arabs: (K, TA:) the is
quiescent. (TA.)  

He (a camel) was, or became, such as is termed; (I.Aar, T, TA;) i.e., had much hair, or much fur, or much fur upon the face. (TA.)

I made him (namely, a child, S) to creep, or crawl, or to go, or walk, leisurely, or gently. (S, K. [For the correct explanation, Golius seems to have found He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure [whence Golius has supposed to signify juste se habuit populus ] M, K, TA) by reason of the security and abundance and prosperity that they enjoyed. (M, TA.)

He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) And He beat a drum. (AA, T.)

One says, Thou hast wearied me from the time of thy becoming a youth until thy walking gently,

[or creeping along, resting] upon a staff: (M, K, * TA:) a prov.: (M, TA;) said alike to a man and to a woman. (TA in art.

And Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff. (S,) see in two places. Also [The bear;] a certain beast of prey, (S, M, K,) well known; (K;) a certain foul, or noxious,
animal: (Msb:) a genuine Arabic word: (M:) fem. withة: pl. [of mult.]دبية (S, M, Msb, K) and [of pauc.] أدباب. (M, K.)

The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدب الأكبر; and the latter, الدب الأصغر. (M, K.)

A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دباب. (K.) A hill, or heap, or gibbous hill, syn. كثيب, (IAar, T, S, M, K,) of sand: (S, K:) and (in some copies of the K or) a tract of red sand: or an even tract of sand: (K) or, as in some copies of the K, an even tract of land: (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., وقع فلان في دبى من الرمل Such a one fell into, or upon, a place abounding in sand]; meaning, into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.) A certain thing for oil, or ointment; (S;) a receptacle for seeds (رز) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (طاب) peculiarly of glass. (K.) [Form the Pers. هبید.] See also دبیاً. And see دبید، in three places.

A way, or road. (S.) ___ A state, or condition: (M, K:) and a way, mode, or manner, of acting &c.; (IAar, T, S, M, A, K;) whether good or evil: (IAar, T:) as also دب (M, A, K;) in both these senses: (M:) and a natural disposition, temper, quality, or property. (S;) You say, ركبت دبته, and (M, أ) I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.) And دعني ودبيتي Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.)

A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K.) You say, هو خفي الدب (He has a soft, or stealthy, mode, or manner, of creeping along, &c.). (M, K;) And دببت دبیة خفیة I crept along in a soft, or stealthy, mode, or
manner, of creeping]. (T, S.) Also i. q. [as meaning Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, أَمَا أَكْثَرَ دُبَي هَذَا الْبَلَدَ? How many are the creeping, or crawling, things of this country, or town!]. (TA.)

A certain pace, between that termed & that termed (TA voce , as on the authority of En-Nadr:) or this is termed (TA voce , as on the authority of En-Nadr and As.) Also Down; syn. (M, K) and so (Kr. M:) or down (T, S) of the face, (S,) or upon the face; (T;) and so (K,) of which the pl. [or coll. gen. n.] is دَبَي ; (M, K) accord. to Kr, who assigns to it the former meaning, and says that دَبَي is syn. with دَبَي , not that it is syn. with : (M:) or signifies hair upon the face of a woman: (TA:) or, as also (M, K) and (or camel's fur): (M:) or both these words signify hair upon the [or part above the temple] of a woman. (Eyn, TT.) Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and weaned, he is thus called; and the female, دَبَي , and دَبَي . (TA in art. شَب . [But for and دَبَي , I think it evident that we should read and the pl. is دَبَي , or دَبَي , like as جَذَعُان دَبَي and جَذَعُان دَبَي are pls. of جَذَع. See also شَب .])

: دَبَي .

: دَبَي , in two places.

[an imperative verbal n.,] a call to a female hyena, signifying [i. e. Creep along; or crawl; or go leisurely]: (Sb, T, K:) like نَزَال and حَدَار . (Sb, T.)

The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, * TA.)
and that only creeps along, or walks slowly: (S:) pl. دَبَّٰبٌ (TA.) — Fat; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K;) — One who creeps about with calumny, or slander; as also دِبَّٰبٌ: (T, K: *;) or the latter signifies one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or one who brings men and women together; (T, M, K;) because he creeps about between them, and hides himself: (T:) i. q. دِبَّٰبٌ (M, in TA, art. ___)

A wound that flows with blood. (K.) And طَعْنَةٌ دِبَّٰبٌ A thrust, or stab, that makes the blood to flow: (K.) A deep cave, or cavern. (K.)

دِبَّٰبٌ inf. n. of دَبٌ [q. v.]. (T, S, M, &c.) See also دِبَّٰبٌ and دَبَّٰبٌ The gourd: (M, K;) or round gourd: or dry gourd: but this is said by Ibn- Hajar to be a mistake of En-Nawawee; and he asserts it to be i. q. يَقَطَّٰيَنٌ: (K:) or it is the fruit of the يَقَطَّٰيَنٌ (TA:) n. un. of the former with ء. (M, K;) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ء being considered by them augmentative: accord. to Z and others, its proper art. is دَبَّٰبٌ: and some also allow its being written and pronounced دَبَّٰبٌ: this is mentioned by Kz and Iyád as a dial. var. of دَبَّٰبٌ. (TA.) [See an ex. voce رَشَاٰءٍ, in art. رَشْوٌ.] دَبَّٰبٌ and دَبَّٰبٌ دَبَّٰبٌ: (S, M, * K;) being from دَبَّٰبٌ; i. e. من دَبَّٰبٌ دَبَّٰبٌ and it is not used in any but a negative phrase. (Ks, S.) [See also دَبَّٰبٌ and دَبَّٰبٌ.]

A locust while smooth and bare, before its wings have grown. (Mentioned in the TA in this art., but not there said to belong to it. [See art. دَبَّٰبٌ.] — [See also دَبَّٰبٌ, of which it is the n. un.]

dَبَّٰبٌ An animal that is weak, and creeps along, or walks slowly: fem. with ء. (TA from a trad.)
made of skins and wood, (TA,) used in war; (M, Mgh, K, TA,) men entering into [or beneath] it, (Mgh, TA,) it is propelled to the lower part of a fortress, and they make a breach therein (M, Mgh, K, TA) while within the machine, (M, K, TA,) which defends them from what is thrown upon them from above: (TA:) it is also called ضرير. (Mgh.)

The walk of the long-legged ant. (M, K.) In the T it is said that دابيد signifies The long-legged ant [itself: but this is perhaps a mistranscription]. (TA.)

Any quick motion, or pace, performed with short steps: (M:) and any sound like that of solid hoofs falling upon hard ground: (M, K:) a certain kind of sound [like the tramp of horses, as is indicated by an ex.]; (S:) or cries, shouts, noises, or clamour: (A:) and دابيد [is its pl., and] signifies a sound like دب دب; an onomatopoeia. (T.) [A kind of drum; a thing resembling a طبل: pl. دابيد. (Mgh, Msb. [See also دابيد.]] Milk such as is termed رائث, upon which fresh is milked: or the thickest of milk; as also دابيد. (K.) See also دابيد.

: see the next preceding paragraph.

A drum; syn. طبل. (M, K. [See also دابيد.])

Very clamorous; (IAar, T, K;) as also جباجب: (IAar, T;) or both signify very evil, or mischievous, and clamorous. (Az, in TA, art. جب.) And A bulky, or corpulent, man. (K.)

[originally a fem. part. n., for دابيدة, (M,) or the ة is added للفتقل, i.e. for the purpose of transferring the word from the category of epithets to that of subs.], Anything that walks [or creeps or crawls] upon the earth; as
also an animal that walks or creeps or crawls: (S: see دَبْبُ; M, A, K;)
discriminating and not discriminating: (M:) any animal upon the earth: (Msb:) it is said in the Kur [xxiv. 44], And God hath created every دَبْبُ of water (meaning of the seminal fluid); and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four: here, as دَبْبُ applies to a rational and an irrational creature, the expression دَبْبُ is used; for which, if it applied only to an irrational creature, دَبْبُ would be used: moreover, the expression دَبْبُ is used, though دَبْبُ applies originally to an irrational creature, [or rather a beast, and a reptile,] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Msb:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is a beast that is ridden: (S, M, A, K:) especially a beast of the equine kind; i.e. a horse, a mule, and an ass: (Kull:) or particularly a بَرُدُون [meaning hackney, or horse for ordinary use and for journeying: (M:) but as particularly applied, when used absolutely, to a horse and a mule, it is an adventitious conventional term: (Msb:) it is applied to a male and a female: (M, A, Msb, K:) and is properly an epithet: (M:) pl. دَوَابُ. (Msb, TA.) The dim. [signifying Any small animal that walks or creeps or crawls upon the earth, a small beast, a small reptile or creeping thing, a creeping insect, and any insect, and also a mollusk, a shell-fish (as in an instance cited voce دَبْبُ in art. حَوْر) and the like,] is دَوَابُ, (Zj, T, Msb,) in which the ك is quiescent, but pronounced with i.e. a slight approximation to the sound of kesr], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and دَوَابُ also has been heard, with the ك changed into anomalously. (Msb; and L in art. هـ, on the authority of ISd.) The Beast of the Earth is an appellation of one of the signs of the time of the resurrection: (S, M,
K:) or the first of those signs. (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (۶۱۵), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihâmeh, or between Es-Safâ and ElMarweh, (M,) or at Mekkeh, from Jebel Es-Safâ, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Et-Tâïf; (K) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it This is an unbeliever. (K.) __ See also أرضة.

ٌﺔَﺿَرَأ: see دبوب.

ٌبﻮُبْـﻳَد: see دبوب.

ٌﺔﱠﺑاَوُد: dims. of دابة, q. v.

ٌﺔﱠﺒِﺑَد: dims. of دابة, q. v.

Having down (K, TA) upon the face: (TA:) or having much hair: (M, K:) and having much [or fur]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning having much fur upon the face; (TA:) or i. q. أَذَابُ: (M:) and occurs in a trad. written أَذَابُ, (M, K,) to assimilate it in measure to a preceding word, namely, حَوْبُ: (M:) the fem. is دِبَأَة; with which دببة is syn. (M, K,) signifying a woman having hair upon her face: (TA:) or having much hair upon the part above the temple. (M, TA.)

ٌبَدَم and ٌبَدَم The track, or course, of a torrent, (S, M, K, *) and of ants: (S, K:) pl. ٌمَدَابُ. (TA.) One says, of a sword, ٌمَدَابُ َةُدَرُ. (TA:) one of those who has diversified wavy marks like the track of ants
and the tracks of little ants]. (TA.) The subst. is with kesr; and the inf. n., with fet-h; accord. to a rule constantly obtaining, (S, * K, * TA,) except in some anomalous instances, (TA,) when the verb is of the measure فعل (S, K, TA) or فعل (TA), and its aor. is of the measure فعل. (S, K, TA.) [Here it should be observed that مَرْجٍ, given as the explanation of مَرْجٍ and مَرْجٍ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.]

A land abounding with دِبَّة [or bears]. (T, S, M. *)

مَدِيبٌ, like مَعَضَمٌ, (TA,) or مَدِيبٌ, (so in a copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying دَبَّدَب (TA) [app. الدَّبَّدَبِ, and if so it seems to mean That walks quickly, with short steps: or that makes a sound with his feet, like دَدُبَّ دَدُبَّ; see دَدُبَّ دَدُبَّ: but in the TT it is written دَبَا دَبَا, creeping and creeping].
Debi

1 Debi, aor. [or —, as will be shown below], (L,) inf. n. Debi, (L, K,) [not as in the Lexicons of Golius and Freytag.] He variegated, decorated, embellished, adorned, or ornamented: (L, K: *) [and so Debi, inf. n. تَدْجَح, occurring in the TA in art. تمش; but app. in an intensive sense.] And [hence,] دَجَح الأرض, (A, L, Msb,) aor. (L, A) or —, (Msb,) inf. n. as above; (A, L, Msb;) and دَجَحها [but app. in an intensive sense]; (A;) It adorned the land with meadows, or gardens: (A, L;) or it watered the land, and produced various flowers. (Msb.) It is a Pers. word, arabicized: (L;) or derived from دَتَبَح. (Msb.)

2 دَتَبَح see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.,) as on the authority of the S and K, in neither of which is the verb mentioned, Veste دَتَبَح aliumornavit. ]

ما بالداَر دَتَبَح, (ISk, S, A;) or دَتَبَح فَي الدَّار, (K;) There is not in the house any one: (ISk, S, A, K;) دَتَبَح is not used otherwise than in a negative phrase: II derives it from دَتَبَح; because men adorn the earth: (TA;) [Z says,] it is from دَتَبَح, like سَكَتْ سَكَتْي; because men adorn houses: (A;) Abu-l-'Abbás says that دَتَبَح is more chaste than دَتَبَح: (TA;) [ISk says, or J, for the passage is ambiguous,] A'Obeyd doubted respecting the دَتَبَح and the دَتَبَح; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, دَتَبَح وما في الدَّار دَتَبَح, and nothing more; but I have found in the handwriting of Aboo-Moosà El- Hámid، دَتَبَح وما في الدَّار دَتَبَح، on the authority of Th: (S;) AM says that the دَتَبَح in دَتَبَح دَتَبَح is substituted for the [latter] مَرَى، in like manner as they say مَرَى مَرَى and مَرَى مَرَى &c. (TA.)

Debi**i**: see the next paragraph, near the end.

Debi**a** (S, A, Mgh, Msb, K, &c.,) or Debi**a**, (Th,) or both, (IAar, A'Obeyd,) the latter having been sometimes heard, (IAar,) or the latter is post-classical, (A'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (K;) Silk brocade; a certain kind
of cloth, or garment, made of [i.e. silk, or raw silk]: (TA:) a kind of cloth, or garment, of which the warp and woof are both of [i.e. silk, or raw silk]: and particularly a name for that which is variegated, decorated, or embellished: (Mgh, Msb:) a kind of woven stuff, variegated, or diversified, with colours: (Lb, TA:) [accord. to Golius, as on the authority of the S and K, in neither of which is the word explained at all, vestis serica: imprimis picta, pec. Attalica, auro intexta:] derived from دُبِيج: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Msb, K;) so some say, and from it دُبِيج is derived; (Msb;) originally دَبِياء or دَبِيا: (Kr;) [or rather دَبِياء, for the change of the final ه into ه in arabicized words from the Pers. is very common:] or دَبِيا: (TA:) or i.e. the weaving of the deevs, or jinn, or genii: (Shifá el-Ghaleel:) pl. دَبِيج and دَبِيج. (S, Msb, K;) the latter being from the supposed original form of the sing., i.e. دَبِيج: (S, Msb, K;) like دَبِيج دَبِيج which is supposed to be originally دَنبَجر دَبِيا: and in like manner is formed the dim. دَبِيج. (S.) دَبِيج is a title given by Ibn-Mes’ood to The chapters of the Kur-án called the fou rtieth and six following chapters; each of which begins with the letters حم. (TA.) See also the paragraph next following, in two places. Also A young she-camel; one in the prime of life. (IAar, K.)

[Deبِيج A proem, an introduction, or a preface, to a poem or a book; and especially one that is embellished, or composed in an ornate style]. [To this ode is a beautiful proem] is said of it when it is embellished [in its commencement]. (A.) And one says, لَفْدَة القصيدة دِبِيج حسنة, [How beautiful are the proems of l-Boh- turée!]. (A.) دِبِيج, and دِبِيج. (IAar, L.) And The face [itself]; as also دِبِيج وُجَد, دِبِيج وُجَد, and دِبِيج وُجَد, دِبِيج وُجَد, دِبِيج وُجَد, دِبِيج وُجَد, دِبِيج وُجَد, دِبِيج وُجَد. (Har pp. 15 and 476:) or the last signifies the two cheeks: (S, A, Msb:) or the two sides of the neck, beneath the ears; syn. [The face]: (TA,) or the last signifies the two cheeks: (S, A, Msb:) or the two sides of the neck, beneath the ears; syn. [Such a one preserves from disgrace] his cheeks; (A;) or his face: and (A;) يِبَذَل دِبِيجته uses
his face for mean service, by begging]. (Har p. 15. [See also 4 in art. خلق; and 1 (near the end) in the same art.; where similar exs. are given.) ___ [Golius, after mentioning the signification of the two cheeks, adds, as on the authority of the K, in which even the word itself is not mentioned, et quibusdam quoque Nates. ] ___ I. q. أثره, q. v. (AZ, T in art. أثر.) ___ see دية, near the end of the paragraph.

Ornamented with دبة. (K.) You say طبلسان مدبب A طبلسان [q. v.] of which the ends, edges, or borders, are so ornamented. (Mgh, TA.) ___ Land adorned with meadows, or gardens. (A.) ___ مدبب also signifies A species of the هام [or owl]. (T, K.) ___ And A species of aquatic bird, (T, K,) of ugly appearance, called دابة, with puffedout feathers, and ugly head, found in water with the [bird called] ماتم. (T.) ___ And, applied to a man, (TA,) Having an ugly head and make (K, TA) and face. (TA.)
He stretched out his back, and lowered his head, so that his head was lower than his posteriors; i.e. he lowered his head in inclining his body in prayer so that it was lower than his back: or he lowered his head, and raised his posteriors, in prayer; or he lowered his head; or he did so in walking; or he bent his back; or he lowered his head, in prayer; or he lowered his head; or he did so in walking; or he lowered his head; or he lowered his head, raising the middle of it as though it were a camel's hump: or he lowered his back in order that another might come running from a distance and mount upon him. And one says, Stoop for me in order that I may mount upon thee. Also, said of an ass having a sore back, He relaxed his legs, and lowered his back and rump, by reason of pain, on being mounted. And He was, or became, low, base, abject, or ignominious. The truffles pushed up the ground above them, or the ground swelled up from the truffles, without their appearing, or He kept in his house, or tent; not going forth.
There is not in the house any one, (A'Obeyd, K;) as also دبيب [q. v.;] but the former is the more chaste. (TA.)

A gibbous tract of sand: pl. مُداَبِيحَ (ISh, K;) you say رِمَالٌ مِداَبِيحٌ. (TA.)
2 دَبِّخُ، inf. n. دَبِّخِ، He (a man, S) made his back round like a dome (قَبَيهُ) and lowered his head; (S, K;) as also دَبِّخَ [q. v.]; with حَ and خَ, on the authority of AA and IAar. (S.)

دُبِّخُ A certain game [app. that which is described in the first paragraph of art.] (K.)

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Deer

1 Deer, aor. and , inf. n. Deer, He followed behind his back; he followed his back; (M, TA;) he followed him, with respect to place, and also with respect to time, and also with respect to rank or station. (TA.) You say, جآآ يذ مه Deer, He came following them. (M, TA.) And Deer, inf. n. Deer, He succeeded him, and remained after him. (TA.) And Deer, He became an old man. (S, A, K.) Hence, as some say, the expression in the Kur [xxiv. 36], أذإ Deer, when it groweth old. (TA. [See also 4.]) Deer, the wind blew in the direction of that wind which is termed [l. e. west, &c., which is regarded as the hinder quarter]: (M, A:) or changed, and came in that direction. (S, K.) [Hence,] Deer, The wind became west to him after it had been east: meaning his fortune became evil
after it had been good]; and [which means the same: see دور; and see also 4 in this art., and in art. قبل. (A.)

And (S, K) a verb of which the agent is not named, (S) He, (K) a man, (TA) or it, a people, (S, M) was smitten, or affected, by the wind called رَـﺑَدَأ, (S, M, K) which means the same: see رَـﺑَد.

And see also 4 in this art., and in art. لَـﺑَﻗَإ. (A.)

And (S, K) a verb of which the agent is not named, (S) He, (K) a man, (TA) or it, a people, (S, M) was smitten, or affected, by the wind called رَـﺑَدَأ, (S, M, K) which means the same: see رَـﺑَد.

And see also 4 in this art., and in art. لَـﺑَﻗَإ. (A.)

He, (S, K) a verb of which the agent is not named, (S) aor. رَـﺑَد, a or. n. رَـﺑَد, (S, K) aor. رَـﺑَد, signifies, accord. to Kr, He wrote a writing or letter or book: but none other says so; and the known word is رَـﺑَذ (M). (M.) [The inf. n. is explained in the K as syn. with رَـﺑَد.]

The inf. n. is explained in the K as syn. with رَـﺑَد.

And (S, Mgh,) He (a horse or the like, M, K, and a camel, S, M, Mgh) had galls, or sores, on his back, (M, Mgh, K, * TA,) produced by the saddle and the like; (Mgh;) as also أُدِر. (K. [But the corresponding passage in the M shows that this is probably a mistake for أُدِر a syn. of دِر.])

And (T, M, A) or دِرَأ, (S, T, S, K) He considered, or forecast, the issues, or results, of the affair, or event, or case; (TA;) and so أُدِرَأ, (Mgh;) or its end, issue, or result; (T, M, K;) as also أُدِرَأ, (T, M, Msb, K;) or he looked to what would, or might, be its result: and he thought, or meditated, upon it; (S;) [as also تَدِرَأ] Aktham Ibn-Seyfee said to his sons, يا بني لا تتدربوا أعجاز أمور قد وتنت صدورها [O my sons, think not upon the ends of things whereof the beginnings have passed]: (T; [see عجر]) and in the Kur [iv. 84] it is said, وأطلا يتدربون القرآن Will they, then, not consider the meanings of the Kur-án, and endeavour to obtain a clear knowledge of what is in it? (Bd:) and again, in the Kur [xxiii. 70] أسألهم وأطلا يتدربوا الفول Have they, then, not thought upon, (TA;) and endeavoured to understand, (TA,) what has been said to them in the Kur-án? for تَدِرَأ signifies the thinking, or meditating, upon [a thing], and endeavours to understand [K]; syn. تَدِرَأ. (TA;) and he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it. (Msb in art. أُدِرَأ, inf. n. as above, signifies [also] He did, performed, or executed, a thing, or an affair, with
thought, or consideration. (Msb.) [And He devised, planned, or plotted, a thing, عَلَى غَيْرِهِ, against another. And hence, He managed, conducted, ordered, or regulated, an affair; because the doing so requires consideration of the issues, or results, of the affair. You say, دَرْبَرُ أمَرَ الْبَلَادَ, and, elliptically, الْبَلَادٌ, He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house. تَدِيرُ is also attributed to irrational animals; as, for ex., to horses; meaning their conducting the affair of victory: and to inanimate things; as, for ex., to stars; meaning their regulating the alternations of seasons &c.: see Bd in lxxix. 5. And دَرْبَرُ alone signifies He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy. حَدَرَعْهُ دَرْبَرُ, (M, Msb,) inf. n. as above, (T, S, Mgh, Msb, K,) He made his slave to be free after his own death, (S, M, Mgh, Msb, K,) saying to him, Thou art free after my death: (T, TA:) he made the emancipation of his slave to depend upon his own death. (TA.) دَرْبَرَالْحَدِيثِ, (inf. n. as above, K,) He related the tradition, narrative, or story, having received it, or heard it, from another person: (As, T, S, K: *) and هو يَدْرَبَرُ حَدِيثٍ فلَانُ He relates the tradition, &c., of, or received from, or heard from, such a one: (As, S:) and دَرْبَرَ عَنْهُ, (M,) or دَرْبَرَ عَنْهُ, (S, K,) aor. دَرْبَرَ عَنْهُ, (TA;) He related the tradition, &c., having received it, or heard it, from him, (S, M, K,) after his death: (S, K:) Sh says that دَرْبَرَالْحَدِيثِ is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahyà [i. e. Th] disallows يَدْرَبَرُ as meaning he relates it; and says that it is يَذَرَبَرُ, meaning he knows it, or learns it, well, soundly, or thoroughly; syn. يَتْنَقَّهُ. (T.) 

3 دَابِرُهُ, (S, A, *) inf. n. مَدَارِبَةً, and دَابِرُهُ, (K,) [He turned his back upon him: see 6. And hence,] He severed himself from him, and avoided him, or shunned him; (TA:) became at
variance with him; (A,) regarded him, or treated him, with enmity, or hostility. (S, A, K.)

And He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations. (A.) I made a slit such as is termed in her (a ewe's or goat's or camel's) ear. (As, S, K.) See also 4.

And He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations. (A.)

And He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. (S, M, K) and ذهب إلى خلف (I'Aar) and قبيل (Bd ubi suprà, and S and K in art.) contr. of أقبل. (S, Bd.)

And [He went back, or backward, with it, or him; removed, or turned, it, or him, backward]. (S, K.) You say, يدبر بالذئب إلى الحوض [He goes back with the bucket to the watering-trough]: opposed to the phrase يدبر بما إلى بئر. (A.) See also first sentence. And [He went back, &c., from it, or him]. (Msb.) [Hence,] He feigned himself negligent of, or inattentive to, the want of his friend; (K;) as though he turned back from him. (TA.) [Hence also,]

And signifies It went backward, to a bad state; said of the affair, or case, of a people. (M, TA.) You say also, أمر فلان إلى إقبال [The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state]. (A.) Often signifies The retiring, or declining, of good fortune; opposed to إقبال. see also 1, in the latter part of the paragraph.] And

The case of the people took a backward course, and there remained none of them. (TA.) The day went, or departed; (M, A;) and so the الصيف [the summer, or the spring]: and in like manner one says [in the contr. sense] حرم [only, with A, though [Az says] it
seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Kur [xxiv. 36], And the night when it cometh after the day; (T;) or when it followeth the day; (S: [for another rendering, see 1:']) others, (T, S,) the greater number, (T,) read ادیرت الصالة The prayer ended. (Bd in l. 39.) And دیر and دیر the greater number, (T,) read در the greater number, (T,) meaning when it retreateth to depart. (T.) [Hence,] تربدا ةﻼﺼﻟا The prayer ended.

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(Lh, M, K. [See also دیر in the first paragraph.]) And what is in front, of the mountain; and what is behind. (OK.) دیر also signifies He made a man to be behind him. (M.) And It, (the saddle, S, K, or a burden, M, TA,) and he, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K. *) And His camel became galled in the back. (S, K.) See also 1, last signification. It is also said [app., of a man, as meaning He slit the ear of a she-camel in a particular manner, i. e.,] When (T) the [or twisted slip formed by slitting (see إدیرة)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for إذا it is turned towards the back of the neck: (IAar, T, TT, K, * TA:) and is an emendation evidently required,) turns towards the back of the neck: (IAar, T, TT, TA. [See also 3:']) It signifies also عرف دیره من قبیله, (IAar,) or عرف دیره من دیره; (K,) said of a man. (IAar. [See دیر.) Also He, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called الدیر. (S, M, K.) And He journeyed on the day called دیر, i. e. Wednesday. (K, TA.) And He became possessed of much property or wealth, or of many camels or the like. (Msb, * K.)
He knew the thing at the last, (M, Mgh,) after it had past. (Mgh.) Jereer says, (M,)

And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past]. (M, Mgh. *) [See also 10.]

They turned their backs, one upon another. (A'Obeyd, T.) ___ And hence, (A'Obeyd, T,)

They severed themselves, one from another, (A'Obeyd, T, S, M, K,) and avoided, or shunned, one another; (A'Obeyd, T,;) became at variance, one with another; (A;) regarded, or treated, one another with enmity, or hostility: (M, A:) or it is only said of the sons of one father, or ancestor. (M,) ___ They spoke [evil], one of another, behind the other's back.

They abstained from, or neglected, aiding, or assisting, one another. (TA in art.

contr. of He turned his back towards him, or it. You say, (S, * Msb, K, *) [As such it signifies He turned his back towards the kibleh. (M,A,TA) He came behind him. (TA,) You say, He saw it behind him: he looked back to it: he saw it, or knew it, afterwards: He saw, (M, K,) or knew, (TA,) at the end of it, namely, an affair, or a case, what he did not see, (M, K,) or know, (TA,) at the beginning of it: (M, K,) [or rather] he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A,) You say,
He knew at the end of his affair, or case, what he did not know at the beginning of it. (A.) Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair. (T.) [See also 5.] He appropriated it to himself exclusively, in preference to others:

(AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Ahash says, describing wine,

* على الشرب أو منكر ما علم
* تزتهاغير مستدير

i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA.)

The location, or quarter, that is behind a thing. (K. [In the CK, for خلف خلف is put خلف خلف.] Hence the saying, (TA,) جعلت كلامه دير أدني I turned away from his speech, and feigned myself deaf to it: (T, S;) I did not listen to his speech, nor care for it, or regard it. (M, K, * TA.) You say also, جعله داير أدنى He turned away from him, avoided him, or shunned him. (T, * A.) See also داير. ___ Also, [like رداب] رداب Death. (K.) ___ And Constant sleep: (M, K:) it is like ثوابث. (M.) I. q. داير; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are دبارة and دبارة; which signify A [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. شور, and as is indicated by its Persian equivalent here following,) in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian كرد دبارة and دبارة signifies small
channels for irrigation between tracts of seedproduce; (K;) and its sing. is ٌ‫َدﺑـْ َﺮة‬: (TA:) [Mtr

‫ دَﺑـَْﺮٌة‬is syn. with ‫ ;َﻣَﺸﺎَرٌة‬in Persian ‫[ َﻛْﺮدَﻩ‬app. a mistranscription for ‫ ُﻛْﺮد‬as above]; and the pl. is ‫ َدﺑـٌْﺮ‬and ‫ِدَ�ٌر‬:
ََْ
(Mgh:) [ISd says,] ٌ‫ دﺑـ ﺮة‬signifies a small channel for irrigation between tracts of land sown
says,]

َ ‫َﻣ‬: and the pl. is ‫ِدَ�ٌر‬: it is also said that ‫ ِدَ�ٌر‬signifies i. q. ‫ ;ُﻛْﺮدٌَة‬and its n.
or for sowing: or, as some say, i. q. ‫ﺸﺎَرٌة‬

ٌ ‫ دَ�َرا‬signifies rivulets that flow through land of seed-produce; and its sing. is
ٌ‫ِدَ�َرة‬: and ‫ت‬
ِ
‫دَﺑْـَﺮٌة‬: but I know not how this is, unless ‫ دَﺑْـَﺮٌة‬have ‫ ِدَ�ٌر‬for its pl., and this have ‫ ة‬added to it, as in ٌ‫ﻓَِﺤﺎﻟَﺔ‬, and so ‫ د�رات‬be a pl.
ََْ
ََ
pl., i. e. perfect pl. of ٌ‫ د�رة‬: AHn says that ٌ‫ دﺑـ ﺮة‬signifies a patch of ground that is sown; [as is also said in the
ِ
ٌَْ [i. e. sea or large river], like
ٌَ
K;] and the pl. is ‫ د�ر‬. (M.) ___ Also A piece of rugged ground in a ‫ﲝ ﺮ‬
ِ
un. is

an island, which the water overflows [at times] and from which [at times] it
recedes. (M, K.) ___ And A mountain; (T, K;) in the Abyssinian language: (TA: [Az says, I know not whether it be Arabic
or not:]) whence the saying of the King of Abyssinia, (T, * K, * TA,)

ُ ْ‫ﺐ أَﱠن ِﱃ َدﺑْـًﺮا ذََﻫﺒًﺎ َوأَﻧّﯩﺂَذﻳ‬
‫َﻣﺎ أُِﺣ ﱡ‬
‫ﺖ َرُﺟًﻼ ِﻣَﻦ‬
ِ

َ ‫[ اﳌُْﺴﻠﻤ‬I would not that I had a mountain of gold and that I had harmed a man
‫ﲔ‬
ِِ
ً
of the Muslims]: (T, K:) but [SM says that] this is a confounding of two readings; which are, ‫ﺐ‬
ٍ ‫ َدﺑـْﺮا ِﻣْﻦ ذََﻫ‬and ‫أَْن‬
ً
‫ﻳَُﻜﻮَن َدﺑـٌْﺮ ِﱃ َذَﻫﺒًﺎ‬: (TA:) another reading is ‫ﺐ‬
ٍ ‫َذﺑْـﺮا ِﻣْﻦ َذَﻫ‬. (TA in art. ‫ذﺑﺮ‬.) ___ See also ‫ِدﺑْـٌﺮ‬. ___ Also, (S, M, K, &c.,) and
‫ ِدﺑـٌْﺮ‬, (AHn, M, K,) A swarm of bees: and hornets, or large wasps; syn. ُ‫َزَ�ﺑِﲑ‬: (S, M, K:) and the like
thereof, having stings in their hinder parts: (B:) it has no sing., or n. un.: (As, M:) or the n. un. is ‫َدﺑـَْﺮٌة‬
َْ
َ َْ ُ
ٌُ ْ
ٌ ُُ
ٌ َُ
or ٌ‫ ; دﺑـ ﺮة‬of which the dim. ٌ‫ دﺑـﻴـ ﺮة‬occurs in a trad.: (TA:) pl. [of pauc.] ‫( أَدﺑـ ﺮ‬K) and [of mult.] ‫ دﺑﻮر‬: (As, S, K:) and ‫ دﺑﻮر‬, with fetِ
h to the first letter, signifies bees; and has no proper sing. (M.) 'Ásim Ibn-Thábit El-Ansáree was called ‫ﺮ‬
ِ ْ‫ﲪﱡﻰ اﻟﱠﺪﺑ‬
َِ [The
protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a
swarm of bees. (M, Mgh * in art.

‫___ َدﺑْـٌﺮ‬.) ‫ ﲪ ﻰ‬also signifies The young ones of locusts; (AHn, K;) and so ‫ ِدﺑـٌْﺮ‬.

(AHn, M, K.)

8


Much property or wealth; or many camels or the like; (S, M, K) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] مالان دبر and مال دبر and مال دبر, and and مال دبر, and. (M:) in like manner you say مال دبر: and you say also رجل دبر, (S, TA,) and رجل دبر, (S, TA,) meaning a man having large possessions in land or houses or other property. (Fr, S, TA.)

[Dbr] app. signifies A tract of the western sky at sunset: for] the Arabs said, إما رأيت الثريا دبر فشمس إذا رأيت الشعير بالفنجد بنى وحمل جمل, meaning When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius near to rising with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown hecamel; for] then is the most intense degree of cold, when none but the generous and noble and

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ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) Also, and so is دبار, a pl. [or rather the former is a coll. gen. n.] of دبر, (S, M, K,) which signifies A gall, or sore, on the back (M, * Mgh, K, * TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) produced by the saddle and the like; (Mgh;) and also on the كرزة [or callous projection on the breast] of a camel. (S and K in art. سر.) They used to say,
in the Time of Ignorance, explained as meaning [When] the galls on the back of the beast or upon the foot of the camel [shall heal, and the footstep, or mark, become obliterated]. (TA from a trad.) Also inf. n. of هَدَرُ (M, Mgh.)

أَدْهَرُ (M, K) and أَدَهُرِ (M) A horse or the like, (M, K,) and a camel, (M,) having galls, or sores, (M, K,) on his back

( TA) [produced by the saddle and the like; having his back galled: see هَدَرُ. (M, K,)] Hence the prov., هَدَرَ دَلْبَأ: (M, TA.) [see art. هَدَرُ.

What he that had galls on his back experienced was a light matter to him that had a sound back: applied to one who has an ill concern for his companion. (K.) In the phrase رَجُلُ هَدَرُ (app. meaning A man erring and perishing), Lh says that هَدَرُ is an imitative sequent to هِسْرُ: but [ISd says,] I think that هِسْرُ is a verbal epithet, and that هَدَرُ is a possessive epithet. (M in art. هَدَرُ.) You say also أَحْمَقُ هَدَرُ دَابِرُ (A) and دَابِرُ هَدَرُ دَامِرُ. (TA.) You say, بَلَوُّ دَابِرُ وَهَدَرُ دَامِرُ: (T in art. هَدَرُ.) and D is said to be an imitative sequent to خَسْرُ. (TA.)

وَهَدَرُ دَابِرُ, (the latter a contraction of the former, Msb, [and not so commonly used, like as أَلْبِلُ is not so commonly used as أَلْبِلُ,]) The back; syn. ظَهْرُ: (S, A, B, K;) the first signification given in the [S and] A and B; pl. أَدَبَارُ. (TA.) You say, وَلَدَاءُ دَابِرُ. (A.) And وَلَدَاءُ دَابِرُ [lit., He turned his back, and tropically, he was put to flight. (A.) And وَلَدَاءُ دَابِرُ[lit., He turned his back to him; and tropically, the same as the phrase immediately preceding. (Mgh, Msb,) It is said in the Kur [liv. 45], وَيَوْلُونَ الدُّبِرُ [And they shall turn the back, in flight]: where الدُّبِرُ is used in a collective sense, agreeably with another passage in the Kur [xiv. 44], وَلَوْا دَابِرَةَ. (S, B,) You also say, لَا يَرَدُّ أَلْبِلَهُمُ طَرَفَهُمُ. They turned back in flight, or being routed. (A, TA.) The back, or hinder part, contr. of أَلْبِلُ. (S, A, Msb, K,) of anything: (Msb;) as, for instance, of a shirt. (Kur xii. 25, 27, and 28,) You say, وَلَدَاءُ دَابِرُ The arrow fell behind the butt. (TA in art. أَلْبِلُ. (TA.) The backside; posteriors; buttocks; rump; or podex:

and the anus: (K,) [It has the former of these two significations in many instances; and the latter of them in many
other instances: in the S and K in art. جعْر, it is given as a syn. of جعْر, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Msb, and K, by the explanation contr. of قبل, as well as the back, or hinder part, of anything: for قبل very often signifies the anterior pudendum of a man or woman, and is so explained. The anus is also called أَدْبَار وُبُق and حَلْقَة الدُّبر and شَرْج الدُّبر. حَتَّا. Its pl. أَدْبَار is also applied to the part which comprises the أَدْبَار [or anus] and the أَدْبَار [or vulva, i. e., external portion of the female organs of generation,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the أَدْبَار [or vulva] alone, of any such animal. (M, TT.) ___ The latter, or last, part, (T, S, M, Msb, K,) of a thing, an affair, or an event, (T, S, Msb,) or of anything: (M, K:) pl. أَدْبَار [and أَدْبَار: see أَدْبَار.] [See also أَدْبَار.] One says, أَدْبَار إِلَى دِبْرِهِ, and أَدْبَار إِلَى دِبْرِهِ, جَتَّتَ دِبْرُ الشَّهْر, and أَدْبَار إِلَى دِبْرِهِ, فِي أَدْبَارِ الدِّيْرِ, and أَدْبَار إِلَى دِبْرِهِ, I came to thee in the latter, or last, part or parts, of the month. (M, K.) And I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers]. (A.) See also أَدْبَار. In the Kur [I. xxxix.], وَأَدْبَارِ السَّجَود, أَدْبَارٌ السَّجَود signifies And in the latter parts, or the ends, of the prayers: and أَدْبَارٌ السَّجَود [virtually] signifies the same [i. e. and in the ending of prostration], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, and in the two rek’ahs (الركعتان) after sunset; as is related on the authority of ‘Alee the son of Aboo-Tâlib. (TA.) The similar expression in the Kur [lii. last verse] وَأَدْبَارُ النَّجْوِم is explained by the lexicologists as signifying And during the consecution of the stars, and their taking towards the west, to set: but [ISd says,] I know not how this is, since أَخْذ أَدْبَار النَّجْوِم, by which they explain it, is an inf. n., and أَدْبَار is a pl. of a subst.: أَدْبَار النَّجْوِم, which is another reading of the text, signifies and during the setting of the stars: and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean and in the two rek’ahs before daybreak. (TA.) ___ Also The hinder part, (M,) and angle, زاوية of a house or chamber or tent. (M, K.) عن دِبْر أَدْبَار is The emancipation of the slave after the
death of his owner. (S, Mgh, *Msb.* [See 2.]) ___ [See also دبیر، of which, and of دبیرا، is said in the TA in art.

قيل to be a pl.]

ٌﲑِﺑَد: see دبیر. ___ Also A turn of evil fortune; an unfavourable turn of fortune: or a turn to be vanquished; contr. of دبیر. (As, M, K;) relates to good; and دبیر, to evil: one says, جعل الله عليه ذبیر [May God make the turn of evil fortune to be against him]: (As, T, M:) this [says ISd] is the best explanation that I have seen of دبیر (M:) or (so accord. to the M, but in the K and ) it signifies the issue, or result, of a thing or an affair or a case; (M, K;) as in the saying of Aboo-Jahl to Ibn-Mes'oood, when he [the former] lay prostrate, wounded, لمن الدبیر In whose favour is the issue, or result? and was answered, In favour of God and his apostle, O enemy of God: (T, TA:) also defeat in fight; (S, A, Mgh, K;) a subst. from الإبارة, as also دبیر, (S,) and دبیرا: (IAar, A, K;) you say, كنت الدبیر لـ، meaning His adversary was defeated; and عليه meaning He was himself defeated: (A:) and لمن الدبیر meaning Who is the defeater? and علمن الدبیر Who is the defeated? the pl. of دبیر in the last sense is: (TA:) which also signifies conflicts and defeats; (K;) as in the saying، اوغع الله بم الدبیر God caused, or may God cause, to befall them conflicts and defeats. (TA.) See also دبیر, in two places.

ٌةَﺮْـﺑِد The direction, or point, towards which one turns his back; contr. of قبلا، which means He has no way of applying himself rightly to his affair. (S, K, TA.) One says، لا قبلا ولا دبیر، meaning He has no way of applying himself rightly to his affair. And دبیر The right way of executing this affair is not known. (S, A.) ___ See also إداره. And see دبیر، near the end.

ٌةَرَد: see دبیر: and see also دبیر. ___
I followed my companion, fearing that he would escape me, after having been with him, and having fallen back from him. (M.) And The worst opinion, or counsel, is that which occurs to one late, when the want of it is past; (T, S, K, * TA;) i.e., when the affair is past: or رأى ديري signifies an opinion, or a counsel, not deeply looked into; and in like manner, جواب, an answer, or a reply. (M.) And فلان لا يزلي الصلاة إلا ديري (AZ, S, M, A, K) and the relaters of traditions say **لا قرآ ديري**, (AHeyth, K,) and the relaters of traditions say ديري, which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, ديري is a rel. n. irregularly formed from دير, (TA,) Such a one performs not prayer save in the last part of its time. (AZ, S, K, *) It is said in a trad., and in another, لا يأتي الصلاة إلا ديري, or ديري, accord. to different relations; He will not come to prayer save at the last, or late: and in another, يأتي الصلاة ديري. He came to prayer at the latest of the times thereof; (IAar, TA;) or after the time had gone: (S:) ديار being a pl. of دير and ديري meaning the last of the times of prayer &c. (IAar, TA,) One says also, جاء فلان ديري. Such a one came last, or latest. (A, * TA,) ديري is in the accus. case as an adv. n. of time [like ديار and ديارا] ديري, or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that ديري signifies Prayer in the last of its time, &c.,] there is a looseness. (TA.)
The Hyades: or the five chief stars of the Hyades: or the brightest star among them, a of Taurus: five stars of Taurus, said to be his hump; (S;) one of the Mansions of the Moon; [namely, the Fourth;] a certain star, or asterism, between the Pleiades] and Orion, also called the Five Chief Stars of the Pleiades, (T;) it follows, the Pleiades, (T, M,) and therefore is thus named. (T.) [See in art. and see in art. ]

, (S, M, K, [in the M, accord. to the TT, written , and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and , (K,) Wednesday; the fourth day of the week; (S, K;) an ancient name thereof: (S, M, * TA:) or, accord. to the 'Eyn, (K,) the night of , i.e. preceding the day of Wednesday: (M, K;) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujáhid, being asked respecting the day of ill luck, answered, The Wednesday that does not come round [again, i.e. the last Wednesday,] in the month. (TA.)

: see , in two places. You say also, Such a one does not know the first part of the affair from the last thereof. (TA.) And : see . And : see . And: and .

, used as a subst. and as an epithet, [of the fem. gender,] so that one says either or and simply, but more commonly used as an epithet, (M,) [The west wind: or a westerly wind: the west being regarded as the hinder quarter:] the Wind that is opposite to that called or blowing from the direction of the place of sunset: (L, Msb:) or the wind that comes from the direction of the back, or hinder part, of the Kaabeh, going towards the place of sunrise: (M;) but I Ath rejects this explanation: (TA:) or the Wind that comes from the quarter behind
a person when he is standing at the kibleh: [but this is a most strange explanation:] or, accord. to IAar, the wind that blows from the tract extending from the place where En-Nesr et-
Tāir [or Aquila] sets [i.e. about W. 10° N. in Central Arabia] to the place where Suheyyl [or Canopus] rises [about S. 29° E. in Central Arabia]: (M:) or that comes from the direction of the south (الجنوب), going towards the place of sunrise: (Msb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ād was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce ُءﺂَﺒْﻜَﻧ) pl. ٌﺮُـﺑُد and َد ٌﺮِﺋَ (M.) [Hence the saying, ]ْﺖَﻔَﺼَﻋ ُﻩُرﻮُﺑَد ْﺖَﻄَﻘَﺳَو ُﻩُرﻮُﺒَﻋ [lit. His west wind, or westerly wind, blew violently, and his Sirius set: meaning his evil fortune prevailed, and his good fortune departed: for the دوبر is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) See also ُﺮْـﺑَد, last sentence but two.

A twist which a woman turns backward (ما أدبرت به), in twisting it: (S, K:) or what one turns backward from his chest (in rolling it against the front of his body):
(Yaakoob, S, A, K:) and ٌﻞﻴِﺒَﻗ signifies what one turns forward (ما أقبل به) towards his chest: (Yaakoob, S, A:) or the former, what the twister turns backward towards his knee (in rolling it against his thigh; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while

hanging loosely]: and the latter, what he turns forward towards his flank or waist: (As, T:) [whence the saying, ]ْﺖْﻠَـﺒَـﻗ ُﻞْﺒَﳊا ًةﱠﺮَﻣ َو ُﻪُﺗْﺮَـﺑَد ىَﺮْﺧُأ [I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time]: (TA in art. ﻞﺒﻗ): or ُﲑِﺑَد signifies the twisting of flax and wool: and ٌﻞﻴِﺒَﻗ, the twisting of cotton. (Lth, T.) One says, ُﻪَﻠﻴِﺒَﻗ ْﻦِﻣ ِﻩِﲑِﺑَد َفَﺮَﻋ, meaning He knew, or distinguished, his obedience from his disobedience; (K,) TA;) or ُﻩَﲑِﺑَد ْﻦِﻣ ِﻪِﻠﻴِﺒَﻗ his disobedience from his obedience. (Aboo-' Amr Esh-Sheybánee, IAar, T.) And ٌنَﻼُﻓ ﺎَﻣ ُفِﺮْﻌَـﻳ ٌنَﻼُﻓ ﺎَﻣ ُفِﺮْﻌَـﻳ ٌنَﻼُﻓ ﺎَﻣ ُفِﺮْﻌَـﻳ
Such a one knows not &c.: or he knows not the ewe, or she-goat, that is termed from that which is termed: or him who advances towards him from him who goes back from him: or the parentage of his mother from that of his father: (K in art. قبل) or that of his father from that of his mother: so says IDrd in explaining the former phrase: or a قبل from a دبر: or a thing when advancing from a thing when going back: and the pls. of each are قبل and دبر. (TA in that art.) Accord. to El-Mufaddal, دبر signifies An arrow's losing in a game of chance [such as الميسر]; and قبل its winning therein. (T, TA.) [See قبل, in art. دبر.] Also The upper [because it is the hinderpart of the ear of a camel: the lower part is called the الفيل. (TA in art. دبر.)

Daniel: see دبر.

Shepherds: see دبر.

Following (S, K, TA) behind the back; following the back; following, with respect to place, and also with respect to time, and also with respect to rank or station. (TA.) Hence, دابر قوم The last that remains of a people or party; he who comes at the end of a people or party; as also دادرهم; which likewise signifies those who remain after them: and دادر [so in the TA, but accord. to the T دادر, which I think the right reading] signifies one who comes after; or follows, another. (TA.) And الدلُو بين قابِل ودابر The bucket is between one who advances with it to the well and one who goes back, or returns, with it to the wateringtrough. (A.) And جعله دابر أذنه يesterday that is past: (S, M, K,) the epithet being here a corroborative. (S, * M.) You say, صاروا كأمس الدلار They became like yesterday that is past. (A.) And دهنات دَهْب كما ذهب أمس الدلار Yesterday that is past: (S, M, K,) the epithet being here a corroborative. (S, * M.) You say, صاروا كأمس الدلار They became like yesterday that is past. (A.) And He, or it, hath gone like as hath...
gone yesterday that is past, (S.) ___ Also An arrow that passes forth from the butt, (S, Msb, K,) [or passes beyond it, (see 1,)] and falls behind it: (TA:) you say سهم دابر and سهم دابر and دابر. (Msb.) ___ An arrow that does not win [in the game called الميسر]; (K, TA;) contr. of قابل. (S, TA.) ___ The last arrow remaining in the quiver. (A.) ___ The last of anything; (Ibn-Buzurj, T, M, K;) and so دابر: (M:) [see also دیر:] and (accord. to As and others, TA) the root, stock, race, or the like; syn. أصل. (K.) One says, قطع الله دابرهم. May God cut off the last that remain of them. (S.) And قطع الله دابرهم May God cut off the last of him, or it: (A:) or may God extirpate him. (As, T.) And in the Kur [vi. 45] it is said، All of the last of the people were extirpated. (M, TA.) And in a trad., All of them shall be cut off thereby, not one remaining. (TA.) ___ See also دیر, last sentence. ___ As an epithet applied to a camel: see ٌةَﺮِﺑاَد. ٌةَﺮِﺑاَد: see the next preceding paragraph, in three places. ___ Also The end of a tract of sand: (Esh-Sheybānee, S, A, * K:) pl. دابر. (A.) ___ Of a solid hoof, The hinder part: (T, TA:) or the part that corresponds to the hinder part of the pastern: (S, K:) or the part that is next after the hinder part of the pastern: (M, TA:) pl. as above. (T, TA.) ___ Of a bird, The back toe: it is with this that the hawk strikes: (M, TA:) or a thing like a toe, in the inner side of the foot, with which the bird strikes: (S:) that of a cook is beneath his [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) ___ See also دیر. ___ Also A mode of [or throwing down by a trick] (S, K) in wrestling. (S.)
A slit in the ear [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip, is twisted, and turned backward: if turned forward, it is termed إِبْزَأَةُ: and the hanging piece of skin of the ear is termed إِبْزَأَةَةُ [in the former case] and إِبْزَأَةُ [in the latter case]; as though it were a زَغَةُ [q. v.]; (As, S, M, * K;) and, respectively, إِبْزَأَةُ and إِبْزَأَةُ and قَبْلَةُ دِبْأَةُ and قَبْلَةُ دِبْأَةُ. (TA in art.)}

The ewe or she-goat [to which this has been done] is termed مَدَأَمَةُ [in the former case] and قَبْلَةُ دِبْأَةُ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَبْلَةُ دِبْأَةُ and قَبْلَةُ دِبْأَةُ and قَبْلَةُ دِبْأَةُ and قَبْلَةُ دِبْأَةُ. (TA in art.)

A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, K;) like أَبَاتُرُ: (S:) one who does not accept what any one says, (AO, [who mentions أَبَاتُرُ therewith as having the former signification,] T, S, M,) nor regard anything: (AO, T, S, M:) one who will not receive admonition. (IKtt.) [See أَحْيَّامُ.]

Going, turning his back; turning back; &c.: see its verb, 4]. You say, مَأْمُرُ: (M.)

They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [*ix. 25*] [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تَوَلُّد is said to signify An aged she-camel whose goodness has gone. (TA.) A land upon which rain has fallen partially, not generally, or not universally. (TA in art. [This explanation is there given as though applying also to خَلْقَةُ مَدَأَمَةُ, app. مَدَأَمَةُ; but I think that there is an omission, and that the latter phrase has the contr. meaning.])
A slave made to be free after his owner's death; (S;) to whom his owner has said, Thou art free after my death; whose emancipation has been made to depend upon his owner's death. (TA.)

[is extensively and variously applied as meaning One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance]., in the Kur [xxix. 5], signifies [accord. to most of the Expositors] And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs. (TA. [See also Bd.])

A man, (TA,) and people, (S,) Smitten, or affected, by the [westerly] wind called ، (S, TA,) Also, the former, Wounded: (K: or galled in the back. (TA.) And Possessing much property or wealth, or many camels or the like. (K.)

Applied to a place of abode, Contr. of مقابله. (M.) You say, مقابله هذا جاري مقابلي [This is my neighbour in front of me and in rear of me]. (TA in art. مقابله applied to a ewe or she-goat: see لبلغ). Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مقابله is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (As, T;) and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence, ] A she-camel of generous race by sire and dam. (T, TA,) And فلان مقابله و مداير Such a one is of pure race, (S, K,) or of generous, or noble, race, (A,) by both parents: (S, A, K;) accord. to As, (S,) from الإدارة. (S, K.)
One who turns back, or away, from his companion; who avoids, or shuns, him. (As.) Also A man whose arrow does not win in the game called (TA.) [But it is there without any syll. signs; and with in the place of .]

Such a one is as though he had behind him and before him honour or dignity or nobility; meaning that he is generous, or noble, in respect of his first and his last acquisition of honour or dignity. (TA.) [See an ex. in a verse cited in art. خض.]
The land showed its plants or herbage: (K) or began to show the blackness of its plants or herbage. (AHn, M, S.)

He (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) became black: (K) or [brown; i. e.] of a colour between black and red; (S) or black tinged, or intermixed, with redness. (M, TA.) [See أدبٍس دِبسة and أدبٍس.]

The blackness of the land became mixed with redness. (M, TA.)

Anything black. (Lth, A, K.) [Hence, app.,] Much people; as also دِبس دَسَس, meaning much property. (TA.)

دِبس: see the next paragraph.

The expressed juice of fresh ripe dates; (A, Mgh, Msb;) what flows from fresh ripe dates; (S;) the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;] (M,) the expressed juice of dates, (M,) or of fresh ripe dates not cooked: (AHn, M,) What is called صفر in the dial. of the people of ElMedeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates: (TA:) [see also زرب, in an explanation of which the inspissated juice of any fruit is termed its دِبس.] also the honey of bees,
so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] EdDeenawaree mentions the word دیبٰسٰت، and explains it as signifying domestic bee-hives; and by this it is seen that the application of دیبٰسٰت to what bees eject may be correct: or the true reading may be عَلَّس النَخلٰ، with خٰم، as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called دیبٰسٰ: (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) See also دیبٰسٰ.

A colour in animals that have hair; (Msb:) brownness; or redness tinged, or intermixed, with blackness: (M, Msb:) it is in sheep, or goats, and in horses; (M:) [and in birds: see 9:] accord. to Hoseyn Ibn-‘ Abd-Allah El-Isbahánee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also دیبٰسٰ.] A certain bird, (S, K,) of small size, (TA,) of a colour inclining to black, that cooes (بقرٰر:) (K, TA:) hence said by some to be the male of the بَعْمٰ [or dove]: (TA:) or a species of pigeons: (M:) or a pigeon of a colour between black and red: (Mgh:) or a species of the [or collared turtle-dove:]: (Msb:) fem. with دیبٰسٰ: (Mgh, K,) [pl. دَبَاسٌٰ] a rel. n. from دیبٰسٰ: (S, M, Msb, K: *) [see دیبٰسٰ] or from دیبٰسٰ of fresh ripe dates, but made to deviate from the form of the original, like سَهِلٰٰى دَهْرٰى: (S:) or it has the form of a rel. n. without being such. (M, TA.)

Domestic bee-hives; خَلْائِيَّةٰ أَهْلِيَّةٰ. (AHn, M.)
A seller of دَبَّاسَ [A seller of دَبَّاسَ]. (K in art.)

دَبَّوس, (S, K,) by some written دَبَوُس, which is said to be the correct form, (TA,) A mace (K, TA) of iron or other material: (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دَبَوُس (TA) or دَبَوُس (TA: pl. دَبَْبِيسَ. (S, K)

دَبَْبِسَ A mace (K, TA)

A seller of دَبَّاسَ [A seller of دَبَّاسَ]. (K in art.)

دَبَّوس, (S, K,) by some written دَبَوُس, which is said to be the correct form, (TA,) A mace (K, TA) of iron or other material: (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دَبَوُس (TA) or دَبَوُس (TA: pl. دَبَْبِيسَ. (S, K)

A bird, (S, A, Msb, * K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Msb, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-Abd-Allah Ellsbahânee, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبَْبِسَ: (A:) pl. دَبَّسَ. (S, A, Msb, K.)

دَبَّسَ A bird, (S, A, Msb, * K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Msb, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-Abd-Allah Ellsbahânee, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبَْبِسَ: (A:) pl. دَبَّسَ. (S, A, Msb, K.)

دَبَّاسَ A bird, (S, A, Msb, * K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Msb, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-Abd-Allah Ellsbahânee, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبَْبِسَ: (A:) pl. دَبَّسَ. (S, A, Msb, K.)

Land beginning to show the blackness of its plants or herbage. (AHn, S.)
Debe

[Debe] (S, K) or [Debe] (S, Mgh, Msb) aor. — and — (S, Mgh, Msb, K) and [Debe], (Mgh, Msb, K) inf. n. (S, Mgh, Msb, K) and [Debe] (S, Mgh, K) and [Debe] (S, K) or the last is a subst. sometimes used as an inf. n., (Msb,) He tanned the hide, or skin; i. e., prepared it, or made it fit for use, and softened it, or made it pliable, with [q. v.] and the like. (TA.) It is said in a trad., [Debe] [The tanning thereof is the means of purification thereof]. (S, TA.) ___ See also [Debe].

And Be

It (a hide, or skin,) was, or became, tanned; i. e., prepared, &c., with [q. v.] and the like; (TA;) quasi-pass. of 1. (S, Msb, K, TA.) [Debe] the hide, or skin, [Debe] [The skin will not become tanned] is a prov., said of him whom good advice will not profit. (TA.)

Debe

[Debe] see [Debe].

Debe


Debe

[Debe] see what next follows.

Debe

Tan; [tanning-liquor, or ooze;] that with which one tans, (S, * Mgh, * Msb, * K, * TA,) i. e., prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of [q. v.] and the like; (TA;) as also [Debe] (S, Msb, K) and [Debe] (S, K) and [Debe] (Ahin, TA.) One says, [Debe] [The skin is in the tan, or tanning-liquor]. (S.) And [Debe] [He soaked it in the tanning-liquor]. (K in art. [Debe]; [Debe] [app. A stomachic]. (Lth and M and Msb, q. v.) Also an inf. n. of 1. (S, Mgh, K.)
Rain that puts the earth into a good state, and softens it, (يدينغ الأرض،) by its water. (IDrd, K, TA.)

dَبَتَغَى, applied to a hide, i. q. مدَبَتَغَٰي [i. e. Tanned]. (K.)

The craft of the دَبَتَغَى [or tanner]. (Msb, K, TA.) Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Msb.) See also دَبَتَغَٰي.

A tanner. (Msb, * K, * TA.)

Anguria, or water-melon; in Pers. هندوائه (KL.)

A place where hides, or skins, are tanned. (T, * Msb, * K, * TA.) [Hence,] one says, هذا البلد مدَبَتَغَٰة الرجال [This country is the place where men are tanned by the sun]. (TA.) Also, the former, Skins put into the دَبَتَغَٰي [or tanning-liquor]: (Sgh, K:) or of which the tanning has been commenced: (Az, TA:) as though made a pl., (Sgh, TA,) like مشَابِئٌ [Sgh, K.)

أَدِمْ مدَبَتَغَٰة [app. Hides, or skins, much tanned]. (TA.)

This is speech in which nothing is meant. (TA.)
دبق

1. دبق، (JK, K,) aor. ٌﻖِﺑَدٌ (TA,) [lit. He, or it, stuck to it: and hence,] he was, or became, attached, addicted, given, or devoted, to it, (namely, a thing, JK,) so that he did not quit it. (JK, K,) دبق في معيشته is explained by Lh only as signifying لرق [app. meaning He stuck fast, or perhaps he clave to one course, in respect of his means of subsistence: see also دبق (TA,) دبق He stuck it, or made it to adhere. (TA. [See 4.]) See also what next follows.

2. دبق، inf. n. دبق (Lth, JK, K,) He caught it with دبق [or bird-lime]; (Lth, K;) namely, a bird: (JK:) and so دبق دبق، aor. ٌﻖْﺑَدٍ ، inf. n. دبق. (TA.)

3. دبق He made it to stick, or adhere. (K. [See also 1.]) You say, دبق آلله به God made him, or may God make him, to stick to it; or, it to him. (JK, TA.) دبق ما أُدِبْقَه How great is his attachment, addictedness, or devotedness! (JK, TA.)

4. دبق دبق It (a thing) was, or became, sticky, glutinous, viscous, or ropy. (TA.) دبق It (a bird) was, or became, caught by means of دبق [or birdlime]; (K, TA;) i. e. it stuck, or adhered. (TA.) [See also دبق دبق دبق (Lth, IDrd, S, K, &c.) and دبق (Fr, K) and دبق دبق دبق دبق دبق دبق دبق دبق دبق دبق دبق (K) [Bird-lime: and the viscum, or mistletoe; and its berries, of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] a kind of glue, (IDrd, K,) well known, (IDrd,) or a sticky, glutinous, or viscous, thing, like glue, (Fr, S, TA,) with which birds are caught; (Fr, IDrd, S, K, TA;) in one dial. called دبق (IDrd:) Lth says, it is the fruit, or produce, of a tree, having in its interior a substance like glue, that sticks to
the wing of the bird: the hakeem Dāwood says, [in a passage which is imperfect in the TA,] it is found upon the tree in like manner as lichen, but is a berry, like the chick-pea in roundness; . . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and [or the expressed juice of fresh ripe dates, &c.], . . . . and drawn out into longish strings, and put upon trees, the birds become caught by it. (TA.)

[part. n. of دِبَقِ, Sticky, glutinous, or viscous: so in modern Arabic.]

Also Anything sticky, glutinous, viscous, or ropy; that draws out with a sticky, glutinous, viscous, or ropy, continuity of parts. (IDrd, K, * TA.)

Human ordure; (JK, S; K;) because of its sticky, or ropy, quality. (JK.)

[Means of subsistence] not complete. (TA.)
He collected it together, (S, M, K) like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers: (S:) and [in like manner] signifies he collected it together. (TA:) And he, (M, K) aor. n. as above; (M:) and [in like manner] signifies he collected it together.

He made the morsel, or gobbet, or mouthful, large, (M, K) collecting it together with his fingers: (M:) or the latter signifies he made the morsel, or gobbet, or mouthful, large, and swallowed it. (IAar, TA:) And I made the thing into lumps, or compact pieces or portions: (S, TA:) and [in like manner] signifies He made the He made the [generally explained as meaning dates mixed with clarified butter and the preparation of dried curd called, kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth], into [pl. of دَبْلَة, q. v.]. (T, TA:) And I put the land into a right, or proper, state, prepared it, or improved it, [or manured it,] with dung such as is termed, [in the K] and the like, (T, S, M, K) in order that it might become good: (T, M:) and so [in like manner] signifies I put it into a right, or proper, state; prepared it; or improved it; namely, anything; as also: for instance, a rivulet; i. e. he cleansed it, and put it into a right, or proper, state. (S.)
Calamities, or misfortunes, befell him: or may calamities, or misfortunes, befall him. (K.) And Calamity, or misfortune; befell them: or may calamity, &c.: (A'Obeyd, S, M:) or they perished: or may they perish. (T.) And Calamity, or misfortune, befell him: or may calamity, &c.: (TA:) or the bereft woman, i.e. his mother, became bereft of him by death: or may the bereft woman, &c. (K, TA.)”

“Or may calamity, &c.: (TA:) or the bereft woman, i.e. his mother, became bereft of him by death: or may the bereft woman, &c. (K, TA.)”

“He (a camel, or other animal,) became full of fat and flesh. (TA.)”

“A rivulet, or streamlet: (T, M, Mgh, K:) pl. دُبْلَ. (S, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, S, M. *) Plague, or pestilence; syn. طَعْاوُونَ. (Th, M, K.)”

“A calamity, or misfortune; (S, K;) as also دَبْلَةٌ, (S, M, K;) in which the dim. form denotes enhancement; (S, TA;) and دَبْلَةٌ, (K;) pl. of the first دَبْلَةٍ: (TA:) whence the saying، دِبْلَةُ الدِّبْلَةٌ: see 1, latter part. Also The state of being bereft of a child, or of a person beloved, by death. (IAar, M, K.)”

“A lump, or compact piece or portion, (Lth, T, S, K,) of a thing, (S, K,) such as gum, &c., (S,) or of [the kind of sweetmeat called] فِطَّاط, or of سْيَح, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and a large morsel or gobbet or mouthful: (K:) or a morsel, or gobbet, or mouthful, of butter: pl. دِبْلِ. (En-Nadr, T.)”

See also دِبْلِةٌ. Also The hole of the فَأسٌ [i. e. hoe, or adz, or axe]: pl. دِبْلٍ and
Ulcers that come forth in the side and penetrate into the inside; syn. ْﲔِﺟْﺮِﺳ (M) or ْﲔِﻗْﺮِس (K, TA) and the like. (M, K) used for manuring land; as also دَبَّالٌ. (IAar, T. [See also َدَبَّل.]) __ See also دَبَّلَ. (K)

: see دَبَّل. Hence the saying, دَبَّلَةُ الْدِّيْوَنِ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA:) A woman bereft of her child by death. (K)

(М, K) and (T, M, K) are intensive expressions (K) meaning A severe, or heavy, calamity or misfortune: (K, * TA: [in the CK, دَبَّل, which is said in the TA to be incorrect:] or a severe, or heavy, bereavement. (T, M, TA:) And one says, sometimes, (М,) دَبَّلٌ دَبِّيْلَ (S, M) and دَبَّلٌ دَبْيْلَ (М, M) in the accus. case as an imprecation [meaning May God send upon such a one a severe, or heavy, calamity or bereavement]. (М.) As used to say دَبْيْلَ دَبَّل. (T, TA:) and Aboo-' Amr Esh-Sheybanee, دَبْيْلَ دَبَّلٌ. (TA:) others pronounced with دَبَّل. (T.)

A certain malady (M, Mgh, K) in the جُفَّ, (M, K,) [i. e.,] in the belly, (Mgh,) being a collection of corrupt matter therein; (Mgh, TA,) wherefore it is thus called; (TA,) as also دَبَّلٌ (M, K) and دَبَّلٌ: (K:) accord. to ISh, an ulcer that penetrates into the belly. [see also دَبَّل:] or an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: also called دَبْيْلَةَ الجِنْبِ (TA in art.) a large tumour (in Pers. ْبَرْزَگ). (KL:) [Abu-l-Kásim Ez-Zahráwee describes the modes of cauterizing the دَبَّلَة in order to hasten its coming to maturity. (See Albucasis de Chirurgia, p. 98, where the word is twice written دَبْيْلَة; once, دَبَّلَة; and once, correctly, دَبَّلَة.) Golius explains دَبَّلَة and دَبَّلَة.
by vomica, apostema, as on the authority of the S and KL; in neither of which do I find anything of the kind: nor do I find even mentioned in either of those works.] See also دبَل. Hence the saying، دبَل دَابِل: see 1, in the latter part of the paragraph.

أرض مدبورة Land put into a right, or proper, state; prepared; or improved; [or manured;] with dung such as is termed. (S.)
He walked, or went, gently, or in a leisurely manner. (TA.)

You say, دباه, meaning [He made it, or wrought it; &c.]. (TK.)

It put forth what resembled the young locusts termed دبی [M, K] [i.e.] what came forth, of its leaves, resembled دبی; (S;) and thus became fit to be eaten. (S, M.) [See هب and and حنط; and see also رمث, and and عرفج.]

Locusts before they fly: (S;) or locusts when they first put themselves in motion, and become black, before their wings grow: in their first state, when they are white, they are termed دیب: (AO, T;) or the smallest of locusts, and of ants: (M, K;) or [locusts] after the state of that which is termed سروة: (M:) [see جراد: سروة: (M,) n. un. (S, M:)]

He came with, or brought, much; and what was good: (M:) he came with, or brought, much property or wealth, or many cattle: (M, K:) دبی is a soft tract in EdDahnà, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جبآ دبی] is as though it meant he came with, or brought, property, or wealth, or cattle, like the locusts termed دبی of the spacious place called دبی. (T:) J is in error as to this phrase: (K, TA:) for it is stated in the S, as on the authority of IAar, that one says, جبآ فلاذ دبی دبی, meaning Such a one came with, or brought, property, or wealth, or
cattle, like the دب in abundance: and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, دب. (TA.) Accord. to Abu-l-'Abbás [Th], the [right] phrase is دب: and in one place he says that دب [thus (for دب in the TT as from the T, but probably a mistranscription for دب,) signifies Much property or wealth, or many cattle:] and accord. to AA, one says، دب، meaning Such a one came with, or brought, property, or wealth, or cattle, like the دب. (T.) Also A gentle, or leisurely, manner of walking or going. (K. [See 1.])

دب: see the next preceding paragraph, last sentence but one.

دب: see دب, in five places.

دب: see دب.

دب: see the next paragraph.

The gourd: n. un. with دب: (S, Msb:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دب [q. v.]: accord. to Az, دب, for he says that its measure is فعال (TA:) some allow its being written and pronounced دب. (TA in art. دب.)

ذر مدبیة: see what next follows.

ذر مدبیة (S, M, K) and مدبیة (S) A land abounding with [the locusts termed دب or دب.] (S, M, K.)

ذر مدبیة: see what next follows.

ذر مدبیة (S, M, K) and مدبیة، (M, K,) the و being substituted for the ى as interchangeable therewith, (M,) A land of which the herbage has been eaten by [the locusts termed دب or دب.] (S, M, K.) Accord. to Z, both signify [also] A land that produces دب, i. e. gourds. (TA in art. دب.)
See Dub
The sky sent down rain such as is termed ٌءﺂََﲰ ٌﺔﱠﺛَد, or weak rain; or the weakest and lightest of rain. (L, TA.) aor. ْدتَث, inf. p. ْثَدث, The sky rained upon them rain such as is termed ْدتَث. (L, TA.) ْدِتَث ُضْرَﻷا, inf. n. as above, The land was watered by rain such as is termed ْدتَث. (L) ْدتَث Weak rain; as also ْدِتَث; (S, K;) the latter [in the CK ْدِتَث, but it is] with kesr: or the Weakest and lightest of rain; and the pl. is ْدِثث: or, accord. to IAar, i. q. رَكَث (TA:) or رَكَث signifies rain exceeding what is termed ْدتَث (K in art. رَكَث.) A sky sending down rain such as is termed ْدتَث. (L, TA.) ْدِتَث: of which it is said to be a syn. and a pl. ْأَرْضُ مَدْفُتوةَ Land watered by rain such as is termed ْدتَث. (L)
(M.) *It became covered with sand and dust blown over it by the wind:* this is the primary signification: (TA:) or *it became effaced, or obliterated,* (T, S, M, A, K, TA,) *by the blowing of the winds over it;* (TA;) as also أتدثر, (S,) or أتدثر, (M, K:) and *it became old;* (M, K:) as also أتدثر, (M,) or أتدثر. (K.) By one of the poets it is metaphorically said of a man's reputation, meaning *It became worn out of regard or notice; became effaced, or obliterated.* (M, TA.) ___ And, said of a man, *He became overcome by old age and emaciation.* (T, TA.) ___ Also, said of a garment, (T, K,) inf. n. as above, (T,) *It became dirty.* (T, K.) ___ And, said of a sword, (T, A, K,) inf. n. as above, (A,) *It became sullied from remaining long unfurbished;* (A,) *it became rusty.* (T, K.) Hence the trad. of El-Hasan, حادثوا هذه القلوب بذكر الله فإنها سريعة الدثور [explained in art. ثدح]. (Sh, T, A, TA.) *attributed to the heart is The having the remembrance of God effaced from it:* and attributed to the mind, *The being quick to forget.* (Sh, T, K,) inf. n. as above; (TA; [in which, by a strange mistake, الرجل is put for الشجر]) or دُثَرُ شَجَرٍ كَبِيرٍ (K,) inf. n. as above; (TA;) *The trees put forth their leaves* (M, K, TA) *and their branches.* (M, TA.)

(2) دْثَرَهُ He covered him (A, TA) with a دْثَرٍ, (A,) or with something by which he should be rendered warm. (TA.) It is said that Mohammad, when a revelation came down to him, used to say, دُثَرْ عَلَى الْقُتِّيلَ Large masses of stone were compactly put
together, one upon another, over the slain person. (K.) ___ And دْرُثَ, (S.) inf. n. as above, (S, K.)

*It* (a bird) put to rights, or adjusted, its nest; put it into a right, or proper, state. (S, K.) ___

 See also 1, last sentence.

4 دْرُثَ, (K, TA,) like أَكْرَمْ, (TA,) or أَدْرُثَ, (S,) inf. n. as above, (S, K,) He acquired much wealth. (K, TA.) [See دْرُثَ.

5 دْرُثَ, (T, S,) and دْرُثَ بِذَٰلَكَ, (Msb, TA,) and دْرُثَ, (T,) He wrapped himself with a دْرُثَ. (T, S, Msb, TA;) and دْرُثَ بِذَٰلَكَ, (Msb, TA,) and دْرُثَ بِذَٰلَكَ, (T,) he enveloped himself entirely with the garment. (M, K.) ___ [Hence,]

He is abundant in wealth. (A, TA.) دْرُثَ النَّافِعُ, he enveloped himself entirely with the garment. (M.) ___ And دْرُثَ فَرْسَهُ, He (a stallion) mounted, or leaped, he enveloped himself entirely with the garment. (M.) ___ دْرُثَ النَّافِعُ, he enveloped himself entirely with the garment. (M.) ___ And دْرُثَ فَرْسَهُ, He (a stallion) mounted, or leaped, the she-camel. (S, A, K.) ___ And دْرُثَ فَرْسَهُ, He (a man) leaped upon, and rode, his horse: (T, S, M, A, L, B; in the K, for دْرُثَ فَرْسَهُ, in some copies, is erroneously put دْرُثَ فَرْسَهُ; and in others, دْرُثَ فَرْسَهُ, which is also wrong: TA:) or rode, and wheeled about upon the back of, his horse: (M,) or mounted his horse from behind. (TA.) ___ Ibn-Mukbil uses the verb metaphorically in describing rain; saying,

* أَصَابَتْ لَهُ فَرْسَةُ الْيَمَامَةُ بعَدَمَا *

* تَدْرُثَ هَا مِنْ وَبْلَا مَا تَدْرُثَا *

[The large mountain-goats of El-Yemámeleh listened to it, after there had fallen upon it, of its shower of big drops, what fell]. (M, TA.)

6 دْرُثَ see 1; each in two places.

7 إنْدْرُثَ see 1; each in two places.

8 إنْدْرُثَ see 4.
Much property or wealth; or many camels or the like: (T, S, M, K:) or much, or many, of any thing or things: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. مال or دير or دبر: you say, [using it as an epithet,] أهل دبر] and دشار, (T, S, K,) and دشار, and دشار مال: (S, K:) [but sometimes دثور is used as its pl.; for] you say عسكر دثور] you say مال دثور: (A ‘Obeyd, T:) you also say عسكر دثور, meaning a numerous army, occurs thus written: (S:) an instance is found in a verse of Imra-el-Keys, where it is thus for the sake of the metre. (TA.) ___ Also

Abundance of herbage, and the like; or abundant herbage, and the like. (TA.) ___ See also دئار. ___ دئار: see دئار دئار مال دئار. دئار

A good manager of property, or of camels or the like. (K.)

Dirt, or filth. (K.) See also دئار.

Any garment, (S, M, * A, Mgh, Msb, K,) such as a كساء &c., which a man throws upon himself (Mgh, Msb) over the شعار [or garment that is next the body]: (S, M, A, Msb, K:) or one with which a person envelopes himself entirely: (M:) or a garment which one wears for warmth above the شعار: (T, TA:) pl. دئار. (Mgh.) ___ It is said in a trad. respecting the Assistants (الانصار) [of Mohammad], لَأَنَّمَ أَشْعاَرَ وَأَلْتَمَّ أَلدَأَرَ, meaning Ye are the persons of distinction, and the people are the vulgar. (TA.) [See also بيّت أبي دئار and دئار The thin curtain كَلْطَةَ بَيْتٌ أَبِي دِئَارَ: see an ex. in the first paragraph of art. بَيْتٌ أَبِي دِئَارَ and دئار] by which one protects himself from gnats, or musquitoes; the musquito-curtain: [for a] The thin curtain كَلْطَةَ by which one protects himself from gnats, or musquitoes; the musquito-curtain: [see an ex. in the first paragraph of art. بَيْتٌ أَبِي دِئَارَ and دئار] because it is concealed in the daytime; or because a دئار is wanted to protect one from its annoyance. (TA.)

Applied to a man, Obscure; of no reputation: (S, A, K:) a great sleeper: (S, K:) slow: (K:) heavy; that scarcely moves from his place: (TA:) lazy: (Kr, M:) and in like manner دئار, lazy; quiet; that does not occupy himself with his affairs. (A.)
: see what next precedes.

, applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; **Being covered with sand and dust blown over it by the wind; or being effaced, or obliterated, by the blowing of the winds over it.** *(A, * Msb, * TA.) You say فَلَانٌ جَدُّهُ عَائِرٌ وَ رَمَمَهُ دَاثَرٌ: Such a one’s good fortune is at an end, and his vestige is being effaced. *(A.) In a state of perdition. (M, K.) Hence the saying فَلَانٌ خَاسِرٌ دَامِسُ: Such a one is erring, in a state of perdition; or it is here an imitative sequent [merely corroborative; for خَاسِرٌ has also the same signification]: *(M, TA:) and some say دَاثَرٌ. *(M.) A sword sullied by remaining long unpolished; rusty. *(AZ, T, M, * A, K.) Negligent; inconsiderate; *(L, K;) as also دَرْثُوُرٌ and دَرْثَرٌ: *(K) and دَرْثُوُرٌ: *(T) one who does not care for, or esteem, finery. *(A.)

: see the last sentence above.

, *(AA, T, K) [evidently, though written in the CK, see 5, third and fourth sentences,] applied to a man, *(AA, T,) and مَأِبْعُون: *(AA, T.)

I. q. *(M, T, K) and مَتَمَّتُورٌ: *(AA, T.)

Wrapped in a; wearing a; *(T, M, * A, * Msb, TA;) as also دُثْورٌ دَاثَرٌ: *(IAar, M;) you say فَلَانٌ دُثُورٌ الصُّحِيٌ: Such a one wraps himself with a and sleeps in the morning after sunrise. *(A.)
1. **جَدَّ**
   - aor. — inf. n. للجَدَّ (S, * A, K) and للجَدَانِ (S) and للجَد, (TA,) **He,** (a man, TA,) or it, (a company of people, accord. to ISk not said of a single person, S, TA,) crept along; i. e. went, or walked, leisurely, softly, or gently: (S, A, K:) or did so with short steps: or came and went. (TA.) You say, مَرَّ الْقُومُ يَدْجُونَ عَلَى الأَرْضِ The company of men passed, going leisurely, &c., upon, or over, the ground. (S.)
   - Hence, (TA,) He trafficked, or exercised the business of a merchant: (K) because the merchant travels about at a slow pace. (TA.) And **He hastened,** or went quickly. (TA.)
   - said of a بَيْتَ [or tent,

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or house, or chamber], **It dripped.** (K.) See also 2. للجَدَّ, [aor., accord. to rule, — ] (As, K) inf. n. للجَد, (TA,) **He let** down a veil, or curtain. (As, K.)

2. **جَدّتُ السَّماءٌ**
   - [in the CK, erroneously, للجَدّتُ السَّماءٌ] inf. n. للجَدّتَ السَّماءَ, (S, K;) and للجَدّت, [aor. — ] (A, TA;) **The sky became clouded.** (S, A, K.)

5. **جَدّدَتْ**
   - (S, and so in copies of the K,) or للجَدّدَتْ, (A, and so in the K accord. to the TA,) **He covered himself with his arms, or weapons:** (A:) or **he attired himself with** (lit. entered into) his arms; (S, K;) as though he covered himself with them. (S.)

R. Q. 1. **جَدَّ**
   - (the night, S, and so in some copies of the K) was, or became, dark; (S, K;) as also للجَدّ (K.) **He called the**

The domestic fowl ran. (TA,) **He called the**
cock, or hen, (S, K) by the cry دح، (K) or, as in some copies of the K [and in the L دح.] دح. (TA.)

R. Q. 2: see 5: ___ and see also R. Q. 1.

A cry by which domestic fowls are called. (L, K) [See R. Q. 1.]

A chicken: [or probably chickens, as a coll. gen. n. of which دح، mentioned in the TA voce دح، q. v., is the n. un.:] said by some to be a post-classical word. (TA.)

Intense darkness: (S, K) and دح signifies the same; (K) or condensation of darkness. (TA.)

See also دح.

Also Black mountains. (IAar, K) Also pl. of دجاج. (Mgh, Msb.)

[originally an inf. n.; see 1: afterwards (like خصم and عدل &c.) used as an epithet;] A sucking infant, that creeps along after its mother: fem. with دح. (K)

and دجاج (S, A, Msb) and دجاج (TA) the first of which is more chaste than the second, (S, A, Msb, * TA) and the second than the third; (TA) a coll. gen. n.; (S, TA) n. un. دجاج (S, Mgh, K) and دجاجة (S, K) and دجاجة (S, K) and دجاجة (K) applied to the male and the female; (S, K) A certain bird, (TA) well known; (S, Msb, K) [the common domestic fowl, both cock and hen;] so called because of its [frequent] coming and going: (Towsheeh:) pl. دجاج، (Mgh, Msb,) and sometimes دجاج; (Msb;) and pl. of the n. un. دجاجات; and دجاج may be regarded as a broken pl. of دجاجة, its kesreh and being considered as the kesreh and which make the pl. form, and as being not the kesreh and which are in the sing.; or it may be a pl. of دجاجة with the augmentative letter ٍ rejected, as though pl. of دجاجة. (TA.) [Hence,] The constellation Cygnus; so called in the present day;] a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which
the four stars in a row are called ُسِراَﻮَﻔﻟا, and lie across the Milky Way. (Kzw.)

signifies a family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him. (K, TA.)

Also the former, a ball (كَبْيَةٌ) of spun thread: (S, K:) or the [receptacle called] حَفْش thereof: pl. [or rather coll. gen. n., of which it is the n. un.,] ُدَجَاجٌ. (TA.)

The two projections, (TA,) or projecting bones, (MF,) of the breast of a horse, on the right and left of the زور [q. v.]. (TA, MF.)

[A long-bodied she-camel; لِث.] a she-camel spreading upon, or over, the ground. (S, K.)

Of a clear black colour: (A ‘Obeyd, TA voce غَيْبَه) or intensely black; (S) as also أسود دَجَاجٍ. (K.) It has the latter signification applied to a he-camel; and دَجَاجَةٌ دَجَاجٌ to a she-camel. (S, TA.)

Black; applied to hair; and so دَجَاجٌ: or the latter has this signification applied to anything; as also دَجَاجٌ: (TA:) which last likewise signifies dark, applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.)

You say also لِيْلَةٌ دَجَاجَةٌ: (S, A, K:) or intensely dark night; and so دَجَاجَةٌ دَجَاجٌ (TA:) and دَجَاجَةٌ لِيْلَةٌ (S, K) and دَجَاجَةٌ (K) a dark night: S, K:) the pl. of دَجَاجٌ دَجَاجٌ the latter a contraction of the former. (TA.)
A party, or company, creeping along; i.e., going, or walking, leisurely, softly, or gently: (ISk, S:) or doing so with short steps; or coming and going. (TA:) And the company of pilgrims to Mekkeh, and of the letters-out of camels &c., and the servants, or assistants, (S, K,) and the like attendants of the pilgrims, came: (TA:) the two words حاج and جاد, though sings., are used in the pl. sense: (TA:) or جاد signifies also the merchants; (K;) or the merchants and others who go leisurely, or creep along, after the pilgrims. (TA:) جاد has the same meaning in the words of a trad., [These are the letters out of camels &c., and they are not the pilgrims]; (S, K;) said by Ibn-‘Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A ‘Obeyd, those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like; and Ibn-‘Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA:) In the words of another trad., the word حاج is without teshdeed, and is an imitative sequent to جاج: (S:) [see art. جوج: ] but accord. to one relation, it is حاج جاج وأمة، meaning, accord. to El-Khattábee, [I left not a company of pilgrims to Mekkeh, nor those returning. (TA:) One says also, أمة وحاج بيت الله ودواحة لأفعين كذا وكذا [Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things]. (TA.)

 Darkness. (TA:) And also used as an epithet: see جوجي, in two places.

 and its fem., with: see جاج.

 A man completely armed: (S, K, TA:) and so A ‘Obeyd explains: he is so called
because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from

Also The hedgehog; syn. (ISd, K:) or a large (TA:) app. so called because of its spines. (ISd.)

A veil, or curtain, let down. (As, TA.)

A veil, or curtain, let down. (As, TA.)

see مَدْجَدِح.
He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully: (S:) or he became confounded, or perplexed, and unable to see his right course: (S, K:) or he became in a state like that of one who is confounded, or perplexed, and unable to see his right course: (T:) he became in a state of confusion and disturbance: (T, K:) or [so accord. to the TA, but in the K and, ] he became intoxicated. (K, TA.)

Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully: (S, TA:) or, both words, (K,) in a state of confusion, or perplexity, and unable to see his right course: (S, K:) in a state of confusion and disturbance: in a state of intoxication:

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(K:) and the former, stupid; foolish; possessing little sense; who pursues a wrong course: (AZ:) pl. (of the former, S) Dejar (S, K) and Dejar (K.)

Dejar: see the next preceding paragraph.

Darkness: (S, A, K:) pl. (of the former, S) Diajar (TA) and Diajar. (A, TA.) You say, خضت إليك ديجورا كأني خضت جحا Diajar M孜جورا I waded to thee through darkness as though I waded through a full sea).
And, in a saying of 'Alee, [Like the warbling of singing birds in the dark recesses of the nests]. (TA.) It is also used as an epithet: you say Dark night: (TA:) and a dark night: (S, A, TA:) and a dark lasting and still rain.

Also, applied to dry herbage, Dark and abundant; (Sh, K;) because of its blackness: (Sh;) or abundant and piled up: (IAth:) or, applied to herbage, abundant. (ISH.) Also, applied to dust, or earth, (TA,) Of a dusty colour, inclining to black, (K,) like the colour of ashes. (TA.) Also Dust, or earth, (Sh, K,) itself: (Sh:) pl. دِيَاجِرٍ. (TA.)

[Of a deep black colour]. (A.)


1. (K) aor. دُجَّلَ, (TK) inf. n. دَجَلَ, (T, TA,) *He smeared* a camel with tar; (K) as also دُجَّلَ : (TA:) or he smeared him over his whole body with tar: (K) or دُجَّلَ signifies the smearing in the part that is mangy, or scabby, with tar: (T, TA:) and تَدْجِيلَ, [inf. n. of دُجَّلَ,] the smearing a camel over his whole body with tar: (T, S:) and the putting the tar upon the [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دُسَ. (S.) 

He lied: [as though meaning he concealed the truth with falsehood: for, accord. to the KL, دُجَّلَ signifies the concealing the truth: (not, as Golius understood the explanation, its being concealed:)] and confounded or perplexed [such as heard him]. (K, TA. [In the CK, أَحْرَقْ is erroneously put for أَحْرَقْ]] [And app. He enchanted, or fascinated: for دُجَّلَ] is also syn. with مَسْحَر. (TA.) 

He compressed; coivit, or invit. (As, K.) 

He traversed the regions, or tracts, of the earth, or land. (K.) The primary signification of دُجَّلَ is [app. The act of covering, like بُدْجَلَ: but it is said to be] the act of mixing, or confusing. (JM.) Accord. to Fr, one says, "*He transfers the bucket from the mouth of the well to the watering-trough, &c.*": the former verb being formed by transposition. (TA.) دُجَّلَ also signifies The having one eye and one eyebrow.

(KL) [See دَجَّالَ, last sentence.]

2. (IDrd, Msb, K) inf. n. تَدْجِيلَ, (K) *He covered* (IDrd, Msb, K) anything. (IDrd, Msb.) 

He gilded [a thing]; (K) he washed over anything with gold. (TA.) It (a river overflowing) covered the land with water. (Mgh.) 

He put his land into a right, or proper, state, prepared it, or improved it, with [dung such as is called دَجَّالَ, i. e.]
Dung for manuring land, such as is called 

Dājālan

see Dājālan

Tar [used for smearing mangy camels]; as also Dājālan. (M, K)

Dājālan: see what next precedes.

Dājālan: The refuse, or lowest or basest or meanest sort, of mankind, or of people. (K)

Dājālan [in its primary application app. signifies A person, or thing, that covers anything in any manner; or that does so much, or often. ___ And hence,] A gilder or silverer. (Th, Msb.) ___ And [hence,] A liar: (Msb, TA:) [one who conceals the truth with falsehood: a falsifier: and] one who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c.; or a great deceiver, &c.: (JM:) pl. Dājālon. (Msb, TA) and Dājālātā. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fātimeh in marriage, ْﺪَﻗ ﺎَﻬُـﺗْﺪَﻋَو ِّﻰِﻠَﻌِﻟ ُﺖْﺴَﻟَو ٍلﺎﱠﺟَﺪِﺑ, meaning [I have promised her to 'Alee, and I am not] a liar. (TA.) ___ And i. q. Dājālāt, (S,) which signifies A great company of men journeying together, (S, K, TA,) covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic. (TA) ___ Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written Dājāl, ْدَﺟَّارِب, TA,) Gold: or gold-wash for gilding. (K, TA.) ___ And The diversified wavy marks, or streaks, or grain, (فَرْنُدُ) of a sword. (K) ___ al-dājālū, (S, Msb, K,) i.e. The المسيح الكذاب [The False Christ, or Antichrist], (S, K, *) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from Dājālan, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]; (TA:) or because of his lying, (K, TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbās, K, TA,) or from Dājālan, he covered, (K,) because he will
cover mankind with his infidelity; (TA;) or because he will cover the earth with the multitude of his forces; (Msb, TA;) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying he gilded; because he will involve men in confusion, or doubt, by falsehood, (K, * TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَالٌ signifying gold, or gold-wash for gilding; because treasures will follow him wherever he goes: (K, * TA:) or from the same word as دَجَالٌ signifying the جَلاَةُ فَرِنِد explained above: or from دَجَالٌ; because he will defile the ground: or from لَجَد دَجَالٌ (KL.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that]__ دَجَالٌ also signifies Having one eye and one eyebrow. (KL.)

لَجَد دَجَالٌ: see the next preceding paragraph.

مَدَجَلٌ A camel smeared [or smeared all over (see 1)] with tar. (S.) __ And A sword [&c.] gilt. (Msb.)

نيهما دوجلة Among them are narrations from one to another and differing people. (TA.)
Da'jin

1. دَجَنَ aor. — inf. n. and دُجَنَ. It (a day) was, or became, one in which the clouds covered the sky: (S,) and دَغَنَ, inf. n. دَغَنَ, signifies the same, accord. to IAar. (TA. [See also 4.]) "ادَجَتُ السَّمَاءُ" signifies the sky rained continually: (TA:) [for] ادَجَتُ السَّحَابَاتِ signifies the clouds covered the sky, or the regions of the sky, or the earth: (K, TA;) [for] دَجَنَ ادَجَتُ السَّعَاقَةَ ادَجَتُ السَّحَابَاتِ and دَجَنَ جَمِّيَّةُ السَّمَاءِ may mean the clouds covered the sky, or the regions of the sky, or the earth: (K.) دَجَنَ نَذَاكُمْ is app. the inf. n. of the former verb, and signifies the clouds’ covering (S, M, K) the sky, (S,) or the regions of the sky; (M, K,) or the earth. (K.) Dَجَنَ دَجَنَ — دَجَنَ فِي البَلَاغِ Dَجَنَ دَجَنَ — دَجَنَ طَمَّنَةً Dَجَنَ مُهَمْؤَلَ They kept to their baseness, or ungenerousness; not abandoning it. (TA.) And دَجَنَ ْمَطْرُ, The rain, and the fever, continued (IAar, K) incessantly for some days. (IAar, TA.)

3. دَجَنَ He endeavoured to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him; syn. دَجَنَ (K,) in the S it is said that is like مُدَجَّة: in the M, that it signifies the mixing in familiar, or social, intercourse, or conversing, in a good manner. (TA.) [Golius assigns to دَجَنَ another
signification of ىداجن; namely He held in contempt; as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.

see 1, in six places. ادجوحن ادجوحن also signifies It (a day) became one of much rain; and so ادجوحن ادجوحن: (K:) or the latter has a more intensive meaning, i.e. it became cloudy with mist

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or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA. [See also 1, first sentence.]) And ادجنو They entered into [or upon a time of] much rain. (AAF, K.)

12 ادجوحن: see the next preceding paragraph.

: see 1, second sentence: and see also [which has the same, or a similar, signification]. Accord. to Az, it signifies The shade of the clouds in a day of rain. (TA.) Also Much, or abundant, rain: (AZ, S, Msb, K:) pl. [of pauc.] and [of mult.] ادجان and ادجان and ادجان and ادجان. You say [app. meaning, accord. to the K, A day of much, or abundant, rain; but it seems to be indicated in the S that the meaning is a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain]: and in like manner one says of the night [app. ليلة دجنة: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

Rain: so in the phrase [or دجن? a day of rain; as also دجن? وذ دجن? ليلة دجنة. (TA.) See also in the colours of camels, (S,) The ugliest kind of blackness. (S, K.)

: see the next paragraph, in three places.
Clouds covering the whole sky, full of moisture, and
dark, but containing no rain; (AZ, S, K) pl. [or this is a coll. gen. n. of which
is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and
darkness; syn. ظلامة: or the first of these words (ةند) has this last
signification; i. e. ظلامة, or ظلامة: [thus in some copies of the K and in the TA; but in other copies of the K ظلامة only;] and is also
without teshdeed; (K;) i. e., it is also written ئندة, as in the Book of Sb: this is explained by Seer [and in the S] as syn. with;
and, accord. to Sb, its pl. [or rather coll. gen. n.] is ئندة; but in the S it is said that its pl. is, i. e. like, and
ةندات ئند, ئندة and ئندة ئندة and ئندة ئندة; (TA: [but in one copy of the S, I find ئندة and ئندة ئندة and ئندة ئندة and ئندة ئندة] and ئندة is Syn.
with ئندة [q. v.]: (K, TA: [in the CK, ئندة ئندة ئندة ئندة ئندة ئندة ئندة ئندة and ئندة ئندة ئندة ئندة ئندة ئندة ئندة which should immediately follow it, is
omitted:]} the pl. of ئندة ئندة ئندة also signifies The clouds' covering the earth, and being
heaped; one upon another, and thick. (K, * TA.) ___ See also ئندة, in two places: and see ئندة.

ءئندة: see the next preceding paragraph.

ءئندة: see ئندة, in two places. ___ Also A ewe or she-goat that does not withhold her udder from
the lambs or kids of another. (TA.)

ءئندة [act. part. n. of 1. Hence,] A rain (مطرة, in two copies of the S مطرة, overspreading, or
covering, the earth,) like that which is termed دكة [i. e. lasting, or continuous, and
still, &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, دنة.]) And وزحة دنة (S, Msb) and
ءئندة A cloud raining (S, Msb) much, or continually. (S. [Which of these two meanings is intended in the
S is not clearly shown.]]) ___ مطوة دنة جمل دنة and A he-camel that irrigates land; or that is
used for drawing water upon him for the irrigation of land; syn. [S: [K:] or that is
accustomed to the irrigation of land, or to be used for drawing water upon him
for that purpose: (TA:) and ئندة applied to a she-camel has this latter signification. (K, TA,) ___ And ئندة (S, Mgh,
some of the Arabs say (ISk, S, Mgh, K) and a camel, (TA,) That keeps to the houses or tents; (ISk, S, Mgh, K, TA;)

domesticated, or familiar, or tame: (ISk, S:) the first (داجن) occurs in a trad. as meaning a sheep or goat home-fed; that is fed by men in their places of abode; (TA:) pl. دواجنة; (S, Mgh, Msb, K;) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Msb; [in which it is added that some say داجنة]) by ElKarkhee said to be contr. of سائمة; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EP. 164:) or داجن applied to a dog means that keeps to the houses or tents; and so دجوون. (TA)

A camel (S) of the colour termed داجنة: fem. دجاجة. (S, K.)

A dark night. (K.) ليلة ماجد. (S, K.)

[A sheep or goat, or a ewe or she-goat, that keeps to the lambs or kids, or is familiar with them, and affects them. (IB, TA.)

A dark night. (K.) ليلة ماجد. (S, K.)
1. **đag** (S, K) aor. 
2. **đjo** (S, K) inf. n. 
3. **đađ** (S, K) and **đag** (K) [and app. q. v. infrà]. *It* (the night) was, or became, dark; as also and **đađ** (S, K) and **đag** (K) or, accord. to As, said of the night, is not from the being dark, but signifies *it covered everything*: and hence, he says, the phrase, *مَنْذُ دَجَا الإِسْلَامَ*, meaning *Since [the religion of] El-Islám became strong, and covered everything;* (S;) or became strong, and spread, and covered everything: (TA;) and he also said that *đađ* means *It* (the night) was, or became, still, or calm; and *đađ* is said to mean the same. (TA.) Also *It* (the hair of a she-goat) was, or became, such that one part thereof overlay another, and it was not loose and sparse. (K.) Also, (K,) inf. n. *đjo* (TA,) *It* (a garment) was complete, full, or ample; [such as covered the wearer completely;] or long, reaching to the ground. (K.) And, said of a man, *đađ* (K;) as also *đađ* (K in art. đjo.) *You say, đađ* (IAar, TA.) *He compressed her.* (K and TA in art. đjo.) *Their affair, or case,* became in a good, right, or proper, state [upon that ground, or condition: probably from *đađ* said of the night, as meaning it was, or became, still, or calm]. (As, TA.) *đađ* [app. *Come hither, may God not protect you;* if, as is probably the case, from said of the night, as meaning it covered everything;] is said in chiding the domestic fowl. (TA. [See đađ in art. đađ.])

4. **đađ** (K) inf. n. *Mđaga* (TA,) *He treated another with concealment of enmity;* (K and TA in art. đađ.) *As though he came to him in darkness;* (TA;) or from *أَدِجَتْ الْبِيْتَ [q. v. infrà].* (Har p. 393.)

[Hence,] *Mđaga* signifies [also] The *treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or striving, endeavou ring, or desiring, to do so:* (S, K;) the treating
hypocritically: (Har ubi suprà:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour: and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, ُﻪُﺘْـﻴَﺟاَد, meaning I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity. (S.) ___ Also The preventing, or forbidding, or refusing, in a manner between that of severity and that of laxness. (AA, S, K.)

4 أَدْجُو I let down the curtain [of the door] of the chamber. (Har p. 393.)

5 تَدْجُو The clouds closed together and spread so as to cover the sky. (Ahn.)

12 يَجْوَجْدِا: see 1, first sentence. ___ [Hence,] يَدْجَأَتُ البَيْتُ I let down the curtain [of the door] of the chamber. (Har p. 393.)

12 يَجْوَجْدِا: see 1, first sentence. ___ [Hence,] تَدْجَأَتُ السَّحَابَ The clouds closed together and spread so as to cover the sky. (Ahn.)

The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And The mouthful [that is taken with the thumb and first and second fingers]. (TA.) َثَلاثٌ دَجَأَتْ يَحْمُلُ دَجَأَتْ إِلَى الْغَيْبَةَ وَالْمَنْثِىَةَ is an enigma of the Arabs of the desert, meaning Three fingers conveying a mouthful to the belly and the anus. (TA.) A button (T, M, K) of a shirt: (T, K:) pl. دَجَّاتٌ وَدَجَّاتٌ. (K.) ___ See also art. يَدْجَيَ دَجَيَ (as written by some) or يَدْجَيَ دَجَيَ (as written by others) Darkness; (S;) and so يَدْجَيَ دَجَيَ, of which, in this sense, [as well as in others, mentioned in art. يَدْجَيَ دَجَيَ is also the pl., (S, and
K in art. (TA:) accord. to KS, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, داجية, of which the pl. is دواج: دواج signifies the *blackness of night, with clouds, so that one sees not
star nor moon:* or, as some say, [the *state of the night* when it covers everything; not from
the being dark: [see 1, first sentence:] (TA:) and ليل داج signifies the *darknesses, or intense
darknesses, of night.* (S, K.) ___ You say also ليلة داج [A *dark night, or a night that covers
everything*]; and ليلال داج [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an
epithet. (TA.) [See also داج.]

A like, or an equal: and a friend, or companion, such as is termed: خدن (TA.)

دجو: دجو, above: and see also art. دجو.

دجوآ, applied to a she-goat, (K,) and to a she-camel, (TA,) *Having full, ample, or long, hair or fur.* (K, TA.)

دجو: see what next follows, in two places.

دجو ليل داج *Dark night.* (TA, and K in art. دجو ليل داج A dark night. (S.) دجو ليل داج نعمة داجية An ample benefit, boon, or blessing. (IAar, K. [Or, if the right reading in the
former phrase be نعمة داجية, both phrases may mean *Ample enjoyment or good fortune.*] دجو ليل داج عيش داجي (S,) دجو ليل داج عيش داجي (TA,) app. means *Verily he is in an easy or a tranquil, or a plentiful and
pleasant, or a soft or delicate, state of life.* (S, TA.)

دجو: دجو داجية [fem. of داج، q. v.: ___] as a subst.: see دجا.

دجو ليل داج
And Dajj, mentioned in this art. in the K: see art. Dajj.

And: see art. Dajj. and see also the paragraph here following.

Also the lurking-place, or covert, (of a hunter:) (S, K:) pl. Dajj. (S.)

And A bee-hive. (KL.) Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAar as having this meaning is Dajj, when he says that the Dajj is at the distance of four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.)

And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA,) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a bow is covered for the sake of ornament.] Red wool: pl. as above. (TA.) The Young one of the bee: pl. as above. (TA.)

The bee. (T in art. Am.)

And hence, The young one of the bee: pl. as above. (TA.)
ودح

١و١ 

(۳, ۵, ۶) aor. , (۶) inf. n. He (God, ۴) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (۴, ۵, ۶) he pushed, thrust, or repelled, him, (۶) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, ﴿أَلَهَمْ أَدَحَرَ عَنّا السَّمَيْطَانَ O God, drive away from us the devil. (TA.) ﴾

: see what next follows.

Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (۶) with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read ﴿يَقُذَّفُونَهُمْ مِنْ كُلٍّ جَانِبَ دَحْرَا, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said ﴿يَدَأَحَرَ, or ﴿يَدَأَحَرَ: so says Fr; but he does not approve of this reading. (TA.)

More [or most] violently and ignominiously repelled. (TA from a trad., cited voce أَدَحَرَ) مَدَحِرَةٌ [said in Har p. 210 to be syn. with the inf. n. دحَر signifies A cause, or means, of driving away, &c.].

Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (۴) And hence, السَّمَيْطَانَ مَدَحِرُ مِنْ رَحْمَةِ ﴿أَلَهَمْ ﷽ The devil is driven away, or banished, from the mercy of God. (۴.)
Q. 1 َجَﺮْﺣَد, inf. n. ٌﺔَﺟَﺮْﺣَد and ٌجاَﺮْﺣِد (, S, L, K,) [He rolled a thing along: and] he rolled a thing down. 
(L, K.) ___ [And He rounded a thing; made it round: see the pass. part. n., below.]

Q. 2 َجَﺮْﺣَﺪَﺗ quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) ___ [And It became round.]

The little ball [of dung] that is rolled along by the جَلُ [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K;) pl. . (S.) ___ It also signifies: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that is probably a mistranscription for وَدْرُقْلا or وَدُرْقُلْا, i. e. ticks; to which, in several different stages of growth, the Arabs apply different appellations: (see ) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

[app. describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA. [This verse is also cited in the M and TA in art. ; but not there explained.])

* أَضْحَتهُ يَنفُرُهَا الْوَلَدَانِ مِن سَبَأٍ َكَأْنُهُمْ بَحْتَ دَفِيعٌ دِحَارِيِّج

pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) ___ [And] Rounded; or
round; syn. مدور (S, K.)

المدحیج (The roller; meaning) the جعل [or species of black beetle mentioned above, voce جعل the هالب الشعر and مدحیج البعر are [Two] days of winter. (K in art. هلب.)
His foot slipped. (S, A, K.)

And said of a man, He slipped. (Msb.)

The sun declined (S, A, K) towards the place of setting, (TA,) as though it slipped. (TA.)

His argument, plea, allegation, or evidence, was, or became, null, or Void. (S, A, * Msb, K.) See also 4, in two places.

It (rain) made a place slippery. (TA.)

He (God, S, Msb, or a man, K) annulled, or rendered null or Void, an argument, a plea, an allegation, or an evidence: (S, Msb, K:) he rebutted it; as also

That they may, or might, rebut thereby the truth. (TA.)

A slippery place; as also pl. cause slipping: (TA.)

That [Slipping] has for a pl. occur-
ring in a trad., in the phrase having no firmness, or stability, nor determination, or resolution, in affairs. (TA.) حاجتهم داحضة، in the Kur [xlii. 15], means Their argument, or plea, or allegation, is null, or void: or, as IDrd says, on the authority of AO; it means [rebutted]. (TA.)

A cause of slipping; syn. مَزْلا. (K.) You say, هذه مدحسة للقدم This is a cause of slipping to the foot. (A.) And مكان مدحسة, in a trad. respecting the Sirát, means A place on which the feet will not remain firm. (TA.)

A place in which one slips much, or often: pl. مدحضا. (TA.)
1. **ثقة** (TA), aor. n., inf. n.

- He drove him away; removed him; put him away, or far away; as also أدَّحَقَهُ اللَّهُ وأُسْحَقَهُ. (K, TA) i.e. May God remove him; or put him away, or far away. (TA) And hence, ادْحَقَهُ الْدَّمَاءَ, (S, TA) i.e. May God remove the blood. (S, TA) *Men*, (S) or *God*, (TA) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)

2. **ثقة** (TA, S) i.e. Men, (S) or God, (TA) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)

3. **ثقة** (TA) or **ثقة** (S) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)

4. *And [hence, app.,] فِى بَيْنَانَا دَحَقَتْ الرَّحْمَ (S, K) The womb rejected the semen; did not admit it. (Sudot, K) And hence, ادْحَقَتْ بِرَجْهَا, aor. n. and inf. n. دَحَقَةٌ, دَحَق. (TA) She (a camel, or other animal,) ejected her womb after bringing forth, and died in consequence: (TA) or دَحَقَةٌ, (S, TA) and دَحَقَةٌ, (S, TA) [each app. as an inf. n., or the latter may be a simple subst.,] signify the coming forth of the womb of a she-camel after her giving birth. (IDrd, K, TA) And دَحَقَتْ بِهِ, (S) *May God remove far from good, or prosperity,* or *success,* a mother who brought him forth. (S)

5. **ثقة** (TA) or **ثقة** (S) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)

6. *And يَدَاهُ عَنْهُ, His arm, or hand, fell short of reaching it, or attaining it.* (Lth, Ibn-'Abbád, ISd, K*)

7. **ثقة** (TA) see above, in two places.

8. **ثقة** (TA) or **ثقة** (S) disregarded him, or cared not for him. (S, K) i.e. *May God remove far from good, or prosperity,* or *success,* a mother who brought him forth. (S)

9. **ثقة** (TA) or **ثقة** (S) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)

10. **ثقة** (TA) or **ثقة** (S) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)

11. **ثقة** (TA) or **ثقة** (S) disregarded him, or cared not for him. (S, TA) i.e. *May God remove him; or put him away, or far away.* (TA)
[Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated;] is one of their formulas of incantation. (TA.)

Also A woman ejecting her womb, fat and flesh. (TA.)

Further [or furthest] driven away or removed or put away: occurring in the following trad.:

There is not any day in which Iblees is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'Arafah. (TA.)
**Liḥd**

1. **Liḥd**, (T, K.) or **Liḥḍa**, (S.) aor. —, (A'Obeyd, S, K.) inf. n. (K.) And **Liḥḍa**, aor. —, (A'Obeyd, S, K.) inf. n. (TA.) **Liḥd** (a man, T, S) entered into the **Liḥd** [q. v.]; (T, S, K;) as also **Liḥḍa**, (A'Obeyd, S, K.) inf. n. (TA.) **Liḥd** (a man) was, or became, in the side of the **Liḥd** [or tent]: (A'Obeyd, S, K;) [from **Liḥḍa**, in the former sense; or] from [the subst.] the sides [or side] of the **Liḥd** being likened to the hollow [called **Liḥd**] in the lower part of a valley. (TA.) — Or **Liḥd** signifies [or rather signifies also] He dug, or excavated, in the sides of the well: (K;) [or] **Liḥḍa**, (S,) has this meaning. (S.) — And **Liḥd** [formerly said to be like **ḥarf**, TA,) He went, or removed, to a distance, or far, from me: (T, O, K;) fled from me: concealed himself from me [as though in a **Liḥd**] feared me: (K;) the inf. n., or an inf. n., is **Liḥḍa**, (TA.) **Liḥḍa**, aor. —, (K;) inf. n. **Liḥḍa**, (S, *TK,) He was, or became, such as is termed **Liḥḍa**, in all the senses of this word. (K.)

2. **Liḥḍa** (T, K.) inf. n. (TA.) He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him. (T, K.) — He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. **Maṣka**, (K.) [See **Liḥd**.] — He concealed from him what he knew, and told him some other thing. (Sh, K.) — [an inf. n. of the same verb] signifies The act of refraining, abstaining, or holding back; syn. إِمْتِنَاعِ (As, K;) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from **Liḥd** signifying a subterranean cavity. (As, TA.) And The act of declining on one side. (TA.)

3. **Liḥḍa** see 1, first sentence.
A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening: (As, T, S, O:) or a hollow such as is termed in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening: (Ham. p. 477:) or, as also, a hole (ٌﻞْﺣُد) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA,) having a bending or the like, (TA,) and sometimes producing [or lote-trees]: or a place into which one may enter beneath a جرف [or water-worn bank]; or in the width of the side of a well, in its lower part; (K,) and the like in a watering-place: all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or دحل, (accord. to the TA,) signifies [or rather signifies also] a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman’s entering into it when a man enters [the tent]; (M, K;) so called as being likened to the دحل [commonly thus termed]: (TA:) and a kind of reservoir (مصنع) that collects water: (K;) Az describes, as seen by him, at El-Khalsà, in the district of Ed-Dahnà, many a دحل, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (جو) of water, of extent and abundance unknown because of the darkness of the دحل beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein: (TA:) and دحل also signifies a lateral hollow (ٌمُدََْﳊ) of a grave: (TA in art.: تو:) [In this sense, perhaps formed by transposition:] دحيلة, also, signifies a hollow; or cavity, in the ground; like دحل; or like the دحل: (Ibn-'Abbád, TA:) the pl. [of pauc.] of دحل is دحَال, دحَأل (S, K) and دحَال (K) and [of mult.] دحَال (S, K.)
Lāḥūd: see the next preceding paragraph.

Wicked, deceitful, guileful, artful, crafty, or cunning; (AA, S;) as also Dāhīn; (AA, S in art.

Dāhīn: or very crafty and deceitful or guileful: (AZ, S, * K:) or cunning, ingenious, or clever, and skilful; as also Dāhīn, last sentence. ___ One who diminishes the price, or demands a diminution of the price, or vies in niggardliness, or in acuteness, in a case of selling or buying, [app. the latter,] in order that he may attain, or so that he attains, the object of his want. (T, K, TA.) ___ Having much wealth. (O, K.) ___ Flabby and large and wide in the belly. (K, * TA.) Fat, short, and flabby and prominent, or large and flabby, in the belly. (S, K.)

Dāhūl A well. (ISd, K.)

Bār Dāhul A well narrow in the head [or upper part]. (Sgh, K.)

Bār Dāhum A well hollowed in the sides, the water having eaten its interior: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA:) and a well wide in the sides. (K.) And Dāhur Dāhūl A hollow, or cavity, made deep, not in a straight direction, or not evenly. (Ham p. 477.) also signifies A she-camel that keeps aside from the other camels, over against them; (K, * TA;) like Dāhum. (TA.) Also A flatterer: and an impostor, or a cheat: and so Dāhūl. (KL)
One who hunts, or catches game, by making use of the: so in the verse cited voce (TA.)

Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA.)

A thing which the hunter of gazelles sets up for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment, consisting of pieces of wood: (S:) or a thing which the hunter sets up for the purpose of scaring the wildasses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, * TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for the purpose of scaring the gazelles, with the addition of a lighted lamp; (TA;)

[whence] Dhu-r-Rummeh says,

*[And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the when he makes their wicks to blaze brightly]: (TA:) the pl. is . (K.)
دحا

1, (S, Msb, K) first pers. دحو, (S) aor. دحا, (Msb, K) inf. n. دحا, (S, Msb, K) He spread; spread out, or forth; expanded; or extended; (S, Msb, K) a thing; (S;) and, when said of God, the earth; (Fr, S, Msb, K;) as also دحا, (Msb, K;) first pers. دحب، (K in art. دحب) aor. دحب، inf. n. دحب: (Msb, and K in art. دحب:) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made wide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, * TA:) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. دحى:) Also, said of a man, (K,) aor. دحا, inf. n. دحا, (TA) i. q. دحى: (S,) as also دحى; on the authority of IAar. (TA.) [You say, دحى: He compressed her; like as you say دحى: He threw, or cast, and impelled, propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, دحى: أبعذ المدرباد، meaning [Make thou the distance far, and throw it. (S, TA.) See also دحى: Madhaa, in two places. And of a torrent, one says دحا بالطحاء, It cast along the soft earth and pebbles in its course; or drove them along. (TA.) And of rain, one says دحا الخصى عن وجه الأرض دحى: It drove the pebbles from the surface of the earth; (Msb;) or removed them. (TA.) [See also دحا, in the next art.] And دحا the vying, one with another, in throwing stones, and striving to surpass (in doing so); as also دحا، مدحى: the vying, one with another, in throwing stones, and striving to surpass (in doing so); as also دحى: مدحى: مل مهدى، inf. n. of مدحى: مدحى: مل مهدى. (TA.) دحا the belly was, or became, large, and hanging down; (Kr, K;) and دحا: the belly was, or became, wide, or distended: (Mf;) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or
disease; as also (TA in art. )

مِدْاحِ ٤، ٥٠٠٠٠٤٠٥٠٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥٠٥... (TA in that art.) And

And

3

5

He spread out, or extended, himself; syn. (K in art. ) You say, (TA in art. )

5

Such a one slept, and extended himself so that he lay upon a wide space of ground. (TA in that art. ) The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-'Itreefe, TA in art. )

3

5

See 1, last sentence.

It (a thing, TA) was, or became, spread, spread out or forth, expanded, or extended. (K.)

7

(O God, the Spreader and Expander of the [seven] earths: (TA:) [properly] signifies the things that are spread, &c.; as also (TA in art. ) the [place of the laying of] eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K,) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] "أَدْحَاي" (TA in the present art.) and (I. e., if not a mistranscription, agreeably with the sing.): (TA in art. ) and (likewise) signifies the place of the eggs of the ostrich. (S.) [Hence, ] A female ostrich. (TA.)
A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between the and [more commonly] called likened to the of the ostrich. (TA.)

A wooden thing with which a child is driven along, and which, passing over the ground, sweeps away everything against which it comes. (K, TA.)

According to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: and signify stones like the small round cake of bread called, according to the size of which a hole is dug, and widened a little: then they throw those stones to that hole; and if the stone fall therein, the person wins; but if not, he is overcome: you say of him, when he throws the stones over the ground to the hole: and the hole is called . (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, A round thing made of lead, by the throwing of which persons contend together.]
I drove the camels; (K;) as also (TA.)

[mentioned by Freytag as on the authority of the K is a mistake for 5.]

mentioned in this art. in the K and TA): see art.

(mentioned in this art. by MF): see art.

A single act of spreading, &c. (Msb.) A she-ape, or she-monkey. (K.)

A mode, or manner, of spreading, &c. (Msb.) A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of ElYemen, (R, TA,) and particularly, of an army, or a military force. (K, TA,) AA says that it originally signifies a lord, or chief, in Pers.; but seems to be from يدحه, aor. meaning he spread it, and made it plain or even; because it is for the headman or chief to do this; the و being changed into ك as it is in فتية صبية and if so, it belongs to art. (TA.) [Accord. to Golius, the pl. is ئدحاء; but I think that it is more probably ئدحي.] It is said in a trad. that what is called the معمور is entered every day by seventy thousand companies of angels, every one of these companies having with it a دحية and consisting of seventy thousand angels. (TA.)

see art.

see art. دحو, in two places.

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(mentioned in this art. in the K): see art.

: see in art.
Q. 1 ُدْخَد

He gilded an earring: (K:) from the noun following. (TA.)

A white, (S, K,) or black, (K,) garment, or piece of cloth, (S, K,) which is laid up, or preserved in a chest, or wardrobe, whence its name: (S:) an arabicized word, originally which is Persian, and means i. e. (S.) [Golius, app. misled by the words in the KL of Ibn-Maaroof, probably corrupted in the copy of that work used by him, adds to the explanation pannus albus &c., as from the work above mentioned, qui throno Regis Persici quondam insterni solebat: inprimis Darii. ] Also Gold; (K:) because preserved in chests. (TA.)
He was, or became, object, mean, contemptible, or despicable. (S, A, Msb, K.)

He rendered him abject, mean, contemptible, or despicable. (S, A, Msb, K.)

Abject, mean, contemptible, or despicable. (S, TA.)
Darūṣ

Darūṣ, and with ؤ: see what follows.

Darūṣ (T, S, Mgh, Msb, K) and Darūṣة (TA voice Darūṣة, Darūṣة) or are Darūṣة and (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first. (Msb,) [A gore] of a shirt, (S, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Msb,) a piece with which it is widened; (Mgh,) that with which the body thereof is joined together to widen it; (TA,) i. q. Darūṣة, (K,) which is a dial. var.; (TA,) arabicized, (Lth, T, Msb,) from Darūṣة, (Lth, K voice Darūṣة,) which is Persian; (Lth,) called by the Arabs [in their proper language] [q. v.]: (A'Obeid, IAar, Msb, TA:) or, as some say, Arabic: (Msb,) pl. Darūṣة. (AA, S, Mgh, Msb,)
دلخ

دخل, (S, K, &c.,) aor. دخل, (S, Msb, K) and مدخل, (S, K,) He, or it, entered; or went, came, passed, or got, in; contr. of خرج; (K;) as also ادخل, of the measure افصعل, and ادخل, (S, K,) this last occurring in poetry, but not chaste, (S,) and تدخل, (K;) or this signifies it (a thing) entered by little and little. (S, O.) You say, دخلت حسنا [like دخلولا حسنا] I entered with a good entering. (S.) And دخلت البيت, i. e. [I entered the house, or] I became within the house, and the like, (Msb,) correctly meaning دخلت في البيت [ &c., or دخلت في البيت] the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, فلخ, خلف, قدام, شمالي, الجنوبي, and الوادي, and the like, such as أمام, أمام, أمام, أمام, أقصى, أقصى, and الوادي, and the like, بين, وبين, وسط, and the like, such as مامأ, مامأ, وأردا, وأردا, and the like, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is خلف to thee may be قدام to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, دخلت على نزلت الوادي, صعدت الجبل, صعدت المسجد, ارتعدت الدار, nor قعمت الوادي, صطبث الجبل, نزلت الحاير, قعدت الدار, nor the phrases of this kind that occur being instances of the suppression of a prep.; as دخلت على زيد الدار, meaning I entered the house after Zeyd, he being in it. (Msb.) [And simply دخل بأمره, He came in upon him: and also he came upon him; i. e. invaded him.] And دخل بأمراته, دخل بأمراته, (Msb, TA,) and دخل بأمراته, (MA,) inf. n. دخل بأمراته, (Mgh, Msb,) [like دخل بأمراته, دخل بأمراته, (S, O, TA.) You say also, دخل عليها, صعدت الجبل, نزلت الوادي, دخلت البيت, (S, O, TA.) You say also, دخل عليها, صعدت الجبل, نزلت الوادي, and دخلت البيت, (S, O, TA,) i. e. He went in to his wife or Woman,] is a metonymical phrase, denoting جمعا, (Msb, TA,) i. e. e. He went in to his الوطء, (Mgh, Msb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Msb, TA. [See what is said in explanation of the term
in the first paragraph of art. [q. v.]. (TA in art. & c.) [For ex.,]
you say, "وَلَخَدْ بَعْضُهُمْ في بَعْضِهِمْ" i. q. [Mgh and TA in art.
[The stars became confused together].]

And [He entered among them, so as to]
become a member of their community, confraternity, party, sect, or the like;] said of a stranger. (K.) [And when دَخَلْ في طَبَّاعُهُ دَخَلْ فِي طَابِعُهُ دَخَلْ فِي طَابِعِهِ دَخَلْ فِي طَابِعِهِ دَخَلْ فِي طَابِعِهِ Dَخَلْ فِي طَابِعِهِ Dَخَلْ Fِي طَابِعِهِ Dَخَلْ فِي طَابِعِهِ "It comes in, or accrues, to the man.] (Mgh and TA in art. [lit. He entered with him, or it]: see 4. ___ [Hence, دَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ دَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ دَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ فِي مَنْهَهُ Dَخَلْ فِي مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ Dَخَلْ فِي مَنْهَهُ Dَخَلْ في مَنْهَهُ دَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ في مَنْهَهُ Dَخَلْ in it. And hence, دَخَلْ فيไลَنْهَهُ "He entered within the pale of the religion of ElIslám; he entered the communion of that religion; he entered into, embraced, or became a proselyte to, that religion]. (Mgh in art. سَلَمَ، &c. [See Kur cx. 2.]) And He entered upon, began, or commenced, the affair. (Mgh.) [And He entered into, or mixed himself in, another's affair, and another's affairs.] ___ [Hence also, دَخَلْ عَلَيْهُ said of night, &c., It came upon him, or invaded him. And said of a word, such as a prep. &c., It was, or became, prefixed to it, preposed to it, or put before it.] ٌلِﺧُد ُمَأَعْطُالا The corn, or food, became eaten by worms or the like. (JK.)
He was led into a mistake, or an error, respecting a thing, without knowing it, by his having preconceived it. (Msb.)

2 دَخَلُ, inf. n. دَخَّلَ, He put dates into a دَوْخَلَةٍ [q. v.]. (TA.) [In the present day, دَخَلُ is used in the first of the senses assigned below to دَخَّلَ; but for this I have not found any classical authority.]

3 مَدَخَلَةٍ [inf. n. of دَخَلُ] signifies The entering [with another] into a place: or into an affair.

(KL.) You say, دَخَلَتْهُ مَدَخَلَةٌ [He entered with him into, or mixed with him in, his affairs].

(JK, S.) And دَخَلُوهُم [alone He entered with them into, or mixed with them in, their affairs: he mixed with them in familiar, or social, intercourse: he conversed with them; or was, or became, intimate with them]. (U, TA in the present art. and in art. [خَلَطَ]). And دَخَلَ مَدَخَلَةً [Unsoundness in intellect, or body, infected him, as though commingling with him; like دَخَلَةٍ] (K.) دَخَلَ [also is an inf. n. of دَخَلُ; see 6, in two places.]

[See also دَخَلُ below.]

4 دَخَلَهُ, inf. n. دَخَلَ and دَخَلَلَ, (S, K,) He made, or caused, him, or it, to enter; or to go, come, pass, or get, in; he put in, inserted, brought in, or introduced, him, or it; as also دَخَلَلَ [lit. he entered with him, or it]. (K, TA,) inf. n. دَخُوَّلُ. (TA.) You say, دَخَلَلَ. (Msb.) Hence, in the Kur [xvii. 82], دَخَلَلَ مَدَخَلَهُ [O my Lord, cause me to enter El-Medeeneh in a good, or an agreeable, manner: (Jel: [see also various similar explanations in Bd:])] or دَخَلَلَ may be here a n. of place, or of time: see, in art. خَرَجَ,
what is said of the words of the Kur that follow, [or, ∗ ] One says also, [or, ∗ ] put, or inserted, my leg, or foot, into [or, ∗ ] the boot and my head into the cap]. (Ham p. 43.) Hence the saying, [He brings against his people an abominable, or evil, charge, aspersing them with it]. (S in art. ʿūr.)

5 تَدَخَلَ see 1, first sentence: and again in the latter half of the paragraph.

6 تَدَخَلَ One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. ʿqṣr.) [Hence, ] تَدَخَلَ signifies The entering of joints one into another; (Mût.) as also (JK, M, K) and (Kût.) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دَخَلَ in coats of mail signifies firmness, or compactness, of make. Hence also, ] تَدَخَلَ The intermixture, or commixture, of dialects]. (Mz 17th عﻮﻧ.) And تَدَخَلَ The dubiousness and confusedness of affairs; as also. (TA.) See also 1, in the latter half of the paragraph. [It is also trans.] You say, [Something thereof, or therefrom, crept into me, i. e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَخَلَ من هَذَا الأَمْرُ رَمْضِ [Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. ʿrāmāṣ.)

7 تَدَخَلَ see 1, first sentence.

8 تَدَخَلَ: see 1, first sentence. [app. He encroached upon me]. (TA in art. ʿhīṣ: see 1 in that art.)
He wished, desired, asked, or begged, to enter. (KL.) And He entered a
[or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast,
at objects of the chase. (TA.)

Income, or revenue, or profit, that comes in, or accrues, to a man from his
immovable property, such as land and houses and palm-trees &c., (T, Msb, K,) and
from his merchandise; (Msb) Contr. of خُرْج; (S,) as also [for مِدْخَلُو
بِه]: (TA:) the former is
originally an inf. n., of which the verb is دَخِلَ, aor. (Msb,) You say,
[His income is
more than his outgoings, or expenditure]. (Msb,) See also
__A disease; (K;) as also دَخِل:
(K, TA; but not decisively shown to have this meaning in the CK:) a vice, fault, defect, or blemish; (S, K;) and
particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, دَخِل:
(K, TA;) and a thing that induces doubt, or suspicion, or evil opinion; as also دَخِل [app. in all the senses
explained in this sentence: each originally an inf. n.: see دَخِل and دَخِل]. (S, K,) Hence the saying, (S, TA,) of أثْمَه
بنت متروود, (TA,)__

[Thou seest the youths, or young men, like palmtrees; but what will acquaint thee
with the vice, &c., that is, or may be, in them]: (S, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of
good. (O, TA. [See also another reading of this verse voce رَقَال.] See also
دَخَل: دَخَل.*

A species of millet; i. q. جَاورَس; as also دَخَن. (TA.)

* دَخَل : دَخَل.
primary signifies *A thing that enters into another thing and is not of it.* (Bd in xvi. 94.) See

in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an

unsound, state or quality; (S in art. دخل, and K;) in intellect or in body [&c.]. (K.) You say,

in *his intellect is an unsoundness*]. (S, K.) And [This affair, or case, in it is an unsoundness*]: both signify the same. (S.) ___ *Rottenness* in a palm-tree. (TA.) ___ *Leanness,*
or emaciation. (TA.) ___ *Perfidiousness, faithlessness, or treachery:* (K and TA; but not in the CK:)
deceit, guile, or circumvention. (S, K.) Hence, in the Kur [xvi. 96], [And make ye not your oaths to be a means of] deceit, or guile, or circumvention, between

you. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) Also *People,* or *persons, who assert*

their relationship to those of whom they are not: (K;) in this sense thought by ISd to be a quasi-pl. n.

[app. of دخل, (q. v.), like as دَخَيلْ *is of* شرف. (TA.) You say, They are, among the

sons of such a one, persons who assert their relationship to them not being of

them. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one

says, هم دخلهم, and also هو; thus applying it to a single person (which is questionable) as well as to a plurality.] ___ And

*Tangled, or luxuriant, or abundant and dense, trees;* (K;) as also دَخَلْ. (TA.)

Intrinsically bad or corrupt or unsound: and دخل occurs in the same sense at the end of a verse: this

may be a contraction of the former, or it may be for دُو دَخَلْ. (TA.)

A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.) See

also the next paragraph.

The night of the ceremony of conducting a bride to her husband. (TA.) [In the present
day, this night is commonly called ليلة الدخلة; vulgarly ليلة الدخلة.] The *inward,* or *intrinsic, state,* or
circumstances, of a man; as also and and and and and and and and and and and and and and and and and and and and and and and and and a man's intention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, هو عالم بدخلته He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أمر, so that you say, عرفت دخلة أمره &c., meaning I knew the whole of the inward, or intrinsic, circumstances of his case. (TA.) is a post-classical prov., meaning I laid open to him the inward, or intrinsic, and true, or real, state of my case. (Har p. 306.) One says also, and is a companion, [Such as is] a confidant, and special friend; as also [app. for K* and TA voce] (KL and [app. for L voce] [the pl.]) signifies special, or particular, and choice, or select, friends: (Az, TA:) or signifies, as also and and , one who enters with another into the affairs of the latter: (K, TA:) [i. e.] and and signifies the man's particular, or special, intimate, who enters with him into his affairs. (S.) You say, بينهما دخل, meaning Between them two is a particular, or special, intimate, who enters with them into their affairs: so says Lh: but
ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, *between them is* brotherhood, or fraternization, and love, or affection: and accord. to ISd and the K,

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**between them is** brotherhood, or fraternization, and love, or affection: accord. to ISd and the K, or [the latter not in the CK nor in my MS. copy of the K] and *دَخَلَة* signify purity of inward love. (TA.) *دَخَلُونَ* signifies also Persons of the lower, or lowest, sort, who enter among a people, or party, of whom they are not: thus having two contr. meanings. (Az, TA.)

_app. الدَخَلَة*_ and *دَخَلَة* [thus in the TA] and accord. to IAar, all signify *The same as* [an appellation now applied to the ear-wig; in the K, art. عقربان, said to be the عقرب, but not as meaning the عقرب or the male عقرب: accord. to AZ, it is the هَرْنِصَانَ هَرْنِصَان, a kind of worm, the species of which is doubtful]. (TA.) See also *دَخَلَة*. And see *تَدَخَلَة*.

*دَخَلَة* see the next preceding paragraph, in two places.

A portion of flesh (in some copies of the K of fat, TA) in the midst of flesh. (JK, Ibn- 'Abbád, K.)

*دَخَالَة* see *دَخَالَة*: and see also *تَدَخَالَة*.

*دَخَالُانَ* [an inf. n. of 3, q. v.] In watering, (S, K) it is The putting in a camel, that has drunk, between two camels that have not drunk, (K) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S) in order that he may drink what, may-be, he has not drunk: (S, K) in like manner it is explained in the T, on the authority of As, who adds that this is done only when the water is scanty: (TA:) or the putting in a weak or sick camel (that has already drunk) with those that are drinking, and then, after that, with those that are returning to the
water, so that he drinks three times: (Skr:) or the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove: (JK, TA:) so says Lth; but the approved explanation is that of (JK, TA:) or the driving of camels to the watering-trough at once, all together; as also

(Skr:) or the driving of camels to the watering-trough at once, all together; (TA:) as also

JK.) The forelocks of a horse; (K;) because of their entering, one into another; (TA;) as also

in the M. (TA.) See also

ٌﻞْﺧَد

JK.) The forelocks of a horse; (K;) because of their entering, one into another; (TA;) as also

ٌلﺎَﺧُد

(K;) so

ٌﻞﻴِﺧَد

(M, TA.) Hence the saying of the vulgar, [I am the guest of such a one; generally meaning I am under his protection]. (TA.) See also

ٌﻞُﻠْﺧُد

, in three places. (TA:) [An adventive abider among a people.] You say, فَلَانِ دَخَلَ بِنِمَالِهِم Such a one is a person abiding among the people, not related to them. (Msb.) And

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ٌﻞﻴِﺧَد

(M, K) who has entered, (M,) or who enters, (K,) among them: (M, K) applied also to a female. (TA.) [See , which is app. a quasi-pl. n. of in this sense.] Hence, A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein. (Msb.) And A word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it. (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) And A horse that is introduced between two other horses in a race for a wager. (JK, O, TA.) See also . (TA:) [See also .] And see . (TA:) and . It is also said in the K to be syn. with in a sense explained above: see 6.
A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn.

... upon the neck of which are hung cowries. (IAar, TA.) And A horse that is fed only with fodder: so accord. to Aboo-Nasr and others: a meaning erroneously assigned in the K to

A horse of a race called ... (TA.) Accord. to Skr, A horse of a race called ... (TA.)

[in the CK with س in the place of the ی] A certain game of the Arabs. (JK, O, K, TA.)

Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed ... The feathers, or portions of feathers, that enter between the ... [here app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them.

A portion, or portions, of flesh, or of muscle, lying within sinews: (M, K,) or flesh whereof one portion is intermixed with another: (TA:) or ... means flesh that cleaves to the bone; and such is the best of flesh. (T, TA.) __ Applied to a man, (TA,) Thick, and compact, or contracted, in body; (K, * TA;) lit, having one portion thereof inserted into another.

A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them; (TA,) also called ... and ... : (K:) n. un. ... ISd says that it is an intrusive bird, smaller than the sparrow, found in El-Hijáz: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHát says, in the Book of Birds, that the ... is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of
a dusky colour, and of a dark and somewhat reddish colour, and gray; and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دَخَالَيْل, (S, M, K,) which is anomalous in respect of the insertion of the ی in the T, دَخَالِل [which is app. a mistranscription]. (TA.) See also دَخَالَة.

دَخَالَة Any compact portion of flesh. (Sgh, K.) Also n. un. of دَخَل [q. v.]. (TA.)

dَخَال That enters [into anything] much, or often; wont to enter. (TA.) [See دَسَاس.] [Hence,] دَخَالُ الْأَذْن: see دَخَل.

dَخَالُ: see دَخَل.

dَخَال: see دَخَل.

dَخَالِيَّة: see دَخَل.

دَخَلَ [act. part. n. of 1, Entering, &c. Hence,] الدَّاخِلَ as meaning دَخَالُ الْأَذْن: see دَخَل. [Hence,] It is [also] applied as an epithet to a disease, and to love; [as meaning Internal, or inward:] and so دَخَلِ, in the same sense. (K.) [Also, as a subst.,] The interior of anything; (M, Msb, * TA;) contr. of خَارِجٍ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَخَلَ as meaning Within; but you say فِي دَخَلِ; and in like manner you say إلى دَخَلِ meaning In, or inwards; and من دَخَلِ meaning From within;] i. e. it is only a subst.; because it has a special signification, like يد [TA:] دَخَلِ الحِبِّ. See دَخَل.

دَخَلَةُ الإِلَازَر The part of the ازار [or waist-wraper] that is next the body; (Mgh;) the extremity of the ازار that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case: and the part of the
body which is the place thereof; not of the [meaning the penis with what is around it]: or, accord. to some, the hip, or haunch. (TA.)

The part of the ground that may serve as a place for concealment, and that is low, or depressed: pl. ُداَوَذْكِلْ. (T, K.) One says, ما في أرضهم داخلا من خمر [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.)

[In the K and TA in art. جوز, the term داخلا is applied to Bad pieces of money intermixed and concealed among good pieces; as is there indicated in the K, and plainly shown in the TA.]

In the phrase ُجِراَوَذْكِلْ, has been explained in art َجِرِخ أُدْخِلَوْذْكِلْ (Msb. See خَارِجة.) See also دَخَلَة في خَارِجَة, in two places.

_دَوَذْكِلْ_ and دَوَذْكِلْ, with and without teshdeed, A thing [or receptacle] made of palm-leaves woven together, (ISK, S, K,) in which fresh ripe dates are put, (ISK, S,) or in which dates are put: (K:) pl. ُقَدِيَذْكِلْ, occurring in poetry, [the ُذ in being app. inserted by poetic license.] (TA,) and دَوَذْكِلْ. (K in art. ثَذِكِلْ.)

_مَدْخِلْ_ An entrance, i.e. a place of entrance, or ingress, (S, Msb,) of a house [or the like; and any inlet]. (Msb.) [Hence,] A way of act-

ing. (K, TA: see دَخَلَة, last sentence, in two places.) [And مَدْخِل خَير A means of attaining, or doing, good.] [Also A time of entrance.]

_مَدْخِلْ_ is syn. with مَدْخِل خَير: and is also the pass. part. n. of مَدْخَلْه [and a n. of place: and of time:] see 4. Also

Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not: (K, * TA:) because he is introduced among a people [to whom he is not related]. (TA.)
Managing an instrument by means of which one enters: mentioned by Golius as meaning a key; on the authority of Ibn-Seena (Avicenna).

Originally, in the Kur [x. 57, accord. to the most usual reading, there meaning A place into which to enter], is meaning compressed; whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.)

Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) 

Emaciated. (S, K.) Corn, or food, eaten by worms or the like. (TA.) 

A palm-tree rotten (S, K) within. (S.)

A she-camel compact, and firm, or strong, in make. (TA.) And A man compact, or contracted, in body; lit., having one portion thereof inserted into another. (TA.)

One who puts himself to trouble, or inconvenience, to enter into affairs. (K) [One who intrudes in affairs.]

Managing: see Managing.
The smoke, (JK,) and the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.)

And دَخَنَتْ النَّارَ (JK, S, Msb, K,) the last with kesr to the خ (S, Msb, K,) aor. — , (JK, Msb, K,) inf. n. دَخَنَ, (JK, K,) and of flesh-meat, (TA,) inf. n. دَخَنَ, (JK, K,) means It was, or became, infected with smoke دَخَنَ, (JK, S, Msb, K,) while being roasted or cooked, (TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour; (TA:) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke. (TA:) [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning It became altered for the worse in odour. (See دَخَنَ.) Hence also,] It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخَنَتْ النَّارَ, The plant, and the beast, became of that colour; (K, TA,) as though overspread with smoke دَخَنَ, (TA;) as also دَخَنَ, (TA;) as also دَخَنَ خَلَقَهُ, His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA. [See also دَخَنَ, below.])

2 دَخَنَ [He smoked it, or made it smoky]; namely, flesh-meat. (S in art. شَبَط.) And
He fumigated it, or him, with what is termed دَخْنَةُ، q. v.; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Msb, K,) and a garment, (M,) and another man. (TA.) And They smoked a party of men in a cave and so killed them. (TA.)

They fumigated it, or him, with دَخْنَةٌ، q. v.; namely, a house, or tent, or chamber, (JK, CK, and so in my MS. copy of the K,) or دَخْنُهُ الزَّرَعُ، (so in the K accord. to the TA,) of the measure لَعَتْفٌ (TA;) The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.)

He fumigated himself: (TA in art. خِر.) from دَخَنَةٍ، (Mgh.) You say, of a man, دَخَنَتْ، (JK, CK, and so in my MS. copy of the K,) or دَخَنَ، (so also in the K,) of the measure لَعَتْفٌ، (TA;) دَخَنَتْ، (TA.) See also 1.

He fumigated himself with what is termed دَخْنَةٌ، q. v.; as also دَخَنَتْ، (so also in the K,) of the measure لَعَتْفٌ، (TA;) دَخَنَتْ، (TA.) See also 1.

A well-known kind of grain; (Msb;) i. q. جَوْارُ، جاورُ، (JK, M, K;) or a certain grain smaller than that, very smooth, cold, dry, and constipating: (M, K;) a species of millet; the holcus saccharatus of Linn.; holcus dochna of Forskål; sorghum saccharatum of Delile; and the holcus spicatus of Linn.: and the panicum miliaceum of Linn.: (Delile's Flor. Aegypt. Illustr., no. 164: no. 57: and no. 79:) n. un. with دَخْنَةٍ، signifying a single grain thereof.

inf. n. of دَخَنَتْ، q. v. (JK, Msb.) [Hence,] The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) Hence also, i. e. from الصِّخْرُ، دَخَنَت، (TA,) A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) Also i. q. دَخْان. (S, K,) See this word in two places. [Hence,] A duskiness, or
dinginess, inclining to blackness; (S, TA:) as also دخنة (JK, S, K:) like the colour of smoke, (see 1, last signification but one,) or like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA:) and in a sword: (S, A, TA:) in this last it means a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified wavy marks, streaks, or grain, (syn. فرند:) of a sword. (K.) ___ Also Rancour, malevolence, malice, or spite. (JK, K, TA.) ___ 

And Badness, corruptness, or wickedness, of nature or disposition. (K, TA.)

[applied to food, and to flesh-meat, Infected with smoke: see دخنة. And hence,] applied to wine, or beverage, Altered for the worse in odour: (TA:) ___ And رجل دخنة الخلق (Sh, JK, S) A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA:) [See also داخن.]

dخنة i. q. دريزة [which generally means Particles of calamus aromaticus], (K,) or the like thereof, (S,) [i.e.] incense, or a substance for fumigation, (خور, JK, Mgh, Msb,) [of any kind, and particularly] like دريزة, (Mgh, Msb,) with which houses, or tents, or chambers, (S Mgh, Msb, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S M, Mgh, Msb, K,) See also أبو دخنة or أبو دخنة [Hence, app.,] A certain bird, (IB, K, TA:) the colour of which is like that of the قيرة [or lark]: so says IB: or, as in some MSS., like the colour termed الغبرة [i.e. dust-colour]. (TA.)

A species of عصور [or sparrow]; as also دخنة. (K, * TA.)

A hot, or an intensely hot, day: (JK, K, TA:) and ليلة دخنة a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA:) as though it were overspread by smoke: (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.)
نﺎَﻨْﺧُد: (S, Msb, K) and دَخَانَ (K), which latter is the form [now] commonly used, (TA,) and دَخَانَ, (S, K.), i. q. عَنْان [a less usual term, meaning Smoke]: (K: [in the S it is said merely that the دَخَانَ of fire is well known:]) pl. (of the first, S, Msb) دَوَآَخَانَ, (S, Msb, K,) like as دَخَانَ عَواَشَ, (S, Msb,) the only other instance of the kind, (Msb,) deviating from rule, (S,) and دَوَآَخَانَ [also irreg., and both pls. of mult.,] and أُدْخَانَة [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanee and Báhileh (بَلْدَةُ غَنِي and بَلْدَةُ بَحِيلَة) were called ابنآ دَخَانَ because they smoked a party of men دَخَانَ عَلَى قُومٍ in a cave and so killed them. (TA.) Hence also, (S,) هَدْنَةٌ عَلَى دَخَانَ [A calm or truce] for a cause other than recon-

ciliation: (S, K, TA: [In the CK, لَغْبَة is erroneously put for لَعْبَة:) or [as a cloak] upon [i.e. concealing] inward corruptness; from دَخَنَتْ النَّار explained above; [see 1;] (Msb;) for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or upon latent rancour or malevolence: (S and TA in art. هَدْنَة:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دَخَانَ as signifying a duskiness, or dinginess, inclining to blackness, in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) دَخَانَ is also used by the Arabs for Evil, or mischief, when it arises; as in the saying, كان بيننا أمَّر أرفع له دَخَانَ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) It also means Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Kur xliii. 9: for it is said that the hungry [once] saw smoke دَخَانَ between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دَخَانَ [properly so termed]. (TA.)
In the present day, it is also applied, but generally pronounced دخان، to Tobacco; nicotiana tabacum of Linn.

دخان: see the next preceding paragraph, first and last sentences.

دخان Firewood [or smoke]. (TA.) [Hence,] خلق دخان A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دخان.

دخانة A chimney; a hole, or perforation, [or hollow channel,] in which are pipes of baked clay [for the passage of smoke]; (JK:) its pl. is دواخن، (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مدخنة [pl. of دخان] [or Dakh[

أدخن, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دخنة. (S, K.)

مدخنة A place of smoke.

مدخنة: see دخانة.

مدخنة A vessel for fumigation; i. q. مجمرة: (K:) or differing from the مجمرة, [app. in being made only of baked clay,] and not disapproved; whereas the مجمرة is disapproved, because generally of silver: (Mgh in art مدخن: (TA.)
Diversion, sport, play, or such as is vain, or frivolous; (S, A, K;) as also, (S, A, K;) like, (Ed-Demámeenee, CK:) but accord. to IB, it should be mentioned in art. [in which دد is mentioned again in the S and K], or art. [in which دد is mentioned again together with دد and دد]. (L.) [The proper place of دد seems to be art. دد (like as art. دد is the proper place in which دد should be mentioned), as well as of دد and دد; and the proper place of دد, art. دد] Hence, (A,) دد لاو دد ندي دد. (K.)

[I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Mohammad] occurring in a trad. (S, A.) Also A space (حين) of time. (K.)

Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner;] occurs [accord. to one reading] in a verse of Et- Tirimmáh [cited in this art. in the K, and in the present work in art. طراب, as an ex. of استطرب]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)
Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also ديد ديد, [which should be mentioned in art. ديد ديد, (IAar, T, K, [not ديد ديد as in Freytag’s Lex., being followed in the K by the epithet ممَّركة],)] and ديد ديد, (TA, [app. ديد ديد, of the measure ديد ديد, (IAar, T, S,) [mentioned also in the S in art. ديد ديد,] by Sgh and in the K mentioned in art. ديد ديد, and said in the K to be wrongly included by J in the present art. (TA.) ديد ديد and ديد ديد are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.)

ديد ديد, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (S:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword With which trees are cut; called by others معضد; and this is not necessarily the contr. of a blunt sword. (TA.) Also, applied to a man, [perhaps from the first of the significations mentioned above,] meaning لاغناة عنهد [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

ديدان (S, K) and ديدان (TA on the authority of El-Khuwárezmee and El-Wáhidee) and ديدان (I, S, K) and ديدان [app. ديدان ديدان (TA) and ديدان ديدان (K) A custom, manner, habit, or wont. (S, K, TA.)

ديدان: see what next precedes.
دیدان: see what next precedes.

دیدان: دیدان.

دیدون[app. دیدون]: دیدن: دیدن: ___ and دیدون.

دیدن: دیدن.

دیدان: دیدان.
Diversion, sport, play, or such as is vain, or frivolous. (S, K.) [See also arts. دن and ددن.]
(S, Msb, K, &c.) aor. ﱐ and ﱐ, [the latter anomalous,] inf. n. ﱐ (Msb, K, TA) and ﱑ (TA,) It (milk) was, or became, copious, or abundant, (Msb, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so the water of the eye, or tears, and the like, (TA,) &c.; (Msb;) as also ﱐ: (K, TA;) and, said of milk, it ran, or flowed: and it collected [or became excreted] in the udder from the ducts and other parts of the body. (TA.) [Hence,] said of sweat, It flowed (K) like as milk flows. (TA.) And of the tax called خَرَاج, Its produce became abundant. (K.)

And [in like manner] one says, ﱐ: see ﱐ, below. And [hence,] ﱐ also signifies It was, or became, consecutive. (K in art. ﱐ. And It continued; as in the phrase, ﱐ ﱐ لِهِ الشَّئٰء (The thing continued to him]. (Sh, TA in art. ﱐ. And, said of a horse, aor. ﱐ, inf. n. ﱐ (K) and ﱐ (TA,) He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) And of herbage, (K,) inf. n. ﱐ, (TA,) It became tangled, or luxuriant, (K, * TA,) by reason of its abundance. (TA.) One says also, of a she-camel, (TA,) and ﱐ (K,) aor. ﱐ and ﱐ, [the former anomalous,] inf. n. ﱐ and ﱐ; (TA;) and ﱐ, alone, (S, K,) and ﱐ (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And ﱐ (S), or ﱐ, (TA,) inf. n. ﱐ, or ﱐ, (S) or ﱐ, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly:

and ﱐ signifies the same; or it yielded, or emitted, the milk.] And [hence,] ﱐ (S, A,) and ﱐ (TA,) [lit. The milch-camel of the Muslims yielded milk copiously,]
meaning the tribute, or taxes, pertaining to the Muslims poured in abundantly. (S, * A, TA.) And ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ (K,) aor. ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ, (S,) inf. n. ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The sky poured down rain (K, TA) abundantly. (TA.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ He produced, or gave forth, what he had. (A.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The world was bountiful to its inhabitants. (A.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The sky poured down rain (K, TA) abundantly. (TA.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ He produced, or gave forth, what he had. (A.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The world was bountiful to its inhabitants. (A.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The sky poured down rain (K, TA) abundantly. (TA.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ He produced, or gave forth, what he had. (A.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The world was bountiful to its inhabitants. (A.) And ِتﱠرَد ُءﺂَﻤﱠﺴﻟا ِﺮَﻄَﳌِ The sky poured down rain (K, TA) abundantly. (TA.) 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And ِتﱡرِدَأ َجاَﺮَﳋا They (the collectors) made the produce of the tax called جاﺮﺧ to come in abundantly. (TA.) And ُﻩرﺪﺘﺳا ُﻪﱠﻣُأ He (a young camel) sucked, or drew the milk of, his mother. (TA.) And ُﻩرﺪﺘﺳا ُﻪﱠﻣُأ He stroked her (a camel's) dugs, to draw her milk; he milked her; (TA;) as also ُﻩرﺪﺘﺳا ُﻪﱠﻣُأ, referring to a ewe or she-goat:
(Msb: and the latter, he stroked her dugs with his hand, causing the milk to flow, or to flow copiously: and the same verb, he sought, or desired, her milk, or the flowing of her milk. (TA.) [Hence,] أَدْرَأُ لَفَحةَ أَلسَمْلِيَّينَ [Make ye. the tribute, or taxes, pertaining to the Muslims to pour in abundantly: i. e., make ye the milchcamel of the Muslims to yield milk abundantly]): said by 'Omar to the collector of the taxes. (TA.) [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, أَدْرَأْهَا وَإِنْ أَبْتُ، meaning, [lit.,] Ply her, though she refuse, until she yield her milk abundantly. (TA.) [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, أَدْرَأَ اللَّهُ لَهُ أَخْلاَفَ الرَّقَقَ: (TA.) And أَدْرَأَ أَلْلَٰهُ لَهُ أَخْلاَفَ الرَّقَقَ، meaning, [lit.,] God milked for him the dugs of sustenance; i. e. provided for him the means of subsistence]: and استَدَّرَ نعَمَةَ اللَّهِ ٓبَلِّشَكَرٌ [He drew the favour, or blessing, of God, by thankfulness]. (A.) The wind draws forth a shower of fine rain from the clouds: (S, L, K:) in some copies of the last, we find, as the explanation of أَدْرَأَ الرَّيْحَ السَّحَابَ [We desire, or look for, a shower of rain from the clouds]. (TA in art. حَلْب.) And كَبْنَ عَيْنِهِ عَرَقَ يَدُوهَا الْعَضْبِ [said in a trad., TA] Between his eyes was a vein which anger caused to flow; (S; *) or to fill with blood; (A;:) or to become thick and full: (TA:) or which anger put in motion: (S:) for (TA:) أَدْرَأَ النَّشَىٰ أَدْرَأَهَا، signifies he put the thing in motion. (K, TA.) She twisted the spindle vehemently, (A, K:) so that it seemed to be still in consequence of its vehement twirling. (K, * TA:) And أَدْرَأَ السَّهِمَّ أَدْرَأَهَا، signifies he put the thing in motion. (K, TA.) He made the arrow to turn round well upon the nail (AHn, K *) of his left thumb, turning it with the thumb and fore finger of his right hand. (AHn. [See 1., latter part.]) And أَدْرَأَتْ عَلَيْهِ الْعَصْرِبَ أَدْرَأَتْ عَلَيْهِ الْعَصْرِبَ I inflicted upon him an uninterrupted beating. (A.)
10 She (a goat) desired the ram: (El-Umawee, S, K:) and one says also (El-Umawee, S. [See art. 4.]) And He spoke, or talked, much. (TA in art. غلب.)

R. Q. 1  
(Inf. n. درد, TK.) He (a child) chewed, or mumbled, an unripe date (S, K) with his toothless gums. (TA.) Hence the saying of a certain Arab, to whom El-Asma’ee had come, (Thou camest to me when I was a child mumbling with toothless gums: or it may mean thou hast come to me when I am old, mumbling &c.: see درد.) Also He (a man) lost his teeth, and their sockets became apparent. (TA.)

R. Q. 2  
(Inf. n. تدرد, TK.) It (a thing) was, or became, in a state of motion or commotion, or it moved about. (T in art. تدرد) And تدردت اللحمه The piece of flesh quivered. (K.) [Hence,] one says of a woman, تدرد [for تدردت اللحمه] meaning She quivers in her buttocks, by reason of their largeness, when she walks. (TA.)

To God be attributed the good that hath proceeded from thee! or thy good deed! (TA:) or thy deed: (A:) or thy gift! and What is received from thee! [and thy flow of eloquence! and the like: when said to an eloquent speaker or poet, it may be rendered divinely art thou gifted!] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Aboo-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, To God be attributed his deed! (S, K:) or his knowledge! or
his good! or bounty! or beneficence! (Har p. 418: &c.) meaning praise. (S.) Accord. to IAar, در signifies A deed, whether good or evil. (TA.) Ibn-Ahmar says, [To God be attributed what hath brought me to this state!] wondering at himself. (TA.) One also says, which is likewise an expression of praise, (S,) meaning To God be attributed the goodness, or good action, of thee, as a man! [i. e., of such a man as thou!] (TA.) And [To God be attributed his excellence as a horseman!] (Msb.) And, in dispraise, (S,) May his good, or wealth, not be, or become, much, or abundant! (S, A, TA:) or may his work not thrive! (K.) El- Mutanakhkhil says,

[May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the rind of when I have wheat stored up:] this verse is cited by Fr, who also mentions the phrase, [May the wealth of such a one become abundant! or may his work thrive!]. (TA.) Also The soul; syn. نفس. (K.) One says دفع الله عن دره A man of generous and manly soul. (TK.) And دفع الله عن دره May God defend his soul. (Lh.)

and در (S, Msb, K) and درات (K) pls., (S, Msb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of دره, (S, Msb, K,) which last signifies A pearl: (S:) or a large pearl. (Msb, K)

: see در. 
در : در, در : در. 

* لا درَدَرَدَنِإ ْتَمِعْطَأ ْمُﳍِزَ
* قرف الحنٍ وعندى البر مكنوز

* لا درَدَ

[May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the rind of (q. v.) when I have wheat stored up]: this verse is cited by Fr, who also mentions the phrase, [May the wealth of such a one become abundant! or may his work thrive!]. (TA.) Also The soul; syn. نفس. (K.) One says دفع الله عن دره A man of generous and manly soul. (TK.) And دفع الله عن دره May God defend his soul. (Lh.)

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* لا درَدَ
Also Copious, or abundant, flowing milk; milk flowing copiously, or abundantly: (TA:) and a flow, or stream, or a flowing or streaming, of milk; (S, K,) and its abundance or abounding: (S, Msb, K;) as also : (L:) or this latter signifies a single flow, or stream, of milk. (Msb.) Hence the prov., I will not come to thee as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (TA. [See also جرة.]).] [Hence also the phrase، للسحاب درة The clouds have a pouring forth: pl. درر. (S.) En-Nemir Ibn-Towlab says، ورحمة وعفاؤه درر سلام الإلا ورحمانه meaning ذات درر [i. e. The peace, or security, &c., of God, and his bounty, and his mercy, and a sky pouring forth showers]. (S.) Some say that درر signifies (flowing, or streaming; or flowing, or streaming, copiously, or abundantly); like as in the Kur vi 162 signifies قائماً. (TA.) In like manner one says also DR رر [Lasting and still rains pouring down]. (TA.) And The market has a brisk traffic going on in it, its goods selling much. (AZ, S.) And للساق درة The thigh, or shank, [of the horse or the like] has a continuous movement for running; syn.DR رر The horse passed along without being turned aside by anything. (TA. [See also مستدار] also signifies Blood [as being likened to milk]. (K.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her درر. (TA.) And The means of subsistence [as being likened to milk]. (TA in art. غر. [See an ex. voce غر.]) And A mode, or manner, of
flowing, or streaming, of milk. (Msb.) Also A certain thing with which one beats, or flogs; (Kr, S, A, K, TA;) i.e. the ḍarr of the Sultán: (TA:) a whip: (Msb:) [app. a whip for flogging criminals; as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport, such as is now called ThreadPool: or a whip made of a strip, or broad strip, (see 1 in art. خنق,) of thick and tough hide, or the like: it is described by Golius and Freytag (by the latter as from the S and K, in neither of which is any such explanation found,) as strophium ex fune aliave re contortum, aut nervus taurus, similis res, quibus percuti solet: ] an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. ترود.] pl. درر. (A, Msb.)

The right course or direction of a road: (S, K;) its beaten track: its hard and elevated part. (TA.) You say, مَنْ عَلَى الدِّرَر الطَّرِيق, We are upon the right course [&c.] of the road. (S.) And هِمَا عَلَيْ دِرَر وَاحِد, They two are following one direct course. (S.) دِرَر الْبَيْت __ The direction, point, place, or tract, which is in front of, or opposite to, a house. (K.) You say, مِنْ دَارِي بِدَرُر دَارَك, My house is in front of, or opposite to, thy house. (TA.) دِرَر الْأَرْيَح, The direction, or point, from which the wind blows. (S, K.)

: see دار, in two places.

A horse (S, K) or similar beast (K, TA) that is swift: (S, K;) or swift in running, and compact in make: (TA:) or compact and firm in make. (K, TA.) [See also درر and مستدر. ] See also دَرَأ. 

: see درأ.

A horse, or mare, that runs much. (A, TA.) [See also درر and مستدر. ]
The chaste dialect of Persian: (Mgh:) or the most chaste dialect thereof: (TA:) so called in relation to در (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning a door or gate. (Mgh, TA.)

A shining, or brightly-shining, star: (K:) or a star that shines, glistens, or gleams, very brightly: (S, A:) called در in relation to [i.e. pearls, or large pearls], (Fr, Zj, S, A,) because of its whiteness (Zj, S, A) and clearness, and beauty: (Zj:) pl. در (A.) It is also termed در and در. (TA. [See art. در]) در also signifies The glistening, or shining, of a sword: (K:) a rel. n. from در; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read ذ در, with ذ and fet-h]. (TA.)

A spindle (K, TA) with which the pastor spins wool, or with which a woman spins cotton or wool; as also مدَر. (TA.)

The part of the gums where the teeth grow: (TA:) or the part where the teeth grow of a child: (S, K, TA:) or the part where the teeth grow both before they grow and after they have fallen out: (K, TA:) pl. در. (S.) Hence the prov., أَعْيَنتِي بِأَشْرَفْ فَكَيْفَ بِذِرْدَرْ (K, K, TA) i.e. Thou [weariedst me, and] didst not accept good advice when thou wast a young woman and when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee now when thou hast grown old, and the places of the growth of thy teeth have become apparent by reason of age? (K, * TA.) In the K we read لم تقبل النصيح شاباً: but it should be لم تقبل النصيح شاباً. (TA.) در also signifies The extremity, or tip, of the tongue: or, as some say,
its root: but the signification commonly known is that first given above. (TA.)

A certain kind of tree, (T, S, K,) well known; (T;) also called [both of these names are now applied to the elm-tree; and so both are applied by Golius:] there come forth from it various [app. excrescences of the nature of gall-nuts], like pomegranates, in which is a humour that becomes [i.e. bugs or gnats, for both are signified by this word]; and when they burst open, the come forth: its leaves are eaten, in their fresh state, like herbs, or leguminous plants: so in the Minháj edDukkán. (TA.) Also The sound of the drum. (K.)

A whirlpool, in which shipwreck is feared; (S;) a place in the midst of the sea, where the water is in a state of violent commotion, (T, K,) and from which a ship scarcely ever escapes. (T, TA.)

A she-camel, (S, A, K,) or ewe, or she-goat, (Msb,) abounding with milk; having much milk: (S, A, Msb, K:) pl. (of the first, S, Msb) (S, Msb, K) and one says also (a pl. of [in the CK and in my MS. copy of the K] (also a pl. of [in the CK and in my MS. copy of the K]) (K, accord. to the TA:) and applied to an udder signifies the same: (TA:) [and also app. signifies the same; for you say] A sky pouring down abundance of rain: (S, K;) and a cloud pouring down much rain. (A, TA.) A lamp giving light, shining, or shining brightly. (K.)
A copious flowing, or streaming, of milk. (K.)

A diuretic medicine &c. (TA in art. جر, &c.) And مدر للبول A woman twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling. (K, * TA.)

Also A number of arrows in their flight resembling the streaming of milk, by reason of the vehemence with which they are impelled; occurring in a verse of Aboo-Dhu-eyb. (TA.)
1. دْرَاهَ (aor. - دْرَاهٰ، (M, Msb, K,) inf. n. (S, M, Mgh, Msb, K) and دْرَاهٰ؛ (K;) and دْرَاهَ؛ (M, TA;) [or this latter has probably an intensive signification;]) He pushed it, or thrust it; or pushed it, or thrust it, away, or back; repelled

There was, between 'Omar and Mo'ádh Ibn-'Afrà, a contending, and a mutual pushing or thrusting, &c. (Mgh.) And دْرَاهَ مُهْـﻨَﻋ He repelled from them, or defended them; as also دْرَاهَ، which is formed by substitution from the former, like قَاﺮَﻫ from قَارَأ (S in art. دْرَاه). And دْرَاهَ هْﻨَﻋ ﱠﺪَﳊا He averted (دْفَع) from him the prescribed castigation: (M, Mgh;) or he deferred his prescribed castigation: and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., دْرَاهَ عَـﻓَد [Avert ye, or defer ye, the prescribed castigations on account of dubious circumstance.] (ISk, M, TA;) And دْرَاهَ عَـﻓَد [Avert ye, or defer ye, the prescribed castigations as long as ye are able]. (S, form a trad.) See also 5. دْرَاهَ عَـﻓَدِا ﱠدوُﺪُﳊاِتﺎَﻬُـﺒﱡﺸﻟِ is explained by Sh as meaning He pushed back the kind girth of the camel: but AM says that the correct meaning is, he spread the kind girth upon the ground, and made the camel to lie down upon it [in order that he might gird him]. (TA.) دْرَاهَ ﱠспешَب signifies also He spread, or laid flat, (K, TA;) a thing upon the ground. (TA.) دْرَاهَ ﱠشَـئِبَشَـئَه يَـبِنْـئُهَ He supported the thing by the thing; made the. thing to be a support to the thing. (TA.) دْرَاهَ ﱠحَائْـطْ بِبَنْئُهَ He conjoined the
wall with a structure [so as to support the former by the latter]. (TA.)

He cast a stone; like. (TA.) You say, رداً "He cast a stone at him. (M in art. ___.)

said of a torrent, (K,) inf. n. دره. (TA,) It rushed, or poured forth with vehemence; as also اندراً. (K.)

And دراً الوادى بالسيل The valley poured along the torrent. (TA.) [See also دره, below.]

inf. n. دروء, (TA,) is syn. with طراً [He came from a place, or from a distant place, unexpectedly; &c.]. (K.) And you say, دراً علينا فلان (S, TA) and دره; (TA;) and اندراً (S, TA) and تدرأٌ; (TA,) Such a one came, or came forth, upon us unexpectedly, (T, S, K, * TA,) or whence we knew not; as also طراً, (T,) and دره. (IAar, TA in art. دره.) And اندراً عليه بشر، vulg. He came upon him suddenly with evil, or mischief. (TA.) Hence, i. e. from دراً signifying he came, or came forth, unexpectedly, (T, S, TA,) دره, inf. n. دروء, said of a star, meaning It shone, or glistened, (S, K, TA,) intensely, (S, TA,) and its light spread: (TA;) or, as some say, it rose. (T,) Hence also, درّات النّار The fire gave light, shone, was bright, or shone brightly. (Sh, K,) دراً، (T, S, K,) aor. ٌءْوُرُد، (T,) inf. n. دره, (T, S,) He (a camel) had what is termed the غدة، (S, K,) i. e. the plague, or pestilence, الطاعون of camels, (T,) and had therewith a tumour in his back, (S, K,) or in his حَر [or stabbing-place, in the uppermost part of the breast]: but in a female, it is in the udder:

(TA;) or had a tumour in his حَر. (IAar, T,) The epithet applied to the male is داريٍّ و: and so, accord. to ISk, to the female, (T, S,) meaning Attacked by the the مَراَق in her مَراَق [or thin and soft parts of the belly], (so in one of my copies of the S,) thus, without teshdeed to the ق, signifying the part, of her throat, which is the place of passage of the water, (T, TA,) or in her مَراَق [or thin and soft parts of the belly], (so in one of my copies of the S,) so that the protuberance of the غدة [or pestilential tumour] is apparent: which protuberance is termed دره .

(T, S,)
3 see 1, first sentence.

Madarata, primarily, (TA,) signifies The act of opposing; and repelling, or striving to repel: (S, TA:) or treating in an evil, or adverse, manner; and opposing: (A ʿObeyd, TA:) or the putting one off in the matter of a right or due, by promising to render it time after time; and treating in an evil, or adverse, and a contrary, manner. (Mgh in arts. ʿShri and dārī.) One says, ʿArīdā w la yīḍarī (S, TA,) i. e. I repelled him, or strove to repel him. (T, Msb, K.) And ʿAlaf ʿlāʾirādī ʿālāʾirāmī (, S, TA,) i. e. Such a one does not act in an evil, or adverse, manner, nor oppose, nor does he wrangle, or dispute obstinately: [and ʿAlaf ʿlāʾirāmī, meaning, accord. to Sgh, if for ʿAlaf ʿlāʾirāmī, does not repel, or strive to repel, him who has a right from his right. (TA,) Accord. to El-Ahmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without ʿe; (T, S,) contr. to the assertion of A ʿObeyd, who says that in this case it is without ʿe. (T.) [F says,] ʿArīdā is syn. with ʿArīdī, and ʿArīdī is syn. with ʿArīdī and ʿArīdī and [the second of which has a meaning explained above; the first and last meaning I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; &c.;] thus bearing two contr. significations: (K:) [or] ʿArīdī and ʿArīdī both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S:) [but Az says,] I say that the verb with ʿe means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and ʿArīdī signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also ʿArīdī. (T.)

Adrāt bṣūrāh She (a camel) excerned the milk, (AZ, T, S,) and relaxed her udder, on the occasion of bringing forth. (AZ, S.) The epithet applied to the she-camel so doing is ʿArīdī. (AZ, T, S, K.)
They domineered over us. (S.) And they domineered over them, (K, TA,) and aided one another against them. (TA.) They concealed themselves from a thing in order to beguile it, or circumvent it: (M, K, TA:) or they made use of a درية for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and أدرأت للصيد, (S,) or أدرأ للفداء, (K,) I prepared for myself a درية for the chase: (S, K:) and أدر ُدْﻴِلْﺻَلا, aor. ﺤُؤَرْدِا ًﺔَﺌْـﻳِرَد, (S,) or ﺤُؤَرْدِا ًﺔَﺌﻴِرَد, (K,) I prepared for myself for the chase: (S, K:) and أدر ُدْﻴِلْﺻَلا for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and أدرَتا ِﺪْﻴﱠﺼﻠِﻟ, (S,) or أدرَتا ِﺪْﻴﱠﺼﻟا, (K,) I prepared for myself a درية for the chase, and concealed himself by it. (M.)

They repelled, or strove to repel, one another (M, Msb, K) in contention, or altercation, (M, K,) and the like; and disagreed. (M.) is originally أدرَتا ِﺪْﻴﱠﺼﻠِﻟ, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the أ being added to commence the word: (S, TA:) the meaning is, يَدْرَأٌ, inf. n. And ye contended together respecting it; because those who contend repel one another: or ye repelled, or strove to repel, one another, by each of you casting the slaughter upon his fellow. (Bd.)

The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) The fire of a burning house &c. spread, (K, TA,) and gave light, shone, was bright, or shone brightly. (TA.) The torrent rushed, or poured forth with vehemence, [or came rushing, &c.,]
from a place, (M, K,) or from a distant place, (TA,) unknown: (M, K, TA:) or the latter signifies the torrent came from a distant land or tract. (S.) And the valley flowed with the rain of another valley: if with its own rain, you say, (IAar, M; and the like is said in the TA in the present art. and in art. : : ) or (TA:) or (S.) And hence, has been metaphorically used by a rájiz to signify The flowing of water from the mouths of camels into their insides. (M.) A bending; (TA:) a crookedness, or curvity; (S, M, K, TA;) in a cane, or spearshaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. (M.) One says, I rectified the crookedness and opposition, or resistance, of such a one. (S.) And hence, A well having a part [of its shaft] projecting, or protuberant. (S, O.) A road having furrows, (M, * K, *) or abrupt, water-worn, ridges, (T, S, M,) and protuberances, and the like. (T.) ___ The extremity, or edge, of a thing; because it repels therewith. (Ham p. 213.) ___ A portion of a mountain that projects, or juts out, from the rest, (M, K, TA, and Ham

p. 213 in explanation of the pl.,) unexpectedly: (TA:) pl. as above. (M.) ___ See also 1, last sentence. ___ Also Disobedience, and resistance, and hatred, or dislike, (T, TA,) and crookedness, (T,) and disagreement, on the part of a wife. (T, TA.)

d: see درء, in three places.

A ring by aiming at which one learns to pierce or thrust [with the spear] (S, M, K) and to shoot: (T, * M, K;) said by As to be with : (S:) and also called (S in art. 'Amr Ibn-Maadee-Kerib says,
[I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written درية]) Also A camel, (T, S,) or other thing, (S,) or anything, (M, K,) by which one conceals himself (T, S, M, K,) from the wild animals, (T,) or from the objects of the chase, (S, * M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S:) like درية: (S in art. ذرع:) accord. to AZ, it is with اء, (S,) because the درية is driven (تدفع,) i. e. تدر(د) towards the objects of the chase: (T, * S:) but I Ath says that it is درية, without اء; and that it signifies an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them: (TA:) the pl. of دریا is درایات and with two hemzehs, each of them extr. [with respect to analogy]. (M, TA.)

کوب دریه (T, S, K, &c.,) like سکیب or مخبر (S) or سکیب (K,) from درا، (S,;) and دریه (M, K,) the only instance of the measure فعل; (K,;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دریه;) but A'Obeys says that when it is pronounced with the first letter madmoomeh it is دریه, without اء, a rel. n. from در (F) of the measure فعل; [and the like is said in the K, though دریه is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فعل and that he who pronounces it [دریه] with اء means that it is [originally of the measure فعال] سبوع, and that one of its vowels is changed to kesr because it is deemed difficult of
pronunciation; and Akh mentions also, with ٍءْىِّرَد, with fet-h to the first letter, (S, TA,) on the authority of Katâdeh and AA; (TA;) A star that shines, or glistens, (S, K, TA,) intensely: (S:) or a star that is impelled in its course from the east to the west: (M:) accord. to IAar, [a shooting star:] a star that is impelled against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify one of the five planets: (TA in art. ٍءْىِّرَد:) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.)

Coming from a place, or from a distant place, unexpectedly: (M, TA: but only the pls. of the word in this sense are there mentioned:) an enemy showing open hostility, or coming forth into the field to encounter another in battle: and a stranger: (T:) pl. ئِرْﺪُا (T, M, TA) and ئِرْﺪُا (M, TA.) People say, ئِرْﺪُا ئِرْﺪُا (TA in art. ٍءْىِّرَد,) and ئِرْﺪُا ئِرْﺪُا (K,) accord. to different relations of a trad. in which it occurs, (TA,) The Sultán is possessed of apparatus [of war], (ٍءْىِّرَد, S, and so in some copies of the K,) or might, (ٍءْىِّرَد, S, and so in some copies of the K,) or might, signifies impetuous, not fearing or dreading; and so, having power to repel his enemies: (TA in art.) it is used in relation to war and contention. (M.) You say also, ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد,) and ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد,) and ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد,) and ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد,) and ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد,) and ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد,) and ٍءْىِّرَد ٍءْىِّرَد ٍءْىِّرَد (TA in art. ٍءْىِّرَد, q. v.)

: see the next preceding paragraph.

: see 4.
A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back. (TA.)

[Applied in the present day, pronounced مدرأ, without ء, to A boat-pole.]

The she-camel of violent spirit. (TA.)
and the latter is mentioned in one of my copies of the S., the latter is that which is in common use, (TA.) The peach; syn. خوخ: (AHn, IDrd, K; and so in a copy of the S:) and the apricot; syn. شمشش: (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit, which is an arabicized Syrian word, or [rather] Greek, [originally δωράκιον,] and El-Jawáleekee also mentions it among arabicized words. (TA.)
The人们, or party, entered a land of the enemy pertaining to the
territory of the [or people of the Greek Empire]. (S.) أُدَرَّبَة occurs in a trad. as meaning We
entered the [q. v.]. (TA.) He beat a drum; (TA.) as also دَبَّدَبَد. (TA.)

1. *بِرَدُ (T, M, Msb, K, A, K) or the latter is a
simple subst.; (Msb,) and بَرَدَ (T, S, M, A, Msb, K) and
[which is generally regarded as a quadrilateral radical word (see art.

Arabic)

brad)

2. He was, or became, accustomed, or habituated, to it; attached,
addicted, given, or devoted, to it; (T, S, M, Msb, K,) and bold to do it, or undertake it: (Msb:) or
he knew it, had knowledge of it, or was knowing in it. (A, TA.) And

3. He accustomed, or habituated, him to
it; made him to become attached, addicted, given, or devoted, to it. (M, Msb, * K.) And

4. He accustomed, or habituated, or trained, to the chase; and bold to
practise it. (A.)

5. He was, or became, patient in war in the
time of flight. (IAar, T, K.)

6. The people, or party, entered a land of the enemy pertaining to the
territory of the [or people of the Greek Empire]. (S.) أُدَرَّبَة occurs in a trad. as meaning We
entered the [q. v.]. (TA.) He beat a drum; (TA.) as also دَبَّدَبَد. (TA.)
quasi-pass. of 2: (Msb:) see 1.

is not a word of Arabic origin: (Msb:) is the Arabic name of the ancient Derbe, near the Cilician Gates, which were

the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these Gates

are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming: ] a well-known

place in [or the territory of the Greek Empire], mentioned by Imra-el-Keys, [as El-Idreesee also

says,] in the words,

*[My companion wept when he saw the around him; knowing himself to be in the power of the Greeks].

(MF, TA.) [Hence,] Any place of entrance, (Kh, T, M, A, Mgh [in my copy of which it is written in all its senses], K,) or a narrow pass, (Mgh,) to [or the territory of]: (Kh, T, M, A, Mgh, K;) or such as is not open at both ends: such as is open at both ends being called: (K;) or a place of entrance between two mountains: (Msb:) or a narrow pass in mountains: and hence it has another meaning well known: (S:) [i. e.] the gate of a [here meaning street: misunderstood by Golius, who has consequently explained as having, for one of its meaning, porta

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ingressusve palmeti ]; used in this sense by the Arabs because it [i. e. the properly so called] is like a gate, or entrance, to that

where it leads: (Msb:) or the gate of a wide gate; (M, K;) both of which explanations mean the same: (M:) and also a wide itself: so in the phrase, a narrow street or a wide street not being a thoroughfare: (Mgh: [in my copy of which, is put for: ] [but in the present day, and as used by El-Makreezee and others, a by-street,
whether wide or narrow, branching off from a great street, or passing through a
( or quarter), open, or having a gate, at each end:] pl. دُرُوب (Kh, T, M, Mgh, TA) and
( Sb, K. [The former pl., the only one commonly known, is not mentioned in the K.]) Also A place in which dates are
put to dry. (M, K.)

:\ see the next preceding paragraph.

[part. n. of درب. You say, هو درب به [He is accustomed, or habituated, to it; attached,
addicted, given, or devoted, to it; and bold to do it, or undertake it: and he knows it,
has knowledge of it, or is knowing in it. (A, TA.) And some use دارب as part. n. of (Msb:) it signifies
Skilful in his handicraft: (IAar, T, Msb:) and with ذ, intelligent: (IAar, T, K:) and skilful in her
handicraft: (K:) and [hence] a female drummer. (IAar, T, K.) And عقب دارب على (M) or
درب عقب ال (K) or
الصيد (M) [An eagle accustomed, or habituated, or trained,
to the chase; and bold to practise it].

Custom, or habit; (IAar, T, S, M, A, K;) or habitation; (T, Msb;) and boldness to engage in, or
undertake, war, and any affair: (IAar, T, S, A, Msb, K;) and
( M, TA,) with teshdeed, (TA,) on the
authority of IAar, (M, TA,) but written in the K
( TA,) signifies the same. (M, K, TA.) One says,
ما زلت أعفو عن فلان
حتى أنغذها درب
[ I ceased not to forgive such a one until he took it as a habit]. (T, * S.)

( Lh, M, K in the CK)
( K;) the former like ترابوت, in which the [initial] ت is [said to be] a substitute
for ذ, (Lh, M,) A he-camel, (M, K,) or such as is termed بكر, (Lh, M,) and a she-camel, (Lh, M, K,) submissive, or
tractable, (M, K,) or rendered submissive or tractable: and a she-camel that will follow a
person if he takes hold of her lip or her eyelash. (Lh, M, K. [But I read
حذب عينها, as in the
explanation of ترابوت in the TA, instead of نهرت عينها
in the M and CK in this art., and
نهرت عينها in my MS. copy of the K.}
A man, (S, M,) or an old man, (T,) tried, or proved, in affairs, and whose qualities have become known; or tried, or proved, and strengthened by experience in affairs; experienced, or expert: or whose qualities have been tried, or proved: syn. مدرم (T, S, M, A, * K) and ذَجْنَم (M, K:) and مدرم is syn. with محرَب, مفعّل syn. with محرَب, the medial radical letter may be pronounced with fet-h or with kesr, except مدرم (M, K.) And hence, (M,) One afflicted with trials or troubles. (Lh, M, K.) And A camel Well trained, and accustomed to be ridden, and to go through the narrow passes in mountains called دروب: fem. with ذَجْنَم. (K.) The lion. (Sgh, K.)

مدرم: see the next preceding paragraph.
Drabant (K) and دربان (Kr, TA) sings of دربان (K, TA,) which signifies *Door-keepers, or gate-keepers:*

[the sing. is] Persian, [originally دربان] arabicized. (S, K.)
جرد

جردِ (S, Msb, K, A.) aor. — (S, Msb,) inf. n. جرِّد (S, Msb, K) and جرِّد (K,) said of a man, and of a [lizard of the kind called] ضبَّ, (S,) and جرِّد said of a child, he walked a little, at his first beginning to walk: (Msb, TA: * or, said of an old man, and of a child, and of a bird of the kind called ضبَّ, aor. as above, inf. n. جرِّد and جرِّد and جرِّد, he walked with a weak gait; crept along; or went, or walked, leisurely, slowly, softly, or gently. (TA.)

جرد القوم Generation after generation passed away. (A.) And جرِّد The people passed away, or perished, none of them remaining; (S, A, K;) as also جرِّد (S, K.) And جرِّد He left no progeny, or offspring: (As, S, K,) he died, and left no progeny, or offspring: [opposed to أَعْقَبُ; but you do not say so of every one who has died: (TA:) or it signifies also [simply] he died: (Aboo-Tálib, S, A, Msb:) so in the prov., نَم ﱠبَدَ جَرَدَوُبَذْكَأ (S, Msb) The most lying of the living and the dead. (S.) Or جرِّد signifies, (K,) or signifies also, (S,) He went his way; (S, K;) and so جرِّد, [aor. — ,] like جرِّد, i.e. [This is not thy nest, therefore] go thou away, is a saying occurring in a حَجَّاج of El-Hajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. جرِّد___.])

جرد She (a camel) went beyond the year [from the day when she was covered] without bringing forth. (S, K.) جرِّد الريح The wind left marks, or lines, or ripples, [or marks, or lines, or ripples,] upon the sand. (TA.) جرِّد الريح بالخصا The wind passed violently over the pebbles [app. So as to make them move along; see also 10]. (K,) جرِّد, aor. — , He rose in grade, degree, rank, condition, or station. (K, TA.) جرِّد He kept to the plain and manifest way
in religion or in speech. (K, TA.) Also (i. e. درَجِ)  

He continued to eat the kind of bird called درَجِ. (K.)  

He as a trans. v.: see 4, in two places.

He made him to go on foot; to go step by step; to step along; or to walk: he made him (a child) to walk a little, at his first beginning to walk: or he made him (an old man and a child) to walk with a weak gait; to creep along; or to go, or walk, leisurely, slowly, softly, or gently: see 1, first sentence: and see also 10, first sentence.] You say, of a child, [He is made to walk, &c., leaning upon the go-cart]. (S, K.) ___ [Hence,] درَجِ,  

He brought him near, or caused him to draw near, (S, Msb, * K,) by degrees, or, by little and little, (Msb,) to such a thing, (S,) or to the thing or affair; (Msb,) as also A.) ___ And He exalted him, or elevated him, from one grade, or station, to another, by degrees. (S, Msb, K.) ___ And hence, He accustomed him, or habituated him, to such a thing. (A.) ___ [Hence] also, 

inf. n. as above, He fed him, namely, a sick person, when in a state of convalescence, by little and little, until he attained by degrees to the full amount of food that he ate before his illness. (TA.) ___ درَجِي, inf. n. as above, said of corn, or food, and of an affair, It was beyond, or it baffled, my ability, or power, to attain it, or accomplish it. (K.) ___ See also 4. درَجِ as an intrans. v. signifies He went on foot, or walked, [&c.,] much. (Har p. 380.) [It is also said to signify He imitated the cry of the bird called درَجِ: see De Sacy's Chrest. Ar. 2nd ed. ii. 39.] 

4 درَجِ He (God) caused people to pass away, or perish. (TA. [See also 10.]) [Hence,] أَدْرَجْهُ بِالسَّيْفَ [He destroyed him with the sword]. (K in art. تَدْرِجْهُ غَرَضَهَا وَتَلَحَّقَهَا) said of a she-camel when she makes her saddle with its appertenances to shift backwards [She makes her fore girth to slip back and
to become close to her kind girth. (TA.) Accord. to Aboo-Tâlib, إُدْرَجُ إِلَيْهِ signifies A camel's becoming lank in the belly, so that his belly-girth shifts back to the kind girth; the load also shifting back. (TA.) اَدْرَجُ البَطْحُ significes a camel's becoming lank in the belly, so that his belly-girth shifts back to the kind girth; the load also shifting back.

He drew up the bucket gently: (K:) drew it up, or out, by little and little. (Er-Riyâshee, TA.) __

He folded, folded up, or rolled up, (S, A, Msb, K,) a thing, (TA,) a writing, (S, A, Msb,) and a garment, or piece of cloth; (Msb;) as also جَرْدَأ , (K,) inf. n. جَرْدُأٌ , (TA;) and جَرْدَأٍ , (K,) aor. جَرْدَأٍ , (TA:) the first of these verbs is the most chaste: (L:) [it signifies also he rolled a thing like a scroll; made it into a roll, or scroll: and hence, he made it round like a scroll; he rounded it: (see and and مَدْمَلَجٌ and and حَرْبٌ and &c.:) and he wound a thing upon another thing:] also he infolded a thing; put it in, or inserted it: and he wrapped, wrapped up, or unwrapped, a thing in another thing. (L.) You say, أُدْرَجَ الْكِتَابُ في الكُتَابِ He infolded, enclosed, or inserted, the writing in the [other] Writing; or put it within it. (A, L.) And أُدْرَجَ الْمَيْتُ في الْكَفْنِ والقَبرِ He put the dead man into the grave-clothing and the grave. (TA.)

And أُدْرَجَ هُمَا في طَيّ الْنَسِيَانِ He, or it, infolded me in the folding of oblivion. (TA in art. طَوِي.) [And hence, He foisted, or inserted spuriously, a verse or verses into a poem.]
He bound the she-camel's teats (K, TA) with a [app. meaning a piece of rag wrapped about them]. (TA.)

He progressed, or advanced, by degrees, to a thing. (TA.) He was, or became, drawn near, or he drew near, (S, Msb,) by degrees (على التدريج, s), or by little and little, (Msb,) to such a thing, (S,) or to the thing or affair. (Msb.) And He became accustomed, or habituated, to such a thing. (A.)

It was, or became, folded, folded up, or rolled up. (KL.)

And It was, or became, infolded, or unwrapped. And hence, It was, or became, involved, implied, or included, in it. And He was, or became, classed as a subordinate to such a thing.

It was syn. with in the first of the senses assigned to this latter above. Hence, Dhu-Rummeh says,

*صَرِيفُ المُحال أَسْتَدْرَجُهَا المَحاوِرَ *

meaning [The creaking of the large sheaves of pulleys] which the pivots made to go round slowly. (TA.) See also 2, in two places. [Also] He caused him to ascend, and to descend, by degrees. (Bd in vii. 181.) And hence, He (God) drew him near to destruction by little and little: (Bd ibid:) He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour: (Idem in lviii. 44:) He (God) took him (a man) so that he did not reckon upon it; [as though by degrees;] bestowing upon him enjoyments in which he delighted, and
on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state: such is said to be the meaning in the Kur vii. 181 and lxviii. 44: (TA:) or He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness [thus leading him by degrees to perdition]: and [or as some say, TA] He took him by little and little; [or by degrees;] not suddenly: (K:) or signifies He took them by little and little; [one, or a few, at a time;] not [all of them together;] suddenly. (L.) And He, or it, called for, demanded, or required, his destruction: from he died. (A, TA.) ___ It (another's speech, Aboo-Sa'eed, TA) disquieted him so as to make him creep along, or go slowly or softly, upon the ground. (Aboo-Sa'eed, K, TA,) so as to induce him to proceed in an affair from which he had refrained. (AHeyth, K, TA,) ___ 

He invited the she-camel's young one to follow after she had cast it forth from her belly: so accord. to the K: [in the CK, for, we find ] but accord, to the L and other lexicons, i. e. the she-camel invited her young one to follow [her] after she had cast it forth from her belly. (TA,) ___ The wind blew so violently that it made the pebbles to be as though they were going along of themselves (K, TA) upon the surface of the ground, without its raising them in the air. (TA,) [See also 1.] ___ also signifies The drawing forth (in Pers. بیرون اوردن) speech, or words, from the mouth. (KL,) ___ And The rejecting a letter, such as the in for (Msb in art. وعده.) ___ see in two places. Also, and , A thing in, or upon, which one writes; (S, K,) [a scroll,
or long paper, or the like, generally composed of several pieces joined together, which is folded or rolled up; or مَدْرَجُمٌ [used as a subst.,] a writing folded or rolled up; pl. مَدْرَجٌ مَدْرَجٌ. (Har p. 254.) and مَدْرَجٌ مَدْرَجٌ [app. مَدْرَجٌ مَدْرَجٌ, from مَدْرَجُمٌ he folded or rolled up, with ٌ added to transfer it from the predicament of part. ns. to that of subs.,] signifies [in like manner] a paper upon which one writes a مَسْأَلَةٌ [or message, &c.,] and which one folds, or rolls up; pl. مَدْرَجٌ مَدْرَجٌ (Har p. 246.) مَدْرَجٌ مَدْرَجٌ signifies [lit. Within the folding of the writing;] meaning مَشْيَتُهُ مَدْرَجٌ M/I transmitted it in the inside of the writing]; (S, A, TA:) and مَدْرَجٌ مَدْرَجٌ [which means the same]; (A:) and مَدْرَجٌ مَدْرَجٌ [an explicative adjunct, meaning in the inside of the writing]. (TA.) You say, مَتَّعْتُهُ مَدْرَجٌ [I put it in the inside of the writing]. (A, L, TA.) And مَدْرَجٌ مَدْرَجٌ [In the inside of the writing are such and such things; or in the writing are] enclosed, or included, or written, or mentioned, such and such things; this being commonly meant by the phrase مَدْرَجٌ مَدْرَجٌ. (TA.)

A woman's مَدْرَجٌ مَدْرَجٌ i. e. a small receptacle of the kind called مَسْفَطٌ, in which a woman keeps her perfumes and apparatus, or implements. (TA:) [accord. to the K, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.,)] the n. un. is مَدْرَجٌ and the pl. [of mult.] is مَدْرَجٌ مَدْرَجٌ and [of pauc.] مَدْرَجٌ. (K.)

A way, road, or path; (S, L, K;) as also مَدْرَجٌ مَدْرَجٌ [L:] and مَدْرَجٌ مَدْرَجٌ (S, A) and مَدْرَجٌ مَدْرَجٌ (A, K) signify [the same; or] a way by, or through, which one goes or passes; a way which one pursues; a course, or route; syn. مَسْلَكٌ مَسْلَكٌ (S, K) and مَسْلَكٌ مَسْلَكٌ (A;) and particularly the way along which a boy and the wind &c. go; as also مَدْرَجٌ مَدْرَجٌ; respecting which last, in relation to the wind, see مَدْرَجٌ مَدْرَجٌ مَدْرَجٌ مَدْرَجٌ; (L:) or مَدْرَجٌ مَدْرَجٌ مَدْرَجٌ; (Msb:) and مَدْرَجٌ مَدْرَجٌ is explained by

A way, road, or path; (S, L, K;) as also مَدْرَجٌ مَدْرَجٌ [L:] and مَدْرَجٌ مَدْرَجٌ (S, A) and مَدْرَجٌ مَدْرَجٌ (A, K) signify [the same; or] a way by, or through, which one goes or passes; a way which one pursues; a course, or route; syn. مَسْلَكٌ مَسْلَكٌ (S, K) and مَسْلَكٌ مَسْلَكٌ (A;) and particularly the way along which a boy and the wind &c. go; as also مَدْرَجٌ مَدْرَجٌ; respecting which last, in relation to the wind, see مَدْرَجٌ مَدْرَجٌ مَدْرَجٌ مَدْرَجٌ; (L:) or مَدْرَجٌ مَدْرَجٌ مَدْرَجٌ; (Msb:) and مَدْرَجٌ مَدْرَجٌ is explained by
Er-Rághib as signifying *a beaten way* or *road*: and it signifies also the *course by which things pass, on a road &c.*, and the *main part* of a road: and *a rugged road such as is termed* [شَبَيْهَةٍ], between mountains: (TA:) the pl. of **دراجُ مَرَجَد (S, L) and of **دراجُ مَرَجَدُ (L) is مَرَجَدُ (S, L) which occurs in a prov. cited below: (Meyd:) and the pl. of مَرَجَدُ أَكْمَةٍ مَرَجَدُ أَكْمَةَ is مَرَجَدَةٌ أَكْمَةَ signifies the roads that lie across a hill such as is termed. (TA.) You say أَدِرَجْكُعَلَى أَدِرَاجَهُ meaning *Go thy way, as thou camest.* (TA from a trad.) And عَجَرَعَدَرُهُ (TA) and عَجَرَعَدَرُهُ (Sb, S, K) and عَجَرَعَدَرُهُ (K) or عَجَرَعَدَرُهُ (Iaar) *He returned by the way by which he had come.* (S, K, TA.) And عَجَرَعَدَرُهُ (TA) and عَجَرَعَدَرُهُ (Sb, S, K) and عَجَرَعَدَرُهُ (K) or عَجَرَعَدَرُهُ (Iaar) *He returned to the thing, or affair,* that he had left. (TA.) And عَجَرَعَدَرُهُ (TA) and عَجَرَعَدَرُهُ (Iaar) استَمْرَ دَرَجَهُ and عَجَرَعَدَرُهُ (K) or عَجَرَعَدَرُهُ (Iaar) *He kept on his way; persevered in his course*. (TA.) And عَجَرَعَدَرُهُ هوَ عَلَى دَرَجَ كَذَا *He is on the way of, or to, such a thing.* (TA.) And عَجَرَعَدَرُهُ (TA) اَحْنَنَوا دَارَهُ مَرَجَدَةٌ They made his house a way through which to pass. (A.) And عَجَرَعَدَرُهُ (TA) and عَجَرَعَدَرُهُ (Iaar) *This thing, or affair, is a way that leads to this.* (TA.) And عَجَرَعَدَرُهُ دَهَبْ دَهَبُ مَرَجَدَةٌ فِي مَرَجَدَةٍ الحَقَّ الْرَّيْاحِ *His blood went for nothing; [lit., in the ways of the winds; meaning] so that no account was taken of it, and it was not avenged.* (S, A, * K.) And عَجَرَعَدَرُهُ لَوْ أَلْصَبَِّكُهُ بِكُأْ يَرَى Leave thou the way of the ضِبْرُ [a species of lizard], (S, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (فَنَفْتُخْ: (S, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Har p. 220, or in Freytag’s Arab. Prov. i. 437.] And عَجَرَعَدَرُهُ (TA) من يُرَدُّ الفَرَاتَ عِنْ دَرَجَهُ or من يُرَدُّ الفَرَاتَ عِنْ دَرَجَهُ, accord. to different readings, with two different pls. of **دراجُ مَرَجَدُ (Sb, S, K) and **دراجُ مَرَجَدُ (K) or **دراجُ مَرَجَدُ (Iaar) *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And عَجَرَعَدَرُهُ من يُرَدُّ السَّبِيلَ عِنْ دَرَجَهُ *Who will
turn back the torrent to its channels? another prov. so applied. (Meyd.) signify The way by which a torrent descends in the bendings of valleys. (TA.) [Hence, perhaps, as denoting a way, or means,] A mediator between two persons for the purpose of effecting a reconciliation. (K.) ___ [Hence, I am submissive, or obedient, to thee;] I will not disobey thee: (A, TA: *) and درج used in this sense does not assume a dual nor a pl. form: [therefore] you say also, هم درج يدك They are submissive, or obedient, to thee. (TA.) ___ and لَمْرَلَا and ءآَﳌا signify [The ripples of sand and of water:] what are seen upon sand, and upon water, when moved by the wind. (Az and TA in art. حبك.) See درجة. ___ See also درجة، in two places. And see درج.

درجة A thing which is rolled up, and inserted into a she-camel's vulva, and then [taken forth, whereupon] she smells it, and, thinking it to be her young one, inclines to it [and yields her milk]: (S:) or, accord. to Aboo-Ziyád El-Kilá- bee, (S,) a thing (T, S, K) consisting of rags, (T,) or of tow and rags (S, M) and other things, (M,) which is rolled up, (T, K,) and stuffed into a she-camel's vulva, (T, S, M, K,) and into her tuel, (K,) and bound, (TA,) when they desire her to incline to the young one of another, (T, S,) having first bound her nose and her eyes: (S:) they leave her thus, (S, K,) with her eyes and nose bound, (K,) for some days, (S,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (S, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (S:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called درجة (T, S) and جزم وِثِقَة and جزم; (T;) and the thing with
which her eyes are bound, وَعَمَامَةٌ; and that with which her nose is bound، عَمَامَةٌ;

ٌﺔَﻣﺎَﻤِﻏ

ٌعﺎَﻘِﺻ

[S:) the pl. [of mult.] is جَرُد (S, TA) and [of pauc.] جَرْدَأ (TA:) or it signifies [or signifies also] a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof: pl. جَرُد. (L, K.) Also A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva, (K, TA,) to see if there be any remains of the blood: (MF:) likened to the جَرَد of a she-camel. (K.) It is said in a trad. of 'Aïsheh, ﺭَﺒِّْٓاُبِضَآٰاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ A (women) used to send the جَرَد, with cotton therein]: (IAth, K, * TA:) but accord. to one reading it is جَرِد (L, K, TA.) pl. جَرَد: (Mg:) and hence, by a synecdoche, جَرَد a series of stairs, or a ladder; one of the جَرَد of a ﺡَرْد. (S, A, Mgh, Msb, K, TA,) constructed of wood or of clay [&c.] against a wall or the like, (Mg:) by which one ascends to the roof of a house; (TA:) as also جَرَد and جَرَد and جَرَد: (K:) the pl. of the first is جَرَد, (S,) or [rather] جَرَد [has for its proper pl. جَرَد, and] is n. un. of جَرَد like as جَرَد is of جَرَد. (Msb.) جَرَد and جَرَد also signify Stages upwards: opposed to جَرَد and جَرَد: and hence جَرَد is used in relation to Paradise; and جَرَد in relation to Hell. (B voce ﺭَﺒِّْٓاُبِضَآٰاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ أُهُبُِٓاُمَيْرُهُرُبُوُمْ A degree in progress and the like: you say جَرَد جَرَد: By degrees; gradually. (TA:) A degree, grade, or order, of rank or dignity: (S, A, K:) جَرَد, جَرَد, جَرَد, جَرَد; and جَرَد, or exalted, or high, grade &c.: (TA:) pl. جَرَد. (S, K, TA:) [A degree of a circle:] a thirtieth part of a sign of the Zodiac: (TA:) جَرَد. A degree, i. e. four minutes, of time: pl. جَرَد. (S, K, TA:) see the next preceding paragraph. Also, (ISk, S, K,) and جَرَد A certain bird, (ISk, S, K,) of
which the inside of the wings is black, and the outside thereof dustcoloured; in form like the قط، but smaller, or more slender: (ISk, S:) thought by IDrd to be the same as the دراج.

(TA.) [See also درجة, last sentence.]

Adj: درجة

A wind swift in its course: (S, K:) or not swift nor violent in its course: (TA:) and in like manner the أة. an arrow: (S, TA:) or دروج signifies a wind of which the latter part leaves marks (بدراج) so as to produce what resembles the track made by the trailing of the tail of a halter upon the sand: and the place is called دروج. (L.)

Great and difficult affairs or circumstances. (K.) You say، فلان في دروج Such a one fell into great and difficult affairs or circumstances. (TA.)

Adj: درجة

One who creeps along (بدراج) with calumny, or slander, among people: (A:) one who calumniates, or slanders, much or frequently. (Lh, K:) الدراج The hedge-hog; syn. الدراج The hedge-hog: because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) أبو دروج A certain small bird. (TA.)

dراج A certain bird, (S, K:) [the attagen, francolin, heath-cock, or rail,] resembling the حيقطان، and of the birds of El-‘Iráq, marked with black and white spots, or, accord. to the T, spotted: IDrd says, I think it is a post-classical word; and it is the same as the درجة and دروج درجة and دروج دروج: in the S it is said that the names حيقطان and دروج are applied to the male and the female [respectively] until one says حيقطان، which is applied peculiarly to the male. (TA.) [See also De Sacy's Chrest. Ar. 2nd ed. ii. 39.]
A stringed instrument, resembling the lute, with which one plays: (K, TA:) the like of this is said by ISd. (TA.)

A kind of go-cart; i.e. the thing upon which a child is made (to lean so as] to step along, or walk slowly, when he [first] walks: (Aboo-Nasr, S, K:) or the machine on wheels on which an old man and a child [lean so as to] step along, or walk slowly. (TA.)

Also A ḍabrā [or musculus, or testudo], which is made for the purpose of besieging, beneath which men enter. (K.) [The first and last of these significations are also assigned by Golius and Freytag to ḍarā: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the S and K; and Freytag, that of the K.]

A ṭabā [part. n. of 1, q. v.] A boy that has begun to walk slowly, and has grown; (Mgh:) a boy in the stage next after the period when he has been weaned. (IAar, TA voce ḍubṭūm, q. v.)

Dust (ṭarab) caused by the wind to cover the traces, or vestiges, of dwellings, and raised, and passed over violently, thereby. (K.) [Also, in the present day, The trilling, or quavering, or the quick, part of a piece of music or of a song or chant: see 4. And Current, or in general use. And hence, the modern speech; i. e. the modern Arabic.]

A ḍarā sing. of ḍarrāj, (T, TA,) which signifies

The legs of a beast (T, K) and of a man: ISd knew not the sing. (TA.)
A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) And a she-camel that makes her fore girth to slip back and to become close to her hind girth; contr. of مَسْنَافٌ; as also فَاَنْسِمٌ; of which the pl. is مَدَارِيجٌ, and its pl. مَدَارِيجٌ, which is also pl. of مَدَرَجٌ, which is also pl. of جَرْدُمٌ. A land in which are birds of the kind called جَأْرُدٍ (S.).

A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S.) or that exceeds the year by some days, three or four or ten; not more. (TA.) See also مَدَرَجٌ.
He was, or became, toothless; (S, L;) he lost his teeth. (M, Mgh, L, K.) It is said in a trad., ُتْﺮِﻣُأ ِكاَﻮِّﺴﻟِ (S, Mgh &c.) I was commanded to make use of the tooth-stick until I feared, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use َنَﻇ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ٱ ُّٰ ُﺖْﻨَـﻨَﻇ ُﺪْﺒَﻌَﻟ (S:) or, accord. to one relation, the words of this trad. are [a mistranscription for I feared that I should make my teeth to fall out]; but this [verb, Mtr says,] I have not heard. (Mgh.)

And I. q. ُدَرْدَأ see above, in two places.

And I. q. ِدِرَد, as an epithet applied to a man, I. q. ُدِﺮَﺣ [but in what sense is not said: see what next follows]. (M, TA.)

Also ُدِرَد, in two places.

The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] ْـﻴَﺧ َﻚْﻨِﻣ (L;) or, accord. to another relation, ِدِرْدُي ِدَرْدَأ ِﻞْنَأ ِنَدِرْدَي ُﺖْﻣِﺰَﻟ َكاَﻮِّﺴﻟا َْٰ [a mistranscription for from, i. e.] I feared that I should make my teeth to fall out; but this [verb, Mtr says,] I have not heard. (Mgh.)

And I. q. ُدَرَد, as an epithet applied to a man, I. q. ُدِﺮَﺣ [but in what sense is not said]. (M, TA.)

And I. q. ِدِرَد, in two places.

The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] ْـﻴَﺧ َﻚْﻨِﻣ (L;) or, accord. to another relation, ِدِرْدُي ِدَرْدَأ ِﻞْنَأ ِنَدِرْدَي ُﺖْﻣِﺰَﻟ َكاَﻮِّﺴﻟا َْٰ [a mistranscription for from, i. e.] I feared that I should make my teeth to fall out; but this [verb, Mtr says,] I have not heard. (Mgh.)
Drīd

an abbreviated dim. of ādrīd. (S, K.)

A toothless man; (S, M, A, Mgh;) as also ādrīḍ, with an augmentative mā: (M:) fem. of the former: (S, M:) and pl. māḍīḍ, with an augmentative mā: (S, M:) as in the instance of māḍīḍ, syn. with māḍīḍ: (S, M, K, TA.)

Nama čaḍadā, (S, M, K,) and māḍīḍ, with an augmentative mā: (S, K,) as in the instance of māḍīḍ, syn. with māḍīḍ, syn. with māḍīḍ, (S,) A she-camel advanced in years: (S, K,) or having her teeth [worn, or consumed,] down to the sockets, (M, K,) by reason of old age. (M, TA.)

The name of a certain corps, or troop of horse, (A 'Obeyd, S, K, TA.)
A seam, or a raised seam, of a garment or piece of cloth; the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing; one of the زُرُد of a garment or piece of cloth, (S, TA,) and the like; (TA;) which are well known: (K:) a Persian word, [originally زُرُد, (S, TA,) arabicized: (S, K:) or, accord. to some, the nap, or villous substance, and lustre, (مأة, مأة,) of a garment, or piece of cloth. (TA.) [Hence,] Lice: and nits; syn. صتبان. (S, K, TA.)
**سرد**

1. **If** (a trace, or mark, or what is termed **رسم**، **S, A, K**, and a house, **A**, or a thing, **M**) became effaced, erased, rased, or obliterated; (**S, M, A, K;** as also **اندرس**، **K, TA**) said of what is termed **رسم** (**TA**) or **it** (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;)

2. **became covered with sand and dust blown over it by the wind:** (**TA** in art. **تَعَلَّثْرُ) or it (an abode, or a place of sojourning,)** became effaced, erased, rased, or obliterated, and its traces, or remains, became concealed, or unseen; (**Msb**) and **َسُرَد** signifies the same as **َسَرَد** in the first of the senses explained above, but in an intensive manner. (**M**) Hence, also, (**AHeyth**) **The garment, or piece of cloth, became old and worn out.** (**AHeyth, S, A, K**) And **درس الكَبَّاب** The writing, or **book, became old.** (**Msb**) Hence, also, (**AHeyth**) **She (a woman, S, M, A, K, or, accord. to Lh, a girl, M) menstruated.** (**S, M, A, K**) **The wind, or Winds, (A, TA) effaced, erased, rased, or obliterated, it, (S, M, A, K) by repeatedly passing over it; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed **رسم** (S, **K**) and [erased, or rased,] a house; (A;) or a thing: (M:) and **درس الطَّعَم** The people effaced, erased, rased, or obliterated, it. (**M**) Hence, (**AHeyth**) **He rendered the garment, or piece of cloth, old and worn-out.** (**AHeyth, K**) **He trod, or thrashed, the wheat,** (**S, A, Msb, K**) and the like: (**Msb**) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (**M, TA**) or **درس الطَّعَم** in the sense here indicated is of the dial. of Syria.
He compressed the woman, (A,) or the girl. (K.) He broke, or trained, the she-camel: (M, A:) [and so, app.,] for it is said that] the primary signification of مَدَارِسَة is the breaking, or training, or disciplining, [a beast;] and returning time after time (تعهد) to a thing. (TA.) You say also, يعير لم يدرس, meaning A camel that has not been ridden. (S, TA.) Hence, (M,) [or from درس الثوب, or درسته الريح, or from الكتب, (S, M, A, K,) aor. — (M, K) and بُوَـثَـلا درَس and (K,) inf. n. دراسة and دراس (S, M, K) and دراسة, (TA,) He read the book; (M, K,) as though he opposed it until it became easy for him to remember it: (M:) or he read it repeatedly, [or. studied it,] in order to remember it: (A:) or he made it easy to remember, by much reading: (TA:) or he read and learned it: (Bd in vi. 105:) and درس، or درسته، or درسته، (M:) and so درسة, and (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] درسة الكتب, and Tَسْرَد and Tَسَرَد تَادَرَسَتْها, and Tَسَرَد تَادَرَسَتْها I read the books, or read them repeatedly, &c.: (S, TA:) and Tَسَرَد Quarterly signifies He read the Kur-án, and returned to it time after time, in order that he might not forget it. (TA.) You say also, أَدَرَسَتْهَا, or أَدَرَسَتْهَا, or أَدَرَسَتْهَا, or أَدَرَسَتْهَا, or أَدَرَسَتْهَا. (M:) or the former means Thou hast learned: (Abu-l-'Abbás:) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujáhid, K:) and another reading is تَادَرَس;
which may be rendered in two ways: The Jews have read, or studied, or consulted, or conferred, with Mohammad: and The signs (آيات) have vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated: (TA:) and another reading is درست; and another, درست; both meaning, They (these stories, or histories,) have become obliterated: (M:) or they are things which have long since passed: (Abu-l-‘ Abbás:) but the latter of these two verbs has a more intensive signification: and it is also said to signify They have been dissipated. (M:) [You also say, درس عليه He read, or studied, under him as his teacher; like قرأ عليه.]

2 درس غيره [He made another to read, or to read repeatedly, or to study]; in order to remember; or to read and learn: he taught him to read, &c.: he lectured him]. (A.) And درسته I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it]. (D, M.) ___ See also درس الكتاب.

3 درس الآيات [He read, or studied, with another, each of them teaching the other]. (A.) And درسته الكتاب, inf. n. [I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other]. (A.) And He called to mind with them a subject of discourse, &c.; or he conferred with them; syn. ذاكرهم. (M.) See also 1, latter half, in five places.

4 درس see 2: ___ and see درس الكتاب.

5 تدرست أدراسا وتشملت شملا [app., I clad myself in old and worn-out garments, and
wrapped myself in shemlehs]. (A, TA.)

[They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.)

درس the book, and أداستها, and دارست الكتب see درس القرآن.

7. درس

A road, or way, that is unapparent; (S, K;) as though the traces thereof had become effaced. (TA.)

See also درس.

درس The relic, trace, or mark, of a thing that becomes effaced, erased, rased, or obliterated. (M.)

An old and worn-out garment, or piece of cloth; (S, M, A, K;) [app. an epithet used as a subst.;] as also درس (M) and درس; (S, M, A, K;) ↓ which last also signifies an old and worn-out carpet; (A;) ↓ and as an epithet, signifying old and worn-out, is applied to a coat of mail, (M, TA,) and to a sword, and to a رفع [&c.]: (TA:) pl. [of the first] أدراس, (M, K;) [a pl. of pauc.,] and [of the same or of either of the others] درسان. (S, M, K.)

[Also درس, in three places.]

The pudendum muliebre. (S, O, K.)

درس Training, or discipline. (K.)

[Also درس, برسيم, or Alexandrian trefoil.]

ربع دارس A woman, (M, K;) or girl, (Lh, K;) menstruating: (Lh, M, K;) pl. دورس درس دارس. (M.)
The penis. (A, K.)

[Inf. n. of 2, q. v.] [Also A conventional term or signification used by the lecturers, tutors, or professors, of colleges]. (Mgh, in arts. and , &c.)

A book, or writing: (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, a commentary by which any one is taught; ]

A place of reading, or study; (Msb;) in which persons read, or study; (TA;) [a college, a collegiate mosque; an academy;] as also (TA) and (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the of the Jews; (K;) their house in which is repeatedly read the Book of the Law revealed to Moses: (A:) or their house in which the Book of God is read, or read repeatedly: (TA;) or their Synagogue: (Msb:) the pl. of (TA) and that of (Msb.)

The road or track [of camels, or of camels and sheep or goats]. (A, TA.)

A bed made plain, even, smooth, or easy to lie upon. (TA.) A man tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced. (A, TS, K.)

A man who reads much and repeatedly: (K, TA:) Hence, the of [i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy: from which it is not to be understood that there is but one such person to every college; for generally one college has several]. (TA.)

: see in two places. Also One who reads, or reads repeatedly, or studies, the
books of the Jews: the measure of the word implies intensiveness. (TA.)

A house of which the remains are effaced, erased, rased, or obliterated: see also A road much beaten by passengers, so as to be made easy by them. (A, TA.)

One who reads, or studies, with another; syn. (K) or one who has read books. (K.)
1. **مَعْرَدَأ**

   aor. n. **مَعْرَدَأ**: He (a horse, and a sheep or goat,) was black in the head, and white in the other parts: or, as some say, was black in the head and neck. (Msb: [in my copy of which is an evident omission, which I have supplied: see مَعْرَدَأ.] [See also مَعْرَدَأ, below.)

2. **مَعَرَدَت**

   inf. n. **مَعَرَدَت**
   - (S, K,) He clad a man with a مَعْرِد, i.e. a مَعْرِد of iron or coat of mail: (TA:) and a woman with a مَعْرِد. (S, K.)

3. **مَعَرَدْاَلْبَرْحَْشَِّلا**

   inf. n. **مَعَرَدْاَلْبَرْحَْشَِّلا**
   - (K,) The month passed its half. (ISh, K.) Also signifies The blackness of its first part. (ISh.)

4. **مَعَّرَدَت**

   see 8, in three places.

5. **مَعَّرَدَت**

   see 8, in two places.

6. **مَعَّرَدَت**

   (a man) clad himself with a مَعْرِد. (S K) as also مَعَّرَدَت. (S, K.) And مَعَّرَدَت (S, K) i.e. a مَعْرِد of iron or coat of mail: (TA:) and a مَعَّرَدَت (S, K,) i.e. a مَعْرِد of iron or coat of mail: (TA:) and a مَعَّرَدَت (S, K,) i.e. a مَعْرِد of iron or coat of mail: (TA:) and a مَعَّرَدَت (S, K,) alone, (S,) but this last is of weak authority, (S,) He clad himself with a مَعْرِد. [q. v.]. (S, K,) **مَعَّرَدَت**

   such a one entered into the darkness of the night, journeying therein; (K, TA;) like عَمَّدَمَا لِيْلًا. (S and L in art.) Hence the saying, (TA,) عَمَّدَمَا لِيْلًا. Use thou prudence, or precaution, or good judgment, and journey all the night. (S, K.) [See also art. مَعَّرَدَت] He made fear as it were his innermost garment; by closely cleaving to it. (TA.)

Q. Q. 2: see 8, in two places.
A coat of mail; syn. (IAth, Msb, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a ليلة, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on theyme, cited in the TA voce مغفر:) [but the first is the most general, and proper, meaning:] as meaning a عرد of iron, it is fem.; (S, Mgh, K *) or mostly so; (Msb:) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. عر and أدراع and أدرعم; (S, Msb, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is عريذن, which is anomalous, (S, Msb, K;) for by rule it should be with ُ; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say دريئة.

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(Msb.) Also A woman's قميص [or shift]: (S, Msb, K;) a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up: (T, TA:) or a woman's garment which is worn above the قميص: or, accord. to El-Hulwânee, one of which the opening for the head to pass through extends towards, or to, the bosom; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mtr] I find not in the lexicons: (Mgh:) a small garment which a young girl wears in her house, or chamber, or tent: (TA:) as meaning a woman's عرد, (Uh, S, Mgh, Msb, K,) only; (Uh;) or sometimes fem.: (TA:) pl. أدراع. (S, K.) [See a verse cited voce مغفر.]

Whiteness in the breast of a sheep, or goat, and in its خور [or part where it is slaughtered, but خورها, in the K, is probably a mistranscription, for وَخورها, meaning and the like thereof, i. e., of the sheep, or goat], and blackness in the thigh. (Lth, K.) [See also 1; and see ترعة.]
Drā'ah, in a horse, and in a sheep or goat, Blackness of the head, and whiteness [of the other parts]: or, accord. to some, blackness of the head and neck: a subst. from درع [q. v.]. (Msb.) See also درع.

Drā'ah, applied to an arrow-head or the like, Penetrating into, or piercing through, the coats of mail: pl. دراعى. (Ibn-'Abbād, K.)

Drā'ah, having, or possessing, a درع [or coat of mail]: (Mgh:) or a man having upon him a درع; (S, K;) as though having, or possessing, a درع; [being properly a possessive epithet] like لابن and تامير. (S.)

Drā'ah, applied to a horse, and to a sheep or goat, Having a black head, the rest being white: (S, Msb, * K;) or, as some say, having a black head and neck, (Msb, TA,) the rest being white: (TA:) or having a white head and neck, the rest being black: (TA:) fem. درعاة. (S, Msb:) pl. درع: (S:) or درع: signifies having what is termed درع [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat black in the body, and white in the head: or black in the neck and head, the rest of her being white: or, accord. to AZ, a ewe having a black neck: or, accord. to Aboo-Sa'eed, sheep or goats differing in colour: or, accord. to ISh, black except in having the neck white: and red [or brown], but having the neck white: and also, having the head with the neck white: accord. to Az, the right explanation is that given by AZ, meaning having the fore part black; being likened to the nights termed درع; or the latter are likened to the former: and hence, (TA,) ليلة درعاة. A night of
which the moon rises at the dawn, (K,) or at the commencement of the dawn; the rest thereof being black, and dark. (TA.) And Li'al Dar’u, (S, K,) said by AHát to have been heard by him only on the authority of AO, but so accord. to As and A 'Obeyd and AHeyth, (TA,) and Dar’u; (K,) the former contr. to rule, for by rule it should be Dar’u, its sing. being Dar’ī, (A 'Obeyd, S,) or, accord. to AHeyth, you say Darru, and Dar’u, and Darru, and Darru, and Darru, and Darru; and Az says that this is correct and regular; but IB says that has been for its pl. for the purpose of assimilation to Darru, having a pl. of the measure Darru; (TA;) Three nights of the month which follow those called Lubbās; (As, S, K; *) namely, the sixteenth and seventeenth and eighteenth nights; (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K:) there is no difference in what As and AZ and ISh say respecting them: but some say that they are the thirteenth and fourteenth and fifteenth; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; three nights of the month which follow those called Lubbās, which, meaning the latter, are the thirteenth &c.; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, Ila’alla Dar’u, and means the nights of which the fore parts are black and the latter parts white, of the end of the month; and those of which the fore parts are white and the latter parts black, of the commencement of the month. (TA.) Dar’u also signifies One whose father is free, or an Arab, and whose mother is a slave; syn. Hujjān; (K;) as also مَعِلِّم. (TA.) And Qum Dar’u, A people, or company of men, of whom half are white and half black. (TA.)

مَدْرَع : see the following paragraph.

مَدْرَع A certain garment, [a tunic,] like that called Dar’u, never of anything but
wool, (lth, K,) [and having sleeves; for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed ﱪوٌضُو, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the معارد is a [garment of the kind called] جبة, slit in the fore part; (TA;) [thus resembling a kind of جبة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be a wide vest or shirt; a large جبة: and the مدرعة is there said to be a woollen مدرعة; a woollen tunic: El-Makreezee (cited by De Sacy in his Chrest. Arabe, 2nd ed., vol. i., p. 125,) describes the معارد as a garment worn in Egypt particularly by Wezeers, slit in the fore part to near the head of the heart, with buttons and loops: Golus describes it as tunica gossipina, fere grossior; adding, estque exterior tum virilis tum muliebris; as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as epomis, seu amiculum quod humeris injicitur; on the authority of Ibn-Maaroof: J only says,] the مدرعة and معارد are one; and مدرعة is sing. of, or signifies one of what are called, جبة. (S:) the pl. of مدارع is مدارع. (MA.) Also The [appendage called] ارجل, or camel's saddle, when the heads of the رحل [or fore part (Az says the وسط, accord. to the TA,)] and the [or hinder part] appear from [above] it. (K.)
حة، (S, K, TA,) or ترس، (Mgh,) [i. e. A shield,] made without wood and without
sinews: (Mgh, TA:) or made of skins sewed one over another: (ISd and TA voce
حة، q. v.;) pl.
حة، (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] ترس، [a pl. of pauc.] and
حة، (K,) this last mentioned by IDrd, who
says, they are made of the skins of beasts found in the country of the Abyssinians, (TA,)
as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of
other pachydermatous animals; and sometimes of the skin of the crocodile; generally
oval, with a large protuberance in the middle, behind which is the handle, and
between a foot and a half and two feet in length.] Also A خوخة [here meaning sluice] in a
rivulet: an arabicized word, from [the Persian] دریچه. (K, TA.) This is what is meant by the saying of the lawyers, that the
repairing of the حجة is incumbent on the owner of the rivulet. (TA.)

حة: see what next follows.

حة and دریاق (S, K) and دریاق (El-Hejeree, K) and دریاق (K) and دریاق (Fr, TA,) with kesr, like دنار &c., not دریاق، as it
would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] i.

حة [q. v.;] (S, K,) ____ Also, (K,) or دریاق، (TA,) Wine; (K, TA,) as being likened to ترس، [properly so called: a meaning
also borne by ترس and ترس and ترس. (TA.)

حة and دریاق: see the next preceding paragraph, in three places.
A certain measure for wine, or beverage, (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally دروة or دروق.

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اردوره،] arabicized: (L, TA:) [J says, I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, دروق. (TA.) ___ Also A jar having a loop-shaped handle, (K, TA,) that is lifted, or carried, by the hand: of the dial. of the people of Mekkeh: pl. دروق. (TA.) [In Egypt, it is applied to A narrownecked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation: several varieties of this kind of bottle are figured in ch. v. of my Modern Egyptians. ]
The dropping of rain with close consecutiveness, (IAar, K, TA,) as though one portion thereof overtook another. (IAar, TA.) You say, The rain dropped with close consecutiveness. (TK.) Also The hanging a rope upon the neck of a person in coupling him with another. (AA.)

The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) to follow another uninterruptedly; (K, TA,) as also مَدَارِكَة: (TA:) both [are inf. ns. of دَرَك, and] signify the same [i. e. the continuing, or carrying on, a thing uninterruptedly]: (S:) مَدَارِكَة is when there are no intervals between things following one another; like موَارِقَة: otherwise it is موِاقَة. (S and K in art. رَوَت.) You say, of a man, He continued his voice uninterruptedly. (S, TA.) Also A horse's overtaking, or coming up with, wild animals (K, TA) &c. (TA.) You say, of a horse, دَرَكَ الْوُحْش, inf. n. دَرَك, دَرَكَ الْوُحْش, He overtook, or come up with, the wild animals. (TK.) [Thus it is syn. with اذْرَكَ.] In the saying, لاَ بَارُكَ اللَّهَ وَلَا دَرَكَ, (S, K, *) دَرَكَ, also, signifies the same, as shown above:] and دَرَكَ, likewise, [of which اذْرَكَ is a variation,] is syn. with أذْرَكَ. (Jel in xviii. 49, and KL, * and TA; *) and so is أذْرَكَ. (TA.) You say, I attained.
reached, overtook, or came up with, the man. (I, TA.) And I walked, or went on foot, until I overtook him, or came up with him. (S, TA.) And I lived until I attained, or reached, his time. (S, TA.) And I attained, &c., that which was passing away. (Mgh.) And He overtook him, or visited him, with some displeasing, or abominable, or evil, action. (M and K in art. 7.) See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And Difficulty, or distress, &c., overtook me, ensued to me, or came upon me; a phrase similar to the Kur [iii. 35]: and so I came to experience difficulty, &c.; like the Kur [xix. 9]. (Er-Rághib, TA in art. 8.)  ____ [Hence, He attained, obtained, or acquired, it; and so I also perceive, attained, or comprehended, it; these being the same as the former sense, except the last letter, which is not pronounced in the language of the Koran, as it is at present.] Hence also, He obtained revenge, or retaliation, for his blood; (S in art. 9.)  ____ [Hence also, He perceived it; attained a knowledge of it by any of the senses.] You say, I perceived it by my sight; I saw it. (S, TA.)  ____ [I also perceive, attained, or comprehended, it; these being the same as the former sense, except the last letter, which is not pronounced in the language of the Koran, as it is at present.] Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood, I also signifies He attained a knowledge of the uttermost of a thing; or his knowledge attained the uttermost of a thing. (TA.) See also 6, in the former half of the paragraph, in two places.  ____ Also It (a thing) attained its proper time: (Msb, K.) it attained its final time or state, or its utmost point or degree. (K.) He attained his perfect, ripe, or mature, state; and in like manner I also signifies he attained to puberty, (S, Msb,) or to the utmost term of youth. (TA.) It (fruit) attained to
ripeness, or maturity; became ripe, or mature; (S Msb;) attained its time, and its
utmost degree of ripeness or maturity. (T, TA.) And The cooking-pot attained
its proper time [for the cooking of its contents]. (TA.) And [The wine
became mature]. (Msb and K in art. And The water of the well reached its
drick, i. e. its bottom (Aboo-' Adnán, TA.) ___ Also It passed away and came  to an end; came to
nought; became exhausted; or failed entirely: (S, K;) said in this sense of flour, or meal: (S:) and thus it
has been explained as used in the Kur [xxvii. 68], where it is said, [accord. to one reading,]
ْﻞَﺑ َكَرْدَأ ْﻢُﻬُﻤِّﻋ ِﰱ ِةَﺮِﺧﻶْا
[Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh
mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been
authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or
meal, and in this case can only mean it came to its end, and entirely failed, or became
exhausted; and fruits, when they are ripe (اَذِإ ْﺖْﻛَرْدَأ) are exposed to coming to nought, and so is everything that has
attained to its extreme term; so that the signification of coming to nought is one of the necessary adjuncts of the meaning of
اَذِإ ْﺖْﻛَرْدَأ (TA.) [In like manner,] اَذِإ ْﺖْﻛَرْدَأ signifies It (a thing) continued uninterruptedly and then come to
nought: (I, TA:) and agreeably with this signification is explained the saying in the Kur [xxvi. 61], [Verily we
are coming to nought, by those who read thus instead of being overtaken]. (TA.)  ____ You say
also, اَذِإ ْﺖْﻛَرْدَأ ْأَذِإ اَذِإ ْﺖْﻛَرْدَأ أَذِإ اَذِإ ْﺖْﻛَرْدَأ (S Msb, K, TA.) Hence, in the Kur [vii. 36], (S,) حَيْثَ اَذِإ ْﺖْﻛَرْدَأ ْأَذِإ اَذِإ ْﺖْﻛَرْدَأ ْأَذِإ اَذِإ ْﺖْﻛَرْدَأ
[Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally تَدَادَكَان (S, K) And تَدَادَكُان التَّرَيَان (S, K). The two moistures reached each other; (like the moisture of the rain reached the moisture of the earth. (S.) And [hence] تَدَادَكُان signifies It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything. (TA.) You say, تَدَادَكُان السِّير The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. حَدَث، &c.) And تَدَادَكُان الأخبار The tidings followed one another closely. (TA.) [Hence, when said of knowledge, meaning, accord. to Fr, It continued unbroken in its sequence or concatenation. بَلِ آدَرَكَ عِلْمُهُم فِي الْآخِرَةِ (K, TA) in the Kur xxvii. 68], (TA) virtually means Nay, they have no knowledge respecting the world to come: (K, TA;) or, as IJ says, their knowledge is hasty, and slight, and not on a sure footing, &c.: Az says that AA read بل آدرَك of which an explanation has been given above (see 4): that I'Ab is related to have read بل آدرَك [&c., i.e. Yea, hath their knowledge reached its end &c.?], as interrogatory, and without tesh-deed: and that, accord. to the reading بل آدرَك Fr says that the proper meaning is, [Nay,] hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بل هم في شَكْ من حُمُوم هم من هم عِمْوم: he says also that Ubei read, أم تَدَادَك; and that the Arabs substitute بل for بل أم تَدَادَك, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves
to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not
profit them: accord. to Abū-Mo'ādh the Grammarian, the readings بَلْ أَدْرَكَ & c. and بَلْ أَدْرَكَ & c. mean the same; i. e. they
shall know in the world to come; like the saying in the Kur [xix. 39], أَسْمَعْنَم بِأَيْضَرَ & c.: and Es-Suddee
says of both these readings that the meaning is, their knowledge shall agree, or be in unison, in the
world to come; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord.
to Mujāhid, the meaning of بَلْ أَدْرَكَ عَلْمَهُم & c. is said to be, is their knowledge concurrent respecting
the world to come? بَلْ being here used in the sense of إِلَّا: (TA:) or it may mean their knowledge hath
gone on uninterruptedly until it hath become cut short; from the phrase تَدَارُكَ بَنُو فَلَان meaning The sons of such a one went on uninterruptedly into destruction. (Bd.)
لَوْ لَأَنْ تَدَارُكَ نَعْمَةَ مِنْ رَبِّهِ لَبُنِّيَ بَالْعُرَاءِ [Had not favour (meaning mercy, Jel) from his Lord reached him, or
overtaken him, he had certainly been cast upon the bare land]. (Jel.) ____ [Hence, elliptically,
He overtook him, or visited him, with good, or with evil.] El-Mutanebbee says,

* * *
أَنَّ فِي أَمَّةٍ تَدَارَكَهَا أَلَلْ هُوَ غَرِيبٌ كَصَالِحٌ فِي عَمْوِ

[I am among a people (may God visit them with favour and save them from their meanness, or
visit them with destruction so that I may be safe from them,) a stranger, like Sālih among
Thamood: that is a prayer for the people, meaning أَدْرَكَهَا اللَّهُ وَجَأَهُمْ مِنْ لُومِهِم: or it may be an
imprecation against them, i. e. أَدْرَكَهَا اللَّهُ أَبَالَاهُمْ لَأَجَعَلَهُمْ مِنْهُم: [each meaning as explained above:] and IJ says that because
of this verse the poet was named. (W. p. 35. [The verse there commences with أَنَّ أَنَّ: but is required by the metre, and is more
approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies}
He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it:] whence the saying of a poet,

[Kásim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence]. (TA.) [See also, in the first paragraph of art. ددِق ِتَلاَفَاءُهُ،] another example, in a verse of Zuheyr, which is cited in that art. and the present in the TA: and see the syn. Hence,] استدركته، q. v. (S, Msb, TA.)

8: see 4, first and second sentences: ___ and near the end of the paragraph: ___ and see also 6, first sentence.

[properly signifies حاوَلَ إدِرَأْهُ ِبِهِ،] i. e. He sought, or endeavoured, to follow up the thing with the thing]: (K:) as, for instance, أَخَطَا بِالصَّوَابَ [the mistake with what was right]. (TK.) [Hence,] you say، استدركت مافات [I repaired, amended, corrected, or rectified, what had passed neglected by me, or by another; and I supplied what had so passed, or what had escaped me, or another, through inadvertence]; and استدركته signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Msb.) You say also، He corrected, or rectified, what was wrong, or erroneous, in his saying: [but more commonly, he supplied what he had omitted in his saying; generally meaning, what he had omitted through inadvertence; and I subjoined it, or appended it, to what he had written, or said, by way of emendation; or, more commonly, as a supplement, i. e., to supply what had escaped him, or what he had neglected:] and hence، The Supplement to
ElBukháree; a work supplying omissions of ElBukháree;] by El-Hákim. (TA.) [Thus ٌكْرَدِﺘْﺳِا signifies The annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception. (Kull.) [Hence حرف أُستدَرأد, meaning A particle of emendation, applied to بل, and to لکن or لکن.]

ٌكْرَد: see the next paragraph, in eight places.

ٌكْرَد The act of attaining, reaching, or overtaking; syn. حاق; (K, TA; [in the CK, اللحاق is erroneously put for اللحاق]) [properly an inf. n. of the unused verb درك (q. v.), but, having no used verb, said to be] a noun from الإدراك [with which it is syn.], (TA,) or a noun from أدرك الكتيبة [as also درك صمام الدراك [which see in what follows]. (Msb.) [Hence,] لا تخاف دركاً, in the Kur [xx. 80.], means Thou shalt not fear Pharaoh's overtaking thee. (TA.) One says also فرس درك الطريدة, meaning A horse that overtakes what is hunted; like as they said فرس درك الوقاية. (TA.) Also The attainment, or acquisition, of an object of want: and the seeking the attainment or acquisition thereof: as in the saying, Be thou early; for therein is attainment, &c.; and درك signifies the same. (Lth, TA.) [Hence, perhaps,] موي دكر: this was [a day of contest] between El-Ows and El-Khazraj: (K:) thought to be so by IDrd. (TA.) And i. q. تبعه [i. e. A consequence; generally meaning an evil consequence: and perhaps it also means here a claim which one seeks to obtain for an injury]: as also درك من درك فعلي خلاصه, (S, K, TA) and درك من درك [i. e. Whatever evil consequence ensue to thee, on me be the compensation thereof]: in the A, ما يلحقه من درك فعلي خلاصه [Whatever evil consequence ensue to it, &c.; relating to a thing sold]. (TA.) And hence ضمان الدراك in the case of a claim for indemnification for a fault of a defect or an imperfection in a thing sold [meaning either Responsibility, or
indemnification, (see ضمان,) for evil consequence: [TA in the present art:] or this means [indemnification for evil consequence in a sale; i.e., virtually] the returning of the price to the purchaser on the occasion of requirement by the thing sold: the vulgar say incorrectly ضمان دَرَك, and still more incorrectly [generally meaning thereby I sell this, or I purchase this, on the condition of responsibility, or indemnification, for any fault or defect or imperfection that may be found in it]: (TA in art. ضمان:) [and in this manner ضمان دَرَك may be correctly rendered; for] دَرَك also signifies a fault or a defect or an imperfection [in a thing sold]; for instance, in a slave that is sold. (TA in art. جهد.) [In the KT, دَرَك is also explained as signifying The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it: but this seems to be an explanation of the case in which the word is used; not of the word itself.] Also A rope, (M, K,) or a piece of rope, (S,) that is tied upon the [lower] extremity of the main rope (S, M, K) of a well, to the cross pieces of wood of the bucket, (S,) so as to be that which is next the water; (S, M, K,) in order that the main rope may not rot (S, M) in the drawing of water: (M:) or a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main wellrope: (Az, TA:) and دَرَك signifies the same. (K. [But only دَرَك is authorized by the TA in this sense.]) [See also كَرَد , The bottom, or lowest depth, (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. أَدْرَكْ (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and دَرَكْ (K,) a pl. of (M, B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed دركات; (AO, S, MA, K, B,) [Golius and Freytag give كَرَد as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, (S, MA, B,) It is said in the Kur [iv. 144], إنَّ الْمَناَفِقِينَ فِي ْنَارٍ أَسْفَلٍ منْ آثَارٍ, Verily the
hypocrites shall be in the lowest stage of the fire of Hell: here the Koofees, except two, read

(TA.) ___ [Golius gives another signification, Pars terrae, as on the authority of the S and K, in neither of which it is found.]

The ring of the bow-string, (K, TA,) that

falls into the notch of the bow. (TA.) ___ And A thong that is joined to the string of the bow, (K,) of the Arabian bow. (TA.) ___ And A piece that is joined to the girdle when it is too short, (Lh, K,) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.)

an imperative verbal noun, (S,) meaning [Attain thou, reach thou, overtake thou, &c.]: (K:) form the unused verb [from], meaning. (TA.)

an inf. n. of 3, used in the sense of the part. n. [You say, He thrust him, or pierced him, with an uninterrupted thrusting or piercing: and He drank with an uninterrupted drinking: and An uninterrupted beating or striking. (TA.)

i. q. [as meaning An animal that is hunted]. (S, K.)

an epithet from, (S, Kudot,) applied to a man, (K,) and signifying [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA:) and so [expressly said in the TA to signify though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see.] and
And he who has a claim for blood-revenge is not ever an attainer of it with
(meaning from me; but verily I am one who often attains bloodrevenge). (IB.) Seldom does
come from; but they sometimes said [i.e. Having much, or great, or strong,
perception]; it being [in this instance] a dialectal syn. [of حساس感], or thus for conformity: (S:) it is said to be the only instance
of except and [and some other instances might be added; but all of them require consideration:]

accord. to IB, دارك is from the unused verb درك. (TA.)

[app. a preternatural perception, or a second sight;] and so درك. (TA.)

A place, and a time, of [i.e. attaining, reaching, overtaking, &c.]. (Msb.) Hence
(مجرد من دراك) among which is included investigation of the law by means of reason and comparison; (Mgh;) i.e. The
sources from which are sought the ordinances of the law; where one seeks for
guidance by means of texts of the Kur-án or the Sunneh and by means of
investigation by reason and comparison: (Msb:) the lawyers make the sing. to be مدرك; (Mgh, * Msb;) but there is no way of resolving this: (Msb:) correctly, by rule, it is مدرك; because the meaning intended is a place of

[Also pass. part. n. of 4. And hence, Perceived by means of any of the senses; like
and perceived by the intellect; thus opposed to محسوس.
See also [ٌكاﱠرَد], in two places. [ٌكِرْﺪُﻣ: see ٌكاﱠرَد, and simply مدَرُك, as a subst., The perceptive faculty of the mind. See also what next follows.]

[See also المدارك الخمس مدَرُك and simply مدَرُك signify The five senses. (TA.)

[See also حجمة [a word I do not find in any other instance, app. a mistranscription for حجمة (which when written with the article differs very little from the former word) i.e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K) so says Ibn-‘Abbád. (TA.)

A woman (TA) that will not be satiated with coitus; (K, TA;) as though her fits of appetency were consecutive. (TA.)

ٌمِدَارُڪٌ Uninterrupted; or closely consecutive in its parts, or portions: differing from متواتر, which is applied to a thing in the case of which there are small intervals. (Lh.) See also [ٌكِرْﺪُﻣ: see ٌكاﱠرَد, and simply مدَرُك.]

Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) Having two movent letters followed by a quiescent letter; as فَعَولَّن فَعَلَّن and the like: (Lth, TA;) or having two movent letters between two quiescent letters; as مَفَاعِلَن, (M, K,) and مَفَاعِلَن فَعَلَّن, (M, TA,) and مَفَاعِلَن فَعَلَّن فَعَلَّن, (M, K,) i.e. as فعل when immediately following a quiescent letter, (M, TA,) and فعل فَعَلَّن, (M, K,) i.e. as فَعَلَّن with a movent letter immediately followed by it: (M, TA;) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K;) [ٌمِدَارَڪٌ is also the name of The sixteenth metre of verse; the measure of which consists of فَعَلَّن eight times.]

[A supplement]: see 10. [In the TA and some other similar works, it is often used as signifying Superfluous, or redundant.]
نرد

1. نرد, aor. -نِرَد, inf. n. ؛ ندرن; (T, * S, * M, Msb, K; *) and أدرن; (T, M, K;) It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Msb, K;) or Was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K;) And His hand was, or became, defiled, polluted, or smeared, with the thing. (K;)

2. نرد: see 1. Also He rendered a garment dirty, or filthy: (S, K;) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K;) The camels fed upon what is termed

3. Dirtiness, or filthiness; or dirt, or filth: (S, M, K;) or defilement, or pollution, with dirt or filth: (T, K;) and accord. to the K, الإدران also is syn. with the الرد. but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الإدران in this case I find the رد, i. e. the bad, &c.; and another passage in the M, respecting a signification of إدرون, (which see below,) suggests that the explanation of الإدران as meaning may have been taken from this passage in consequence of an oversight.])

4. The present world, or the present state of existence. (Z, K;) is also used as meaning Vileness, ignominy, or abjectness. (Har p. 509.)

5. Dirty, or filthy: (S, M, Msb, K;) or defiled, polluted, or smeared, with dirt, or filth. (K;) And, so applied, Old and worn out; as also:}
His hands are worn out by beneficence; meaning, much used therein]: and Their hands are worn out thereby]: and His hands are worn out in respect of the hands thereby]. (K, TA.) 

Mangy, or scabby. (TA.)

Dry herbage: (M:) and whatever is broken in pieces, of plants of the kind termed, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry: (M, K,) or signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i.e. Withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lth, T:) or dry and old herbage. (Ham p. 527.) 

Sterile, or unfruitful, land. (S, K.) A poet says,

[Come thou, let us keep to our love of Daad (a woman's name), and we will go forth early in the morning, both alike, though the pasturing be in sterile land]; he means,
love, though the means of subsistence be strait. (S.)

 Drake: see the next preceding paragraph.

Dana: [used in the manner of a proper name] The foolish; stupid; unsound, or dull, or deficient, in intellect: (M, A, K:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Basrah say دانية: (A, TA.)

ٌناَرَد: see اناَرَد.

ٌنِرَد: see اناَرَد.

ٌنْوَرْدِإ, quasi-coordinate to لحدْرَج (I, M,) i. q. آرَى (M, K) or آخْيَة (TA in art. (I, K, M, TA:) A rope, or loop of a rope, to which a beast is tied: for further explanations, see آخْيَة: and a manger: (M, K:) pl. نرْدَأ (TA in art. (TA, K, M, K, TA:) You say, رجع الفرس إلى إدرونه: اناَرَى: (M, TA:) or to his manger. (TA.) A place of abode; settled place of abode; place of constant residence; dwelling; or home. (M, K:) So in the saying، رجع إلى إدرونه: آرَى: (M, TA:) He returned to his place of abode, &c. See also what next follows.] (M.) I. q. أصل [app. as meaning Origin; or original state or condition: and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from نرْدَأ: but this is nought, or of no account. (M.) See also دان. Accord. to IAar, one says، فلان إدرونه شر، meaning Such a one is evil in the utmost degree: (T.)

مَدْرَن Dry firewood. (M, K.)

مَدْرَن, applied to a man and to a woman, Very dirty or filthy: (IAar, M, K, TA:) pl. مدارَين: (M,) And A gazelle that eats. (K.)
He repelled from them, or defended them; (S, K;) like أَرَد, from which it is [said to be] formed by substitution, as أَرَقّ from أَرَقّ; (S;) and so درههم (Har p. 551: [but for this I find no other authority:]), or he spoke for them, and repelled from them or defended them. (Msb.)

He came upon them suddenly, or unawares, (IAar, K;) whence they did not expect him; like أَرَد, (IAar, TA:) and [simply] he came upon them. (JK, K;) also signifies The being bold, or daring. (TA;) so in the handwriting of Sgh, but accord. to the K: (TA;) i. q. تنكر له [He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner]. (JK, Sgh, K, TA.)

It was on the point of amounting to a hundred. (JK.) [See also 2.] I called the goats to water. (JK.)

It exceeded such a thing. (K.) [See also 1, last signification but one.]

He threatened, or frightened. (IAar, TA.)

The chief of a people or party. (JK, Sgh, TA.)

A shining, or brightly-shining, star, (AA, K, TA,) that rises from the horizon glistening intensely. (AA, TA.) A woman who overcomes, or subdues, her husband. (AA, TA.) A knife with a curved end, called by the vulgar منجل. (TA.)

The assaults of time or fortune. (IAar, K.) [Hence also,]
One who intrudes uninvited at feasts; a smell-feast; a spunger. (JK, Sgh.) And A
messenger. (JK, Sgh.) Also Shining, gleaming, or glistening, much, or intensely. (MF, TA.)

He is one who is wont to come suddenly, or unawares, upon his
enemies, whence they know not. (TA.) And (IAar, JK, K, TA, [in the CK, erroneously,
(IAar, K, TA,) He is the repeller from them, or the defender of them, (IAar, K,) in
[war or fight]: (JK:) you may not say هو تدرهم, without ذو. (TA.) Some say that the هو
is a substitute for the ذو. but ISd affirms that the two words, with هو and with ذو, are dial. vars. (TA.)

A noble chief or lord; (ISd, K,) so called because he is strong to execute affairs, and ventures upon them suddenly:
(ISd, TA;) and a headman, or chief, (ISd, TA;) so in the copies of the K, but the right reading is probably مقدم, i. e.
bold, in respect of tongue, on the occasion of contention, or disputation; and in
arm, or hand, on the occasion of fight: (K, * TA;) or the headman and spokesman of a people,
or party: (S;) or the spokesman and defender of a people, or party: (Msb;) or مادره قوم means the defender
of a people, or party: (JK, TA;) the chief, or headman, among them: (JK:) or the headman
and orator and spokesman and defender of a people, or party: (TA:) and مادره حرب means
the same; (JK, TA;) or the chief by whom evil is repelled, and who orders, or arranges, the
affairs of war: (Hamp. 232;) pl. مادره. (S.)
درهره

: see the next preceding article.
Q. 1. *Darhum*, said of the *zabakh* [or mallow], (K, TA,) *It became round* in its leaves; (TA;) *its leaves became like* the silver coins called *darhum*. (K.)

Q. 4. *Darhum*, (S, K,) inf. n. *Maahruda*, (S, TA;) *He* (a man, TA;) or *he* (an old man) *tottered* (by reason of age). (S, TA.) *His sight became dim,* or *obscure*. (K.)

*Darhum*, (S, Mgh, Msb, K,) of the measure *Luluf*, (Msb, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Msb,) from the Pers. [darhm]; (S;) also pronounced *Darhum*, (S, Msb, K,) but this is of rare occurrence; (TA;) and *Darham*, (S, K,) which is more rare; (TA;) *A certain silver coin,* (Mgh, Msb;) like as *Ranid* signifies a certain gold coin: (Mgh:) [and the weight thereof; i. e. *a drachm,* or *dram:*] *its weight is* six [or dániks]; (Msb, and K in art. *ملك;) i. e., the weight of the *darham* *Islamî,* but in the Time of Ignorance, some dirhems were light, being four dániks; and these were called *Dirhamiq* [or dániks]; some were heavy, being eight dániks; and these were called *Bibi-* or *Abida:* and of these two they made two that were equal; so that each *Darhum* was six dániks; this is said to have been done by 'Omar: or, accor. to another account, some dirhems were of the weight of twenty *carats,* and were called the *Weight of ten* [i. e. of ten dániks]; and some were of the weight of ten [carats], and were called the *weight of five;* and some were of the weight of twelve [carats], and were called the *weight of six;* and they put the three weights together, and called the third part thereof the *weight of seven:* and one of the weights of the *Darhum* before El-Islâm was twelve *carats,* which is six dániks; but the *Darhum* *Islamî* is sixteen *carats,* the *Darum* of this being a carat and two thirds: (Msb:;) or dirhems should be *fourteen carats* [i. e. seven dániks]; ten being of the weight of seven [or mithkâls]: in the Time of Ignorance, some were heavy, [equal to] *Mithkal*; and some were light, [called]
and when they were coined in the age of El-Islám, they made of the heavy and the light two dirhems, so that ten became equal to seven: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the three dirhems were eight dirhems; and the one dirhem, seven dirhems; and, as is said in the Msb, that 'Omar adopted the mean between the and the , making the dirhems to be six:] the pl. (of , S) is and (of , S) [The former of these pls. is often used as signifying Money, cash, or coin, in an absolute sense.] The dim. is and : the latter held by Sb to be anomalous; for he says that it is as though it were formed from , though this was not used by them. (TA.) Hence, as being likened thereto, [i.e., to the coin thus called,] (TA,) signifies also a [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land; for this is one of the significations of .] (K.) [It is said that] this is taken from the saying of 'Antarah, [describing shower of copious rain,]

\[So that they left every ridged-round spot of ground like the .] (TA.) [But accord. to one reading, he said, ; meaning, as is said in the EM, p. 227, every round hollow; and likening such a hollow to the because of its roundness, and the clearness and whiteness of its water.]

: see the next preceding paragraph.

: see the next preceding paragraph.
A man possessing many (AZ, K:) it has no verb: (TA:) you should not say. (AZ, K.)

An old man tottering (by reason of age). (S, K.)
He knew the thing; syn. علمه; (M,) [and so بالشيء; for] you say, دريتة (S, Msb, K) and أدررى (Msb, K,) inf. n. دررى (S, M, Msb, K) and دررى (Lh, M, K) and دررى (S, M, Msb, K) and دررى, (M, * K,) which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دررى (TA, so in one of my copies of the S,) and درى درى (S, M, Msb, K) and درى درى (M, K) and درى, (TS, K,) I knew it; (S, Msb, K;) syn. علمته به (S;) or it has a more special meaning than علمته: it is said to signify I knew it after doubting: so says Aboo-'Alee: (TA:) or I knew it by a sort of artifice, or cunning, or skill; (K, TA;) or with painstaking, and artifice or cunning or skill; (Har p. 24;) and therefore is not said of God: (TA:) a rájiz says, (S, * TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,)

[O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with الهم, and therefore as a prose-saying, ascribed to Mohammad, and as adduced by some to show that the الداري is allowable as an epithet applied to God:) or, as some relate it, لا أدررى (S,) in which the لا is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لكل بضعة لا يأت (S;) and like لا يأت (q. v. in art. الإلو). (M.) [The saying لا دريت ولا أنتليت &c. is explained in the latter part of the first paragraph of art. ال ولو.] One says, ما أدررى أ أدري أي الناس هو [I know not who of mankind he is]. (The Lexicons passim.) And IAar mentions the saying ما تعلم ما دريتها, (M,) or دريتها, (TA,) as meaning Thou knowest not (which may also be rendered she knows not) what is her knowledge. (M, TA,) دررى, (T, M, K,) aor. يدررى, (T, S,) inf. n. دررى, (T, M, K,) He
deceived, deluded, beguiled, circumvented, or outwitted, (ISK, T, S, M, K,) a man, (ISK, T,) and an object of the chase; as also (T, S, M, K,) in the CK is a mistake for he hid, or concealed, himself, and deceived, deluded, &c. (S,) A rájiz says, *

كيف ترَتَّناً وَأَدْرَى
غرِّرَتْ جُمْلٌ وَتَدْرَى غَرِّرَى

(T, S, M) i.e. How seest thou me winnowing the dust of the mine and deceiving Juml by looking at her while she is inadvertent, (T, S,) she also deceiving me [by looking at me while I am inadvertent]: (S,) See also 3. (K) aor. تَدَرُّ (TA,) He scratched his head with the (K) or he combed his head with the (TA,) (M: [see Ham p. 159, line 11: and see also تَدَرُّ (TA,) she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the (TA,) I winnowed the dust of the mine to separate its gold: a dial. var. of (Msb.) or perhaps a mistake for the latter.] (Msb.)

He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (S, * M, Msb,) or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: (Mgh: and مَدَارَةٌ النَّاسِ both signify and الملاينة and the مَدَارَةٌ النَّاسِ both signify and دارِيْتَهُ and دارِيْتَهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S in art. تَدَرُّ (TA,) means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and دارِيْتَهُ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also دارِيْتَ.
also signifies the acting with good nature or disposition; and the holding familiar intercourse with others. (T in the present art.) You say also, 
He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it; syn. And He defended him; or spoke, or pleaded, or contended, in defence of him; like 
He made him to know, or have knowledge of, it; acquainted him with it. (S, M, Msb, K.) The reading, with ٌء, in the Kur x. 17, is incorrect: the proper reading is without ٌء. (S, M.) 
He took for himself, or prepared, a army of which one part presses upon another; like 
An army of which one part presses upon another; like 
Adarah be 4 see 1, latter part, in two places, and also in the last sentence: and see also 4. An army of which one part presses upon another; like 
Adarah be 7 see 1, latter part, in two places. A beast, (As, T, S,) or a camel, (ISk, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (As, ISk, T, S, M,) so deceiving them, (ISk, T, M,) shooting, or casting, when he is able to do so: (As, ISk, T, S:) or, accord. to AZ, it is with ٌء, [ٌء,] because the ٌء is driven (ٌء,) towards the objects of the chase. (S, M.)
Also A wild animal, or wild animals, (もちろん) specially of such as are objects of the chase. (M, TA.) And A thing, (K,) or ring, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دریتة, in art. درا. (Ham ubi suprà.)

A thing, (K,) or ring, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دریتة, in art. درا. (Ham ubi suprà.)

An iron instrument with which the head is scratched, called [in Pers.] سر، (T, M, K) the last with fet-h to the م and with kesr to the ر, (TA, [in the CK, erroneously, مدرى, مدرى,]) An iron instrument with which the head is scratched, called [in Pers.] سر. (T,) a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair; (S,) a thing with which the head is scratched: (W p. 125, in explanation of the first:) or a wooden instrument which a woman puts into her hair: (TA voce مشرقة, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) with which the female hairdresser sometimes adjusts, or puts in order, the locks of a woman's hair; (S,) or with which one scratches his head: (K,) and, accord. to some copies of the K, a comb: (TA:) the pl. is مدرى and مدرى, (M, K, TA,) in the latter of which, the alif [written ك] is a substitute for ك [properly so called]. (M, TA,) [Hence,] جاب المدرى, or جاب المدرى (accord. to different copies of

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A gazelle whose horn is thick; which shows it to be young. (S,) [See also ردى, (in art. مدرى, last sentence.)

: see the next preceding paragraph.

: see the next preceding paragraph.
He hid it, or concealed it, (Lth, S, A, Mgh, Msb, K,) namely, anything, (A, Mgh, Msb,) in the earth or dust, (S, Mgh,) or beneath a thing: (A, Mgh:) he buried it (A, Msb, K) in the earth or dust, (Msb,) or beneath a thing: (K:) or he put it in, or inserted it, beneath: (M:) or, accord. to some, he put it in, or inserted it, with force; he thrust it in: (TA:) and ُﻪَﺴﱠﺳَد and ُﻩﺎﱠﺳَد ( , M, K, *) in the latter of which one of the ُس is changed into ى because the reduplication is disliked, (M, * TA,) signify the same as ُﻪﱠﺳَد ( , M, K, *) [or, probably, have an intensive signification.] It is said in the Kur [xvi. 61], ْمَأ ُﻪﱡﺳُﺪَﻳ ِباَﺮﱡـﺘﻟا Or whether he shall bury it in the dust: meaning, his female child, which he buried alive: the pronoun agreeing with the word ُمَا [which precedes in the same verse]. (T, TA.) It is also said in the Kur [xc. 9 and 10], َبﺎَﺧ ْﻦَﻣ ﺎَﻫﺎﱠﺳَد ْﺪَﻗ َﺢَﻠْـﻓَأ ْﻦَﻣ ﺎَﻫﺎﱠﻛَز ْﺪَﻗَو ( , M, K, *) in which ْﺎﻫﺎّﺳَد is for ْﺎَﻬَﺴﱠﺳَد, like ُﺖْﻴﱠـﻨَﻈَﺗ for ُﺖْﻨﱠـﻨَﻈَﺗ, (K,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K: *) or the meaning is, He is successful who maketh it (namely his soul) pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them: (IAar, Th, M, K: *) or [he is successful who maketh it to increase in grace by good works,] and he is unsuccessful who maketh it vile and little by evil works: (M:) or the latter clause means, and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience [to God in other matters]: (TA:) or the soul is unsuccessful that God rendereth obscure [so I render, here, ُسَد َﲑِﻌَﺒﻟا, aor. ُسو, inf. n. ُدَسَهَا, He anointed the camel with tar, not thoroughly,
[but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:] (M:) [for it is said that] signifies the camel was anointed with tar in the parts called the 

Mas`ara: (S: [see جَدْل:] or the latter signifies the camel became swollen in the parts so called. (M.) Hence the prov., which see explained in art. هنا. (TA in art. هنا. [In the S and M and TA, in the present art., instead of وَلَسْنَاء, we find وَلَسْنَاء: but the former is the preferable reading.])

2 دَسْبِهَا : دَسْبِهَا; each in two places.

7 انْدَسْ He, or it, became hidden, or concealed, in the earth or dust, or beneath a thing: he, or it, hid, or concealed, himself, or itself, in the earth &c.:] he, or it, became buried: he, or it, buried himself, or itself: (S, K:) or it became put in, or inserted, or it put in, or inserted, itself, beneath. (M.) [Hence,] انْدَسْ فَلَانُ إِلَى فَلَانٍ بَيْنَهُ بِالْبَيْنَمَاتِ Such a one came secretly to such a one, bringing him calumnies] (TA:) or انْدَسْ إِلَى فَلَانٍ means he came to such a one with calumnies. (Ham p. 219.)

Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed. (TA.)

دَسْبِسْ The concealment of guile or artifice. (S.) One whom thou hidest, or concealest, in order that he may bring thee news, or information: (M, K:) accord. to some, similar to مَتْحَسَس; (M:) or مَتْحَسَس; and called by the vulgar دَسْبِسُ قُومٍ: (TA:) or دَسْبِسُ قُومٍ signifies one whom a people send secretly to bring them news, or information; (A:) the spy of a people, who searches for, and then brings, news, or information; syn. جَاسِسُ. (Msb.) And دَسْبِسْ [pl. of دَسْبِسْ] Persons hypocritical in their actions, who enter among the reciters of the Kur-án when they are not of them. (Jaar, K.)
[app. The coming secretly to a person, bringing him calumnies: in modern Arabic, a secret machination or the like]. (TA, where, after the phrase اندس فلان إلى فلان يأتيه بالنماطم, (see 7,) it is added, "وهي الدَسيسة,")

That enters much, or often; wont to enter; syn. دخال: so in the saying، العرق دسس: The natural disposition is wont to enter and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عرق]. (TA.)

dسس: see داسوس.

دسس, applied to a camel: part. n. of دس [q. v.]. (S.)
\textit{Desert, or such as is termed} صحراء: an arabicized word [from the Pers. 
\textit{Desert}]. (K.) The upper end of a chamber, which is the most honourable place therein: (A, K, TA:) in this sense an arabicized word [from the Pers. 
\textit{Desert}]. (K.) Hence, [A place, or seat, of honour: a seat of office: used in these senses in the present day:] used by the later writers to signify a court, or council; syn. دیوان: and the court, or council, of a wezeer or governor. (TA:) A thing against, or upon, which one leans, or stays 
himself: (Har p. 261:) a pillow, or cushion. (Id. p. 276.) Headship, rule, dominion, government, or superiority. (MF.) A game; a single act of a game or play: pl. دسوت. (TA.) 
You say, الْدَّسَت لِي The game is mine: and الْدَّسَت عَلَيْه The game is against me. (Har p. 130.) And 
أَنْزَرَفَتْ لِبَيْدَاق The pawns become queen s in the ends of the game s: * نْزَرَفَت being for نْزَرَفَت. (TA:) An evasion, a shift, a wile, or an artifice; or art, artifice, cunning, ingenuity, or skill: (MF, and Har p. 130:) and deceit,
delusion, guile, or circumvention. (Har ibid.) Also, (TA,) or (Msb, K, TA,) as also (TA in art. دَمْسَتِ مِنَ الْثِّيَابِ) [A suit, or complete set, of clothes;] the clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs: pl. as above: (Msb:) in this sense, also, an arabicized word [from the Pers. دَمْسَتِ.] (K.) El-Hareeree has mentioned together instances of this word in three different senses, in the 23rd Makáme, where he says, نَاشَدْنَا لَكَ الَّذِي أَنْسَتْ الزَّوْعَةَ أَعَارُهَا الدَّمْسَتْ فَقُلْتُ لَا وَلَّدَى أَجَلَّسْكَ فِي هَذَا الدَّمْسَتْ مَا أَنَا يَصَاحِبُ ذَلْكَ الدَّمْسَتِ بَلْ أَنْتَ الَّذِي ثَمَّ عَلَيْهِ الدَّمْسَتِ. I conjure thee by God [to tell me], art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended. (TA.) ___ And (K,) as also (TA in art. دَمْسَتِ مِنَ الْورَقِ) [A quire, or twenty-five sheets folded together, of paper: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَمْسَتِ.] (K.) ___ دَمْسَتِ is also used in the present day in a similar, but more extensive, sense; as signifying A lot, or parcel, of things: of some things, ten; of others, twelve; &c.] Also an appellation applied, as mentioned by El-Khafájee in the Shifá al-Ghaleel, by the common people of Egypt and of other countries of the East, to A copper cooking-pot: (MF:) [it is still used in this sense; applied in Egypt to a copper cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And دَمْسَتُ خَشْبٍ is applied to A shallow wooden tub.]
A certain game of the Magians, which they thus call; i.e. they turn round [in a circle, as though imitating the revolutions of the host of heaven], having taken one another by the hand, [in a manner] like dancing. (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a ذکر, described in the works of several travellers, and in my own work on the Modern Egyptians.]
an arabicized word, (K,) [from the Persian دَسْتُور,] by some of the Arabs, [and in the present day generally,] pronounced دَسْتُور, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The copy, or original, [of the register, as will be seen from what follows,] which is made for the several classes of the officers and servants of the government, from which their transcription is made, (expl. by K,) and in which are collected the rules and ordinances of the King; (TA;) the register (دفتر) in which are collected the rules of the realm: (Kull p. 186;) pl. دِسْتَاتِر. (K,) ___ Hence, The great wezeer (وزير) to whom recourse is had [by the King] with respect to what he may prescribe concerning the circumstances of the people, because he is the possessor of the register so called: (Mefâteeh el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the officer who manages, conducts, orders, or regulates, the affairs of the King. (TA,) ___ [Hence also, in the conventional language of astronomy, An almanac.] ___ Also, vulgarly, Permission; leave. (TA,) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word دَسْتُور several times as he advances.]
1. (S, M, A,) aor. َرسد, (S, M, K,) He, or it, pushed, thrust, drove, impelled, propelled, or repelled, him, or it. (S, M, A, K,) Ambergris is said (by I’Ab, S) to be a thing which the sea drives (S, A) and casts upon the shore. (TA,) And َرسد بصرها means The ship repelled, (TA,) or opposed, (M,) the water with its prow: (M, TA,) __

He thrust, pierced, or stabbed, him, (S, M, A, K,) vehemently, (A,) with a spear. (S, A,) __

(1) َرسد (M:) he fastened, (M,) or repaired, (K,) a ship With a nail, (M, K,) or with cord of fibres of the palm-tree: (M,) or he fastened a ship by uniting its planks in the manner of sewing. (TA,) __

(2) َرسد, (A,) inf. n. as above, (M, K,) Inivit feminam: (M, * A, K;) you say َرسد بها بئر. (TA,) __

َرسد and َرسد, (TA,) inf. n. َرسد (M, K, TA,) He drove in a nail, with force: (K, * TA;) he nailed anything: 

(3) َرسد (M:) he fastened, (M,) or repaired, (K,) a ship With a nail, (M, K,) or with cord of fibres of the palm-tree: (M,) or he fastened a ship by uniting its planks in the manner of sewing. (TA,) __

(4) َرسد, (A,) inf. n. as above, (M, K,) Inivit feminam: (M, * A, K;) you say َرسد بها بئر. (TA,) __

َرسد, [fem. of َرسد, and] sing. of َرسد, which (as some say, TA) means Ships that repel [or oppose] the water with their prows. (K,)

َرسد Cord of the fibres of the palm-tree (ليف) with which the planks of a ship are bound together: (S, M, A, K;) or (so accord. to the S and M and A, but accord. to Fr and the K and,) a nail, (S, M, A, K,) of a ship: (M:) pl. َرسد (S, M, A, K) and َرسد: (S, K,) used in one or the other of these two significations in the Kur lv. 13. (S, TA,)

َرسد A bulky camel: fem. with َرسد: (S, K;) a camel (M) strong and bulky; (M, K,) as also َرسد (S, * M, K) and َرسد (S, * K) and َرسد: (L:) fem. َرسد [like the masc.] and َرسد: (S, K,) used in one or the other of these two significations in the Kur lv. 13. (S, TA,)

َرسد, applied to a she-camel, signifies large: (M:) and َرسد a strong camel: (Fr, TA,) and َرسد sharp, spirited, or vigorous,
and strong. (TA.) ___ A tough, or hardy, lion, (K, B,) firm in make. (B, TA.) ___ A penis bulky (M, K) and strong. (M.) ___ An army, or a troop of horse, or a portion of an army, collected together. (M.) And ___ An army, or a troop of horse, or a portion of an army, belonging to En-Noamán (S, M, K) Ibn-El-Mundhir. (S, K.)

[2] [A man who thrusts much with the spear. A signification implied in the S.] ___ Qui multum coit. (K.)
1 ُﻊَﺳَد

1. **Dar used** (S, TA.) inf. n. ُﺢُـﺳَد, (S, TA.) inf. n. ُﻊُـﺳَد, (Z, L,) aor. ُﺢُـﺳَد, (Z, TA,) inf. n. ُﻊُـﺳَد, (K,) and ُﺚَـﺳَد, (TA,) inf. n. ُﻊُـﺳَد (Z, TA) and ُعَـﺳُد, (TA,) He impelled it, pushed it, thrust it, or drove it; and particularly so as to remove it from its place; propelled it, repelled it; pushed it, thrust it, or drove it, away, or back. (S, Mgh, K, TA.) Hence, (TA,) ُﺚَـﺳَد, (S,) ُﻊَﺳَد, (Z, L,) aor. ُﺢُـﺳَد, (TA,) inf. n. ُﻊُـﺳَد (Z, TA) and ُﺚَـﺳَد, (TA,) The camel propelled his cud so as to make it pass forth from his inside to his mouth; (S, TA,) drew it forth from his stomach and cast it into his mouth. (Z, L, TA.) And ُﻊَﺳَد, (S, L, TA,) aor. ُﺢُـﺳَد, (Mgh, TA,) aor. ُﻊَـﺳَد, (S, TA,) inf. n. ُﻊَـﺳَد, (K,) He vomited: (K, TA:) or he vomited as much as filled his mouth. (Mgh.) And ُﻊَـﺳَد, (Mgh., L, TA,) aor. ُﺢُـﺳَد, (TA,) inf. n. ُﻊَـﺳَد, (K,) He gave a large gift. (S, K, TA.) It is said in a trad., (S, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) ُْـﱂَأ َﻚْـﻠَـﻌْـﺟَأ ُﻊَـﺑْـﺮَـﺗ َو ُﻊَـﺳَـدَـﺗ Did I not make thee to take the fourth part of the spoil, and to give largely? (S:) and on his answering Yes, that God will ask, Then where is [thy] gratitude for that? for the doing thus is the act of the chief. (TA.) And ُﺚَـﺳَد, (Ibn-'Abbád,) inf. n. ُﻊَـﺳَد, (Ibn-'Abbád, K,) I filled the bowl. (Ibn-'Abbád, 'K. *) And ُﺚَـﺳَد, (TA,) inf. n. ُﻊَـﺳَد, (K,) He stopped up the burrow at once (K, TA) with a stopper of rag, or some other thing of the size of the burrow. (TA.)

1. **Dar used** [inf. n. of un. of 1]. A single act of vomiting. (Mgh, TA. A wrongful, or tyrannical, pushing, or thrusting, or the like;
A gift: (S:) a large gift: (S, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) (S, K, TA) He is a large giver; one who gives much. (Az, TA.) Natural disposition: (S, K:) or, as some say, generosity of action: or, as some say, make; or natural constitution. (TA.) The pl. is (TA.)
A building like a قَصِر [q. v.], surrounded by houses, or chambers, (Lth, Mgh, Msb, K,) and places of abode for the servants and household, (TA,) and pertaining to kings:

(Lth, Mgh, Msb:) Heraclius is related, in trads., to have received the great men of the Greeks in a دَسَكَرَة belonging to him: (TA:) or a building like a قَصِر, which is surrounded by houses, or chambers, and in which the vitious, or immoral, (شَطَّار,) assemble: (Har p. 140:) or houses of the foreigners (أَعَاجِم,) in which are wine and instruments of music or the like: (K:) thought by Az to be an arabicized word; (Msb;) not genuine Arabic: (TA:) [from the Persian دَسَكَرَة, or دَسَكَرُة:] pl. دَسَكَرُة. (K.) ___ Also A Christian's cloister, or cell; syn. صَوْمَعَة. (AA, K.) ___ And A town, or village; syn. قَرْيَة. (Az, Msb, K.) ___ And A plain, or level, land. (Kz, K.)
(K.) And (inf. n. مَسَد, TA,) He, or it, was, or became, of the colour termed دَمَشَة, i. e., dust-colour inclining to blackness. (M, K.) مَسَد, (Z, K, and so in some copies of the S,) [aor., app., ,] inf. n. مَسَد; (TA,) or مَسَد; (so in some copies of the S,) said of rain, It moistened the earth (S, Z, K) a little, (K,) not much, (S,) or so as not to reach the moist soil. (Z, TA.) And مَسَد, aor. , (K,) inf. n. مَسَد, (S, M, TA,) He smeared a camel with tar. (K.) Also, (S, M, K,) aor. , (S, K, *) or , (M,) inf. n. مَسَد, (S, M,) He stopped up (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also مَسَد signifies i. e. he bound the head of the flask, or bottle; or the right reading, as the context seems to indicate, is مَسَد رَأَسُها. (TA.) And hence, i. e. from مَسَد الجَرْح he put the tent (الفَتْل) into the wound. (TA.) And hence, i. e. from مَسَد الجُرح or from مَسَد القاَرُورة (TA,) Inivit feminam. (Kr, M, K, TA.) And hence also, one says to the مَسَد، i. e.Stuff thy vagina with cotton, to arrest the blood, and say thy prayers. (TA.) Also, (K,) inf. n. مَسَد, (TA,) He closed, or locked, a door; syn. مَسَد. (K,) Also, (i. e. طَمَّس, [in some copies of the K, and in the TA, طَمَّس, which signifies the same, i. e. It became effaced, or obliterated,] said of a relic, trace, mark, or
the like. (S, K.)

2. (S, K.) inf. n. of مَسْدُوتِس, (Msb,) signifies The smearing (S, Msb) a thing, (S,) or a morsel, or mouthful, (Msb,) [or seasoning it, imbibing it, or soaking it] with مَسْد. [i.e. grease, or gravy, or dripping]. (S, Msb.)

___

اًﻮُِّﲰَد ُﻪَﺘَـﻧﻮُﻧ (Mgh, K,) said by 'Othman respecting a beautiful boy, (Mgh,) means Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it. (Mgh, K. *) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] ___ See also 1.

4. أدَسَم see 1.

5. أدَسَم also signifies They ate food with مَسْدُوتِس [i.e. grease, or gravy, or dripping] مَسْدُوتِس (TA.)

___

اًﻮُِّﲰَدَتِس also signifies They ate food with مَسْدَاتِس [i.e. grease, or gravy, or dripping]

4. أدَسَم (TA.)

5. أدَسَم see 1. أَدَسَمْ also signifies They ate food with مَسْدَاتِس [i.e. grease, or gravy, or dripping]

a word of well-known meaning; (S;) i. q. وَدُكُدُ (M, K;) both signifying Grease, or gravy; i.e. the dripping that exudes from flesh-meat and from fat; (Msb in art. وَدُكُدُ;) the وَدُكُدُ of flesh-meat and of fat: (Mgh: [in the CK, الورك is erroneously put for الورك:.partition]); or, accord. to the T, anything that has وَدُكُدُ, of flesh-meat and of fat: (TA:) and dirt, or filth: (M, K;) and أدَسَم means the same as أدَسَم, accord. to El-Kurtubee; but El-Welee El-Irákee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, يِدَه مِن أدَسَم سلطة [app. meaning, if correctly transcribed, His hand is hard by reason of dirt adhering to it: in my MS. copy of the K, the last word is written سلطة; a word which I do not find in any sense: in the TK, سلطة: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, manus ejus propter sordes inhaerentes catinus est; evidently assuming that سلطة is a dial. var. of سلطة. (K.) [It seems that you say also, ما في دَسَم meaning There is not
in him, or it, any profit, or good: a sense assigned in the TA to the phrase دَسْمِّيَةُ مَا فِيهَهُ دَسْمٌ; in which I think it evident that the transcriber has written دَسْمِيَةٌ by mistake, and forgotten to erase it after adding دَسْمِيَةٌ. Also The bowels, or intestines. (TA.) Accord. to IAar, it means also [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be لَا يَذَكَّرُونَ اللَّهَ إِلَّا دَسْمَى: (TA:) and hence the trad., of weak authority، أَرْضِيَمُ إِنَّ شَيْعُتُمْ عَامَّا أَلَا تَذَكَّرُونَ اللَّهَ إِلَّا دَسْمًا، meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a little? (TA:) or it may denote commendation; so that the meaning of لَا يَذَكَّرُونَ اللَّهَ إِلَّا دَسْمَى is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدُسِيمُ نُوَّةٍ (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسْمِيَةٌ A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of flesh-meat or of fat: (Mgh:) [and dirty, or filthy: pl. دَسْمِيَاتٍ; like as ذَرْبٌ is pl. of ذَرْبٍ.] You say [Greasy broth]. (TA.) And ثَيَابٌ دَسْمِيَةٌ, Dirty, or filthy, garments. (S, TA;) And دَسْمِيَةُ الْثَّوْبِ, applied to a man, Dirty in the garment: and hence, going on foot; not riding; as also أَدْسُمَ الْثَّوْبُ (TA:) [Hence also.] Defiled by culpable dispositions. (TA.) A rájiz says,

* لاَهِمَّ إِنَّ عَامِرَ بِنَ جَعَلَ *
* أُوْذِمَ حَجَّاً فِي ثَيَابِ دَسْمِيَةٍ *

meaning [O God, verily 'Ámir Ibn-Jahm] hath imposed upon himself, or hath performed, pilgrimage being defiled by sins. (S in art. ذوذم, or hath performed, (M,) pilgrimage being defiled by sins. (S in art. ذوذم, and M.) عَامِمَةٌ دَسْمِيَةٌ signifies A black turban; (TA;) as also عَامِمَةٌ دَسْمِيَةٌ. (Az, Mgh, TA;) And دَسْمِيَةٌ occurs in a trad. as meaning Strict, or pious,
[though] black, (اَسْوَدَ, أُسْوَدِ; [or this may here mean a genuine Arab, as opposed to أَخْرُ, meaning a foreigner,]) and religious. (TA.)

[probably a mistranscription for أم دَمَّة, lit. the mother of blackness; ] The cooking-pot. (T in art. أَخْرُ.)

The last time; like آخر خطر, آخَر عَهْد. (TA in art. خطر. [See خطرة, last sentence.])

A thing with which a hole in a skin for water or milk is stopped up. (M, K.)

Blackness; (IAar, TA;) [and] so دَمَّة: (K:) or dust-colour inclining to blackness. (M, K.) Hence the Abyssinian is called دَمَّة. (IAar, TA.) See also أم دَمَّة, above. Applied to a man, Low, or ignoble; base; vile; mean, or sordid: (S, TA:) or bad, corrupt, base, or vile. (M, K. [Freytag erroneously assigns the meaning vilis to أم دَمَّة.]) One says, اَمْ تَأَذِّنَ إِلَّا دَمَّة Thou art none other than one in whom is no good. (TA.)

A stopper; (M, K,) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a دَمَّة; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَمَّة: see دَمَّة.

دَمَّة: see the next paragraph.

دَمَّة: see also دَمَّة. The fox: (K:) [or] the young one of the fox: (M:) or, as some say, (M,) the young one of the fox from the bitch: (M, K:) and (so in the M, but in the K or ) of the wolf from the bitch: (S, M, K:) and the bear: (K:) or the young one of the bear; (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) The young one of the bee. (M, K.) And, accord. to Abu-l-Fet-h, (TA,) whose name was دَمَّة: (K, * TA,) the companion of Kutrub, A [young ant, such as is termed] دَمَّة: دَمَّة: (TA:) or دَمَّة [in the CK erroneously written دَمَّة] has this last signification. (S, K, TA.) Also A certain plant, (S,
K, KL,) called in Pers. [which is said to be a name applied to the amaranth, anemone, and the like]. (KL.) And [A man] gentle, nice, or skilful, in work; careful, or solicitous [therein]; as also

دَاسَمٌ . (K.)

دَیسَمَةٌ: see the next preceding paragraph.

دَمَّاسٌ, and its fem. دَمَّاسَمَةٍ دَمَّاسَمَةٌ also signifies A kind of milking-vessel; i. q. جَنَبَةٌ عَلْیَهَا and جَنَبَةٌ, and لَعْلَبٌ. (T and TA in art. Black: see دَمَّاسَمَةٌ: or) Also [Black: see دَمَّاسَمَةٌ: or] of a dust-colour inclining to

blackness: (M, K;) fem. as above. (K.) [Freytag assigns to it also the significations Multum pinguis and Oleo conspurcatus;

both as on the authority of the K, in which I do not find either of them: also that of Villis, as applied to a man; a signification belonging to دَمَّاسَمَةٌ.]
A desert, or such as is termed; (S, K;) as also (Msb and K in art.)

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a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.)

and i. q. from the leaves. (TA.)


1

He pushed him, thrust him, or drove him, away; he repelled him: (S:) or he did so harshly, roughly, or violently. (A'Obeyd, K.) Hence, in the Kur [cvii. 2], That is he who pusheth, thrusteth, or driveth, away the orphan: (S:) or, who doth so harshly, roughly, or violently: (Bd, Jel:) or, who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness. (Z, TA.) And in like manner, in the same [lii. 13], On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell. (A'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shaabee, They used not to be driven, nor pushed, or repelled, from it. (TA.)
He jested, or joked; (S, A, Mgh, Msb, K;) as also َﺐِﻋَد, aor. َﺐَﻋَد, (Mgh, Msb:) or he jested, or joked, with playing, or sporting. (TA.) And i. q. دَفَع {He impelled, pushed, thrust, &c.} (K.) And Inivit [feminam]. (A, K.) [The last, perhaps, from the same verb signifying He trod a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.]

He jested, or joked, with him: (S, A, Msb, K:) or he did so, playing, or sporting, with him: see 1.

He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَاعَبَ عَلَيْهِ, (K, TA,) from تَدَاعَبَ. (TA.)

They jested, or joked, [or they did so, playing, or sporting,] one with another.

A good, or an excellent, singer. (K.) A youth soft or tender, thin-skinned, or fine-shinned, and plump. (K.) The fruit of a certain plant: (K:) or (K, TA) the plant itself, namely, (TA,) ثَلَّبٌ التَّلَّبِ; [see art. ثَلَّبٌ;] (K, TA,) of the dial. of El-Yemen. (TA.)

Brisk, lively, or sprightly. (K.) Stupid, or foolish; as also


ٌﺐَﻋْدَأ (TA:) and stupid, or foolish, and jesting, or joking. (TA.) ___ Weak, (S, K,) and an object of ridicule. (K.) ___ Short and ugly and contemptible. (K, * TA.) ___ I. q.

ٌﺚَﻨَُﳐ (CK, and so in my MS. copy of the K,) or ٌﺚِّﻨَُﳐ, of the form of the act. part. n., (TA,) [Effeminate, &c.] ___ Applied to a horse, Tall, or long-bodied; syn. طويل. (K,) A road beaten, or trodden, (S, K,) travelled, (TA,) and plain, or conspicuous. (K, TA,) A dark night. (K,) Black ants; as also دعابة. (K,) ___ A certain black esculent grain: or the stem, or root, (أصل,) of a certain herb, or leguminous plant, (بيقلة,) which is peeled and eaten. (K.)

ٌبِعَد دعابة: see ريح دعابة.

ٌبِعَد دعابة: A jesting, or joking; (S, Msb,) such as is deemed pleasing, or facetious: (Msb,) or play, or sport; (A, K,) as also دعبيب: (K,) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دعبيب;] app. in an intensive sense [because originally an inf. n.]. (MF,) And Speech that causes laughter. (Har p. 18.) ___ Also Stupidity, or foolishness. (K,) See also دعوب.

ٌبِعَب دعابة: see the next paragraph.

ٌبِعَب دعابة: see the next paragraph.

ٌبِعَب دعابة and دعبيب (A, Msb, K) and [in a sense thought by MF to be intensive (see دعابة) (K) and [in an intensive sense] دعبيب (S [there coupled with لعاب, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] دعيبة (K) Jestimg, or joking, (A, Msb,) and saying what is deemed pleasing, or facetious: (A:) or playing, or sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, Very much, or Very often.] ___ [Hence,] ماء دعيبة Water playing in its course, or running hither and thither: (A, K,) pl. مياه دعائب. (A,) And ريح دعابة A wind, (A,) or violent
wind, (TA,) that carries away everything; as it were, making sport with it: رَيْحُ رِمْمٍ 
(\text{TA}_\text{A}) and رَيْحُ دَعَابَة (TA) signifies the same; (TA\text{I}) or [simply] a violent wind. (K.)

\text{see دعوب}.
ددعجٌ

ددعج, [aor. dedug], inf. n. ددعج، He (a man &c.) was, or became, characterized by what is termed ددعج as explained below. (TA.) And دعجت العين The eye was, or became, ددعج, characterized; or wide and black; or intensely black and intensely white. (Msb.)

ددعج (S, A, Msb, K) and دعجة (K) Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Msb:) or intense blackness, with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Msb, * TA:) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) Also, the former, Blueness inclining to whiteness. (MF.)

ددعجة: see the next preceding paragraph.

ددعجاء Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) Also fem. of the epithet next following. (Msb.)

أدعج A man characterized by what is termed ددعج in the eyes: fem. دعجاء: and pl. دعجة. (Msb.)

م في دعجاء An eye so characterized. (S.) Also Black; (S, K:) as an epithet applied to a man. (S.)

أدعج And A bull, (A,) [i.e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) دعجة لينة شفقة دعجةٌ, and دعجةٌ [A lip and a gum app. of a blue colour inclining to white], (TA.) A lip and a gum. A black, or an intensely black, night; a dark, black night. (A, * TA.)
of the three nights called: i.e. (S, K, TA) the twenty-eighth night: (S, A, K:) the second is called; and the third, (S.)

Affected with insanity, or diabolical possession. (K.)
ٌﺮَﻋَد

1. "Dar ٌDar, aor. —, inf. n. "Dar. It (wood) was bad; (S;) it smoked much: (S, Msb:) or smoked, and did
not burn brightly, or blaze. (K.) ___ It (a زند [or piece of wood for producing fire]) failed to produce
fire: (K;) or became burned at its extremity from frequent use in producing fire, and
failed to produce fire. (TA.) ___ دَعَارةٌ، aor. —; and دَعَرٌ, aor. —; inf. n. دَعَارةٌ; He acted vitiously,
or immorally; transgressed the command of God; or committed adultery or
fornication: syn. فِحْرْ وَمِلْحَرْ, [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرٌ, inf. n.
he stole, committed adultery or fornication, and did harm to others: (ISh, TA:) and
دَعَرٌ he acted badly, corruptly, or wickedly: from the same verb in the first of the senses explained above.
(Msb.) [See also دَعَرٌ, below.]

5. "Dar دَعَرٍ, aor. —, as syn. with خَبِيثٍ [i. e. خَبِيثٍ]. (Ham. p. 631.)

Bad, corrupt, or wicked, conduct; syn. فِسَدٌ, فِسَدٌ [in the sense of إِفْسَادٌ], (S, K:) and خَبِيثٍ; (S, A, K;) and
فِسَدٌ (S, A, Msb, K) and دَعَارةٍ (in different copies of the K,) signify the same; syn. خَبِيثٍ, (S, A,
Msb, K,) and إِفْسَادٌ (Msb:) and Vice, or immorality; vitious, or immoral, conduct;
transgression of the command of God; or the com-

mission of adultery or fornication: (S, A, K;) and treachery; and hypocrisy: (TA:) and also
signifies illnature; or excessive perverseness or crossness: (Msb:) and دَعَارةٍ, with a sheddeh to the ر.
evilness, or badness, in the disposition; (K;) as also دَعْرَة́. (TA.)

Bad wood; (S;) which smokes much: (S, A, Mgh, Msb:) or which smokes, and does not burn brightly, or blaze: (K;) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K;) n. un. with ٌةَﺮَﻋَد (TA:) old, wasted, crumbling, and bad, wood, (Sh, K,) which, when put upon the fire, does not burn brightly, or blaze; (Sh;) as also دَعْرَة، دَعْرُ وَدَعْرَةً. (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) ___ Also دَعْرَة، دَعْرُ وَدَعْرَةً, A دَنْزَةٌ [or piece of wood for producing fire] having its extremity burnt from frequent use in producing fire, and failing to produce fire; (TA;) as also دَعْرَةٌ: (S;) or this signifies a دَنْزَةٌ that does not produce fire. (K.)

دَعْرَةٌ: see دَعْرَةٌ, in two places: ___ and see دَعْرَةٌ.

دَعْرَةٌ: see دَعْرَةٌ; the second, in two places.

دَعْرَةٌ: see دَعْرَةٌ.

دَعْرَةٌ دَعْرَةٌ دَعْرَةٌ دَعْرَةٌ: see دَعْرَةٌ; the first, in two places.

Also A man Who acts badly, corruptly, or wickedly; (S, A, Mgh, Msb;) Who acts vitiously, or immorally; transgresses the command of God; or commits adultery or fornication; (ISh, S, A;) and does harm to others: (ISh:) pl. دَعْرَةٌ, which is also explained as signifying men who intercept, and rob, or slay, travellers on the way: (TA:) fem. with ٌةَرْعَد (AA, S;) also دَعْرَةٌ one in whom is no good: or treacherous, and one who attributes to his companions vices or faults; as also دَعْرَةٌ [in an intensive sense]. (TA.)

اِبْلُ دَعْرَةٍ Certain camels, so called in relation to a stallion named دَعْرَةٍ, that begot an excellent breed: (S, K;) or in
relation to a tribe named thus. (K.)

دَعَر: see دَعَر. ٌﺮَﻋْدَأ
He rubbed it, or rubbed and pressed it, (S, * K, TA,) or did so well, (KL,) and softened it; (TA;) namely, a skin, or hide. (S, K, TA.) __ He softened its (i. e. a garment's) roughness by wearing it. (K.) __ He softened him, (S, K,) and subdued him, or rendered him submissive; (TA;) namely, an adversary, or antagonist; (S, K;) and so معك, inf. n. (TA.) __ He rolled him, or turned him over, in the dust. (K.) __

I pained the man by speech. (IDrd.)

[app. The act of contending, disputing, or litigating, vehemently: (see مدعَك, below; and see also 6:) accord. to Golius, (who names no authority,) the act of conflicting, or contending; as though rubbing against another. __ Also] The delaying with another, deferring with him, or putting him off, by repeated promises. (Z, TA.) You say, داعَكُ الْغَرِيمَ. He delayed, or deferred, with the creditor, or put him off, promising him payment time after time; like دَالَّكُ. (TA in art. ذلك.)

They contended, disputed, or litigated, one with another, vehemently. (IDrd, K.) __ Also, (K,) or مَدَعَكْا, said of two men, (S,) They contended together, smiting one another; syn. مُترَسَّوْا; (S;) contended, or conflicted; (IF, TA;) in war, battle, or fight.

Very pertinacious in contention or the like; very contentious; or a great wrangler. (S, * K.)
see the following paragraph. [For أَلْيَدُ in the K, Golius seems to have found in his copy of that Lexicon أَلْيَدُ; for he has explained مَدْعَكَ, as on the authority of the K, by Instrumentum quo quid defricatur aut levigatur; a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

مَدْعَكَ (K) and مَدْعَكَ (IDrd, K) An adversary, or antagonist, vehement in contention, dispute, or litigation. (IDrd, K, TA.)
1. **دعم**

1. (S, Mgh, Msb, K) aor., (Msb, K) inf. n. (S, Msb) He supported it, propped it, or stayed it; (Mgh, Msb) or he set it up; (K) namely, a thing, (S, K, *) or a wall, (Mgh, Msb) that was leaning; (Mgh, Msb, K) and the trellis of a grape-vine, and the like. (TA) And [hence], inf. n. as above, He strengthened him, and aided him. (TA) And [hence also,] دعمها ِهِﺮْﻳَِ signifies he thrust [his رِئا] into her (K, TA) with an agitating action: (TA) or he inserted it entirely: (K, TA) and دِهْمَها signifies the same: so says ISh. (TA)

2. (S, * Mgh, K, * TA, TA) originally دعم عليها, He supported, propped, or stayed, himself upon it; (S, Mgh, K, TA) i.e., علَى عصا [upon a staff, or stick]. (TA) Hence, دعم علَى راحتِه في السجود [He supported himself by resting upon the palms of his hands in prostration]. (Mgh.)

3. [Hence also,] أنا أَدْعُ عَلَيْهِ في أَمْوَى I stay myself upon him in my affairs. (TA)

4. دعم Strength: (TA) strength and fatness: (S, TA) fat and flesh. (TA) You say, لا دعم بفلان A girl, or young woman, having fat and flesh. (TA) Also Much wealth or property. (TA)

5. دعم A strong thing: (TA) a thing having a strong support or prop or stay. (K, TA) A carpenter; syn. جَبَر. (K) A horse having a whiteness in his breast: or, in his لَبَة [app. as meaning the pit above the breast]: and so دعم: (K) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA) and its pl. is دعُمة. (TA in art. دعَمة) The main part of a road: or the middle thereof. (K)
A condition, term, or stipulation. (K.)

A support, prop, or stay, (S, Mgh, Msb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Msb;) i. e. a piece of wood used as a support, prop, or stay, of a house

and (K) A support, prop, or stay, (S, Mgh, Msb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Msb;) i. e. a piece of wood used as a support, prop, or stay, of a house

and (K) A support, prop, or stay, (S, Mgh, Msb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Msb;) i. e. a piece of wood used as a support, prop, or stay, of a house

[&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the trellis of a grapevine], or for the raising of the shoots of a grapevine: (AHn, K:) pl. (of the first and second, TA) and (of the last, TA) (K, TA.) (Hence,) [Such a one set up the supports of El-Islám]. (TA.) And This is of the things whereby affairs are held together. (TA.) And [hence,] دعامة signifies also A lord, or chief. (S, Msb, K, TA.) One says, هو دعامة القوم He is the lord, or chief, of the people, (Msb, TA,) and their support, or stay; (TA;) like as one says, هو دعائمهم They are the lords, or chiefs, and the supports, or stays, of their people]. (TA.) 'Omar Ibn-El-Khattáb was called by 'Omar Ibn-'AbdEl-'Azeez

Ibn-'AbdEl-'Azeez (The support, or stay, of the weak). (TA.) Also, (K,) or [correctly] دعامتان دعامتان, (TA,) The two [upright] pieces of wood of the pulley that support the cross piece to which the pulley is suspended. (S, K, TA;) such as are made of clay

are termed. (S.)

Applied, or propped: differing from معمود which is applied to that which presses heavily, such as a roof; meaning held [up, or supported,] by columns. (TA.)

A means of supporting, propping, or staying. See an ex. voce محمد.
A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum. (IAar, TA.)
Q. 1

It (water) abounded with A certain animalcule that dives in water: (S.) or a certain black animalcule that swims upon water: (Mgh.) or a certain worm, that is in pools left by torrents when their water sinks into the earth: (IDrd, K.) or a certain worm having two heads, seen in water when it becomes little in quantity: (IB:) pl. | [dim. of دعاصم]. [Hence, app.,] One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, [Infants will be] roamers in Paradise: they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Aboo-Hureyreh are [Your little children &c.]. (TA.) Also The embryo in the belly of a mare until the fortieth day: then its make becomes apparent, and it is called دودة, until three months old: when it is called سليل. (Kr, TA.)

[dim. of دعاصم]. One says, هو دعاصم هذا الأمر, meaning He is acquainted with, or knowing in, this affair. (S, K.) دعاصم الرمل was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, [More expert in showing the way than Do'eymees-er-Raml]. (O, TA.)
The word دعو (دَعُوَ) signify the same: (Fr, K and TA in art. دعى) the aor. of the former is دعُوَأَ (TA in that art.,) sec. pers. fem. sing. تدعون, and the last with an inclination to the sound of a dammeh in the vowel of the دعى [so that it is between a kesreh and a dammeh], and sec. pers. masc. and fem. pl. دعوى: (S, TA:) aor. of the latter verb دعى: inf. n. دعاء. (TA in art. دعُوَبَ) [generally] signifies [or implies] The act of seeking, desiring, asking, or demanding. (KT.) ___

You say, {أَدَعَ (K,) first pers. دعوت, aor. أَدَعُوَ (Msb, K) and أَدَعُوَ (K,) in which latter the alif [written دعى] is to denote the fem. gender, [and therefore the word is without tenween,]} (TA:) He prayed to God, supplicated Him, or petitioned Him humbly, (Msb, K, TA,) desiring to obtain some good that He had to bestow. (Msb, TA:) And {أَدَعَوَ (TA,) inf. n. دعاء} I prayed to God for him; and {أَدَعَوَ (S:) (TA,) I prayed for him, or blessed him; and دعوت عليه I prayed against him, or cursed him;} and {أَدَعَوَ (TA:) I supplicated for him good;} and دعوت عليه بشر I imprecated upon him evil. (TA.) He desired, or required, or requested, that the writing, or book, should be brought. (TA.) And دعأ أنهف الطَّبْر دعا بالكتاب He desired, or required, its being repaired: (see 10 in art. مر:) and one says to him whose clothes have become old and worn out, {أَدَعَتْ نِعْمَةٌ (K,) said of anything in the earth, means It needed it; or required it;} or دعأ إليه إصلاحه {أَدَعَتْ (TA, [and the former is more common,]) also signify I called him, called out to him, or summoned him, (S, MA, Mgh, Msb,) syn.}
**The calling to one’s aid:** thus, [in the Kur ii. 21,]  
And call ye to your aid  
[your helpers]. (TA.)  

**He called upon the dead, praising him, and**  
saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of, the  
dead, and enumerated his good qualities and actions; as though he called him. (TA. [See also 5,])  

___ And  

I called him, i. e. named him, Zeyd. (Msb, K, TA.)  

And  

I called him, i. e. asserted him to be, the son of Zeyd. (Msb.)  

God destroyed  

him: [as though He called him away:] whence  

in the Kur lxx. 17, [describing the fire of Hell,]  

It shall  

destroy him who shall have gone back from the truth and turned away from obedience: or this
means *it shall draw, and bring,* &c.: or it refers to the inhabitants of Hell [i.e. the tormentors of the damned]: (Bd:) or it means *it will do to them hateful deeds.* (TA.) [Also] God punished him, or tormented him. (TA.) And God caused an evil, or abominable, event to befall him. (ISd, Z, K.)

He left some milk, such as is termed *da‘a‘, in the udder.* (M, K, TA.) Accord. to IAth, *da‘a‘* is an inf. n., like *ta‘a‘* and *sama‘* (TA.)

___

Mad‘a‘a\(^{3}\) signifies The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. *mujā‘āta.* You say, *mujā‘āta.* (S, K, TA.) A poet says,

\[
\text{أَدْعَاكَ مَا مُسْتَنِصَحُتْ مِعَ السَّرِئَ}
\]

\[
\text{حَسَنَ وَما أَثْرَاهَا بِحَسَنُ}
\]

[I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning swords. (S.) ___

And The asking a thing of one much, so as to weary; as also *da‘a‘,* *mujā‘āta.* (K.) We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K, *TA.*) ___ [Golius assigns other significations to *da‘a‘,* for which I find no authority: namely, *Convocavit ad Deum propheta, præco sacer,* followed by an accus.: and *Contendit contra alium: Provocavit:* pecul. *rem vindicans sibi vel arrogans.* ]

\[
\text{أَدْعَاهُ 4}
\]

\[
\text{أَدْعَاهُ}
\]

[so in some copies of the K; in other copies *اَذِعَاهُ*; the former of which I regard as the right reading:] *He made him to assert his relationship as a son* [for *يَدَعَهُ* in my copies of the K, I read *يَدَعَهُ,* syn. with *يدَعَهُ,* *يَدَعَهُ,* *يَدَعَهُ,* *يدَعَهُ*] to one who was not his father. (K.) [SM, who appears to have read *اَذِعَاهُ* , says that it is like *اَذِعَاهُ* and *اَذِعَاهُ* and *اَذِعَاهُ.*]
The calling, summoning, or convoking, one another. (Mgh.) You say, تداعو للحرب They called, summoned, or convoked, one another for war: and hence, they prepared themselves for war. (TA.) And تداعوا عليه, (Msb, K,) or على بني فلان, (T, M,) They collected themselves together; (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Msb, *) against him, (Msb, K,) or against the sons of such a one. (T, M.) And

The enemy advanced against him from every side. (K, * TA,) [Hence,] تداعت السحابة بالبرق والرعد من كل جانب The cloud lightened and thundered from every quarter. (TA.) And تداعى البنيان, (Mgh, Msb,) or البناء, (TA,) The building cracked in its sides, (Msb,) or became much broken, (TA,) and gave notice of falling to ruin: (Msb, TA:) or cracked in several places, without falling; and in like manner, تداعت الحيطان: (Mgh,) the walls cracked in several places, without falling: (Mgh, K: *) and تداعت الحيطان للخراب the walls fell to ruin by degrees; syn. تداعت إلى الخراب: (S:) [but Mtr says,] تهادمت: (S:) is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تداعى said of a sand-hill, It, being put in notion, or shaken in its lower part, poured down. (Msb.) And [hence,] تداعت إبل بني فلان The camels of such a one became broken by emaciation. (TA,) They called one another by
surnames, or nicknames. (Msb.)  The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. [between them أدَّعيَّ أَدْعُيَّ بَتَدَعَوْنَ كَما You say, حَجَوْنَ (TA in art.)] Between them is an enigma with which they try one another; or by proposing which they contend, one with another. (S, K.*)  They compete, one with another, [as though each one challenged the others.] in discoursing of the science of chasteness of speech, and eloquence. (Har p. 446.)  See also 8, in two places. [It is also used transitively:] you say, "تَدَعَا الْقُوْمَ They [together] called the people." (Mgh in art. نَقَضَ See 6 in that art.)

7  i. q. أَجَابَ الْأَنْدَعَيِّ (K.) Akh heard one or more of the Arabs say, لَوْدُوْنَا لَأَنْدَعَيْنَا [i. e. Had they called us, &c., we had certainly answered, or replied, or assented, or consented.]  (S.)

8  أَدْعَيَّ (K.) He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K, TA:) he claimed a thing; laid claim to it; or demanded of himself: and he desired a thing; or Wished for it. (Msb.) And أدَّعَيْ أَدْعَيْ جَنَّةٌ signify the same [i.e. They claimed the thing, every one of them for himself]. (Mgh.) You say, أدَّعَيْ عَلَى فُلَانٍ كَذَا I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing]. (S.) And أَدْعَيْ زَيْدًا عَلَى عُمَرو مَالَا Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c. (Mgh.) And أدَّعَيْ عَلَى مَا لَمْ أَفْعَلْ Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. بَرَّنَمَش, and S in art. شَرِبَ) Akl. (In this Al-Qadi Kanim he تَدَعَوْنَ, in the Kur [lxvii. 27], means This is that on account of which ye used to assert vain and false things: or which
ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of َندعَونَ; and the meaning may be, this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment: it may be from َندعَتْ; and it may be from َندعَتْ. (TA:) [i.e.] It means this is that which ye used to demand, and desire to hasten; from َندعَتْ: or that which ye used to assert, [namely,] that there will be no raising to life; from َندعَتْ. (Bd.) And َوَهْمُ مَا نَدَعُونَ, in the Kur [xxxvi. 57], is explained as meaning And they shall have what they desire, or wish for; which is referrible to the meaning of َندعَتْ. (TA:)[___] You say also, َنُداَعُي غَيْرَ أَبِيهِ [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Msb.) And َيَدَعَي إِلَى غَيْرِ أَبِيهِ [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Msb. See 4, in three places.) And َيَدَعَي غَيْرَ أَبِيهِ [One who is not his father asserts him to be his son; or claims him as his son]. (T, Msb.) in war signifies The asserting one’s relationship; syn. (S, TA;) as also َتَدَعَى; (TA:) i.e. the saying I am such a one the son of such a one. (S.) And [hence] sometimes it includes the meaning of Informing, or telling; and therefore ب may be prefixed to its objective complement; so that one says, َيَدَعَى ، i.e. Such a one informs of the generosity of his deeds. (Msb.)

10 َنَدَعَتْ، see 1, near the middle of the paragraph. [Hence, َنَدَعَتْ signifies also It called for, demanded, required, or invited, a thing. See also َنَدَعَتْ.]

َدَعَةُ [as an inf. n. of un.] signifies A single time or act (S, Msb) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See َدَعَةِ. [Also, as such, A call.] You say, َهُوَمِيَةُ دَعَاةُ ُرَجُلٍ and َكَلَّبِ َدَعَاةُ ُرَجُلٍ (K, TA) and َكَلَّبِ َدَعَاةُ ُرَجُلٍ, in the former case being used as a simple subst., and in the
‫[ َﻗْﺪُر َﻣﺎ ﺑـَﻴِْﲎ َوﺑـَﻴْـﻨَﻪُ ذَاَك‬i. e. He, or it, is distant from me the space
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of the call of the man and of the dog]. (K, TA.) And ‫ﲑِﻫْﻢ‬
ِْ ‫ َﳍُﻢ اﻟﱠﺪْﻋﻮةُ ﻋَﻠَﻰ َﻏ‬The call is to them
before the others of them: (K, TA: [ُ‫ ﻳـَﺒَْﺪأ‬in the CK is a mistake for ُ‫ﻳـُﺒَْﺪأ‬:]) accord. to the T and the Nh, in the case of
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ََ
gifts, or pay, or salary. (TA.) ___ The call to prayer: whence, in a trad., ‫ﺸﺔ‬
ِ َ ‫[ اﻟﱠﺪُﻋﻮُة ِﰱ اﳊﺒ‬meaning The office
latter case as an adv. n., (TA,) meaning

of calling to prayer rests among the Abyssinians]; (JM, TA;) said by the Prophet in preference of his

‫ ُﻣَﺆِّذن‬Bilál. (JM.) ___ A call, or an invitation, to El-Islám. (Mgh.) You say, ‫ أَْدﻋُﻮَك ﺑَِﺪﻋَْﻮِة اِﻹْﺳَﻼِم‬and
‫ ِدﻋَﺎﻳَِﺔ اﻟﺴﻼم‬and ‫َد اِﻋﻴَِﺔ اﻻﺳﻼم‬, meaning I call thee, or invite thee, by the declaration of the
faith whereby the people of false religions are called: ٌ‫ دَاِﻋﻴَﺔ‬being an inf. n. syn. with ٌ‫َدْﻋَﻮة‬, like
ٌ‫ ﻋَﺎِﻓﻴَﺔ‬and ٌ‫ﻋَﺎِﻗﺒَﺔ‬: (JM:) ‫ دَﻋَْﻮةُ اِﻹْﺳَﻼِم‬and ُ‫ دَﻋﺎﻳـَﺘُﻪ‬and ُ‫ دَاِﻋﻴـَﺘُﻪ‬signify the same: and ‫[ َدْﻋَﻮةُ اﳊَِّﻖ‬in like manner] means the
declaration that there is no deity but God. (TA.) ___ An invitation to food, (S, M, Msb, K,
TA,)

and to beverage; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion

of a wedding or the like: (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in

ٌ‫ ِدﻋَْﻮة‬: (A 'Obeyd, S, M, Msb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Msb:) and ٌ‫ ُدْﻋَﻮة‬signifies the same;
ٌ‫[ َﻣْﺪﻋَﺎ‬app. an inf. n.]. (S, Msb,
(K;) or, as some say, this, which is given as on the authority of Ktr, is a mistake: (TA:) and so does ‫ة‬
this sense,

‫ ُﻛﻨﱠﺎِﰱ دَﻋَْﻮِة ﻓَُﻼٍن‬and ‫ َﻣْﺪﻋَﺎﺗِِﻪ‬, meaning [We were included in] the invitation (‫[ دُﻋَﺂء‬see 1]) of
ُ :]) [or we were at the repast, or
such a one to food: (S, Msb: [but in the latter, ‫َﳓْ ُﻦ‬, in the place of ‫ﻛﻨﱠﺎ‬
َ
feast, or banquet, of such a one; for] you say [also] ‫ دَﻋَﺎﻩُ إَِﱃ اﻟﱠﺪْﻋَﻮِة‬and ‫[ اﱃ اﳌْﺪﻋَﺎِة‬He invited
him to the repast, or feast, or banquet: and in this sense ‫ َدْﻋَﻮة‬is commonly used in the present day]. (MA.) ___
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َْ َ
ٌ َ ٌ َ
See also ٌ‫ دﻋﻮة‬: ___ and ‫ دﻋﻮى‬. ___ Also i. q. ‫ ﺣﻠ ﻒ‬or ‫( ﺣْﻠﻒ‬accord. to different copies of the K) [both in the sense of
ِ
ِ
Confederation to aid or assist]: (K, TA:) [whence] one says, ‫[ دَﻋَْﻮٌة ﻓَُﻼٍن ِﰱ ﺑَِﲎ ﻓَُﻼٍن‬meaning The
K.) You say,

confederation of such a one is with the sons of such a one]. (TA.)

7


دعّة: see the next preceding paragraph.

دعّة respects relationship, (S, Msb,) like دعوى في النسب or دعوى; (S;) meaning A claim in respect of relationship; (K;) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Msb;) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Msb;) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, دعوى. (S, Msb,) See also دعوى. ___ Also Kindred, or relationship, and brotherhood: so in the saying, I have in, or among, the people, or company of men, kindred, or relationship, and brotherhood]. (Ks, Msb.) ___ See also دعّة.

دعوى: see دعّة, in five places. ___ Also a subst. from 8; (S, M, Mgh, Msb, TA;) omitted in the K, though better known than the sun; (TA;) and so دعوى and دعوى (M, Msb, K) and دعوى and دعوى (M, K,) accord. to the general pronunciation, (M, TA,) and دعوى (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and دعوى دعوى (TA, there said to be syn. with دعوى دعوى); [meaning An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.;] a demand; a suit; (Yz, Az, Msb;) whether true

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or false: (Mgh, K, TA;) the pl. of دعوى دعوى is دعوى and دعوى دعوى دعوى دعوى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Msb;) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ك] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings، لئو أعطى الناس بدعاويهم [If men were
given according to their claims, or demands, occurs in a trad. (Msb.) See also دعوية.

... is a word used only in negative sentences: (S:) you say, There is not in the house any one: (S, K: *) Ks says that it is from الدعوة, and [properly] means ليس فيها من يدعو [there is not in it one who calls, &c.]. (S.)

... is an inf. n. of 1; (Msb, K;) as also دعوى: (K:) the former is originally دعوأ: (S:) [both, used as simple subs., signify A prayer, or supplication, to God:] and the pl. of the former is دعوأة, أدعية. (S.) IF says that some of the Arabs, for الدعوى, say أَدْعِيَّةٌ, with the fem. alif [written ى]. (Msb, TA.) One says, الله أم أشتركنا في دعوأة المسلمين, meaning [O God, make us to share] in the prayer دعوأة of the Muslims. (TA.) And hence, in the Kur [x. 10], دعوأة, دعوأة, FOLLOWED BY ل signifies An invocation of good, a blessing, or a benediction: followed by على, an imprecation of evil, a curse, or a malediction. [Sورة الدعى is a title of The first chapter of the Kur-án. (Bd.) [Hence,] دعوى signifies also Adoration, worship, or religious service. (TA.) And i. q. إيمان [i. e. Belief; particularly in God, and in his word and apostles &c.: faith: &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) [Also A call, or cry; and so دعوى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] And [particularly] A calling, or crying, for aid or succour. (TA.)

... One invited to a repast: pl. دعاوات; as in the saying With him, or at his abode, are guests invited to a repast. (TA.) One who makes a claim in respect of relationship; (S;) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Msb;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father;
Nor hath He made your adopted sons to be your sons in reality. (Jel.) And One whose origin, or lineage, or parentage, is suspected; (K, TA;) as also مدعي pl. of the former as in the next preceding sentence. (TA.)

One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

Praying, or supplicating God: calling, or summoning: and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. داعون. (Mgh, Msb, TA) and داعون لله. (Msb, TA) [Hence,] داعى الاله (K;) i. e. the finger summoner, or inviter; i. e. the prophet: (K;) and also, (Msb, K;) or simply داعى اللّه (TA.) The summoner of death, i.e. the summoner to prayer. (Msb, K, TA) [Hence also, داعى المنايا طارق المنايا] The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) What is to come after it; (S, Mgh, K; *) as also داعى اللّه داعى لله. (S, Mgh, K; *) occurring in a trad., where it is said, \leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it\); (S, Mgh;) i. e. do not exhaust it
entirely. (Mgh.) Hence, داعية is metaphorically applied to signify A mean, or means; a cause; or a motive;
(Har p. 306;) [as also داع, often used in these senses in the present day:] and so, in an intensive sense, مدعاه [properly signifying a cause of drawing, attracting, or inducing, &c., originally مدعوه, being a noun of the same class as مهبلة]: (Idem p. 86;) [the pl. of the first is دعاو.] \[as also مدعو.\] Also The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) \[The anxiety or rather anxieties of the bosom. (Ham p. 509.) \]

ٌةﺎَﻋْﺪَم: (S, K) and دعوه (K) An enigma; a riddle; (S, K; *) like حجيه [and حجية]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.)

ٌةَﻮْﻋَد: دعوهدة see what next follows.

ٌةَﻮُﻋْدُأ: دعوأ دعوأ (S, K) and دعوأ (K) An enigma; a riddle; (S, K; *) like حجية [and حجية]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.)

ٌةَﻴِﻋاَد: دعوهدة see what next follows. لله مساب ودعاع, i. e. [He possesses means of attaining honour and elevation, and causes of glorying, or memorable and generous qualities, especially in war. (TA.)

ٌةَﻴِﻋْدُأ: دعوأ دعوأ [pass. part. n. of 1; as also دعع].

ٌةَﻮُﻋْدُأ: دعوأ دعوأ: see what next precedes: دعوأ دعوأ, last sentence.

ٌةَﯿِﻋاَد: دعوهدة Claimed property [&c.]: دعع عع عليه One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.]

ٌةَﻮُﻋَد: دعأ دعأ Claiming property [&c.]; a claimant. (Mgh.) [A plaintiff in a law-suit.]
دعى

1 دعى, aor. أدعى, inf. n. دعاء: see 1 in art.

&c.: see art. دعو.
He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.) He pressed him, or squeezed him, until he died. (K.) She pressed the throat, or fauces, of the child, (K, * TA,) on account of the pain termed the "udder," (S, * TA,) and (or that is to say, TA) raised his uvula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being excited by the blood. (A 'Obeid, TA.) So in the trad., عِلْمَ تَعُدِّينَ أَوْلَادَكَنْ بَالْدَّغَرَ Wherefore do ye torment your children by raising the uvula &c.: (S:) and تَرْدُعُ أَوْلَادَكَنْ بَالْدَّغَرَ Torment ye not your children by pressing the throat, or fauces, &c. (A 'Obeid, TA.) And دَخْرَتُو لَهُمَا She fed her child ill: and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat: and the like is said of a she-camel with respect to her young one, accord. to Abū Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A 'Obeid, as is shown in the traditions [elsewhere]. (TA,) He mixed the thing with the thing. (K, * TA,) He rushed upon him without consideration; (K, TA,) he charged upon him. (TA.) Hence the saying, دَغْرًا وَلَدْهَا دَخْرَتُو ﱠرْتَ لَا، (S, A, K, *) and دَخْرَتُو دَغْرَأَ، (K,) and دَغْرَى لَصَفْقَى وَحَلْقَى عَقْرَى وَحَلْقَى صَفْقَى، (S, K,) i.e., Rush ye upon them without
consideration, and oppose them not in regular ranks: (S, * A, * K, * TA:) or mix ye among them, &c. (Kr.) A woman is related to have said to her son,

When the eye sees the eye, [or when eye meets eye in war,] then rush thou &c. (TA.)

He entered the house: (K:) as though he thrust himself in. (TA.)

The act of snatching a thing unawares; seizing it hastily when its owner is unawares: (S, A, K:) or the springing, or rushing, upon a commodity, to snatch it unawares: or the filling one's hand with a thing and carrying it off. (TA.)

Hence the trad. (S, A, TA) of 'Alee, (TA,) (There shall be no amputation of the hand for snatching a thing unawares: &c.) (S, A, TA.)

A fierce war, in which the word is دَغْرَةٌ (K) or دَغْرَأٌ. (TA.)
The patella, or knee-pan; the round bone which moves about in the head of the knee; (S, K;) or which turns aside and moves about above the reṣṭf of the knee [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the bone in the inside of the knee, on the right and left of which are the ligaments meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]: (IDrd, TA:) or a bone having at its extremity [perhaps a mistake for at its two extremities] two ligaments [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ], at the head of the [a bone in the knee-joint]: (TA:) it is a subst., like َكَاهِل and َغَارِب: (TA:) also [explained as signifying] the piece, or portion, of fat beneath the skin that is above the knee: or, as some say, the ligament [in that part]. (TA:) Also Compact flesh: pl. دَوَاغَص. (TA:) You say of a man whose flesh is compact, دَوَاغَص كَأَنَّهُ دَاغَص. (TA:) Also Clear, shallow, water: (IDrd, K:) pl. as above. (K.)
The young one of an elephant: (S, K;) or of a wolf. (K.) An ample, or easy, and a plentiful, life; (As, S, K;) [as also]. A poet says,

* وَفَارَقَ مِنْهَا اعْشِيَةٌ دَغْفِيَةٍ

* وَلَمْ تَخُشِيْ يوماً يُزُولَ سَرْيَهَا

[And an ample, or a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease, or affluence, would depart]. (S in art. ﺱ. ﻣ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. ﺳ. 

A plentiful, or fruitful, year: so says IAr: and he cites the saying of El-’Ajjáj,

* وَأَذَّ زَمَانَ الْئَالَسْ دَغْفِيَّةٍ

[And when the time of men, or of the people, is, or was, plentiful, or fruitful]. (S.) ___ And Abundant feathers or plumage. (K.)

; and its fem., with: see above, in three places.


1. He entered it like as enters he who is doing a thing that induces doubt, or suspicion, or evil opinion; (K, TA;) like as the hunter enters the lurkingplace to circumvent the game. so in the T and M. (TA.) He sought, or desired, to do to them evil, or mischief, when they thought that he desired to do them good. (T, TA.)

4. He (a man, TA) disappeared in a [or place in which one fears being taken unawares]. (K, * TA.) He acted treacherously towards him, and took him unawares. (K.) He slandered him, or calumniated him. (K.) He introduced into the affair what rendered it unsound, or corrupt, (K,) or what contravened it, (JK, S, M, O,) and rendered it unsound, or corrupt. (S, M, O.) The land became abundant [and dense (as is implied in the S)] in trees. (S, TA.)

Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S, and Mgh in art. كَتَبَ أَلِهَّةٍ دَغْلًا) [in an affair, &c.;] like خَلِفَ (S,) and a thing that induces doubt, or suspicion, or evil opinion; [in an affair; or] in a man: (Mgh ubi suprà:) or a cause of badness, corruption, or unsoundness, in an affair. (JK, T, K, TA.) Hence the saying of El-Hasan, [They made the Book of God to be a cause of corruption: or perhaps they made the Book of God corrupt; i. e. they corrupted it], (TA.) Confusedness, or entanglement,
and abundance, of plants or herbage; (M, K;) most commonly known in plants of the kind termed حمض, when amid غريل [i.e. غريل, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) ___ Tangled, or luxuriant, or abundant and dense, trees; (S, K;) as also دخل. (TA.) ___ Any place in which a wile, machination, or plot, is practised; (JK;) a place in which one fears being taken unawares: (K;) and دخيل signifies the same as دخل [app. meaning such a place as is here described]: (JK, K;) the pl. of the former is دجال [a pl. of pauc.] and دجال. (K.) ___ Accord. to En-Nadr, An elevated [tract of ground such as is termed] قف: and i. q. أُكُمة: and a hill, or mound, &c.; and a valley: and a level, or smooth, wide, depressed tract of land: and signifies mountains: and أذجال الأرض signifies mountains: and دجال of ارض أذجال signifies mountains: and دجال of ضرألا, tracts of land from which water has sunk into the earth, or receded: and low, or depressed, tracts of land: and level, or smooth, tracts thereof. (TA.)

dجال, applied to a man, In whom is a bad, a corrupt, or an unsound, quality, and what induces doubt, or suspicion, or evil opinion; as also دجال, a contraction of the former. (Mgh in art. نغل.) ___ Applied to a place, as also مذ دجال [app. as meaning Having tangled, or luxuriant, or abundant and dense, trees]: or obscure, or concealed; (K;) as also دجال. (TA.)

دجال Calamities, or misfortunes: (A 'Obeyd, JK, T, K;) erroneously written by 3 دماغل, (K;) and so by IF in the Mj, (TA,) as on the authority of A 'Obeyd, who said only دماغل, (K;) and thus it is in a verse of Sakhr El-Hudhalee: (TA:) [but in one of my copies of the S it is written دماغل:] it has no sing.: (K;) or, as El-Bekree says, its sing. is not known: but some say that it is دماغلة [thus without any syll. signs]. (TA.)

دجال One who seeks, or desires, to do evil, or mischief, to his companions, when they think that he desires to do them good. (T, TA. [See the next paragraph.]) ___ See also دجال.
Concealed rancour, malevolence; malice, or spite. (M, K.) Persons who seek to blame one, or to find fault with one, and to act treacherously towards one. (M, K. [See دَاغِل.])

لَغْدُم: see لَغَد.

لَغْدَم: The bottoms, or interior parts, of valleys; (M, K;) and the level, or smooth, tracts thereof, when their trees are numerous. (M, TA.)
1. **ديرَم**

- **ديرَم**, aor. (K, S) He, or it, broke the nose, **making the breach to extend into the interior**. (JK, S, K) [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app.]

2. **ديرَم** also, as on the authority of the KL, **depressit** nasum; while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.) Also, (M, K) inf. n. as above, (M, TA) **He covered** a vessel. (M, K) **And, said of rain, It covered, or overwhelmed, and prevailed over, or subdued, the earth, or land; as also** دَرَمَ (S, K). (TA) **And** دَرَمَ. (S, K) aor. (K); (K) and دَرَمَ. (S, K) aor. (K); (K) inf. n. دَرَمَ and دَرَمَ (TA); said of heat, (S, K) and of cold also, (JK, K) **It came upon them,** [properly] **as though it were a thing that covered them;** syn. دَرَمَ غَشْيَهُم (S, K). [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the S and K) explains these three verbs as meaning totum corripuit, et deliquio animi affect: and Freytag has followed him herein.] (TA) The inf. دَرَمَا is also used, (K, TA) in a form of imprecation, (TA) as an imitative sequent to [q. v.], and is in like manner followed by دَرَمَا (S, K) or دَرَمَا (TA) And one says, دَرَمَا فَعَلَ ذلك على رَمَة وَدَرَمَ وَشَتَغْمَهُ وَشَتَغْمَهُهُ [meaning *I did that in spite of him; or against his will*]. (TA)

4. دَرَمَ دَرَمَ دَرَمَ دَرَمَ (JK, Az, S, K) He put the bit into the mouth of the horse; (JK, Az, S, K) as also دَرَمَ دَرَمَ دَرَمَ (TA) **And hence,** (Az, S, TA) though some say that the reverse is the case, (TA) دَرَمَ دَرَمَ دَرَمَ دَرَمَ (Az, S, K) **He inserted [or incorporated] the letter into the letter;** (JK, K, TA) as also دَرَمَ دَرَمَ دَرَمَ دَرَمَ (S, K) [which is itself an example of the incorporation of one letter
into another, being] originally أَرْغَمَهُ ُهَمَغْدِا, said of God, He blackened his face: (K) and i. q. أَرْغَمَهُ ُهَمَغْدِا, (K, * TA;) both signify He did evil to him, and angered him: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, he angered him. (TA.) ___

ُهَمَغْدَأ َﱃِإ اَﺬَﻛَّهُ, or it, caused him to want such a thing; (AA, TA in art. دَمْعَة;) and [so] أَدْغَمَهُ لِكَذَا; (L in art. جَلَد:) as also أَدْغَمَهُ، أَجْلَدَهُ، and TA in art. دَمْعَة أَدْغَمَ فَلَان. (S, TA in art. جَلَد:) Such a one vied, or strove, with the people, or party, in hastening to eat, fearing lest they should be before him, and therefore ate the food without chewing. (K, * TA.) [And أَدْغَمَ طَعَامَهُ, as explained in the TA in art. دَمْعَة, has a similar meaning.]

8 دِئَتْغَم ىَدَغَمَهُ ُهَمَغَدِام ىَدَغَمَهُ, inf. n. أَدْغَمَهُ ُهَمَغَدِام, said of a horse, He was of a colour inclining to blackness in his face and lips, [or in his face and the part next the lips,] blacker therein than in the other parts of his body. (K)

11 دَمْعَة أَدْغَمَهُ، أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، دَمْعَة أَدْغَمَهُ، D* غَدَم* أَدْغَمَهُ، أَدْغَمَهُ، A colour inclining to blackness, (S, K,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) differing from, (S,) or blacker than, (K,) the colour of the other parts of the body. (S, K)

دَمْعَة أَدْغَمَهُ: see what next precedes.

دَمْعَة أَدْغَمَهُ, with damm, (S, K,) applied to a man, (S,) Black: (S, K;) or black and big. (K,) Also a pl. of أَدْغَمُ [q. v.], (TA.)

A pain in the fauces. (K)

dَمْعَة أَدْغَم* رَأْغَم، أَرْغَم، رَأْغَم، رَأْغَم، رَأْغَم، Rَأْغَم، Rَأْغَم، Rَأْغَم: an imitative sequent to رَأْغَم, (K, * TA.)
A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) differing from, (S, Mgh,) or blacker than, (K,) the colour of the other parts of the body; (S, Mgh, K;) called in Pers. دِنُج [or rather دِنُج, from which دِنُج is arabicized]; (AO, * S, Mgh, K;) in some instances, without any admixture of خَضْرَة [here meaning dark, or ashy, dust-colour]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is دُعْمَاء: and the pl. is مْغُد: (S:) the masc. is also applied to a ram, meaning having any, the least, blackness; especially in the end of the nose and beneath the chin: and the fem. to a ewe, meaning black in the end of the nose and in the chin; (TA;) or, thus applied, black in the face: (JK:) and the masc. also signifies black in the nose: (JK, K;) in which sense it has for its pl. دُعْمَان: (TA:) accord. to the K [and the JK], دْغُد, a pl. of دْغَم, signifies white; as though it had two contr. meanings; but this is a mistranscription for دْغُم, with the unpointed ع. (TA.) It is said in a prov., ذِئَبَ دْغَم [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, دْغَم is a necessary characteristic of the wolf, [all] wolves being دْغُم; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) ___ Also One who snuffles; i. e., speaks from i. e. through his nose; (JK, K, TA;) i. e. i. q. أَخْنَ (TA.)
**The page contains an explanation of the Arabic verb ُفَد (fadd), which means to beat one's sides, with its wings, or to beat itself. The text provides various interpretations and uses of this verb, including its use in describing birds like pigeons and other animals like eagles. It also discusses its usage in different grammatical forms and its meanings in Arabic literature.**

The text is a detailed linguistic analysis of the verb, providing various examples to illustrate its usage and significance. The explanations are comprehensive and provide a deep understanding of the verb and its applications in Arabic language.
[Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake]. (M.) [And 

tَدافَتْ, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M.] in the saying,

إليكَ أشكُو مشيهاً تدافياً
مشى العجوز نقل الأنافيا

[app. complaining, to God, of the slowness of his she-camel, as though meaning To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot], the poet means تداففاً. (M. [But I rather think that the meaning here intended is, going along with an inclining from side to side; perhaps from 


dَفْ, signifying the side. See also 6 in art. دفو.) One says also, الجيش يدفون نحو العدو The troops go gently, or leisurely, towards the enemy. (S.) And 

ٌﺖَﻓَدْتَ عَلَيْهِمْ دَفَةً منْ بَنِي فَلَان [A company coming gently, or leisurely, of the sons of such a one, so came to us]. (S.) And 

دَفَتَ عَلَيْهِمْ دَفَةً منْ الأُعَرَاب A company of Arabs of the desert journeying leisurely in search of herbage and sustenance [So] came to them. (Z, TA.) And 

ْمُﻫ ٌمْﻮَـﻗ َنﻮﱡﻓِﺪَﻳ They are a party journeying together not a hard pace. (AA, T.) And 

ّفَد ﻰَﻠَﻋ ِﻪْﺟَو ِضْرَﻷا (IAar, T, TA,) inf. n. دَفْ, (K, TA,) He went lightly upon the ground; (K * TA,) and دَفْ signifies the same. (IAar, T.) And 

اﻮﱡﻓَد, aor. دَفْ, also signifies The act of running. (T.) [app. They journeyed to a region of green herbage and waters in consequence of drought: (see دَفْ: and hence,) they had rain after experiencing drought. (M.) See also 10, in two places. See also 3. دَفْـتَ الْبَـشَرِيَّةِ, aor. دَفَتْ 

(TK,) inf. n. دَفْ, (Sgh, K,) He uprooted the thing; extirpated it. (Sgh, K.) 

He hastened, sped, or went quickly; (K;) as also دَفَذَفْ. (IAar, K;) See also 3, in
two places.

3 

† ُهّفاد ( , T, S, M, Msb,) & ُهّفاد ِﻪْﻴَﻠَﻋ ( , TA,) inf. n. ٌﺔﱠﻓاَﺪُﻣ and ٌفﺎَﻓِد ( ; T, S, M, Msb;) as also ُﻩﺎَﻓاَد, which is of the dial. of Juheyneh, (T, M,) altered from the former, (M,) and ُهّفاد ( ; Msb, TA;) and ُهﻔّﻓد ( , K,) or ٌفْﻴِﻓْﺪَﺗ; (Msb;) as also ُهّفاد ( ; T, M;) and ُهّفاد ( , or, accord. to rule, ـ ) (Msb;) [as also ُهّفاد ( ; Msb, TA;)] namely, a man, (S,) a captive, (T, S,) or a wounded man, (M,) He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Msb, K;) or wounded him so as to hasten his death. (Msb.)

4 ُهّفاد ( ; Msb;) and ُهّفاد ( , aor. ـ , or, accord. to rule, ـ ); (Msb;) [as also ُهّفاد ( ; Msb, TA;)] namely, a man, (S,) a captive, (T, S,) or a wounded man, (M,) He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Msb, K;) or wounded him so as to hasten his death. (Msb.)

The events came upon him consecutively, or uninterruptedly. (Sgh, K.)

6 The party, or company of men, bore, or pressed, or crowded, one upon another. (As, A 'Obeyd, T, S, M, K. *) See also 1.

10 ُهّفاد ( ; see 1, first sentence. Also It (a thing, M) was, or became, prepared, (AZ, T, M,) within one’s power or reach, (S, M, K,) and easy; (S, K,) like ُهّفاد ( , T, M,) aor. ـ ; (M;) [as also ُهّفاد ( , T, M, aor. ـ ); (M;) [as also ُهّفاد ( , T, M,) aor. ـ ] You say, ْﺬُﺧَ ا ﱠفَﺪَﺘْﺳٱ َﻚَﻟ ( , AZ, T, S, K,) and ﺎﻣ ﱠفَد ﻚَﻟ, (AZ, T,) Take thou what is prepared for thee; (AZ, T,) what is within thy power or reach, and easy to thee. (S, K,) And It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; (S, K,) or complete, (S, Msb,) and in a right state: (S:) and ُهّفاد ( ; Msb, TA,) signifies the same. (IKtt, IB, TA.) He shaved his pubes with the razor, (K,* TA,) and did so utterly; occurring in this sense in a trad. (TA.)
R. Q. 1: see 1, in two places: ___ and see also 2. ___ [The inf. n.] signifies [also] The *beating* of a *drum* [or tambourine] *hastily* [or *quickly*]. (M, TA.)

The *side*, syn. *جُنَب*, (Lth, T, S, M, Mgh, Msb, K,) of anything, (Lth, T, M, Msb, K,) for instance, of a bird, (Msb,) and of a camel; (S;) as also *دَفَة* : (Lth, T, Mgh, Msb,) or the *surface* (صفحة) *of the side*; (M, K;) as also *دَفَة* : (K) pl. (ٌفِوْفُدَ). (T, M, Msb.) Hence,

* أَصِرْ مِن عَودٍ بَدْفِيهِ جَلْبَ *

[More enduring than an old camel in whose sides are scabs formed over wounds.]: a prov.]. (TA. [See Freytag's Arab. Prov. i. 737.]) And *دَفَة* [and *دْوَعَ فِى هَيْءَِدَِب ْبَلَجَ* i. e. *He passed the night turning over and over upon his sides*]. (TA.) The saying of Antarah, describing his she-camel,

* وَكَأَنَّمَا تَنَأَّى جَبَنَبَ دَفَهَا آلَ *

* وَحَشَى مِن هَجَرِ العَشِي مُؤْمَٰمَ *

[Note] means And as though she were shrinking from the quarter of her off side, *ب* being here used in the sense of *عِنَ،* from a creature that cries for food at supper-time; meaning a cat, of *ugly form and big head,* fearing to be scratched by it: as J says, [in art. وَحَشَى] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, *as though she were shrinking with the outside of her off side,* it, *with the side of her off side:* for, accord. to ISd,) this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] *ذَاتُ الجَنْبِ رَماَهُ أَلِّهَ بَدْاَتَ الدَفَة* i. e. *May God smite him with the pleurisy*] (TA.) ___ ___ Also *A bank; an acclivity; or a part that faces one, above the foot or base;* of sand; and of land or ground: (K;) accord. to En-Nadr, [the pl.] *دَفَوْف* signifies *banks; acclivities; or parts that face one, above the foot or base;* of land or
ground; (T, TA;) as also دَفْدَفٌ, of which the sing. is دَفْدَفٌ: (T, K;) accord. to Z, the دَفْدَفٌ of valleys are the elevated parts of the sides. (TA.) ___ See also the next paragraph. ___ And دَقَةٌ.

ودَفٌ, (T, S, M, Mgh, Msb, K,) the former the more approved, (K,) the latter mentioned by A 'Obeyd, (S,) [and now the more common, A tambourine;] a certain thing with which one beats, (M, K,) or with which women beat, (S,) or with which one plays; (Mgh, Msb;) of two kinds; round; [such as is figured, under the name of tár (طار), in chap. xviii. of my work on the Modern Egyptians, with several pairs of tinkling plates of brass in apertures in the hoop, and sometimes, as in the kind used by hired wailing-women, without those tinkling plates;] and four-sided: [the latter seems to be only for amusement; for] it is said that the foursided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دَفْفُون. (M, Msb, K)

ودَفٍ, في ثREE places. ___ [Hence,] دَفْدَفٌ السَّرْج (The two side-boards of the horse's saddle;) the two boards that lie against the two sides of the beast; (Mgh;) or the two sides [or boards] of the horse's saddle, that embrace it between them: [see دَفْتَانِ قِيْمَانِس] and so دَفْتَانِ السَّرْج the two sides &c. of the camel's saddle. (M.) And in like manner, (M,) دَفْتَانِ الْمَسْحُوفَةِ The two sides [or boards] of the book; (M, TA;) the two things that embrace the book between them; (T, M, Mgh, K, * TA;) the two faces, that are on the two sides, of the book.

(Msb.) One says, حَفَظَ مَا بَيْنَ الْبَدْعَتَينِ [He retained in his memory, or got by heart, what is between the two boards, meaning the whole contents, of the book]. (TA.) دَقَةٌ signifies also A board in a general sense; and so دَفٌ. And hence, A rudder.] And دَقَةٌ الطَّبْلِ The thing [or piece of skin] that is upon the head of the drum: (so in a copy of the M;) or الْبَدْعَتَينِ [The two things, (T, K,) i. e. the two pieces of skin, (TA,) that are upon the head [or rather upon the two extremities] of the [common cylindrical] drum. (T, K, TA;) One says, ضَرَبَ دَفْتَانِ الطَّبْلِ [He beat the two skins
An eagle approaching the ground (S, K) in its flight (S) when making a stoop: (S, K:) or flying swiftly. (Skr, TA.)

A seller, or, like (TA.)

[rel. n. from pl. of and app. meaning a maker, of tambourine]. (K: there mentioned as an appellation of a certain man.)

An owner of tambourines (M, TA.)[And] A beater of the tambourine (M, TA.) (MA;) [and] so (M.)

: see , near the end of the paragraph. [It is also the inf. n. of R. Q. 1, q. v.]

[originally , act. part. n. of , q. v.,] is opposed to , which signifies spreading its wings and not moving [or flapping] them [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses for for (T, M.)

A company of men going a gentle pace: (Msb:) and alone a party journeying together not a hard pace: (AA, T:) an army going gently, or leisurely, towards the enemy: (S, K: *) a company of men coming from one country or town to another: (IDrd, M:) a party going to a great town or city: (TA:) a company of men journeying leisurely in search of herbage and sustenance: (Z, TA:) a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought: and [hence] a party having rain after experiencing drought;

as also . (M.) See 1, in two places.

A maker of tambourine. (M.) [See also ][. A camel's hump]

that falls [or hangs] down upon his sides. (S, Sgh, K.)
داده: مغفّل

see
Afd, aor. (S, M, Msb, K) inf. n. Afd, (S, Msb, * TA,) like inf. n. of Afa, like inf. n. of Afa. He was, or became, warm, or hot: (S, M, * K: *) generally meaning the former: see Afd below: or he experienced [warmth, or] heat: (Har p. 295:) or he wore what rendered him warm, or hot: (Msb:) and Afd, from the cold: (Mgh:) and Afd, (S, Mgh, K) and Afd, (S, Mgh,) and Afd, (S, Mgh,) and Afd, (S, K) the last of these verbs [originally Afd], of the measure Afd, (S,) He warmed himself with the garment, are said of him who has clad himself with that which renders him warm, or hot: (S:) or the meaning [of Afd] is he desired warmth, or heat, by means of the garment: (Mgh:) and Afd, (Mgh,) and Afd, occurs, for Afd, and Afd, and Afd, as meaning I wore what rendered me warm, or hot. (Lth, T, TA. *) You say also, Afd, [The tent, or house, or chamber, was, or became, warm, or hot]. (Msb.) And Afd, (M, Msb, K,) aor. Afd, (Msb, K,) inf. n. Afd, (TA,) It (a tent, or house, or chamber, ISk, T, and a day, Msb, TA) was, or became, warm, or hot. (ISk, T, M, Msb, K, TA.) [And in like manner, a garment; as is implied in the S.] And Our night was, or became, warm, or hot. (S, O, TA.) For Afd, see 1 in art. Afd. Afd, 3 Afd, see 4. Afd, 4
He clad him with a garment (M, K, TA) of wool &c. (TA) that rendered him warm, or hot. [Hence,] He gave him a large gift; (TA) or he gave him much. (K.)

The people, or company of men, collected themselves together [app. so that they made one another warm, or hot]. (K.) The camels exceeded a hundred. (M.)

He despatched him, namely, a wounded man; i.e. put him to death quickly. (L.)

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Warmth, or heat; syn. سخونة (T, S, Mgh) and حرارة (Mgh); contr. of برد; (Msb;) or contr. of حدة. (K.) as also دفا (IKtt TA) and دفا (K,) inf. n. of دفأ, (S, TA,) and دفأ (K,) also inf. n. of دفأ accord. to the S and Sgh, and of دفأ accord. to Yz: (TA:) pl. دفأ (M, K.) A thing [or garment or covering] that renders one warm, or hot, (Th, S, M, Mgh, K,) of wool, (Th, M, Mgh, K,) or the like, (Mgh,) or of camels' fur; (Th, M, K,) as also دفا (K, * TA:) pl. of the former as above. (S,) You say, ما عليه دفأ [There is not upon him any warm garment or covering, or anything to render him warm]: but you should not say, ما عليه دفا (T, S,) because this is an inf. n. (S,) The shelter (مكان) of a wall [by which one is protected from cold wind]. (T, S, K,) You say, اقعد في دفا هذا الحائط [Sit thou in the shelter of this wall]. (T, S,) And دفا [also] signifies A shelter, for warmth, from the wind. (M,) The young ones, or offspring, (ناح, S, M, Mgh, K,) and hair, or fur, (M, K,) and milk, (S, M, Mgh,) of camels, and
whatever else, of a profitable, or useful, nature, is obtained from them: (S, M, * Mgh, K:
*) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:)
 accord. to I Ab, there meaning the offspring of any beast (دابة). (TA:) ___ Also A gift. (K.)

Also i. q. [The having a bending forward of the upper part of the back over the breast: &c.: see جنى, of which جنى is the inf. n.]. (M: in some copies of the K جنى; in others, and in the TA حناء. [See أدف and دفا in art. دفو.])

Warmly clad: (S, K;) applied to a man; (S, TA;) fem. with دفاى دفاؤ (TA:) and so دفاي دفاي (T, S, M, Msb, K) and pl., of the masc. and fem., دفاي دفاي: (M, TA:) and so دفاي دفاي, accord. to IAar, who cites, as an ex., the following verse:

[Aboo-Leylà passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties]: (M, TA:) though it has been asserted that دفاي دفاي and its fem. are applied peculiarly to human beings; and دفاي دفاي, peculiarly to time and place; and دفاي دفاي to a human being and to time and place: (TA:) [for] this last signifies [also] warm, or hot: (M:) [and so does each of the two other epithets:] you say بيت أبو ليلى دفينا وضيفة من القر يضحي مستحلا خصائصه

(TA:) [for] this last signifies [also] warm, or hot, tent or house or chamber, and in like manner [a warm garment], (S, M, O, TA,) and يوم دفينا (T, S, O, TA) and ليلة دفينا (TA from Expositions of the Fs) [a warm, or hot, day], and ليلة دفينا (T, S, O, TA) and (TA from the Expositions of the Fs) [a warm, or hot, night], and إرض دفينا (K) and مدافأة دفينا (M, K) a warm, or hot, land; pl. of the last مدافأة دفًا: (M, TA.)

دفاي دفاي: see دفاي.
and its fem. دَفَانِي: see دَفَانِي, in four places.

(T, S, M, K,) also termed دَفَانِي (As, IAAr, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O., (TA in art. دَفَانِي,) The rain that falls after the heat has acquired strength; (M, K in art. دَفَانِي, TA,) when the earth has put forth the كَمَآة [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also ٌﺊِﻓَد, in four places.

(م, K in art. ٌﺊِﻓَد,) when the earth has put forth the كَمَآة [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also ٌﺊِﻓَد, in four places.

(م, K in art. ٌﺊِﻓَد,) when the earth has put forth the كَمَآة [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also ٌﺊِﻓَد, in four places.

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(م, K in art. ٌﺆَّﻴَد,) when the earth has put forth the كَمَآة [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also ٌﺆَّﻴَد, in four places.

(م, K in art. ٌﺆَّﻴَد,) when the earth has put forth the كَمَآة [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also ٌﺆَّﻴَد, in four places.
period, as is implied in the S, or] in the end of winter: or, as some say, at any time. (M.)

Curved in body. (K. [See also ﺖِءﺎَﻓِداَء in art. دَفْوَء.])

Camels having abundance of fur (As, Th, S, M, K) and fat; (As, S, K;) rendered warm by their fur; (M;) as also ﺖِءﺎَﻓْﺪُم and ﺖِءﺎَﻓْﺪُم: (K;) or the latter two signify many camels; (As, S, M, O;) because (As, S, O) rendering one another warm by their breath;

(As, S, M, O;) and so, accord. to the L, ﺖِءﺎَﻓْﺪُم, without ﺖِء. (TA.)

: see what next precedes.
A register; a number of leaves put, or joined, together: (S, M, K:) or an account-book; syn. جريدية حساب: (Msb:) or a written book: and it may be met. applied to a blank book, like دفتر أبيض: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. دفتر,)] pronounced

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**دفتر**

1. دـَٔرف، aor. ـٔ، (A, Mgh, Msb, K,) inf. n. دـَٔرف (A, Mgh, Msb) and دـَٔرف، (A,) or the latter is a simple subst.; (Mgh, Msb;) and (Msb;) دـَٔرف، (a thing, A, Msb,) and he، (a man, TA,) stank: (A, Mgh, Msb, K) [see also دـَٔرف، below:] but some say, of دـَٔرف، that it is a possessive epithet, having no verb pertaining to it: and accord. to IAar، دـَٔرف signifies he، (a man) smell of his art. (TA.)

2. دَٔرف، aor. ـٔ، (TK,) inf. n. دَٔرف، (K,) or دَٔرف، (M,) دـَٔرف، (food, or wheat, M, K, and flesh-meat, M, TA) became maggoty. (M, K, TK.) Also He، (a man, TK,) was, or became, base, abject, vile, or despicable. (IAar, * K, * TK.)

3. دَٔرف، see 1, in two places.

4. دَٔرف، (T, S, M, A, Msb, K) and دـَٔرف، (IAar, M, A, K,) the former a simple subst., and the latter an inf. n., (Msb,) or both inf. ns., (A,) and دـَٔرف، (Msb,) Stink; stench: (IAar, T, S, M, A, Msb, K,) never used to signify a sweet smell: (M:) accord. to Aboo- Alee El-Kálee، دـَٔرف has the above-mentioned signification; but دـَٔرف signifies pungency of odour, whether stinking or sweet: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad، دـَٔرف، ذ دـَٔرف، and with two fet-hahs، whence دـَٔرـَٔف دـَٔرف: I Aar says that دـَٔرف signifies stink، or stench: and دـَٔرف، baseness، or vileness: but this is not known on any other authority. (M, L, TA.)

Hence the saying of ‘Omar، ْهَأرفَدَو meaning [Alas، what stench! i. e., Alas، what an abominable thing! i. e., Alas، what baseness، or vileness! (IAar، T، M.) Hence also the phrase، أرفَدَو لـُه، meaning [May God make stench to cleave to him، or it! i. e., Fy، or shame، upon him، or it! i. e., (S، Mgh,) and أرفَدَٔف لـُه، لـُه، (T، * S، M,) meaning [May foul stench cleave to that which such a one doth! i. e., Foul shame upon it! i. e., (S، M,) but in an intensive sense;
(M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) Hence, too, (TA,) and َأمْ دَفْرَةَ (S, K.)

Calamity, or misfortune. (S, K, TA,) And َأمْ دَفْرَةَ (T, S, A, K,) written by Aboo-‘Alee El-Kálee َأمْ دَفْرَةَ, but this is wrong, (R,) and َأمْ دَفْرَةَ, (IAar,) and دَفْرَةَ, and َأمْ دَفْرَةَ (M, K,) The present world; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

ٌدَفْرَةَ: see the next preceding paragraph, in four places.

ٌدَفْرَةَ (M, A, Msb, K) and َدَفْرَةَ (M, A, K) Stinking: (M, A, Msb, K) fem. [of the former] َدَفْرَةَ (S, M, A, K) and [of the latter] َدَفْرَةَ. (M, A, K,) حَمْ دَفْرَةَ Stinking and maggotty flesh-meat. (A,) An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms: (K;) or smelling of the rust of their armour or arms. (A.)

ٌدَفْرَةَ: see َدَفْرَةَ, in two places.

ٌدَفْرَةَ (indecl., with kesr for its termination, TA) The female slave. (T, M, K.) Mostly used in vocative expressions. (TA.)

One says to a female slave, (T, S, A, Msb,) reviling her, (S, Msb,) ُياَ دَفْرَةَ ُياَ دَفْرَةَ meaning O thou stinking one! (T, S, A, Mgh, Msb;) alluding to her intrinsic foulness. (Msb;) See also َدَفْرَةَ, last sentence.

ٌدَفْرَاَ دَفْرَاَ دَفْرَاَ: see َدَفْرَاَ دَفْرَاَ.

ٌدَفْرَاَ َدَفْرَاَ َدَفْرَاَ: see َدَفْرَاَ دَفْرَاَ, in three places.
**He impelled it, pushed it, thrust it, or drove it;** and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back; he put it away, or removed it from its place, (Msb, TA,) by, or with, force, or strength: (TA:) or دِفَع signifies the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as دِفَع signifies the putting away or removing or turning back a thing after the coming or arriving thereof. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41], ٱِسْتَـَـََََّنَِّلَا َوَلَّوَ َلَا دِفَعْ لاَّ دِفَعْۡٓۢلَا ۡنَََُّۢاَنِّۡلَا (And were it not for God's repelling men); where some read دِفَع which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA:) You say, دِفَعْۡٓۢلَا ۡرِجل اِبَّتٓۢلِيَ دِفَعْۡٓۢلَا ۡرِجل اِبَّتٓۢلِيَ [I impelled, pushed, &c., the man]. (S.) And دِفَع ةُبَتٓۢلِي (and دِفَعْ مِدَافَعَةً) and دِفَعْۡٓۢلَا (TA:) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies he impelled it, pushed it, &c., much, or vehemently, or often; whereas] دِفَعْۡٓۢلَا (K, TA) and دِفَعْ (TA) are [often exactly] syn. with دِفَع. (K, TA.) Thus, دِفَعْۡٓۢلَا (TA,) you say, as meaning the same, دِفَعْۡٓۢلَا (and دِفَعْ دِفَعْۡٓۢلَا) and دِفَعْ دِفَعْۡٓۢلَا (He repelled from him; whence another explanation of these two phrases, which see in what follows]. (S, TA,) And hence, دِفَعْۡٓۢلَا (inf. n. دِفَعْ مِدَافَعَةً) دِفَعْۡٓۢلَا (May God repel, or avert, from thee what is disliked, or hated, or evil): (TA:) and دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا [May God repel, or avert, from thee evil]. (S, TA,) And دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا I repelled, or averted, from him what was hurtful, or annoying; as also دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا]. (Msb, K, TA.) Sb mentions, as a saying of the Arabs, دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا دِفَعْۡٓۢلَا [Repel thou, or avert thou, evil, or mischief, though but with a finger: the last word being in the accus. case by reason of the subaudition of the prep. ب; the meaning being
When ʿ_PROVIDED meaning is made trans. by means of ʿ_PROVIDED, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning or the act of ʿ_PROVIDED; as in the Kur [xxii. 39].

Verily God defendeth those who have believed; i.e. repelleth from them aggression and the like]; (B;) and ʿ_PROVIDED, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies defendeth energetically, with the energy of him who contended for superiority in so doing. (Bd.) And ʿ_PROVIDED signifies [also] I pleaded, or contended in arguments, in defence of him. (Msb.) [Exceptions to the statement cited above form the B will be found in what follows in this paragraph; and another exception, voce ʿ_PROVIDED.] [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] [I poured forth from the vessel a single pouring]: the last word, which is with fet-h, is an inf. n. [of un.].

(Msb.) [She (a ewe, or goat, S, or a camel, S, K) infused the first milk into her udder, i.e. secreted it therein, a little before bringing forth]. (S, K.) And ʿ_PROVIDED the ʿ/Register/{'when about to produce her young, by reason of its abundance'}; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is ʿ_PROVIDED. (TA.) And ʿ_PROVIDED alone, said of a ewe or goat, signifies ʿ_PROVIDED. She secreted milk in her udder when about to produce the young; expl. by ʿ_PROVIDED [which see in art. ʿ_PROVIDED. (S, TA.) Accord. to En-Nadr, one says ʿ_PROVIDED, and ʿ_PROVIDED, when her young is in her belly; but when she has brought forth, one does not say ʿ_PROVIDED. (TA.) In the saying, ʿ_PROVIDED, it was driven away from us. (TA.) ʿ_PROVIDED, which means ʿ_PROVIDED, we drove it away to other persons], meaning it departed from us to other persons, ʿ_PROVIDED, which means ʿ_PROVIDED, we drove them away to other persons, or ʿ_PROVIDED, meaning it was driven away from us]. (TA.) ʿ_PROVIDED, which means ʿ_PROVIDED, he refelled him, or refuted him, by an argument or the like]. (MF in art. ʿ_PROVIDED I rebuffed the saying;
repelled it by an argument, an allegation, or a proof. (Msb.) Leave thou this, sparing him. (As, TA.) See also 6. And دَفِعَ الوَادِيَ بَلَامَأ The valley poured with water. (TA in art. حشَّكَ) And دَفَعَ بِعِفْدَة فِي عَدْوَهُ He pushed, or pressed, on, or forward, as though he impelled himself, in his running. (S in art. خُورَ & c.) See also 7. دَفَعَ الْقَوْمُ The people, or company of men, came at once. (Msb.) and دَفَعَ إِلَىِّ الْمَكَانَ (TA,) in the pass. form, (Msb,) He reached, or came to, the place. (Msb, TA,) You say also, هذا طريق يدفع إلى مكان كذا This is a road which reaches to such a place. (TA,) دَفَعَ مِنْ عَرْفَاتِ .. He commenced the journey from 'Arafát, and impelled and removed himself thence, or impelled his she-camel, and urged her to go. (TA, from a trad.) And دَفَعَ عَنِ الْمَوْضُعِ I removed, went, went away, or journeyed, from the place. (Msb.) See again 7. دَفَعَ also signifies He returned. (MF.) When دَفَعُ is made trans. by means of إِلَىِّ, it [generally, but not always, as has been shown above,] has the meaning of the act of Giving, or delivering; as in the Kur [iv. 5], فَأَدْفَعَوا إِلَيْهِمَّ أَمْوَاتَهُم Then give ye, or deliver ye, to them their property]. (B.) You say, دَفَعَ إِلَيْنَا فَلَانٍ شَيْئاً I gave, or delivered, to such a one a thing]. (S, K. And دَفَعَ لَهُ قَطَعَةً مِنَ المَالَ I restored the deposit to its owner. (Msb.) And دَفَعَ الْوَدَيْغَةَ إِلَىِّ صَاحِبِهَا I gave him a part, or portion, of the property]. (S in art. رَعَبَ; and the like is said in that art. in the K.) And دَفَعَ [alone] He gave it; syn. أعِطَ أَعْطَاهُ. (Er-Râghib, MF.)
He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing. (TA.)

He rendered him abject and contemptible, or poor; as though deserving to be repelled. (Ibn-Maaroof, as cited by Golius.)

He made his bow even. (AHz, TA.)

[in its primary acceptation] signifies The contending, or striving, with another, to push him, or repel him; or the pushing, or repelling, another, being pushed, or repelled, by him; or the pushing against another; syn. مَزَا حَة. (TA.)

He is striving to suppress the urine and ordure: see the pass. part. n., below. And The striving to retain life:

But it is often used in the same sense as: see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. Also i. q. مَطَأْلَة: (S, K, TA:) in some of the copies of the S.

You say, I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him; [and so repelled him, or strove to repel him, from it;] syn. مَطَأْلَة. (Jm, Msb, TA.)

He deferred, delayed, postponed, or put off, his (another's) needful affair. (L in art. ___) The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it. (TA.)

They contended, or strove, together, to push, or repel, one another; or they pushed, or repelled, one another; or pushed against one another. (Msb.)

They pushed, thrust, or repelled, one another in war, or battle. (S, K.)

The two sayings, or sentences, opposed, or contradicted, each other;
conflicted; were mutually repugnant. (Msb in art.  

The torrent was impelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another; and in like manner, [or as signifying it became impelled, driven, or propelled,] and [in an intensive sense] تدافع جرى الفرس [in like manner signifies The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next]. (TA.) See also ___. [It is also trans.] You say, تدافعوا السّه. They repelled the thing, every one of them from himself. (TA.) And ضيف يتدافعه الحي [A guest whom the tribe repel, or repulse, every one of them from himself]. (IDrd, K.)

7 اندفع is quasi-pass. of دفعه (S, K, TA;) and تدفع is quasi-pass. of دفعه; and تدفع is quasi-pass. of دفعه: but all three are used in the same sense: see 6: (TA:) [the first, however, primarily signifies He, or it, became impelled, pushed, thrust, or driven; and particularly, so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place; as is implied in the S and K and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] [Hence, اندفع also signifies He went away into the country, or land, in any manner: (Lth:) or, said of a horse [&c.], he [or it] went quickly or swiftly (S, K, TA) [as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled: see 1, which has a similar meaning, particularly in the phrases دفع الماء, دفع السّهل, and دفع في عدده, and &c.].
He pushed on, or pressed on, in discourse, and in reciting poetry; or entered thereinto; or launched forth, or out, thereinto; or was large, or copious, or profuse, therein; or dilated therein; or began it, commenced it, or entered upon it; syn. أَفَاضَ فِيهِ. (K, TA.) And [He broke forth into laughing.] (JK in art.

He fell to eating of the food; or applied himself eagerly to it.)

He acted with penetrating energy, or sharpness, vigorousness, and effectiveness, in the affair; syn. هَمَى فِيهِ. (A, TA.)

I asked, or begged, God to repel from me evils. (S, K.)

[see 1. Used as a simple subst., it signifies Impulsion; or the act of pushing, thrusting, or driving; and particularly, so as to remove a thing from its place; propulsion; repulsion; &c.]

A single impulsion; a push, a thrust, or single act of driving; and particularly, so as to remove a thing from its place; a single propulsion; a single repulsion: (S, * Msb, K, * TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also a single act of pouring: [ &c.:] pl.

(Msb.) You say, دَفَعَ دِفَعَةً, i. e. [He impelled, &c., him, or it,] once [or with a single impulsion, &c.]. (TK.) And دَفَعَتْ مِنَ الإِنَّاءةِ دِفَعَةً, i. e. [I poured forth from the vessel] a single pouring. (Msb.) [As an inf. n. of un. of 1,] it also signifies A coming of the collective body of a people, or party of men, to a place at once. (TA.) [Also A heat, a single course, or one unintermitted act, of running, or the like.]

A quantity that pours forth, or out, at once, from a skin, or vessel: (Lth, K:) a quantity poured forth, or out, at once, (Msb,) [or with vehemence, being] syn. with دَفَعَةً. (IF, S, Msb, K, [in the CK with ع in the place of the ق.]) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls
without intermission, ] (IF, S, Msb, K,) and [a gush] of blood, (IF, Msb,) &c.: (IF, S, Msb:) it is also [used as
signifying the tide] of a valley, (K in art. طحم,) and [the tide, or rush, of a torrent, (S and K in that art.,) and [the rush,
or irruption,] of a troop of horses or horsemen, (S and K in art. دلق, &c.,) and [the irruption, or invasion,] of
night: (S and K in art. طحم:) pl. دفع (Msb, K) and دفعات دفعات دفعات دفعات (Msb.) You say,
There remained in the vessel as much as one pours out at once. (Msb.) Also A part,
or portion, that is given, of property. (S in art. زع.)

ذَفَع, determinate, as a proper name, The ewe: (Ibn-'Abbád, K:) so called because she pushes her thigh this way and that by
reason of bulkiness. (Ibn-'Abbád, TA.)

ذَفَعْ and مدفع (That impels, pushes, thrusts, drives, propels, or repels, much, or
vehemently:) both signify the same. (S, K.) Hence the saying of a woman, (S,) an immodest woman, (O,) namely, Sejáhi [the
false prophetess, to her husband the false prophet Museylimeh, describing the kind of
which she most approved], (L,) لَّا بَلّ (ذَفَعْ) رجل ذَفَع. (S, O, L.) You say also,
A man who impels, propels, repels, or defends,
vehemently. (TA.) And دفع a she-camel that hicks (ذَفَعْ) ناقة دفع with her hind leg on being
milked. (TA.)

ذَفَع: see دفع. Also One who, when a

bone happens to be in the part that is next to him, of a bowl, puts it away, or
aside, in order that a piece of flesh-meat may become in its place. (El-Jáhidh, K.)

ذَفَع The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K,
TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a
great quantity of water of a torrent: and a great number of people. (AA.) You say, جَآءَ دَفَاعٌ مِّنَ الرَّجَالِ وَالنَّسَاءِ There came a great number of men and women crowding one upon another. (TA.)  Also A great thing by which a similar great thing is impelled, propelled, or repelled. (K, * TA.)

[act. part. n. of 1]. It is said in the Kur [l. i. 8], مَا لَهُ مِن دَافِعٍ There shall not be any repeller thereof. (Bd.) And in the same [b. c. 2], لَيْسَ لَهُ دَافِعٍ There shall not be for it any repeller: (Bd:) or any defender. (B.)  Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K) as also مَدْفَاعٌ دَافِعُةٌ, (K,) That infuses the first milk into her udder [, i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make مَفْكَةٌ دَافِعُةٌ to signify the same, [, i. e., to signify as explained above, or nearly so,] saying, هَيْ دَافِعُ بُولَدٍ; and if you will, you say, هَيْ دَافِعُ, alone. (TA.)

[act. part. n. of 1] The lower, or lowest, part of any [water-course such as is called] دَافِعُةٍ. The lower, or lowest, parts of the مِثْيَة, [pl. of مِثْيَاء.] (Ish, K,) where they pour into the valleys, (Ish,) or where the valleys pour thereinto: (K;) or the pl. signifies the parts in which the water pours to the مِثْيَة; while the مِثْيَة pour into the main valley: (As:) or the دَافِعُة is a [water-course such as is called] تَلْعَةٌ which pours into another تَلْعَة, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it: every one such is thus called; and the pl. is as above. (Lth.)

مَدْفَاعٌ [A channel of water;] one of the مَدْفَاعٌ of waters, in which the waters run: (S, K;
ﻊِﻓاَﺪَم being its pl.: the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (ISh:) and the [water-course, or channel, such as is called]

of a دَافِعَةَ مَذْنُبٍ [q. v.;] because this latter pours forth therein to another دَافِعَةَ; (K, TA:) the مَذْنُبُ being the channel between the دَافِعَةَ. (TA.)

مَدْفَعُ: see دَفُوعٍ in two places. [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instrument used by midwives for protruding the fœtus. Hence, also, it is used as an intensive epithet: and hence;

مَدْفِعُ A strong corner. (TA.)

مَدْفَعُ, applied to a camel, Held in high estimation by his owner; (A, K, * TA;) so that when he comes near to the load, he is sent back: (A, TA;) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, إِدْفَعُ هَذَا i.e. Leave thou this, sparing him. (As.) Also, (applied to a camel, TA;) Held in mean estimation by his owner; (K, * TA;) so that when he comes near to the load, he is sent back as despised. (TA.) Thus it bears two contr. meanings. (K.) Applied to a man, (A, TA;) Poor, (S, A, TA;) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S;) used conjointly with مَدْفَعُ, i.e., you say, ُمِدْفَعُ مَدْفَعُ, (A, TA;) a man despised, or held in contempt, (Lth, K,) as also مَدْفَعُ; (Lth;) who does not show hospitality if he make one his guest, nor give if he be asked to give: (Lth;) and one who is repelled, or repulsed, from his relations (being used for ذَوَى نَسْبَةٍ دَفْعٍ on نَسْبَةٍ نَسْبَةٍ, like as ذَوَى نَسْبَةٍ is used in the Kur xxv. 56, for ذَوَى نَسْبَةٍ, as explained by Bd:) (IDrd, K;) and a guest whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K;)
I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.)

He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. غیر مزاحم. (K.)

The lion. (Sgh.)

[A saying of which one part opposes, or contradicts, another; a self-contradictory saying]. (TA.)


He poured it forth, or out: (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Msb:) namely, water [&c.]. (S, Mgh, Msb.) And دفق الماء The water poured out, or forth: one should not say دفق الماء: (S:) or this last, aor. —, inf. n. دقف signifies the water poured forth, or out, with vehemence: but As disallowed its being used in an intrans. sense: (Msb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) دفق الماء, (K, TA,) and الدمع, aor. —, (TA,) inf. n. دقف and دقف, signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K, TA:) but Az disallows this. (TA.)

[Hence,] دفق الله روحه [God poured forth his spirit; i. e.] God caused him to die: (K:) or it means may he die. (S.) As says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (ّﺲُﻌﻟا:) and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her دفق مهجة [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably دفة مهجة]. (TA. [See also تفقه مهجة] One says also, of a river, or rivulet, and of a valley, دفق, [app. for دقف الماء] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides. (TA.) And دفق الكوز He poured forth, (JK,) or scattered, (K,) the contents of the mug at once; (JK, K:) as also دفق. (K:) The verb is also used transitively and intransitively in relation to a beast: you say، دفق الدابة I made the beast to hasten, or go quickly: دفق الدابة The beast hastened, or went quickly: (Msb:) and [in like manner] one says of a quick camel، دفق المند في مشي [He hastens, speeds, or presses forward, in his pace, or going]: and دفق The wild she-asses hastened, or went quickly. (TA.)

He (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also ڑفق.])

He poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce دقيق. [Hence,] دقيق كثت الندى, (S, K,) inf. n. دقيق, (K.) His two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with teshdeed to denote muchness. (S.)

See 1, in the latter half of the paragraph.

It poured forth or out, or became poured forth or out, copiously, or abundantly; for it is quasi-pass. of دقيق; though دقيق is said to be quasi-pass. of دصب like دصب, and though it is said in the TA that دقيق is quasi-pass. of دقيق like دقيق. [Hence,] دقيق He hastens to do that which is false, vain, or unprofitable. (TA.) And دقيق حمله His forbearance, or clemency, departed. (TA.)

It poured forth or out, or became poured forth or out: see also دقيق, which, if allowable, is less usual]. (S, K.)

The mug had its contents poured forth or out at once. (TA.)

A single act of pouring forth or out in any manner, or at once, (see 1,) or with vehemence: pl. دقات. (Msb.)

A quantity poured forth or out (Msb) at once, like دقة, (S and K in art. دفع, q. v.) [or] with
vehemence; (Msb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission, ] (S and Msb and K in art. دفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق ودفق and [a gush] of blood, (Msb in that art.,) &c.: (S and Msb in that art.:) pl. دفقات دفقات دفقات and دفقات دفقات دفقات دفقات دفقات دفقات and دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات دفقات Df. (Msb.) [Hence,] جآء الـقـوم دـفـقـة وحـيـدـة The party came at once, (S, K, * TA, *) or together. (Msb.)

Quick, swift, or fleet; applied to a hecamel; (JK, S, K;) as also (JK;) and so, applied to a she-camel, دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق Df. which is likewise applied to a hecamel, (JK, TA,) and (K) and دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق Df. (JK, TA) and دفق دفق Df. (JK, K) and دفق دفق Df. (JK, TA.) A camel going in the manner termed دفق دفق دفق دفق Df. as also دفق دفق Df. (K.) And, applied to a horse, Fleet, or swift; as also دفق دفق Df. and so, applied to a mare, دفق دفق دفق دفق دفق دفق Df. (K.)

dفق: see what next precedes.

dفق: see دفق and see also what next follows, in two places.

دفق دفق دفق دفق Df. A she-camel quick, swift, or fleet, and of generous race: or that has never brought forth. (K, TA.) See also, for the former, دفق دفق Df., in two places. دفق دفق Df. (K,) and دفق دفق Df. (TA, and so in copies of the S,) the latter on the authority of IAmb, (TA,) said of a man, (S,) He walked, or went quickly, or swiftly: (S, K;) or he went with slow steps دفق دفق Df., inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And دفق Df. (K) [He runs quickly: &c.]. (TA.)

دفق, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O:) or that fills the two sides of the valley: (L:) or swift. (K.) دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق دفق Df. See also دفق Df.

dفق دفق دفق دفق دفق دفق Df. in three places.

dفق دفق دفق دفق دفق Df. in two places.
Pouring forth, or out, copiously, or abundantly; or extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so مَدْفَقَةُ [act. part. n. of مَدْفَقَةِ, Pouring forth or out, &c.]; (TA.)

Pouring forth or out, copiously, or abundantly: or extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so مَدْفَقَةُ [act. part. n. of مَدْفَقَةِ, Pouring forth or out, &c.]; (TA.)

May it be pouring forth good [l. e. Water poured forth or out, &c.]; (IKoot, S, Msb, K;) because مَدْفَقَةُ is trans. [only] accord. to the generality (K, TA) of the leading lexicologists; (TA;) like مَفْعُولُ عَارَفْ مَعَرُوفٍ سَرْ كَاتِمٍ, (IKoot, S, Msb,) and مَعْصُومٍ سَرْ كَاتِمٍ meaning مَفْعُولُ عَارَفْ مَعَرُوفٍ سَرْ كَاتِمٍ, (IKoot, Msb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُولُ عَارَفْ مَعَرُوفٍ سَرْ كَاتِمٍ into مَفْعُولُ عَارَفْ مَعَرُوفٍ سَرْ كَاتِمٍ when it is used as an epithet: (Fr, Msb, TA;) or it means ذُو دَفْقَةَ دَفْقَةٌ دَفْقَةٌ [having a pouring forth or out, &c.]; (Mgh, Msb, TA;) accord. to Kh and Sb (TA) and Zj; (Msb, TA;) and in like manner they say that ذُو كَمْنَان سَرْ كَاتِمٍ [or, accord. to Lth, [i. e. in the 'Eyn, it means water pouring forth, or out, at once: (TA:) it occurs in the Kur lxxxvi. 6; where ذُو دَفْقَةَ دَفْقَةٌ دَفْقَةٌ is said by Kh and Sb to signify ذُو دَفْقَةَ دَفْقَةٌ دَفْقَةٌ [having a pouring forth or out]; (Az, TA:) and it [there] means the sperma genitale. (JK.)

Quick, or swift: (S, K;) or, accord. to AO, it means أَذْقَيْرٌ أَذْقَيْرٌ أَذْقَيْرٌ [the utmost of the pace called أَذْقَيْرٍ]. (S, TA. [In my copies of the S, erroneously, أَذْقَيْرٍ in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) Also, i. e. the former, A man bowed, or bent, (IAar, K,) in his back, (IAar,) by age or grief. (IAar, K,) ___ And i. q. أَذْقَيْرٌ أَذْقَيْرٌ أَذْقَيْرٌ [here meaning Oblique]: (Aboo-Málik, K;) applied to a new moon: (Aboo-Málik:) Aboo-Málik says that the هلال thus termed is better, or more auspicious, than that termed حافِقٌ, which means having its two extremities elevated, and its back decumbent: and AZ says the like: (TA:) [or] ذُو دَفْقَةَ دَفْقَةٌ دَفْقَةٌ applied to a new moon signifies erect [which must here mean nearly,
not exactly, erect, and white, not turning sideways upon one of its two extremities: (K:) [and this also is esteemed more auspicious than that termed حاقن، q. v.,] so in the Nawádir. (TA.)

Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) **Having the teeth standing out, or forwards:** (JK, S, K:) or, applied to a camel, **having the elbows far apart from the sides.** (K. [See also أرفق.)

دَفَاقٌ: (مَدَفَقٍ).
see the following paragraph. Also i. q. زفت and قطنان [both app. here meaning Tar, or liquid pitch]: (K:) or such as is thick: mentioned in this art. by IF, and also as written with ذ. (TA.)

أَلْفُ، (T, S, M, K, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and أَلْفُ، accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and أَلْفُ (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander, nerium oleander, rhododendron, or rhododaphne: and also to the common laurel:] a certain tree, (T, M,) or plant, (S, K,) bitter, (T, S, M, K,) very bitter; (TA,) and poisonous, (T,) green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,) called in Persian خَرَزَهْرَه: (K:) there is a river-kind, and a land-kind: the leaves are like those of the حَقَاق [or gardenpurslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unconspicuous, or unapparent; its leaves are like those of the خَلَاف [or salix Aegyptia] and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof: (TA:) it is very deadly: its blossom is like the red rose, (K,) very rough [but this I think is a mistranscription for قَنْصٍ جَدًا very beautiful], and upon it is a kind of tuft like hair: (TA:) its fruit is like the خَرَنَوب [q. v.;] (K,) having an aperient, or a deobstruent, property; and stuffed with a substance like wool: (TA:) it is good for the mange, or scab, and the itch حَكَة, used in the manner of a
liniment, (K,) and especially the expressed juice of its leaves; (TA,) and for pain of the knee and the back, (K,) of long duration, (TA,) applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] ٍأَرْضٍ, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] بَرَصٍ (K,) and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-ees (Ibn-Seenà, or Avicenna,) says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA:) IAar says that the [trees termed] خُرْبٍ and أَلْثَانِ and حُرْبٍ and أَرْصٍ and أَلْدَنَانِ [app. a mistranscription for بَرْخَ, a species of lote-tree,] are all called ٍﻰَﻠْفِدَ (T.) AHn says that the ٍإِقْدَحَ بِدِفْلِيٍ, the ٍمَثْلِي ٍدِفْلِيٍ, is excellent for producing fire: and hence the prov. ٍحَدْقِا ٍيَلْفِدَبِ ٍخْرَمَ ٍبَرْقَ ٍو ٍأَرْحَ اَنْثَانِ ٍفِدْلِيٍ ٍسُدِّد ٍوْأَرْحَ ٍخْرَأٍ [Endeavour thou to produce fire with wood of the ٍيَلْفِدَ upon wood of the ٍخْرَمُ; then tighten afterwards or loosen]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAar, said in relation to a man whom one needs not to press, or importune. (Meyd.)
1. **دَفْنَة** (S, M, Msb, K,) aor. __ , (M, Msb, K,) inf. n. **دَفْنَة** (M, Msb, TA,) *He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust;* (Msb;) namely, a thing; (S, Msb;) primarily having for its object a dead body: (M:) and

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**دَفْنَة** signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or **أَدْفَنَّة**, of the measure **إِفْتَعِلَة**. (K. [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, **دَفْنَة**.] One says to a man who is obscure, unnoted, or of no reputation,ـتْنَـفَدََﻚَﺴْﻔَـﻧَِﻚِﺗﺎَﻴَﺤﯩِﻓَْThou hast buried thyself in thy lifetime]. (TA.)

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**دَفْنَة** __ Hence, (M,) **يَْنَـفَدَُهَرْـﺳُHe hid, or concealed, his secret.** (M, TA.) And **دَفْنَة** الحديث **I hid or concealed, the information, or news, &c.** (Msb.) __ [Hence also, **دَفْنَة** الرِّكَاةُ, He filled up, stopped up, or choked up, with earth or dust, the well.] And **دَفْنَة** عِبَودٍ المَيَاءِ I stopped up the sources of the waters; syn. عِبَودٍ عَرْزُهَا, and عِبَودٍ عُورَتُها. (Sh, TA in in art. **دَفْنَة**, aor. __ , inf. n. **دَفْنَة**, said of a she-camel, *She went her own way, or at random, or heedlessly, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) *she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water: (M, K:) and **دَفْنَة** عَبَوَّدٍ المَيَاءِ, (En-Nadr, T, TA,) of the measure **إِفْتَعِلَة**,

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**دَفْنَة** (TA,) said of a she-camel, *she was, or became, such as is termed دَفْنَة;* (En-Nadr, T, TA,) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone. (En-Nadr, T.)

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2. **دَفْنَة** see 1, first sentence.
3. مدافعہ الموتی: see 6.

5. تدفن: see 7.

6. لَا يَكَادُ الْتَدَفَانُ [i.e. The cooperating in the burying of the dead] (TA.) Al-nās yadafon [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voice.) تدافن They practised concealment, one with another; syn. تكاثروا. (S, K, TA.) It is said in a trad., لو تكاثعتم لما تدافنتم If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case; meaning, if the fault, غيب, as in my copies of the S and in the TA in the present art., or secret or secrets, غيب, as in one of my copies of the S in art. كشف, of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IAth, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.)

7. اندفن It was, or became, buried, or interred; i.e., hidden, concealed, or covered, (S, * M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Msb:) and أدفن, of the measure أفنعل, signifies the same; (S,) or تدفن. (M, K.) Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a water-ing-place, or spring to which camels came to water, (M, K, TA,) [and] so أدفن, (T,) [It was, or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass.;) or] it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up]. (T, TA.)

8. أدفن, of the measure أفنعل: see 7, in two places. Also, said of a slave, He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be
sold: (T, M, K:) this is not a running away (زِبَاق) for which he is to be returned [to the seller]: so says Yezeed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place in which he was sold]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A'Obeid, T:) and the epithet دَفْن, applied to a slave, means one who does as is described above; (K;) or who is wont to do so: (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق. (Msb.) See also 1, last sentence.

ٌنﻮُﻓَد: see 1, first sentence.

ٌنﻮُفَد: see 1, first sentence.

ٌنْفَد: see 1, in four places. Also, applied to a man, Obscure, unnoted, or of no reputation; (K, TA;) [and] so دَفْن: (AZ, T.)

ٌنْفَد: see 1, in four places.

ٌنْفَد: see 1, in two places.

A kind of striped cloths or garments. (S, K.)

ٌنْفَد: see 1, in two places.

ٌنْفَد applied to a slave: see 8. Also applied to a she-camel, That is in the midst of the other camels: (S:) or that is usually in the midst of the other camels when they come to water. (M, K.)

ٌنْفَد: see 1, last sentence. Also, (M, K, TA, [in the CK, erroneously, مَدْفَن],) applied to a camel and to a human being,
That goes his own way, at random, or heedlessly, without need; and so مدفون. (M, K.)

See also مدفون. In like manner one says حسب مدفون Obscure grounds of pretension to respect or honour. (AZ, T.)

MDفَنِّمٌ i. q. مدفون Buried, or interred; i. e. hidden, concealed, or covered, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) as also مدفون (TA:) pl. [of the first] مدفون (M, K) and of the same also مدفون (TA;) and [of the second] مدفون (M, K)

which is also pl. of the third: (TA:) مدفون is also applied to a woman, and so is مدفنة; (Lh, M, K;) and the pl. is مدفنة, (Lh, M, T;) or مدفنة: (Lh, M, K;) and the pl. مدفنة is also used as a sing., applied to land (ارض). (TA. [But in the M it is said that مدفنة is thus applied as an epithet to land (ارض), and that its pl. is مدفنة].) See also مدفنة. Also, applied to a well (ركبة), مدفنة

Partly filled up with earth or dust (凝聚) as also مدفنة بعضها; as also مدفنة: (S:) or i. q. مدفنة, (M, K) i. e. [filled up with earth or dust; or] having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up]; (T, TA;) as also مدفنة (M, K) and so مدفنة (K;) and so مدفنة (M, TA;) or مدفنة, (K;) thus applied, (K, TA;) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA;) and to a watering-trough or tank; (M, K;) as also مدفنة. (TA;) Also Flesh-meat buried in rice: but this is a vulgar application. (TA.) Also A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent]; it is said in a trad. that the sun causes it to appear: (IAth, TA;) or a disease that is unknown (T, S) until evil and mischief appear from it: (T:) or a disease that appears after being latent, and from which evil and mischief [in the CK, erroneously, [وَعَرِفِ] then appear and spread: (M, K;) [it is said that] it is seldom, or never, cured. (M,)
man without manliness, or manly virtue: so says As. (T, TA.)

A thing buried: (Th, K:) and hence, (TA,) a treasure, or a buried treasure: pl. دَفَائِنُ: (M, K, TA:)

and دَفَان also signifies buried treasure. (TA in arth. زكَر.)

[irregularly] sing. of دَفَائِن signifying The خَشب [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.,] of a ship. (AA, TA.)

دَفَان أوْمَر, in the K, erroneously, دَفَائِن. (TA,) The inward, or intrinsic, state or circumstances of a case or an affair. (K, TA.)

A cow, or an animal of the ox-kind, whose أَضْراَس [i.e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age. (S, K.)

[by rule مدَفَن, but commonly pronounced مدَفَن,] A place of burial: [a tomb:] pl. مدَفَائِن. (TA.)

مدَفَان: دَفَن see دَفَان. Also An old, worn-out, skin for water or milk. (S, K.)

مدَفَان: دَفَن see دَفَن. Also applied to a well (زكَة): see مدَفَن.
*He, or it, was, or became, such as is termed* in any of the 
senses of this epithet. (M.) [See also 4.] (S, K, TA, [in the CK, erroneously, *دَفَّيَتْ*]) aor. *أَدْفُوهُ* inf. 
*دَفْوُهُ* (S, TA;) and *دَفِيْتُهُ* and *دَفِيْتُهُ* 
(A'Obeid, S, K;) *I despatched the wounded man; i. e. hastened 
and completed his slaughter; or made his slaughter sure, or certain:* (A'Obeid, S, K;) and so 
*دَافَتُهُ* 
(TA) [and *دَفَتْهُ* &c.: see 3 in art. Accord. to Ibn-Abi-l-Hadeed, *دَفُوُهُ* 
and sometimes 
pronounced with *دَفْوُهُ* [or rather *دَفَّوُهُ* 
(TA) signifies *He slew;* in the dial. of Kinâneh. (TA.)

2. *دَافَأَ* see 1.

3. *دَافَأَ* see 1. It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he 
said to some persons, *اذْهِبُواْ بِهَّ اَدْفَأَهُ* 
(meaning *[Take ye him away and clothe him so as to 
protect him from the cold;* (S, TA;) for 
*ذَهِبُوْهُ*; because the pronunciation of *ء* was not of the dial. of Kureysh; but 
they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As 
is said in the K, *دَفَّةَ* is a dial. var. of *دَفَأَ* and *دَفَّيَتْ* 
(TA) said of a gazelle, *His horns were, or became, so 
long as almost to reach his hinder part. (T, K.) [See also *دَفَّةَ* 
 //!app. in relation to a camel's pace, or manner of going, as meaning *The continuing 
uninterruptedly*: (K;) and [denoting *alternation* of any kind]: (S, K;) [accord. to the TA, this means, here, 
what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining 
from side to side* 
[The camel went along with an inclining from side to side]. (S.) [See also the second of the verses cited}
in the first paragraph of art. ٌدُّف: from the explanation of which by ISd, it appears that ٌدُّف is perhaps originally ٌتَدَافِع.

ٌدُّفٍ a dial. var. of ٌدَفُّاتٍ. (Lth, T in art.)

ٌدُّفٌ a dial. var. of ٌدَفُّاتٍ. (Lth, T in art., and K in the present art.)

ٌدُّفَ inf. n. of ٌدَفِّي [q. v.]. (M.) A bending, or curving. (T, S.) You say, of a man, ٌدُّفَ فِيهُ In him is a bending, or curving: and this is said of Ed-Dejjál. (T.) [See also ٌدُفِّي.] Also, in a mountain-goat, The having very long horns, extending towards his ears. (S.)

ٌدُّفٍ, used [for the sake of rhyme] by Ru-beh for ٌدُفِّي: see ٌدُفِّي, in art. ٌدُفَ، applied to a man, (T, S, M, K,) Humpbacked: (T, S:) or who walks with an inclining on one side: or, as some say, i. q. ٌدُفَ [q. v.]: or having contracted shoulders: (M:) or bending, or curving. (K.) [See also ٌدُفِّي.] Its fem., in all its senses, is ٌدُفْأ. (M.) Applied to a camel, Long in the neck, and protuberant in the back, whose head nearly touches his hump: (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) long in the neck; (Lth, T, S, K;) that, when she goes along, almost puts her head upon the back of her hump, and is long in the back. (Lth, T.) Applied to a ram, Whose horn extends towards his ear: (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) whose horns are very long, extending towards his ears; (S;) or whose horns are so long that they turn down backwards upon his ears: (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, whose horns turn down to the extremity of each of her عَلْبَاءٌ [dual of عَلْبَاءٌ, q. v.]. (T.) Applied to a bird, Long in the wing: (S:) or long in the wings and tail: (M:) or long in the wings, having the ends of the primary feathers even with the end of the tail. (Eyn.) And the fem., applied to an eagle
Crook-billed: (K:) or so applied because that bird is crook-billed. (S.) And the fem., applied to an ear [of a beast]. Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong: as some say, applied to the ear of a horse only: or, as Th says, only meaning inclining. (M.) Also, the fem., accord. to A’Obeyd, Having wide bones. (M.) A great tree: (S:) or a great, shady tree; and it may be, inclining: (T:) or a shady tree, having many branches: (IAth, TA:) or, as some say, an inclining tree: (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)
قد

1

َقَدَٰ، aor. ٍدِقٍ، inf. n. َقَدَ، (S, Msb, K,) It (a thing, S) was, or became, َدِقٍ، which means the contr. of ُغَلِبَٰطٍ; as also ٌﺔﱠقِدَٰ، (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse; like َرَقٍ، contr. of ُغَلِبَٰطٍ: (Msb:) ٌﺔﱠقِدَٰ is said of the هِلَٰلٍ [or moon a little after or before the change], and of other things. (TA.) [See also ٍتَقِر* ٍتَقِر.]

And [hence], aor. and inf. n. as above, َقَدَ، or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible. (TA.) One says to him who refuses to confer a benefit، َقَدَ بَٰبَلِكَ [Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by بَٰبَلِكّ, agreeably with a common usage mentioned in p. 141]. (TA.) ___ Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] It was, or became, subtile, nice, abstruse, recondite, or obscure. (Msb.) And you say، َقَدَ فِي كَلَامِه، (He was, or became, subtile, nice, abstruse, &c., in his speech, or language]. (TA.) َدِقَٰ، (S, M, Msb, K,) aor. َدِقَٰ، inf. n. َدِقَٰ، (M, Msb,) He broke it, (M, K, TA,) or crushed it, (M,) in any manner: (M, TA:) or he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it: (M, K: *)

namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) ___ [And hence, He beat it; namely, a garment or the like; in washing and whitening it. And َقَدَ الْبَابَ، He knocked at the door for admission.] ___ And [hence also, (in the CK, erroneously, or,) as appears from what follows,) He made it apparent; showed, exhibited, manifested, or revealed, it: (K:) so says IAar, citing the following verse of Zuheyr:
(TA:) i.e. *Ye two repaired the condition of the tribes of 'Abs and Dhubyán by peace,* (تَلَاقِيْتِمَا) *after they had shared, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i.e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] Menshim is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., *أُلْدَفَنُ شَعُوْرُكَ,* (EM p. 117:) [so that, accord. to this explanation, which is one of many, Menshim is made perfectly decl. for the sake of the rhyme:] or the meaning is, *after they had manifested enmities and faults.* (TA.) One says also, in cases of enmity,*لَأَدْفَنُ شُعُورُكَ,* meaning I will assuredly manifest thy circumstances. (TA.) *دَقَّ,* inf. n. *دَقّ,* He was seized with the malady termed *دَقَّ* [i.e. hectic fever]. (MA.)

2 *دَقَّ,* (K,) inf. n. *تَدَقِّقَ,* (S,) *تَدَقِّقَ,* He bruised, brayed, or pounded, finely; he comminuted, or pulverized; syn. *تَدَفَّقَ,* (S, K.) This is the primary signification. (TA.) ___ And hence, *He made a minute examination.* ___ And He spoke, or expressed himself, and] he proved a question, or a problem, in a subtile, nice, abstruse, recondite, or obscure, manner. (El-Munáwee, TA.) ___ See also 4.

3 *دَقَّ صَاحِبِهِ الحَسَابُ,* He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so he reckoned with his companion with minuteness:
He was minute, &c., with him in the affair, or case. (S) which is an instance of the dāqāt, meaning: (Sgh, K) you say, dāqāt, or case. (TA.)

They were minute, &c., each with the other. (TA.) You say also, dāq al-nظر في معاملاته ونفقاته [He examined minutely into his dealings and his expenses]. (TA in art. دنق.)

And [hence] madaqa, metonymically, signifies The being niggardly, stingy, or avaricious. (Az, TA in art. دنق.)

He made, or rendered, it (a thing, S, M) دقیق [i.e. thin, or slender, &c.]; (S, M, K) as also دققه. (S, M.)

And He gave him a small thing: (S, TA:) or he gave him little: (S in art. جل:) or he gave him a sheep, or goat; (M:) or sheep, or goats. (K, TA.) You say, أتيته فما دقيق ولا أجلتى (S, M) I came to him, and he gave me not a small thing, nor gave he me a great thing: (S in the present art.:) or he gave me not little, nor gave he me much: (S in art. جل:) or he gave me not a sheep, or goat, nor gave he me a camel. (M.) And, said of the eye, It shed few tears; opposed to لجلت; as in the saying of El-Fak'asee cited in art. جل. (S * and TA voce لجلت.)

And He pursued little, paltry, or mean, things. (TA.)

See 3, in two places.

It (a thing, S, M, TA, such as medicine, &c., TA) was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner: (M, TA:) or bruised, brayed, or pounded; i.e. beaten with a thing so that it was broken, or crushed: (M, K: *) quasi-pass. of دقَّه. (S, M, K.)

Her thinness increased in thinness. (Ham. p. 33.)
قِد: see دقف، in nine places. Hence, حمى الدقف [Hectic fever; so termed in the present day]; that is, from دقف as signifying the contr. of مظلمة. (S.) دقف in measuring, relating to the thing measured, is The being broken, crushed, or bruised, in the measure, so as to become close, or compact. (T.) Also نسغليندنس، stinginess, or avarice; the condition of him in whom is little, or no good. (M, T.)

دقف Soft dust swept by the wind (S, K) from the ground: pl. دقف: (S) or dust swept from the ground; as also دقف الثراب signifies fine dust; and دقف is its sing.: (M) or, accord. to IB, the sing. of دقف is جثة جليل (TA). Also Seeds that are used in cooking, for seasoning food, (IDrd, M, K) bruised, or brayed, (M) and what are mixed therewith; (IDrd;) such as are termed قرح, and the like: all such seeds of the cooking-pot are called دقف by the people of Mekkeh: (IDrd, Sgh;) and دقف with such seeds mixed therewith: (M, K) this is the application now commonly obtaining: (T) or دقف alone: (M) or دقف bruised, or brayed: (Lth, K) whence the saying،

He has not salt. (Lth, M, K) And [hence,] Beauty, or prettiness: (M, K, T) whence the phrase امرأة لا دقة لها، (M) or قليلة الدقة، (K) or دقة لها، (T) A woman who is not beautiful, or pretty; (M, K) who has not beauty, or prettiness. (T) Also A certain ornament (حلى) of the people of Mekkeh. (K) And The small, or young، (حشو،) of camels. (T)

inf. n. of the intrans. verb دقف [q. v.]. (S, Msb, K) [As a simple subst.,] The State, or condition, or quality, of that which is termed دقف [and دقف; properly and tropically: i.e., it signifies slenderness, &c.]: and smallness, littleness, or the like; (properly and tropically;) contr. of عظم. (K)

[Hence,] Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness. (K, T) [And Subtleness, niceness, abstruseness, reconditeness, or obscureness.]
Persons who manifest, or reveal, the faults, or vices, of the Muslims.

What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also 
broken particles of anything: (JK, K.) and [particularly] fragments, or broken pieces, of branches; as also 
fractures.

See also [with which it is sometimes syn.]: ___ and see 

A certain medicine (JK, M, K) for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein. (JK)

contr. of [i.e. Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed to thick or coarse; like 

[as stated above], and the latter, the contr. of 

[thin soup and thick soup ], but not 

and one says 

[a sword thin in the edge, or in the part next the point]; and 

[as a slender branch]; and 

[a slender rope]: (IB, TA:) pl. [of mult. and of pauc.] (Msb.) One says, 

[He has neither slender, or small, or fine, nor thick, or great, or coarse]; i. e. 

And 

[I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, 

God, forgive me all my sin, the small thereof and the great thereof]. (TA.)
means Shrubs, bushes, or small trees: (M:) opposed to شجر جَلَّ. (Lth in art. جَلَّ, and Mgh in art. بَقِلٍ.) Accord. to Ahn, دق signifies Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them: or, as some say, their small leaves: (M:) or slender and long leaves of the أَرَكَ: and grain trodden out but not winnowed: pl. أَدْفَاقَ. (JK) And حَلَلْ جَلَّ. حَلَلْ جَلَّ; opposed to حَلَلْ جَلَّ.

دق means Thin, or fine, [garments, or dresses, of the kind called] لف، and مغ in art. لف. (Mgh:) or دق signifies the contr. of جَلَّ as applied to carpets, and to the garments called [pl. of لف] ركاسة, and the like, and to the [cloth called] حَلَّس, and to the mat and the like. (TA in art. جَلَّ.) [Hence,] دق is also applied to a thing, an affair, or a case, as meaning Little in estimation, paltry, inconsiderable, mean, vile, or contemptible; in this case, contr. of جَلِيل: (IB, TA:) and means also niggardly, stingy, or avaricious; (M, TA:) in whom is little, or no, good; (M, K, TA:) applied to a man: (M:) pl. [of pauc.] أَدْفَاقَ and [of mult.] أَدْفَاقَ; and أَدْفَاقَ. (TA.) Also, applied to a thing, an affair, or a case, Subtile, nice, abstruse, recondite, or obscure: (M, K, TA:) [applied likewise to speech; and so دق you say, دق جَاءَ بِكَالَامٍ دق. (TA.)] [He uttered subtile, nice, abstruse, recondite, or obscure, speech.] (TA.) [The fem.] دق is also applied to Small cattle; i. e. sheep or goats; opposed to جَلِيل (JK, K, TA) which signifies camels: (JK, TA:) pl. أَدْفَاقَ. (TA.) You say, ما له دقية ولا جَلِيلَة. He has neither sheep, or goats, nor camels: (TA:) or neither a sheep, or goat, nor a she-camel. (M.) And كم دقَيْتَك How many are thy sheep, or goats? (TA.) And هو راعي الدَّقَاقَاتِ He is the pastor of sheep, or goats. (TA.) And أعطاه من دقَاقَاتِ المَالِ He gave him of the small cattle]. (TA.) [He has neither sheep, or goats, nor camels: (TA:) or neither a sheep, or goat, nor a she-camel. (M.) And كم دقَيْتَك How many are thy sheep, or goats? (TA.) And هو راعي الدَّقَاقَاتِ He is the pastor of sheep, or goats. (TA.) And أعطاه من دقَاقَاتِ المَالِ He gave him of the small cattle]. (TA.) [And A minute of time; the sixtieth [in the O, and in some copies, app. most, of the K, erroneously, thirtieth, as remarked by MF and SM and others,] part of a درجة [or degree of a circle: pl. دقَاقَات, as above]. (K, TA.) [And A minute of time; the
fourth part of a (or degree) of time: pl. as above.  

is also sing. of  as syn. with  

signifies also Flour, or meal, (S, M, Msb, K, &c.,) of wheat &c.; (Msb.) 

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[thus used as a subst.; as though] in the sense of  (Msb, TA.)  

[Hence, Farina,] You say,  

The farina pervaded the ears of wheat.  (L in art.  )  

farina] is said of seed-produce [or corn]. (TA in art.  . [See 4 in that art.])

Bulls, or cows, and asses, that tread, or thrash, wheat or grain. (JK, M, K.)

A seller of , i.e. flour, or meal.  

(M, O, L, K, TA.)

One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.)  

A thing with which one breaks or crushes, or bruises, brays, or pounds, rice (Ibn-'Abbád, M, K) and the like. (Ibn-'Abbád, K.)

an onomatopoeia, (S, M,) The sounds of the hoofs of horses or similar beasts, (JK, S, M, K, TA,)  

with quick reiteration; like . (S, TA.) And The cries, shouts, noises, or clamour, or the
confusion of cries &c., of men. (JK, Ibn-'Abbád, K.)

Small gibbous tracts of sand heaped up. (El-Mufaddal, K.)

A place of breaking or crushing, or of bruising, braying, or pounding. [Hence,] A place of breaking or bruising things, in the general sense. (Ham p. 679.)

The place of falling of the hoofs of horses or the like upon the ground. (Ham p. 679.)

A place of breaking or crushing, or of bruising, braying, or pounding. [Hence,] A solid hoof that breaks, crushes, or bruises, things. (M, TA.) Also,
Strong; (M, TA;) applied to a man. (TA.)

مدقة: see the next preceding paragraph.

مدقة, meaning A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical. (Sgh, K.)

مدقوق: [Broken or crushed, in any manner; or bruised, brayed, or pounded; i. e. beaten with a thing so as to be broken, or crushed, thereby; and so مداق, as in a verse cited voce رد: and beaten, as a garment or the like in the process of washing and whitening it:] pass. part. n. of مدقة. (Msb.) Also Seized with the malady termed مدق [i. e. hectic fever]. (MA.)

مدقق [a pl. of which the sing is not mentioned and app. is not used]. You say, مدقات الأمور يتتبعون مداق الأمور They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of,] the subtilties, niceties, abstrusities, or obscurities, of things, affairs, or cases. (TA.) [And They pursue, &c, the minutiæ of things, affairs, or cases: or small, or little, things &c.; for in the phrase مداق الأمور signifies, accord. to the PS, small, or little, things &c.] And you say, مداق الكسب أَسْفَ إِلَى مداق الأُمُور [He pursued small means of gain]. (TA in art.) And You say, أَسْفَ إِلَى مداق الأُمُور وأَلَمِهَا [lit. He pursued small, or little, things, and the meanest, or most ignoble, thereof]; meaning he became mean, or ignoble. (M in art. سنة.)

مديق: see مدق, near the end of the paragraph.

مديدق The slender, or thin, part of anything. (M, TA.) And [hence,] The fore part of the [or fore arm],
next the wrist. (M, K.) [And The lower part of the ساق, or shank, next the ankle.]
A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed; (TA;) i. q. (S, K;) also the latter, trowsers of the ordinary kind; syn. سراويل; and so دقرر and دقرر; pl. دقرر. دقرر and دقرر: see above; and the latter, in what follows.

Also, A short man: (K;) as though likened to the short drawers above mentioned: (TA;) pl. as above. (K.) Also A calamity; a misfortune: pl. as above. (S, K;) And An abominable lie: (TA;) foul language: calumny; slander: (K;) forgery of tales. (TA.) You say فلان يفتى ال-fiction Such a one forges lies, (S,) or abominable lies, (TA,) and foul language. (S, TA;) Also Contrariety; opposition; and so دقرر: and contention, or altercation, (K, TA,) that wearies one: (TA;) pl. as above. (K.) And An evil, or a bad, habit: pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejáwee slave, أخذتِ دقرار أهلك The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee. (TA;) Also A calumniator; a slanderer: (S, K;) as though meaning وذ دقرار, i. e., دو ميمة دقرار; (TA;) pl. as above. (K.)
He (a man, S) clave to the dust, or earth, by reason of abasement, or abjectness; (S, Msb;) or, as some say, by reason of poverty: or he clave to the dust, or earth, and became poor; as also ادْقَعُ: or he clave to the dust, or earth, or some other thing, by reason of anything whatever: (TA:) and he became lowly, humble, or submissive, and clave to the dust, or earth. (S, TA.) It is said in a trad. [cited voce اَذِإ ﱠُﱳْﻌُﺟ ﱠُﱳْﻌِﻗَد ﱠﻞِﺠَﺧ] When ye [women] are hungry, ye become lowly, humble, or submissive, and clave to the dust, or earth; (S, TA;) or ye bear poverty ill. (TA in art. خَجَلْ.) He was, or became, grieved, unhappy, or disquieted in mind; as also دَقَعُ, inf. n. دَقَع and lowly, humble, submissive, or abased. (TA.) He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently. (TA.) He was, or became, content with mean sustenance. (K; but only the inf. n., namely دَقَعُ, of the verb in this sense, is there mentioned.) [And, as shown above,] He bore poverty ill. (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,

*وَلَمْ يَدْقَعُوا عَنْدَ مَا نَبْعُهمْ
*لَصَفْرٍ زَمَانٍ وَلَمْ يَنْجُلُوا

i. e. They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill: or, as some say, they did not
cleave to the ground in consequence of poverty and hunger, &c., nor did they
become lazy, or indolent, and remiss, in seeking subsistence. (TA.) ___ He (a young camel)
turned away with disgust from the milk; was averse from it; loathed, or
nauseated, it; syn. (K.) _ دَقَعَهُمُّ السَّيْنَ [mentioned
above,] also signifies He pursued small means of gain; as also دَقَعَ. (TA.)

4 دَقَعَ: see 1; first and last sentences. ___ He acted exorbitantly towards him in
reviling, &c., as though he debased himself to him, not shunning, or preserving
himself from, foul speech. (AZ.) _ دَقَعْهُهُمُّ السَّيْنَ He caused him to cleave to the dust,
or earth; meaning he abased him, or rendered him object. (KL; but only the inf. n. is there mentioned.) And
ادْقَعَهُمُّ السَّيْرُ Poverty caused him to cleave to the dust, or earth. (Har p. 33.) [See the act. part. n.,
below.]

Q. Q. 1 دَقَعَ He (a man) was, or became, poor, or needy: the ن being augmentative. (TA.)

dَقَعَ [part. n. of دَقَعَ; Cleaving to the dust, or ground, &c.:] grieved, unhappy, or disquieted
in mind; as also دَقَعَ; and lowly, humble, submissive, or abased: (TA:) and دَقَعَ [is syn. with
as signifying] cleaving to the dust, or earth, and in a state of poverty: (TA:) [the pl. of دَقَعَ is
دَقَعْهُمُّ السَّيْرُ] You say, رَأَيْتُ الْقُوْمُ دَقَعْهُمُّ السَّيْرُ I saw the people, or
company of men, struck by a thunderbolt, or struck by the enemy as with a
thunderbolt, cleaving to the ground. (TA.)

دَقَعَاتُ: see دَقَعَ: الدَّقَعَاءٌ
A camel that throws forth his fore legs, and scrapes the dust, or earth, (K, TA,) when he goes the pace, or at the rate, or in the manner, termed خَبَّ. (TA.)

A camel that throws forth his fore legs, and scrapes the dust, or earth, (K, TA,) when he goes the pace, or at the rate, or in the manner, termed خَبَّ. (TA.)

Content with what is mean, or vile; as also مَدْقَاعٌ: and both signify one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things: (TA:) or the former signifies one who seeks, or pursues, small means of gain. (S, TA.)

Poverty: and abasement, or abjectness: (S, K:) and calamity. (TA.) You say, in imprecatory, ربَّاه الْبَرَّةَ بالْمَدْقَاعَتِ [May God afflict him with poverty: &c.]: (S:) or ربَّاه الْبَرَّةَ فِي الْمَدْقَاعَتِ, [may God cast him into poverty: &c.]. (TA.)

Vehement hunger; (Ish, K;) as also [fem. of دَقَعَاءٍ] Bad [millet]: (Idrd, K:) of the dial. of El-Yemen. (Idrd.)

Drought: [fem. of دَقَعَاءٍ] Land having in it no plants, or herbage. (K.)

, [used as a subst.,] (Lh, S, Msb, K;) and الدَقَعَاءٍ, (Lh, S, K;) in which the م is augmentative, as it is in درَدْرَد, (S,) and الدَقَعَاءٍ, and النَّفْعَاءٍ, and الدَقَعَاءٍ, (Lh, K,) The dust, or earth: (Lh, S, Msb, K;) or the fine dust or earth upon the face of the ground. (TA.) One says, in imprecatory, ربَّاه الْبَرَّةَ فِي الْمَدْقَعَةِ, [may God make the dust, or earth, be in his mouth. (Lh.)
Fleeing: hastening, or going quickly. (Ibn-'Abbâd, K.) Lean, or emaciated, in the utmost degree. (Ibn-'Abbâd, K.) Causing to cleave to the dust, or earth: (S, K) applied in this sense to poverty. (S.)

Vehemently, or excessively, desirous; eager; or covetous: (K) pl. Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity. (S.)
The palms trees produced dates such as are termed the dates of the palm-trees became The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders. (K.)

Weakness of the body (IAar, K) of a man. (IAar, TA.)

[A certain kind of palm-trees; i. q. not as meaning palm-trees having much fruit, but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call: (S, O, TA:) in the K, is erroneously put for: (TA:) n. un. with: (S:) Az says that signifies species (الوان, of which the sing. is: (وين, but here meaning Varieties,) of palm-trees; and the dates thereof are bad, though the may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large: (TA:) accord. to AHn, the term is applied to any palms of which the varieties are unknown: the n. un. is syn. with: (خصب:) of which the pl. is: (نسب:) and what are termed: (pl. of دقل:) are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) Also [The fruit of the trees thus called; described above:] the worst of dates: (JK, S, Msb, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to EsSarakustee, the fruit of the دوم: n. un. with: (Msb.) A rájiz says,

* لوَ كَنْتُمُ مَغْرَأَ لِكَنْتُمُ دَقَلَا *
[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye
would be such as distils scantily, in interrupted drops, from a mountain or rock].

(also) The mast (سهم) of a ship; (S, K;) from the same word in the first of the senses explained above; (S;) in
Pers., (MA, PS,) and (MA;) i. e., (or so [the n. un.], JK,) the tall piece of wood of a
ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which
the sail is extended, (T,) or [rather] to which the sail is suspended; (Mgh;) as also
A sheep, or goat,
lean, or emaciated, and small in body; despised and little in the eyes of
beholders: pl., of any but the last, (K;) or, as ISd thinks, the pl., of
is, unless it be formed by the rejection
of the augmentative letter [in the sing.]. (TA.)

[...]: see the next preceding paragraph.

[...]: see the next preceding paragraph.

[...]: see last sentence.

[...]: see.


كد

*1* , aor. ﺣَدَكَ, (S,) inf. n. ﺣَدَكَ, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. حَدَكَ. (S, K,) *He threw down, pulled to pieces, or demolished. (K.) *He broke a wall, and a mountain. (Lth, TA.) *He beat a thing and broke it so as to lay it even with the ground. (S.) *Hence the saying in the Kur [bx. 14], فَدُكَ، دَكَةً واحِدةً. (S, i. e. And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground. (Bd.) [For] حَدَكَ الأَرْضَ, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground. (K, TA.) جَمِيعَةً ﻏَرْبَاءٍ ﻭذَكَ, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills, (Ibn-'Arafeh, Bd,) and without mountains: or it means, shall become fine dust scattered: (Bd:) or shall be shaken so that every building thereon shall be demolished and non-existent. (Jel.)

See also ﺣَدَكَ below. ﺣَدَكَ also signifies The spreading (كَسْبَ ﺣَدَكَ, [for which ﺣَدَكَ is erroneously put in the CK]) of earth, and making it even. (K.) *When a roof, or flat house-top, has been spread with earth (كَسْبَ ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ, (K, TA,) one says, ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ [Earth was spread upon it]: and ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ, inf. n. ﺣَدَكَ, means *He poured earth upon the corpse. (AZ, AHn.) ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ Also The filling up a well (K, TA) with earth; and so ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ . (TA.) *You say, ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ I filled up the wells with earth: (S:) and ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ He filled up the wells with earth. (TA.) ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ And signifies also *He pushed him, or thrust him; like ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ and ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ. (As, TA.) ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ [Hence,] ﺣَدَكَ ﺛُرَاءَبَ عَلَى الْمِيْتِ (a man) distressed his young woman, or female slave, by throwing his weight upon her when
desiring to compress her. (AA, TA. [See also ّكَر،] And ِْﲑﱠﺴﻟِ He distressed, or jaded, or fatigued, the beast by journeying. (TA.) And ِْﲑﱠﺴﻟِ (S, K.) i. e. ُلَمْبَرَnal, (AA) or ُلَمْبَرَنْذرَم, (AZ, S,) or ُلَمْبَرَنْذرَم, (K,) meaning Fever, or disease, weakened the man: (TA:) or he became sick, or ill. (K.) ___ And ِْﲑﱠﺴﻟِ also signifies The sending forth camels all together. (Ibn-'Abbád, TA.)

ٍﻚَﻛَﺪُﻣ You say, ِْﲑﱠﺴﻟِ Mix ye for us. (L, O.) [See ٍﻚَﻛَﺪُﻣ.]

The people pressed, or crowded, upon him. (TA.) It is said in a trad. of 'Alee, ُلَمْبَرَنْذرَم, i. e. Then ye pressed upon me like the pressing of thirsty camels upon their wateringtroughs.] (TA.) And one says, ُلَمْبَرَنْذرَم, The horses, or horsemen, pressed upon them. (TA.)

ٍﻚَﻛَﺪُﻣ It (a place) became levelled, its elevations and depressions being made even. (K.) ___ It (a camel's hump) became spread upon the animal's sides, (TA,) or upon his back. (IDrd, TA.) ___ It (sand) became compact. (TA.)

R. Q. ٍﻚَﻛَد, inf. n. ِْﲑﱠﺴﻟِ: see ٍﻚَﻛَد, in two places. ___ One says of the stallion-camel when he covers, ُلَمْبَرَنْذرَم, [app. meaning He distresses the she-camel by his weight: see ٍﻚَﻛَد, above]. (Ibn-'Abbád, TA.)

R. Q. ٍﻚَﻛَد The mountains became ُلَمْبَرَنْذرَم, i. e. hills of mould or clay. (S.)

An even, or a level, place; (K;) [and so ِْﲑﱠﺴﻟِ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say ُلَمْبَرَنْذرَم, (S, K.) Hence, in the Kur [vii. 139 and
xviii. 98], (Akh, S, TA,) i. e. [He made it, in the former instance, and shall make it, in the latter 

instance,] even, or level, (AZ, Az, Ibn-'Arafah,) without any hill: (Ibn- 'Arafah: [this addition relating to the former instance:])) or crumbled: (Ksh, * Bd:) or, accord. to Akh, َكَد َأَكَد َءﺂَﻛَد ( , S,) meaning in the former instance a hill rising from the ground like the َكَدُ َءﺂَﻛَد: (Ksh:) or meaning َجِبَلُ أَرْضَةَ َكَدُ َءﺂَﻛَد ( , S,) i. e. He made it even, or level, ground; (Ksh, Bd:) because the word َجِبَلُ [to which َكَدُ virtually relates] is masc. (S.) ___ Also, [as a subst.,] Even, or level, sand; and so َكَدُ: (K.) ___ And At mound, or hill, of dust or earth, such as is called) َتُلُ: (K:) or the like of a َتُلُ: (L:) in some of the copies of the K, the َتُلُ is erroneously put for َتُلُ. (TA.)

َكَدُ A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (As, TA:) pl. َكَدَأَكَد; (As, S, K;) and َكَدُ [app. another, though irregular, pl. of the same,] is said to signify َقَرَأَن َرَأَن ( , S, K;) [i. e. small isolated mountains, or knolls of mountains, &c., (see َقَرَأَن,)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] َحَضَابَ. (TA.) ___ [See also َكَدَأَكَد, of which it is a pl.] Also Strong and bulk): (Ibn-'Abbád, K.)

َكَدُ A certain thing, (S,) i. e. an elevated place, (Msb,) a flat-topped structure, (K,) upon which one sits; (S, Msb, K;) i. q. َمَسْطَمَة [a kind of wide bench, of stone or brick &c., generally built against a wall]: (Msb:) pronounced by the vulgar َكَدُ [and commonly applied by them to a long seat of wood]: (TA:) and َكَدُ signifies the same; (S, Msb, K;) but accord. to some, this belongs to art. [q. v.]: (S, Msb, TA:) the pl. of the former is َكَدَأَكَد, like as the pl. of َقَصَعَة: (Msb:) and the pl. of َدَكَأَكَنَأَكَن َدَكَأَكَن َدَكَأَكَن َدَكَأَكَن is َكَدَأَكَن. (TA.) [For another modern application, see َمَنْخلَف.] ___ See also َدَكَأَكَن. َكَدُ: see the next preceding paragraph. ___ [It is also vulgarly used for َنَكَةُ, q. v.]}
The state of having no hump, or no prominence of the hump, in a camel. (K.) [See ﺑَدَأَهُ.

[pl. of which the sing. is not mentioned] She-camels having their humps broken, bruised, or crushed. (TA.)

A thing [meaning food] made of [i.e. colocynths, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbád, TA.) [See also ﻋَدُمَةُ.]

, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) Complete. (S, K.)

, fem. of [q. v.], used as a subst., (TA,) A hill of mould or clay, (As, S, M, K,) not rugged, (As, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] (TA:) the pl. is (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K) ISd says, this is what the lexicologists say; but in my opinion the sing. is (TA.)

: see , in two places: and see also art.

and : see what follows.

, and (As, S, K) and (As, S, K) Sand that is compact, and cleaving to the ground, (As, S, K) not elevated, (S,) or not much elevated: (As, TA:) or sand containing dust or earth, compacted together: (Ahn, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K) or a low, or depressed, and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with (Ish, T in art. رَبُو:) pl. and (S, K) and its fem. : see , meaning A hill wide [and app. flat, or nearly so,] in its top: (TA:) or an expanded hill: (Msb:) pl. which is extr. in this case, because is here an
epithet. (TA.) And ٌدَلْفَهُ, [its regular pl.,] applied to sands, Even and compact. (AHn, M in art. ٌدَلْفَهُ.) [Hence,] A horse contracted [in make] and broad in the back; (S;) or a horse broad in the back, (A ‘Obeyd, Mgh, K, TA,) and short (Ks, A ‘Obeyd, Mgh, TA) therein; (TA:) of the sort called بِرَاءِذْنِينَ. (A ‘Obeyd, TA:) pl. ٌدَلْفُهُ. (S, Mgh, K.) And the fem. signifies A she-camel having no hump: (S, K:) or Whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. ٌدَلْفُهُ and دَلْفُهُ, (S,) said in the S to be like and دَلْفُهُ, (Aḥm.) ٌدَلْفُهُ, like as one does not say أَحْمُروْنَ إِلَى ٌدَلْفُهُ. (IB:) and in like manner the masc. is applied to a he-camel: (K) or ٌدَلْفُهُ [in the sense here explained] has no masc., and therefore it is allowable to say ٌدَلْفُهُ. (IB.)

ٌمَدْكُوكَةٌ A Strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K;) and the fem., with ٌ، is applied in this latter sense to a female slave. (S, K.) Also a dial. var. [now vulgarly used] of ٌمَتْكَةٍ [q. v.]. (TA.)

ٌدَكَمَةٌ, حَنَّـٌذَلمَكَةٌ Colocynth eaten with dates or other things. (K.) [See also ٌدَكَمَةٌ.]

ٌمَدْكُوكَةٌ, [Broken, crushed, or bruised, &c.: see its verb, 1] Arāz Mādūkātةٌ Land having no أَسْنَادْ مَدْكُوكَةٌ [or elevations (in the CK, erroneously, أَسْنَادْ)] producing the shrub called رَمَحْةٌ. (AHn, K.) ٌمَدْكُوكَةٌ applied to a horse, Having no prominence of his حَجْبَةٌ [or crest of the hip or haunch]; (K;) and so ٌمَدْكُوكَةٌ. (K in art. ٌدَلْفَهُ.) ٌمَدْكُوكَةٌ Applied to a man, Weakened by fever, (S, * TA,) or by disease: or sick, or ill. (TA.) See also what follows.

ٌمَدْكُوكَةٌ i. q. مَدْكُوكَةٌ, (K, TA,) meaning Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also مَدْكُوكَةٌ. (TA.)
(Quasi root)

and see ذكر.
َنَﻛَدَة َنَﻛَدَة (Msb, K,) aor. َنَﻛَدَة, (K,) inf. n. َنَﻛَدَة; (TA:) and (K:) He put the goods, household-goods, or furniture and utensils, one upon another. (Msb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, He made the goods,

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&c., like a َنَﻛَدَة, or bench upon which one sits: see 2.] , َنَﻛَدَة, aor. َنَﻛَدَة, (S, Msb, K,) inf. n. َنَﻛَدَة, (S, Msb,) It (a thing, TA, or a garment, S, or a horse, Msb) was, or became, of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Msb, TA:) and َنَﻛَدَة originally َنَﻛَدَة signifies the same as َنَﻛَدَة [originally َنَﻛَدَة] signifies the same as َنَﻛَدَة. (TA.) And َنَﻛَدَة said of a garment, It became dirty and dust-coloured. (TA.)

2 َنَﻛَدَة َنَﻛَدَة He made [or constructed] the َدَكَانَ. (TA.) See also 1.

8 َدَكَنَه َدَكَنَه َدَكَنَه see 1.

and َدَكَنَه: see what next follows.

َدَكَنَه (S, K) and َدَكَنَه and َدَكَنَه َدَكَنَه [which last is the inf. n. of َدَكَنَه] (TA) A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)

َدَكَنَه [dim. of َدَكَنَه fem. of َأَدَكَنَه] A certain small reptile (دُوْبَةْ دُوْبَةْ), of such as are termed َدَكَنَه.
A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick;] syn. حانوت: (S, Msb, K;) and a دَكَان [or kind of wide bench, of stone or brick &c., generally built against a wall], (Msb, TA,) upon which one sits, (Msb,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (As, AHát, Msb,) if used as syn. with حانوت, it is masc. and fem.: (Msb:) En-Näwawee affirms it to be masc.: (TA:) accord. to some, (Msb,) a Persian word, [originally دَكَان arabicized; (S, Msb, K;) and if so, the ن is a radical letter: (MF, TA:) IKtt and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakustee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase دَكَانْجَاكِنْ meaning an expanded hill: (Msb:) the pl. is أَذْكَانْجَكِن. (S, K.)

A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Msb,) of a blackish colour; of a colour inclining to blackness: (S, K;) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Msb, TA:) and a garment dirty and dust-coloured: (TA:) fem. دَكَانَة; (Msb, TA;) applied also to a serpent: pl. دَكَانُون, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S;) or a blackish, or black, wine-skin: (EM p. 169:)

* أَغْلَيْ السَّبَآءَ بِكُلِّ أَذْكَانِ عَائِقَةَ
* أو جَوْنَةٌ قَدْحَت وَفِضْ خَانَهَا

(S, EM:) i. e. I buy wine at a high price, together with every blackish, or black, old, wineskin, or wine-jar smeared with pitch, from which one has ladled out, the
sealed clay upon its mouth having been broken. (EM.)

A mess of crumbled bread moistened with broth, having a large quantity of seeds with which it is seasoned: (K.) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)
1. َلَدَنَّ, aor. ِدَلَّ, َلَدَنَّ, He, or it, directed; directed aright; guided; or caused to take, or follow; a right way or course or direction. (IAar, T.) And َلَدَنَّ (a man) was directed, directed aright, guided, &c. (IAar, T.) You say, ِدَلَّ عَلَيْهِ, (S, M, K,) aor. as above, (S, M,) inf. n. َلَدَنَّ, (M,) or َلَدَنَّ (S, K,) and َلَدَنَّ (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Msb, and so is َلَدَنَّ in the M,) and َلَدَنَّ, (S, K,) which is of higher authority than َلَدَنَّ, (S,) and َلَدَنَّ, (K,) and [perhaps] ِدَلَّٰلِيَّ, (which see below, voce َلَدَنَّ,) (K,) or this is a simple subst., (M,) He directed him, or rightly directed him, or guided him, to it; (S, * M, K;) namely, the way, (S,) or a thing: (M:) or he showed it to him; namely, the way. (TA.) And ِدَلَّ عَلَيْهِ (He directed him to the way; or showed him the way). (TA.) And َلَدَنَّ (i. e. َلَدَنَّ َءْﻰَﺷَّلا) & , aor. as above, inf. n. َلَدَنَّ, (S, * M, K,) [He indicated the thing, by a word &c., said of a man; as also َلَدَنَّ, i. e. َلَدَنَّ َءْﻰَﺷَّلا, &c.] (Msb.) You say also, of a word, ِدَلَّ عَلَى كَذَا [It denotes, or signifies, such a thing]. (The lexicons passim.) Accord. to Sh, you say, ِدَلَّ عَلَى كَذَا the street, [aor. ِدَلَّ عَلَى كَذَا, i. e. I knew this way; and ِدَلَّ عَلَى كَذَا the street, i. e. I was, or became, directed, or rightly directed, in the way.] and [Az says,] I heard an Arab of the desert say to another, ِدَلَّ عَلَى كَذَا the street, [meaning Wilt thou not be directed, or rightly directed, to the way?] (T:) [for] ِدَلَّ عَلَى كَذَا signifies he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA:) and IAar cites as an ex., (T,)
What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA: but in the M, ﷺ يا ﻏُور; and in the TA, ﷺ يا ﻏُور.) And sometimes is quasi-pass. of دُلَّ دُلَّ [explained above: see 10 below]. (TA.) [sec. pers. دُلَّ] aor. ﷺ ﷺ (S, Msb, K,) inf. n. ﷺ ظَلَّ ﷺ; (S, * M, * Msb, K; *) and ﷺ of the class of تَدُّلَ ﷺ تَدُّلَ [sec. pers. تَدُّلَ, aor. تَدُّلَ] (Msb, MF, TA,) inf. n. تَدُّلَ; (Msb; and ﷺ تَدُّلَ) ﷺ She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S;) she behaved with boldness (M, Msb, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Msb, K;) [and ﷺ also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise: and in like manner ﷺ is said of a man with his wife: see ﷺ below. See also 4.] ﷺ also signifies He gloried in, or boasted of, certain properties, or peculiar qualities. (IAar, T.) __ Also, aor. ﷺ يُلدَ, He favoured with, or conferred, a gift. (IAar, T.) And ﷺ, [aor., accord. to rule, ﷺ] He emboldened: so in the phrase, ﷺ (M, Msb, K:) [and ﷺ also signifies He acted, or behaved, with boldness, or presumptuousness,
towards him; syn. (M, K.;) as also تدلل (M, Mgh, * K.;) and تدلل [and she تدلل عليه. ] She emboldens herself against him. (T.) Imrael-Keys says,

* وأقاطم محللا بعض هذا التدلل
* فإن كنت قد أزعمت صربي فأجمل

[O Fátimah (مطمأن فاطمة), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1;) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) Also He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K. *) In the copies of the K, قثوأ is here put in the place of قثو (TA.) [And in the CK, قثوأ is put for قثو. Hence, (TA,) one says, لدأ لماماف.]

[He acted presumptuously, confiding in another's love, and disgusted] (S, M, TA:) a prov. (M, TA.) One says also, هو يدن بغلان, meaning [simply] He confides in such a one. (S.) And أدلل على أقرانه (S, M, K.) meaning [i.e. He overcame, or overpowered, his adversaries.;] (M, K.) in war, or battle: (S;) and so البازى على صيده [the hawk, his prey, or quarry;]. (S, M, K.) said of a wolf, He became mangy, or scabby, and lean, or emaciated, and small in body. (Sgh, K.)

see 1, and 4; the latter in three places. تدلل also signifies He exalted himself; or was, or became, haughty, proud, or disdainful: you say, هم يتدللون علی السلطان. [They exalt themselves against the Sultán; or behave haughtily to him]. (S in art. دكل.)
7 And: see 1, in three places. ___ Also It poured out or forth; or was, or became, poured out or forth. (Sgh, K.)

8 First pers. 'adlāt: see 1.

10 He desired, or sought, an indication, an evidence, a proof, or an argument: [this is the primary signification: and hence,] he adduced an indication, &c.: and he drew an inference, or a deduction: (KL:) or he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated: and sometimes it is quasi-pass. of دلِّه الطَّرِيقَ [explained above, so that it signifies he was, or became, directed, or rightly directed, to the way]. (TA. See 1.) [You say, استدلْ بشَيِّ إِلَى شَيْءٍ أَخرَ He desired, or sought, to be directed, or guided, by a thing, to another thing: he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing: he inferred, from a thing, another thing: he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing: he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing. 

R. Q. 1 *دَلَّلَ* (M,) inf. n. دَلْلَةٌ *Dellāt* and دَلْلَةٌ دَلْلَةً *Dellāl Dellāt*. (M, K.) He put in motion or in a state of commotion, or moved about, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K) said of a man. (M.) It went away into the country, or in the land. (Τ.)

R. Q. 2 *تَدَلَّلَ* It was, or became, in a state of motion or commotion, or it moved
about, (T, S, K,) hanging down; i.e. it dangled: (S, K;) it hung down loosely. (M, K.) [Hence,]

They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course]. (Lh, T, K.)

ٌلَﻻَد Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition; as also ٌلَﻻَد : (S, M:) the former is an inf. n., [see 1,] and ↓ the latter is a simple subst.; (Msb;) both signifying a woman's boldness of behaviour (M, Msb, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; as also ٌلَﻻَد ٌلَﻻَد : (Har p. 567:) or ٌلَﻻَد signifies a woman's pleasing talk and jesting and mien or guise; as also ٌلَﻻَد ٌلَﻻَد (Sh, T:) and pleasing talk and jesting of a man with his wife: (TA in art. ٌلَﻻَد;) and also, (Kudot,) accord. to A'Obeyd (T, S) and Hr, (M,) like ٌلَﻻَد ٌلَﻻَد : (Mgh, and Har p. 243, and T ubi suprà in explanation of the last:) or this last signifies a kind of boldness (IAar, T, M, * K *) towards a person in whose estimation one holds a high place, (IAar, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from ٌلَﻻَد ٌلَﻻَد ; (S;) syn. with ٌلَﻻَد ٌلَﻻَد ; (Har p. 243;) as is also ٌلَﻻَد ٌلَﻻَد [She is pleasing in respect of her amorous gesture &c.]. (S.)

It is also an arabicized word, from the Pers. ٌلَﻻَد signifying The heart, or mind: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K,) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as ٌلَﻻَد ; wherefore they changed it to ٌلَﻻَد, which has the first of the meanings assigned to it above. (M.)

ٌلد ٌلد [ , to which Golius assigns a meaning partly belonging to ٌلد, an inf. n. of ٌلد, and partly to other words of this art, ( Capitis
membrorum ve motus seu gestus, extrinsecus gravitatem præ se ferens, prefectus tamen ab eo qui amat favetque, ] as on the
authority of the K and KL, I do not find in either of those works.]

A favour, or benefit, conferred, or bestowed. (Fr, T.)

i. q. دَلِّلٌ: (S, Msb, TA:) i.e.[A director; or] a right director (Msb, Kull, TA) to that which is
sought or desired; a guide; (Kull:) one who directs, or rightly directs, another; (M:) [an
indicator;] and a discoverer: (Msb:) and a thing by which one is directed, or guided, (مَ
يَسَدَدُونَهُ S, TA,) or by which one is rightly directed; (TA:) [an indication; an evidence; a
proof; and an argument;] a sign set up for the knowledge of a thing indicated;

(whence smoke is called دَلِّلٌ عَلَى النَّارِ [an indication of fire];) anything whereby a thing
indicated is known, whether relating to an object of sense or to the law [&c.],
decisive or indecisive: and دَلَلَةٌ is used in the sense of دَلِّلٌ, because a thing is called by the inf. n. of its verb:

(Kull:) and so is طَلَّلَ، (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because this last word is an
inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.:

(MF, TA:) the pl. of دَلِّلٌ is أَدْلَلَاءٌ [generally restricted to rational beings, or always so restricted,] and أَدْلَأَةٌ [generally restricted to
things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, دَلَلُهُ، (Kull,) or this is pl. of دَلِّلٍ
[fem. of دَلِّلٍ دَلِّلْلَا], as is also دَلَلَاتٌ. (TA.) دَلَلُهُ يا دَلِّلّ المَتَحِرِينَ means O guide of those who are
perplexed to that by means of which their perplexity will depart. (Kull.) The saying of a poet,

شَدُوا المَطَائَ عَلَى دَلِّلٍ دَايَبٍ
means, as some say, [i.e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to IA, it may be elliptical, for [relying upon a toiling guide]. (M.)

[see the next paragraph, in four places; and see its pl. in the same: ___ see also دليل, in two places. ___ As a conventional term, (TA,) it means A word's signification, or indication of meaning: (Msb, TA:) this is of three kinds: thus

signifies, or indicates, an animal endowed with reason, i.e. by complete correspondence; and an animal or a being endowed with reason, i.e. [by partial inclusion, or] partially; and a being capable of knowledge, i.e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

a subst. signifying Direction, right direction, or guidance; (Fr, T, M, Msb;) as also دلالة, (Fr, T, Msb,) or the former only accord. to IDrd, (M,) and دلائلي and دلائل; (M;) or this last is an inf. n. like دلالة; (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.) A poet says,

[Verily I am a man possessing varied skill in guiding in the roads, or ways]. (A’Obeyd, S.) ___ The occupation of the دليل [q. v.]; (M, K;) as also دلالة: (K;) or, accord. to IDrd, the latter [only] has this meaning. (M.) ___ The hire that one gives to the دليل, or [so in the M, but in the K and ] to the دلالَة: (M, K;) and so, sometimes, دلالة. (K.)

an inf. n. of دلل [q. v.]: (S, Msb, K;) or a simple subst.: (M;) see the next preceding paragraph.

: see دليل: ___ and see also what next follows.

A conspicuous road or beaten track. (IAar, K.) In the T, at the end of art. دليل it is
said that دليلة signifies a white road or beaten track; on the authority of AA. (TA.)

A broker; or one who acts as an intermediary between the seller and the buyer, for effecting the sale; because he directs the purchaser to the merchandise, and the seller to the price; also called سمار; (TA in art.) one who brings together the seller and the buyer. (M, K.)

دليل: see دليل and see also طالدة.

دليل (T, * K) and دلالة (Lh, T, K) A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course. (Lh, T, K.) You say also، جاووا دلالة，meaning They came wavering; not inclining to these nor to those. (ISk, T, S.)

دلالة also signifies A case, or an affair, of great magnitude or moment, difficult, or formidable. (K.) You say، وقع القوم في الدلالة،The people, or party, fell into that which was a case of great magnitude &c.]. (TA.) [See also a similar phrase in the next paragraph.] Also, (S, M, K,) and دلول، (K,) The [or hedge-hog]: (IAar, T, K) or a species of دلفن having long prickles: (M:) or a large دلفن: (S, K) or the male دلفن: (MF:) or an animal like the دلفن: (M, K) it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the دلفن is like that between جرذانة فية، and the ox-kind and buffaloes, and Arabian camels and those called دلفن: (M) or a certain large thing, larger than the دلفن, having long prickles. (Lh, T, K.) Also, the former, without the article آل (M, TA,) incorrectly written in the K with that article, (TA,) the name of A certain mule, (M, K, TA,) of a colour in which whiteness predominated over blackness, (TA,) belonging to the Prophet. (M, K, TA.)
Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking; a subst. from لدَلْدَلْ in the first of the senses assigned to this verb above: (M, K:) agitation, convulsion, tumult, or disturbance. (S, K.) Hence, one says, وقع القوم في لدَلْدَلْ The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs. (Lh, T. [See a similar phrase in the next preceding paragraph.]) See also another signification in the next preceding paragraph.

Very bountiful or beneficent. (Iaar, T.)

Inferential, illative, or deductive, knowledge; a term opposed to پرورى as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof.

Acting, or behaving, with boldness, or presumptuousness. &c.: see its verb (4.)

Trusting in himself, and in his weapons and apparatus. (Ham, 383.) And مدن بالشجاعة

[Presuming by reason of courage: or] bold, daring, or brave. (T.)

Such a female is the foster-child of such a man, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.)
One who accuses of a crime, an offence, or an injurious action, wrongfully. (IAar, T.)

Directed, directed aright, or guided: and indicated, denoted, or signified. Hence, The indicated meaning, or signification, of a word: pl. Also Emboldened. (T.)
A kind of tree; (S, and so in some copies of the K;) the tree called the

[Mَﺜْـﻴَﻋ] [or [Mَﺎَﺜْـﻴَﻋ] [or [Mَرﺎﱠﻨِﺻ] [or [Mَرﺎَﻨِﺻ] [i. e. the plane-tree]; (T, M, K, accord. to different copies; in some copies of the K explained as the صَنَار; in other copies, as a kind of tree, and the صَنَار;) which is most like to it [referring to the عَيْشَم]; (T;) or which is most likely; (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian [or rather جَنَان: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHN,] the [tree called] صَنَار, which is a Persian word that has become current in the

language of the Arabs: it grows large and wide: and some say that it is called the عَيْشَم: (TT:) accord. to Ibn-El-Kutbee, it is a great, well-known, tree, the leaves of which resemble those of the خَوْوع [or palma Christi], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's Abdallatif, p. 80: and his Chrest. Arabs, sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with نَاقِقِسُسْ. (S, M, K.) The نَاقِقِسُسْ [pl. of [Sَوُقْ], answering to the Christians the purpose of churchbells,] are made of the wood of this tree: whence the saying, [He is of the people who are accustomed to

ply the wood of the plane-tree], meaning he is a Christian. (A.) [or, as in a copy of the T, accord. to the TT, التَّلَب] A certain race of the blacks, (T, K,) of Es-Sind: [said to be] formed by transposition from التَّلَب (T,) التَّلَب n. un. of [q. v.:] (S, M, K.) And Blackness, (IAar, T, K,) like [q. v.:] (TA.)
A coal that will not become extinguished. (K.)

A machine that is turned by a horse or the like; (Mgh, Msb;) a thing formed like the ناعورة, with which water is drawn, (M, A, K,) for irrigating land [&c.]:

(A:) or, more correctly, the same as the ناعورة; vulgarly called ساقية: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthen pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دوالب for which دالب occurs in poetry:

(M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دالي.] ___ It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. ___

A machine: particularly any machine with a rotatory motion. ___ A cupboard. ___ And A machination; an artifice; a trick; or a fraud.

A land containing, (S,) or abounding with, (K,) the kind of trees called دلبد.
دَلِجَۛ (S, L, K.) aor. ٌجَلَدِإَّ, (L, S) and ََلْجُدِإَّ, (L,) inf. n. ُبِلْجِدِإَّ, (L, S, K,) aor. ٌجَلْدِإَّ. He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein: (S, K) or he took the bucket, when it came forth, and went with it whithersoever he pleased. (TA.) One says also, ََلْجُدِإَّ, the latter verb being formed by transposition. (Fr, TA in art. لجد.) And He transferred the milk, when the camels had been milked, to the large bowls called ََلْجُدِإَّ. (K.)

[See a remark of IF at the end of art. دلَّك.]

4 دَلِجَۛ, (inf. n. َلْجِدِإَّ, Msb, TA,) He journeyed from the beginning of the night: and ََلْجُدِإَأَّ he journeyed from the latter part of the night: (Th, S, K) or the former signifies he journeyed all the night: and ↓ the latter, he journeyed in the latter part of the night: (A, Msb, TA:) or the former, he journeyed in the night, at any hour from the beginning to the end thereof: (Th, from Aboo-Suleymán ElAarábee:) or, accord. to El-Fárisee, ↓ both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify he journeyed in the night, at any time, in the beginning or middle or end thereof:

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therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation ََلْجُدِإَأَّ given to a hedgehog: (TA:) [agreeably with this explanation,] 'Alee says,
[Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce.]  

See 4, in three places.

: see the next paragraph.

: see the next paragraph.

: see the next paragraph.

and : (S, K,) all subs., (S,) A journeying from the beginning of the night: (S, K:)

and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad., (Th, from Aboo-Suleymán ElAarábee.)

: see the next preceding paragraph.

Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and occurs in the L in the sense of the pl. of the first is. (Hamp. 521.) One says also, Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce.] Also, the same three words, and , An hour, or a time, or a short portion, (saasa,) of the latter part of the night: (ISd, TA:) or signifies the whole of the night, from the beginning to the end. (Th, from Aboo-Suleymán ElAarábee.)

: see the next preceding paragraph.
One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein. (S, K.) — And One who transfers the milk, when the camels have been milked, to the [large bowls called] ... (K.)

Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. ... (S, K.) — And A closet; a small chamber within a large chamber. (TA.)

The space between the well and the watering-trough. (S, A, K.)

The hedgehog; syn. ... (A, K) so called because he goes about all the night: (TA.) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.)

A large milking-vessel in which milk is transferred to the [large bowls: see 1]. (K.)

A cloud that comes in the latter part of the night. (A voce بكور, q. v.)
1. **دَلْسَ** inf. n. دَلْسٌ: see the next paragraph, in three places.

2. **دَلْسُ** (M, A, Msb,) inf. n. دَلْسُ: see the next paragraph, in three places. **دَلْسُ** (S, M, Mgh, Msb, K,) *He concealed, or hid, a thing; he did not make it known;* as also. **دَلْسُ** (TA.) ___ **دَلْسُ** (S, Mgh, Msb, K,) in selling; (S, Msb;) as also دَلْسُ, aor. دَلْسُ, inf. n.; but the former is the more common: (Msb:) and *he did not show a fault, or defect;* without restriction to a case of selling. (TA.) You say, دَلْسِهِ يَلَعُ لِجْرَلا ِفِّلِعْبِرَلا (M, A,) and دَلْسِهِ فِّلِعْبِرَلا (A,) ***He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A;) he did not show the fault, or defect, to the man in selling. (M,) And دَلْسِهِ فِّلِعْبِرَلا ِهِْﲑَغَو He did not show his fault, or defect, in selling, and in other cases. (M,) And دَلْسِهِ عَلِيِّهِ ***He concealed, disguised, or cloaked, from him his fault, or defect. (A,) And Az heard an Arab of the desert say، وَلَسْتُ وَلَا دَلْسُ لِيْسَ فِي الْأَمْرِ There is not in the affair treachery nor deceit: (Msb:) or ما لِي فِيه وَلَسْتُ وَلَا دَلْسُ I have not, with respect to it, treachery nor deceit; (K,* TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA;) [In the CK, instead of دَلْسُ, we find دَلْسُ.] ___ Hence تَدْلِيْسُ in the ascription of a tradition to its relater or relat ers; which is, One's *relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K;) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (Az, TA;) which has been done by several persons in whom confidence is placed: (K;) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the
highest authority, inducing the opinion that he had heard it from him. (A.)

3دلَّس (M), inf. n. ٌمَدَّلَّسَةٌ (S, M) and ٌمَدَّلَّسَةٌ (M) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, فَلَان لا يُدَلَّسِك Such a one will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See ٌدَلَّس.] And ٌنَtréal َﻻ ُسِدَّسِي Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.)

5دلَّس see 2, first signification: and see also 7, in two places.

7 دَلَّسَةٌ: ٌتَدَّلَّسَةٌ and ↓ the latter, he (a man, TK) concealed, or hid, himself; (TK) syn. تَكَّمَ (K.) ٌدَلَّسَةٌ The dark; or darkness; (S, M, A, K;) as also ٌدَلَّسَةٌ (A, Msb, K:) and the confusedness of the darkness, or of the beginning of night; expl. by ُطَﻼِتْخَةٌ ِمَلَائِلَةٌ. (A, K.) You say, َدَلَّسَةٌ مَلَائِلَةٌ: He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And َجَرَخَ ِﱏِدَلَّسَةٍ ِسِلَاغْلِةَ And َجَرَخَ ِ有意思的َانِدَلَّسَةٍ َسِلَاغْلِةَ (He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night). (A, TA.)

ٌدَلَّسَةٌ: ٌدَلَّسَةٌ: *Hence, Deceit, guile, or circumvention.* (IF, Msb.)


1. **fadlu**

a. **fadlu** (TK) inf. n. *It (a thing, TK) shone, or glistened. (M, K, TK).*

2. **fadlu**

*The coat of mail was, or became, soft, (S, M, K) and smooth, (M, K) and shining, or glistening. (S, M, K). The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA) as also...*

3. **fadlu**

*He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA:) for the *ta* in [some of] the copies of the K is a mistake for the *nib* in the *tayyib*. (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S, * M, A, K:) and he gilded a thing, so that it shone, or glistened. (A, TA.*) [Hence,]...*

4. **fadlu**

*She (a woman) plucked out the hair upon the sides of her forehead and so rendered it smooth or glistening. (M, TA.) [See also Q. Q. 1.]...*

5. **fadlu**

*Coivit circa vulvam; membro in vulvam non immisso: (A:) vel extra vulvam: (K:) the action which it denotes is termed...*

6. **fadlu**

*It fell, or dropped: (S, K:) or went forth quickly; as also...*
from my hand; (S, A, K;) or (Lth) or (from the thing); (M:) IF says that the is app. a substitute for م. (TA.)

Q. Q. 1, and, He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture. (M.) [But some hold the م to be a radical letter. See also 2, above.]

Q. Q. 2 It (the head) became bald in the fore part. (K. in art. دلمص.)

: see دلاص, in three places. 

Shining, or glistening; as also دلص (لث) and دلص (S and M in this art., and K in art. دلمص,) with an augmentative م (S,) of the measure دلماصلل (لث, but دلماصلل accord. to others, (M,) [see an ex. in a verse cited voce دلص (لث,) which is a contraction of that next preceding, (S, M,) and in like manner دلمص, دلماصلل, and دلمص, (S in this art, and K in art. دلمص,) which last two are formed by transposition from the two next preceding: (TA in art. دلمص:) or, as also دلص (S, M, K, TA) and دلص (M, TA,) shining, or glistening, and smooth; (M;) or soft, and shining, or glistening, (S, K, TA,) and smooth. (TA.) You say, درع دلص (S, M, A, K) and دلص (A:) pl. دلص (S, M, A, K) like the sing., (S,) and دلص. (Lth, M, A.) And ذهب دلص Glittering gold. (K.) And امرأة دلص A shining, or glistening woman. (TA.) And رأس دلص A head bald in the fore part. (K.) And دلص, (El-Moheet, and so in some copies of the K,) or دلص, (as in other copies of the K,) and دلص, applied to a man, signify i. q. أرجل دلص (م.) i. e., Hairless and glistening in body: (TK:) fem. of the last, دلصاء. (K.) Also, applied to a man, signifies Very smooth: (TA:) and applied to a she-camel, and to land (أرض) دلص, smooth: (K:) but it is not applied to a he-camel. (Ibn-Abbád.) And دلص, and دلص, applied to land, signify Even, or level: pl. دلص. (K.)
Also The *water*, or *lustre*, (ماآة) of gold: (K) or, as some say, glistening, or glittering, gold. (TA.)

That wabbles, or moves to and fro; (S,) or moves about; (K,) as, for instance, a sinew does when chewed by an old woman. (S.)

To which new hair has grown; as also . (Ibn-Abbád, K.) And the fem., applied to an aged she-camel, Whose teeth have fallen out (K TA) by reason of extreme age; (TA,) as also . (TA.)

A rock made smooth (A, TA) by torrents. (A.)
л­٦لُ٩١ ِلَٰٞسَٰنِهُ، َلَٰٞسَٰنِهُ ِبَٰعَشٌ. — (Lth, S, K.) aor. — (K,) inf. n. ُٰدَلَع، (Lth, K, +) He (a man, S, [and a dog,] and a tired wolf, TA) lolled, lolled out, put forth, or protruded, his tongue; (Lth, S, K;) as also ُٰدَلَعٌ لَٰٞسَٰنِهُ. (Lth, K,) the verb being intrans. as well as trans., (S,) aor. — and ُٰدَلَعٌ لَٰٞسَٰنِهُ، (K,) inf. n. ُٰدَلَعٌ لَٰٞسَٰنِهُ، (Lth, K,) like as ُٰدَلَعٌ لَٰٞسَٰنِهُ has for its inf. n. when intrans., but ُٰدَلَعٌ لَٰٞسَٰنِهُ when trans., (Lth,) His tongue lolled, or protruded; (Lth, S, K;) as also ُٰدَلَعٌ لَٰٞسَٰنِهُ، (S, K;) and ُٰدَلَعٌ لَٰٞسَٰنِهُ، the latter signification said of the measure افتعلِّل. (Ibn-'Abbád, K;) [said of a man,] his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog; (TA;) and [in like manner,] ُٰدَلَعٌ لَٰٞسَٰنِهُ, it protruded and hung down, by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, like that of the dog. (TA.)

4. ُٰدَلَعٌ لَٰٞسَٰنِهُ see 1.

7. ُٰدَلَعٌ لَٰٞسَٰنِهُ see 1, in two places. — [Hence,] ُٰدَلَعٌ لَٰٞسَٰنِهُ بَطَّنَهُ، His belly became prominent, or protuberant: (S:) or became large and flabby: (K;) said of a man: (S;) or, accord. to Naseer, as related by Aboo-Turáb, the verb has the latter signification said of the belly of a woman; as also ُٰدَلَعٌ لَٰٞسَٰنِهُ بَطَّنَهُ. (TA;) And ُٰدَلَعٌ لَٰٞسَٰنِهُ بَطَّنَهُ, the sword became drawn, or it slipped out, from its scabbard; (K, TA;) as also ُٰدَلَعٌ لَٰٞسَٰنِهُ بَطَّنَهُ. (TA.)

8. ُٰدَلَعٌ لَٰٞسَٰنِهُ، Stupid in the utmost degree; (ElHujeymee, K;) who ceases not to loll out his tongue. (El-Hujeymee, TA;) __ An affair in the way to the attainment of which there is nothing intervening as an obstacle; expl. by لَٰٞسَٰنِهُ، َِّيَفٌ لَٰٞسَٰنِهُ. (K;)
A horse that lolls out his tongue in running. (Ibn-'Abbād.)

The false witness will be raised to life on the day of resurrection with his tongue lollled out in the fire. (TA.)
He walked, or went, gently, or leisurely: (S, M:) said of an old man, (As, T, S, K,) he walked, or went, (As, T, S, M, K,) with short steps, (S, M,) or in the manner of him who is shackled, (K,) as some say, (M,) at a rate above that which is termed like as does the army, or body of troops, to the [other] army, or body of troops. (As, T.) You say, he walked, or went forward; syn. (S, K): for he walked (T, M) accord. to A’Obeyd, or he walked accord. to AA, (T,) signifies the act of advancing, or going forward; syn. (T, M,) and one says we advanced to them; syn. (M:) and he drew near to him, or it. (TA,) also signifies [i.e. I walked; or went on foot, whether quickly or slowly]: (Ham. 678:) and [in like manner,] he walked, &c., to him, or it: (O, TA:) or this latter signifies, to be syn. with he walked with slow steps to him, or it; and approached, or drew near: (S, K;) but A’Obeyd says that is more common. (M.) ___ Hence, the saying of a poet, meaning I have wounded thy heart with rhymes. (Ham ubi suprá.) ___ [The verb seems to bear two contr. significations; for it is said that] he hastened to take me by the hand and
embrace me. (Har p. 368.)

He (one carrying a thing) was heavily burdened, or overburdened, by his load [so that he went slowly]. (M.)

You say of a she-camel, meaning She rises [app. with difficulty] with her load. (T, * Ibn-'Abbád, K.)

And the camels, or cattle, clave to the ground by reason of emaciation. (M, TA.)

It (old age) made him to walk, or go, gently, or leisurely; with short steps; [or in the manner of him who is shackled; (see 1,)] at a rate above that which is termed i. q. A she-camel. (Ibn-'Abbád, K, *) He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK.)

see 1.

i. q. [app. as meaning It poured out, or forth, upon me]. (Ibn-'Abbád, K.)

Courageous; brave; strong-hearted. (AA, T, K.)

A she-camel (Ibn-'Abbád, K) that rises [app. with difficulty] with her load. (T, Ibn-'Abbád, K.)

It is also a pl. of دلَف and دلَفَت. (TA.)

The dolphin; ] a certain fish, (T,) or beast, (S, K, [app. thus termed because it is a mammal,]) of the sea, (T, S, K,) that saves him who is drowning; (S, K,) also called دخس; and abounding in the Sea of Dimyát [or Damietta]. (TA.)

The constellation Delphinus; one
of the northern constellation, which comprises ten stars, and follows \( \alpha \) and \( \beta \) and \( \gamma \) of Aquila; the bright star on its tail is called \( \text{ذَنْبُ الْدُّلفُينَ} \). (Kzw.)

A fat camel, that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness: pl. \( \text{ذَلُفٌ} \), with two dammehs. (TA.)

And A palm-tree (\( \text{ةَلْسَن} \)) having much fruit. (TA.) Also A swift eagle: (IAar, M, K:) pl. \( \text{ذَلْفٌ} \) [perhaps a contraction of \( \text{ذَلَّفٍ} \), an analogous form of pl. (K.) [Thus it bears two contr. significations]

An old man that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled: (TA:) walking with a heavy load, with short steps; (S, K:) like \( \text{ذَلَّفٌ} \): pl. \( \text{ذَلَّفٌ} \) and \( \text{ذَلَّفٌ} \) and \( \text{ذَلَّفٌ} \): (TA:) and \( \text{ذَلَّفٌ} \) [as pl. of \( \text{ذَلَّفٍ} \)] is applied to old women. (TA.)

Old, and rendered lowly, humble, or submissive, by age. (M.) An arrow that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof. (S, K, TA.)

: see what follows.

A lion walking at his ease, (K, TA,) without haste, and with short steps, because of his presumptuousness, and lack of fear. (TA.)
1. **دَلَقَ** as an intrans. verb: see 7, in three places. **دَلَقَتْ, (S, K) aor. — , (TA, inf. n. **دَلَقَ, (S, K)** He made it (a sword) to slip forth from its scabbard: (S,) or he drew it forth, or made it to come forth; namely, a sword, from its scabbard: (K:) and [in like manner] he drew it forth, or made it to come forth; (K:) namely, a sword, &c.; (TA,) as also استدلقه. (TA,) Hence, in a trad. of 'Alee, جئت وقد أذلقى المطر I came, the rain having drawn me forth, or having made me to come forth. (TA,) And المطر يدخلق الحشرات The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; as also استدلقتها. (TA,) You say also, جاء وقد دلقت جامه, [as to the letter and the meaning like جاء وقد فُظَّل جامه, i. e. He came harassed, or distressed, by thirst and fatigue. (TA,) And they scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses. (TA,) And **دَلَقَ**, inf. n. as above, He opened his door vehemently. **دَلَقَتْ النَّابِ, (TA in art. **دَلْصَتْ)** The aged she-camel lost her teeth by reason of extreme age; like دَلْصَتْ. (TA in art. **دَلَقَتْ**)}

4. **دَلَقَ** see 1, in two places.

5. **دَلَقَ** see the next paragraph.

7. **اندلُقَ** (a sword) came forth (S, Msb, K) from its scabbard (Msb) without being drawn: (S, Msb, K,) or became loose, and so came forth, and came forth quickly: (TA:) and in like manner, its scabbard became slit, (S,) or it slit its scabbard, (K,) so that it came forth from it: (S,
K:) or it fell from its scabbard, and came forth, without being drawn; (Har p. 386;) and so دَلْقٌ, inf. n. دَلْقٌ (TA, and Har ubi suprâ) and دَلْقٌ (TA:) which also signifies it (a thing) came forth, or issued, from its place of egress quickly: (TA:) and [in like manner] the former verb signifies it (a thing) came forth, or issued, from its place: (A `Obeyd, K:) it (anything) came forth, or issued, or fell out. (S.) You say, طَعَنَهُ فَآتَدَفَتْ أَقتَابَ بَطَنهُ He pierced him, and the intestines of his belly came forth. (S.) And اَنْدَلَقَتْ الحَيْلَ The horses, or horsemen, came forth, or issued, and hastened: (TA:) and اَنْدَلَقَتْ الحَيْلَ The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly. (TA:) ___ It (a torrent) came suddenly, or unawares, عَلَى فُؤُومٍ upon a people, or party: (S:) or rushed, or became impelled, or poured forth as though impelled, (K, TA,) عَلَى عَلَيْهِمْ upon them; (TA:) as also تَدَلَّقَ (K:) or came, or advanced: (Msb:) and [in like manner] تَدَلَّقَ عَلَيْهِمْ. (JK:) ___ He preceded: (S:) or Went before and away. (TA:) You say, أَنْدَلَقَ مِن بَيْنِ أَصْحَابِهِ He went before and away from among his companions. (TA:) ___ It was, or became, flabby and prominent; said of a belly; (TA in the present art.;) or, accord. to Naseer, said of the belly of a woman, like اَنْدَلَعُ, meaning it became large and flabby. (TA in art. دِلْعُ (انصرف) when opened; would not remain open. (TA.)

10 دَلْقٌ, a Persian word (S, Msb) arabicized, (S, Msb, K,) originally دَلْعُ (Msb, K;) [A species of weasel; accord. to some, app., the common weasel:] a certain small beast [ذَوَابَةٌ, S, Msb, K] like the كَمَّورٍ [or sable], (K,) or like the cat, having a long back, [of the coat] of which are made fur garments: some say that it is the [animal called] عَلِّبَمَاضِرٍ [q. v.; and this is agreeable with the description of Kzw, who says that it is a certain wild animal, an enemy to pigeons, likened to the cat, which, when it
enters a pigeonhouse, leaves not in it anything, and abundant in Egypt; a description altogether applicable to the common weasel, now generally called ٍقٌلٌد (.Msb in the present art.) accord. to IF, the [Common] ٍقٌلٌد (.Msb in art.) [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, ٍقٌلٌد and ٍقٌلٌد and (now generally by the vulgar) ٍقٌلٌد; the third being perhaps a contraction of the first, like as شعر is of شعر, or, as also the fourth, of the second, like as كطف and كطف are contractions of كطف; A certain kind of garment; first probably applied to one made of the fur of the animal so called: then applied to a kind of garment formerly worn by the kādees and other 'ulamà and the khateeb of mosques, (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267-269,) and by other persons of religious orders: and lastly, to a kind of patched garment worn by many devotees, reputed saints, and darweeshes; also called ٍقٌلٌد (q. v.) and ٍقٌلٌد. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ل quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.]

ٍقٌلٌد: see ٍقٌلٌد, and see also ٍقٌلٌد.

ٍقٌلٌد: see ٍقٌلٌد, in four places.

ٍقٌلٌد: see what next follows, in three places.

ٍقٌلٌد: A sword that comes forth easily from its scabbard; as also ٍقٌلٌد (S, K) and ٍقٌلٌد (IDrd, K) and ٍقٌلٌد (K) [which last is strange, and requires consideration; being fem., whereas ٍقٌلٌد (a sword) is masc.:] all, applied to a sword, signify that comes forth from its scabbard without being drawn; and that which does so is the best of swords. (TA.) [For the pl., see what follows.] ٍقٌلٌد (S, K) and ٍقٌلٌد, (TA,) and ٍقٌلٌد, (Gz.) خيل ٍقٌلٌد, and ٍقٌلٌد

ٍقٌلٌد: (S,) Horsemen making a sudden attack and engaging in conflict, or horsemen
urging their horses, and simply horsemen, or horses, ] rushing vehemently: (S, K, TA:) 
pl. of دلاق and of دلاقite having the same signification. (TA:) Also, and دلاق and دلاق, with an augmentative م, (S, K,) like as one says دلاق, دلاق, دلاق, دلاق, (S, and, TA,) A she-camel having her teeth broken by old age (S, K) so that she spirits out water [after drinking]. (S, TA:) A poet, cited by Yaakoob, says,

\[\text{شَارِفُ دَلْقَةٍ لاَ سَنَّا} \]

\[\text{تخَلَّمُ الأَعْيَامُ مِنَ عَهْدِ إِرم} \]

[Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem, i.e. Aram the son of Shem the son of Noah]: and دلاق occurs in a

trad. as meaning having the teeth broken so that water falls from her mouth when she drinks: (TA:) [but] AZ says that one applies to the she-camel, after what is termed دلاق, the epithet دلاق; then, بنازل; شارف دلاق; then, عوزوم; جمحر; جماعم; جمحر; جماعم; جمحر, when having her teeth (أضراس) fallen out by reason of extreme old age. (S, TA:) [See also art. دلاق.]

دلاق: see دلاق, in two places. Also Preceding; going before. (TA.)

دلاق: see دلاق.
A she-camel (S, K, &c.) whose teeth are consumed by old age; (S) aged, and having broken teeth; (K) having her teeth broken by old age, (S and K in art. دَلْقَمٍ) so that she spirits out water [after drinking]; (S in that art.;) like دَلْقَمٍ and دَلْقَمْ (S and K in that art.;) and also written دَلْقَمْ (TA in that art.;) or whose teeth are broken, and whose saliva flows: (As, TA in the present art.;) or having her teeth (بَرْسَأ) fallen out by reason of extreme old age: (S in art. دَلْقَمٍ) and by some applied to the male: the مً, accord. to J and some others of the learned, is augmentative: or it may be from دَلْقَمٍ, which means the breaking of the teeth; and the لً may be augmentative. (TA.) [See also دَلْقَمْ.] Also An old woman. (M, K.)
1. (S Msb, K) aor. — ُدَلَكَ, (S, Msb,) He rubbed it, or rubbed it and pressed it, (M, Msb, K,) with his hand: (S, M, Msb, K,) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] ُدَلَكَ signifies the act of rubbing, or rubbing and pressing, well: (KL:) or the act of pressing, or squeezing, and rubbing: (Ham p. 798:) [and in like manner, ُدَلَكَ, inf. n. ُدَلَكَ, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, he rubbed it, or rubbed it and pressed it, much or well: Golius explains it as signifying he rubbed it much or Well on the authority of the KL; but it is not in my copy of that work.] You say, ُدَلَكَ َبْوَـﺜَلَا He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it. (TA.) And ُدَلَكَ ِﻪْـﻴَـﻨْـﻴَـﻋَ He rubbed his eyes; i.e., a man looking at the setting sun. (Z, TA.) And ُدَلَكَ ِﺔَأْﺮَـﳌا َﲔِﺠَـﻌَﻟا The woman kneaded the dough. (TA.) And ُدَلَكَ ِضْرَـﻷِ I wiped the sandal with [meaning upon the ground. (Msb.) — [Hence, ُدَلَكَ ِرﺎَـﻔْـﺳَـﻷِ Journeyings inured him to them; namely, a camel. (TA.) And ُدَلَكَ ِرَأْـفْـﺳَـﻷِ, said of a camel, (A, O, L, K,) He was inured by journeyings, and habituated thereto: (A, L,) or he was fatigued, or jaded, by journeyings; like [ُدَلَكَ] ُدَلَكَ ُرَـﻫَـﺪَـﻟَا Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him. (K,* TA.) And ُدَلَكَ ِﺲْـﻤَـﺸَـﻟَا The produce, or herbage, of the land was eaten, or consumed. (IAar, TA.) — [Hence also,] ُدَلَكَ ُسْـﻤَـﺸَـﻟَا ُسْـﻤَـﺸَـﻟَا The sun set;
and in like manner, *the stars:* (Msb:) or became yellow, (K, TA,) and inclined to setting: (TA:) or declined (K, * TA) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after midday': (Ibn-'Omar, TA:) or it signifies (or signifies also, Msb) the sun declined from the meridian, or midheaven, (I'Ab, Fr, Zj, S, * Mgh, * Msb, K, &c.,) at noon; (I'Ab, Fr, Zj, Az;) and in like manner, *the stars.* (Msb.) Az says that, in his opinion, the words of the Kur [xvii. 80] *عَلَّمُوُلَا لْدُوُوَكَلْوَكِالْشَّمْسُ* (TA) the sun declined from the meridian, or midheaven. (I'Ab, Fr, Zj, S, * Mgh, * Msb, K, &c.,) at noon; (I'Ab, Fr, Zj, Az;) and in like manner, *the stars.* (Msb.) Az says that, in his opinion, the words of the Kur [xvii. 80] *عَلَّمُوُلَا لْدُوُوَكَلْوَكِالْشَّمْسُ* (TA) mean Perform thou prayer from the declining of the sun at noon: so that the command expressed by these words with what follows them includes the five prayers: (Mgh, * TA:) for by the دُوُوَكَلْوَكِالْشَّمْسُ are included the first prayer [of noon] and that of the كَوْلَد; and by the عَشَاءِ فَجْرِ, the prayer of daybreak: if you make the دُوُوَكَلْوَكِالْشَّمْسُ to be the setting, the command is restricted to three prayers: in the language of the Arabs, دُوُوَكَلْوَكِالْشَّمْسُ is said to be syn. with زَوَالُ دُوُوَكَلْوَكِالْشَّمْسُ; and therefore the sun is said to be دَوُوَكَلْوَكِالْشَّمْسُ when it is declining at noon and when it is setting. (TA.) [Respecting the phrase دُوُوَكَلْوَكِالْشَّمْسُ, accord. to different readings, occurring at the end of a verse, see دُوُوَكَلْوَكِالْشَّمْسُ and see also دَوُوَكَلْوَكِالْشَّمْسُ in art. روح.] It is said in [one of the works entitled] the Nawádir el-Aaráb, that signifies *The sun became high;* like دُوُوَكَلْوَكِالْشَّمْسُ, عَلَّمُوُلَا, دَوُوَكَلْوَكِالْشَّمْسُ and دَوُوَكَلْوَكِالْشَّمْسُ. (TA.)

see 1, first sentence. ___ Accord. to AA, تَدْلَيْكَ, inf. n. تَدْلُيَّة, signifies [He fed, nourished, or reared, her (if relating to a woman or female), or them (if relating to irrational creatures)]. (TA.)

He delayed, or deferred, with him, or put him off, (namely, his creditor, S, TA,) promising him payment time after time; (S, K, TA;) as also دَعَىَكَهُ وَأَذَقَّكَهُ, (TA.) El-Hasan (El-Basree, TA) was asked, دَعَىَكَهُ وَأَذَقَّكَهُ [May the man delay, or defer, with his wife?], meaning, in the matter of the dowry; and he answered, Yes, if he be in a state of bankruptcy, or poor. (A 'Obeyd, S, TA.) And you say likewise,
He deferred, or put off, by repeated promises, giving the man his right, or due. (TA.) The inf. n. also signifies the vying in patience: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt. (TA.)

He rubbed, or rubbed and pressed, his body in washing himself: (S:) or he rubbed, or rubbed and pressed, himself well in the hot bath. (MA.) And He rubbed himself over [q. v.]. (K, TA.)

5

The time of the setting of the sun: or of its declining from the meridian: one says, meaning I came to thee in the evening, or afternoon. (TA.) Also A looseness, or laxness, in-the knees of a camel. (Sgh, K.)

A certain little beast or animal or creeping thing or an insect (swine): (K:) mentioned by IDrd: but he says I am not certain of it. (TA.)

A thing with which one rubs himself over, (K, TA,) in washing himself; (TA,) meaning perfume, or some other thing, (S, TA,) of what are termed such as [meal of] lentils, and kali, or potash, (TA,) with which one is rubbed. (S, TA.) Also applied to [The depilatory called: [q. v.]; because the body is rubbed with it in the hot bath. (A, TA,) And The foot-stone [or foot-rasp] that is used for rubbing in the hot bath. (MA.)

Dust which the wind carries away [as though it were rubbed from the ground]. (S, K,) A certain food, prepared of butter and dates, [app. kneaded, or mashed, together,] (S, K,) like [q. v.]: I think [says J] that it is what is called in Persian [q. v.]: (S, TA,) accord. to Z,
signifies dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk. (TA.) [See also دِلْكُ which is explained by IAar as signifying intelligent men. (TA.) A certain plant: (K,) n. un. with دِلْكُ which is explained by IAar as signifying intelligent men. (TA.)

And The [hip, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower.] (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria صَرَمُ الْدِّيٰكُ which is generally described as Dates mixed with clarified butter and the preparation of dried curd called طِقَأ, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دِلْكُ which is generally described as Dates mixed with clarified butter and the preparation of dried curd called طِقَأ, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دِلْكُ which is generally described as Dates mixed with clarified butter and the preparation of dried curd called طِقَأ, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.)
One who rubs, or rubs and presses, the body in the hot bath. (TA.)

A case, or an affair, of great magnitude, or gravity, or moment: pl. أية، (Ibn-'Abbád, K.) You say, تركتهم فدلوكا I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) See also what next follows.

The act of urging, or pressing forward, and striving, (Ibn-'Abbád, K.) and parting the legs widely (Ibn-'Abbád, TA;) as also the act of urging, or pressing forward, or striving, (Ibn-'Abbád, K.) A poet uses the phrase مشي الدواليك Walking, or going, with urging, &c.]. (TA.) [See also دوليك, in art. دول, in art.

Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)

Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: and polished. (TA.)__

[Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: and polished. (TA.)__

[Hence,] applied to a horse, i. q. مدلك; (K, TA;) i. e. Having no prominence of his حجة: (TA;) or so مدلك الحجة: (S;) and [so] مدلك الحرقة. (TA.)__

Applied to a camel, it means بذلك بالسفرة, (K,) i. e. Inured by journeyings, and habituated thereto: (A, L;) or fatigued, or jaded, by journeyings: (O, TA;) or having a looseness, or laxness, in his knees. (Sgh, K.)__

Land of which the produce, or herbage, is eaten, or consumed. (IAar, TA.)

Any one who delays, defers, or puts off, by repeated promises. (TA.)__

One who does not hold himself above a low, or an ignoble, action. (Fr, TA.) IF says, in the Makáyees, [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and
removal from place to place. (TA.)
(M, K,) aor. [K] inf. n. [M, TA] He, or it, was, or became, intensely black, and smooth; (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also [K]: (K;) or the latter, inf. n. الاملام [he, or it, was, or became, black; said of a man and an ass [&c.]. (S. [Golius erroneously assigns this signification to الاملام as on the authority of the S.]) And [so in the TA and in my MS. copy of the K, but in the CK الاملام ,]\(^1\)

i. q. [i. e. The night was, or became, black; or intensely dark]; (K;) the الاملام being a substitute for الاملام. (TA,) inf. n. الاملام, His lips were, or became, flaccid and pendulous. (K, * TA. [Golius assigns this signification also to الاملام , but without indicating any authority.]) [See also الاملام below.]

9  الاملام see 1. [Also mistaken by Golius for الاملام.]

11  الاملام see 1, in two places.

Q. Q. 4

اءلاام : see 1.

اءلاام A certain thing resembling the serpent, found in El-Hijáz: (K;) or resembling what is termed the طبوع; not a serpent: (TA:) or it signifies, (TA,) or thus الاملام (so in the T accord. to the TT,) the young one of a serpent: and the pl. is الاملام. (T, TA.) Hence the prov., هو أشد من الاملام; He is more distressing than the الاملام: (K;) and one says also, هو أشد من الاملام في الشفة, meaning [He is more distressing than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)

اءلاام The elephant; (K;) because of his blackness. (TA.) See also الاملام.
Intense blackness, with smoothness; like in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. عُبْشُ)  

Blackness. (Seer, M, K.) Black: (M, K: mentioned by Sb. (M.) [See also *ﱂْدَأ*].)  

Dalām: see what next precedes.  

The blacks, or negroes. (T, TA. [But الدِّيْلَمُ is more commonly known as the name of a certain people to be mentioned in what follows.]) The Abyssinian, i.e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) An army; likened to ants in respect of its numerousness: (TA:) or a numerous army. (T.) An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.)  

Camels [collectively]. (TA.) Enemies: (ISk, T, S, M, K;) and an enemy: pl. دِيْلَمْ: so called because the people named الدِّيْلَمُ are notorious for evil and enmity: (Z, TA:) because the الدِّيْلَمُ are enemies to the Arabs: (M:) they are a certain people, (T, S, M, K,) well known; (M, K;) inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea; called by Kr the ترك: [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or is a surname of the Benoo-Dabbeh, (S, K,) because of their
blackness, (K,) or because they, or the generality of them, are دُـْمُ [pl. of دَـْمَ which also signifies A calamity, or misfortune. (S, K.) Also The male of the درَاج [i.e. attagen, francolin, heath-cock, or rail]. (Ktr, Kr, S, M, K.) ___ And A species of the bird called the قَـِطاً: or the male thereof [like دَـْمَ]. (K.) Also The tree called سَـَلَامَ, (T, K,) which grows in the mountains. (T.)

ٌْﱂَـْمَلَد, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) Black:
(S: [see also مَـَلمَلَد:]) or intensely black, and smooth: (M, K,) or, as some say, (so in the M, but accord. to the K and,) i. q. [q. v.]: (M, K,) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAar, i. q. أَدَْمَمٌ أَدَْمَمٌ [q. v.]: (T:) pl. أَـْلمَأٌ which is also applied to mules as meaning black. (TA.) ___ Also A black serpent. (T.) ___
And i. q. أَِِِِِِّـمَأِـ[Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,

* ولَقَدْ هَـمْـمَتْ بَـِـغَّإَةً فِي لَـِـبَةً
* سُوَـَدَـَاءٌ حَـَالَـََا كَـَلَـَََٰلِنَـَُٰلٌ،

[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather] (T.) ___ [Hence,] by way of comparison, one says لِـِـيَلَـَ لِـلَـَُٰلٌ [meaning Black, or intensely dark, night]. (TA.) ___ The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)
دمص

Hamilton Arabic-English Dictionary 7:306

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\text{دَلَّ}, \text{aor. } \text{دَلَّ} \quad \text{and } \text{دُلُوهُ} \quad \text{(JK, K, TK)} \text{ and } \text{دُلُوهُ} \quad \text{(K, TK)} \text{ He } \text{(a man, TK)} \text{ became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; } \text{(JK, K, * TK)} \text{ as when a man's mind is confounded, or perplexed, so that he cannot see his right course, } \text{(JK, K, * TK)} \text{ in consequence of excessive love of a woman, or from some other cause; } \text{(TA)} \text{ or like as is the woman for her child when she has lost it: } \text{(JK)} \text{ and also, } \text{(JK)} \text{ inf. n. } \text{دَلَّ} \quad \text{(JK, S)} \text{ and } \text{دَلَّ} \quad \text{JK, K, TK)} \text{ signify he became bereft of his heart, or mind, or reason, } \text{(JK, S, * K)} \text{ in consequence of anxiety, } \text{(JK, S)} \text{ or love, or desire, } \text{(S)} \text{ or excessive love of a woman: } \text{(JK)} \text{ [or] } \text{دَلَّ} \quad \text{aor. } \text{دَلَّ} \quad \text{JK, K, TK) and } \text{دَلَّ} \quad \text{(TA)} \text{ and } \text{دَلَّ} \quad \text{(TA)} \text{ he became confounded, or perplexed, and unable to see his right course, } \text{(S, K, TA)} \text{ in consequence of love, } \text{(S)} \text{ or excessive love of a woman, and anxiety: } \text{(TA)} \text{ or the former of these two verbs signifies he became insane, or bereft of reason, in consequence of excessive love of a woman, or from grief: } \text{(K)} \text{ and } \text{دَلَّ} \quad \text{he (a man) was caused to become confounded, or perplexed, and unable to see his right course. } \text{(TA)} \text{ He became free from care, or thought; or became diverted from a thing so as to be free from care [respecting it]. } \text{(M, K)} \text{ And } \text{دَلَّ} \quad \text{عن وَلْدَها } \text{(M, TA)} \text{ or } \text{دَلَّ} \quad \text{(TA)} \text{ She } \text{(a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one. } \text{(AZ, S)} \text{ دَلَّ} \quad \text{inf. n. } \text{دَلَّ} \quad \text{(S, K)} \text{ said of love, } \text{(S)} \text{ or of excessive love of a woman, } \text{(K)} \text{ and of anxiety, } \text{(TA)} \text{ It bereft him of} \]
his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course. (S, TA.) See also 1, in four places.

His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)

A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the Book of Camels. (S.)

Bereft of his heart, or mind, or reason, in consequence of anxiety [&c.]: (JK:) or heedless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course. (TA.)
Q. 4

ٌﻢَْﳍَد

Dark. (K.) You say ﻝﻴﻟ ﻡَْﳍَد Dark night. (TA:) and ﺟَـﻳَـﻠَـﻳَـﻟ ﺑَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

Deprived of his reason by love: (K:) a signification which shows the م to be augmentative; for it is from ﺟَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

The Wolf. (K.) ___ And The male of [the bird called] the قَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

A man who is penetrating, sharp, vigorous, and effective. (K.) ___ And A lion. (K.)

Arabian desert, or waterless desert, in which are no signs of the way. (TA.)
He pulled the bucket up, or out, from the well, full: He pulled the to make it come forth. He sought, or demanded, the accomplishment of my want: He drove, or urged on: He drove, or urged on; for the means the driving, or urging on, gently. You say, I made the she-camel to go gently, or leisurely. And I was gentle with him; namely, a man; treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; endeavoured to conciliate him. See also 4, in three places.
rope. (Mgh.) And [He hung down his legs from the couch]; and [He made, or brought, or drew, the thing near to another thing (like a bag, or provision-bag, of fat)] was let down, or let fall, upon me [from one of the forts of Kheyber]. (Mgh.) See also 4. ___ And [He caused him to fall into that which he desired to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; (S.) [In the Kur vii. 21,] means And he caused them to fall (into disobedience) by deceiving, or beguiling, them: so says Aboo-Is-hák [Zj]: or he excited their cupidity [with deceit, or guile]; originating from the case of a thirsty man's being let down (provision-bag) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile; originally دَلَلَهُمَا (T.)

3 دَلَلَهُمْ: see 1.

4 [in the CK, erroneously, دَلَّوَتْ, and دَلْوَتْ (K) or دَلْوَتْ (T, S, M, Mgh, Msb, K)] inf. n. دَلَّوَتْ (T, Msb;) and دَلَّوَتْ (T, S, M, Mgh, Msb, K) into the well, (T, S, Mgh, K) to fill it, (T,) or to draw water with it. (M, Msb.) أَدْلَ مَّلْوَكَ فِي الدَّلَّاءِ [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company’s assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. ___ Hence, (Mgh.) ادْلَى يِبْحَجْتِهْ [He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly; (T,) or he defended himself by adducing it or urging it: (S;) or he
established his plea, or the like, and so obtained his claim or demand or suit. (Msb.) And in like manner you say, [He urged, or established, his right or due]. (TA.) And He gave, (S, M, K, TA,) or presented, or offered, (S, TA,) his property, or (S, M, K, TA,) to him, (M,) or to the judge. (S.) Hence, in the Kur [ii. 184], And [do not] give it, or offer it, as a bribe to the judges: (S, * TA:) or and do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T,) or and do not throw it to the judges to be decided by them, (Mgh, Bd, Jel,) or as a bribe. (Jel.) And in a letter of ‘Omar, And understand thou when an application is made to thee by litigants for the decision of a cause. (Mgh.) And He sought to bring himself near, to approach, or to gain access, or to another, by means of his relationship: (S, K, TA;) and he pleaded, or made intercession, thereby. (TA.) And we have sought to approach, or to gain access, to Thee by him, app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the [or bucket]. (M.) One says also, (M,) and (Msb.) meaning He was united to the dead by sonship, and the like; from (Msb.) And (Msb.) And (M,) said of a horse &c., He put forth his yard, for the purpose of staling or covering; (M,) as also said of an ass, as is also the former verb. (M,) See also 1, first and second sentences.
It was let down or lowered; it hung down, or dangled; it was let down; (T, * M, Mgh;) into, and over, a pit or the like; (M;) it hung (K) from a tree; (S, K) it hung down as a fruit [from a tree]. (Bd in liii. 8.) [Hence,] He, or it, came down, or descended, upon us from such a land]. (TA.) And He descended upon one with evil, or mischief. (TA.)

Also He drew near, or approached: (K in art. ﱠﱃد:) or he drew near, or approached, (from above, or,) after being high. (IAar, T.) Accord. to Fr, ﱠדיו ﱠﱃد (, T,) i. e. [in the Kur liii. 8] means ﱠذي ﱠﱃد (, T,) i. e. Then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, then he drew near to the Prophet, and he clung to him. (Bd:) but accord. to Zj, it means then he drew near, and drew nearer; and is like the phrase دنا فلان مني وقرب. (T. [See also another explanation in what follows.]) And He was, or became, lowly, humble, or submissive; or he lowered, humbled, or abased, himself. (IAar, T; and K in art. ﱠﱃد.)

In the saying of a poet,

* كَأَنَّ رَأَبِهِ غَصَّ بَعْوَةَ

* إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبُ مَلْ

may be quasi-pass. of دْلَو, inf. n. دْلَو, signifying he drove, or urged on, gently: or it may be for ﱠدنَلْلَتْ: [so that the meaning may be, As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker: or, when she emboldened herself with him, &c.:] (M:) [for ﱠدنَلْلَتْ is also syn. with ﱠدنَلْلُ: (S, K:) and [I says that] this is its meaning in the saying in the Kur [otherwise explained above] ﱠدنَلْلُ: دنا فندلُ: [in the Kur lixxv. 33], i. e. ﱠدنَلْلُ: [in the Kur lixxv. 33], i. e. (S.)

12, of the measure ﱠدْلَو, He hastened, made haste, sped, or went quickly; (S;)
A bucket, generally of leather; a certain thing with which one draws water; (S, TA;) a vessel with which one draws water from a well; (KL;) well known; (T, K;) in Pers. دول [i.e. دول, pronounced dól]: (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Msb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, S, Msb) دول (T, S, M, Msb, K,) of the measure دول (originally دول,] (S,) and (of mult., T, * S, Msb) دول (T, S, M, Msb, K,) which is of the measure دول (S, Msb) originally, (Msb,) and دول (T, M, K, omitted in the CK) and دول, omitted here by the author of the K but mentioned by him in art. دول, (TA,) and دول; (K; [there said to be like دول, but correctly دول;]) or دول is syn. with دول, and its sing. (or n. un.) is دول; (S, M,) like as that of دول is دول; (M;) [for دول is syn. with دول: (T:) or دول signifies, (K,) or signifies also, (M,) a small دول. (M, K. [But in the M, in one place, it seems to be stated that, accord. to some, دول and دول signify the same, in a pl. sense: for, after the pls. of دول, it is added, دول is the same as دول and دول signify, respectively, the same as دول and دول. (Msb.) See also دول. And hence, (M,) The sign of Aquarius; one of the signs of the Zodiac. (S, M, K.) And The hopper of a mill. (Golius on the authority of Meyd.) And A certain mark made with a hot iron upon camels; (S, K,) app. in the form of a دول [properly so called]. (TA.) And Calamity, misfortune, or mischief. (S, K,) So in the saying, جاء فلان بالدول [Such a one brought calamity, &c.]. (S.) دول: see the next preceding paragraph. [Hence,] A share, or portion: so in the saying of a rájiz,
meaning [I have sworn, or, emphatically, I swear, I will not give a boy, ever,] his share, or
portion, of love, or affection: [verily I love ElAswad:] El-Aswad was the name of his son. (S, TA.)

Pulling up, or out, a [or bucket] from a well: (T:) and occurring in poetry in the sense of [meaning
letting down] a into a well: (S:) pl. (TA.)

A [water-wheel, or machine for irrigating land, such as is called] that is turned by an ox or a cow: (S:) and [such as is called] a [or the] that is turned by water: (S:) and a thing made of palm-leaves (M, K) and pieces of wood, with which
water is drawn [for irrigating land] by means of ropes, or cords, (M,) [app. held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk: (M, K:) it is a bucket (or a bucket, and the like, with pieces of wood made in the form of a cross, [i. e.
with two pieces of wood placed across and so tied together,] the two arms of which are bound to the top [or rim] of the bucket; them one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates [land] with it [app. by drawing and swinging it up by means of another, or of the same, rope]: the word is of the measure [because it is pulled up]: the pl.
is El-Farábee deviates from others, by explaining it as meaning a ; and J follows him: (Msb:) [a similar apparatus for
irrigating land is used in the northern parts of Egypt, called and : it consists of a bowl-shaped bucket,
with four cords attached to its rim: two men, each holding two of the cords,
throw up the water by means of it into a trough or trench: accord. to Mtr,] the is a
tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husks], having at its head a large bowl, with which water is drawn [for irrigating land]. (Mgh.) Also Land that is irrigated by means of the دلٰ [or bucket] or the [machine called] منجنون [mentioned above]. (M, K.) And the pl., دوال, Unripe dates hung, and eaten when they become ripe. (T, K.) Hung fruit. (Bd in liii. 8. [But perhaps is there a mistranscription for لَاوَد، التتم.]] Also (i.e. the pl.) Black grapes, but not intensely black, (AHn, M, K,) the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried. (AHn, M.) [See also لَاوَد، التتم., in art. دوال,]] [The sing. also signifies A grape-vine itself: and a shoot of a grape-vine: pl. as above.]
1. (IAar, T, K.) aor.  دَلَّ , inf. n.  دَلْا , (TK,) He was, or became, confounded, or perplexed, and unable to see his right course. (IAar, T, K.)

3. and S, mentioned in this art. in the K: see art.  دَلْو.  

did over; (S, M, Msb, K,) a thing, (S, M, K, *) or the face, (Msb,) with any kind of dye [or the like]: (S, Msb:)
and a house, or chamber, with plaster of gypsum, (T, M, K,) or with mud or clay, (T,) and with [a
wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye,
externally, (M,) with a medicinal liniment, (Lth, T, M, K,) i.e. any such as aloes, and saffron; (TA:) as also: (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and
smeared, or did over, the parts around her eye with aloes or saffron: (M:) or
she applied a collyrium to the eye; or smeared it with a medicinal liniment, (Lth, T,) such as aloes, and
saffron; (TA:) as also: (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and
smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see[M.]) after repairing it: (Lh, M:) and it the [stone] cooking-pot
was smeared, or done over, with blood or spleen [or liver, after it had been repaired:
(T:) or was plastered with mud or clay, and with gypsum. (TA.) And said of a camel &c., He was, or became, loaded [or overspread] with fat; syn. or became [or overspread] with fat; syn. or became [or overspread] with fat; syn.
(So accord. to different copies of the S.) And [alone], inf. n. as above, He (a camel) had much fat and flesh, so
that one could not feel in him the prominence of a bone. (T, TA.) And His face was flushed,] as though it were overspread, with beauty. (M.) [Hence also,]
Such a woman brought forth a boy. (TA.)

He made the earth, or ground, even, (M, K) as is done after turning it over for sowing. (M.) And said of the Jerboa, (T, S, M, K) aor. and inf. n. as above, (T,) It stopped up the mouth of its hole with its earth which it had extracted: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K) And I covered over the thing; (T, TA;) as also He made the earth, or dust, even over the truffles. (K) And I covered up the grave over him: and I buried the thing, making the ground even over it. (T, TA.)

He broke his head: (M, K) or he struck, or beat, and broke, his head: (T:) or it signifies, accord. to Lh, (M) or signifies also, (K) he struck, or beat, his head, (M, K) whether he broke it or not. (M.) And aor. and inf. n. as above, He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.)

He crushed them, and destroyed them; (Lh, T, M, K) as also (M, K) or this last signifies He (God) destroyed them: and I made the thing to cleave to the ground, and scattered it, or broke it, destroying it. (S.)

And their Lord crushed them, and destroyed them: (M, TA;) or made punishment to fall, or come, upon them in common, or universally; expl. by (Zj, T, Bd, Jel, TA;) or made the earth to quake with
them: (Fr, T, TA:) or Was angry with them: (IAmb, T:) or spoke to them in anger: (TA:) for [the inf.

n.] signifies the being angry: (M, K:) and the speaking so as to disquiet, or agitate, a man: (T, TA:) and he spoke to him in anger: (M, K.) You say also, دَمّ فَلَاتاً, meaning He (a man, IAar, T) punished such a one fully, or completely; (IAar, T, K:) as also: (TA:) [or perhaps] دَمّ عليه; for Az says, in another place, at the close of this art.,] IAar says that دَمّ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.)

 På above, (TA,) said of a stallion horse, He leaped the mare. (K.) دَمّ، (M, K.) aor. and inf. n. as above, (M, TA,) also signifies He hastened; syn. إِسْرَعّ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be مَيِّدَ, with kesr].

(M, K, TA. In the CK, [erroneously,] أَضْرَعّ. (T, Msb;) sec. pers. دَمّ، (S, M, Msb, K,) aor. — (Ks, Lh, T, S, M, Msb, K) and (S, M, K) and دَمّ، (M, Msb, K,) aor. — ; (AZ, T, Msb;) and دَمّ، (T, M, Msb, K) aor. — ; (T, Msb;) inf. n. (of the last, TA, or of all, M) دَمّة: (S, M, K;) the last of these verbs mentioned by IKtt on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Msb, TA,) except and دَمّ كنت لبيت (Msb, TA) and دَمّ كنت لبيت, mentioned in the K, and عَرَزت السَّاَة, mentioned by IKh; (TA;) He (a man, T, S, Msb) was, or became, such as is termed مَيِّم [q.

v.]: (Ks, Lh, T, S, Msb:) or he did evil; syn. أَسْأَء. (M, K. [See also 4.])

2 دَمّ see 1, in two places.

4 He did what was bad, evil, abominable, or foul; syn. أَقِيحَ (Lth, T, K) and أَسْأَء: (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers., دَمّ, is explained as meaning أُقِيحَ الفعّل أَقِيحَ], which is a pleonasm for أَقِيحَ) or he had a child, or offspring, borne to him such as is termed مَيِّم (K, TA) or أَقِيحَ دَمّ (so in the CK) in make. (TA.)

R. Q. 1 دَمّ, [inf. n. دَمّة] He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing. (Hamp. 461. [But the context there indicates that the verb in these two
senses should be correctly written \( \text{دمم} \). See also 1, near the middle of the paragraph, and in five places after that.

\( \text{دمم} \): see \( \text{دمم} \) and \( \text{دمم} \). Also a dial. var. of \( \text{i.e. Blood: see art. دم} \): (K:), but ignored by Ks. (T, TA.)

\( \text{دمم} \): see.

\( \text{دمم} \): see. Also \( A \) way, course, mode, or manner, of acting or conduct or the like. (S, K.)

And \( A \) certain game. (S, K.)

The lodging-place, or nightly lodging-place, of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a lodging-place of sheep or goats: (M, TA;) but some read, in this instance, and some say that is originally. (TA.) A piece of [i.e. camels', sheep's, goats', or similar dung]: (S, K: [in the CK, is erroneously put for ] so called because of its despicableness. (TA.) A louse; (Msb, K;) or a small louse: (M, TA;) or (so in the M, but in the Msb and K and ) an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Msb.) And hence, app., (M, TA,) A short and contemptible man. (M, K. [See also دميم.])

And \( A \) cat. (K.)

Blood, or biestings, with which the crevices of stone cooking-pots are stopped up (in the TT and CK, ). (IAar, M, K, TA.)

\( \text{دمم} \): see.\( \text{دمم} \): see.

\( \text{دمم} \): see.\( \text{دمم} \): see. (T, S, M, Msb, K) and \( \text{دمم} \) A thing (S, M, Msb, K) of any kind (S, TA) with which one smears, or does over, (S, M, Msb, K) the face [&c.]: (Msb:) said by some to be the red pigment with which
women redden their faces: (Msb:) and particularly, [i.e. both these words,] (K,) or the former, (S,) a
medicinal liniment with which one smears the forehead of a child (S, K) and the
exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a
child is smeared, called حضض or حضض: and as some say, [the pigment called] نور (TA:) and a
collyrium, or liniment, that is applied to the eye: (Msb:) or any medicament with
which the exterior of the eye is smeared; (Lth, T;) such as aloes, and saffron: (TA:) and i.
q. which is applied to the gums. (T.)

They were stuck fast with glue: (M, TA:) or they were besmeared with blood. (S in art.

Also, [i.e. both words,] (K,) or the former word, (T,) Clouds in which is no water; (K, TA;) as being
likened to the liniment so called. (TA)

Smeared, or done over, with spleen (T, S, M, K) or liver (M, K) or blood [or biestings], (T, M, K,) after being
repaired; (T, K;) as also دميمة (T, Lh, M, K) and مدمومة: (T, S:) and دم with damn, [app. pl. of دميم,] signifies cooking-
pots (TA:) smeared. (IAar, TA:) Also, (S, M, K,) applied to a man, (M, Msb,) Foul, or ugly; syn. قبيح: (S, M:) or
contemptible: (M, K:) or foul, or ugly, (قبيح) in aspect, and small in body: (Msb:) not
pleasing to the eyes: (TA in art. يشع relates to the stature; and دميم, to the dispositions: (IAar, T:) app. from
signifying a louse and a small ant: (Msb:) [see also دماء] fem. with pl. دماء and دماء; the former masc. (M, Msb, K) and
fem., (M, K,) and the latter fem. (M, Msb, K)

دماء, or دماء: see دماء.
One who repairs cooking-pots by cementing them. (Golius from Meyd. See 1.)

The hole that is stopped up by the jerboa with the earth that it has extracted; (T, TA; *) and so (TA, K) or (S, T) [more properly written (SA, T) or (SA, TA) each with damm, (TA, K) or (T, K, TA) accord. to the TT:] or one of the holes of the jerboa; (S, K) like [q. v.;] (S:) [and so, app.,] (T, TA) and (T, K,) or the first and second, (M,) the earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof; (M, K, TA) or the earth with which it stops up one of its holes: (M:) and also signifies the of the jerboa: (IAar, K:) the pl. (of (T, K, TA, S) is (M, K, TA) or (T, K, TA, S). (S, K)

A wide [desert such as is termed] (M, K, TA,) in which journeying continues long (for it is regarded by some as derived from (M, K, TA,) of which (M, K, TA,) is also an inf. n.,] by reason of its far-extending: (TA,) or a [desert such as is termed] (M, K, TA,) in which is no water: (S:) or a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence: (M, K, TA:) which is explained as signifying smooth deserts of which the extremities are far apart: and (M, K) signifies a land that is disapproved, disliked, or abominable. (T in art. (M, K, TA, S, K)

A wooden implement with teeth, with which the earth, or ground, is made even, (M, K, TA:) after it has been turned over for sowing. (M.)

[Smeared, or done over, with any kind of dye &c.: fem. with Γ:] see. (M, K, TA, S, K)

Red. (S, K) And Fat in the utmost degree; (M, K) full of fat; (S, M, K) as though smeared therewith:
(M:) applied to a camel &c.; (S;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also Heavily laden: but the right explanation is probably laden with fat: see ﻣُدِ مُمْ حَﺸَّ، in the first paragraph of this art.]
ثقة

(drop) aor. (S, M, A, &c.,) inf. n. 

(drop) sometimes contracted into 

(drop) It (a place, A, Mgh, Msb, K, or other thing, A, K) was, or became, soft and even: (M, A, Mgh, Msb, K) or it (a place) was, or became, soft and sandy. (S.) And 

(drop) (M, A, Mgh, Msb, K) and 

(drop) He (a man) was, or became, easy in nature, or disposition. (S, M, A, Mgh, Msb, K.)

<drop> 

(drop) He made it even, (T, A,) or soft, (S, K,) or soft and even; 

(drop) namely, a place, (T, A, Msb,) or a bed, or place on which to lie: (S:) and (A) he macerated it, namely, a thing, and mashed it, (M, A,) with his hand, (A,) in order that it might become soft. (M, A,) [Hence,]

(drop) [lit. Make soft and even for thy side a bed, or place on which to lie, before night, or before sleeping:] a prov., meaning prepare for an event before its happening. (T, * A.) [Hence also,] against me, verily] he will make even, meaning Will prepare, his sitting-place in the fire of Hell; a saying of Mohammad. (Mgh.) [And hence,] He 

(drop) mentioned (T, A, K) the beginning of (T, A) the tradition, or story. (T, A, K,) You say, } 

(drop) (T, A, K) the beginning of (T, A) the tradition, or story, in order that I may know the manner thereof (T, A) and how I should enter upon it [so that I may push on in it]. (A.)
How easy in nature, or disposition, was such a one! [and how gentle was he!]. (S, TA.)

** små 만들여 돌나와 려들네** 4

**See ãš†ã™Œ Â™ß ³Ô™ à¥Œã™Œ§**

**See ãš†ã™Œ Â™ß ³Ô™**

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**دَمْث**

Even, or soft; applied to a valley, and to anything: (T:) or a place soft and even; (Mgh, TA;) as also (A,) and دَمْث, or دَمْث the last also explained as a subst., meaning an even, or a soft, tract of land; app. an inf. n. used as a subst.: (Mgh:) or دَمْث [in one copy of the S erroneously written دَمْث, and in another دَمْث] signifies a Soft and sandy place; and its pl. is دَمَّات: (S:) or a place soft to the tread; as also دَمْث: and so this last applied to a tract of sand (ملمة); as though it were an inf. n. used as an اسم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] دَمْث signifies also plain, or soft, tracts of land; pl. [of pauc.] دَمَّات: (M:) or دَمَّات has this last meaning; and its sing. is دَمَّة [with ت added to transfer the word from the category of epithets to that of substantives]; and دَمَّات consist of sands and of what are not sands: دَمَّات likewise is applied to what is [or are] even and soft; and its sing. is دَمَّة [like as دَمَّة خَرَاب is sing. of دَمَّة خَرَاب: (T: [but for دَمَّة, in this last instance, I find دَمَّة: if this be right, the pl. is agreeable with analogy; but if دَمَّة be the sing., the pl. is anomalous:)] and دَمْث is applied to sand, as meaning not cohering. (TA.) It is said in a trad., مَال إِلَى دَمَّة فَيَال فِهِ, (Mgh,) or دَمَّة, (A, Mgh,) accord. to different readings, i. e. [He turned to] a soft and even place [and made water upon it]. (Mgh.) And you say, نُذَلِّنا بِأَرَضٍ دَمَّة دَمَّة [We alighted, or alighted and abode, in a tract of land even, or soft, or soft and even]. (A.) Hence, (T,) A man easy in nature, or disposition, (T, M, TA;) and generous; (T;) as also دَمْث: (TA:) and in the same sense دَمَّة is applied to a woman; (T;) or دَمْث: (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمْث الأَخلاق A man easy in natural dispositions. (A.)
The place of the [or hot ashes] (S, L, K) when bread has been baked there. (S, L.)
See 1.

2 َﺞَﻣَدٌ see 1.

3 َﺞَﻣَدٌ (A, L.) inf. n. َﺞَﻣَدٌ (L.) He agreed with him, [and he aided him, (see 6,)] [against him, or respecting it, or to do it]. (L, A.) ___ And [He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity: for its inf. n.] مَدَاجِة is like مَدَاجِة. (S.)

4 َﺞَﻣَدٌ He wrapped a thing in a garment, or piece of cloth. (S, K. [Said in the TA to be tropical: but for this there is no reason that I can see.]) ___ He rolled up tightly a طُمَار [or scroll]; syn. ٌشَدَّ إِدراْجَهُ. (A, TA.) ___ He twisted: or he twisted well a rope: or he twisted a firmly, making it slender. (TA.)
adimmah, said of a female comber and dresser of hair, (A, L,) She rolled, or made round, and made smooth, the locks of a woman's hair: (A:) or she plaited such locks; as also, (L,) ____ He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly. (TA.) [as inf. n. of, not of, adimmah, signifies the being slender in the waist, or middle. (KL.) See also.] ____

He disposed his words in a closely-connected order: (A:) or he made his speech vague. (Msb.)

He wrapped himself in his clothes, in consequence of his feeling the cold. (A.)

They agreed together: (A:) [they conspired together:] they leagued together, and aided one another. (A,) and aided one another. (S, A, K.) You say, They aided one another, (S,) or leagued together, and aided one another, (A, TA,) against him. (S, A, TA.)

Also, said of a horse, He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly. (A, TA.)

A plaited, or braided, lock of hair. (L, K. *)

A friend, or companion, such as is termed, and an equal. (K.)

A peace, or reconciliation, that is secret, or concealed: (K, TA:) or as though secret, or concealed; from a firmly established: (A, K:) or complete, and firmly established: (Az, S,) or that is not made with any malicious intention. (AA.) A right, or just, affair or case. (TA.) The saying of a poet, cited by IAar,
Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune? is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from أَدْمِجُهَا أَحْجِلُهَا signifying he twisted firmly the rope. (TA.)

Also Smoothness; or the being smooth: in this sense extr., inasmuch as it [is an inf. n. that] has no unaugmented triliteral-radical verb belonging to it. (L.)

Well knit together, like a rope firmly twisted; as also مَدْمَجَتْ, applied to women, of a frame well knit together; and so مَدَمْجَةٌ, of which ISd found no singular. (L.) And accord. to Lth, مَدْمَجَةٌ, applied to the back, and to a limb, or member, means Well compacted, or rounded, and smooth; as though made round and smooth as when the female comber and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for مَدْمَجَةٌ which signifies round and smooth; syn. (K):] or مَدْمَجَةٌ: (S:) and, applied to a back, made smooth. (L.)

Also An arrow that is used in the game called المَيْسِرُ. (S, K) El-Hárith Ibn-Hillizeh says,
[Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (S.)

ٌﺞﱠﻣَﺪُﻣ: see the next preceding paragraph.

ٌﺔَﺟﺎَﻣْﺪِﻣ: A turban; syn. عوامة; (AHeyth, K;) a rare instance of the addition of ٌمَفَعَال: or it seems to be an epithet applied to a turban, meaning firmly wound. (AHeyth.)

ٌﺞِﻣَﺪْﻨُﻣ: see ٌﺞَﻣْﺪُﻣ. Also Round, or rounded; as an epithet applied to a [i. e. the head of an arrow or of a spear &c.] (S.)
ٍرﺎَﻣَد (T, M, MF, TA) and ٌةَرﺎَﻣَد (MF, TA) and ٌرﻮُﻣُد (MF,) or ٌرﺎَﻣَد is a simple subst., (Msb,) and ٌرﻮُﻣُد is an inf. n. of َﺮَﻣَد in a trans. sense, (TA,) It (a people, T, M, A, or a thing, Msb) perished: (T, M, A, Msb, TA;) or perished utterly. (TA.) See also 2. َﺮَﻣَد ْﻢِﻬْﻴَﻠَﻋ (S, * M, A, K,) aor. (S, M,) inf. n. ٌرﻮُﻣُد (S, M, A, K) and ٌﺮْﻣَد (M,) He intruded upon them; went, or came, in to them without permission: (S, * M, A, K: *) or intruded upon them in an evil manner. (K.) It is said in a trad., ْﻦَﻣ َﻖَﺒَﺳ ُﻪُﻓْﺮَﻃ ُﻪَﻧاَﺬْﺌِﺘْﺳٱ ٌﺮِﻣْﺪَﺗ (T, S, M, K;) and ْﻢُﻫَﺮَﻣَد (M, TA,) inf. n. ٌرﻮُﻣُد (K, TA,) and, accord. to the K ٌرﺎَﻣَد [which is omitted in the CK] and ٌةَرﺎَﻣَد, but this is wrong, (MF, TA;) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of َﺮَﻣَد in the intrans. sense explained above; (MF, TA;) He (God, M, TA) destroyed, (S, M, Mgh, Msb, K, *) or destroyed utterly, (A, TA,) him, or it, or them. (S, M, A, Mgh, Msb, TA.) And ٍدَمَرُ ٍسَبِيلُ ٍالمُكَانَ The torrent destroyed the place. (TA from a trad.) ٍدَمَر inf. n. as above, (S, K,;) He (a sportsman) fumigated his ٍقُترة or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell. (S, K,) [See also the act. part. n., below.]

ٍدَمَر ٍالْلُّيْلَ ٣ He passed the night sleepless: (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless. (K.)
A ewe, or she-goat, **having little milk.** (K.) And One **short in make.** (TA.) Applied to a woman, and to others, [i.e. applied also to a company of people, **جماعة,** (TK,)] **Wont to intrude upon others; to go, or come, in to them without permission.** (K, * TA.)

**Perdition:** (S, A, Msb, &c.) or **utter perdition.** (TA.) You say, **حلَّ يَخْمُ الدَّمَار,** Perdition [or **utter perdition] befell them.** (A.) And [What sawest thou of his error and his perdition and his state of destruction?]. (T.)

**Dāmār:** see the next preceding paragraph.

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

**Tāmūdāri:** see **Tāmūdāri.**

A man in a state of perdition, in whom is no good. (M.) And دامَرٌ رجلُ خَاسِرٌ (Yaakoob, T, M, A) and دامَرٌ خَسِرٌ وَدَامَرٌ (Lh, T, M) **[A man erring and perishing]:** Lh says that دامَرٌ in the latter phrase is an imitative sequent to خَسِرٌ: but [ISd says,] I think that خَسِرٌ is a verbal epithet, and دامَرٌ a possessive epithet. (M.) [See also art. خَسِرٌ.]

**Tāmūdāri:** see **Tāmūdāri.**

A **sharp and pertinacious man.** (K.) [And so ذَكَرِى, q. v.]

**Tāmūdāri,** applied to a man, **Ignoble,** or **mean.** (M.)
jerboa that is small and short: (S,) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, TA,) or the kind called the مازعُ of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شيُّنُارُيُّ: (M,) this latter is the ضَّانُ thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) Hence, A small ear. (K.) Any one: so in the saying, ﴿مَا في الْدَّارِ تَدْمِرٌ﴾ (Fr, T, K *) and ﴿تَدْمِرٌ﴾ (K) and ﴿تَدْمِرٍ﴾ (A, TA) [There is not in the house any one]; like ﴿أَمَّا رَأِيَ تَدْمِرًا أَحْسَنَ مِنْهَا﴾. (K, TA) i.e. [I have not seen] any one [more beautiful than she].

A sportsman Who fumigates his قَرَةَ [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A,) And hence, or because he rushes upon the game unperceived, and [as it were] without permission, A skilful, or skilled, sportsman. (A.)
The eye shed tears. (S, Msb, K.) The wound flowed [with blood]. (TA.) And

The wound on the head flowed with blood; its blood ran. (Msb.) And

The bowl flowed [or overflowed] with its grease, or gravy. (TA.) And دمع also signifies The

flowing from the strainer of the dyer. (TA.) Aboo-'Adnán says, I asked El'-Okeylee respecting this verse:

[app. meaning And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts]: and he said, I think [that the poet means] it was the ظهرة [or
midday of summer when the heat was vehement], when what is called لعاب الشمس [and مخاط الشمس, which latter is here the
more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their

nostrils flow. (TA.) See also 4.

Vehement flowing of tears from the eye. (KL.)

He filled it, [app. so as to make it overflow;] (IAar, K.) namely a bowl,

(IAar,) or a vessel; (K,) as also [if this be not a mistranscription for the former]. (TA.)

(He shed tears; or wept). (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.)
Tears; the water, or fluid, of the eye; (S, Msb, K) whether from grief or joy: (K) originally an inf. n.: (Msb) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دَمـوع (K) and [of pauc.] دِمـأ (TA:) and دَمـة [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K) if from joy, it is cool; or if from grief, hot. (TA.)

David's tears: a certain well known medicine: (Sgh, K) [perhaps the fruits of a species of coix, namely coix lachryma, now called دَمـعِ أَبُوب, or Job's tears, which are hard and stony, and are said to be strengthening and diuretic.]

The sky wept, and the tears of the clouds flowed. (TA.)

He drank the tear of the vine; i. e., wine. (A, TA.)

The tears, meaning] the grease, or gravy, of the bowl. (TA.)

A woman quick to shed tears: (S, K) or quick to weep, abounding with tears; (L) as also دَمـعـ ـاء, without ة; (Lh, L:) of which latter, which is applied also to a man, the pl. is دَمـعـاء, applied to men, and دَمـعـ, applied to men and to women, and دَمـعـاء, applied to women. (L) [See also دَمـعـ.

A mark made with a hot iron in the part where the tears run, (El-Ahmar, S, K, TA,) of a camel; (El-Ahmar,) said by Aboo-'Alee, in the Tedhkireh, to be a small line. (TA.)

A bowl that is full so as to overflow (L, K, * TA) from its sides. (L, TA.)

Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Aboo-Zekereeyà, in the margin of a copy of the S. (TA.)

What flows from the bowl.
grape-vine in the days of the season called [S, A, K, * TA.]

A mark made with a hot iron upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye, running down to the nostril, (K, TA.) so says ISh, (TA,) or to the nostrils: (CK.)
sometimes there are two such marks. (TA.)

An eye that sheds many tears: or quick to shed tears: and [has the former signification]. (TA.) [See also Earth, or soil, from which water exudes: (TA:) and earth, or soil, that exudes moisture; (K;) or that seems as though it exuded moisture, or almost did so. (TA.)

A day in which is fine rain such as is called [S, A, K, * TA.]

An eye shedding tears; an eye of which the tears are flowing: (MSb:) pl. شجاعة. (TA.)

A wound on the head from which blood flows (A, IAth, Mgh, TA) in small quantity, (A, TA,) or in drops, (IAth, TA,) like tears; (IAth, Mgh, TA;) ranking after that termed دماع: (S, Mgh, K;) A’Obeyd says, (S,) the دماع is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دماع, with the unpointed ع: (S:) yet the author of the K says, in art. دماع, [as on the authority of A’Obeyd,] that the دماع is before the دماع; and charges J with error in saying the contrary. (TA.) [See also A bowl flowing [or overflowing] with its grease, or
 gravy. (TA.) ___ دموع: تری دامع __ see دموع.

 مدمع The channel of the tears; or part where

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 the tears run: (TA:) or the place where the tears collect in the sides of the eye: pl. 
 مدمع, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the
 inner angles, (المآقی,) which are the extremities of the eye [or eyes]. (S.) ___ The pl. also signifies 
 Waters which drop, or drip, from the side of a mountain. (Aboo-'Adnán.) And it may also signify
 Flowings of tears. (Ham p. 551.)

 A camel marked with the mark called دممع. (K.)
1. He broke his head so that the wound reached the brain: (S, K) or he broke the bone of his head: (Msb) or he struck it, namely, a person's head, so that the stroke reached the brain: (Mgh) and he struck his head, (K, TA) and broke the interior of the skull, next the brain. (TA) And the sun pained his head. (IDrd, K) Also, inf. n. as above, He overcame, or subdued, and abased, him, or it: like as the truth does falsehood: and hence فيدغمته in the Kur [xxi. 18], meaning So that it may overcome it, or prevail over it, and abolish it: or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA) And signifies He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA) [Hence, app.,] The produce of the land was eaten. (IAar, TA.)

2. She (a woman) made, or put, a stuffed thing whereon she rode upon her camel]. (ISH, L, TA.)

A word of which the signification is well known; (S, Msb) [The brain;] the marrow of the head; (K) or...
the stuffing of the head: (TA:) or [app. a mistake for and (what is termed)] is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, (TA:) or (ap. a mistake for and (what is termed)) (K:) appear all to signify the meninx; (see (K:) but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of (the pl. of pauc.) is (S, Msb, K) and [of mult.] (TA.)

Having his head broken so that the wound reaches the [or brain]: (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is (IDrd, TA.) Also, both words, Stupid; foolish; or unsound, or dull, or deficient, in intellect: (TA.) is incorrectly used by the vulgar in this sense; (K, TA:) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the Námoos that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

A wound in the head, reaching the [or brain]: (Msb:) it is the last [in degree] of the wounds termed, (S, Mgh, Msb, K;) these being ten, as follows: [1] also called حاَرة and (S, K, TA) and or, as some think, the is different from the (S, K, TA) also termed (S, K, TA;) and A’Obeyd adds, with the unpointed ع, after (S;) or, accord. to F, who pronounces J to have erred in saying thus, before (S, K, TA;) but J is right in this case. (TA.) See . Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also . Also A spadix (طَلَعَة) that comes forth from amid the broken portions of the [or heart of the palm-tree], long and hard, and, if left, mars the palm-tree; (S, K, TA;) wherefore, when its existence is known, it is
detached. (TA.) ___ And An iron above the [or hinder part] of the [camel’s saddle called] رحل; (As, K) also called: غاشية (TA:) or an iron with which the back of the رحل is fastened: (JK:) the pl. is دوامغ: ISh says that the دوامغ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] حنوان; and sometimes they are of wood, firmly bound; and i. q. خذروف, pl. of خذروف [q. v.]: [but] Az says that When the دامغ is of iron, it is placed across, or athwart, above the two extremities of the حنوان, and nailed with two nails, the خذروف being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] ___ And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-Abbád, K.)

One that wounds so as to reach the دماغ [or brain]; and that breaks the head or the like. (Ibn-Abbád, K.) And حجر داموغ A stone that does so much, or vehemently: the ٍ denoting intensiveness of signification. (Ibn-Abbád, K.)
He put the land into a right, or proper, state; (M, K:) or he did so with He manured it with [he manured it with] 

And [hence,] He put the thing into a right, or proper, state; prepared it, or improved it; (S in art. دبل, and Msb;) as also He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA;) as also He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, * TA;) is similar to مداجة. (S.) Abu-l-Hasan says,  

I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents):
(T, M;) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, (so in a copy of the S,)
أَدَمْلُ الْقُومُ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning
أَطْوِهُم عَلَى مَا فِيهِمِ [i.
T, M:] e. Treat thou the people with gentleness, notwithstanding what fault, or the like, there
may be in them: see a phrase similar to this explanation voce بِرَأَلِ [S, TA.]

4. أَدَمْلَ see 1, in two places: ___ and see also 3.

5. تَدَمَّلَتْ الأَرْضَ The land was, or became, put into a right, or proper, state, with دَمَّلَ, i.
Serqēn. (M, K.)

6. تَدَامَلَوْ He made peace, or became reconciled, one with another. (M, K, TA.)

7. اَنْدَمَلَ It (a wound, T, S, M, Mgh, * Msb)

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healed; or became in a healing state; (M, K;) as also دَمِلَ, (M, K;) aor. — : (K;) or became
healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also أَدَمَلَ, أَدَمَلْ, أَدَمَلَلْ, دَمَّلَ, أَدَمَلْلَ, (AA, TA.) and in a healthy
state: (T, Mgh:) from دَمَلَلْ الأَرْضَ: (Mgh:) or gradually recovered. (Msb.) And He became nearly
recovered from مِنْ his disease, (T, M, *) and from a wound, (T,) and from his pain. (M.)

8. أَدَمْلَ: see 7.

Q. Q. 1 دَوَّمَلَ بَيْنَ الْقُومِ: see 1.

Gentle treatment. (M, K.) See also 3.

: دَمَّلَ.
Dung, such as is called سرقين (S) or مبل (T, M, K,) and the like; (T;) used for manuring land; as also دمكل (M in art. دمبل) or compost of dung and ashes, or of dust, or earth, and dung: (Mgh:) and camels' or similar dung, and dust, or earth, trodden by the beasts. (M, K.) [Hence,] A means of kindling of war; like as دمكل [signifying dung] is a means of kindling of fire. (S, TA.) ______ Rotten dates: (As, T, S:) or rotten, black, old dates: (M, K: in the CK, التمر is erroneously put for التمر:) [and] such are called دمكل. (M.) ______ Refuse that the sea rejects, (Lth, T, M, * K,) consisting of dead creatures therein, (Lth, T,) and the like, (Eyn, TT,) such as the shells, or shell-fish, called and مناقيف (Lth, T, TA,) or مناقف صاءف and مناقف نباح. (M,) and مناقف نباح. (Lth, T, M, TA. [The last word is erroneously written in one place, in the TT, نباح; and in another place, in the same, نباح.]) ______ An unsoundness, or infection, in the spadix of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity; (M, Mgh, K,) or before it is fecundated: (IDrd:) also termed دمكل دمكل, [q. v.,] (Mgh, TA,) from دمكل meaning سرقين سرقين. (Mgh.) دمكل دمكل (T, S, M, Msb, K) and دمكل دمكل (S, M, K) A kind of purulent pustule, or imposthume; (T, S;) i. q. دمكل خراج (M, K;) well known: (Msb:) [said to be] an appellation applied as omitting good, (M, O,) like مغارة applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Msb:) by As said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دمكل, and دمكل: (MA:) [now vulgarly pronounced دمكل and دمكل: and applied to any pimple or pustule, and to a boil: see دمكل: the pl. (of دمكل, T, S) is دمكل (T, S, M, K,) which is anomalous, (M,) or دمكل من دمكل من دمكل (T, S, M, K,) which is anomalous, (M,) or دمكل من دمكل من دمكل: (Msb.) [agreeably with analogy]. (Msb.) دمكل One who manures land with سرقين, i. e. دمكل دمكل دمكل دمكل دمكل, [q. v.] of the jerboa. (Ibn- ‘Abbád, TA.) [See also دمكل دمكل دمكل دمكل دمكل.]
Q. 1 He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equably, or justly or properly; (K, JM, TA,) and well. (JM, TA,) And He made a thing round and smooth; like: see the pass. part. n., below.] It is said in a trad., 

God has made his pearls round and smooth]. (TA.) Accord. to Lh, جَلْمَد signifies His body was, or became, rounded, or compacted, (K, JM, TA,) so that his, or its, flesh was firm, or hard. (TA.)

See the next paragraph, in three places.

An armlet; a bracelet for the arm; syn.مضدد; (S, Mgh, K) and دملوج (S, K) and دملج (K). You say, [He put (lit. cast) upon me his armlets]. (S.) Also the first and second A smooth stone. (TA.) And [the pl.] دماليج Hard lands: (K:) so in the L and the Tekmileh. (TA.)

Round, as though rolled like a scroll, and smooth]: (S, K:) and a stone, and a solid hoof, smooth and round; as also دمليج and مملقي دمليج (S in art. Dملق.) A rájiz says, (S, TA,) namely, El-'Ajjáj, (so in a copy of the S,)

[app. describing a certain animal, or animals, and meaning As though her, or their, round and smooth leg-
bones were stalks of the papyrus, not crooked], (S, TA.)
and see art.
Q. 1 He made it smooth and even: [or smooth and round:] like [and]. (TA)

And It was made smooth and round: or smooth like the hand, and, accord. to some, hard. (TA)

Also A sort of truffle, (AHn, TA,) smaller than the عرجون, (JK, AHn, K, TA;) it is the shortest thereof (AHn, TA;) found in sands and meadows; (JK, AHn, K, TA;) it is good, (AHn, TA,) and seldom becomes black (JK, AHn, TA) while fresh; (JK;) and it is the sort of which the head is like a مظلة: (AHn, TA:) pl. دماليق. (JK.)

Also An old man bald in the fore part of his head. (TA.) Having the head shaven. (En-Nadr, K.) Also, applied to a woman's vulva, Wide, (Ibn-'Abbád, K,) and, some add, large. (TA.)

Smooth and round: (S, K;) or very round: (JK;) or, accord. to Aboo-Kheyreh, signifies a stone smooth like the hand, and, some add, hard: the pl. [of دماليق دماليق and دماليق دماليق is] دماليق. (TA.)
Q. 1 He made it smooth and round: (S:) or smooth and even: like ًكﻮُﻠْﻣُد. (TA in art.

Q. 2 It was, or became, smooth and round: (S, TA:) or smooth and even: see above.] Said of a girl's breast, It became round and prominent: (Lth, K:) one should not say ٌﻚَﻠْﻣَدَت. (Lth, TA.)

ٌﻚَﻠْﻣَدَم: see what follows.

ٌﻚَﻠْﻣَدَم Smooth and round; applied to a solid hoof; like ٌكﻮُﻠْﻣُد and ٌقَﻠْمَدَم; and as applied to an iron head of an arrow or of a spear &c.: (S:) and so ٌكﻮُﻠْﻣُد applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S:) and the former, smooth and even; or made smooth and even; syn. [in the CK ٌقَﻠْمَدَم]; applied to a stone, and to an arrow: (M, K:) and i. q. مفتول ممصوب [app. as meaning compact, or firm, in make; as though twisted]. (K.)
He put the land into a right or proper state, prepared it, or improved it, with dung such as is termed. He bore rancour, malevolence, malice, or spite, of long continuance. Their hearts bore rancour, malevolence, malice, or spite, of long continuance. The palm-tree became rotten and black: see The being lasting, continual, or permanent. [And app. signifies It was, or became, of long continuance: see a usage of its part. Digned, or became, of long continuance.]

The cattle dunged and staled in, or upon, the place. The sheep, or goats, dunged in the water.

The people, or party, blackened by the dung of their cattle, or by their cooking, the house, or abode, the place. Such a one came, and kept, or clave, to the court, or yard, of such a one, kept, or clave, to his door. He granted him, or conceded to him, indulgence, or facilitation.
He did it continually, or perpetually: (S, K:) he kept, or clave, to it (T, M, Msb, TA) without desisting from it, or without quitting it, (M,) constantly, perseveringly, or assiduously, (Msb,) or inseparably; (TA;) namely, drinking, (T,) and wine, (T, M,) &c. (M.)

It (water, or a place,) had dung of sheep or goats, or of camels, fallen into it, or upon it: see its part. n. متعد، below.

[Dung, such as is called] سرقين, (T, M, K,) or سرجين, (Msb,) that has become compacted, and formed a cake upon the ground: (T:) and camels', sheep's, goats', or similar, dung; syn. بعير, (S, M, K:) also, (T,) or دمنة, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [dung of the kind called] بعير, and mud, or clay, that have become mixed together, at a watering-trough or tank, (T, TA,) and compacted, or caked: (T:) and remains of water in a watering-trough or tank. (TA.) See also دمنة, in three places. فلان دمن مال is a phrase like إراة مال, (S, TA,) and means Such a one is a manager, or tender, of cattle, or camels &c., (K, TA,) who keeps to them inseparably. (TA.)

A trace, (M,) or traces, (K,) of a house or an abode: (M, K: *) and the traces of men in a place where they have sojourned; and a place which they have blackened; (S, M, Msb, K, TA;) Where they have left marks of the dung of cattle; a patch
of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA:) a black, or dark, patch of compacted dung and urine of cattle;] a place near to a house or an abode: (M, K:) a place in which dung such as is called سرقين has become compacted, or caked: (M, TA:) and a piece of زبل: (TA:) pl. دممن (S, M, K) and دمن (M, Msb, K,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] دمن signifies what men have blackened [where they have sojourned, consisting] of the traces of بعر &c.; and is a gen. n., and also pl. of دمنة: (T.) It is said in a trad., إياكم وخضرآآ دمن و Avoid ye the beautiful woman that is of bad origin: she is thus likened to the herbage that grows in the دمن that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M. [See also: and see عشب، the al-dar, in art.]) Also Rancour, malevolence, malice, or spite, (T, S, M, Msb, K, TA,) of long continuance (M, or قدمن K, and TA) in the bosom: it is said that it is not thus termed unless of long continuance: (M, TA:) pl. دمن (T, K) and [coll. gen. n.] دمن. (Msb, K.)

[as also دمُد and دمن (M, K, TA.) And Ashes. (M, K.) Also, (As, Sh, T, S, M, IAth, K,) or دمُد, with damm, like other words significant of diseases and the like, as in the Ghareeb of El-Khattábee, or, accord. to the Towsheeh, both of these, and دمُد (M, K,) and دمُد (M, K, K,) and أدمان (Ibn-Abi-z-Zinád, T, IKtt, K,) Rottenness and blackness of a palm-tree: (M, K:) or the state of a palm-tree اذإ انقسامت, as As says, (T, S, [and the like is said in the M, آن تتسم النخلة،]] but Sh says, correctly, إذا انقسامت when it splits, (T,) in consequence of rottenness and blackness: (T, S, M,) or, accord. to IAth, corruptness and rottenness of fruits (مثمر i. e. dates] before their coming to maturity; as also دمُد: (TA:) or دمُد and دمُد both signify an unsoundness, or infection, in the spadix of the palm-tree, (Mgh and TA in
art. دمَل،) so that it becomes black, (TA ib.,) before it attains to maturity, (Mgh and TA ib.,) or before it is fecundated. (TA ib.) Also دمَان، (M, K,) or in this sense it is correctly دمَان، (TA,) One who manures land with the dung called سرقين. (M, K, * TA,) [Golius adds the signification of Tormentum, supplicium, as from the KL, in my copy of which the only explanation given is عفونتی که به درخت خرما رسد a rottenness that infects a palm-tree: he seems to have found in his copy of that work عفونتی، either alone, or followed by some words imperfectly written.]

دمان: see the next preceding paragraph.

دمان: see دمَان.

دمان Bad, foul, or unseemly. (K.)

دمان The [hole called دمَاء of a jerboa: (K:) because of its continuance therein. (TA.)

دمان A certain tree of the [kind called جنَبіة (K. [Golius read نِم ِتْ رْيْبْنیا i.e. of Paradise, for نِم ِتْ رْيْبْنیا.])

Also, accord. to the K, A certain canker, disease, or bane, of palm-trees: but this is دمَان، (TA.)

دمان: see what next precedes, and دمَان، [thus in the TA: app. either مَدِمنهم and if so meaning This is their place of continuance, or مَدِمنهم, meaning the place where their cattle dung and stale].

دمان، (S,) or رجل مَدِمن حمیر (T,) A man who is a continual drinker of wine; (S,) an incessant drinker of wine: (T, TA:) likened in a trad. to an idolater. (TA.)

مَدِمن A place in which, or upon which, cattle have dunged and staled. (K, * TA,) And water into which the dung of sheep or goats, or of camels, has fallen. (S,)


1. دمو (T, S, MA, Msb, K,) [held by some to be originally رضى, (S, K,) which is from الرضوان, being thus [with] دمو because of the kesreh, (S,) [but most hold the last radical to be ك،] and دمو, (TA as from the Msb, [but not in my copy of the latter work,]) aor. رضي, inf. n. دما دما and دمو (T, S, M, MA, Msb, K) and دمو, (S, MA, [but in the Msb it seems to be indicated that it is كند,) said of a thing, (S,) or of a wound, (Msb,) and دمو دميت said of the arm or hand, (T,) It bled; blood issued from it: (Msb:) [and] it was, or became, bloody; i. e., smeared, or defiled, with blood. (MA.)

2. دميت (S, M, K,) inf. n. أديمه, (S,) i. q. أديمه دميت, (S, M, K,) i. e. [I made him to bleed;] I struck him, or smote him, so that blood issued from him: (S:) [and I made him bloody; for] دمائي signifies [also] he smeared him, or defiled him, or made him to be smeared or defiled, with blood. (MA.) Hence the prov., ولدك من دمي عقبتيك (M, TA,) Thy son is he who made thy two heels to be smeared with blood; (TA in art. ولد,) i. e., whom thou thyself broughtest forth; (K and TA in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) دمائي الماضية It (pasture, or herbage,) fattened the cattle so as to make them like what are termed دمائي [pl. of دمائي.] دميت (M.) inf. n. as above, I made a way easy to him. (K, TA,) I made, or brought, [a thing] near to him. (K.) You say, دمائي له في كذا وكذا He made, or brought, near to him [some object of desire in such and such case.] (Th, M,) I appeared to him. (K.) One says, خذ ما دمائي للك Take thou what has appeared to thee. (Th, M.)

4. أدمي see 2.

10. استدمى He (a man) stooped his head, blood dropping from it; (M,) as also استدمى, formed by
He acted gently with his debtor; as also He looked, or watched, or waited, for his love, or affection: [formed by transposition] from (M in art.)

Blood; one of the four [or humours], (M,) well known: (T, M, K;) accord. to some, (Msb,) it is originally (S, Msb:) or it is originally (Zj, Mbr, S, M, Msb, K;) thus in the correct copies of the K; (TA; [in some copies (S,)] and in the CK (S,)) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is (T, S, M, Msb, K,) whereby [also] the letter gone from it is shown to be (Sbr, S;) but it has also for its dual (T, M, Msb, K;) and some of the Arabs say (S, M;) in which last, however, [accord. to ISd,] the (TA, S, M, Msb, K, K;) is substituted for (S, M:) and this original form is used by a poet, [namely, Hoseyn Ibn-El-Homán, accord. to one of my copies of the S,] in his saying,

* فَلَسْنا عَلَى الأَعْقَابَ تَدْمَيْ كُلُوْمَ نَا *
* وَلَكِنَّ عَلَى أَقْدَامْنَا يُقْطَرَ الدَّمَيْ *

[And we have not our wounds bleeding upon the heels; but upon our feet the blood drops]: (S:) or it is originally (Sb, T, S, M, Msb;) as is shown by its pls., (Sb, S,) which are (Sb, T, S, M, K) and (Sb, S, M, K,) also pronounced (TA;) like as (Sb, S,) which have for their pls. (Sb, T, S, M, K) if it were like (Sb, S,) it would not have such pls. (Sb, S,) is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of (K in art. (S,) has a more special signification than (S,) the two words being like and (S, [i. e.] it signifies A portion of blood: (T, M, K;) or it is a dial. var. of (M, K,) accord. to IJ. (M.) The dim. of (S,)
A man seeking to obtain, or prosecuting for, the revenge of blood.

*TA.* A saying of the Arabs, meaning *Such a one is the slayer of such a one.*

(Hamp. p. 632.) A saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought:* or, accord. to the latter reading, as is said in the Nh, and where thou shalt be buried, I will be buried; or thine abode shall be mine abode. (JM in art. *دم*). See also an ex. voce [vulgarly *دم*].

*The red, resinous, inspissated juice called dragon's blood;* what is called *دم* is the name of *دم* and *دم* (S), i. q. (K) *دم* now called *دم* or a species thereof; (TA) [vulgarily *دم*; and also called *دم*] *what is called in Pers. خون سباوشان*(K). *دم* is the name of *دم* is the name of *دم* is the name of a certain herb, or leguminous plant, having a beautiful blossom: (M, K) accord. to Lth, *دم* is the name of a certain herb, or leguminous plant, having a blossom. (T.)

*A certain plant, (M, K,) well known; (K;) a certain red plant. (T in art. *دم*.)

*The cat:* (M, K;) mentioned by En-Nadr in The Book of Wild Animals. (M.)

*دم* : see the next preceding paragraph.

*دم* , said to be the original form of *دم:* see *دم*.

*دم* Bleeding; having blood issuing from it: (S, *Msb*) [and] bloody; i. e. smeared, or defiled, with blood: and *دم* signifies the same [in both senses]. (MA.)

*دم* An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood: (Mgh:) or an image, or effigy, in a general sense: (Kr, M, K:) accord. to Abu-I-'Alâ, because originally painted with red, as though from *دم* : and any beautiful female is likened thereto, because adorned: (TA;) metonymically
applied to a woman: (IAar, T:) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دراهم. (S, Mgh, K,) Accord. to MF, it is also pronounced درهمية. (TA.) One says, أحسن من الدهمية, meaning More beautiful than the image of ivory. (Har p. 611.) And لاو الدهمي is an oath of the Pagan Arabs, meaning No, by the idols: or, as some relate, it is لاو الدماء meaning No, by the blood of what is sacrificed upon the stones set up to be worshipped: so in the Nh. (TA.) The pl., دراهم, also signifies Garments upon which are pictures or effigies. (S.) See also درهم, last sentence but two.

دمية: see the next preceding paragraph.

دامیاء، as in the Tekmileh; in the K, erroneously، دامیاء، (TA,*) Good, or good fortune, and prosperity. (K, *

TA.)

[Of, or relating to, blood:] rel. n. from دم، as also دموي. (S.) [In the phrase خذ ما دمی، in Freytag's Lex., دم is a mistake for دمی: see 2, last sentence.]

دمي: see the next preceding paragraph.

داموي: see دمی.

الدِمونية، meaning Hectic fever (حمى الدقن) is a vulgar word of the dial. of Egypt. (TA.)

دام: see دم. [And see the next paragraph.] دامی الشفة، (M, K,) applied to a man, (M,) [lit. Having a bleeding lip,] means poor. (M, K, TA,) دمجة دامية A beautiful tree. (TA.)

دامیة، (S, K,) or دمجة دامیة، (T, * M, * Msb,) A wound in the head that bleeds but does not flow
with blood (T, S, M, Msb, K) as yet: (M:) such as flows with blood is termed
\( \text{شَحَةً} \) (T, Msb.) [See \( \text{شَحَةٍ} \).]

\( \text{دَماَعَةً} \) [See \( \text{دَماَعَةٍ} \).]

Red: applied to a garment, or piece of cloth: (M:) or anything in the colour of which is blackness
and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this
last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, of a sorrel colour\( \text{أَشْقَر} \) intensely red,
like the colour of blood: (T:) or, so applied, of an intense sorrel colour: (M:) and of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood:
(TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly:
and of which the sorrel colour is overspread, in its upper portion, with a
yellowness like the colour of the yellow [or gilded] bay: (A 'Obeyd, T:) and a
colour in which is blackness. (M.) An arrow upon which is the redness of
blood (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the
enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it:
or, as some say, it means an arrow which the archers shoot by turns, one at another; an
explanation reducible to that before mentioned: (S:) or an arrow which one shoots at his enemy and
the latter then shoots at the former: (M:) or an arrow shot once. (T.)

\( \text{مُسْتَدِمَ} \) Having blood dropping from the nose, while stooping the head. (As, S, K.)

One who draws forth his debt from his debtor with gentleness. (As, S, K.)
دمی

See
1. دَنِئْنَ: see R. Q. 1, in four places. [دَنِئْنَ is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which دَنِئْنَ (q. v.) is the inf. n.; but I find no authority for it: and if دَنِئْنَ have a verb, it should, accord. to rule, be دَنِئْنَ, aor. دَنِئْنَ.] 

2. دَنِئْنَ: see R. Q. 1.

3. دَنِئْنَ (T, K, inf. n. إِذْنِئْنَ, T, TA,) He (a man) remained, stayed, abode, or dwelt, (T, K, TA,) [as though set in the ground like a دَنِئْنَ in the place; like ابنٌ (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-Elfara]. (TA.)

R. Q. 1 دَنِئْنَ: It buzzed, or made a buzzing sound; syn. طَنْطَنَ, (K,) طَنْتَنَ, (Sh, T, TA;) as also دَنِئْنَ, and دَنِئْنَ; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنِئْنَ, [inf. n. of دَنِئْنَ] (Lth, T, M, K) and دَنِئْنَ [inf. n. of دَنِئْنَ ] (Lth, T, M) and دَنِئْنَ [a simple subst.] (M) signify the buzzing (صوت, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.)

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the buzzing (صوت, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.)

And [hence,] He (a man) spoke in a low, gentle, or soft, tone, so that his speech was not understood; (A’Obeyd, K, TA;) [as also for] دَنِئْنَ, [inf. n. of the former] (A’Obeyd, T, S, M, K) and دَنِئْنَ [inf. n. of دَنِئْنَ] (A’Obeyd, T, S, M, K) signify the Speaking in a low, gentle, or soft, tone, (A’Obeyd, T, S,) or in the manner termed دَنِئْنَ, (M, K,) so that the speech is not understood: (A’Obeyd, T, S, M,) or دَنِئْنَ (M, K,) signify the Speaking in a low, or faint, tone: (M,) accord. to IAth, it is a little above what is termed دَنِئْنَ. (TA.) A poet says,
[We buzz in our speech like the buzzing of the fly]. (Sh, T.) And it is said it is a trad., (S, or, M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, What dost thou say in theersh? [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy Dنددند of Mo'ádh, I do not approve it: and the Prophet said, دندند (M, JM; *) i.e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from دندددلولحءآلماء He went round about the water: [hence it may mean We utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies; seeking to enter the one, and to keep outside the other:] As says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عنهملاندندن[From a consideration of them we utter our prayer with a low, or faint, voice; i.e. our Dنددند arises from them; and is because of them: and hence, (JM,) Dنددند means also He (a man, JM) went to and fro in one place. (JM, TA.)

A wine-jar: (MA:) a jar of the kind called حب: (S:) or [a jar] in form like حب: (Msb:) or a large رقود [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حب, (M,) but taller; (M, in the K, or taller than the حب,) uniform in make, [tapering to the bottom,] having at the lower end what resembles the فونس [or tapering top] of a helmet: (M,) or smaller than the حب, having a pointed lower extremity, [so I render عسعع, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of عسعع, which properly signifies the os coccygis, ] (M, K,) so that (M) it will not sit [upright] without
A bending, or curving, in the back [so that it resembles a "دَنَّ" see "أَدْنَل"]: (M, K:) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution: it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K:) or shortness, and lowness, or depression, of the neck: (R, TA:) or, in a horse, Shortness of the fore legs: or, accord. to As, in any quadruped, nearness of the breast to the ground; which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHeyth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.)

A certain insect resembling an ant: (K:) so called because of its shortness. (TA.)

The [kind of cap called] قَلْسُسَةٌ, of a Kádee; likened to a قَلْسُسَةٌ worn by Kádees, as though so called in relation to the "دَنَّ", because high and round: (Har p. 109:) accord. to Esh-Shereeshee, originally قَلْسُسَةٌ; a قَلْسُسَةٌ pointed at the extremity, [in my original اس اطفاف is erroneously put for الطُّرفُ,] worn by Kádees and great men: not a genuine Arabic word, but of the dial. of El-Írák. (TA.)

syn. with "دَنَّ": see R, Q, 1, in two places. Also Herbage (S, M, K) and trees, (M, K,) or dry herbage, (As, T,) become black, (As, T, S, K,) or wasted and black, (M,) by reason of oldness: (As, T, S,) or what is broken in pieces of the species of barley-grass called، when it has become black and old: or the stems أَصُولٌ of old and wasted trees: (M,) accord. to Lth, the stems أَصُولٌ of trees: but the right explanation is that given above on the authority of As. (T.)
One whose back resembles the ground; (IAar, T;) [i. e.] having a bending, or curving, in the back; (S, M, K;) applied to a man; (S;) hump-backed: (Fr, TA in art. عجر:) and having the neck and breast near to the ground; (M, K;) and stooping, (M,) and low; (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, short in the fore legs: (S:) or, applied to a camel, leaning forward, with shortness of the fore legs: (AZ, T:) or, applied to a horse or the like, short in the fore legs, and consequently having his neck near to the ground: (AHeyth, T:) As said that no ever outstripped except that of the Benoo-Yarbooa: (M:) fem. (M, K,) [See also دَنْن. Also, applied to a house, or chamber, or tent, (تَابَة,) for which Golius appears to have read نَبَت,) Low, or depressed, [app. in its roof.] (S, K,)
He (a man) was, or became, low, ignoble, or mean, in his actions; and cared not for what he did, nor for what was said to him: (ISk and T in explanation of the former verb, and S in explanation of both verbs: ) or the former verb, (AZ, T,) or each, (Lh, T, M,) he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member [l. e. in respect of appetite for food and for sexual enjoyment;] not caring for what he did, nor for what was said to him: (AZ, Lh, T, M, K:) and the former verb, (S) or each, (M, K,) [accord. to some,] he was, or became, such as is termed خمسس ء، l. e. [app. as meaning contemptible]; (S, M, K;) like دّدّ، aor. دّدّ، inf. n. دّدّ، (Msb;) and destitute of good: (S:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning he was, or became, خمسس is that of دّدّ, without ء; (T, Msb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify he was, or became, low, ignoble, or mean: (Msb;) or these two verbs also signify, (K,) or signify as some say, (M,) he was one in whom was little or no good; contemned or contemptible, mean, paltry, or of no weight or worth. (M, K,) He was, or became, hump-backed. (S, M, K. *)

He committed an action such as is termed دّدّ. (M, K. *)

He, or it, incited him to دّدّ [l. e. low, ignoble, or mean, conduct; &c.: see دّدّ and دّدّ, of which دّدّ is an inf. n.]. (K.)
Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him: (S:) or bad, corrupt, or foul, in respect of the belly and the genital member [i.e. in respect of appetite for food and for sexual enjoyment]; not caring for what he does, nor for what is said to him: (AZ, Lh, T, M, K:) and destitute of good: (S:) but some make a distinction between دَنِيَّة and دَنِيَّة; saying that the latter means خسيس; (T, Msb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَنِيَّة means [i.e. low, ignoble, or mean, as contr. of كريم]: (Msb:) دَنِيَّة is also applied to an action: (M, K: [see 4:]) and signifies likewise, (K;) or as some say, and so دَنِيَّة, (M,) one in whom is little or no good;

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contemned or contemptible, mean, paltry, or of no weight or worth: (M, K:) the pl. of دَنِيَّة is دَنِيَّ، (AZ, T, M,) or دَنِيَّ، (Lh, T, TA,) or دَنِيَّ، (K, TA,) like دَنِيَّ، أَدَنَّى، (TA,) and دَنِيَّ، (K,) which is anomalous, (TA,) or دَنِيَّ. (M.)

A low, or base, quality, property, natural disposition, habit, practice, or action; syn. (S, K;) or such as is blamed; also pronounced دَنِيَّة. (TA in art. دَنُو, q. v.)

دَنِيَّة see دَنِيَّ, in two places.

More, and most, low, ignoble, or mean, in his actions; &c.]. You say, هو أَدَنَّى مَن هُوَ أَدَنَّى: (M, K:) دَنِيَّة. (TA.) Applied to a man, (M,) Hump-backed: (S, M, K: *) fem. دَنِىَّ. (K, * TA.)

More low, &c., than he]. (Zj, T.) Fr says that أَدَنَّى in the Kur ii. 58 is [for أَدَنَّى] derived from دَنَّاءة: accord. to one reading, it is أَدَنَّى. (TA.)
Dinár

2. ٍرِّنُدَت see 2.

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ٌرِّنُدَت see 2.
(AO, T, S, M, K:) or having black and white spots like (Mgh:) or having a spotting (TÂ:) and of a
of black intermixed with whiteness predominating over blackness: (M:) or of a white colour predominating over blackness, with a round blackness intermixed
with the former colour upon his back and rump: (M:) or of a white hue intermixed
with red, (Â:) marked with round black spots. (A.) Also a garment, or piece of cloth, with
marks, or figures, like (A.)
แสน

1. แสน aor. inf. n. แสน (S, A, K) and แสน (K) It (a garment, S, A, K) was, or became, dirty, filthy, foul, sullied, defiled, or polluted; (S, M, A, K) as also แสน : (S, M, A, K) and in like manner said of a man's honour, (K, TA,) and of his disposition. (TA.)

2. แกะแสน (S, M, A, K,) inf. n. แกะแสน (S, K,) He, or it, made it (namely a garment, S, A, K) dirty, filthy, or foul; sullied, defiled, or polluted, it. (S, M, A, K,) And in like manner, แกะแสน [He sullied his honour;] he did to him that which disgraced him. (A, K,) And แกะแสน [The evilness of his disposition sullied his honour.] (A, TA.)

3. แสน see 1.

แสน Dirt; filth; soil, or pollution: (S, M, A, K,) pl. แสน (M.) [Hence,] แสน هو iento من الأDeclaration of the honour, and แสน من المDeclaration of the honour, (M, K,) of pollutions], and แสน من المDeclaration of the honour, being pl. of แสน , a noun of the same kind as แสน. (A, TA.)

แสน Dirty, filthy, foul, sullied, defiled, or polluted: (M, K,) pl. แสน (M, K,) agreeably with analogy, and แสน, contr. to analogy; but the latter is perhaps post-classical.] You say, แสน and แสน [A people dirty, filthy, &c.; both in a proper and in a tropical sense]. (K,) And แสน [He is foul in character, conduct, or the like]. (A.)

แสน and its pl. แสน: see แสน.

แสน : see แสน.
دَنَف

1. (S, M, Mgh, Msb, K;) aor. 
(مـَذْرَبَةَ، سَمْعَةَ، مَسْهَةَ، كَبْرَةَ) inf. n. 
(مـَذْرَبَةَ، مـَذْرَبَةَ، مـَذْرَبَةَ) and 
(M, Msb;) or, accord. to Sb, one does not say 
(مـَذْرَبَةَ) though they sometimes said 
(مـَذْرَبَةَ) for he regarded this as a possessive epithet; 
(M;) said of a sick man, 
(مـَذْرَبَةَ، مـَذْرَبَةَ,) He had a constant, or chronic, disease: 
(Msb: [see دَنَفَ، below:]) or he was, or became, 
heavy, (S, Mgh, K, TA,) by reason of disease, (Mgh, TA,) and near to death, 
(Mgh,) or at the point of death: (TA:) or he became emaciated by disease so as to be at the point of 
dead. (M.) And [hence,] دَنَفَتْ النَّسْمَة، and 
(مـَذْرَبَةَ) , The sun was near to setting, and 
became yellow. (S, K, TA,) And دَنَفَتْ الأمر The thing, or event, was, or became, near 
(K, TA) to passing. (TA.)

4. دَنَفَلِكَ: see 1, in two places. دَنَفَتْهُ, said of a disease, 
(S, Mgh, Msb, K,) It rendered him constantly, or 
chronically, ill; or clave to him constantly: 
(Msb;) or it rendered him heavy [so that he 
was near to death, or at the point of death: see 1]: 
(S, Mgh, K;) or, said of God, He caused him 
to become emaciated by disease so as to be at the point of death. (M.) Thus the verb is 
trans. as well as intrans. (S, Msb;) And دَنَفَتْ الأمر I caused the thing, or event, to be near, or 
brought it near, 
(K, TA,) to passing. (TA.)

دَنَفَلِكَ A constant, or chronic, disease; 
(S, M, K;) such as infects, or pervades, the person 
or the inside: or, as some say, any disease, whatever it be. (M.) Also, 
(S, M, K;) and دَنَفَلِكَ, (S, M, Msb, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb 
(مـَذْرَبَةَ) , (M;) A man having a constant, or 
chronic, disease; 
(S, M, Msb, K;) such as infects, or pervades, his person 
or his inside: or,
accord. to some, having any disease: or emaciated by disease so as to be at the point of death: and مُدَانَف and مَدَانَف signify the same: (M:) or these two signify rendered heavy by disease [so as to be near to death, or at the point of death: see 1]: (S, Mgh, K:) [and Freytag adds دَانَف, ٌﻒَﻧْﺪُﻣ signifies the same: (M:) or these two signify being at the point of death or destruction: ] دَانَف is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say دَانَف, you vary it for the fem. and dual and pl., (T, * S, M, K,) saying رجلان دِانِفان (TA,) and قوم أَدِانُفان (TA,) and sometimes دَانِفان (M,) or أَدِانُفان (TA:) and sometimes دَانِفان has a dual form and a pl.; (K;) [i.e.] one may say أَخوُان أَدِانُفان. (Fr, T.) ___ Applied to the sun, it means Near to setting, (M, TA,) and (TA) becoming yellow. (T, TA.) So in the saying (of El-`Ajjáj, T, TA),

[And the sun had almost become near to setting, and to turning yellow]. (T, M, TA.)

[See Q. 2 in art. زَحِلَفْ.]
1. دقن, aor. — and —, inf. n. دقنق, He pursued small, little, or minute, things. (JK, Ibn-'Abbád, Page 920

Z, K. [See also 2.] [Two other significations assigned to دقن in the CK and in the Lexicons of Golius and Freytag belong to دقنق.]

2. دقنق, (S, Mgh, TA,) inf. n. دقنقق, (Mgh, K,) He went to the utmost point in his dealings &c.: (S, K, TA:) he was minute, observant of small things, nice, or scrupulous: (Mgh:) he examined minutely into his dealings and expenses. (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لا تدّنفوا فبدّنق عليهكم [Go not ye to the utmost point against others, for in that case the utmost point may be gone to against you]. (S, TA.) And the saying of El-Hasan, (Mgh, TA,) [May God curse the دقنقق and him who has been minute, &c., in his dealings, or and him who has been minute, &c., therewith:] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, و أَوَلَ مِن أَحْدَثَ الدَّانَاق, meaning El-Hajjáj. (Mgh.) [Hence,] دقنققق, metonymically, signifies The being niggardly, stingy, or avaricious. (Az, TA.) Also The continuing to look at a thing; (S, K;) as also دقنقق, [or rather each has this signification elliptically; for] you say, رنوق دقنق دقنقق, meaning He continued looking at it]. (S.) [See رنوق.] And in like manner, The looking weakly. (S, TA.) And دقنقق قصره, He looked hard, and sharply, or intently. (JK.) Also The approaching of the sun to setting. (S, K, TA,) You say, دقنقق قصره The sun became near to setting. (JK, TA. [See also رنوق.]) And دقنق دقنققق (a man) died: (JK, TA:) or he was near to dying: inf. n.
His eye sank, or became depressed, in his head: (JK, S, TA:) or, accord. to Az, the more correct explanation is, the ball, or globe, of his eye became prominent, and apparent. (TA.) His face exhibited emaciation, arising from fatigue or disease. (Lth, K, TA.)

Persons niggardly, or parsimonious, in expenditure, towards their households (IAar, K, TA) and themselves. (IAar, TA.)

One who alights by himself, (TA,) and eats by himself in the daytime, and in the moonlight by night, last the guest should see him: (K, TA:) mentioned by IAar, on the authority of Abu-I-Mekárim: and so صوصٌ كيصَّ and صوصٌ كيصَّ. (TA.)

A thief. (JK, Ibn-Abbád, K, TA.) Emaciated and falling down, or emaciated and tottering; expl. by مهول ساقط، ساقط، ساقط. (AA, S, K:) or falling down, or tottering, by reason of emaciation: (JK:) applied to a man (AA, K) and to a she-camel. (K.) Having a constant, or chronic, disease, and oppressed thereby so as to be at the point of death. (AA, TA.) Also, and دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ دناقٌ Datab Back. (JK, S, Mgh, Msb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دناقٌ دناقٌ دناقٌ Datab Back; (JK, S, K,) like as they said مهول درهم, (S,) [but seems to have been disallowed by Sb, either as unused or as post-classical,] The sixth part of a dirhem (or drachm); (S, Msb, K:) [i. e.] two carats; (Mgh;) [i. e.] two grains of the خزونرب (or carob), with the ancient Greeks, for the dirhem with them was twelve grains of the خزونرب; but the دناقٌ Datab Back of the Muslims is two grains of the خزونرب and two thirds of a grain of
the, for the dirhem of the Muslims is sixteen grains of the (Msb:) and the sixth part of the deenár: (TA: [but this I find nowhere else: see and see also (Mgh, TA;)
the former is said by Az to be pl. of (Msw:) and the latter, of (Msw:); and it is said that every pl. of the measure may be lengthened with (Msw:) or, accord. to (Msw:), though this be not in their speech. (TA.) [Also A small silver coin, the sixth part of the coin called (Msw:)] The dim. is (TA.)

: see the next preceding paragraph, in two places.

[rel. n. from (El-Mekeen, Hist. Sarac. p. 104, or (rel. n. from (TA,)

[Of, or belonging or relating to, dániks: and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Jaáfar El-Mansoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

: see, last sentence.

One who examines minutely into his dealings and expenses: used in this sense by the people of El-'Irak. (TA.) An eye of which the ball, or globe, is prominent, and apparent: so accord. to AZ; and Az holds this to be the correct explanation, rather than an eye sunk, or depressed, in the head. (TA.)
‫دﻧﻮ‬
ُ ‫َدﻧَـْﻮ‬, (T, S,) aor. ‫ﻳَْﺪﻧُﻮ‬, (T, Msb,) inf. n. ‫( ُدﻧـُﱞﻮ‬T, S, M, Msb, K) and ٌ‫َدَ�َوة‬, (M, K,)
1 �َ‫ َد‬, (T, M, Mgh, Msb, K, &c.,) first pers. ‫ت‬
He, or it, was, or became, near; drew near, or approached; (T, M, Mgh, Msb, K;) as also ‫ادﱏ‬
T, K;) and

; (IAar,

‫ دّﱏ‬, inf. n. ٌ‫( ;ﺗَْﺪﻧِﻴَﺔ‬IAar, T;) and ‫ داﱏ‬, inf. n. ٌ‫( ;ُﻣَﺪاَ�ة‬KL, but only the inf. n. is there mentioned;) and ‫ اِﱠدَﱏ‬, inf. n.

ٌ‫ادَّ�ء‬: (TA:) it is either in person, or substance, or in respect of predicament, and in place, and
ِِ
ُ ‫َدﻧـَْﻮ‬, (T, S,) and ‫ِإﻟَﻴْﻪ‬, (M, Msb,) and ُ‫ﻟَﻪ‬, (TA,) and
in time: (El-Harállee, TA:) you say, ُ‫َدَ� ِﻣﻨْﻪ‬, (M, Mgh, Msb,) and ُ‫ت ِﻣﻨْﻪ‬
ِ
‫ ﻋََﻠﻴِْﻪ‬occurs in a verse of Sá'ideh as meaning ُ‫ِﻣْﻨﻪ‬, (M,) He, or it, and I, was, or became, near, &c., to him, or it:
َ ‫َد‬
(T, M, Mgh, Msb:) [and in like manner you use the other verbs mentioned above, except ‫ د اﱏ‬, which is immediately trans.: or �
ُ‫ ﻣْﻨﻪ‬with ‫ دََ�َوٌة‬for its inf. n. means, or means also, He was near to him in respect of kindred; was
ِ
related to him: for] ٌ‫ َدَ�َوة‬is syn. with ٌ‫( ﻗـََﺮاﺑَﺔ‬S, M, K) and ‫ﻗـُْﺮَﰉ‬: (M, K:) you say, ٌ‫ ﺑـَﻴْـﻨَـُﻬَﻤﺎ َدَ�َوة‬meaning ٌ‫[ ﻗـََﺮاﺑَﺔ‬i. e.

Between them two is relationship]; (S;) and ‫[ َﻣﺎ ﺗَـْﺰَد اُد ِﻣﱠﻨﺎ ِإﱠﻻ ﻗُـ ْﺮً� َوَدَ�َوٍة‬Thou increasest not

save in nearness and relationship to us]. (ISk, T, S.) A rájiz says,

*

ُ‫َﻣﺎ ِﱃ َأَراﻩُ دَاﻟًﻔﺎ ﻗَْﺪدُْﱏَ ﻟَﻪ‬
ِ

*

ُ‫[ دُِﱏَ ﻟَﻪ‬i. e. What hath happened to me that I see him walking gently or with short
ُ ‫َدﻧـَْﻮ‬, but the ‫و‬
steps, or rendered lowly by age, having been approached by death?]: it is from ‫ت‬
meaning

‫ ى‬because of the kesreh before it, and then the ‫ ن‬is made quiescent: and there are similar instances of contraction of
َْ ُ
verbs: but [ISd says,] I know not ‫ دﱏ‬except in this instance; and As used to say of the poem in which this occurs, This rejez is not
ُ َ ُ
ancient: it is app. of Khalaf ElAhmar or some other of the Muwelleds. (M.) One says also, ‫ب‬
ِ ‫ َدﻧَِﺖ اﻟﱠﺸْﻤﺲ ﻟِﻠْﻤﻐُﺮو‬and ‫أَْدﻧَﺖ‬
ََ
َ َ َ ‫ ﻣﺎ ﻛﺎ‬is
َ
[The sun was, or became, near to setting]. (M.) ‫ دِﱏ‬, (T, M, K, TA, [in the CK, �‫ن دﻧْـﻴﺎ وﻟﻘﺪ د‬
is changed into

1


erroneously put for ُِﻝَٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدَٰٰدو
things. (Lh, T, M.) And (inf. n. as above, S, K,) He pursued small matters, and mean, paltry, or contemptible: (T, S, TA:) in the K, erroneously, and great. (TA.) Also He was, or became, weak; syn. ضعف. (S and TA in art. دون.)

I was, or became, near to [doing, or experiencing,] the affair, or event. (M.) I made the shackles, or hobbles, strait, or contracted, to the camel. (M, K.) And The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.] (TA.) Dhu-r-Rumneh says,

[The shackles, or hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him]. (M.) And you say also, I made the two affairs, or events, to be nearly uninterrupted; syn. [قابِت] (T, S, Msb:) or I made the two affairs, or events, to be connected; syn. جمعت. (M)

He made him, or it, to be, or become, near; to draw near, or to approach; he drew near, or brought near, him, or it; (S, M, Mgh, K;) as also دناه [Hence,] أدنى توبها عليها She (a woman) let down her garment upon her, and covered, or veiled, herself with it. (Mgh.) And I let down the veil, or curtain, [for the purpose of concealment.] (Msb.) It is said in the Kur [xxxii. 59], يدنين عليهم من جلبهم They shall let down upon them a portion of their outer wrapping-garments]; (Mgh;) meaning they shall let down
a portion of their outer wrapping-garments over their faces, when they go forth for their needful purposes, except one eye. (Jel.) أدُّنتُ which is also intrans.: see 1, in two places. [Hence,] أدُّنتُ said of a she-camel, (S, TA,) and of a woman, (TA,) She was, or became, near to bringing forth. (S, TA,) And أدُّنتُ عَلَى رأس الولد وأَضَرَعْتُ عَلَى رأس الولد [a phrase similar to أدُّنتُ عَلَى رأس الولد, q. v.]. (Occurring in a verse cited in the TA in art. فِكْه.) And He lived a strait life, (IAar, T, K,) after easiness and plenty. (IAar, T.)

5 He (a man, S) drew near, or approached, by little and little. (S, K.)

6 They drew near, or approached, one to another. (S, K.) [Hence,] تُدَدتُ It (a thing) drew together, or contracted; or became drawn together or contracted. (M* and L in art. قَلَصَ) And تُدَدتُ إِلَّا ارْجَلُ The camels of the man became few and weak. (M.)

8, 10 He sought, desired, or demanded, of him, nearness, or approach; (M, K, TA;) he sought, or desired, to make him draw near, or approach: and he drew him near, or caused him to approach. (MA. [See also 4.])

4 He is a son of a paternal uncle] closely related; syn. [q. v.]: when you pronounce the د with damm, you do not make the word perfectly decl.: when you pronounce it with kesr, you make it either perfectly or imperfectly decl.: but when you prefix مَع to a determinate noun, دُنَى may not be in the gen. case: for instance, you say، هو أَبُنَ عَمَّ دُنَى، i. e. [He is the son of his paternal uncle] closely related; as also دُنَى دُنَى دُنَى دُنَى دُنَى and دُنَى دُنَى دُنَى دُنَى دُنَى دُنَى mean [He is a son of a paternal uncle] closely related; in like manner you say، ابن اخِي، or ابن خالِي، or ابن عُمِّي، or ابن خالِي، or ابن عُمِّي، or ابن أَخِي، or ابن خالِي، or ابن عُمِّي، (M, K,) all
mentioned by Lh, the last two as on the authority of Aboo-Safwán, but all except the first and second as unknown to Ks and to As,
(M,) followed by دَّنْيَا and دَّنْيَا and دَّنْيَا, (M, K, TA,) the last two without tenween, (TA; [and so written in the M; but in the CK and my MS. copy of the K, in the place of these two is put دَّنْيَا, which is disallowed by J;]) meaning (He is the son of my paternal uncle, and the son of my maternal uncle, &c.,] closely related: (M, K:) and دَّنْيَا and دَّنْيَا [He is his paternal uncle closely related]: (Ks, T:) Lh says that the دَّنْيَا is changed into دَّنْيَا and دَّنْيَا دَّنْيَا and دَّنْيَا دَّنْيَا because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in دَّنْيَا دَّنْيَا and دَّنْيَا: but it seems that these words are originally دَّنْيَا دَّنْيَا, i. e., by a relationship, or uterine relationship, nearer to me than others; and that the change of the letter is made only to show that the دَّنْيَا is that of the fem. of دَّنْيَا. (M.) You say also, ﻡُﻫُّ ﺔِﻓُر دَّنْيَا They are his people, and his tribe, closely related. (S and TA in art. ﺔِﻓُر.)

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

دَّنْيَا fem. of دَّنْيَا [q. v.].

دَّنْيَا: see what next follows.

دَّنْيَا: see what next follows.

دَّنْيَاى [Of, or relating to, the present world, or state of existence; worldly:] a rel. n. from دَّنْيَا (T, S;) as also دَّنْيَاى دَّنْيَاى دَّنْيَاى (S.)

دَّنْيَا i. q. قَرِيب [as meaning Near, in person, or substance, or in respect of predicament, and in place, and in time: (see 1, first sentence: and see also دَّنْيَا:) and a relation]: (T, S;) and a friend; or a sincere, or secret, or particular, friend; syn. خَلْصَان (T.) It has these significations (of قَرِيب and خَلْصَان) in the prov. كُلُّ دَّنْيَا دُونَهُ دَّنْيَا [app. meaning There is a relation, or a friend, nearer than every
other relation, or friend; like another prov., namely, َنوُد ِّﻞُﻛ َﱮْـﻳَﺮُـﻗ َﰉْﺮُـﻗ, for the meaning and application of which see art. Freytag renders it, Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus: (Arab. Prov. ii. 357:) and he adds, Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius]: (T, Meyd:) so says AZ. (Meyd.) See also َﱂَﻟْدَأ. As an epithet applied to a man, signifying Weak; contemptible; &c.: see 1, near the end of the paragraph: [but J says that] as meaning َنوُد, it is َءِْﱂَﻟْدَأ, (S:) the pl. is َءﺂَﻴِﻧْدَأ (M, TA;) so says El-Mutanebbee; (MF, TA;) but in the case referred to he has used َﱂَﻟْدَأ for َذِينِد, [not as a pl.,] suppressing the ى by poetic license. (TA.) [Hence,] The Greeks have been overcome in the nearer, or nearest, part of the land. (Bd, Jel.) And َﲔِﻠُﻋ َﲔِﺼُﻗ, in the Kur xxx. 1 and 2, َنَذِينِدَأ, [The nearest heap of pebbles;] the heap of pebbles nearest to Minè. (TA. [See art. َﲪْر]) And

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The nearest heaven; i.e. the lowest; the heaven that is the nearest to
us: (T, TA:) also called جَمَاءُ الْذَّنْيَا [which means the heaven of the present world; as will be seen from what
follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words
هو أَبِنَ عُمُّ دَنِيَا, in four places. Also
Former, and first; and fore, and foremost; opposed to اَلْخَرُّ. (TA.) [Hence,] أَذِنَّا دَنِيَا (S, K, TA) and
أَذِنَّا دَنِيَا دَنِيَا دَنِيَا (K, TA, [in the CK, erroneously, Dَذِنَّا دَنِيَا دَنِيَا دَنِيَا,]) i. e. I met him the first thing. (S, K.) [And
ذِنَّا, The fore, or foremost, part of the mouth.] And ذِنَّا [for ذِنَّا ﺍَلْدَارُ الْذَّنْيَا, and ذِنَّا the
الْحَيَاةُ الْذَّنْيَا, and ذِنَّا The former dwelling, or abode, and life; i.e. the present world, and life, or state of
existence;] contr. of اَلْخَرُّ: (M, K:) [or] It is so called because of its nearness: (T, S:) [and may be rendered the
sublunary abode, &c.: and the inferior abode, &c. It also signifies The enjoyments,
blessings, or good, of the present world, or life; worldly blessings or prosperity, &c.]
And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:) [thus,] IAar mentions the saying
ما أَطْلَبَ قَبْلَ ذِنَّا [as meaning He has none of the enjoyments, or blessings, of the present world, nor
in prospect any enjoyments, or blessings, of the world to come]; with tenween. (M, TA.) And you say, 
ما أَطْلَبَ قَبْلَ ذِنَّا [He purchased his enjoyments of the present world at the expense
of his enjoyments of the world to come]. (Z, TA in art. بِع.) And ذِنَّا أَذِنَّا means The rich man.
(Msb in art. بِع.) Also More, and most, apt, fit, or proper: thus in the Kur [xxxiii. 59], in the phrase
ذلك أَذِنَّا [That will be more, or most, apt, fit, or proper, that they may be known]; (Ksh,
Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.)
Also Less [in number or quantity &c.], and least [therein]; opposed to أَكْثَرُ. (TA.) مَلَأَ أَذِنَّا مِن ذِنَّا أَكْثَرُ
Nor less in number than that, nor more in number. (Bd.) And
مَلَأَ أَذِنَّا مِن ذِنَّا أَكْثَرُ أَكْثَرُ, in the Kur [xxxii. 21, lit. And we will assuredly make
them to taste of the smaller punishment besides the greater punishment], means,
Worse, [or inferior in quality,] and worst; or more, and most, low, ignoble, base, vile, mean, or weak; opposed to خير. (TA.) It is said in the Kur [ii. 58], أَتَأْسِبُونَ أَنْذَرْتُمُوهُ أَذَٰلَى هُوَ خَيْرٍ [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning that which is less in value [for that which is better]? or, (TA.) it is said in the Kur [ii. 58], نَنْدَمْبَتْسَتَأَى ذَٰلى نَنْدَمَتْبَتْسَتَأَى ذَٰلى, (TA.) Weak; (S, TA;) contemptible (خميس); not profitable to any one; who falls short in everything upon which he enters; [like أَدْنَى (TA;) or falling short of accomplishing that which it behooves him to do: (AH.) also, for the sake of rhyme, [by poetic license,] written أَدْنَى. (T.)

 accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.)
He rolled a stone down; (S, K, TA) as also and He turned over a thing, one part upon another; (K) as also And He collected together camels to drive them. (JK.)

It rolled down; (S, K, TA) as also And hence, He, or it, was quick. (Har p. 108.)

If this thing be not now, it will not be after the present time: (As, S, K) As says, I know not its origin, but I think it to be Pers., and to mean, if thou strike not him, or it, now, thou wilt not strike him, or it, ever: (S) accord. to IAar, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA) and means if thou seize not the opportunity now, thou wilt never meet with it: (K, TA) accord. to Lth, (TA) it means, if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so. (JK, TA) Accord. to As, one says also, I will not accept either of the two actions proposed. (TA) Az says that this saying shows to be Pers., and to mean The act of striking: you say to a man, ; meaning Strike thou: and he says, I have seen it written with kesr in the book of AZ. (TA) in Pers. means Give thou: and metonymically, the act of striking. (TA)

A cry by which camels are chidden; (IAar, TA) a cry by which camels are
called to their young ones. (K in art. ْﻩُد ِﻦْﻳﱠرُد, or ْﻩُد ْﻦْﻳﱠرُد: see art. ْﻩِد, ْﻩَد.)

A hundred camels, and more; (JK, K;) as also ْﻩُد ْﻦْﻳﱠرُد and ْﻩُد ْﻦْﻳﱠرُد: (K;) or ↓ the second of these three words signifies many camels. (JK, S.)

[They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels]: as though he formed from ْﻩِد the pl. ْﻩِد، or ْﻩِد، but this is a mistake,] or ↓ he is. (S, TA.)

species of black beetle called cantharus) rolls, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form; (TA;) and so ↓ the last on the authority of KS, meaning I know not what one of men he is. (S, TA.)

The thing which the ٌﯿِدْﻫُد rolls, (IB, TA,) consisting of dung which it collects, (IB, TA,) in a round form; (TA;) and so ↓ the last of these, for alleviation of the utterance,] also without teshdeed. (IAar, K.)
دهدهن

see دهدهن

دهدهن: see دهدهن
A noun signifying *What is false, or vain; a lie*; syn. *باطل* and its dual, (TA,) or (in different copies of the S:) whence *دهرَتنا* and *دهرُهُم* are epithets applied to a liar; or a great or habitual liar: and accord. to AZ, the Arabs used to say, [Lies will not avail thee aught]: and *

*دهرَنا* (TA,) signifies the same as *دهر* (TA,) is also a noun, (K,) i.e. a verbal noun, (TA,) signifying *He was, or has become, unoccupied, or without work;* syn. *بطل* (K,) like *

*ساعَدُْلا* for *عَادُُلا*, and *تَأْهِلا* for *تَأَهََلا* (TA,) Hence the prov., (TA,) *دهرَتُهُمْ سَعَدَ الْقَٰنِنِنْ* (As, K,) without the conjunction [after the first word], and *دهرَتُهُمْ* being written as one word, (TA,) meaning *Saad the blacksmith became, or has become, unoccupied, or without work,* not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA,) Some say *

*ساعَدُْلا* and Aboo-'Obeydeh Maamar Ibn-El-Muthennà relates it thus: *ساعَدُْلا* سعد الفَٰنِنِنْ, with *دهرَتُهُمْ* governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying *بَاطِلُْلا*, dual of *بَاطِلُْ* (TA,) not a verbal noun, as though the prov. meant *

**Cast ye away what is false, or vain, and Saad the blacksmith:** but what he says is not correct. (TA,) Or a certain blacksmith asserted his name to be Saad

for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saad the blacksmith.* (K,) It is also related separately; (K,) and so J and others relate it; saying *

*دهرَتُهُمْ* (TA:) [in one copy of the S, I find it written *دهرَتُهُمْ* in another, *دهرَتُهُمْ* being an imperative from *دهرُهُمْ* (TA,) that it becomes *دهرَتُهُمْ* the final radical letter being transposed to the place of the medial, so that it becomes *دهرَتُهُمْ*, and the *و* being then rejected because of the two
quiescent letters, (K,) so that it becomes ُد, like as is done in the case of قل: (TA:) and ُدرين being from در, it was consecutive;

(K,) by the dual form being meant repetition, as in the case of لبيك: (TA:) so that the meaning is *Be thou very lying*

(K) and cunning, (TA,) *O Saad (K) the blacksmith:* (TA:) and this explanation, says IB, is good, except

inasmuch as that the ُد in ُدرين thus derived should be with fet-h; or, he adds, it may be with damm to assimilate it to the ُد in [like as ٌْﲔَﻘﻟا is terminated with kesr to assimilate it to ِْﲔَﻘﻟا]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a

Persian, who went about the districts of ElYemen, working for the people; and when he became without work in a district, he used to say, in Persian, ُد ودَرْدَب [so in a copy of the S; and this, or ُد ودَرْدِب, is the correct reading: in another copy of the S, ُد ودَرَدَب: and in the copies of the K, ُد ودَرَدَب] (S, K:* meaning, [O town, or village,] farewell: to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (S:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (S, K.) Some say that the prov. is elliptical, for َﻞَﻄَﺑ ُلْﻮَـﻗ ٍﺪْﻌَﺳ ﱁا

*False is the saying of Saad &c.*. (TA.) [This is mentioned in the S in art. دَر.]
Q. 1 ىَﺪْﻫَدَ ىَﺪْﻫَدَى inf. n. دَهَدَى: see R. Q. 1 in art. دَهَدَى.

Q. 2 ىَﺪْﻫَﺪَﺗَ ىَﺪْﻫَﺪَةَ: see R. Q. 2 in art. دَهَدَةَ.

ٌءآَﺪْﻫَدِ ىَﺪْﻫَدَى: see ٌﻩاَﺪْﻫَدِ in art. دَهَدَى.

ٌةﱠوُﺪْﻫُدِ [app. originally ٌﺔَﻳْوُﺪْﻫُدِ, like as ٌﺔَﻳْوُﺪْﻫُدِ is held by some to be originally ٌﺔَﻳْوُﺪْﻫُدِ, and the ٌﺔَﻳْوُﺪْﻫُدِ: see ٌﻩوُﺪْﻫُدِ in art. دَهَدَى, and the latter also without teshdeed [for alleviation of the utterance]: see ٌﻩوُﺪْﻫُدِ in art. دَهَدَى.

An event befell them (S, A) from fate, or fortune: (A:) or an evil event befell them. (JK, K.) In a trad. respecting the death of Aboo-Talib occur these words [as said by him]: "Were it not that the tribe of Kureysh would say, Impatience hath befallen him, (or, perhaps, constrained him, from دهر signifying fate, or overcome him, see what follows,) I would do it]. (TA.) دهر He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery, prevailed, or predominated, over him; or surpassed him. (Bd ubi suprà, B, * K.)

3 دهر is like مشاهرة [i.e. it means He made an engagement, or a contract, or bargain, with him to work, or the like, for a long period, or for a constancy; like as مشاهرة means for a month]. (K.) And in like manner one says, دهر He hired him for a long period, or for a constancy]. (Lh, TA.)

Q. Q. 1 دهر He collected it together, and threw it into a deep place. (S, K.) دهر He pushed it, namely, a wall, so that it fell. (K.) دهر He made the mouthfuls large, (S, A,) or round, (Az,) and gulped them down. (Az, A.)

Q. Q. 2 It (sand) poured down, and for the most part fell. (Msb.) And hence, He, or it, fell down, from a higher to a lower place. (Msb.) And It (the night) for the most part went: (Msb:) or departed, or retreated. (K, TA.)
and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (15d.) *Time, from the beginning of the world to its end;* (Esh-Sháfi'ee, Az, Msb, Er-Rághib;) as also (Esh-Sháfi'ee, Az:) this is the primary signification: (Er-Rághib:) and *any long period of time;* (Z, Mgh, K, Er-Rághib;) thus differing from زَمَانٍ which will be explained below: (Er-Rághib:) and *a portion of the longest period of time:* (Az:) or دَهْرٍ signifies, (S, A,) or signifies also, (Az, Msb,) *time; or a time; or a space, or period, of time;* syn. زَمَانٍ, (Sh, Az, S, A, Mgh, Msb,) whether long or short: (Msb:) or this is the proper signification of زَمَانٍ, but not of دَهْرٍ: (Er-Rághib:) and a division of the year: and a less period: (Az, Msb:) Az says, I have heard more than one of the Arabs say, [We stayed at such a water a long time, or a time]; and [This pasture-land will suffice us a long time, or a time]; but one does not say that is four times, or four seasons, because its application to a short period of time is tropical, and an extension of its proper signification: (Msb:) or it signifies i. q. أَبَدٌ [meaning a long unlimited time; or an extended indivisible space of time; or duration without end; time without end]; (S, Msb;) it differs from زَمَانٍ in having no end: (Khálid Ibn-Yezeed:) or a prolonged, or lengthened, term; syn. أَبَدٌ مَّلْوُودٌ (K, in some copies of which, in the place of أَبَدٌ, we find مَلْوُودٌ): and the period, or duration, of life; an age: (Kull p. 183:) the present state of existence: (Msb:) and a thousand years: (K:) pl. [of pauc.] أَدْهَارٍ (K) and [of mult.] دَهْرٍ: (S, A, K:) both said to be pls. of دَهْرٍ, and no other pls. are known as those of دَهْرٍ; the form أَدْهَارٍ not having been heard. (TA.) ___ You say مُضَيِّ عَلَيْهِ دَهْرٍ [A long time and long times, or an age and ages, &c., passed over him, or it]. (A.) ___ And كان ذَلِكَ دَهْرُ النَّجْمِ That was in the time of God's creation of the stars; meaning, in the beginning of time; in ancient time. (A.) ___ [And في أَوْلِ الْدَهْرِ In the beginning of time. (A.) ___ [And يَبْقِي الْدَهْرُ It remains for ever. ___ And لا آتِيَ الْدَهْرُ I will not come to him, ever. See also دَهْرٍ; صَامُ الدَّهْرُ __________________
fasted ever, or always]. (TA in art. ١۲٠, &c. [See a trad. cited voce ٣٠٠٠, in that art.]) 

Hence, because, in one sense, time brings to pass events, good and evil, [٢٤٠] was applied by the Arabs to Fortune; or fate: and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Mohammed forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., لا تسبوا الدهر فإن الله هو الدهر, (S, Mgh, TA, &c.,) or, accord. to one reading, فإن الله هو الدهر, (Az, Mgh, TA, &c.,) in which some explain the الدهر in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, Revile ye not [fortune, or] the Efficient of fortune; for the Efficient of fortune is God: (Az, S, TA, &c.:) or, accord. to the second reading, for God is the Efficient of fortune. (TA.) Hence, (TA,) some reckon الدهر as one of the names of God: (K, &c.:) but some disallow this: (TA, &c.) 

Зوج - زوج 

A husband prepared for the accidents or calamities of fortune. (S in art. ١۲٠. [See زوج.) 

[See زوج also signifies An evil event or accident; a misfortune; a calamity. (K.) See also زوج.] 

Also A purpose; an intention: (S, K:) a desire: (TA:) the Scope, or end that one has in view. (K, TA,) You say, ما دهري كذا, (S, TA,) and ما دهري بكذا, (TA,) My purpose, or intention, (S, TA,) and my desire, and my scope, or the end that I have in view; (TA,) is not such a thing. (S, TA,) Also A custom, or habit, (S, K,) that is constant, or permanent, (Kull p. ١٨٣,) or that lasts throughout life. (TA,) You say, ما دهري بكذا That is not my custom, or habit, (S,) that lasts throughout my life: (TA:) and ما دهري بكذا My habit throughout life is not so. (TA.) 

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Who deviates from the truth, and introduces into it that which does not belong to it, syn. ملحد who asserts that the duration of the present world is from eternity, (A, Msb,) or that it is everlasting, (K,) and does not believe in the resurrection, (Msb,) or in the world to come. (TA.) And the latter, (S, A, Msb, K,) or the former, (IAmb,) An old, or aged, man. (IAmb, S, A, Msb, K,) Th says that both are rel. ns. from الدهر, though the latter is contr. to rule, [as is also remarked in the Msb,] like الأرض السهلة. (S.) Some say also that the latter signifies An acute, or ingenious, or expert, man. (TA.)

* فَإِنَّ ذَٰلِكَ الْدُّهُرَ أَطْوَارًآ دُهُرٍ
For verily this age is at times calamitous. (TA.)

A severe, or calamitous, age, is a phrase like ُنِهَار ُأَنْهِر, and it also signifies a time of two states, adverse and prosperous: (TA:) and ُدِهْرُ دُهْرَ دُهْرَ دُهْرَ دُهْرَ دُهْرَ دُهْرَ دُهْرَ دُهْرَ دُهْرَ دُهْرَ Duhor, various, or Varying, times: (K:) or long times. (A.) [See ُرِﻫاَد.

Also ُرِﻫاَد [or rather, as IbrD says, ُرِﻫاَد ُرِﻫاَد ُرِﻫاَد, for this has the signification immediately following,] The beginning of time past: and [absolutely] preceding, or past, time. (K, TA.) You say ُرِﻫاَد ُرِﻫاَد ُرِﻫاَد ُرِﻫاَد I will not come to thee, ever: (S, K:) similar to the phrase ُدِبَأ ُدِبَأ ُدِبَأ ُدِبَأ. (TA.)

(See also َﻻ َكُيِتْآ ُرِﻫاَد ُنِرِﻫاَد ُنِرِﻫاَد, I will not come to thee ever.)

They are afflicted with an evil event. (K.)
Dehsh

1. Dehsh, (S, A, Msb, K) aor. َDehsh, (S, Msb) and Dehsh, (S, A, K) which is said to be formed by transposition from شدة, but Az denies this, and says that Dehsh is the superior form; (TA:) He became confounded, or perplexed, and unable to see his right course: (S, K:) or he became bereft of his reason or intellect (Msb, K) in consequence of shame, or of fear; (Msb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like: (TA:) and Dehsh, inf. n. تدهيش, signifies the same: (K, TA:) or this last is trans., like Dehsh: see 4.

2. دُهْشَةَ see 1: and 4.

3. Dehsh, (God, S, TA, or a man, Msb, K,) or it, (shame, A, TA, and an affair, TA,) confounded, or perplexed, him, so that he was unable to see his right course: (S, K:) or bereft him of his reason or intellect; (Msb, K;) as also Dehsh, aor. َDehsh, inf. n. دهش; but some disallow this; (Msb;) and Dehsh. (TK.)

4. Dehsh, (A, K) and مدهشوش (S, A, Msb, K) and دهشان [whether with or without tenween is not indicated] (TA) Confounded, or perplexed, and unable to see his right course: (S, K:) or bereft of his reason or intellect (Msb, K) in consequence of shame, or of fear, (Msb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like. (TA.)

A fit of confusion, or perplexity, so that he was unable to see his right course, or a fit of alienation of mind in consequence of shame or fear, &c., befell him]. (A, TA.)
Dans: see شهاد.

مهدوش: see شهاد.
Q. 1: They made him a دهقن. (K.) El-\'Ajaj says, دهقن بالتحاج بالسوير.

[He was made a دهقن by receiving the تاج (meaning either crown or turban) and by being decked with bracelets]. (TA.)

He made the food soft, or delicate: (As, A'Obeyd, TA:) because softness, or delicacy, of food is from الدقهنة [as meaning the الدقهنة]. (As, TA.)

Q. 2: He was, or became, a دهقن: (S, K, Mgh, TA:) or he had, or possessed, much wealth; as also دهقن [app. in both of these senses]: (Msb:) derived from دهقن, (Mgh.)

Also He affected, or feigned, or made a show of, sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence; syn. تكييس. (TA.)

[inf. n. of Q. 1: and signifying The state, or condition, of a دهقن;] a subst from دهقن, (JK, K;) derived from the latter word. (Mgh.) You say, له دهقن بوضع كذا [He has a state, or condition, which is that of a دهقن in such a place. (S.)

دهقن, (S, Mgh, Msb, K, &c.) also written دهقن, (JK, Msb, K,) in [some of] the copies of the S written دهقن and دهقن, with kesr and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قراتاس, which is written with each of the three vowels, (TA,) an arabicized word, (S, Msb, K,) from the Pers. [ده a town or village and ده a prince or lord; (TA;) if derived from تدهقن, (Kh, Sb, S,) i. e. if the ده be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but
if derived from دَهْقِن، imperfectly decl. [and written دَهْقَان (S)]; [but this statement relates especially to the measure دَهْقَان، with fet-h to the ف; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة، as دَهْقَان does, is perfectly decl.; and it should be observed also, that, accord. to IJ, دَهْقَان is of the measure دَهْقَان، and there is no instance, in the language, of the measure دَهْقَان، (Har p. 102;) it signifies The headman, or chief, of a village or town: (Es-Sem'ánee, Msb, TA: [agreeably with the Pers. original:]): or the proprietor thereof, in Khurásán and El-'Irák: (Es-Sem'ánee, TA:): or, as used by the Arabs, a great man of the unbelievers of the 'Ajam [or Persians]: but they disdained this appellation: (Mgh: Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to such of them as was of the people of the districts of cultivated land and of villages or towns: and then to anyone possessing much land or other immovable property: (Mgh:) [it signifies generally a dweller, or one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman:] or it signifies a chief, headman, or person in authority, over the husbandmen, or peasants, of the 'Ajam [or Persians]: and the headman of a province: (K:) and a possessor of land or other immovable property: (Msb:) and a merchant: (Msb, K:) and one who manages affairs firmly, or strongly, with sharpness: (K:) the fem. is with دَهْقَان، (JK, Mgh, K:) and the pl. is دَهْقَان، (Msb, K) and دَهْقَان،. (K) [See a verse cited voce اَﺬَﺟ in art. The same verse, but with فرْقِيْة (my village or town) in the place of قرْيَة (my village or town) is also cited in the TA in the present art.]
Dehlız

An entrance-passage of a house; an entrance-hall; a vestibule; what is between the [outer] door or gate and the house; (S, K.) the place of entrance to a house: (Msb:) a Persian word, (S, Msb,) originally دالَیَح، دَالَیَح، دَالَیَح، and, as some say، دلْح، (Lth,) arabicized: (Lth, S, Msb:) [also, in modern Arabic, an ante-

chamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. حَيْة: accord. to some، حَيْة، which reading is preferred by the author of the TK, who explains دَالَیَح، from the Burhán, as meaning absurd words: accord. to some، حَيْة، which I think the right reading, meaning a bowed, or curved, structure: Golius seems to have found another reading in the K, namely، حَيْة: pl. دَالَیَح. (S, Msb, K.) [Hence،] pl. دَالَیَح، Foundlings, (K, * TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]
It (an event, S, Msb) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares:

(Msb:) or دُهْمَكَ, aor. دُهْمَكَ, it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دُهْمَتْهمُ الخِيَالَ, and AO says that دُهْمَتْهمُ is a dial. var. thereof. (S.) See also دُهْمَهُ, below.

The fire blackened the cooking-pot. (ISh, K.)

It (an action done to him, Th, TA) displeased, grieved, or vexed, him, (Th, K,) and angered him. (Th, TA.)

is said by Golius, as on the authority of the K, to be syn. with تَدَامُ (meaning تَدَاَمُ); but app. on no other ground than that of his finding it there said that is syn. with the تَدَامُ.]

He (a horse) became black, (S, K) i. e. black. (S, * K, * TA.) And It (a thing) was, or became, black. (S, K.) [Hence,] The seedproduce became of a dark green colour, or was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, The meadow became of a dark green colour, or was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, The greenness became intense so as to appear blackish, or so as to appear black when viewed from a
distance]. (TA.)

11 [ٍمﺎﻫد] : see the next preceding paragraph, in four places.

A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) Also, (S, TA,) or [ٍمَﻫَد] , (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA:) or a multitude: pl. [ٍمُﻫُد] . (S.) A rájiz says,

[We came with a numerous company that would overwhelm the other numerous companies; a great army, as though the stars were above it]. (S, TA.) [See also [ٍمُﻫَد] , voce [ٍمُﻫَد].] And one says, [ٍمُﻫَد] ، and [ٍمُﻫَد] ، and (JK, K, TA,) or [ٍمُﻫَد] ، and (so in the CK and in my MS. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, * TA.)

[ٍمُﻫَد] : see the next preceding paragraph, in three places. ___ Also pl. of [ٍمُﻫَد] [q. v.]. (TA.)

Blackness: (JK, S, Msb, K:) and a deep ash-colour without any tinge of white: see [ٍمُﻫَد]. (ISd, TA.) Also A brown ewe (ٍمُﻫَد): [see also [ٍمُﻫَد], voce [ٍمُﻫَد]:] and sing. of [ٍمُﻫَد] signifying a certain sort [or breed] of sheep or goats. (JK. [But I do not find either of these two significations in any other lexicon.])

The night: opposed to [ٍمُﻫَد] meaning the day. (L in art. [Hence,] ثُثَنَى [ٍمُﻫَد] The prayer of nightfall: opposed to [ٍمُﻫَد] meaning the prayer of morning. (L and K in that art.: but in the CK and in a MS. copy of the K, instead of [ٍمُﻫَد] we find [ٍمُﻫَد].)
Calamity, or misfortune; (JK, S, K;) as also ⌂[fem.
/of ⌂[fem.
], so called because of its darkness: (S, TA:) or ⌂[fem.
signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and ⌂[fem.
signifies black, dark, calamity or misfortunes: (TA:) calamity, or misfortune, is termed ⌂[fem.
because of its darkness:
(TM:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbán Edh-Dhulee, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebban: (TA:) whence the saying,
[Heavier than the burden of Ed-Duheym]: (S:) and [More unlucky than Ed-Duheym]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheym; and hence the name became proverbial as applied to any calamity or misfortune. (TA.)

also signifies Foolish, or stupid. (K.)

Certain camels: so called in relation to ⌂[fem.
, the name of a certain stallion-camel. (TA.)

also signifies: (K:) the former is applied in this sense to a horse, (S, * Mgh, Msb, * TA,) and to a camel, &c.: (TA:) or, applied to a camel, of a deep ashcolour without any tinge of white; (As, S, Msb, K;) when of a deeper hue, so as to be very black, he is termed ⌂[fem.
[in this case meaning black with some intermixture of yellow;] but less black: (TA:) fem.
which, when applied to a sheep (S, M, Msb, K) or goat, (S, Msb,) means of a pure or an unmixed brown colour (TA:) The Arabs say, ⌂[fem.
[The kings of horses are the black thereof. (TA:) And 

A black horse in which is no intermixture of colours. (TA:) And 

I will not come to thee as long as she (among the
that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one; {Lh, TA} And  Black ashes.  {TA} 

[A walled garden] green inclining to black. {K} Hence, {K} 

\[\text{ٌدﺎَﻣَر ُﻢَﻫْدَأ}\] Black ashes. {TA} 

\[\text{ٌﺔَﻘﻳِﺪَﺣ ُءﺂَْﳘَد}\] and \[\text{ٌﺔﱠﻣﺎَﻫْﺪُﻣ}\] [A walled garden] green inclining to black. {K} Hence, {K} 

\[\text{ٌﺔَﻘﻳِﺪَﺣ ُءﺂَْﳘَد}\] and \[\text{ٌﺔﱠﻣﺎَﻫْﺪُﻣ}\] [A walled garden] green inclining to black. {K} Hence, {K} 

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\[\text{ٌﺔَﻘﻳِﺪَﺣ ُءﺂَْราะَد}\] and \[\text{ٌﺔﱠﻣﺎَﻫْﺪُﻣ}\] [A walled garden] green inclining to black. {K} Hence, {K} 

\[\text{ٌﺔَﻘﻳِﺪَﺣ ُءﺂَْราะَد}\] and \[\text{ٌﺔﱠﻣﺎَﻫْﺪُﻣ}\] [A walled garden] green inclining to black. {K} Hence, {K} 

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moon: (K:) because they are black. (TA.) ___ See also أَدْهُم [Used as a subst.,] [Used as a subst.,] أَدْهُم signifies also A shackle or fetter, or a pair of shackles or fetters; syn. قِدْمَة: (S, K:) because of the blackness thereof: accord. to AA, of wood: (TA:) or a heavy shackle or fetter or a pair of shackles or fetters: syn. أَدْهُم: (S, K:) because of the blackness thereof: accord. to AA, of wood: (TA:) or a heavy shackle or fetter or a pair of shackles or fetters: syn. أَدْهُم: (S, K:)

because of the blackform of pl., which is proper to subs., because the quality of a subst. is predominant in it. (TA.) ___ And [the fem.] دَهْمَة signifies A multitude, or large number: (K:) and a company of men; (Ks, S, K; *) and multitude thereof: (Ks, TA:) or the generality, the common mass, or the main part thereof: (Z, TA:) or the commonalty, or common people. (Mbr, Har p. 671.) [See also دَهْمَة.] Also, The aspect, appearance, mien, guise, or garb, of a man. (JK, S, * K.) And دَهْمَة A certain herb, or tree, green, and broad in the leaves; (JK,) or a certain broad herb, (K,) having leaves and twigs, resembling the قَرْنُوَة (TA;) with which one tans. (JK, K.)

**مَدْهَامٌ:** see the next preceding paragraph, in two places.

مَدْهَم A catamite; i. q. مَدْهَم and مَدْهَم and مَدْهَم and مَدْهَم (AA, TA in the present art. and in art. دَرْثَر, متدرَم, متدرَم, متدرَم and متدرَم, متدرَم, متدرَم, متدرَم. (K, TA.)
**He anointed it** *(MA, Mgh, Msb, * KL)* with *daḥna* *(Mgh, Msb, S)* i.e., *(Msb, K)* [oiled it; or greased it;] namely, his head, *(MA, Mgh, Msb, KL)* and *ṭanāda* *(K,)* He anointed it; namely, his head, &c.: *(Msb, S)* or he moistened it; namely, his head, &c.: *(K,)* and *ṭanāda* in the sense of *daḥna* *(Mgh, Msb, K)* and *ṭanāda* *(K,)* is like *taḍdeηin* *(AHeyth, TA,)* **It moistened the ground slightly, or a little:** *(S, TA,)* or it moistened the surface of the ground. *(K,)* And [hence also:] *(S, K, TA,)* I struck him gently *(S, K, TA,)* with the staff, or stick; *(S, K, TA,)* like as one says, *(S, TA,)* I struck him gently with the staff or stick [some gentle strokes:] *daḥnāt,* *daḥnāt* being pl. of *daḥnā,* which is the inf. n. of un.* *(So in a copy of the S.)* **And** *(S, K)* signifies also *He* *(a man, TA)* played the hypocrite. *(K, TA,)* And you say, *fālāna,* aor. — *(S, K)* meaning *He acted with such a one hypocritically.* *(TK, [See also 3.]) And* *(K, and so in more than three copies of the S,)* and *fālāna,* aor. — *(K, and so in some copies of the S in lieu of)* and *fālāna,* aor. — *(AZ, K)* inf. n. [of the first] — *(S, K)* and [of the second or third or of both] — *(K)* *She* *(a camel)* had little milk. *(AZ, S, K, TA)* [See also 3.]* And* *(S, K)* said of a man, *He was, or became, weak:* and also, *foolish,* or *stupid:* and [app. *soft, flaccid, or flabby;* for] *daḥnā* signifies the being *soft, flaccid, or flabby;* or *softness,* *flaccidity,* or *flabbiness.* *(JK)* [See also 3.]* see 1, first sentence.
and مداهنة signifies the same; (S, Msb, K;) i.e. The endeavours to conciliate; syn. مصانعة: (S, TA;) or the making peace with another; or becoming reconciled with another: (Msb;) or the pretending the contrary of, or what is different from, that which one conceals in his mind: (K;) and the former signifies also the acting with dishonesty, or dissimulation: or ↓ the latter has this signification; and the former signifies the striving to outwit, deceive, beguile, or circumvent; syn. مواربة: (TA;) or داهمـت signifies I hid, concealed, or covered; syn. واربت [accord. to four copies of the S; but probably this is a mistranscription for وارت, meaning I strove to outwit, deceive, beguile, or circumvent, as is indicated in the TA]; and داهمـت signifies I acted with dishonesty, or dissimulation: (S;) or داهمـت is [originally] like تَدَهَّن [as has been stated above]; but is used as denoting the act of treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding; and abstaining from restraint or prohibition: (AHeyth, TA;) or it originally signified the anointing such a thing as a hide with some oil or the like; and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding, was termed مداهنة: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word مداهنة, or rather each of these words,] was tropically used as signifying the holding a thing in light, or little, or mean, estimation, or in contempt: so in the 'Ináyeh. (MF, TA.) It is said in the Kur [lxviii. 9], روادو نهدت ونهدو تدهن They wish that thou wouldst endeavour to conciliate [them], and in that case they will endeavour to conciliate [thee]: (S, TA: *) or that thou wouldst be soft, pliant, or gentle, in thy religion, and in that case they will be soft, pliant, or gentle: (TA:) or that thou wouldst be soft, pliant, or gentle, to them, and in that case they will be so to thee: (Jel:) or, accord. to Fr, that thou wouldst be an unbeliever, and they will be
unbelievers. (TA.)

4, inf. n. إدَهان: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] is also

syn. with الإفَقا، which, accord. to IAmb, is the primary signification: in the copies of the K erroneously written

One says, لَا تُقِّبَ عَلَيْهِ، meaning [Show not thou mercy to him; or pity not him; or pardon not him]. (IAmb, TA.) And [Thou didst not show, or hast not shown, mercy, save to thyself]. (Lh, TA.) One says also, أَدْهَنَتْ فِي أَمَرَهُ، meaning I fell short in his affair, or case. (JK.) And أَدْهَنَهُ He (a camel) was affected with the vertigo termed دَهْن. (JK.)

5, see what next follows.

8, of the measure افْتَعَلَهُ, He anointed himself with دَهْن, (S, Mgh, Msb, K, *), i.e. oil, &c.; (Msb)

[oiled, or greased, himself;] as also دَهْن. (S.)

Q. Q. 2 He (a man) took a دْهْن [q. v.]. (S.)

OIL, (MA, Msb, KL) &c., (Msb,) [i. e. grease of any kind,] or دْهْن [i. e. oil] of sesame &c., (Mgh,) with which one anoints, (Mgh, Msb,) [or greases,] or moistens, (K,) the head or mustache, (Mgh,) or the hair &c., (Msb,) or the head &c.: (K,) it is well known: (S;) and دْهْن signifies a portion thereof: (K,) [or this latter, being the n. un., signifies a particular oil or kind of oil; like as the former does when it is prefixed to another noun:] you say دْهْن البَيْان (S and Mgh and Msb in art. Dَهْن البَيْان (TA in the present art. from a poet) [both meaning oil of ben]: the pl. (of دْهْن, S, Msb, and Bd in lv. 37) is دْهْن (S, Msb, K, and Bd ubi suprà) and دْهْن (K,) [the latter a pl. of pauc.; both pls. signifying kinds of oil &c.;] or دْهْن signifies that with which
one anoints; (Bd ubi suprà) or it has this signification also: (TA:) you say, دَهْنَةٌ بَلْدَهَانَ [meaning I anointed him with oils or with ointment]: (S, in which this is mentioned as an ex. of the pl. of دَهْنَةٌ) and hence the prov. كَالْدِهَانَ [meaning I anointed him with ointment or] that with which one anoints [upon fur, or soft hair]. (TA.) [See also دَهْنَةٌ below.] Also Weak rain: (AZ, S:) or rain such as moistens the surface of the ground; (JK, K;) and so دَهْنَةٌ. (AZ, S, K.) And A vertigo (دوار) that affects the camel. (JK.)

A kind of tree with which beasts of prey are killed, (JK, K;) and by means of which they are taken: (JK:) it is a noxious tree, like the دَفْلَيْ [q. v.]: (TA:) n. un. with (K.) And

Such as is large, of trees. (JK.)

Oily, or greasy. (KL:) You say also رِجْلُ مِدْهَانٍ meaning [A man having oily, or greasy, hair]. (TA.) [See also دَهْنَةٌ.]

See دَهْنَةٌ pl. دَهْنَات: see 1.

Also Odour: so in the saying هُوُّ طِيْبٌ الدُّهْنَةَ [He, or it, is sweet in respect of odour]. (K. [Erroneously written and explained by Golius in his Lexicon.])

A [desert such as is termed] فُلاَةٌ. (K.)

or a place of sands: (JK;) or a place all sand: (TA:) [or a desert of reddish sand. Hence,] with the article لَأَ, A certain place [or desert tract] belonging to Temeem, in Nejd, (S K, TA,) extending to the distance of three days' journey, in which is no water; (TA;) as also
The great desert of which the central part lies towards the S. E. of Nejd.] Also A certain red herb, (K,) having broad leaves, used for tanning. (TA.)

An oily quality.

A red hide. (S, K. [See also (K;)] Hence, in the Kur [iv. 37], i. e. And shall become red, (S,) or of a rosecolour; (Zj, L in art. [ورد,]) or of a red colour inclining to yellow; (L in that art.,) like the red hide: (S, Bd, Jel:) or like the hide that is of a pure red colour: (TA:) or like that [oil] with which one anoints; see or it is pl. of (Bd:) [thus] it means, accord. to Aboo-Is-hák [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like divers oils: or, accord. to Er-Rághib, like the dregs of oil, or of olive-oil; for this is another signification of .

Also A slippery place. (JK, K.) And A smooth road: or long and smooth. (TA.)

Anointed with oil, &c.; i. q. and . You say , (K) and (TA) and (K, TA.)

And A hide intensely red. (JK. [See also (JK, S, K,) Also, applied to a she-camel, (JK, S, K,) Having little milk: (S, K:) or having very little milk; (JK) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK) accord. to Er-Rághib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix : pl. (TA.) And, applied to a stallion, That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.) And Weak; applied to a man, and to a thing: one says: (Thou didst, or saidst, or thou hast done, or said, a weak thing): and Ibn-Hiráweh
[In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining]. (TA.)

A seller of oil: (MA, TA:) and a maker of oil. (MA.) [In the present day, it is applied to A painter of houses &c.]

A camel affected with the vertigo termed دَهْن. (JK)

, with damm, (S, Msb, K, &c.,) only, (S,) to the, (Msb, TA,) extr [in form], (Fr, TA,) for by rule it should be مَدْهَن, (Msb,) or it was مَدْهَن originally, (Lth, TA,) The utensil [for oil, &c.;] (K, TA;) i. e. (TA) the thing [or pot or vase] in which دَهْن is put; (T, Msb, TA;) a flask, or phial, [for دَهْن: (S, K:) [and مَدْهَن, occurring in this art. and in art. in the TA, signifies the same:] pl. مَدْهَن. (S,) And A place, (M, K, TA,) or a small hollow or cavity, in a mountain, (S, TA,) in which water remains and collects, or collects and stagnates: (S, M, K, TA:) or any place excavated by a torrent: (K) or water exuding in stone. (TA.)

[act. part. n. of 4, q. v.]. أَفَيَهَا الحَدِيثُ أَنْتَ مَدْهَنَ أَيْدًا، in the Kur [i. vi. 80], means Do ye then reject this announcement? or disbelieve &c.? (TA:) or hold in light, or little, or mean, estimation, (Bd, Jel,) and reject, &c.? (Jel.)
A place where oil is made; an oil-mill. (MA.)

A people, or company of men, upon whom are visible the traces of ease and plenty, welfare, or well-being. (S, K, TA.)

Land moistened slightly, or a little, by rain. (S, TA.)

or having its surface moistened by rain. (TA.)
He possessed cunning; i.e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA) he was, or became, such as is termed. (JK) [See below.] He attributed, or imputed, to him cunning, &c.; expl. by نسبه إلى الدَّهَاء. (JK, TA) I treated him with cunning, &c. (JK, * and TA in explanation of the former.) (Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.) And means I was turned, or kept, from a thing, or an affair, by deceit, or guile. (JK, TA) He attributed, or imputed, to him cunning, &c.; expl. by نسبه إلى الدَّهَاء. (JK, TA) The thing, or event, befell him. (Msb:) And ما دَهَاهَ ما دَهَاهَ What befell, or hath befallen, thee? (S.) He strove, or endeavoured, to outwit,
deceive, delude, beguile, or circumvent, him; syn. (S in art. أرب, K in art. ورب) and (TA in art. نكر) אַדֶּהָא. And (TA in art. נקר). He smote people with a calamity. (TA.)

He found him to be such as is termed [i.e. cunning, &c., (IDrd, TA,) or (TA in art. נקר). נקר preceding by ما is also used as a verb of wonder.] A poet says,

Aboo-Khálid, how great was the calamity that befell Ma' add on the day when thou diedst [or wast slain]! (Ham. p. 440.)

He acted cunningly;] he did as do the [or cunning, &c., pl. of (ISd, K.)

He affected, or pretended, to possess [i.e., to be cunning, &c.]. (IAar, K in art.)

A large [bucket such as is called] غرب. (AA, TA.)

It is also used as a corroborative: (ISk, S:) you say (ISk, JK, S, Msb) and (ISk, JK, S, Msb, K) and ↓: (JK, K,) meaning A severe, grievous, or distressing, calamity or misfortune: (JK) or a very severe or grievous or distressing [calamity]. (K.)
Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (TA in art. and TA) i. q. نُکَر: (S, K,) and نُکَر: (S, K,) and excellence of judgment. (S, K.)

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[It is said in the S, app. with reference to دَهْوَان: but this is the regular dual of دَهْياء; like حَمْرَان: dual of إِمْرَاء.

دَهْياء: see what next follows, in three places.

Cunning; i. e. possessing intelligence, or sagacity; or intelligence mixed with craft and forecast: and excellent in judgment: (S, K:) i. q. منْكَر: (TA, and JK in explanation of دَهْياء:) knowing, or skilful, in affairs: (TA:) or دَهْياء signifies simply intelligent: (AA, K:) and دَهْياء is an intensive epithet, signifying very cunning; i. e. possessing much intelligence, &c.;] from دَهْياء explained above: or [it means one who is as though he were calamity, or misfortune, personified;] from الدَّاهِيَة in the sense commonly known [which see below]: (TA in art. and TA) the pl. (of دَهْأ دَهْياء, JK, TA) is دَهْوَان, and (of دَهْياء, JK, TA,) and of دَهْوَان دَهْياء, (JK, K, TA,) and of دَهْوَان دَهْياء, (JK, M, TA) and دَهْوَان in the K, erroneously, دَهْوَان and دَهْوَان. (TA:) دَهْوَان [Hence,] The lion. (K.)

دَهْياء A calamity, a misfortune, an evil accident; (JK, Msb:) a great, formidable, grievous, or distressing, thing or event or accident or action; (S, K;) and دَهْياء signifies the same: (JK, TA:) [the dim. of the former, دَهْوَان, generally means a great calamity &c.; being an instance of what is termed
[The pl. of دوَاهٰٕ تِلْدَرّٕ is دوَاهٰٕ تِلْدَر، and دوَاهٰٕ تِلْدَر also means the great, formidable, grievous, or distressing, events of fortune that befall men. (S, TA) See also دوَاهٰٕ تِلْدَر, in two places.]

Doiye: see the next preceding paragraph.

More, and most, cunning, &c. Hence, أَدَهِي من قَيْسِ بن زَهْبَر [More intelligent, or sagacious, than Keys the son of Zuheyry] : a prov. (Meyd.)

Meho and مَدْهُو, pass. part. ns.; (JK, TA;) Treated with cunning, &c. (TA in explanation of the former.)
See also: بهترین نکات
He took his way in the country, or in the land. (T.) Ru-beh uses the phrase as signifying He passed by them; meaning, by them, a male ass and his she-asses. (T.) And it is said of the that it is thus called, i.e.,

Because it makes away with those who are in it. (T.) See also art. 

A desert, or waterless desert; syn. A desert, or a level land; likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and, a land of which the extremities are far apart, level, and spacious; said to be so called because of the sound termed that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. ) belong to one and the same art.;] or because it makes away with those who are in it; [see 2, above;] and and signify the same: (T:) it is also said that is [in origin] a Pers. word; as though he who traversed the said to his companion , meaning Hasten: (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Basrah to Mekkeh, was named for this reason, from the Persians' hastening one another while crossing it by saying . (T.)

The wild asses. (T in art. )

One inhabiting a . (S.) [Hence the saying,] and  as in the M, or as in the K, (TA,) i.e.
There is not in it (meaning in the house) any one (S, M, K) of those who inhabit the

door, as one says, and which is also syn. (S.)

and or: see the next preceding paragraph.

d: see, in two places.

d: see, in four places.

d: see art. DOD.
A disease, disorder, distemper, sickness, illness, or malady; syn. مَرَضّ, (Lth, T, S, M, Msb, K) or ﻋَلَّة; (Mgh) external or internal: (Lth, T:) [it is both physical and moral:] signifying also a vice, defect, fault, or blemish; external or internal: so that one says, ﺃَدَواءٍ ﺃَدَواءٍ (The vice of avarice is the most grievous of vices): (Lth, T, TA:) for the pl. is ﺃَدَواءٍ, (S, M, Msb, K,) the only instance of a sing. memdoood having a pl. memdoood: (IKh, TA:) hence also, ﺃَدَواءٍ ﺃَدَواءٍ ﻣِنَ الْبَخٰلِ, (Mgh,) or ﺃَدَواءٍ ﺃَدَواءٍ, but IHth says that the correct word is ﺃَدَواءٍ, (TA,) i.e. [What vice is] more grievous, (Mgh,) or Worse, (TA,) [than
niggardliness? occurring in a trad.: and the saying of a woman, 'كل داء له داء', meaning Every vice that is in men is in him: (Lth, T, TA:) and the fem. is داءة (Lth, T, M, TA:) which is also mentioned in the A as applied to a woman, as well as داءة تلئام (T); and the dual is دائان (Lth, Sb, Sh, T, TA:) and which signifies the same; (S, K:) fem. with its original دئي; [as though originally دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي Dais; and the pl. دئوات (Lth, Sh, T, M, and so in some copies of the K,) or دئوات (Lth, Sh, T, M, and so in other copies of the K,) applied to a man, Diseased.

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disordered, distempered, sick, or ill; or having a disease, disorder, &c.: (Lth, Sh, T, S, M, K:)

the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA:) or it is [originally دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي دئي Dais; and the fem. with دئي دئي Dais; and the pl. دئوات (Lth, Sb, Sh, T, TA:) and which signifies the same; (S, K:) fem. with دئي دئي Dais; [as though originally دئي دئي Dais; and the pl. دئوات (Lth, Sh, T, M, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; and the pl. دئوات (Lth, Sh, T, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; [as though originally دئي Dais; and the pl. دئوات (Lth, Sb, Sh, T, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; and the pl. دئوات (Lth, Sh, T, M, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; [as though originally دئي Dais; and the pl. دئوات (Lth, Sb, Sh, T, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; and the pl. دئوات (Lth,Sh, T, M, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; [as though originally دئي Dais; and the pl. دئوات (Lth, Sb, Sh, T, TA:) and which signifies the same; (S, K:) fem. with دئي دئي دئي Dais; and the pl. دئوات (Lth,
measure, applied to a man; and دِيَّة, of the measure فَعِيلَة, applied to a woman: or, accord. to the T, دِيَّة, of the measure فَعِيلَة, applied to a man; and دِيَّة, of the measure فَعِيلَة, applied to a woman. (TA.) The saying, in a trad., ﴿وَإِنَّا فِيمَّهُ أَنَّهُ مَا ﺎَم ﺑَأَعِيكُ دَآَءَ﴾ means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, ﴿دُرَ ﻓِي ﻷَدَلَاءِ ﻩِئَدَبِ﴾ That which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.)

دَآَءَ: see the next preceding paragraph.

دِيَّةِ: see the next preceding paragraph.

آَدَواً: see the next preceding paragraph.

مَدِيءٌ: see the next preceding paragraph.
دوج

 guided. (IAar, K.) aor. دوج دوج, (IAar,) inf. n. دوج, He (a man, IAar) served, or did service. (IAar, K.)

داج

[as pl. of داج, agreeably with analogy,] The followers of an army. (K.) Also a small want: (K:) or a

Want [absolutely]; i. q. حاجة, as some say: (TA:) or it is an imitative sequent to حاجة. (K, and S in art. دج. داج. [See داج in that art.]) It is said in a trad., ما تركت من حاجة ولا داجة [I left not a want nor a small want: or a

want of any kind: or] this means I left not any act of disobedience to which I was

enticed. (TA voce حاجة.)
The tree became great. (A, K.)

His belly became swollen, or inflated, (A, K.) and hung down, (A, K.) by reason of fatness or disease: (A, TA:) and so also (TA.) And (TA.) And Their navels became swollen, and hung down.

He dispersed, or scattered his property; (L, K;) as also (L.) See also 1.

Variegated, decorated, or embellished, work, [or gewgaws,] which one waves about to children, and with which one soothes, pacifies, or quiets, them: (S, K:) [a coll. gen. n.: n. un. with َة, meaning a piece of such work, or a gewgaw:] whence, (K,) one says, The world is a gewgaw, or gaudy toy.

The world, or present state of existence: so said Aboo-Hamzeh the Soofee, in explanation of the saying,

Were it not for my loving the world, death would be to me ease]: and AA confirmed this. (T, TA.) And A kind of variegated, or figured, cloth or garment. (A, K.) [In this sense also it is a coll. gen. n.: n. un. with َة.] You say, Such a one wears variegated, or figured,
garments. (A, TA.) And َءﺂَﺟ ِﻪْﻴَﻠَﻋَو ٌﺔَﺣاَد
(A, TA.) — A bracelet consisting of several distinct portions like the strands of a rope, twisted together. (K.) — Lines, or streaks, upon a bull &c. (K.)

— The species of perfume called خُلُوق. (K.)

Lines, or streaks, upon a bull &c. (K.)

— Also A very large tent of goats' hair. (IAar, TA. [See also دَوْحَة.])

A great tree, (S, A, Msb, K,) with spreading branches, (TA,) of whatever kind it be: (S, Msb:) pl. دَوْحَة (S, Msb, K,) [or rather this is the coll. gen. n. of the n. un. دَوْحَة,] like as تَمْرُة is of المَزْرَة (Msb;) and دَوْحٌ is pl. of دَوْحَة: (TA:) and دَوْحَة دَلْنِح signifies the same; (A, * K;) and the pl. is دَوْحَانَة: (A, K;) or دَوْحَان signifies great trees, one of which is called دَوْحَة, and its sing., though it be not used, seems to be دَلْنِح. (AHn, TA.) One says, ْﻦِﻣ ِﺔَﺣْوَد ِمَﺮَﻜﻟا ُنَﻼُﻓ
Such a one is of a great generous stock. (A, TA.) — Also A great tent of the kind called دَوْحَة مَطْلَة. (TA. [See also دَوْحَة.])

Very tall: so in a trad. in which it is said. ْﻢَﻛ ْﻦِﻣ ٍقْﺬَﻋ ٍحاﱠوَد ِﰱ ِﺔَﻨﱠﳉا
How many a very tall palm-tree is there in Paradise!}. (TA.)

A prominent, round belly: or a wide belly, low by reason of fatness. (TA.)
دَوُخَ

۱خَوْدَةَ, (S, A, L, K,) aor. n. دَوُخَ, (L) He (a man, S, A) was, or became, submissive, or abject, (S, A, L, K,) and lowly, or humble. (A, L.) [Also It (a man's head) was, or became, giddy, or vertiginous]. used in this sense in the present day, and probably in ancient times: see 2.] As a trans. verb: see 2.

۲دَوُخَ, (S, K,) inf. n. دَوُخَ, (TA,) He subdued a country, and obtained dominion over its inhabitants; as also دَوُخَ, (S, K,) aor. and inf. n. as above; (TA;) and دَوُخَ, (K,) inf. n. دَوُخَ, (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also دَوُخَ, (As, S,) and دَوُخَ, (L,) He rendered (a man, S, L, or people, A) submissive, or abject, (S, A, L, K,) and lowly, or humble: (A:) and in like manner a camel. (L.) He trod a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) It (heat) weakened a man. (A, TA.) It (pain) made a man's head giddy, or vertiginous. (L)

۴أخُدَ, see 2.

۴أخُدَنَ, لَيْل دَانِخَ A dark night. (K)
دود

١. دود {S, M, Msb, K} like حاف {Msb} [sec. pers. مداد {sec. pers. مداد}] aor. {S, M, Msb, K} and داد, like {sec. pers. مداد} aor. {Msb; } inf. دود {M, L, K; [in my copy of the Msb داد which, I doubt not, is a mistranscription;]} and داد, {T, S, M, A, Msb, K;} inf. دود {Msb;} and ديد {Msb;} and ديد {M, L, and so in some copies of the K; [see its part. n. مدود، voce داد، below;} in other copies of the K ديد which is app. a mistranscription;} داد {corn, or food, طعام;} had in it دود {M, A, L, Msb, K} or سوس {S, L} [i.e. Worms, grubs, or maggots]; and became eaten thereby. (L.)

٢. دود: see above. Also He played with the دودة {or seesaw}. (K.)

٣. داد: see 1, in two places.

٤. دود a word of well-known signification, {Worms, grubs, maggots, and the like;} including molluscs; as a coll. gen. n.: and, as a simple gen. n., the Worm, grub, maggot, &c.: pl. of دودة [or rather, as already said, and as is implied in several of the lexicons, دودة is a coll. gen. n.; therefore دودة is the n. un. thereof:] and the pl. of دودة is ديدان {T, S, L, Msb. [In the K, ديدان is said to be pl. of دودة: and in the L, as from the T, ديدان is said to be another pl. of دودة: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after ديدان ديدان {is a tribe of Benoo-Asad.]} J says that the dim. is دود and that by rule it should be دودة: but this is a mistake [unless it be meant that دودة is the regular dim. of دودة: it is regularly دودة, like as مير and قيبص are

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regular dims. of ﻗُمْﺣَة and ﺑَﻤْﺮَة, which are pls. [or rather coll. gen. ns.] of ﺑَﻤْﺮَة and ﺑُﻤْﺮَة. (IB.)

[.] and دَوَدٌ [n. un. of دَوَدٌ, q. v.] Also The ﻮُﺳَلِّم the foetus in the belly of a mare from the fortieth day, when its make becomes apparent, until the end of the third month. (Kr, TA voce دَوَدٌ, q. v.)

دوُدَةٌ A seesaw; syn. ﻬَرُوجَةٌ: (K in this art., and T and S in art. دَوَدٌ:) and the mark made by children upon the dust, or earth, like a path, or track, when they play [upon the seesaw], doing thus with their feet, moving forwards and backwards: (S in art. دَوَدٌ:) or the mark of the أَرَوجَةَ: (M and K in that art.) or the sound of the أَرَوجَةَ: (TA in the present art.) and cries, shouts, noises, or clamour; or a confusion, or mixture, of cries, shouts, &c.: (K in this art.) دَوَدَةٌ is [said by ISd to belong to art. دَوَدٌ, and to be] originally دَوَدَةٍ: (M in art. دَوَدٌ:) the pl. is دَوَدةٌ, (T and S * and M in that art.,) explained by As as signifying the marks of the أَرَوجَةٌ [or seesaws] of children; (TA in the present art.;) and دَوَدَدةٌ occurs in a verse, in the gen. case, (S and M in art. دَوَدٌ,) by poetic license. (M in that art.)

حَيْوَان دَوْدِي [app. A worm-like animal]. (TA in art. دَوْدِي.)

دَوَدَةٌ: see دَوَدٌ.

دَوَدَدٌ and مَدْوَدٌ and مدَدٌ [Msb] and مدَدٌ (L) [the last from دَدْدٌ, confirming my opinion that دَدْدٌ in some copies of the K is a mistranscription,] Corn, or food, طَعَام; having in it دَوَدٌ [or worms, &c.]; (L, Msb,) and becoming eaten thereby. (L.)

مَدْوَدٌ: see what next precedes.

مَدْدٌ: see what next precedes.
مدود : see what next precedes.
1) دور، aor. inf. n. دور and دوران (S, M, A, Msb, K) and دور (M) and دوران (Lth, T); and دور in (M, A, Msb, K) and دوران

(Ms) He, or it, went, moved, or turned, round; circled; revolved; returned to the place from which he, or it, began to move. (TA.)

You say, استداروا حوله They went round it: (A:) and استدار حول البيت and استدار around he, or it, went round the house [or Kaabeh]. (Msb.) Z and others dislike the phrase دار البيت, [which seems to have been used in the same sense as استدار حوله,] preferring the phrase دار بالدوارة, because of the phrase طاف بالبيت, signifying He went round about in the circuit called الدوار, round the idol called by the same name. (TA.) [ استدار به mostly signifies It encircled, or surrounded, or encompassed, k.t.] You say also, دار بينهم It (a thing, as, for instance, a wine-cup) went round, or circulated, among them. And [The firmament, or celestial orb or sphere, revolved upon its axis]: (A:) دوران الفلك signifies the consecutive incessant motions of the several parts of the firmament. (Msb.) Hence the saying دارت المسأله The question formed a circle; one of its propositions depending for proof upon another following it, and perhaps this upon another, and so on, and the latter or last depending upon the admission of the first. (Msb.) [And in like manner, دور، inf. n. دور, signifies He reasoned in a circle.] It is said in a trad., إن الزمن قد استدار كيتيته يوم Verily time hath come round to the like of the state in which it was on the day of God's creating the heavens and the earth: this was said by Mohammad after he had forbidden the practice of intercalating a lunar month, by which the Arabs had long imperfectly adjusted their lunar year to the solar.] (TA.) And one says, دارت الأيام The days came round in their turns, (S and Msb
And K in art. (And K in art. [A day of the week that does not come round again in its month: as the last Wednesday, &c.]. (Mujahid, TA voce دار [q. v.].) [And دار is said of an event, as meaning It came about. See an ex. in a verse cited in art. اذ [And دار is said of an event, as meaning It went round with him; as the ground and the sea do [apparently] with a person sick by reason of vertigo, or giddiness in the head. (L in art. هيد. [See also 4.]) One says also, استدار بما في قلبي He comprehended [as though he encircled] what was in my heart. (A.) And وفلان يدور على أربع نسوة Such a one has within the circuit of his rule and care four wives, or women. (A.) And وفلان يدور حول فلانة وجمשקهاSuch a man has within his power and care such a female, and toys, dallies, wantons, or holds amorous converse, with her. (A and TA in art. حوض آنا أدورآ And I have within my compass, or power, and care, that thing or affair]. (S and A in art. حوض) See also 4, in four places. 2 dor, (K,) inf. n. مدور [i. e. round, meaning both circular and spherical]; (S, K;) as also اداره. (TA.) One says also, and اداره In أمر He turned about, or revolved, thoughts, or ideas, or opinions, in his mind, respecting an affair: like as one says, قلب الفكر في أمر [And hence, دوره 3 dor, inf. n. مدارة and دورة He went round about with him; syn. دور معه. (M, K.) [And hence, دوره He circumvented him.] Aboo-Dhu-eyb says,

* حتي آتيح له يوما مرفقة
* ذو مرة بدوار الصيد وجاس

(Until there was prepared for him, one day, in a watching-place, an intelligent person, acquainted with the circumvention of game])
because it means the same asُمَاٰعُ in the phraseُمَاٰعُ \( \text{M.} \) [Or the meaning of the latter hemistich is, a person possessing skill in circumventing game, attentive to their motions and sounds.]

signifies \textbf{He endeavoured to induce him to turn, or incline, or decline; or he endeavoured to turn him by deceit, or guile: from the thing; and \textit{to it}; \textit{syn.} \\

\text{(M, K.) It is said in the trad. respecting the night-journey [of Mohammed to Jerusalem, and his ascension thence into Heaven], that Moses said to Mohammad, [Verily I endeavoured to induce the children of Israel to incline to less than this, and they were unable: \textit{or, accord. to one relation, he said (TA.) See also 4. \textit{He sought to find the modes, or manners, of doing, or performing, affairs, or the affairs: (A:) \textit{is like the labouring, taking pains, applying one's self vigorously, exerting one's self, striving, or struggling, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, a thing; &c.}. (S, K.) Suheym Ibn-Wetheel says,}}

[Fifty years of age, my manly vigour full, and vigorous application to the management of affairs has tried and strengthened me]. (S.)

\text{(S, M, A, K,) and (M, A, K,) and (M, TA,) and (S, K,) and (M, K,) \textit{He, or it, made, or caused, him, or it, to go, move, or turn, round; to circle; to revolve; to return to the place from which he, or it, began to move. (TA.) You say,}}

\text{أَدَارَ الْعَمَّامَةَ عَلَى} \\

\text{[He wound the turban round upon his head]. (A,) And} \\

\text{ٍءَرْفَانَ} \\

\text{[He stirred round the saffron in the water; in dissolving it]. (A and TA in art. \textit{dوم.}) And}
The revolutions of fortune, or time, made him to turn round from one state, or condition, to another. (A.) And he was made to turn round; by which, as by the third also, is meant, he became affected by a vertigo, or giddiness in the head. (S, * A, * K. [See also 1.]) He endeavoured to turn him to the thing, i.e. to induce him to do the thing; and he endeavoured to turn him from it, i.e. to induce him to leave, or relinquish, it; (T, A;) or i. q. (M, K.) ... [the inf. n.] also signifies The giving and taking, from hand to hand, without delay; and agreeably with this explanation is rendered the phrase in the Kur [ii. 282], Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay; i.e., not on credit. (TA.) See also 1: and 2, in two places.

He took the place as a house, or an abode. (A.) [The in this verb takes the place of and in, as in and &c.]

It had, or assumed, a round, or circular, form; it coiled itself, or became coiled; it wound, or wound round; it was, or became, round. (KL.) You say, استدَارد الْقَمْر، The moon became round, or full. [see also the act. part. n., below]. (A.) And لَقَتْ ثُوبًا كَالْعَصَابَةَ عَلَى أَسْتِدَارَة رَأْسِهَا [She wound a piece of cloth like the fillet upon the round of her head, leaving the crown uncovered]. (Mgh and L and Msb voce معجِر.) See also 1, in six places. And see 4.
ra'd, [originally دور, as will be seen below, A house; a mansion; and especially a house of a large size,  
comprising a court; or a house comprising several sets of apartments and a court; (see ≥>): a place of abode which comprises a building, or buildings, and a  
court, or space in which is no building: (T, M, K:) as also (M, K:) or the latter is a more special term;  
(S:) meaning any particular house; the former being a generic term: (MF:) accord. to IJ, it is from دار, aor.  
yelدور;  

because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Msb:) and sometimes masc.; (S, K:) as in the Kur  
xvi. 32, as meaning موضع, or (S,) or as being a gen. n.: (MF:) pl. (of pauc., S) داور and داور, (Abu-I-  
Hasan, AAF, Msb, K,) formed by transposition, (Msb,) [for درو] and ديار (T, K) and داور (T, K) and (of mult., S)  
ديار, (S, Msb, K,) like as is pl. of جيل, (S,) and ديار (T) and ديار (M, K) and (S, T, M, Msb,) like as is pl. of  
ديار, (S, Msb, K,) like as is pl. of ديار, (T, M, K) and دير and دیر (T,) and [quasi-pl. n.] دارة, and [pl. pl.]  
ديارات [pl. of دير], (M, K,) and [pl. of دار] دورات. (T,) The dim. is دار الضرع. (Har p. 161.) [Hence,  
mint: &c.] ___ Also Any place in which a people have alighted and taken up their  
abode; an abode; a dwelling. (T, Mgh.) Hence the present world is called دار البقاء [The abode of  
perishableness; or the perishable abode]: and the world to come, دار البقاء [The abode of  
everlastingness; or the everlasting abode]; and دار القرار [The abode of stability; or the  
stable abode]; and دار السلام [The abode of peace, or of freedom evil]. (T.) [And hence, دار  
الحرب: see حرب.] [Hence, also,] is applied to A burial-ground. (Nh from a trad.) ___ [And hence,  
Ask thou permission for me to go in to my Lord in his Paradise. (TA from a  
trad. respecting intercession.) ___ And دار the transgressors), meaning Egypt: or, accord. to Mujáhid, the abode to which the  
transgressors shall go in the world to come. (TA,) ___ [Hence, also,] دار signifies i. q. بلد [A  
country, or district: or a city, town, or village]. (Mgh, K,) ___ And, with the art. آل, [El-
Medeeneh; the City of the Prophet. (K.) And hence, (TA,) دار also signifies A tribe; syn. دار أهل. (A, K:) for دار (TA:) as also دار: (K:) pl. of the former, دور. (A, Msb.) You say, مرت بنذا دار فلان. The tribe of the sons of such a one passed by us. (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (ﬁتها) a mosque had not been built. (TA,) Mtr states that it is said to signify also A year; syn. لوح; and if this be correct, which he does no hold to be the case, it is from الدوران, like as لوح is from الدوران: or, as some say, i. q. دهر [as meaning a long time, or the like]. (Har p. 350.) And الدار is the name of A certain idol.

(Msb, K,) دار and دير explained by Freytag as meaning Medulla liquida in ossibus are mistakes for رود and ريد, originally with و (T, S;) or originally thus, with ك, (M, [and so accord. to the place in which it is mentioned in the A and Msb and K,]) as appears from the occurrence of the ك in its pl. and in the derivative ديار, for if the ك were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for ديار is held by J to be originally ديوار, i. e. of the measure ﻦﻴﻌﻟ; and ISd himself seems in one place to express the same opinion; in like manner as ديوار is held by the latter to be originally دبور and is evidently altered from ﻦﻴﻌﻟ;] ديار A convent, or monastery, (M, K;) and also the صومعة [I. e. cloister, or cell,] of a monk: (A;) the pl. is ديار (S, M, K) and ديوار (Msb.) [Hence,] رأس الدير.A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. دور. (A.)

دير, originally with و (T, S;) or originally thus, with ك, (M, [and so accord. to the place in which it is mentioned in the A and Msb and K,]) as appears from the occurrence of the ك in its pl. and in the derivative ديار, for if the ك were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for ديار is held by J to be originally ديوار, i. e. of the measure ﻦﻴﻌﻟ; and ISd himself seems in one place to express the same opinion; in like manner as ديوار is held by the latter to be originally دبور and is evidently altered from ﻦﻴﻌﻟ;] ديار A convent, or monastery, (M, K;) and also the صومعة [I. e. cloister, or cell,] of a monk: (A;) the pl. is ديار (S, M, K) and ديوار (Msb.) [Hence,] رأس الدير.A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. دور. (A.)

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دير, originally with و (T, S;) or originally thus, with ك, (M, [and so accord. to the place in which it is mentioned in the A and Msb and K,]) as appears from the occurrence of the ك in its pl. and in the derivative ديار, for if the ك were in this case interchangeable with and ISd himself seems in one place to express the same opinion; in like manner as ديوار is held by the latter to be originally دبور and is evidently altered from ﻦﻴﻌﻟ;] ديار A convent, or monastery, (M, K;) and also the صومعة [I. e. cloister, or cell,] of a monk: (A;) the pl. is ديار (S, M, K) and ديوار (Msb.) [Hence,] رأس الدير.A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. دور. (A.)
A round space of sand; (K) as also دور (TA) [and in some copies دوره], and دورات and دور: (K) and pl. [or rather coll. gen. n.] of the second دور: (TA) or دوره, incorrectly written in the K دوره, and دوره, and دوره, and دوره; and sometimes people sit and drink there. (T) And Any wide space of land among mountains: (K) it is reckoned among productive low lands: (Ah) or a plain, or soft, tract of land encompassed by mountains: (A) or a wide and plain space of land so encompassed: (A) or i. q. بى، except that this is always plain, or soft, whereas a دور may be rugged and plain, or soft: (Ab-Fakas, Kr) or any clear and open space among sands. (TA) And Any place that is surrounded and confined by a thing. (T, A) See also دور in three places. دور, determinate, (M, K) and imperfectly decl., (M) Calamity, or misfortune.

A man (A) who keeps to his house; (M, K) who does not quit it, (M, A) nor seek sustenance; (M) as also دورات. (K) And hence, (S) A possessor of the blessings, comforts, or conveniences, of life: (S, K) pl. دورات. (S) Also A camel, or sheep or goat, that remains at the house, not going to pasture; fem. with ى: (A) or a camel that remains behind in the place where the others lie down; (M, K) and so a sheep or goat. (M) See also دور. A sailor that has the charge of the sail. (M, K) A seller of perfumes: so called in relation to Dáreen, (S, A, K) a port of ElBahreyn, in which was a market whereto musk used to be brought from India. (S, K) It is said in a trad.
The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee. (S.)

Anomalous [as a rel. n. from دير], M) and دار: the master, (بحة, S, M, K,) or an inhabitant, (T, A,) of a دير [i.e. convent, or monastery]. (T, S, M, A, K.)

A vertigo, or giddiness in the head; (S, * A, * K;) as also دوار. (M, K,) Also, and دوار, (S,) or دوار, (M, K,) and (but less commonly, TA) A certain idol, (T, S, M, K,) which the Arabs set up, and around it they made a space, (T,) round which they turned, or circled: (T, M:) and the same name they applied to the space above mentioned: (T, M:) it is said that they thus compassed it certain weeks, like as people compass the Kaabeh: (MF:) or certain stones around which they circled, in imitation of people compassing the Kaabeh. (IAmb.) Imra-ʾel- Keys says,

* عدري دوار في ملاء مدُغٍل.

[Virgins making the circuit of Duwár, in long-skirted garments of the kind called ملاء]: (S;) likening a herd of [wild] cows to damsels thus occupied
and attired, alluding to the length of their tails. (TA.) الدَوَارُ also signify The Kaabeh. (Kr, M, K.) And الدَوَارُ (Th, M, [not الدَوارُ, as is implied in the K.]) A circling tract of sand, around which go the wild animals: (Th, M, K.) a poet says,

[In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arár and hullab]. (Th, M.)

دوارة: see دارة, of each of which it is the dim.

دير: see دارة.

دارة: see دارة, in two places: and see also دارة.

دوار [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) Applied likewise to time, or fortune; (M, K;) as also دوار, (S, M, A, K;) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كروسي, (M,) the كى being a corroborative: (Msb voce وحنشي:) thus in the saying,

And time, or fortune, turns man about from one state, or condition, to another: (S, M, * A, K: *) or turns him about much. (Msb in art. وحنشي.) See also دوار, in two places.

دوار: see دوار, in three places.

مدوار، (S, M, A, K;) originally من مدوار, of the measure فعال, (S,) and دوري, (S, M, K;) and دوري, (M, K;) in which a is changed into ى, (M,) [being originally دیور,] and دارى, دیور and دیور, There is not in the house any one: (S, M,
K: the broken pl. of دَيْارِ and دَوارِ; the وَ being unchanged because of its distance from the end of the word. (M.) ISd says, in the عَوْص, that Yaakoob has erred in asserting دَيْارُ to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) \[See also دِرَارُ.

دُيْرُ: see the next preceding paragraph.

dُوْرُ: see دَوْرَةٌ, in two places: \[Also or perhaps دُوَّرَةٌ \] The

pieces of wood which the water turns so as to make the mill turn with their turning. (Mgh.) \[And A pair of compasses. (T, K, * TA.)

dُوْرَةٌ: see دَوْرَةٌ, of the head, A round part or portion. (M, K.) \[And of the belly, What winds, or what has, or assumes, a coiled, or circular, form, (ما تَحْوُى) \[so in the M and L, in the K مَاتَحْوُى, which is evidently a mistake,) of the guts, or intestines, of a sheep or goat. (M, L, K. *) \[According to IAar, (T,)\\
dُوْرَةٌ: see دَوْرَةٌ, in two places.\\

دَِّ: دَوْرَةٌ, in which the ذِّ is added for the purpose of transferring the word from the category of epithets to that of substs, and as a sign of the fem. gender, (ثنّه,) The circuit, compass, ambit, or circumference, of a thing; (T, K, TA;) as in the phrases دَوْرَةٌ the circuit of, or What surrounds, the solid hoof, (TA,) or the circuit of hair around the solid hoof, (T,) and دَوْرَةٌ the circuit of the face, or the parts around the face; (TA,) and دَِّ signifies the same: (K:) pl. of the former دَوْرُ; and of the latter دَوَّرُاتِ. (TA.) \[Hence one says, هَذَا دَوَّرَةٌ دِّ, meaning This is wider in compass, or more comprehensive, than that. See also 10, third sentence.] \[A ring: (M, K;) or the like thereof; a circle: and a round
thing: as also دارة. (T.) See an ex. voce دارة. ____ The circular, or spiral, curl of hair upon the crown of a man's head: (T, M, K;) or the place of the دوائر. (IAar, M, K.) Hence the prov., ما أُقَضِرَتْ له دائرتي [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.)

____ [What is called, in a horse, A feather; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise]: pl. دوائر. (T, S, Msb.) In a horse are eighteen دوائر, (AO, T, S,) which are distinguished by different names, as جبة and the ناقص and the ذياب and [&c.]. (AO, T.) ____ The round thing [or depression] (T) that is beneath the nose, (T, K,) which is likewise called دورة; (T;) as also دورة (T, K) and دورة. (T.) [But the دائر in the middle of the upper lip is The small protuberance termed حمره, q. v.] A turn of fortune: (AO:) and especially an evil accident; a misfortune; a calamity; (A, * TA;) as also دورة: (TA;) defeat; rout; (S, K;) slaughter: death: (TA:) pl. as above. (A, Msb, &c.) You say, دايرت Calamities befell them. (M.) And hence, دائرة السوء [and السوء, in the Kur ix. 99 and xlvii. 6.] (S, Msb) Calamity which befalls and destroys. (Msb. [See also art. سوء.]) Also A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn. (TA.)

____ تدورة: دارة. Also i. q. مجلس [A sittingplace, &c.]. (Seer, M.)

مادار an inf. n. of داير. (Lth, T.) And also, as a proper subst., (T,) The axiS of the firmament, or celestial orb, [&c.] (T, A.)

[And hence, The point upon which a question, or the like, turns. Pl. مدارات.]

____ مادار: مادور. ____ and see what next follows.

مادار هو مدور به [He is affected by a vertigo, or giddiness in the head: see 4]. (A.)
A skin made round, and sewed, (S, K,) in the form of a bucket, (S,) with which one draws water. (S, K.) A rájiz says,

لايَسْتَقَى فِي النَّورِ المَضْفُوف

إِلَّا مَدَارَاتِ الغَرْبِ الجَوِف

[Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity:] i.e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مَدَارَةٌ should be مَدَارَةٌ الدَّلَاءل; holding it to be for مَدَارَةٌ الدَّلَاءل; and reading لايَسْتَقَى. (S, TA.) Also A garment of the kind called أَزَارَيْلَهُ figured (K, TA) with sundry circles: pl. مَدَارَاتِ. (TA.)

مَدَورَةٍ, thus preserving its original form, (K,) not having the وَ changed into أٌ. (TA.) [in the CK, erroneously, مَدَورَةٍ.] She-camels which the pastor goes round about and milks. (K.)

مَدَرَّ الْعَصَفَةٌ [Made round, meaning both circular and spherical; rounded; and simply round: the former word is the more common: of the latter, see an ex. in a verse cited voce بلَيْبٍ: and see also رِيدَتْسُمٍ].

دَوْارُ [a noun of place and of time from دَوْارَةٍ, agreeably with a general rule]: see دَوْارُ.

مَسْتَدَرِيْرٌ [Having, or assuming, a round, or circular, form; round, or circular: see also مَدَورٍ].

قَرْمُ مَسْتَدَرِيْرٍ مَسْتَدرَيْرٍ [A round, or full, shining moon]. (A. [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])


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1

َساَد
aor. ِسوُﺪى
(S, M, A, Mgh, K) inf. n. ٌسْوَد
(S, M, A, Mgh, K) and ِد
ٌسَ
(M, A, K) and ِد
ٌﺔَﺳَ
(A, K,)

He trod, trod upon, or trampled upon, (M, A, Mgh, Msb, K) a thing, (S, M, Mgh,) or the ground, (Msb,) vehemently, (Mgh, Msb,) with the foot. (S, Mgh, Msb, K) You say, [They trod, or trampled, upon him, or it, with their feet]. (A.) And [The horses trample upon the slain with the hoofs]. (A.) You say, [They trod, or trampled, upon him, or it, with the treading of reaped corn]. (A.)

He abased him. (IAar, A, K,)

The enemy [came upon and slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them. (TA.)

Inivit eam; scil., feminam: (A:) vehementer inivit eam: (A, K: [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to
be tropical:] conscendit et vehementer invivit eam. (TA.) ___ دَأَسَه (S, M, A, Msb,) inf. n. دَوْسَ (Msb, K,) or دَأَسَ (As, A, Mgh,) He polished it; namely, a sword, (S, M, A, Mgh, Msb, K,) and the like, (K,) or some other thing. (Msb.) ___ Hence, دَوْسَ also signifies The framing, and dressing up, of deceit, guile, or circumvention: (As, A, TA:) [agreeably with which explanation the verb, دَأَسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of deceiving, beguiling, circumventing, and practising artifice. (TA.) You say, أَخْذًاٰ فِي الْدَوْسِ We set about the framing, and dressing up, of deceit, guile, or circumvention: (A:) or we set about deceiving, &c. (TA.)

4 أدوس see دَأَسَ الطِّعَامَ in the paragraph above.

7 انداس It (wheat [or grain]) was, or became, trodden, or thrashed. (S, * TA.) [See 1.]

اِسْدَي The lion (K, TA) that tramples upon his prey. (TA.) ___ A courageous man; (K;) and any one that tramples upon his opponents, or adversaries: (TA:) and [in like manner] دَأَسَ, originally دَوْسَ, a courageous and strong man, that tramples upon every one who alights with him to fight: pl. of the latter, دَيْسَةَ. (AZ, TA:) ___ Every one skilful (K, TA) in his art; because he abases (يَدِوْسُ) every one who contends with him. (TA.)

دَوْسَ [act. part. n. of دَأَسَ; Treading, &c.] دَأَسَةَ [the fem.] (A) and [its pl.] دَوْسَاتَ (M, A, TA) The bulls, or cows, that tread, or thrash, wheat, or grain. (M, A, TA.) ___ The horses, or horses with their riders, came to them following one another. (S, K,) Also i. q. أَنْدَرَ أَنْدَر A place in which wheat or grain is trodden out; like مَدَأَسَةَ; or reaped wheat collected together; or wheat collected together in the place where it is trodden out]; (K;) so
 accord. to Hishám: or, as some say, he that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it. (TA.)

Polishers of swords or the like; syn. (IAar, K, TA. [In the CK, and in a MS. copy of the K, صقلة, which is evidently a mistake.])

ٌسوُدـ[pl. of ٌﺲِﺋاَد, like as ٌلْﺰُـﺑ is pl. of ٌلِزَ, صقلة. (TA.)]

ٌساَﺪَم(K,) but by rule it should be مَدَاس(Msb,) and so, accord. to En-Näwawee, it is also written, as though meaning an instrument for treading. (MF,) originally مَدَوس(TA in art. مَدَس; Polscher of swords or the like; syn. (IAar, K, TA. [In the CK, and in a MS. copy of the K, صقلة, which is evidently a mistake.])

A certain thing that is worn on the foot (Msb, K) by a man; (Msb.) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like:] pl. [which is a pl. of pauc., and the only pl. mentioned]. (Msb.)

ٌساَوْﺪِم(K,) A polishing instrument; (S, K,) an instrument with which swords &c. are polished; (Msb,) a piece of wood upon which is a مَسْن [or polishing-stone], with which the sword is polished: (M:) pl. مَدَوس. (S.)

ٌﻂَرِيقَ مَدَوس[A trodden road: or] a road much trodden; (TA;) as also مَدَوس . (A, TA.)

ٌمَدَوس: see what next precedes.

ٌمَدَاسA place in which wheat [or grain] is trodden, or thrashed. (S, K.) [See also دَائِس.]
He mixed it; (M, K;) generally meaning medicine, and perfume: (M:) and (K) he moistened it, (S, Msb, K;) namely, medicine, &c., (S,) with water &c., (S, Msb,) or with water and the like: (K:) or he steeped it in water], namely, perfume, &c.: (T:) and داءف، aor. يديفه، inf. n. ديف، is a dial. var. thereof: (Msb:) and هو، aor. يعده، signifies the same. (As, TA.) [Also, app., He bruised, brayed, or pounded, it; or powered, or pulverized, it; namely, musk: see مدوهف، below.]

Incubus, or nightmare; syn. كابوس. (Ibn-'Abbád, K.)

And, applied to musk, i. q. مدوهف، q. v. (TA.)

Mixed: (M, Msb:) or moistened: or bruised, brayed, or pounded; or powdered, or pulverized: (S, K:) applied to perfume, (T,) or to musk: (S, M, K:) as also دائف. (TA.)
دُوَكَة

1, aor. inf. n. دُوَكَةَ, He bruised, brayed, or pounded, it; (S, K;) and did so finely, or pulverized it; (TA;) namely, perfume, (S, TA,) &c. (TA.) Also, inf. n. دُوَكَةَ, He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground]. (Z, TA.) And دَاكَهَ, (AA, K,) aor. inf. n. دُوَكَةٌ, He compressed her; namely, a woman; (AA, K;) and so دَاكَهَا. (AA.) And He leaped her; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) And دَاكَهَ, (IDrd, K,) aor. as above, inf. n. دُوَكَةٍ, He plunged him (a man) in water or dust. (IDrd, K;) And i. q. دَاكُهُ أَسْرَهُ [He made him captive; &c.]. (TA.) دَاكُهُ The people, or party, fell into a state of confusion (K, TA) in respect of their case, or affair, and went round about [in perplexity]. (TA,) or دَاكُهُ النَّاسُ, (S,) or دَاكُهُ يَدُوُكُونَ, (TA,) or دَاكُهُ النَّاسُ, occurring in a trad., (TA,) inf. n. دَاكُهُ, (S, TA,) means The people passed the night in confusion, and in going round about [in perplexity]: (S;) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.) And The people, or party, became diseased, or sick. (Abu-r-

Rabeea El-Bekrawee, Aboo-Turab, K.)

6 They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation. (K.)

دُوَكَةٌ A species of mother-of-pearl-shell, or oyster-shell. (IDrd, TA.)

dُوَكَةٌ: see دَاكَهَ. 

dُوَكَةٌ دَاكَهَةٌ دَاكُهُ, Evil, or mischief; and contention, or altercation; (S, K, TA;) and a confused
state of affairs: pl. of the former دوک و دوک، and of the latter دوک. (TA.) One says, ٌكود و ٌكيد، and of the latter دوک (TA.) One says, ِﰱاﻮُـﻗَو ٍﺔَﻛْوَد and ٍﺔَﻛوُد [They fell into evil, &c.]. (S, K.) And Ru-beh says, َـﲟُﺮَـﻓ ُﺖْﻴََﳒ ْﻦِﻣ َﻚْﻠِﺗ ْكَوﱡﺪﻟا

[And seldom, or often, I escaped from those evils, &c.] (TA.)

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ٌتَوُد: and its pl. ٌدوک: see the next preceding paragraph, in three places. ___ Also Disease, or sickness. (Aboo-Turáb, TA.)

ٌكدام: see the next preceding paragraph.

مداك i. q. صلاة, (K,) i. e., (TA,) A stone upon which perfume is bruised, brayed, or pounded; (S, TA;) as also ٌمدوک (TA) and ٌمدوک: (K;) or this last signifies a stone with which perfume is bruised, brayed, or pounded: (S, TA;) F’s making this word and the first to signify the same requires consideration.

(TA.)

ٌمدوک: see the next preceding paragraph.
The days came round [in their turns]. (KL.) ___ 

The turn of fortune was, or became, in his favour; or] good fortune came to him: and the turn of fortune was, or became, against him; or] good fortune departed from him. (MA.) ___ 

I find any corresponding verb: they are Obivit alter alterum in bello: and superior evasit. There are many inf. ns. that have no corresponding verbs. (I.e.) (T, K.) inf. n. داَلَلَد and the turn of fortune was, or became, or at the point of becoming, worn out. (AZ, S, TA.) ___ See also 7.

He wrote a دَولَ 2

He made to come round [by turns, or to be by turns]: hence the saying in the Kur iii. 134: And those days, we make them to come round by turns] to men: (S, * K, * TA:) or this means, we dispense them by turns to men; (Bd, Jel;) to these one time, and to these another; (Bd;) or one day to one party, and one day to another. (Jel.) You say,
I dispensed the thing among them by turns, and they had, or received, or took, it by turns. (Bd on the passage of the Kur quoted above.)" Madâ‘il also signifies The giving a turn of fortune, or good fortune. (KL. [See what next follows.])

4.دلادا(M, K,) inf. n. دلادإ(T, TA,) [signifying He gave him a turn of good fortune, or a turn to prevail over another in war, &c.,] is from الدولة., T, M, K. [See what next precedes.] Hence, [in the CK from the saying, >God gave us, or may God give us, a turn to prevail over our enemy>.] (S, K) And جعل لك عليه دولة, i. e. جعل لك دولة من عدوك and أدلنا الله من عدوك [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And ادال الله زيدا من عمرو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة., K) from 'Amr, and gave it to Zeyd. (Har p. 118.) Hence, also, (TA,) El-Hajjâj said, إن الأرض ستстанав منا كما أدلنا منها [Verily the earth will be given (?) turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of it. (T, TA.) And [hence] غلبنا إدالة [or Victory]; (S, K:) or [rather], as some say, it signifies نصرة [i. e. aid against an enemy]: (Har ubi suprà;) you say, اللهم اذني على بذائر الله يusaُداكنا [O God, aid me against such a one. (S, and Har ubi suprà. [In the former, اذني, as an explicative adjunct: in the latter, أذني, on this.]}})

They took it, or had it, by turns. (S, Msb, K. See 3.) You say, تداولنا الأمر We took [or did] the affair by turns. (M.) And تداولنا العمل و الأمرينا We did the work, and the thing, or affair, by turns, among us. (T.) And تداولوا الباطل They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تداولوا بينهم. (Az and K in art. بطل.) And تداولتنا الأيدي The hands took it by turns. (S.) And تداولت الريح رسم الدار The winds blew
by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west. (Az, TA in art. خور. And, of a thing, you say, يتداول به (T) or يتداول (S) [meaning It is taken, or done, by turns]. And تداولت الأرض [The land was pastured on by turns]. (S and K in art. وطب) And تداولوه (Tداوله) also signifies They made frequent use of it; i.e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is postclassical: see an ex. in De Sacy's Chrest. Arabe, sec. ed., p. 141 of the Arabic text.] And تداولت الأشياء The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ) and [in like manner] الأزمنة [the times]. (Msb and K in that art.) [See also 6 in art دفو.]}

امنال القوم The people, or party, removed, or shifted, from one place to another. (S.) __________ What was in his belly, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) __________ And اندالما فبطنه It (the belly) became wide, and near, or approaching, to the ground. (M, K.) Also (K) It (the belly) was, or became, flaccid, flabby, or pendulous; (S, O, K;) and so اندال. (K.) __________ And It (a thing) dangled, or moved to and fro; and hung. (M, K.)

دال One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت: masc. and fem.; so that you say حسنت دال حسن [a beautiful د]: the pl. is دوال if masc., and دالات [if fem.; the latter the more common]. (TA.) Also A fat woman. (Kh, TA.) See also تلدا. __________ An inf. n. of دال دلو in senses explained above. (K, KL.) Also i. q. دلو [A bucket]: (K:) [an arabicized word from the Pers. دول] or] formed from دول by transposition. (TA.)

 دول, as an epithet applied to نيل [or arrows] I. q. متدال [IAar, M, K. *) So in the saying,
A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA,) from an unfortunate and evil, to a good and happy, state or condition; (TA,) [i. e.,] relating to good; as دبَرٌ, on the contrary, relates to evil: (As, T and M in art. دبَرٌ:) [therefore meaning a turn of good fortune; a favourable turn of fortune: or] good fortune [absolutely]: (KL:) a happy state or condition, that betides a man: (MF:) [also] a turn which comes to one or which one takes [in an absolute sense]; [or rather] كَانَتْ لَنَا عَلَىَّمُهُنَّ الدُّولَةَ: (S,) and كَانَتْ لَنَا عَلَىَّمُهُنَّ الدُّولَةَ: (T,) or each is a subst. [in an absolute sense, app. as meaning a turn of taking, or having, a thing.] from تَدَاوْلُواَ الشَّيْءُ السُّبَرُ: signifying they took, or had, the thing by turns: (Msb:) or دُولَةٍ is in wealth; and دُولَةٍ is in war; (Aboo-'Amr Ibn-'Ala, T, S, M, Msb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail over the other: one says، قَدْ رَجَعَتُ الدُّولَةُ عَلَىَّ لَنَا، and الدُّولَةُ: (S,) and كَانَتْ لَنَا عَلَىَّمُهُنَّ الدُّولَةَ: (T,) or A'Obeid, (so in two copies of the S,) signifies a thing that is taken by turns; and دُولَةٍ, the act [of taking by turns.]; (T, S;) and a transition from one state, or condition, to another: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]] you say، صَارَ الفَنِّ دُولَةٍ بَيْنَهُمُ، meaning [The
(or spoil, &c.,) became a thing taken by turns among them: (S:) and the saying, in the Kur [lix. 7], 

**لَا يَكُونُ دُولَةً بَيْنَ الأَنْغِنِيَا مَنْكُمْ**

means *That it may not be a thing taken by turns among the rich of you*: (T:) or *Dūlā* relates to the present life or world; and *Dūlā* , to that which is to come: (M, K:)

and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory;*

and ↓ the latter, the *transition of wealth, blessing, or good, from one people, or party, to another:* (TA:) the pl. (of *Dūlā* , S, Msb) is *Dūlā* ( , S, M, Msb, K,) like as *Qusūm* is pl. of *Qusūm* , (Msb,) and (of *Dūlā* , T, S, Msb), *Dūlā* (T, S, M, Msb, K) and *Dūlāt* (S, TA,) and *Dūlā* (M, K) is [a quasi-pl. n.] of both, because, as IJ says, *Dūlā* is regarded as though it were originally *Dūlā* . (M.) ___ [In post-classical works, it signifies also *A dynasty:* and *a state, an empire, or a monarchy.*] Also The *حُوَّصَلَة* [or stomach of a bird; its *triple stomach:* or only its *first stomach;* the *crop,* or *craw*]: because of its *انْدِيالْ* [or flaccidity]. (Ibn-'Abbád, K.) And The *قَانِشَة* [which may here mean the same as the *حُوَّصَلَة,* for this is one of the meanings assigned to it, and this explanation of *Dūlā* is not given by Ibn- 'Abbád: or it may here mean the *intestines,* of a bird, *into which the food passes from the stomach:* or the *gizzard*).

(K.) ___ And The *قَشْقَاشَة* [or *faucial bag* of the he-camel]. (Ibn-'Abbád, K.) ___ And *A thing like a مَزَادَة* [or *leathern water-bag*] with a narrow mouth. (Ibn-'Abbád, K.) ___ And The *سِدَة* of the belly. (K.) [But] accord. to Ibn-'Abbád, *مَا أَعْظَمُ دُولَةً بَطْنُهُ* means *How large is his navel!* (TA.)

See the next preceding paragraph, in nine places: ___ and see also what next follows, in two places.

*(T, S, K) and *Dūlā* (Ibn-'Abbád, TA) [and *Dūlā* , as appears from what follows]; as also *تُوْلَة* (T, S) [and *تُوْلَة* and *تُوْلَة*]; *A calamity,* or *misfortune:* (T, Ibn-'Abbád, S, K:) pl. *Dūlāt* (S) and *Dūlāt* and *Dūlāt* . (Ibn-'Abbád, TA.) You say, *جَاءَ بَدُولَاهُ* (Ibn-'Abbád, TA) and *بَدُولَاهُ* (Aboo-Málik, K,) *He,* or it,
came with, or brought, or brought to pass, his, or its, calamities, or misfortunes:

(Ibn-'Abbâd, S, K.)

A plant that is a year old, (S, M, K,) and dry: (M, K:) or two years old, (AZ, K,) and worthless: (AZ, TA:) or especially what is dry of the [plants called] سبأٌ and نصعي and سبأٌ and نصعي and سبأٌ and نصعي and سبأٌ and نصعي and سبأٌ and نصعي and سبأٌ and نصعي and سبأٌ and نصعي: (M, K, * TA:) or any plant broken and black. (TA.)

A sort of grapes of Et-Tâïf, (M, K,) black inclining to redness. (M.) [See also دولٌ, in art. دولٌ]

i. q. مداولة, [in the CK, erroneously, متداولة,] used in an imperative sense [with its verb and the objective complement thereof understood before it, and thus meaning داوُل الفعل مداولة Make thou the action to come round, or to be, by turns.] (Sb, M:) or it may be rendered as meaning that the thing happened in this manner [i.e. the action being made to come round, or to be, by turns]: (Sb, M:) or it means تداول بعد تداول [i.e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i.e. let the action be done by turns: or the action being done by turns]: (S, O, K: [in the PS, تداول بعد, which better explains the two manners in which it is said to be used:)] IAAar says that it is an invariable expression, like تداول which is from the phrase تداولوا الأمر بينهم, said of persons when this takes a turn and this a turn. (T, TA.) `Abd-Beni-l- Has-hâs says,

ٌِثاَذِإ ﱠﻖُﺷ ٌدْﺮُـﺑ ﱠﻖُﺷ ِدْﺮُـﺒﻟِ ﱠﱴَﺣ َﺲْﻴَﻟ ِدْﺮُـﺒْﻠِﻟ ُﺲِﺑَﻻ

اذْ شَقّ برَدْ شَقّ بالبرَد شَقّه دوالِيك حتَّى لَيْس لِلبرَد لَابِس
When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd; it having been rent so as to fall off: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هذَاذيك, in art. هذٌ, with another explanation of it.])

Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says كَٰثٌالٌوُذَاٰلٌك, (T,) meaning One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, (T,) or one's urging, or pressing forward, and striving, (K,) or his pace, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K,* TA. In the copies of the K, جَال [or جَال] is erroneously put for حَالَة, the reading in the T, TA. [The author of the TK follows the reading جَال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال الدُوَالِيْك, mentioned in art. دَلَك.]) A poet uses the phrase بُحِشَاٰلٌوُذَاٰلٌك as meaning Walking, or going, in the manner explained above: (Ibn-Buzurj, T and TA in the present art.:) or بُحِشَاٰلٌوُذَاٰلٌك (TA in art. دَلَك.)

مَنْدَال as meaning Dangling, or moving to and fro; and hanging; is said by Seer to be of the measure منْدَال, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

دَوَالٌ see: The language commonly used.
دُولَاب

دُولَابٍ، دُولَابٌ: see art. دُلَب.
مود

1, aor. قدوم

( ; S, M, Msb, K;) the see. pers. of the pret. when the aor. is قدوم being قدوم, and when the aor. is قدوم, which is extr., (M, K,) and not of valid authority, held by

the lexicologists [in general] to be anomalous like حضر having for its aor. قوم, and فضل of which the aor. is قدوم, يفضل and قدوم, of which the aor. is قدوم, and said by Aboo-Bekr to be a compound of the pret. of which the aor. is قدوم with the aor. of which the pret. is قدوم; (M;) inf. n. قدوم, which is the most common form] and قدوم, [originally قدوم, like قدوم, originally قدوم, &c.;] (S, M, Msb, K;) i. q. قدوم [as meaning It (a thing, S, M, Msb) continued, lasted, endured, or remained]; (Msb in art. عبد) and قدوم it became extended, or prolonged; syn. مدة: (TK:) and (it continued, lasted, endured, or remained, long;) its time was, or became, long: (TA:) and i. q. قدوم [as syn. with قدوم (explained above) and as meaning it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting]; (Msb in art. عبد) and قدوم signifies the same as قدوم [in all of these senses]: (TA:) [but Mtr says, قدوم استدام السفر is not of established authority. (Mgh.) [Hence, قدوم ملكه May his dominion be of long continuance.] And قدوم عليه, دام عليه, [and قدوم, as is shown by a usage of the act. part. n. in art. عبد in the S, &c.,] (S, * MA,) inf. n. قدوم, [مدة قدوم, (S,;) He kept continually, or constantly, to the thing, or affair. (S, MA,) ma دام means Continuance; because ما دام is a conjunct noun to قدوم; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لا أجلس ما دام قائماً, i. e., قدوم [I will not sit during the continuance of thy standing]; (S, TA,) or as long as thou standest; or while thou standest; for قدوم ما دام زيد قائماً means مدة قدام زيد قائماً [i. e. Stand thou during the period of Zeyd's standing]. (Ibn-Keysán, TA,) [And قدوم means
Continually, or constantly; like دَأَمَا. Said of rain, it means It fell, or descended, consecutively, continuously, or constantly. (Msb.) Some say, (M,) دَأَمَّت السَّمَاء, aor. دَأَمَّ, inf. n. دَأَمَّت, (M, K,) which, if correct, should be included in art. دَأَمَّت, (M,) meaning The sky rained continually; as also دَأَمَّت, (M, K,) in which last the و is changed into ک as it is in دَأَمَّت, (M,) and دَأَمَّت, (M, K,) or rained such rain as is termed دَأَمَّت; (M in art. دَأَمَّث;) and so دَأَمَّت, inf. n. دَأَمَّم; (S in art. دَأَمَّم;) and so دَأَمَّت. (Z, TA.) [See also دَومَد, below.]

IAar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.,) or Ibn-Sebel, (TA in art. سبيل, in which, also, the verse is cited,) in praise of a horse, as is said in the Book of Plants of Ed-Deenäwaree, and in Page 936

the Book of Horses of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA,)

* هو الجواد بن الجواد بن سبيل
* إن دوموا جاء و إن جادوا ويل

[He is the fleet, the son of the fleet, the son of Sebel (a famous mare): if they are unremitting in their running, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Kur xli. 20,) he is fleet; and if they are fleet, he is vehement in his running]: or, as some relate it, (M, TA. [It should be observed that the three verbs in this verse, and the word سبيل, also relate to rain.])

___ It (a thing, T) Was, or became, still, or motionless; said of water (T, S, * Msb, K, * TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Msb;;) and said, in this sense, of the sea: (M:) and it stopped, or stood still. (T, TA.)

___ He was, or became, tired, or fatigued: (T, TA:) [app. because he who is so stops to rest.] ___ It (a thing) went round, revolved, or circled: (T, TA:) [app. because that which does so keeps near to one place.]

[an inf. n. of دَام as حُمَى is of حَمَى دِماً,] signifies The circling of a bird (K, TA) around water. (TA. [But in
my MS. copy of the K, and in the CK, in the place of I find He was taken, or affected, with a vertigo, or giddiness in the head; as also [app., in like manner, followed by هب]. (Z, TA.) ___

The bucket became full: (K:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

The dogs went far: (Akh, IAar, M, K:) or continued their course. (IAar, M.) Dhu-r-Rummeh says, (de scribing a wild bull, T, TA,)

[Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) ___

It circled (Lth, T, S, M, K, TA) in the sky, (Lth, T, M, K,) as also, (KL,) [see منتودات], to rise high towards the sky; (S,) as also استدام; (M, K,) or circled in the sky, (M,) or flew, (T, * K,) without moving its wings; (T, M, K,) like the kite and the aquiline vulture: (T, TA,) or put itself into a state of commotion in its flying. (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes هدوم لُوُد to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, Until, when they went round &c.;] As disallows this, and asserts that one says only هدوم فالأرض دوم في السماء دوى فالأرض الدوامة, meaning the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string; though others say that this is so called from the phrase دوم القدر دوم الكَلْب [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and تدوام is like تدويم: some, however, say that
signifies the dog's going far in flight: (S:) AHeyth says that, accord. to As, the dog is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, the dog is in the sky, and is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also doû in art.]) ___ You say also, (M, K,) or (T,) or (S,) i. e. or [or app. lit. The sun spun in the sky, or in the middle of the sky; meaning, was as though it were spinning]; (T, M, K;) or was as though it were motionless [&c.: (T, S:) and hence is [said to be] derived the word applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] a species of locust;) TA in art. 

(T, * S, TA) i. e. Venturing upon the [vehement] heat of the pebbles, [meaning the vehemently-hot pebbles,] striking them with its foot, for so the does, (TA,) When the sun is [apparently] stationary in the summer midday, [as though perplexed in its course,] as though having a spinning [in the region between heaven and earth]: (T, TA:) or as though it were motionless. (S.) ___ And one says, [His eye rolled; i. e.] the black of his eye revolved as though it were in the whirl of a spindle. (IAar, M, K.) [or top] He made the to revolve, or spin [so as to seem to be at rest, as has been shown above]: (M, K;) or he played with the The wine intoxicated its drinker so as to make him turn round about. (As, S, TA,) ___ And They wound the turbans around their heads. (TA,) ___ And He put much grease into the broth so that it swam round upon it. (M, K,) ___
also signifies The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up: so says Fr. (S, TA.) ___ [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his

قَشْقَة [or faucial bag],

[as though meaning He made his braying to roll, or rumble, in it, and threatened]. (Fr, S, TA.) ___ And دُوِّم signifies He moistened a thing. (S, M, K.) Ibn-Ahmar says,

وَقَدْ يَدُوِّمُ رَيْقُ الطَّامِعِ الأَمْلِ

(S, M;) i. e. [And hope sometimes, or often,] moistens the saliva [of the eager]: (S:) he is praising En-Noamán Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) ___

He mixed, or moistened, or steeped, (لاَفَ) saffron, (Lth, T, S, M, K, TA,) and stirred it round in doing so: (Lth, T, TA:) he dissolved saffron in water, and stirred it round therein. (A, TA.) ___

He stilled the boiling of the cooking-pot by means of some [cold] water: (S:) or he sprinkled cold water upon [the contents of] the cooking-pot to still its boiling: (M, K;) or the former, (K;) or both, (M,;) he allayed the boiling of the cooking-pot by means of something, (M, K,) and stilled it: (M;) and the latter signifies he left the cooking-pot upon the أَثَاقٍ [or three stones that supported it], after it had been emptied, (Lh, M, K,) not putting it down nor kindling a fire beneath it. (Lh, M.)

جَعَلَهُ دَائِمًا [He made it to continue, last, endure, or remain: to be extended, or prolonged: to continue, last, endure, or
remain, long: and to continue, last, or exist, incessantly, always, endlessly, or for ever; to be permanent, perpetual, or everlasting. (TK:) he did it continually, or perpetually: (MA:) he had it continually, or perpetually. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, تَدَاوُم signifies Perennitate donavit; a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] _also signifies_ تَنْقِيرُ السُّهُمَّ على الإِبْهَامَةَ \[l. e. The trying the sonorific quality of the arrow by turning it round upon the thumb: or, as explained in this art. in the TK, the making the arrow to produce a sharp sound upon the thumb: or rather this or the former is the meaning of _إِداْمُ السُّهُمَ;_ for, as is said in the TK, تَنْقِيرُ السُّهُمَّ signifies نَقْرِهُ على الابْهَامَةَ \(l. e. \) نَقْرِهُ على الابْهَامَةَ \(l. e. \)

He filled the bucket. (K, TA.) _also signifies_ تَنْقِيرُ السُّهُمَّ على الإِبْهَامَةَ \[l. e. The trying the sonorific quality of the arrow by turning it round upon the thumb: or, as explained in this art. in the TK, the making the arrow to produce a sharp sound upon the thumb: or rather this or the former is the meaning of _إِداْمُ السُّهُمَ;_ for, as is said in the TK, تَنْقِيرُ السُّهُمَّ signifies نَقْرِهُ على الابْهَامَةَ \(l. e. \) نَقْرِهُ على الابْهَامَةَ \(l. e. \)

half of the paragraph, in two places. _also signifies_ تَنْقِيرُ السُّهُمَّ على الإِبْهَامَةَ \[l. e. The trying the sonorific quality of the arrow by turning it round upon the thumb: or, as explained in this art. in the TK, the making the arrow to produce a sharp sound upon the thumb: or rather this or the former is the meaning of _إِداْمُ السُّهُمَ;_ for, as is said in the TK, تَنْقِيرُ السُّهُمَّ signifies نَقْرِهُ على الابْهَامَةَ \(l. e. \) نَقْرِهُ على الابْهَامَةَ \(l. e. \)

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thing.] (T.) [When no objective complement is expressed, it seems to mean He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation; app. from the same verb as syn. with حَوْمٌ; and thus, like one who hovers about a thing: see حَوْمٌ; and see also _انتظَرَ. _And}
acted with moderation, gently, deliberately, or leisurely, in it; (S, M, K, TA;) namely, an affair, 
or a case: (S:) or he sought, desired, asked, or demanded, its continuance, or long 
continuance, or endless continuance: and so داومه (M, K, TA:) in both of these senses: (K, TA:) or he 
asked him to render a thing continual &c.: (Mgh, Msb, TA:) and also he acted gently and 
deliberately in it; namely, an affair, or a case: (Msb:) and he acted gently with him; (Fr, T in art. ديم, M, 
Msb, Kt;) i. e., another person, (Msb,) or his creditor; as also است تماما (Fr, T, M, K,) which we judge to be formed from the former by 
transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Msb,) namely, Keys Ibn-Zuheyr, (S,) 
* 
فلا تعجل بأمرك وأستاذه 
* 
فما صلى عصاك كمستاذه 
(T, S, Msb,) i. e. [Therefore haste not in thine affair, but act with moderation, gently, 
deliberately, or leisurely, therein:] for no one has straightened thy staff by turning 
it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with 
moderation, &c. (T, Msb.) And another says, (S,) namely, Mejnoon, (TA,) 
* 
وإني على ليالي زار وانتي 
* 
علمذاك فيما بيينا أستاذه 
meaning [And verily I am blaming Leylà; and verily, notwithstanding that, I look 
for her aiding me by good conduct in the matter that is between us]. (S.) You say also, 
I seek, or desire, or ask, of God the continuance, or long continuance, 
or endless continuance, of thy favour, or the like. (Mgh, TA. *) And استاذه أَلَّهَ عَزَّ 
I ask God to continue, or continue long, &c., thy might, or power, &c. (Msb.) The phrase استاذه 
meaning [He continued long the wearing of the garment, or] he did not hasten to pull
off the garment, may be from the saying ُﺖْﻣَﺪَﺘْﺳِا َﺔَﺒِﻗﺎَﻋ ِﺮْﻣَﻷا, meaning I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Msb.) Also He (a man) stooped his head, blood dropping from it: formed by transposition from ُﺖْﻣَﺪَﺘْﺳِا (Kr, TA.)

also for دام: see the latter word.

an inf. n. of 1 [q. v.]. (S, M, Msb, K.) [Hence,] The sky ceased not to rain [in the manner of the rain termed ُمْوَد]; and so ُمْوَد ُمْوَد (M, K; [in the CK, erroneously, ُمْوَد ُمْوَد];) in which the ُك is interchangeable with the ُم; (M;) mentioned by AHn, on the authority of Fr. (TA.) — See also دام, in two places.

Also [The cucifera Thebaïca; (Delile, Floræ Ægypt. Illust., no. 941;) or Theban Palm; so called because abundant in the Thebaïs; a species of fan-palm; by some called gingerbread: accord. to Forskål, (under the heading of Flora Arabiæ Felidis, in his Flora Ægypt. Arab., p. cxxvi.,) Borassus flabelliformis; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the tree of the مقل (S, M, Msb, K;:) a well-known kind of tree, of which the fruit is [called] the مقل: (TA:) n. un. with ُدوم: AHn says that the دوم is a tree that becomes thick and tall, and has [leaves of the kind termed ُمكل, like the خوص of the date-palm, and racemes like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyâd El-Aarábee, (AHn, M,) The ُمكل [which properly signifies the fruit of the مسرد, but here app. means, as it does in the present day, the tree called مسرد, a species of lote-tree, called by Linn. rhamnus spina Christi, and by Forskal rhamnus nabeca.] is also thus called, (AHn, M, K;) by some of the Arabs: accord. to 'Omárah, great ُمكل [مسرد (AHn, M;) and, (M, K;) accord. to IAar, (M,) big trees of any kind. (M, K;) [See also دوم, below.]

 whence the saying ُمْوَد ُمْوَد ُمْوَد: see دوم.

دوم: see دوم.
A single fruit of the tree called موم. And a testicle; (K) as being likened to the fruit of the موم. (TA.) [Golius also explains it, as on the authority of the K, as meaning Ebriosa mulier; and Freytag, as meaning mulier vinum vendens: both are wrong: it is mentioned in the K as the name of a woman who sold wine.]

A lasting, or continuous, and still rain: (As, M, and TA voce ضرب, q. v.) or rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period: (AZ, S in art. دم:) or rain that continues some days: (Msb:) or rain that continues long and is still, without thunder and lightning: (K, TA:) or rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. دم, M, K,) or more; (T, TA:) or the least whereof is a third of a day or of a night; and the most thereof, of any period: (K, TA:) pl. ديم, (S, M, K,) the و being changed [into ديم] in the pl. because it is changed in the sing., (M,) and ديم, (Sh, T, TA.) [See also دمما.]

His work was incessant [but moderate, or not excessive]; (Msb;) referring to Mohammad; (T, S, M, Msb;) on her being asked if he preferred some days to others: (T;) she likened it to the rain termed ديم in respect of continuance and moderation. (T, M.) And it is related of Hudheyfeh that he said, mentioning فتن [i. e. trials, or probations, or conflicts and factions, &c.], إني لأتينكم دما دما, meaning [Verily they are coming to you filling the earth, or land, and with continuance. (T.)

The sea, or a great river; syn. دماء; (M, K,) because of the continuance of its water: (M:) originally دماء, or دماء: if the latter, the change of the و into دماء is anomalous. (TA.)
The latter is also an inf. n. of َمَد [q. v.]: (S, M, Msb, K.)

A vertigo, or giddiness in the head; i. q. َمَد (S, * M, * K, TA). [In the CK, َدَوَار is erroneously put for َمَد.] You say, ِاَذْحَأ َمَوَد [A vertigo took him, or attacked him]. (S.) And ِيَه َمَوَد [He has a vertigo]. (As, TA.)

دَوَم: see what next follows.

Deva[f] [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string: (S, M, * K: *) the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] ِمَاوُدُمَبْحَر The whirlpool of the sea; so in the present day:] the middle of the sea, upon which the waves circle (مَوَدَمَبْحَر). (TA.)

ٌمِئَد [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence:) continuing, lasting, enduring, or remaining, long: (TA:) and continuing, lasting, or existing, incessantly, always, endlessly, or for ever; permanent, perpetual, or everlasting: (see, again, 1, first sentence:) and َمَوَد signifies the same as َمِئَد, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M;) and َمَوَد, also, (M, K,) [of the measure َمِوَوَدُمَبْحَر, originally َمَاوُدُمَبْحَر,] like َمَاوُدُمَبْحَر. (M,) signifies the same as َمِئَد [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:)

Lakeet Ibn-Zurárah says,

* شَتَان هذَا وَالعَنَاق وَالْدَوَم *
* وَالشَّرْب الْبَارِد وَالْطَّلْوَم *
Different, or widely different, are this and embracing and sleeping and the cool
drinkingplace and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Ásheh, to have
said [to the Muslims], [i.e. everlasting death come upon
you; saying 'Ásheh, and] suppressing the [or rather the hemzeh] because of [their desire to assimilate
the samām sa‘ām al-dām).

(Hence meaning Continually: and always, or for ever.) Also Still, or motionless; said, in this sense, of water; (S, M, Mgh, Msb, K, TA;) and so دوم. (M, TA.) It is also said of that which is in motion, [as signifying
Going round, revolving, or circling, (see 1,)] as well as of that which is still, or motionless; thus having two
contr. meanings: so says Aboo-Bekr. (TA.) ___ [Hence,]
Broth into which is put much grease
so that this swims round upon it]: which is extr., because the و in this instance should by rule be changed into a
hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after دوم المرقة, q. v.])

More, and most, continual, lasting, &c.] You say, هو أدوم من كذا [It is more continual,
or lasting, &c., than such a thing]: from الوام. (IJ, M.)

Continual, or lasting, rain. (IJ, M, K.) [See also دامة, above.] ___ And Wine; as also مدامة: (T, S, M, K:)
so called because it is made to continue for a time (T, M) in the دام, (T,) or in its receptacle, (M,) until it becomes still after fermenting:
(T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it
is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the
exclusion of other beverages. (A, TA.)

مُداَمٌ : see what next precedes.

مَوْﺪِمٌ A stick, or piece of wood, (M, K,) or some other thing, (M,) with which one stills the boiling of the cooking-pot. (Lh, M, K.)

أَرضٌ مَدِيمٌ Land upon which have fallen rains such as are termed [pl. of دَمْهَ.] (Yz, * S, * M, K, * TA.)

مَدِيمٌ i. q. رَاعِفِ (S, K) [Having blood flowing from his nose: or, accord. to the PS and TK as meaning having a continual bleeding of the nose].

مِدَيمٌ: see مَوْﺪِمٌ.

مَوْﺪِمٌ: see مَوْﺪِمٌ.

مَداَمِتُمُ, applied to birds, means Going round, or circling, over a thing: and this is meant by مَداَمِتُمُ, which is used for the former word, in the saying [of a rájiz], describing horses,

* كَالْطَيِّبَ تَبْقَى مَداَمَتُمَا *

i. e. Like birds when thou lookest at, or watchest, those of them that are going round, or circling, over a thing: (S, TA: *) or مَداَمِتُ signifies Waiting, or Watching. (TA.)

مَداَمِتُ: see what next precedes.

مَداَمِتُ : see 10. Accord. to Sh, (TA,) it signifies Exceeding the usual bounds in an affair; striving, or labouring, therein; or taking pains, or extraordinary pains, therein. (T, TA.)
دُون

1 نَوَدَٰنَۡ, aor. نُوَدَٰنَ, inf. n. نَوَدَٰنَ; and نُوُدَٰنَ, (S, K,) with damm, (K,) inf. n. نَوَدَٰنَ; (S:) He, or it, was, or became, such as is termed نَوَدَٰنَ; (S, K:) [i.e.] low, base, vile, &c.: or weak: (K:) mentioned by Er-Râghib on the authority of Ikt: (TA:) so say some: but accord. to others, نَوَدَٰنَ has no verb. (S, TA.) 

(As in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others نَوَدَٰنَ, from meaning he, or it, was, or became, weak. (S, K.)

2 نَوَدَٰنَ اللَّيْوَانَ He wrote, composed, or drew up, the register [&c.]. (S, * Msb, K, TA. *) And نَوَدَٰنَ اللَّيْوَانَ He instituted, appointed, or arranged, the registers for the prefects, or administrators, (Mgh, Msb,) and the Kádees, (Mgh,) or others: (Msb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Msb,) among the Arabs. (Msb.) And نَوَدَٰنَ اللَّيْوَانَ He collected the writings. (Mgh.) [And نَوَدَٰنَ شَعْرُ فَلَانَ He collected the poetry of such a one.] And نَوَدَٰنَ نَوَدَٰنَ in a دُونَ الْكَتْبِ He wrote it [in a register]. (KL.) You say, نَوَدَٰنَ He registered him.

4 نَوَدَٰنَ أَدَٰنِنَ inf. n. نَوَدَٰنَ: see 1. نَوَدَٰنَ [as meaning How low, base, vile, &c., is he, or it!] is [asserted to be] a phrase not used, (As, T, K, TA,) because [it is said that] نَوَدَٰنَ has no verb. (As, T, TA.)

5 نَوَدَٰنَ He was, or became, in a state of complete richness, wealth, or competence.

(Iaar, T, K,) [See also نَوَدَٰنَ. Perhaps both are correct, as dial. vars.]

نَوَدَٰنَ Low, base, vile, mean, paltry, inconsiderable, or contemptible; (Fr, T, S, M, * Msb, K;) applied to a man &c.: (T, Msb,) and inferior, i. e. lower, baser, viler, &c., in grounds of pretension
to respect or honour [or in any approvable quality]; (Lth, T:) and such as falls short [of a thing]; used in this sense as a prefixed noun: (Ham. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, scanty, or deficient; applied to anything:] and of a middling sort; between good and bad; applied to a man and to a commodity: (M:) and also high, or eminent, in rank or condition; noble, or honourable: (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says,

*إِذَا مَا عَلَى الْمُرْهَم رَامَ الْعَالِمُ
*ويَقْعُ بَالْذُّوْنِ مِن كَانَاتِ الدُّنْىا

[When the man is high in rank, or nobility, he seeks highness: and he who is low is content with that which is low]. (S.) Accord. to the most common usage, (Msb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says رَجُلٌ مِن ذَٰلِكَ (T, M, Msb, K) and شَيٌّٰءٌ مِن ذَٰلِكَ (M, Msb) A man who is [of a kind that is] low, base, &c., and a thing that is [of a kind that is] low, base, &c.: (Msb:) but sometimes they said رَجُلٌ دُونٌ ذَٰلِكَ (T, Msb;) and شَيٌّٰءٌ دُونٌ ذَٰلِكَ; without, without; (M, Msb;) and ثُمَّ دُونٌ ذَٰلِكَ a bad [or an inferior] garment, or piece of cloth: (M:) or one should not say رَجُلٌ دُونٌ ذَٰلِكَ; (T, K;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says، هَذَا دُونِ ذَاكَ [This is the inferior of that], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that دونٌ is not used in the nom. case as a prefixed noun: as to the saying in the Kur [lxii. 11, an instance similar to which occurs also in vii. 167], مِنَ الصَّالِحِينَ وَ مِنَ الدُّنُىا، ذَٰلِكَ, the meaning is، مِنَ الصَّالِحِينَ وَ مِنَ الدُّنُىا [i.e. Of us are the righteous, and of us are a party below that party in rank or estimation]; (M, TA;) or, as another says، دونٌ is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) As an adv. n., دونٌ signifies Below, contr. of فوقٌ (S, K;) as denoting a falling short of the right or approved limit; (S;) or denoting
low, or mean, estimation or condition; (Lth, T, M;) or a condition lower, baser, viler, &c., than that of another, in grounds of pretension to respect or honour [or in any approvable quality]; (Lth, T;) [and hence, inferior to, beneath, under, or short of, another in rank, height, size, &c.;] and less than another, and more deficient than another: (Fr, T:) and also above; i. q. (T, K;) in highness, or eminence, of rank or condition, or in nobility; (T;) [and hence, exceeding another, and more than another:] thus bearing two contr. significations. (K.) You say, زيد دونك meaning Zeyd is [below thee, or] in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour [&c.]: and when one says, Verily such a one is high, or eminent, in rank or condition, or is noble, another replies, دون دون ذلك meaning And above that. (T.) ___ Also Beneath, below in situation, or under; syn. دون قدّمك خُذ، دون جِلَّس دونه [May the cheek of thine enemy be beneath thy foot]: (T, TA:) and جِلَّس دونه [He sat below him]. (TA.) ___ Also Before in respect of place, or in front: and [the contr., namely,] behind, or beyond. (T, M, K.) [You may say, using it in the former sense, جَلَّس دونه He sat before him, or in front of him: (see Ham p. 86:) and, using it in the latter sense,] you say، هَذَا أمِيرٌ عَلَى ما دون جِيِحْوَن This [man] is governor, or prince, over what is beyond [the river] Jeyhoon. (TA.) ___ And i. q. قبل [generally signifying Before in respect of time; but as some say, in respect of place also, which may perhaps be here meant]: (T:) and [the contr., namely,] i. q. بعد [generally meaning after in respect of time; but as some say, in respect of place also, which may perhaps be here meant]. (Fr, T, TA.) ___ It signifies also Nearer than another thing: (S, Msb, K;) so in the phrase هَذَا دون ذلك (This is nearer than that); (S Msb;) or دونه (this is nearer than he, or it). (K.) [Hence,] one says also، دونك meaning Draw thou near in...
the space that is between me and thee: (A Heyth, T:) [or approach thou nearer to me:] or
draw thou near [or nearer] to me. (IAar, T, M, K.) And

Yezeed lowers the eye towards a spot between me and him. (A Heyth, T.)

also, has a similar meaning: see 1 in art. Hence, one says, In the way of, or to, the river, or on this side of the river, or
easier than the river, is a company of men; or] before thy reaching the river [there is
to be found, or encountered, a company of men]. (K.) And

down the assem. Also, has a similar meaning: see 1 in art. In the way of, or to,
the slaying of the lion, or] before thine attaining to the slaying of the lion, terrors
[are to be encountered]. (T, TA.) [And] It intervened

as an obstacle in the way to the thing; or] it prevented from attaining the thing. (W
p. 71.) [And [hence,] There is nothing intervening as an obstacle in the way of, or
to, him, or it.] And [hence,] He was slain in defence of

his property, and of himself, and of his brother, and of his neighbour: (Occurring in a trad.
commencing with the words in the Jámi' es-Sagheer, and thus explained in the margin of a copy of that work.) [And

is a modern phrase meaning He defended him as though by barking in the way to
him.] [Hence,] also i. q. [as meaning Against; denoting defence by means of intervention: see an ex. in a verse
cited voce cited voce.] [Fr, T, TA.] [And i. q. [meaning At, near, nigh, by, or near by; with, or

present with; &c.]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzanee, it has this meaning in the saying of Imra-el-Keys,

[describing a horse,]
And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed.

He will forgive what is other than that: or, as some say, what is less than that. (Er-Rághib, TA.) And so, it is said, in the trad., [There is no poor-rate to be exacted in the case of what is other than, or not, or, rather less than, five ounces]. (K.) So, too, it is said to mean in the trad., [He allowed the divorcing a wife for a gift, or compensation, other than the عقاص (q. v.) of her head: in the CK, in which علخ is erroneously put for علخ, this is given as an ex. of دون in the sense of سوى, which is syn. with غير: or the meaning is, for anything, even for the عقاص of her head. (K, TA.) It is also used (M, K, TA) as a subst. (M, TA) with من prefixed to it, [very often in this case, in the Kur and elsewhere, as meaning غير and sometimes in other senses explained above,] and likewise with ب (M, K, TA) though rarely. (K.) One says, [This is below thee, or above thee: &c.]. (M, TA.) And it is said in the Kur [xxviii. 23], [And he found in a place below them two women: (Bd:) or beside them, or exclusively of them. (Jel.) One says also, [meaning This belongs to me exclusively of thee]; i. e. thou hast no right nor share [with me] in this. (Kull p. 186.) The phrase فيهم من ليس بدونه [app. as meaning Among whom was such as was not below him in respect of knowledge of poetry] is used by Akh in his book on rhymes. (M, TA.) It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, you say, دونك or دونك الديث, meaning Take thou the dirhem; (T;) or دونك الديث وبالديث, meaning Take thou the thing: (M:) and using it in the latter sense, you say, دونكه (S, K, TA,) meaning
Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him: (TA:)
or (TA:)

Keep thou, &c., to Zeyd, taking care of him. (T.) Temeem [meaning a party of the tribe so named] said to El-Hajjáj, when he had slain, i. e. crucified, Sálih Ibn-‘ Abd-Er-Rahmán, Permit us to bury Sálih: and he replied,

َﻚَﻧُد اًﺪْﻳَز

And it also denotes a threat. (T, K.) So in the sayings [Beware thou of wrestling with me] and

َﻚَﻧوُد ْسﱠﺮَﻤَﺘَـﻓ ِﰉ

[Beware thou, and then set thyself against me to do evil if thou canst]. (T, TA.)

It is said that no verb is derived from it: (T, S, M, Msb:) but some assert that [mentioned in the first paragraph of this art.] are derived from it. (S.)

The dim. of

َنوُد

is

َﻦْﻳَوُد

(S, TA, K; M,) and

َﺔَﻨْـﻳَوُد

occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said

َوُد

[for

َوُد

]. (M.)

*دوَنَة

: see the next preceding sentence.

*دوَن

: see the next preceding sentence.

*دوَنَة

: see the next preceding sentence.

*دوِوَن

: see the next paragraph.

*دوِوَن

, an arabicized word, (AO, M, Msb, &c.,) from the Pers. [دوِوَن;] (AO, M, &c;) [though some hold it to be of Arabic origin:]

J says, (TA,) it is originally دَوِوَن, but ك is substituted for one of the ق and س; as is shown by its pl., (S, Msb,) which is دَوَوَين, (S, M, Msb, K;) for if the ك were radical, they would say دَوَوَين; (S,) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the دَوِوَن, though after ك, is not changed into ك, as it is in ق, سید, because the ك in the former word is not inherent; that word being of the measure دَوَوَن فَعَال, from دَوَوَن; (M;) [i. e.] it is from دَوَوَن الکتب meaning he collected the writings, as is shown by their saying دَوِوَن, (M,) which is the dim.: (Msb:) ISk says that دَوَوَن is with kesr only [to the د;] (M;) but one says also, (K,) which is mentioned by Ks, as postclassical, and by Sb; like: (M:) the meaning is دَفْتَر [or
register]: (Shifá el-Ghaleel, TA:) or a collection of written leaves or papers forming a book, generally for registration]; (ISK, M, Mgh, * K:) or a register of accounts; an accountbook: (Msb:) and a register of soldiers and pensioners [and others]; (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Msb, K,) among the Arabs, (Msb,) for the prefects, or administrators, (Mgh, Msb,) and the Kádees, (Mgh,) is said to have been 'Omar: (Mgh, Msb, K: *) accord. to El-Máwardee, it is a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof: (TA:) then any book was thus called: and especially the poetry of some particular poet: so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifá el-Ghaleel, TA;) i. e. a collection of poetry [of a particular poet]. (TA.) [Hence,] one says, فلان من أهل الديوان, meaning Such a one is of those whose names are written in the register. (Mgh.) [Also Such a one is of the keepers of the register; or, is of the registrars. (And sometimes it has another meaning, which see below.) And hence the saying] ِبَﺮَﻌﻟاُﺮْﻌِّﺸﻟاُناَﻮﻳِّﺪﻟا Poetry is the register of the Arabs: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the ديوان [properly so called] refer to their ديوان in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Har p. 263.) ___ Afterwards, also, it was applied to signify An account, or a reckoning. (Msb, TA.) ___ And Writers [of accounts or reckonings]. (TA.) ___ And A place of account or reckoning, (Msb, TA,) and of writers [of accounts or reckonings]. (TA.) ___ [Also A council, court, or tribunal: see دست. Hence أهل الديوان sometimes means The people of the council, court, or tribunal. ___ And also, in the present day, A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against; or two
or more of such mattresses &c. similarly placed.]

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Diwan Of, or belonging to, a (TA.)

Dim. of Diwan, q. v. (M, * Msb.)

is used by IJ in the phrase [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them]: but [ISd says that] this is strange, because [he held that], like "Ahnak" it has no verb belonging to it. (M.)
دوى

1. (S, M, Msb, K,) aor. دوی (Msb,) inf. n. دوی, He was, or became, diseased, disordered, distempered, sick, or ill: (S, M, Msb, K,) and he was, or became, affected with consumption, or ulceration of the lungs. (M.) [Hence,] دوی صدر His bosom was, or became, affected with rancour, malevolence, malice, or spite. (S.)

2. (T, S, M, K,) inf. n. دوی, He, or it, made a sound; or what is termed دوی, e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder; or the distant sound of rain and of thunder; accord. to some, particularly said of thunder [as meaning it made a rumbling sound]; (M,) or it (a cloud) thundered: (KL:) and he (a stallion camel) brayed so as to make a [rumbling] sound such as is termed دوی to be heard. (T, S, K,) [Also,] said of a bird, It circled in the air without moving its wings: (Msb:) or, accord. to As, one says of a dog, دوی في الأرض the he went round upon the ground; like as one says of a bird, دوی فعال اسماء, meaning it circled in its flight, rising: he says that the دوی is not upon the ground, nor دوی in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. دوی: but some say that the two verbs are dial. vars., both meaning he went round about. (S. [See also دوی, in two places.]) See also 2 in art. دوی. Also, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) It was, or became, overspread with the thin skin termed دوی. (T, S, M, K,) And, said of water, It was, or became, overspread with what was raised and scattered by the wind, (M, K,) resembling what is termed دوی. (M.) [And hence,] دوی الأرض The land became overspread with various herbage; as though it were the دوی of milk. (T.) دویته (inf. n. as above, TA,) I
gave him the دوّاة of milk, (M, K,) or of broth, to eat it. (M.) And دوّة He sold [and app. made
also (see دوّاة) what is called دوّاة. (TA.)

I treated him medically, curatively, or therapeutically; (S, K,) I cured him من مرضه of his disease;

[With the remedy]: (M, K:) and I tended him carefully, or treated him; syn. عانيته; (K, TA; [in the CK, erroneously, عانيته]) namely, the المريض [the sick person]. (M, * TA.) You say, هو يدووداوي: see 4.

And, of a person, (T,) or thing, (S,) دوّة, without idghám, to distinguish between the measures فعل and فعّل; (T, S;) meaning [He or] it was treated medically, &c.: (S:) and دوّي دوّي أدوية [referring to hair] It was treated(عوقي) with remedies, such as oils and the like. (M.) ___ And دوّي فرسة, with kesr to the د, He fattened his horse, and fed him with fodder that showed its effect upon him: (T:) or دوّي فرسة the horse well; or took good care of him. (M.) [See also دوّى دوّة.]

4 i. q. دوّى دوّة [which signifies He rendered him diseased, disordered, distempered, sick, or ill: and also he found him to be so]. (S, K.) You say, هو يدوودوی ویداوی. [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures]. (S.) And He suspected him; thought evil of him; a dial. var. of دوّى دوّة. (AZ, TA.) And دوّى دوّة He became a companion to a sick person. (K.)

6 He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing. (S.)

8 I ate the thin skin, termed دوّة upon milk [or broth]; (S;) or دوّى دوّة He took and ate the دوّة. (M, K.)
Disease, disorder, distemper, sickness, illness, or malady: (S, M, K:) and consumption, or ulceration of the lungs: (M:) or internal disease in the chest; whereas دآئ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. دآئ, which is pl. of دآئ, دآئ:.] See also دو, below, in three places. Also Foolish; stupid; or unsound, dull, or deficient, in intellect; (S, M, K;) applied to a man. (S:)___

And (so applied, TA) Cleaving to his place; (M, K;) not quitting it. (M:) See also دو.

دو (applied to a man, S) Diseased, disordered, distempered, sick, or ill: (T, M, K:) or whose جوف [i.e. chest, or belly,] is in a bad, or corrupt, state, by reason of a disease: (S:) the former word has a dual form and a pl., [which is دوون,] and a fem., (M,) which is دوی (S:) but دوی is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S:) A poet uses ↓ the latter as meaning disordered, or ill, by reason of intense drowsiness. (M:) [Hence,] one says, إن لدو الصدر: [meaning Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite: see 1, second sentence]: and a poet says,

* وعينك تُصدِدَ أن صدرك لي دوَيَ. *

[And thine eye shows that thy bosom is affected with rancour towards me.] (Lth, T.)

And thine eye shows that thy bosom is affected with rancour towards me. دوی أرض دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی رَ كُنْـيَعَو ىِدْبُـت ﱠنَأ َكَرْدَص ِﱃ ْىِوَد

And thine eye shows that thy bosom is affected with rancour towards me. (Lth, T.)

And thine eye shows that thy bosom is affected with rancour towards me. دوی أرض دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوی دوि—
writes: (S, Msb:) pl. دوى (S, M, K) [or rather this is a coll. gen. n.,] and دوى (T, S, M, K) which is pl. of دوى (S, TA,) as also دوى (M, K,) and دوبات (S, Msb,) which is applied to a number from three to ten [inclusive]. (S.) Also The rind, or skin, of the colocynth, and of the grape, and of the melon; and so دواء. (K.)

ىًوَد (T, S, M, Msb, K) and دواء (S, M, K, said in the Msb to be a subst. from دواته), and دواء (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) A medicine; a remedy: (T, M, Msb, K:) pl. أدوية (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

يقولون مخموراً دواؤه 
على إذن مشي إلى البيت واجب

[they say, He is affected with the remains of intoxication; and this is his remedy: ]

on me, if the case be so, walking to the House of God is incumbent]: meaning that they said, Flogging, and chastisement, is his دواء: but he says, On me is incumbent a pilgrimage walking if I have drunk it: but it is said [by some] that دواء is only an inf. n. of دواته, like دواده. (S,) دواء also signifies Food. (M, TA.) And The means by which a horse is treated, consisting in what are termed ضمير and حنن [explained in the second paragraph of art. ضمير and the first of art. حنن]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the تضمير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called ضمير; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دواء: see the next preceding paragraph.

دواء: see دواء, in two places.

دوى: A sound: (M:) or a confused and continued sound (خفيف); as [the rustling, or
murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K:) and the distant sound of rain and of thunder: (T:) or, as some say, particularly the [rumbling] sound of thunder: (M:)

[and a ringing in the ears; as in the saying] [My belly became empty of food so that I heard a ringing in my ears]. (T.) [It is also an epithet; whence] אַרֶם דּוֹי: see, last sentence.

[an epithet; whence] אַרֶם דּוֹי: see, last sentence.

A thin skin, (S, M,) a substance that resembles the pellicle of the egg, (Lh, M, K,) that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [the kind of pottage called] תָּполненָא הַשָּׁמָעִית דּוֹיָא לִמָּסָאֵמְלָא (Lh, M, K;) as also אַרֶם דּוֹי ( . S, M, K.) — And in, or upon, the teeth, A greenness. (M, K.)

: see the next preceding paragraph.

and דוֹיָא (MA) and דאוֹיָא (TA [app. דאוֹי]) The bearer of the (MA, TA.) [In recent times, the Pers. word דוֹיָא, or דוֹיָא, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

: see what next precedes: and see also art. דוֹיָא.

: see art. דוֹיָא.

: see art. דוֹיָא.
Much, or abundant, food; as also مَدْوَأٌ. (M, K. [The latter word erroneously written in the CK مَدْوَأٌ.]) Milk having upon it what is termed دَوَاِيَة, like the pellicle of the egg: (K, TA:) and water overspread with a slight coat of particles blown upon it by the wind; as also هِمَدْوَأٌ. (T.) And مَدْوَأٌ دَوَاِيَة and مِدْوَأٌ دَوَاِيَة A mess of broth having much grease floating upon its surface. (M.)

دَوَاِيَة, mentioned in this art. in the M and TA: see art. دَوَأٍ.

دَوَاِيَة: see دَوَاِيَة.

دَوَاِيَة: see دَوَاِيَة.

دَوَاِيَة: see دَوَاِيَة.

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دَوَاِيَة: see دَوَاِيَة.

دَوَاِيَة: see دَوَاِيَة.

دَوَاِيَة, applied to clouds سَحَاب, S, K, Thundering: (K) or vehemently, or loudly, thundering, and in a state of commotion. (S.) See also مَدْوَأٌ in three places. [Hence,] أَرْضُ مَدْوَاِيَة Land overspread with various herbage; as though it were the دَوَاِيَة of milk: or having abundant herbage of which nothing has been eaten. (T.) And مَدْوَأٌ أَمَرُ دَوَاِيَة An affair that is [as though it were] covered: (K) or an affair of which one knows not what is behind it; as though it were covered and concealed by a دَوَاِيَة. (M.) Also The maker, or manufacturer, of the دَوَاِيَة. (TA: but there written مَدْوَاِي.)
A garment, or piece of cloth, having a double woof; expl. by: "ثوب ذو ثوبين" (pl. دِبَوْدَى) or "دِبَوْدَى" (anomalous form of pl.) and "دِبَوْدَى" (Kudot.; :) or "دِبَوْدَى" has this signification; expl. by: "ثوب ينسج بثرين"; [in form] as though [an irreg.] pl. or "دِبَوْدَى", of the measure: "فيغول" (S, L:) an arabicized word, from the Persian: "دو پود" [or "دو پود" دِبَوْدَى]; (A ‘Obeyd, S, L, K: *) sometimes arabicized with an unpointed د [for its final letter]. (S, L, K.) [See: ثير.]

دِبَوْدَى: see above, in two places.
It (a thing) was, or became, soft, or supple; and easy: whence the term.

And hence, He was, or became, [a wittol, or tame cuckold; or] without jealousy, and regardless of shame: so in the Nawádir of Aboo-'Alee Zekereeyà Ibn-Hároon Ibn-Zekereeyà El-Hejeree: (TA:) and signifies the acting the part, or performing the office, [of a wittol, or wittol; or] of a pimp to one’s own wife. (T, K.)

He softened, or suppled, it; and made it easy. (Msb.) You say also, He made it (a road) even, smooth, or easy to walk or ride upon. (M, TA.) He smoothed it; namely, an affair. (M.) He broke, or trained, him, namely, a camel, in some measure [So as to subdue his refractoriness]. (M.) And in like manner, He prepared it in some measure; namely, a skin in the tan, or tanning-liquid: and a spear in the [or straitening-instrument]. (M.) He subdued him; or rendered him submissive, (S, M, K,) and gentle; namely, a man. (M.) He was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury]. (TA.) And It (time, or fortune,) tried him, or proved him, and rendered him experienced, and submissive. (M.)

The act, or conduct, of the [or wittol, &c.] (Msb.) [See also of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] It is also said to signify A distortion in the tongue: so in
the Nh: or, as some say, the word in this sense is دَائِثةٌ (TA.)

(ِد) (TA.), (written by some دُيوث, without tesh-deed, which is strange, TA,) a word of wellknown meaning, (K,) [A wittol, or tame cuckold;] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or supplied, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Msb:) or i. q. قَنْدَعْ; i. e. one who has no jealousy: (S:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabicized word from the Syriac: or from مُدِيثٍ as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from دُائِثَةٌ [q. v.]. (Msb.)

مُدِيثٍ A camel broken, or trained, so that his refractoriness is subdued: (T:) or broken, or trained, but not thoroughly. (A.) ___ A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA:) or that has been travelled until it has become plain, or conspicuous. (T, TA.)
ديخ، inf. n. دَيَيْخُ: see ٢ in art. دَيْخُ، in two places.
ديد

ديد 2 دود.

ديد ددن.

ديد ددان.
در

dir: تدیر ۵

در: see art.

در: دیر

در: دیران

در: دیر

در: دیر

در: دیر

در: دیر

در: دیر
ﺺﻳد

1. aor. (S, M, A, K) inf. n. (S, M, K) and (M) He, or it, declined; turned aside, or from the right course or direction; syn. (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] he deviated from the road. (M, TA.) ___ He (a man, M) fled (M, K) from war, or battle. (K.) ___ It (anything) moved about beneath one's hand. (M, K.)

You say, (S, A, K) or (S, M, K) which is the same, (S,) inf. ns. as above, (M,) The ganglion wobbled, or moved to and fro, or went and came, (S, A, K,) being put in motion by the hand, (S,) or beneath the hand of him who put it in motion, (K,) or beneath the skin: (A:) or slipped about (تَرَقَ) between the skin and the flesh. (M.) And in like manner you say, (S, A, K,) the fish glided about, to and fro, in the water. (A.) ___ Also, (K,) inf. n. (Ibn-'Abbád,) He was, or became, brisk, lively, or sprightly: (Ibn-'Abbád, K) said of a groom. (Ibn-'Abbád.) ___ And He (a man, TA) was, or became, low, or vile, after highness of rank or condition. (K.)

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انداص 7

It (a thing) slipped out (انْسَلَ) from the hand. (S, M, K, *) He came upon us suddenly, or unawares, with evil, or mischief; syn. (M,) or (K) فَاجَأَنا. (M, K*) The motion of flight. (M, TA,) [See also 1, and see داِئَصْن.]

Also pl. of (S, K,) داِئَصْن. Also pl. of داِئَص [q. v.] (S, K,)
A man over whom one cannot get power: (S, K:) or strong in the muscles: (M:) or a man whom one cannot seize because of the strength of his muscles: (As, TA:) or a fat man: (K:)

so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:)

and with ، a fat woman: (TA:) or a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA:) or a fleshy woman: and a short woman. (CK.)

A thief: pl. داصة. (S, K.) __ One who follows the magistrates, and goes round about a thing. (Ibn-'Abbád, K.) __ The pl., mentioned above, also signifies Men who flee from war, or battle: or who put themselves in motion for flight. (TA.) __ And The lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion: (Kr, M:) one of such is termed داص. (M.)

A diving-place, or plunging-place, in water: (El-Moheet, K:) a place in which fish go to and fro. (A.)

[app. A place where a person, or thing, declines; or turns aside, or from the right course or direction: a meaning which seems to be indicated in the S and TA]. A rájiz says,

* إنَّ الجوَادَ قَدَ رَأَى وَبِصَّهَا
* فَأَيَّامَ دَاصَتْ يَدُصَ مَدِيْصَهَا

[Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside]. (S, TA.)
Verily he is one who comes suddenly, or unawares, upon others with evil, or mischief; one who is wont to make others fall thereinto. (K.)
ديف

دَافِهُ, aor. يَدَافِهُ, inf. n. دَيْفُ: see 1 in art.
**็ดٌ دِكٌ دِكٌ**

A cry used in chiding domestic cocks. (K.)

**َكِدْ دِكْ دِكْ**

A word of well-known meaning, (S, K,) The *domestic cock,* i.e. the *male of the* جاجج جاجج: (Msb, TA:) pl. (of mult. TA) and and (S, Msb, K) and (of pauc. TA) أدياك. (K.) Sometimes it is employed as meaning دجاجة دجاجة, (K,) [which is a n. un., applied to the male and to the female, ] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

*دجاجة توغضَت الَّذِيْك بِصَوْت رَقَأٖ*

[And the cock muted with a sound, with vehement muting]; (K;) because the ديك is also a دجاجة: (K,) so says ISd. (TA.)

**ٌﻚِيِدْ نِﳉا**
The cock of the jinn, or genii; a certain little creeping thing, or insect, (ةَﺒْـﻳُوُد,) found in gardens. (Kzw.) And the surname of the poet 'Abd-Es-Selám. (K.)

*Solicitously affectionate; compassionate: (K:) or solicitously affectionate; affectionate to off spring;* applied to a man, in the dial. of EIYemen: so accord. to El-Muärrij; who says that hence the ديك [or domestic cock] is thus called. (TA.) The [Season called] ربيع [here meaning *spring*]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the ديك [or domestic cock]. (TA.) *One,* and *all,* of the three stones on which the cooking-pot is placed: used alike as sign. and pl. (El-Muärrij, K.) The *protuberant bone behind the ear of the horse:* (K:) IKh explains it as meaning *a certain bone behind the ear,* not particularizing a horse nor any other animal. (IB.)

*دِكْ دِكْ* [ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying *A domestic hen.*]
A land abounding with domestic cocks. (K.)

see what next precedes.
دم

1. دامت السماة دام: aor. تدُم, inf. n. دَم: see 1 in art.

2. دَم: said of horses: see 1 in art. دَم, in the latter half of the paragraph, in three places.

ما زالت السماة دِمَا دَمَا: see دَم, in art.

دم: see دَم.

دم: see art. دَم.

دموماً دِمَوم: see arts. دَم و دَم.

دم: دَم, دَم, دَم، in art. دَم.

أرض مديمة: see art. دَم.
He was, or became, obedient; he obeyed: (IAar, S, M, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, he was, or became, abased and submissive: (IAar, * K, * TA:) or he was, or became, abased and enslaved and obedient. (S.) You say, (S) and (S) and and (M, TA,) He, and I, was, or became, obedient to him [&c.], or obeyed him [&c.]. (S, M, TA.) And (M, K,) I served him, did service for him, or ministered to him, and acted well to him. (M, K.) ___ [Hence,] He became [a servant of God, or] a Muslim. (TK.) You say, (S) and inf. n. [and] (and) He became, or made himself, a servant of God by following the religion of El-Islám; [i.e. he followed El-Islám as his religion;] and so (Msb.) And (M, K,) inf. n. [and] (and) He, and I, followed such a thing as his, and my, religion;] (S, TA;) from as signifying obedience. (S.) And He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his. (TA.) And the trad. of 'Alee, The love of the learned is a kind of religion with which God is served. (TA.) In the phrase [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islám is meant. (Jel.) Also He was, or became, disobedient; he disobeyed: and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious.
Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) Also, (S, M, Msb, K,) first pers. (T, M8gh,) aor. as above, (T, S, Msb,) inf. n. (S, Msb,) from the muda'ane, (Msb, [see 3,]) i. q. (T, M, Msb, K,) or [rather] (T,) He took, or received, a loan, or the like; he borrowed: or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and (S, Msb, K,) or (T, S, Msb,) inf. n. (Msb,) first and last of these three signify [in like manner] (T, K,) He sought, or demanded, a loan, or the like; (ISk, S, Mgh, Msb;) as also (S, Mgh,) and he became indebted, in debt, or under the obligation of a debt; (S,) and (S, Mgh,) and he gave, or granted, what is termed [meaning a loan, or the like: or he gave, or granted, or sold, a thing upon credit]; (TA:) accord. to Esh-Sheybánee, this last verb signifies he became entitled to a debt from others [or from another]: Lth says that it signifies he was, or became, such as is termed with (S, Msb, K,) but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; (T, TA,) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S,) and accord. to Sh, (T, TA,) he became much in debt. (T, TA,) El-Ahmar cites the following verse of El-Ojeir Es-Saloolee:

* نَنِدْنَوْنِيْضَيْنِ أَلْهَا عَنَّا وَقَدْ نَرَى
We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition]: in the S [and the T]
but correctly as above; for the whole of the مَتْفَوْضَةَ قُصَيْدَةً (IB, TA.) And it is said in a trad., (S, K,) or,
as some relate it, (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him: (K, TA: [see also other explanations voice أَدْان مَعْرُض signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit. (T, K,) ___ It is also trans.; and so is أَدْانَى (Msb.) You say, (M, Mgh, K, [in the CK دِيَةٌ is here put for دَنْتُهُ,) inf. n. دَنْتُهُ (TA;) and أَدْنَأَتْ (M, Mgh, K,) inf. n. إِدَانَةٌ (TA;) I gave him, or granted him, to a certain period, what is termed دِينٍ [meaning the loan, or the like; I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA;) and i. q. أَفْرَضَتْهُ [I gave him, or granted him, a loan, or the like]; (M, * Mgh, K;) as also دِينُهُ : (Mgh:) or دَنْتُهُ has this last meaning: (A 'Obeyd, S, M:) and أَدْنَأَتْ signifies I sought, or demanded, of him a loan, or the like; syn. أَفْرَضَتْهُ as also دِئَنَتْهُ: (M:) or دَنْتُهُ has each of the last two meanings: (A 'Obeyd, T, Msb:) and signifies also I received from him a loan, or the like. (K:) And one says, أَدْنَأَتْهُ أَدْنَأَتْهُ اسْتَفْرَضْتُ منهَ: (M:) or دَنْتُهُ: دَنْتُهُ: (M, K, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Msb, K,) for his deed: and so دَانِهُ; دَانِهُ: (M.) And دَانِهُ We did to them like as they did to us. (Ham. p. 10.) One says, (K, S, M,) a prov., (M,)
Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S;) or, as some say, like as thou doest, it shall be done to thee: (M;) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., الله们 دِنْهُم كَمَا يَدِينُونَا, meaning O God, repay them, or requite them, &c., with the like of that which they do to us. (TA.) __

To a trad. of Selman, means God will assuredly retaliate for that which is hornless upon her that is horned. (TA.) ___ And one says, حِبَر نَم ِءﺂَّـَلَجاَُّ ﻢُهْـﻧِد ﺎَﻤَﻛَ, i. e. He who reckons with himself [gains] (Ham. p. 10. [Or the verb may here have the meaning next following.]) Also, دَانِهُ, He abased him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., الكَسِّ مُن دٌان نَفْسِه وَعَمَلَ لَمَّا بَعْضُ الْمُوتِ, (S, T,) i. e. [The intelligent is] he who abases, and enslaves, himself (and works for that which shall be after death): or, as some say, who reckons with himself: (T,) or, accord. to some, who overcomes himself. (TA.) And دَانِهُ (K,) first pers. دَانَهُ, (T,) signifies He made him to do that which he disliked. (AZ, T, K,) And دَانِهُ, He was made to do that which he disliked. (T,) ___

And دَانِهُ, inf. n., دِنْهُ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) And دَانِهُ, (Iaar, T, K,) aor. يُدِنِّهُ, (K,) [inf. n., app., دِنْهُ, which see below.] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (Iaar, T, K,) and, accord. to Lth, (T,) دَانِهُ signifies he was accustomed or habituated: (T, M;) or, as some say, دِنْهُ signifying custom, or habit, has no verb. (M.) And دَانِهُ (a man, Iaar, T) was, or became, smitten, or affected, by a disease. (Iaar, T, K.)

2 دَانِهُ, (S, Mgh, Msb, K,) inf. n. تَدَانِي، (S, K,) He left him to his religion; (S, Mgh, Msb, K,) left him and his religion, not opposing him in that which he held allowable in his belief. (Msb.)
He believed him: so in the saying, He believed him in respect of the judgment, or judicial decision; (T, M, Mgh, *) and in respect of what was between him and God: (T, M:) but this is a conventional signification used by the professors. (Mgh.) He confirmed the swearer (so in the TA, but in the T ُﻪُﺘْـﻳَرَـﺑ, app. for ُﻪُﺗْأَـﺑ, I held him, or pronounced him, to be clear, or quit, if not a mistranscription for ُﻪُﺗْأَـﺑ,) in that which he swore. (T, TA.) See also 1, in the latter half of the paragraph. I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And ُﻪُتْأَـﺑ (T, * TA,) inf. n. as above, (TA,) He made him to possess the thing: to own it; or to exercise, or have, authority over it. (T, * TA.) El-Hotei-ah says, (T, S, M,) addressing his mother, (T,) *

لَقَدْ دَبِّتْ أَمَرَ بِنِيَكَ حَقَّ

تركْهُم أَدْقَ مِنِ الطَّحِينِ

(T, S, M,) meaning ُمُلْكَتَ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour]. (T, S.) And hence the saying, ُمَّلْكَ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA:) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me: (M, Kc:) or I dealt with him upon credit, giving or taking. (Ksh * and Bd in ii. 282.) See also 1, in the latter half of the paragraph. Each of the inf. ns. mentioned above is also syn. with ُمَّحَاكَمَةُ [The summoning another to the judge, and litigating with him: &c.]. (TA.)
نادان, inf. n.: see 1, in the former half of the paragraph, in three places. ___ As a trans. v.: see 1, in the latter half of the paragraph, in four places. ___ [The following significations, namely, Subegit, and Pensavit, assigned to this verb by Golius as on the authority of the KL, and Voluit sibi esse servum, and Servum cepit, followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

تدين: see 1, in the former half of the paragraph, in three places.

They sold and bought, one with another, upon credit; and in like manner is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so [which is a variation of the former]. (M.) When ye deal, one with another, (Ksh, Bd, Jel, Msb,) upon credit, giving or taking, (Ksh, * Bd,) or by prepayment, (Jel, Msb,) or lending or the like, (Jel,) &c. (Msb.)

أدان, originally: see 1, in six places.

استدان, as an intrans. v.: see 1, in the former half of the paragraph, in three places. He sought, or demanded, of him what is termed دين [meaning a debt]: and also i. q. استقرض منه. (M.) See 1, in the latter half of the paragraph.

دين [is an inf. n. of 1: and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]; and a loan, or the like; syn. قرض (Msb:) or it is [a debt] such as has an appointed time of falling due: what
has not such an appointed time is [properly, but not always,] termed قرض (K:) and دين (T, M, K) in the sense above explained: (K:) a valid دين is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دين, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دين is also applied to [a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دين properly so called: (Msb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is أدین (Lh, M, K) and [of mult.] دين (S, M, K) [and in the CK is added and دين] with kesr; but this is a mistranscription for دين, as syn. with أدین, which follows it, connected therewith by و: the pl. of دين is [How great in amount. is his debt!] ; both meaning the same. (TA.) You say, دين (TA.) And [I came for the demanding of the debt]. (AZ, T.) And [On him lies a debt; i. e. he owes a debt]: and [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And أخذ الأدين اشتري بالدين [He bought upon credit]: (K:) and [I sold to him upon credit]: and [I gave him, or granted him, credit; or I gave him, or granted him, the loan, or the like]. (M, K, TA.) [Hence,] Death; (K, TA;) because it is a دين [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رماه الله بدينه [May God smite him with his death]. (TA.)

Thaalebeh Ibn-'Obeyd says, describing palm-trees,
[They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the دين meaning what is obtained of their fruit that is gathered.

(M, TA.)

دين [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M, K;) as also دينه [in the M it is said, without any restriction, that دين is like دينه ;] this is its primary meaning: and its pl. is دينان: or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.)

نود meaning what is obtained of their fruit that is gathered. (M, TA.)

And the saying, in the Kur [iv. 124], *و من أحسن دين من أسلم وجهه الله* means [And who is better in obedience than he who resigns himself to God?] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], *لا إكرأ في الدين* means [There shall be no compulsion in obedience]. (Er-Rághib, TA.)

A religion: (K, and in one of my copies of the S;) pl. as above: (S:) so termed as implying obedience, and submission to the law: (for ex.,) it is said in the Kur [iii. 17], *إن الدين ألا إلا الإسلام* [Verily the only true religion in the sight of God is El-Islám]. (TA.)

Al-dīn is a name for That whereby one serves God. (S, * K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإيمان, which means religious belief. ] And it [particularly] signifies [The religion of] El-Islám. (M, K,) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشريعة. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الوعر. (S, K.) Also A
particular law; a statute; or an ordinance; syn. حکم (K, and Jel in xii. 76) and ﺋَﻔْﺿَاءٍ (which signifies the same as حکم). (Katádeh, T, K.) It is said in the Kur [xii. 76], ما كان يأخذ أخاه في دين الملك, meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i.e., في حکم الملك مَصر (Jel,) or ﺋَﻔْﺿَاءاتِه (Katádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel;) or, accord. to ElUmawee, the meaning is, in the dominion of the King. (T.)

[A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كان على دين قومه, meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage customs (IAth, K, TA) and their inheritances (IAth, TA) and their modes of buying and selling and their ways of acting, (IAth, K, TA,) and other ordinances of the faith [&c.]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, K, TA;) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دين in the sense next following. (TA.)

Custom, or habit; (AZ, T, S, M, K;) as also دِينة : (M, * TA:) and business: (S, TA:) pl., as above, اذْدَأ. (M, TA.) This, also, has been said to be the primary signification. (TA.) One says, ما زال ذلك ديني That has not ceased to be my custom, or habit. (T, TA.) A way, course, mode, or manner, of acting, or conduct, or the like. (K.)

I. q. [app. as meaning Management, conduct, or regulation, of affairs]. (K.) State, condition, or case. (S, M, K,) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, لو قتيت على دين غير هذه لا أخبرتك Hadst thou found me in a state other than this, I had informed thee. (S, M.) A property, such as is an unknown cause of a known effect; syn. خاصية. (KL. [The significations of Via and Signum and Opera, mentioned by Golius as from the KL, I do not find in my copy of that work.]) Disobedience. (S, K.) [Thus it bears a
signification the contr. of that first mentioned in this paragraph.] **Repayment, requital, compensation, or recompense:** (S, M, K;) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, مَالِكُ يُومِ الدُّنِيَا, i. e. [The King] of the day of requital, in the Kur [I. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) **Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating.** (TA.) **A reckoning.** (T, S, M, K;) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذَلِكَ الْدُّنِيَا الْقَيْمَ [is said to mean] *That is the right, correct, or true, reckoning.* (T, TA.) **Compulsion against the will:** (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K;) mastership, or ownership; or the exercise, or possession, of authority. (K, TA.) **A disease:** (Lh, IAar, T, S, M, K;) or, accord. to El-Mufaddal, *an old disease.* (IAar, T.) [It is said to signify also] *A constant, or a gentle, rain;* as also دِينَةٌ: (K;) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) *rain that has been constantly,* (T,) or usually, (K;) *recurring in a place:* (T, K;) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Et- Tirimmáh, there cited as an ex., ends with مُوْدَوْعَ, which is in that instance syn. with مَوَّدَوْعَ, meaning moistened; its وٌ being the primal radical, not the conjunction وَ; and دَينَةٌ as meaning any kind of rain being unknown. (T, TA.)

See also دَائِنَ.

دِينَةٌ, (so in the TT, as from the T,) or, from the T, with kesr, (so in the TA,) *A cause of death.* (T, TA.)

دِينَةٌ, دِينَةٌ, دِينَةٌ: see دِينَةٌ, in five places: and دinin, in three places: and دِينَةٌ.

دِينَةٌ *Religious; or one who makes himself a servant of God;* (S, Msb;) as also دِينٍ. (S.)

دِينٍ *A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil;* (K, TA;) in this sense, with the article البَالِ, applied as an epithet to God: (S, M, TA;) *a subduer;* (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article
لا, to God: (TA:) a judge; a ruler, or governor; (T, K;) in these senses, likewise, applied to a man; and, with the article لا, to God: (T:) a manager, a conducer, or an orderer, (S, M, K;) of affairs of another. (S.)

ٌﻦِﺋاَد
A debtor; (S, M, Msb, * K;) as also مديون and مديون, (S, * M, Msb, * K;) this last of the dial. of Temeem, (M,) and مَدَّانَ (M, K) and مَدَّان، (K;) or all of these, (M, K,) or مديون, (S, TA,) one much in debt: (S, M, K, TA:) and مَدَّان، (K;) or all of these, (M, K,) or مديون, (S, TA,) one much in debt: (S, M, K, TA:) and also one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit: (Sh, T, Msb:) and also one who repays a debt: (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one who gives, or grants, credit; or sells upon credit: (Msb:) pl. َنﻮُﻨِﺋاَد, with which مديون is syn. [as a quasi-pl. n.], as in the saying of a poet,

* 
وَكَانَتْ نَا إِلَّا حَنُ نُدِينَا *

[And the people, except us, were debtors]. (S.)

ٌﻦِﺋاَد
: see the next preceding paragraph.

ٌنﻮُﻨِﺋاَد
: see مديون. [Also Repaid, requited, compensated, or recompensed: and reckoned with.] Shall we indeed be requited, and reckoned with? (S, TA:) Possessed; owned; had, or held, under authority: (TA:) and hence, a slave; fem. with َة (S, M, K;) [or] so called because abased by work. (K;) accord. to Zj, means Not held under authority: but Fr says, I have also heard [it explained as meaning] not required [for your deeds]. (T.) [And it is said that] Shall we indeed be held in possession, or under authority, as servants of God?. (M.)
A city; syn. مَدِينة which means I am he who is acquainted with it; (IAar, T, * M, * K;) like ابن بُدْنَم which means I am he who is acquainted with it; (IAar, T, * M, * K;) like

[See also art. نَدَم means I am he who is acquainted with it; (IAar, T, * M, * K;) like

نَدَم, in two places. نَدَم, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ء, (M,) One who gives, or grants, loans, or the like, (Sh, T, M, K,) to men, (M,) much, or often; (Sh, T, K;) and also, (Sh, T, K,) if you will, (Sh, T,) one who seeks, or demands, loans, or the like, much, or often: (Sh, T, K;) thus bearing two contr. significations: (K;) or one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like: (S;) or it is an intensive epithet, signifying one having [many debts: (IAth, TA;) pl. مَدِينَة, (M, K,) masc. and fem. (TA.)

مَدِينة, in two places.

مَدِينة, in two places.
The ninth letter of the alphabet; called دَالَّ: it is one of the letters termed مَجْهَوْرَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لَوْيَةٌ [or gingival], which are دَ, ثُ, and ظَ; wherefore it is substituted for ث in مَذْعَلَـت for مَثْعَلَـت; and it is said to be substituted for the unpointed د in فَشِرْدَ كَمِم, [as some read] in the Kur [viii. 59, for فَشِرْدَ كَمِم]. (TA.) [As a numeral, it denotes Seven hundred.]
1. He (a man, M) was frightened by the wolf; (M, K;) as also دَأْبُ, aor. — ; and دُوَّابُ, aor. — : (K;) or he (a man) was assailed, fallen upon, come upon, or overtaken, by the wolf. (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] He was frightened by anything; (M, K;) and so اَذَبُ, (AA, T, S, M, K;) inf. n. اذَبُ; (TA;) said of a man. (S.) [Hence also,] دَاِبُ, (M, K;) aor. — , (K;) [inf. n. دَأْبُ,] He frightened him [like as does a wolf]; (M, A, K, TA;) and تَذَآَبُتُهُ, (A, TA) and تَذَآَبُتُهُ, as also تَذَآَبُتُهُ, (T, TA,) The jinn, or genii, frightened him. (T, A, TA.) [And hence, app.,] دَاِبُهُ الْرِيحُ The wind came to him from every side, like the wolf; when guarded against from one direction, coming from another direction: (A;) and تَذَاِبُتُهُ, (T, S, M, K;) and تَذَاِبُتُهُ, (S, M, K;) The wind varied, (T, S, M,) or came now from one direction and now from another direction, (S, M, K;) so says As, (S,) feebly: (M, K;) accord. to As, from الْدَوَّابُ, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S;) or, accord. to some, الْدَوَّابُ is derived from تَذَاِبُتُهُ الْرِيحُ meaning the wind blew from every direction; because the wolf comes from every direction. (MF, TA.) Also, (i. e. الْدَوَّابُ) He (a man) had his sheep, or goats, fallen upon by the wolf. (S, K;) And دُوَّابُ, (T, S, M, A, K;) aor. — , (T, S, K;) inf. n. دَاِبُ; (S, M, K;) and دَاِبُ; (M, A, K;) and تَذَاِبُتُهُ; (M, K;) He (a man, T, S, M) was, or became, bad, wicked, deceitful, or crafty, (T, S, M, A, K;) like the wolf, (S, M, A, K;) or as though he became a wolf. (T.) And دَاِبُ, aor. — , He acted like the wolf; when guarded against from one direction, coming from another direction. (TA.) [And probably He howled like the wolf; for,] accord. to Kr, (M,) دَاِبُ signifies the uttering a loud, or vehement, cry or sound. (M, K;) And He hastened, or was quick, in pace, or journeying; (K;) as also اَذَبُ، (TA;) دَاِبُهُ, [aor. — ] inf. n. دَاِبُ,
also signifies *He despised him; and so* (T:) or *he drove him away, and despised him:* (ISk, T, S, M, K) or *he drove him away,* (Lh, M, TA,) and beat him; (Lh, TA;) and so *blamed, or dispraised, him; like* دُأَمَّه هوذة (for,] accord. to Kr, (M,) signifies the act of blaming, or dispraising. (M, K.) ___ And *He drove him,* or urged him on: (K:) or ذَأَب اللَّبِﻹِّا, inf. n. ذَأَب ذَأَب الإِّلِ. And *He drove,* or urged on, the camels. (S, M.) *He collected it;* (T, K;) namely, a thing. (T.) ___ *He made it even;* syn. موائة. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تَسَوَّى) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَن مَا ذَأَبَتْهَا (How well has she made it even!) (T.) ___ *He made it;* namely, a [camel's saddle such as is called] قَنْطَب (K) and [such as is called] a رَحْل (TA.) *He made,* [or disposed, for him,] namely, a boy, a ذَأَبَاة دَأَبَه, (K.) ذَأَب ذَأَب دَأَبَه, (K.) ذَأَب ذَأَب دَأَبَه, (K.) said of a horse, *He was,* or became, affected with the disease termed ذَأَبَتْهَا (T, Mgh.) 2 ___ *He made, to the رحَل [or camel's saddle], what is termed a ذَأَبَاة ذَأَبَاة دَأَبَه, (M, K,) or دَأَبَاة (TA.) [See also بَأَذُولُم.] ___ *The land abounded with wolves.* (TA.) ___ See also 1, in three places. ___ 4 ___ See 6, in two places: ___ and see also 1, in three places. ___ 5 ___ See 6, in two places: ___ 6 ___ (S, M, K) and تَذَآأَب لِلْلَّمَأْقَا هُوذة(M, K) *He disguised himself like a wolf to the she-camel,* and, by so frightening her, made her to incline to, or affect, her young one: (S:) or *he cloaked, or disguised, himself to the she-camel,* making himself to seem like a wolf, in order to cause her to affect a young one that was not her
own [by moving her with pity by the supposed danger of the latter]. (M, K) ___ See also 1, in two places. He did a thing by turns; syn. (M, K, TA: [in the CK, erroneously, تدأوله] from the supposed danger of the latter [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

The نقد [or ugly sheep] became like wolves: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

A large bucket with which one goes to and fro; thought by As to be from غرب داب (M:) or in much [or quick] motion, ascending and descending. (M, K.)

dNZ, also pronounced دز، without ؤ، (S, Msb, K,) originally with ؤ، (T, S,) The [779] the male and the female; (Msb;) and sometimes, also, (Msb,) the female is called دنثة: (S, M, Msb, K;) pl. (of pauc., S, Msb) دنثاب، and (of mult., S, Msb,) which may also be pronounced دزاب، with ي، because of the kesreh, (Msb,) and دزبان (S, M, Msb, K) and ذبان. (TA.) ___ You say، الذئب يكيني أبا جعدة [The wolf is surnamed Aboo-Jaadeh]: i. e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) ___ And الذئب يأدو الغزال [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) ___ And هو ذنب في ثلاثة [He is a wolf among a flock of sheep]. (A.) ___ And ذنبة معري وظليم في الجرب [A she-wolf among the goats, and a heostrich when tried]: i. e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it Fly, says I am a camel, and when one says to it Carry a burden, says I am a bird: a prov. applied to a crafty and deceitful person. (TA.) ___ And [The hyena and the wolf devoured them]; meaning dearth, or drought: and يأكلهم ضعيف وذئب أصابتهم سنة ضيع وذئب [A year that was one of dearth, or drought, befell them. (A.) ___ His wolf will not be satiated], a phrase used by a poet, means his tongue will not be satisfied; i. e. he devours the reputation of another like as
the wolf devours flesh. (M.) [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) [The wolves of the Arabs,] means the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K,) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.)

The wolves of the ghadā, that frequent the trees so called, (TA,) is an appellation of the sons of Kaab Ibn-Málik Ibn-Handhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.)

[The wolf's disease] means hunger; for they assert that the wolf has no other disease than hunger; (K, TA,) and they say [More hungry than a wolf]; because he is always hungry: or death; because [it is said that] the wolf has no other sickness than that of death; and hence they say [More sound than the wolf]. (TA.) [Hence the prov., رمی [الذئب] يأجع من ذئب: رمی Alvarez Béhéem: see 1 in art.]

The dual form, [The two wolves,] is the name of two white stars [app. ζ and η of Draco] between those called الفردان and those called the claws of the wolf] is the name of certain small stars before those called the [angular] intervening space between the [or two boards] of the [kinds of saddle called] جرسة and رحل (S, K, TA) and beneath the place of juncture of the two curved pieces of wood; (S,) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رحل and قنقب and the like; (M,) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the [see also the next paragraph.]

A poet says,
[And a قتَب of which the ذئبة is like the reapinghook]. (M.) [See قرون.] Accord. to IAar, the ذئب is a [coll. gen. n. of which ذئبة is the n. un.] of the [saddle called] رحل are The curved pieces of wood in the fore part thereof. (TA.) Also A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K,) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, *) like the grains of the [species of millet called] جاورس, (K,) or smaller than those grains. (T, Mgh.)

ذئبان a pl. of ذئب. (TA.) Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K,) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur; or soft hair, called] وير ذوب دو بيان [after the greater part has fallen off or been shorn]. (S, K. [See also ذوب in art.])

ذواب: see the next paragraph.

ذواب (also pronounced ذواب، T and K in art. ذوب،) A portion [or lock] of hair, (S, A,) hanging down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; [syn. ذابيная] ناصية; (M, K,) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K,) or the hair that surrounds the دواره [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عقيصة (Msb:) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the ذآئب، [ناصية ذوب] ناصية، of the horse: (M, K,) pl. (in all its senses, M, TA) ذآئب، (T, S, M, Msb, K,) originally, (S, K,) or regularly, (T,).
changed to render it more easy of pronunciation, (T, S, K,) and (Msb.) Hence, ّ دولب

*His pendent locks of hair were twisted;* meaning he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) Anything that hangs down loosely. (TA.) The end of a turban, (A, Msb,) that hangs down between the shoulders. (A.) The end of a whip. (Msb.)

Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of the] ّ قبأ

[or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the ّ قبأ: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the ّ شراك [or thong extending from the ّ قبأ above mentioned towards the ankle]; (A:) so called because of its waggling. (M.) Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) A skin, or piece of skin, that is hung upon the ّ آخرة [or hinder part] of the [camel's saddle called] ّ رحل; (S, M, K;) also termed ّ عذبة. (TA.) A poet speaks, metaphorically, of the ّ دولب of palmtrees [app. meaning *Hanging clusters of dates*]. (M.) And one says ّ نار ساطعة الّ دولب [A fire of which the flames rise and spread]. (A.) ّ Also The higher, or highest, part of anything: (M, K;) and ّ دولب is used as its pl., or [as a coll. gen. n., i. e.] as bearing the same relation to ّ دولب that ّ ﱞلَس does to ّ ﱀلَس. (M.) You say, ّ علوت دولب ّ سل [I ascended upon the summit of the mountain]. (A.) And ّ دولب المرر و الشرف The highest degree of might and of nobility. (T, * M.) And ّ هو في دولب قومه He is among the highest of his people; taken from the ّ دولب of the head. (M.) And ّ هم دولب قومهم (T, A) and ّ دولبهم (A) They are the nobles of their people: (A, T:) and ّ من دولب قريش of the nobles of Kureysh. (TA.) And ّ فلان من الّ دولب لا من الّ دولب [Such a one is of the lowest of the people, not of the highest]. (A.) ّ دولب الجزوء a name of Nine stars disposed in a bowed, or curved, form,
in the sleeve of Orion; also called (Kzw in his description of Orion.)

The last, or latter, parts, or portions, of a night. (Har p. 58.)

A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K,) in the dial. of some of the tribe of Keys, (M.)

A boy having a (T, S, A, K.) And A [camel's saddle such as is called] having a (T, S, A, K.) 

A man frightened by wolves: (A, TA:) or whose sheep, or goats, have been fallen upon by the wolf: (S, M, A, K.) [And hence,] Frightened [as though by a wolf]. (T, TA.) Also A horse, (Mgh,) or such as is called (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so for 

Affected with the disease termed (Lth, T, M, Mgh, K.)

A man in a state of commotion, or fluctuation; from (TA from a trad.)
1. (S, * K, * TA.) aor. argo. (K.) inf. n. ٌرَأَذ

He was angry with him: (M, * K, * TA.) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth.) He became emboldened against him. (S, * K, * TA.) He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seed.) He was frightened, or terrified; he feared, or was afraid. (M, K.) He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: Obeyd Ibn-El-Abras says,

\[اوُﺮِﺋَذ ﻰَﻠْـﺘَﻘِﻟ ٍﺮِﻣﺎَﻋ اﻮُﺒﱠﻀَﻐَـﺗَو\]

meaning They became affected with aversion and disapprobation on account of the slain of 'Ámir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, thereat. (T.) He disliked, or hated, it, and turned away, or back, from it. (S, K.) He smeared the she-camels' teats with zh, that her young one might not such her. (K.)

She was disobedient to her husband, and hated him; (As, S, K;) was averse from him; and became emboldened against him. (As, S, K;) He became accustomed, or habituated, to the thing. (S, K;) He smeared the she-camels' teats with zh, that her young one might not such her. (K.)

3. (As, S, K;) was averse from her young one when she brought it forth. (TA.)
He made him angry with him. (M, K *) A 'Obeyd has transposed, and then changed, one of its letters, saying ٌرآْذِإ ِﻪْﻴَﻠَﻋ ِّﻩرأذا، which is a mistake. (M.)

He excited him to animosity; (AZ, T, S;) incited him; 

emboldened him; (K;) بِصَاحِبِهِ بِعَدَدٍ [against his companion]. (AZ, S, M.)

He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K * TA.)

Verily thy tears are accompanied by a breathing, or sighing, like that of the angry. (K.)

Fresh camels' or similar dung, (ىعِر) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, * K, * TA.) [See also art. رِئُذ.

Angry; (IAar, T, K;) as also ٌرِئَذِ . (K.)

Contracted in the bosom, and evil in disposition. (Ibn-Es-Seed.) Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAar, T.) A woman disobedient to her husband, and hating him; (S, K;) averse from him; and emboldened against him; (S;) as also ٌرِئَذِ and ٌرِئَاذُمِ (K;) [all without ٌرِئَذِ :] and in a similar sense ٌرِئَذِ is applied to a man. (S, * TA.)

Also, [without ٌرِئَذِ] A she-camel averse from her young one when she has just brought it forth: (A 'Obeyd, S, K;) or that makes a show of affection with her nose [by smelling her young one] ُمَأْﺮَـﺗ ﺎَﻬِﻔْﻧَِ, and has not true love: (S, M, K;) or evil in disposition. (M.)
اذ

اذ 1، aor. ⌜، inf. n. ⌜، [in the CK ⌜،] He died: (Moheet, K, TA:) [or he died quickly: see ⌜، which is app. an inf. n. as also, perhaps, ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، which is app. an inf. n, as also, perhaps, ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜， He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) ... And ⌜، is also said of poison [app. as meaning It kills quickly]. (Lth, T.) ... He passed by driving them away, or pursuing them, or destroying them. (M.)

اذ

اذ 7 His heart broke (انقطع ⌜، ⌜،) (K.) [See its syn. انذعنف.]

اذ

اذ Quickness of death; (Lth, T, M, K;) as also ⌜، . (K.) [See 1, first sentence.] ... Also an inf. n. of ⌜، . (M.)

اذ: see ⌜،. ... Accord. to the K, it signifies also Death: but the correct word seems to be ⌜،، [see 1, first sentence,] as in the Tekmileh. (TA.)

اذ

اذ: see what next follows.

اذ ⌜، ⌜، (Lth, T, M, K) Poison that kills quickly ⌜،: (Lth, T;) or simply poison; (M, K;) as also ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜، and ⌜， (T, K: the last, in the TA, without ⌜،.)

اذ Death that despatches quickly; (T, M, K;) as also ⌜،; thought by Yaakoob to be an instance of permutation. (M.) ... See also ⌜،. And see ⌜،.
He, (T, K,) or she, i. e. a camel, (S,) walked, or went, lightly: (AZ, T, S:) or quickly: (K:) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also َلَأَذ: and see ٌنَﻻَأَذ, below.]

6 He became vile, base, ignominious, abject, or contemptible; syn. تصاعر. (K.)

The walk, or manner of going, of the wolf: pl. ُﻞﻴِﻟآَذ, with ل (M, K:) [but ISd says,] I know not how this is. (M. [See also ُﻞﻴِﻟآَد.]) Also [as an inf. n. of 1, q. v.,] A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) See also ُﻞﻴِﻟآَذ.

Anything [or any animal] Quick, or swift. (T.) [See also ُﻞﻴِﻟآَذ, below.]

The wolf: (T, S, M, K:) so called because of his light walk or manner of going; (A 'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ُﻞﻴِﻟآَذ and دُؤُولَةُ دَأَّلَان. (M, K.) One says, خُشُّ دُؤُولَةُ بالحِبَّة. (Frighten thou the wolf with the
snare: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd, TA:) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also ٌنَﻻْأَذَ] Light and quick. (Ibn-'Abbád, TA.)
1. دَأْمَهُ (T, S, M, Msb, K) aor. — (S, M, Msb, K) inf. n. دَأْمَهُ, (S, * M,) He blamed, or found fault with, him, or it; (T, S, Msb;) namely, a man, (T, [in which it is said that دَأْمَهُ in the sense of دَمْثَة is more common than دَمْثَة, though the contr. seems to be manifestly the case,]) or a commodity; (Msb;) and he despised him; like دَأْبَهُ: (S:) and he despised him and beat him: (T:) and he despised him and blamed him: (T, M, K;) or he despised him and drove him away; like دَأْبَهُ: (M;) and simply he drove him away: (M, K;) or he drove him away and beat him; like دَأْبَهُ: (M and TA in art. دَأْبَهُ:) and he repaid him, or requited him; syn. جَزَاء: (T and M;) or he overcame him in abasing; syn. خَزَاة: (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَا is the right reading.])}

4. دَأْمَهُ (TA,) inf. n. دَأْمَهُ. دَأْمَهُ رَعْبٍ (K, TA.) دَأْمَهُ أُدَأْمَتْيَ عَلَى كَدَا Thou compelledst me against my will to do such a thing. (Fr, S.)

i. q. دَأْمَهُ عَيْبٍ [as a subst., meaning A vice, fault, defect, or the like; like دَأْمَهُ, without ء, and دَأْمَهُ; as well as an inf. n. of 1, q. v.]: with and without ء (S.)

A word: so in the saying، ما سمعت له دَأْمَهُ [I heard not a word that he had to utter]. (K.)

مَذْوُومٌ pass. n. of 1. (S, Msb,) مَذْوُومٌ in the Kur [vii. 17] means Blamed: (TA:) or driven away: (M, TA:) or, accord. to Lh and Mujáhid, banished. (T, TA. *)
ذَٰٰنُ، ] [aor. ُنْأَذِئ، ] [app. from ُنْوَذُؤِئ، q. v., ] He held his state, or condition, to be contemptible and weak. (TA.)

R. Q. 1 ذَٰٰنُنَتِ ٱلْأَرْضُ The land produced the kind of plant called ٌٗنْوُذُؤِئ. (IAar, M.)

R. Q. 2 خَرَجُوا يِتَدْأَنْوُذُؤِئ They went forth (S, M, K) to take, (S,) or to seek and take, (M,) or to gather, (K,) the kind of plant called ٌنْوُذُؤِئ (S, M, K.)

ٌنْوُذُؤِئ [A kind, or species, of fungus; perhaps a species of phallus;] a certain plant, (T, S, K,) of the same kind as the ٌٗأَرْجُٰنَ و and the ٌٗثُٰرُٰثُطُرَي, which grows in the winter; and, when the day becomes hot, rots, and goes away; (IAar, T;) said by Abu-l-‘Omeythil to be, in form, like the ٌٗرْٰلُٰثُرُٰثُرُٰث ٌٗهيِلْٰوِئ or asparagus: (T:) pl. ٌٗذَٰٰنِئي, (T, S:) and some pronounce the sing. ٌٗذَٰٰنٌؤِئ, without ُء; and make the pl. ٌٗذَٰٰنَوُذِئ ٌٗذَٰٰنِئي ٌٗذَٰٰنَوُذِئ ٌٗذَٰٰنِئي a certain plant that grows at the roots of the ٌٗأَرْطُرِي, and ٌٗرِمَتِي and ٌٗأَرْطُرِي, the ground cleaving, and disclosing it, it comes forth like the ٌٰٗسَعِئ, [app. here meaning the upper arms, above the elbows,] of men; has no leaves; is black ٌٗمِحْٰسَأ, and dustcoloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes ٌٗاَكْمِث ٌٗبَٰقَٰلَٰٰئ, like those of the ٌٗبِٰنِئ رَٰعٰجٰى called، of the plants termed ٌٗقُٰرَى. AHn says that what are termed دَٰنَتِي are things of the
fungi called عﻮُﻘُـﻓ, that come forth from beneath the ground like thick or poles; nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock أُرومة; and are used as medicines; and none but the hungry will eat them, because of their bitterness: he also says in one place, they grow at the roots of trees, most like to the asparagus نْﻮَـﻴْﻠِﻫ, except that they are larger and thicker; and have no leaves; but they have a بِرْعَوْمَة [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the نْﻮَـﻴْﻠِﻫ is all [full of] water [or juice]; and is white, except what appears thereof, of that بِرْعَوْمَة; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with و: (M:) Ish says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the ثﻮُﺛْﺮُﻃ, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the wild نْﻮَـﻴْﻠِﻫ (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَآَئِين لَا رَمَثَ هَا و طَرُاثِهَ لا أَرْطَحیً: Dhu-noonehs having no rimthehs, and turthoothehs having no artáhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَآَئِين لَا رَمَثَ هَا is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طُرْثُوط.)
اذ

اذ is said by Aboo-'Alee to be originally ذى; the ذى, though quiescent, being changed into أ: (M:) or it is originally ذوى or ذى; the final radical letter being elided: some say that the original medial radical letter is ذى because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is ذى, and this is the more agreeable with analogy. (Msb.) It is a noun of indication, [properly meaning This, but sometimes, when repeated, better rendered that,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Ak p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered that]; and [which see in what follows,] to what is near: (K in art. هما: [but the former is generally held to relate to what is near, like the latter:)] or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذى; or ذى alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذى الرجل [This man], and ذى الفرس [This horse]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذى (T, S, M, K, but omitted in the CK) and ذى, (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ذى, not a sign of the fem. gender, (S, M,) as it is in أَحْلَط and أَزْح، in which it is changed into ة when followed by a conjunctive alif, for in this case the ه in ذى remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذى هذى; (M:) and ذى ته: (S and K &c. in art. تا:) for the dual you say ذى ذى and ذى ذى (T, S) [and ذى is that of ذى used in the place of ذى; i. e., you indicate the masc. dual by ذى in the nom. case, and ذى in the accus. and gen.; and the fem. dual you indicate by ذى in the nom. case, and ذى in the accus. and gen.: (I'Ak p. 36:) the pl. is ذى [or ذنى] (T, S, and I'Ak ib.) in the dial. of the people of El-Hijáz, (I'Ak,) and ذنى [or ذنى] (T, I'Ak) in the dial. of Temeem; each both masc. and fem. (I'Ak ib. [See art. ذى:] You say ذى أَخُوك [This is thy brother]; and ذى أختك [This is thy sister]; (T:) and ذى أتَيك في ذى السنة [I will not come to thee in this year]; like as you say ذى هذى السنة in this year, and ذى هذى السنة in this year, because ذى is always masc. (As, T.)
And you say, "These two are thy two brothers:" and these two are thy two brothers (T.) And these are thy two sisters: (T.) And thus making no difference between the masc. and the fem. in the pl. (T.) ___ The * that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to اَذَّ, (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say اَذَّ, (T, S, M,) and some say اَذَّ, adding another ٌ, (Ks, T,) fem. اَذَّ, (T, S, M,) and [more commonly] اَذَّ in the case of a pause, (M,) and اَذَّ in other cases, (T, S,) and اَذَّ, but this is unusual and disapproved: (T:) dual اَذَّ for the masc., and اَذَّ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say اَذَّ; (T;) one, also, make اَذَّ indcl., like the sing. اَذَّ, reading [in the Kur xx. 66] اَذَّ lِسَاحَرَانَ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhárith [or Benu-I-Hárith] Ibn-Kaab; but others make it decl., reading اَذَّ lِسَاحَرَانَ ( : S, TA: [see, however, what has been said respecting this phrase voce اَذَّ]) the pl. is اَذَّ lِسَاحَرَانَ in the dial. of Temeem, with a quiescent ٌ; and اَذَّ in the dial. of the people of El-Hijáz, with medd and hemz and khafd; and اَذَّ in the dial. of Benoo-’Okeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لاَ َاَذَّاَذَّاَذَّاَذَّاَذَّاَذَّاَذَّاَذَّاَذَّاَذَّاَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّaَذَّ* and her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?: [It is said that] اَذَّ is for اَذَّ, (M,) i. e., اَذَّ is here substituted for the interrogative hemzeh (S * and K in art. اَذَّ) [so that the meaning is, And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?:] or, as some assert, اَذَّ is here used for اَذَّ, the ٌ being suppressed for the sake of the measure. (El-Bedr El-Karáfee, TA in art. اَذَّ) One says also اَذَّ, (T, S, M, K,) affixing to the ٌ of allocution, [q. v., meaning That,] relating to an object that is distant, (T, *, S, and I’Ak p. 36,) or, accord. to general opinion, to that which
occupies a middle place between the near and the distant, (I'Ak pp. 36 and 37,) and this اذ یا has no place in desinential syntax; (S, and I'Ak p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذیک یا to denote the distance of ذیک یا from the person addressed: (T:) for the fem. you say تیک یا تأک (T, S) and تاک یا تاک (S and K in art. یا, q. v.;) but not ذیک یا, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذنک یا ذنک یا, as in the phrases جآین ذنک یا الرجال, [I saw those two men] and رآیت ذنک یا الرجال, [I saw those two men]; (S;) and some say ذنک یا, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذلک یا, [which see in what follows,] the second ین being a substitute for the لل; (T on the authority of Zj and others;) and some say ذنک یا also, with tesh-deed, (T, S,) as well as تانک یا, (T in this art., and S and K in art. یا, but there omitted in some copies of the S;) the pl. is [کلذوأ and] [کئلاوأ] (T, S, S.) and] is also prefixed to هذلک یا زید [That is Zeyd]: (S, TA:) and in like manner, for the fem., you say هناتک یا هناتک یا هناتک یا (S and K in art. یا:) but it is not prefixed [to the dual nor] to [کئلاوأ] (S.) ___ You also add ل in ذلک یا, (T, S, M, K,) as a corroborative; (TA;) so that you say, [meaning That,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Ak pp. 36 and 37;) or hemzeh, saying دانتک یا, (K,) but some say that this is a
mispronunciation: (TA in art. یا,) for the fem. you say تانک یا تانک یا, the dual of ذلک یا, mentioned above; and that of the fem. is تانک یا, (T: [and in the K in art. یا is also mentioned as a dual, as well as a sing. یا:) and the pl. is [کئلاوأ] (S and M and K voce یا or or یا or یا or یا or یا.) [See art. یا] (S is not prefixed to ذلک یا nor to تانک یا [nor to [کئلاوأ] because, as IB says, the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that the two are incompatible. (TA in art. یا,) ___ In the saying in the Kur [ii. 256, the Verse of the Throne], من ذا الّذی یشفع عنده یا إلا بإذنہ, (T, TA,) accord. to Th and Mbr, (TA,) یا syn. with ذا یا [so that the meaning is, Who is this that shall intercede with Him but by his permission?]: (T, TA:) or it may be here redundant [so that the meaning is, Who is he that
It is sometimes syn. with ىِﺬﻟَا (Kull.) ___ It is sometimes syn. with ىِﺬﻟَا (T, S, M.) So in the saying, [What is it that thou sawest?]; to which one may answer, [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], و ىِﺬﻟَا يِسَّأَلُونِكَ ما ذَا يَنْفَقُونَ [And they ask thee what amount of their property is it that they shall expend in alms]; (T, M, TA;) accord. to those who make the reply to be in the nom. case; for this shows that ما is [virtually] in the nom. case as an inchoative, and ذَا is its enunciative, and يَنْفَقُونَ is the complement of ذَا; and that ما and ذَا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding ما and ذَا as one word, together constituting an inchoative, and يَنْفَقُونَ as its enunciative, (see Ham p. 521,) with [the reply in] the nom. case: (M:) and هذَا, also, is used in the same sense: (TA:) so too ذَا in اَّم اَذ َﻮُﻫُ and نَم اَذ َﻮُﻫُ may be considered as syn. with ذَا; but it is preferable to regard it as redundant. (Kull.) ___ It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Aboo-'Amr Ez-Záhid, who says that it is so in this instance: يَطْلَع عَلَيْكُم رَجُل مِن ذِي يَمِين عَلَى وَجَهِ مِسْحَةٍ مِن ذِي مَلْكٍ (There will come to you a man from El-Yemen, having upon his face an indication of dominion). (TA. [But this evidently belongs to art. ذو ؛ in which see a similar ex. (Áiteena ذَا يِمَنٍ). See also other exs. there.]) ___ كَذَا لَيْسَ كَذَا [Kull.] It means Like this: and hence, thus: as also هَكْذَا. ___ It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in ْتَرَابِض اَذَﻛَ and اَذَﻛَ In such a year. See also art. كَذَا: and see the letter هَكْذَا. كَذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Áisheh respecting 'Abd-Allah Ibn-'Amr Ibn-'Abbás, [O wonder (meaning how I wonder) at Ibn-'Amr, this fellow!]. (Kitáb el-Miftáh, cited in De Sacy’s Gram. Ar., 2nd ed., i. 442.) [يَا هَذَا يَا هَذَا often occurs as addressed to one who is held in mean estimation: it is like the Greek ο οὐρος, and virtually like the vulgar Arabic expression يا أنتة، and the Latin heus tu; agreeably with which it may be rendered O thou; meaning O thou fellow; an appellation denoting mean estimation being understood: in the contrary case, one says يا فِيني. See also, in what follows, a usage of كَذَا دَلَّك in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means This is all that I had to say on the subject to which, it relates: what follows it is commenced with the conjunction &c. ?]
One says, [and لیس بذالک, meaning It is not approved: for, [like as a person held in mean estimation is indicated by هذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce لیس بذالک.) [See also what next follows.]

[This book] in the Kur ii. 1 is said by Zj to mean هذَا الكتاب: but others say that ذلك is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.)

Like that, often means so, or in like manner: and Let that suffice [thee or] you. (TA in art. ذَٰرٰع, from a trad.)

The dim. of ذَا is ذَا: (T, S, M:) you form no dim. of the fem. ذَا, using in its stead that of تَا, (S,) which is تَنِّيَّة: (T:) the dim. of the dual [ذَا] is ذَا: (S:) and that of [the pl.] ذَا: (T:) تَاذَا: like that of ذَا; [and you may say also; for] that of هُوَلَا ذَا: (T:) تَبَاكَ ذَا: (S, K: *) and that of هُوَلَا ذَا: (K in art. تَا:) تَبَاكَ ذَا: (S, K: *) and that of ذَا: (S, K: *) and that of ذَا: (S:) A rájiz says,

* او خَلَفَ بَرِكَ الَّعَلِي
* * 
* ﻓِنِ أَبُو ذَايَلِكَ الصَّبِيرَي
* *

[Or thou shalt swear by thy Lord, the High, that I am the father of that little child]:

(S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.)

ذَا is also the accus. case of ذَا, q. v.
ذات

ذات: dual. ذوات: pl. ذوات: see art. ذو.

ذاتي: ذاتية: see art. ذو.
ذَاكِ

ذَاكِ: see art. ذَا; and لِكِ as a letter of allocution.
He gathered the fresh ripe dates: (K:) so in the copies of the K; in which is added, ظَلَّ یَذَّلِّی الْرَّطْبِ اِی بِجَنَیه فِینَذِلِی فَانَذِلِی مَعِهُ; but what we find in the Tekmîleh is this: ظَلَّ یَذَّلِّی الْرَّطْبِ اِی بِجَنَیه فِینَذِلِی. and یَذَّلِی is written as [the aor. of] a quadriliteral [i.e. as the aor. of یَذَّلِی, for it is without a shaddah]: (TA:) [here, however, فِینَذِلِی is evidently, in my opinion, a mistranscription for ﱠلَذَّنِیِف; and the right reading and rendering I therefore hold to be as follows: ﱠلَذَّنِیِف یَذَّلِی الْرَّطْبِ, or perhaps یَذَّلِی یَذَّلِی الْرَّطْبِ, means He continued gathering the fresh ripe dates, they hanging down with him: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that یَذَّلَطِی مَعِهُ signifies he gathered with him. ]

4 أَذَّلِی see the preceding paragraph.

5 i. q. تَذَّلُّلۡلِی (He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself): (T, K:) the latter verb is the original: the former being like تَذَّلُّلۡلِی, originally تَذَّلُّلۡلِی. (T.) [See also the next paragraph.]

12 (T, S, M, K:) inf. n. ذَلِیلَی (ذَلِیلَی یَذَّلِیلَی) (S,) He went away hiding himself; stole away secretly. (T, S, M, K,) ___ He hastened, made haste, sped, or went quickly; (TA:) [like ذَلِیلَی یَذَّلِیلَی] and (TA) he did so in fear lest a thing should escape him. (T, TA.) And ذَلِیلَی فَذَهَب He went back, or away, running quickly. (T.) ___ He was, or became, easy, tractable, submissive, or manageable. (M, K.) [See also 5.] ___ He (a man) was, or became, broken-hearted. (T, K.) ___ It (the ذَکُر) stood in a lax state. (T, K.)

1 ذَلِیلَی [in copies of the K ذَلِیلَی یَذَّلِیلَی] applied to a man, i. q. مَذَلِیلَی [part. n. of 12, q. v.]: (K, TA: In some copies of the K مَذَلِیلَی یَذَّلِیلَی.]
of the measure فعَّوَعَلَ; or, as some say, فعَّعَوَعَلَ. (TA.)

ٌﻞَﻋْﻮَـﻓ

A well-rope مُذِلُولٌ unsteady; or moving about, or to and fro, or from side to side. (T.)
ذَبَّ عنه ١

He repelled from him: he defended him. (T, S, M, Msb, K.) You say, َذَبَّ عن حرَمَهُ. He repels from, or defends, his wife, or wives, or the like. (T, Msb.) [See also R. Q. 1.] And َذَب signifies also The act of driving away. (T, TA.) You say, َذَبَّ البَيْقَ بَيْنَهُمَا, َذَبَّ النَّدَابَ. *He drove away the fly, or flies.* (M, TA.) And َذَبَّ signifies also The act of driving away. (T, TA.) You say, َذَبَّ البَلَّةَ بَيْنَهُمَا. *The wild animals drive away the gnats with their tails.* (A.) And [hence,] َذَبَّ يَجِلَّهُمُّ الْأَحَامِ. One demanding a woman in marriage came to them, and they rejected him, or turned him back. (A, TA.) َذَبَّ He (a man, TA) was, or became, possessed; or mad, or insane. (K, TA.) َذَبَّ, (M, K,) aor. َذَبَّ, [irreg., (the verb being intrans.,) unless the first pers. be َذَبَّ تَفَشَّ،] inf. n. َذَبَّ and َذَبَّ and َذَبَّ. (S, M, K, TA,) aor. َذَبَّ, (S, M, K,) aor. َذَبَّ, (S, M, K,) aor. َذَبَّ, (M, K,) aor. َذَبَّ, (M, K,) aor. َذَبَّ and َذَبَّ and َذَبَّ. (M, K,) His lip became dry, (M, K,) or lost its moisture, (S, K,) or by reason of thirst, (S, K,) or by reason of vehement thirst, (M,) &c.; (M, K) as also َذَبَّ لَسَانَهُ. (M, K) And َذَبَّ لَسَانَهُ. (S, M) in like manner َذَبَّ لَسَانَهُ. (S, K,) And َذَبَّ said of a plant, It withered, or lost its moisture. (S, K,) And said of a pool of water left by a torrent, It dried up in the end of the hot season. (T, K,) And َذَبَّ جَسَمَهُ. His body became lean, or emaciated, (S, K, TA,) and lost its moisture. (TA.) And َذَبَّ جَسَمَهُ. (T, K) aor. َذَبَّ, (T, K,) aor. َذَبَّ, (T,) His colour, or complexion, became altered, by reason of emaciation or hunger or travel &c. (T, K,) َذَبَّ عنه ٢

He repelled from him, or defended him, much, or often. (S.) َذَبَّ النَّدَابَ ٢: see َذَبَّ شَفَتِهِ. ١: see ١. َذَبَّ, inf. n. َذَبَّ, also signifies َذَبَّ, i. e. somewhat remaining. Hence,
The day passed so as to leave thereof only a small remainder of it left. (S, K, TA.) And A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted]. (S, * A, TA.) [Also It left not a ذبّ in the السیر. He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a ذبّ [or any part of his journey remaining unaccomplished]: (A, TA:) or ذبّ signifies he hastened, made haste, or sped; syn. أسرع: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] ذبّ is like الطراد ذبّ [app. as meaning the act of charging, by a horse or a horsemam]: but the primary meaning is ذبّ الإسراع. (Ham. 207.) And Our beasts became fatigued, or jaded, by journeying [during that our night]. (S, K.)

R. Q. 1 ذبّ, (T,) inf. ذبّة, (K,) He defended his neighbours and family. (T, K.) [See also 1.] And He annoyed, molested, harmed, or hurt, (T, K,) people. (K.) And He made a thing to dangle, or move to and fro;

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(L;) and made it to be in a state of motion, commotion, or agitation. (L, K. *) [Hence,] ذبّ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M;) and ذبّ the being in a state of motion or commotion: (S, L:) [or the latter has both these meanings; for] you say, ذبّ the thing
dangled, or moved to and fro, (M, A, L.) in the air; (A;) and was in a state of commotion or agitation. (M, L.) It is said in a trad., meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, He wavered, or vacillated, between two affairs. (MA.) And Their state of affairs was, or became, fluctuating, or unsteady]. (Lh, T in art. دل.)

R. Q. 2 تَذِبذَب, inf. n. تَذِبذَب للذِبذَب: see the next preceding paragraph, in four places.

Repelling: fem. with ذِبذَب السَّبِيبَة, a phrase used by Dhu-r-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 510.) Much in motion. (Ham ubi suprà.)

That does not, or will not, remain still, or motionless, in a place. (M, L, K.) A poet says,

[And it was as though we were, among them, camels that would not remain still in a place]: which shows that ذِبذَب is not an inf. n. used as an epithet; for, were it so, he had said جَمالُ ذِبذَب. (M, L.) The wild bull; a species of bovine antelope; also called ذِبذَب الْرِيايَد; (T, S, K.) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, K;) or because his females pasture with him, going to and fro: (T:) and called also ذِبذَب الأَذْبَنَب, (T, K,) by poetic license, for ذِبذَب الْرِيايَد. (K.) is also applied to A man who goes and comes. (Kr, M, TA.) And A man who is in the habit of visiting women. (AA, T, K.)

The common fly; the black thing that is in houses, that falls into the vessel and into food; (M;) well known: (S, K;) so called, accord. to Ed-Demeeree, because of its fluttering about, or
because it returns as often as it is driven away: (TA:) and likewise applied to the bee; (M, K;) which is also called دُبَّابَةُ ٱلْعَفَّى, (IAth, TA,) or دُبَّابَةُ ٱلْعَفَّى [the fly of the rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n. un. is دُبَّابَةٌ: (S, Msb, K:) one should not say دُبَّابَةٍ (IAth, TA,): (S:) or one should not say دُبَّابَةٌ, though El-Ahmar and KS are related to have used this word [as meaning a kind of fly]; for دُبَّ ب is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., S, Msb) is دُبْبُذَأ, (of mult., S, Msb) دُبْبُنْ (S, M, Msb, K) and دُبْبُذَ (M, K,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, ﷽ُبْنِإ ذُلَّلَة [Verily he is more frail than the fly]. (A.) And دُبْبُذَاءَلَمْ ﻦَﻣ َذُلَّلَة [He is more contemptible to me than the buzzing of the fly]. (A.) [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written ﷽ُبْنِإ ﷽ُبِذَأ; and in two places, ﷽ُبْنِإ ﷽ُبِذَأ, ﷽ُبْنِإ ﷽ُبِذَأ.) And ﷽ُبْنِإ ذُلَّلَة [The father of the fly] is an appellation used as meaning He who has stinking breath; and some say ﷽ُبْنِإ ذُلَّلَة [the father of the flies]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwán: (M, A, TA:) whence the saying, ﷽ُبْنِإ ذُلَّلَة [More stinking in breath than Abu-dh-Dhubáb and Abu-dh-Dhibbán]. ___ [Hence,] Evil, or mischief; (A, K;) and annoyance, or harm; as in the saying, ﷽ُبْنِإ ذُلَّلَة [Evil, &c., befell me]; (A;) and ﷽ُبْنِإ ذُلَّلَة [lit. a hurting fly] fell upon such a one from such a one: (T:) or continual evil, as in the saying, ﷽ُبْنِإ ذُلَّلَة [Continual evil hath befallen thee from this thing, or event]; and ﷽ُبْنِإ ذُلَّلَة [Her, or its, or their, evil is a continual evil]. (TA:) ___ Ill luck. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ﷽ُبْنِإ ذُلَّلَة meaning This is ill luck: and hence, ﷽ُبْنِإ ذُلَّلَة [An unlucky man]. (T.) ___ Plague, or pestilence. (TA.) ___ Diabolical possession; or madness, or insanity. (K.) ___ Ignorance: so in the phrase ﷽ُبْنِإ ذُلَّلَة [A man stuffed with ignorance]. (M.) ___ The ﷽ُبْنِإ [as meaning the pupil, or apple,]
of the eye: (AZ, T, S, M, A, K) so in the saying, \[He is dearer to me than the apple of the eye\]: (A:) [Isd says,] I think it to be so termed as being likened to the [properly so called; i.e. the fly]. (M.) And also signifies A black speck, or spot, in the interior of the [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) 

ذِبَابُ السَيف (T, S, M, A, Msb, K) and ذِبَابُ السَيف (T, A, TA) The [here meaning the edge,] of the sword, (S, M, Msb, K) which is the part wherewith one strikes: (S, Msb:) or its extremity with which one is pierced, or transpierced; and the حَدَّ (M, K) or طَرَف (S, Msb,) [each app. here meaning the point, or extremity], though the former also means the edge, of anything. (A 'Obeyd, T.) ___ The pointed, or sharp, part of the extremity of the ear (A 'Obeyd, M, K) of a horse (A 'Obeyd, M) and of a man. (M.) ___ The sharp edge of the teeth of camels. (S, TA.) ___ And The part that first comes forth of the flower of the حَنَاء (M, K) ذِبَابُ: see the next preceding paragraph, first sentence, in two places: ___ and see another sentence, in the latter half of the same paragraph. ___ A remainder, or remains, (T, S, M, A, * Msb, K) of a thing, (T, Msb,) of the waters of wells, (T,) or of
thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or
of a thing that is sound, or valid, or substantial; distinguished from دناءة, which signifies a remainder, or remains, of a thing that is
weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذبات pl. (T, S, Msb.) You say,
ما دبابة من ظماً (A,) i.e. [The camels returned from water having in them] somewhat remaining of thirst. (M.) And the pl. ذبات also signifies Small
mountains: so says El-Andalusee. (MF.)

ذبابة A man who repels from, or defends, with energy, his wife, or wives, or the like; as also مدرب. (M, K.) [Hence,] مدرب A sultry day in which the wild animals are infested by
numerous gnats, and drive them away with their tails: the act being thus attributed to the day.

(A.) See also what next follows.

ذعانة , the latter word of the measure فعالنة, in some of the copies of the K erroneously written ذبابة, (TA,) [and so in the
TT as from the M,] A lip that has become dry, or has lost its moisture. (M, K, TA.)

ذبابة The penis, (T, * S, M, A, K,) as some say; (M;) as also ذبابة and ذبابة , which

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last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the tongue: (M,
A:) or ذبابة has this latter meaning: (K,) and ذبابة signifies the genitals; or, as some say, the testicles; (M;) one of
which is termed ذبابة . (M, K.)

ذبابة see ذبابة.
Certain things that are hung to the [women's camel-vehicle called] جَدْﻮَﻫ (S, M, K) or to the head of a camel, (M,) for ornament; [i.e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رعث)] as also (M, K:) the sing. of the former is جَذَبَذ, (T,) or جَذَبُذ, with damm. (TA.) And The fringes, and edges, of a [garment of the kind called] تَدْﺮُـﺑ; because of their motion upon the wearer when he walks: sing. جَذَبَذ (TA from a trad.) See also جَذَبَذ, in two places.

A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.)

A thing with which one drives away flies; (S, M, K; *) a fly-whisk made of horse-hairs: (T:) [pl. whence,] one says of wild-animals, [Their tails are their fly-whisks].

A rider hastening, or making haste, (T, S, M, K,) apart from others: (S, M, K;) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a [or
any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

* مَسِيرَةَ شُهرٍ لِلْبَيْرَ الْمُذْبَدِبَ

[A month's journey to the hastening camel], (M,) or [to the hastening messenger], (TA,) by is meant [A quick journey: or one in which is no flagging, or langour.] You say, [They will not reach the water but by a] quick [night-journey thereto], (S,) And [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or langour. (T,) ___ [An interval between two water-ings] of long duration, in which one journeys from afar (T, S, M, K) and with haste. (T, S, K.)

مَذْبَدِبَ A camel attacked by flies, (A 'Obeyd, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies; as also أَذَابْ : or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there: (M:) and the former, a horse into whose nostril the fly has entered. (A.) ___ See also أَرض مَذْبَدِبَ, above. ___ Also Possessed; or mad, or insane. (K.) ___ And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written بُذ, and in other copies thereof omitted,] Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مُذْبَدِبَ Driven away: (TA:) or driven away, or repelled, much. (T, TA,) It is said in a trad., [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from the act of driving away: or, accord. to I'ath, it may be from the signification of motion and agitation. (TA.) And it is said in the Kur [iv. 142], meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is
an ex. of the meaning next following. (S, M.) ___ A man (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and مَدْبَذَب signifies the same; (K;) as also مَدْبَذَتْب. (M.)

مَدْبَذَب: see what next precedes: ___ and see also مَدْبَذ. مَدْبَذ: see مَدْبَذ, last sentence.
ْمَﻬُﻀْﻌَـﺑ ﺎًﻀْﻌَـﺑ} [They slaughtered, or slew, one another]. (S, K.) And َﺢَﺑَذ ْﻢُﻫَﺬَﺧَأ ﻮُﻨَـﺑ} The sons of such a one slaughtered, or slew, them. (TA.) And َﺢَﺑَذ (inf. n. ٌﺢﻴِﺑْﺬَﺗ, KL) signifies the same as َﺢَﺑَذ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [II. 46, and in like manner in XIV. 6], َنﻮُِّﲝَﺬُﻳ ْﻢُﻛَءﺂَﻨْـﺑَأ} [They slaughtering, or slaying, your sons]. (You say, َﺢَﺑَذ ُﻪْﻨَﻋ} He slaughtered, or sacrificed, for him, by way of expiation.1] And َﺢَﺑَذ {He slaughtered, or divided, lengthwise; clave; split; slit; rent, or rent open; ripped, or ripped open. (S, Msb, K.)

[Accord. to Fei,] this is the primary signification. (Msb.) [But see what follows.] You say, َﺢَﺑَذ فَآَرةُ المسـَك} (a perfumer, A)

ripped open the follicle, or vesicle, of mush, (A, TA,) and took forth the mush that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from َﺢَﺑَذ in the sense here next following.] َﺔَرْﺄَﻓ َﻚْﺴِﳌا} He (a perfumer, A)

ripped open the follicle, or vesicle, of mush, (A, TA,) and took forth the mush that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from َﺢَﺑَذ in the sense here next following.] َﺢَﺑَذ} He slaughtered, [for food, or sacrificed], (L, TA) and animal, (Msb,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh, [in the manner prescribed by the law, i. e.,] by cutting the [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. q. َخُر} but correctly, ٌﺢَﺑَذ} is in the throat; ٌﺮََﳓ} and ٍنَﻼُﻓ} is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different]
senses by the lawyers. (MF. [See also ٌةﺎَﻛَذ, in art. ِدَﻛَو]) Also He slaughtered, or slew, in any manner. (L.) [You say, َﺢَﺑَذ وُدْﺟَان} He slaughtered, or sacrificed, for him, by way of expiation.] And َﺢَﺑَذ} They slaughtered, or slew, one another]. (S, K.) And َﺢَﺑَذ} The sons of such a one slaughtered, or slew, them. (TA.) And َﺢَﺑَذ (inf. n. ٌﺢﻴِﺑْﺬَﺗ, KL) signifies the same as َﺢَﺑَذ; َدِﺟَو} except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [II. 46, and in like manner in XIV. 6],
commonly obtaining. (Aboo-Is-hák, TA.) Hence, He killed; because [in its proper sense, when the object is an animal] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kádee, (Mgh,) [Whoso is made a Kádee among the people, he is as though he were slaughtered without a knife]: (Mgh, TA: *) expl. by some as meaning, he is as though he were killed [&c.]. (TA.) [Hence, also, because ُﺢْﺑﱠﺬﻟا renders the flesh of an animal allowable, or lawful, as food,] It rendered allowable, or lawful: as salt and the sun and the fishes called نٌنﻮُﻧ (pl. of نٌن) do wine, by changing its quality, as is said in a trad. (TA.) Also He broached, or pierced, a ّنَد [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth, so as to draw forth the contents. (S, A, Msb, K.)] And He, or it, choked. (K, TA.) You say, ُﻪْﺘََﲝَذ ُةَﺮْـﺒَﻌﻟا Weping choked him. (A, TA.) And, said of thirst, It affected him severely, or distressed him. (A, TA.) The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be مَذْبُوحٌ بِلْحِيَتِه. (K, TA.)

2 see 1. ْدَبَذَحٌ ْتُذَبَذَح، (K, TA,) in prayer: accord. to Hr, ْدَبَذَحٌ رَأْسُهُ signifies He lowered his head, in inclining his body in prayer; like ْدَبَذَحٌ: and accord. to Lth, ْدَبَذَح signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ْدَبَذَحٌ, with the unpointed ٌدَبَذَح. (TA.)

6 They slaughtered, or slew, one another. (S, MA, K.) One says, ْتَذَاَذَاحا They [Mutual praising is mutual slaughtering]. (S, A.)
He took, or prepared, for himself a slaughtered [or sacrificed] animal. (S, K.)

An animal prepared for slaughter [or sacrifice; i.e. an intended victim]: (T, A, Msb, TA:) [see also دَيْحَةٌ, which occurs in this sense in a trad. as applied to a human being:] or an animal that is slaughtered [or sacrificed]; (S, Mgh, K, TA;) and so دَيْحَةٌ, but the ة is affixed only because the quality of a subst. is predominant in it: (S:) or the دَيْحَةٌ is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] دَيْحَةٌ is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَيْنَم in the sense of مَطلِعُونَ, μετρούον, &c.: (TA:) the pl. of دَيْحَةٌ is دَيْحَاتِينَ. (Mgh, Msb.) It is said in the Kur [xxxvii. 107] [And we ransomed him with a great victim]. (S, A.) دَيْحَةٌ الجَّنٌ signifies Animals sacrificed to the Jinn, or Genii: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) See also دَيْحَةٌ.

A certain plant which ostriches eat: (S:) this word and دَيْحَةٌ signify the plant called دِيْجُرٍ، (K, TA,) which is of a red colour: and, accord. to the K, another plant: but correctly a red plant دِيْجُرٍ، (أصل) (T, A,) having a stem, or root, دِيْجُرٍ، ( Reaper, not أصل ) from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white [or bead, but perhaps this is a mistranscription for جزيرة i.e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.;] and the n. un. is دَيْحَةٌ: so says Aähn, on the authority of Fr:
and he says also, on the authority of AA, that the ُذََّﲝُذ is a tree that grows upon a stem, and in a manner resembling the ُكرَّات كَراَث [app. كَرَّات كَراَث, not كَرَّات كَراَث], and then has a yellow flower; its root is like a ُژَرَژَر [i.e. ژَرَژَر, or carrot], and it is sweet, and of a red colour: (TA:) or the ُذََﳒَذ is a plant having a stem, or root, (أصل,) which is peeled, and there comes forth what resembles the ُژَرَژَر [i.e. ژَرَژَر کَرَّات جَزَر, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham. p. 777.) Also, and ُذََحامل, (K,) the former the more common, (Th, TA,) A species of the ُكَمَاة [or truffle], (K,) of a white colour. (TA.)

See also ُذَِحن.

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

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

ذَِحن: A mode, or manner, of ُذَِحن [i.e. slaughter, such as is described in the first paragraph of this art.]. (Mgh.) See also what here next follows.

ذَِحن (AZ, S, A, K) and ُذَِحن (AS, A, K) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ُذَِحن (A, K) and ُذَِحن (K) and ُذَِحن (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the ُحلة [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T:) or blood which chokes and kills: (K:) or an ulcer that comes forth in the ُحلة [or fauces] of a man, like the ُذَِحن that attacks the ass: (ISH, TA;) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA,) One says, ُذَِحن ُذَِحن ُذَِحن [The ُذَِحن attacked him]. (S.) And ُذَِحن ُذَِحن [That was like the disease called ُذَِحن in the uppermost part of the breast]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident...
enemy: (TA:) or َنﺎَﻛ َﻞْﺜِﻣ ِﺔََﲝﱡﺬﻟا ﱁا
He was like the َنﺎَﻛ َﻞْﺜِﻣ ِﺔََﲝﱡﺬﻟا ﱁا, a disease in the 
externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose
affection was outward, when his deceit has become manifest. (Meyd.) َنﺎَﻛ َﻞْﺜِﻣ ِﺔََﲝﱡﺬﻟا ﱁا is also the n. un. of َنﺎَﻛ َﻞْﺜِﻣ ِﺔََﲝﱡﺬﻟا ﱁا [q. v.]. (Fr, AHn.)

: see the next preceding paragraph. It is also the n. un. of َنﺎَﻛ َﻞْﺜِﻣ ِﺔََﲝﱡﺬﻟا ﱁا [q. v. voce َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス]. (Fr, AHn.)

A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス. (Fr.) One
says, َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス: see َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス, in two places. ___ [Hence,]
Mوت َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス A quick, or sudden, death. (L) See also

: see .

and َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Msb, K, TA.) You say َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス [for َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス فأرته َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス], meaning [Musk of which the follicle, or vesicle, is] ripped open. (A. [It is
there said to be tropical: but see 1.]) ___ Both are [also] applied to an animal, (Msb,) or a sheep or goat, (TA,) [or an animal of the
ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning Slaughtered, in the manner described in
the first paragraph of this art.: (TA:) the fem. of َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス is with َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス below:) but َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス is used
as a fem. epithet without the addition of َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス: you say َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス as well as َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス, because َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス is an instance of the measure
in the sense of the measure َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス شاة َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス; though you say َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス also; and in like manner َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス ناقة the pl. [of َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス is َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス and َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス of َنﺎَﻛ َĹَﺜِﻣ ِﺔََハウス is َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス. (TA.) Aboo-Dhu-eyb says, describing wine,

* يقال لها دم الودج َنﺎَﻛ َﻞْﺜِﻣ ِﺔََハウス

meaning, i. e. [One would call it the blood of the external jugular vein,] for
which it had been slit [to let it flow]. (AAF, TA.) And again he says,

* وسرد نُطْلَت بالعَيْب كأنه
And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breasts: he applies ذَيْحَةٍ as an epithet to دَمَاءٍ، meaning دَمَاءُ ذَيْحَةٍ، and he applies it as an epithet to a pl. n. because it is of the measure فعلَ، for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) ذَيْحَة also signifies An animal that is fit, or proper, to be slaughtered as a sacrifice: (ISk, S, K:) or that is destined, or prepared, for sacrifice; i. e., an intended victim; like ذَيْحَةٍ; as appears from the fact that ذَيْحَةٌ is a surname of إِسْمَآئِيلَ، or إِسْحَآئَلَ; (K, * TA:) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA:) and ذَيْحَةٌ أَبَنَ الذَّيْحَٰينَ occurs in a trad. [as said by Mohammad, meaning I am the son of the two intended victims;] namely, إِسْمَآئِيلَ and 'أَبِدُ-اللَّهَ; for 'أَبِدُ-المُحَلَّاَلِ Đặcل incurred the obligation to sacrifice his son 'أَبِدُ-اللَّهَ، the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, * TA.) Also A slain man. (A.)

ذَيْحَةٍ, and its pl. ذَيْحَٰن ـَذَيْحَةٍ: see ذَيْحَةٍ, in three places.

ذَيْحٍ [One whose occupation, or habit, is that of slaughtering sheep or the like.]

And, in the present day, An executioner.

ذَيْحٍ (T, S, K) and sometimes ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ، ذَيْحٍ حَدِّاَحٍ, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فعلَ، denoting diseases, (TA,) Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) next the fore part of the foot: (TA:) or a cut across the inner sides of the toes: (Ibn-Buzurj,) or a crack in the inner side, or sole, of the foot: (IAar, TA voce ذَيْحَةٍ: pl. ذَيْحَةٍ نَكْيَةٍ) Hence the saying، ذَيْحَةٍ ماً دَوَّانٍ شَوَكَةٍ وَلَا دَبَّاحٍ (There is not in the way of its
there any cracks in the inner sides of the toes, &c.: see also [NK]. (S, TA.)

Two bright stars, between which is the space of a cubit, over against one of which is a small star that, by reason of its nearness, is as though it were about to slaughter it; (S, K;) whence the appellation of the two stars [alpha and beta] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شاة) of the الدابح, which he is about to slaughter:

(Kzw:) it is one of the Mansions of the Moon; (S, Kzw;) namely, the Twenty-second Mansion: see also art. سعد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make منزل القمر to signify the auroral rising and those who make it to signify the auroral setting: see منزل القمر, in art. The Arabs [used to] say, [When the الدابح rises aurorally, the Barker enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O. S.]. (TA.)

A mark made with a hot iron across the throat: or the instrument with which it is made. (L, K.)

Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

of the measure دابة, فاعلة, مفعولة, in the sense of the measure, [with affixed because the quality of a subst. is predominant in
Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

The place of the slaughter termed حَبْذَم (K.) i. e. the place, or spot of ground, where the slaughter is performed: and the part of the throat which is the place of حَبْذَم, which is that below the part beneath the lower jaw; (MF, TA;) or the لَقَعُوم [i. e. windpipe]. (Msb.)

The chancel of a church; i. e. the part of a church that is like the مَحْرَاب of a mosque: (A, * K, * Msb;) pl. مَدَايْب (A, Msb, K) the مَدَايْب (S, A, K) of the Christians; (A;) so called because of the oblations (قَرَابِين) there offered; (S, TA;) the مَقَاسِرَ مَدَايْب (K, TA) in churches, pl. of مَقَاسِر the مَدَايْب (TA;) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.)

A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K,) such as is made by a torrent: (S, A;) the channel of a torrent in the lower part of the face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river; as though it clave [the earth] or were deft: (TA;) pl. مَدَايْب (S, A, L.) You say, مَدَايْب (S, L.)

A knife with which the slaughter termed حَبْذَم is performed: (Msb:) or a thing with which an animal is slaughtered in the manner termed حَبْذَم, (T, K, *) whether it be a knife or some other thing. (T.)

Clean, or pure; not requiring to be slaughtered; [as though it had
been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) ____ See also 1, last sentence.
He wrote (A 'Obeyd, T, S, M, A, K) a writing, or a book; (A 'Obeyd, T, S, M, A;) likeٌﺮْـﺑَذ
(T, S, M, K) and
ِذ
(S, M, K,) inf. n. (M, A, K;) and
ِذ
(M, A,) inf. n. (K;) He

wrote
(A 'Obeyd, T, S, M, A, K) a writing, or a book; (A 'Obeyd, T, S, M, A;) likeٌﺮْـﺑَذ
(T, S, M, K) and
ِذ
(S, M, K,) inf. n. (M, A, K;) and
ِذ
(M, A,) inf. n. (K;) He

wrote (A 'Obeyd, T, S, M, A, K) a writing, or a book; (A 'Obeyd, T, S, M, A;) likeٌﺮْـﺑَذ
(T, S, M, K) and
ِذ
(S, M, K,) inf. n. (M, A, K;) and
ِذ
(M, A,) inf. n. (K;) He

1

2

see 1, in two places.
A writing, (As, T, K,) in the dial. of Himyer, written upon عصب [or leafless palmsticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. اسطوانة [or leafless palmsticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) A writing, or book, easy to be read: (A, K:) or ذب in this phrase is an inf. n. used in the place of the pass. part. متحرف [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) Also A mountain; in the Abyssinian language: so accord. to one reading, but accord. to another reading ذب, in a trad. cited in art. ذب. (TA.) ذب: see the next preceding paragraph.

ذب Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAar, T, K.) ذب A reed-pen; like مزج (TA.) ذب A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. منمنم: (M, K:) of the dial. of El-Yemen. (M.) ذب: see ذب. ذب, occurring in a trad., is explained by IAth as meaning Going away; if it be not a mistranscription [for مداير, which seems to be probably the case]. (TA.)
ذَبَلَ
(T, S, M, Msb, K,) aor. — , inf. n. ذَبَلَ and ذَبَلُ ذَبَلَ; (S, M, Msb, K;) and ذَبَلَ ذَبَلَ; (S, Sgh, K,) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered; i. e., lost its moisture; (Msb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوَى. (S, K,) And in like manner it is said of a man: (M;) or ذَبَلَ [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodliness, of youth. (Ham. p. 478.) And said of a horse, (S, K,) inf. n. ذَبَلَ, (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly: (S, K,) You say also، ذَبَلَ ذَبَلَ, (T, TA) and ذَبَلَ ذَبَلَ فُوهَ, (M, K, [in the CK, erroneously، ذَبَلَ ذَبَلَ],)] i. e. [What aileth him?] may his stock (أَصْلِهِ) wither: meaning his body and his flesh: or, as some say, may his marriage, or coition, be ineffectual: (M, TA:) said in reviling: (TA:) as also ذَبَلَ ذَبَلَ ءﺂَﻴْﺷَﻷِ ذَبَلَ ذَبَلَ ِﺢﻳِّﺮﻟا, (M, K, [in the CK, erroneously، ذَبَلَ ذَبَلَ],)] i. e. [What aileth him?] may a calamity, or misfortune, befall them: or

may they perish. (T, TA.) And ذَبَلَ ذَبَلَ [app. a mistranscription for ذَبَلَ ذَبَلَ] May calamities, or misfortunes, befall him. (TA.) And ذَبَلَ ذَبَلَ ذَبَلَ ذَبَلَ (T, TA) and ذَبَلَ ذَبَلَ ذَبَلَ ذَبَلَ (T) May a calamity, or misfortune, befall him. (TA.) [See the latter part of the first paragraph of art. ذَبَلَ]

اذْبَلَهُ 4 It (the heat, S, TA) withered it; (namely, a herb [&c.], S,) caused it to wither, or lose its moisture; syn. ذَوَى. (S, K, TA;) rendered it ذَبَلَ. (TA,) And ذَبَلَ الْرِّيحِ بِالأَشْيَاءِ The wind twists, wreathes, or contorts, the things. (TA.)
It became twisted, wreathed, or contorted. (TA.) One says, تُذِبلتُ النَّافِقَةُ بَذْنِهَا The she-camel twisted, or contorted, her tail. (TA.) ___ [It occurs in the K, in art. رَأْد, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place ___ تُذِبلتُ.]

She (a woman), being thin, or slender, walked in the manner of men: (M, K;) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbád, K.) Also He (a man) threw off [all] his garments, except one. (TA.)

The prime, or first part, or the briskness, liveliness, or sprightliness, (مَيْعَةٍ,) of youth.

(abasement or ignominy:) and accord. to IAar, (T,;) ذِبْلَ ذِبْلٍ ذِبْلٍ, meaning severe bereavement. (T, K;) ذِبْلٌ ذِبْلٍ ذِبْلٍ ذِبْلٍ, (M, K;) or ذِبْلَ ذِبْلٍ, (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one...]

(M,) meaning [likewise deep] abasement or ignominy, (TA,) or Severe bereavement. (M, TA.) [See also دِبْلٍ دِبْلٍ and دِبْلٍ دِبْلٍ.] Also [Turtle-shell, or tortoise-shell,] the back, (IAar, S, Msb,) or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAar, S, M, Msb, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAar, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S;) or the bones of the back of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K;) or horns of which are made [the bracelets, or anklets, called] مَسْك: (En-Nadr, TA;) or a certain thing [or substance] resembling ivory: (Msb:) Th cites a poet as using the phrase ذِبْلٍ ذِبْلٍ ذِبْلٍ ذِبْلٍ, forming the pl. of ذِبْلٍ دِبْلٍ with and but
accord. to the citation of IAar, the word in this instance is تَﻼَﺑﱠﺮﻟا (M.)

: see the next preceding paragraph, in four places.

A piece of camels' or similar dung: (M, K:) because of its drying up. (M.) And A withering wind. (M, K:) Dhu-r-Rummeh says,

* دَبَارُ مِنْهَا بَعْدًا كُلِّ ذِبَالة

[Abodes of which every withering wind had effaced the traces after they had been seen by ʿUS]. (M.)

A woman whose lip is dry. (O, K. *)

: see ذِبَالة. Also Ulcers that come forth in the side and penetrate into the inside; (K;) i. q. نَقَابَات; and so دَبَالة, with د. (IAar, T.)

A calamity, or misfortune; (T, TA;) as also ذِبَالة and ذِبَالة: (Ibn-ʿAbbād, TA;) see 1. [See also ذِبَالة, in the first paragraph, and below.]

: see ذِبَالة, in three places: ___ and ذِبَالة.

ذِبَالة (T, S, Ṣ, K) and ذِبَالة (T, Ṣ, K) A wick (T, S, Ṣ, K) that is lighted, (M.) or with which a lamp is lighted, or trimmed: (T:) or ذِبَالة signifies a wick of which a portion is burnt: (Ham p. 81:) pl. [or coll. gen. n.] دَحُولُ. (T, K, * TA;) [See an ex. in a verse cited vce دَحُولُ.]

ذِبَالة and [its pl.] دَبَالة [or this is pl. of ذِبَالة or ذِبَالة]: see 1.

ذِبَالة: see ذِبَالة.
Withering, or withered; losing, or having lost, its moisture. (TA.) ___ Spear-shafts (قَناٰ) slender, and of which the [or exterior part] adheres [firmly]: (M, K: * [for لَاصِقٌ بالْلِّيْطِ, in the K, I read لَاصِقٌ الْلِّيْطِ, as in the M:])) pl. لَبَذٌ and لَبَذٌ (M, K.) ___ Lean, or emaciated: (Ham p. 788.) ___ See also لَبَذٌ, in four places.

* see لَبَذٌ.
Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حَقْدٌ (S, Mgh, Msb, K) and [simply] enmity: (S, K:) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. نَآَرٌ: or a desire, or seeking, for retaliation of a crime or of enmity: (K:) pl. (of the former) دُحَالٌ (S, Mgh, Msb, K) and (of the latter, Msb) أَذَحَالٌ. (Mgh, Msb, K) One says, طَلَبَ بَذَحْلِهِ [i. e. He sought to obtain his blood-revenge, or retaliation]. (S, Msb.) And [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. نآَرٌ.) [See also a verse of Lebeed cited as an ex. of the preposition ب.]
1. **اذْخَرَ** (aor. — , (S, Msb, K, &c.,) inf. n. **ذَخَر** , (S, K,) or this is a simple subst., and the inf. n. is **ذَخِر** , (Msb;) and **ذَخْر** , (S, A, Msb, K,) of the measure افتِعالُ, (S, Msb,) originally the مَتْ being changed into د, and the ذ being incorporated into it; and some of the Arabs say **ذَخِر**, which is allowable; but the former is more common; (Zj;) He hoarded it, treasured it, or laid it up for the future; reposed it, or stored it, in secret; (A;) or he prepared it, or provided it; (Msb;) for a time of need: (A, Msb;) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K or ) took it for himself, or prepared it. (K.) Some have made a distinction between **ذَخِر** and **ذَخْر**، saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) (A) He reserved, or preserved, for himself [a good story, or the like]. (TA.) (M in art. نَصَوْر.) [See also **ذَخْدُم** below.] (A horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need]. (M in art. صَوْر.) [Such a one does not treasure in his heart good advice]. (A, TA.)

8. **اذْخَرَ** : see 1, in three places.

**ذَخِر** : see 1: and see the next paragraph, in two places.

**ذَخِرَة** (S, A, Msb, K) and **ذَخْرَة** (A, Msb, K) A thing hoarded, treasured, or laid up; reposed, or stored, in secret; (A;) or prepared, or provided; (Msb;) for a time of need: (A, Msb;) or taken for one's self, or prepared: (K:) pl. of the former, **ذَخَائر** و **ذَخْرَاء** and of the latter, **اذْخَار**. (Msb, K.) You say, **ذَخِرَة** He made his wealth to be a store in the hands of
God, by applying it to pious uses]. (A.) And [The works of the believer are things laid up for the time of need, i.e. the day of resurrection]. (A.)

Fat; as an epithet. (AA, K.)

A kind of sweet rush; juncus odoratus; or schæanthum; a certain plant, (S, Mgh, Msb,) or herb, (K,) well known, (Msb,) in form resembling the كولان [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Msb,) which, when it dries, becomes white; (Msb,) used for roofing houses, over the wood, and for graves: (TA:) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the كولان [or papyrus-plant], save that it is wider, and smaller in the بوعك [which means either the joints or the internodal portions]; and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged

and in smooth grounds; but seldom does more than one grow on the same spot:

when it dries, it becomes white: (AHn:) 'Iyád asserts that its s is a radical letter; but this is a mistake: (MF:) the n. un. is مدخر; (S;) which is applied to a single plant, (AHn,) or to a single fascicle thereof. (Mgh.)

The [part of the intestines called] مدخر; (TA:) [its pl.] مدخور is also explained as signifying the intestines; and bellies; (S, K;) and Veins: (K;) or the lower part of the belly: (As, K;) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say

Such a one filled the lower parts of his belly. (As.) And ملأ ملأ مذاخره Such a one filled the lower parts of his belly.
The beast satiated itself. (TA.) And He became satiated. (A.) And  He filled his heart with enmity towards us. (A.)

َﺮِﺧﱠﺪُﻣ, or َﺮِﺧﱠﺬُﻣ (accord. to different copies of the K,) A horse that reserves his run; expl. by ِﻩِﺮْﻀُِﳊ: ِﻩِﺮِﺧاَﺬَﻣ ًةَواَﺪَﻋ َُﻩُﺮِﺧاَﺬَﻣ ْتَﱠﻸََﲤ (AO, K, TA:) [Freytag's reading of َﺮِﺧﱠﺪُﻣ for َﺮِﺧﱠﺬُﻣ or َﺮِﺧﱠﺬُﻣ, and his proposed emendation, of ُﰱََﻸَﻣ, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see َﺮَﺧَذ ْﻦِﻣ ِﻩِوْﺪَﻋ, above:] such is the َﻂَﺎْﺴِﻣ, a horse that will not give what he has without the whip: the fem. is with ُﰱََﻸَﻣ. (TA.)


1. 

He sprinkled, or scattered, salt (T, * S, A, Msb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Msb, K,) as also َرَذْرَذ (S, A, Msb, K, &c.) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say, َرَذ عينه بالذور, aor. َرَذ عينه, (TA,) and َرَذ عينه, aor. َرَذ, (M, TA,) inf. n. He put the medicament called َرُذْرُذ into his eye. (M, * K, * TA.) Also, (A,) inf. n. as above, (K,) He spread. (A, K.) You say, َرَذ الله عبده في الأرض God spread his servants, or mankind, upon the earth. (M, * A.) Whence the word ُرَذْرَذ the earth put forth the plant, or plants. (K.) َرَذ, (T, S, M, K, &c.,) aor. — [contr. to analogy,] (T, M,) inf. n. َرُذْرُذ, (M,) It (a herb, or leguminous plant,) came up, or forth, (IAar, AZ, T, S, K,) from the ground: (AZ, S:) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) َرُذْرُذ َشَمْس, (T, S, M, K,) aor. َرَذْرَذ َشَمْس, inf. n. َرُذْرُذ َشَمْس, (S, M,) The sun rose; (S, M, K;) and appeared: (M:) or began to rise: (M,) or began to rise: (M,) or began to rise: (A,) Shrouded is when its light first falls upon the earth and trees: (T, TA:) and َرُذْرَذ َقُرْنُذُ شَمْس The upper limb of the sun rose: (Msb:) or began to rise. (A, TA.) is also syn. with [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (K.) Also, (T, K,) aor. — , contr. to analogy, (K,) unless َرَذ for َرُذْرُذ, (MF,) said of a man, The fore part of his head became white, or hoary. (T, K.)

2. َرَذْرَذ (S,) inf. n. َرُذْرَذ َتْبَادَر, and َبَتْبَادَر, She (a camel) became evil in her disposition. (Fr, S, K.) Hence the saying of Hoteiäh, satirizing Ez-Zibrikán, and praising the family of Shemmás Ibn-Láy,
i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for ٌبَرُذِّل, ٌبَرُذِّلٌ; and for ٌبَرُذِّلٌ, ٌبَرُذِّلُهُمُّ; but the former are the correct readings: ٌبَرُذِّل ٌبَرُذِّلٌ is a contraction of ٌبَرُذِّلٌ ٌبَرُذِّلٌ: or, accord. to some, it is for ٌبَرُذِّلٌ ٌبَرُذِّلٌ. (IB and TA.) One says also, ٌبَرُذِّل ٌبَرُذِّلٌ, meaning In such a one is aversion, arising from anger, like that of a she-camel: (AZ, S:) or anger and aversion (Th, M, K, TA) and disapprobation. (Th, TA)

R. Q. 1 ٍبَرُذِّلٌ: see 1, first sentence.

ٍبَرُذِّلٌ The young ones [or grubs] of ants: (M, A, Msb, K;) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K;) or, accord. to En-Neysábooree, [who perhaps held ٍبَرُذِّلٌ to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (S:) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the motes that are seen in a ray of the sun that enters through an aperture: (A, * TA:) as though they were particles of a thing sprinkled: and in like manner [minute particles of gold]: (A:) the sing., (S,) or [rather] n. un., (Msb, K,) is ٍبَرُذِّلٌ, ٍبَرُذِّلٌ, (S, M, Msb, K,) [of which the pl. is ٍبَرُذِّلٌ.] [See an ex., from the Kur x. 62, voce ٍبَرُذِّلٌ. See also ٍبَرُذِّلٌ.

ٍبَرُذِّلٌ A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of [ٌبَرُذِّلٌ.] [Har p. 86.] See also ٍبَرُذِّلٌ.

ٍبَرُذِّلٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of ٍبَرُذِّلٌ, (K, TA,) or
of what is sprinkled. (M, and so accord. to the CK.)

A kind of perfume, (Msb, K) the particles of theَّرِذَأ (S, A, Msb, K) and َز (S, Msb, K) [or calamus aromaticus, also called َّرِذَأ َذ. (T, M, A, Msb,) which is brought from India, (A, Msb,) and resembles the reeds of which arrows are made: (T, A, Msb:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Msb:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, َّرِذَأ (S, K.)

َّرِذَأ (M, A, Msb) a rel. n. from َر (T,) The diversified wavy marks, streaks, or grain, of a sword: (M, A, K,) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read َّر (q. v.). (M.) ___ And A sword having much of such wavy marks, &c. (K.)

َّرِذَأ (S, Msb, K,) the most chaste form, (Msb,) and َّرِذَأ (Msb, K,) and َّرِذَأ (Msb,) this last without a sheddeh to the َر (Msb,)

[respecting the derivation of which see art. َّر (T,)] Children, or offspring, (S, Mgh, Msb, K,) as also َر (Msb,) of a man, (S, K,) [and of genii: see art. َر (M.) male or female: (IAth:) little ones, or young ones. (Mgh, Msb,) ___ Also Progenitors, or ancestors. (Msb, MF.) ___ Also Women. (Mgh, K,) ___ Used in a sing. as well as a pl. sense.

(Mgh, Msb, K,) ___ Pl. َْرِذَاتَ (Msb, K,) and (sometimes, Msb) َْرِذَارَٰ (S, Msb, K,) [In the CK, the latter pl., with the article, is written َْرِذَارَٰ, without a sheddeh to the َر. ___ For examples, see art. َر (T,).]

َّرِذَأ An instrument with which grain is scattered. (K.)

َّرِذَأ A she-camel evil in disposition. (Fr, S, K,) [See 3.]
أَرَذِ، (T, S, M, &c.,) aor. ــ، (S, M, Msb, K,) inf. n. ْدَرَذََٰ، (S, M, Msb,) He (God) created, syn. ْقَلَخُ، (T, S, M, Msb, K,) the creation; i.e. the things that are created. (T, S, M, Msb.) ولَقدْ أَرَذَّا لَجِنَّ مَكْتُوْبًا مِنْ َٰلِجِنَّ وَ آلِسَ، in the Kur [vii. 178], means [And verily] we have created for Hell many of the jinn, or genii, and of mankind. (T.) ــ He multiplied, or made numerous. (K.) يَدْرُوكَمْ فِيهٍ، in the Kur [xlii. 9], means He multiplieth you thereby; i.e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) ــ Also, (S, M, K,) and so أَرَذِ، (TA,) He sowed land: (S, M, K, TA;) but the latter verb is said to be the more chaste. (MF.) دَرَذََٰ فَوْهُ، His teeth fell out from his mouth; (K, TA;) as also دَرَذََٰ وَ دَرَذََٰ، without ْهِ، (TA;) but the most chaste is said to be without ْهِ، ْدَرَذََٰ، ِءْرَذََٰ، (M, K;) or دَرَذََٰ شَعْرُهُ، (S,) aor. ــ، (K,) inf. n. ْدَرَذََٰ، (S, * M, O;) and أَرَذِ، (S, K,) aor. ــ؛ (K,) and دَرَذََٰ، aor. ــ؛ (Ktr, TA;) His hair became white, or hoary, in the fore part of his head: (S:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (K:) or he began to become white, or hoary, (M, K,) in the fore part of his head, (K,) or in the upper part of each side of the head. (A, TA.) The epithet is ُءآْرَذَأٌ؛ fem. ْءآْرَذَٰ، (S, M, K. [In some copies of the K, ْءآْرَذَٰ is erroneously put for ْءآْرَذَأٌ.])

۴ أَرَذَ أُ، He angered him; provoked him to anger. (T, M, K,) He incited him against his companion. (AZ, T,) And ۴ أَرَذَ أُ، He incited him, or urged him, to do, or
attempt, the thing. (M, K.) And He constrained him, or compelled him, to have recourse to, or to do, such a thing. (K, * TA.) A 'Obeyd mentions أذى the, without ء; but 'Alee Ibn-Hamzeh asserts that this is incorrect. (M.) ___ And أذى the, He, or it, made tears to flow. (K, * TA.) ___ And أذى He frightened him. (M, K.) أذى She (a camel) excerned أذى the milk (M, K, TA) from [app. a mistake for into her udder: a dial. var. of أذى [q. v.]. (TA.) The epithet applied to the she-camel so doing is مذرذة . (M, K.) أذى The act of creating; inf. n. of أذى (S, M, Msb.) ___ [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] أذى البتار, (S, K, TA,) [for أذى البتار,] related as occurring in a trad. (S, TA) of 'Omar, أذى البتار, (TA,) means Created [i. e. destined] for the fire [of Hell]: (S, K, TA:) but as some relate it, the phrase is أذى البتار, meaning [either the children of the fire, agreeably with what next follows, or] to be scattered in the fire. (S, TA.) ___ Also The number of [ones] offspring: one says, أذى أذى أذى May God increase the number of thine offspring; as also أذى أذى أذى A little; (M, K) as in the saying, بلغني ذرى من خير (Somewhat of news, or information, reached me, or came to my knowledge:][K, TA:) or أذى ذرى من خير (Somewhat of good:][so in some copies of the K and M:) thus is written by IAth: in some copies of the K أذى, with أذى دم. (TA:) or أذى ذرى here means a little; and أذى ذرى is a dial. var. thereof. (M in art. أذى ذرى.) Also أذى A little of what is said. (TA.) أذى A thing intervening as a separation or an obstacle: so in the saying, ما بيننا و بينه ذرى [There is not anything intervening &c. between us and him, or if]. (K, * TA.) أذى: see what next follows.

(과. S, M, K) and أذى, (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) Whiteness, or hoariness, in the fore part of the head: (S:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K,) or in the upper part of
each side of the head. (A, TA.)

Intensely white salt: (S, M, K;) derived from دَرَآَي : (S, K;) for this is a vulgarism: some pronounce it with the unpointed د. (TA.)

Sown seed. (S, M, K.)

ٌةَأْرُذ

Darē Sown seed. (S, M, Mgh, K) and دَرَيَّة (M, K) and دَرَيَّة, (K;) [or دَرَيَّة, without a sheddeh to the ر, accord. to the Msb in art. دَرَ] always pronounced by the Arabs without ش: (S;) accord. to some, (TA,) from دَرَ; (M, TA;) so says Th; (M;) the measure of the first being فَعْوَلَة [so that it is originally دَرَوْة or دَرَوْة (TA;) but the ش is suppressed because of frequency of usage: (M;) accord. to others, from دَرَ, signifying the act of scattering; because God scattered the دَرَ upon the earth; and the measure دَرَ or فَعْوَلَة [If the latter,] the word being originally دَرَوْة, the last دَر changing into دَرَى, in a manner similar to the case of تَفْعَسَت تَفْعَسَت [in which تَفْعَسَت becomes تَفْعَسَت and then تَفْعَسَت; so that تَفْعَسَت becomes تَفْعَسَت and then تَفْعَسَت]: (TA:)

Children, or offspring, (T, S, Mgh, K;) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K;) pl.

[see art. دَرَ and sometimes] دَرَات (S.) Hence, هَب لِي مِن لَدَنَّك دَرَيَّة طَيِّبَة [in the Kur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلُونَي فِي الدَّرَيَّة means And he put me among the little ones, or young ones. (Mgh.) ____ It is also applied to signify Progenitors: as in the saying, in the Kur [xxxvi. 41], حَمَلَنَا دَرَيَّةٍ مِنَ الْأُلْفِقِ الْمُشْهُونِ [We carried their progenitors in the laden ark]. (T.) ____ And it is used also to signify Women; [because they are the sources of offspring:] (T, Mgh, TA;) like as دَرَاْي is used to signify rain: (TA:) as in the saying of 'Omar, حَجَوْا بِالدَّرَى [Perform ye the pilgrimage with the women]. (T, Mgh, TA. [See his saying in full, voce دَرَيِّ.] )

اذْرَى an epithet applied to God, The Creator. (T.)

أَذِرَاء: see 1, last sentence. Applied to a ram, Having whiteness in the head; (M, K;) and so the fem.
applied to a ewe: (M:) or having the ears variegated, or speckled, with black and white, and
the rest black: (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid,
(S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.)

مُذِرَئ: see 4, last sentence.
ذَرَبُ ١

ذَرَبُ، aor. n., inf. n. ذَرَبُ (M, A, Msb, K) and ذَرَبَةُ (S, * M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Msb) of any kind, (M,) It was, or became, sharp, (S, * M, A, Msb, K,) and cutting, or penetrating: (Msb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison. (A.) ذَرَبُ لُسانُهُ، aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i.e. sharp in the extremity: (see ذَرَبُ:) and also tropically, i.e., in a good sense, as meaning chaste, or eloquent; without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذَرَبُ (S, M, A, TA) and ذَرَبَةُ (S, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Msb,) [or each.] metaphorically, (TA,) chasteness, or eloquence, thereof; (Msb, TA;) without barbarousness, or vitiousness, or impediment; a quality approved: and profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each.] badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Msb,) or each, (A,) foulness, or obscenity, thereof: (AZ, S, M, A, Msb, K,) and the pl. of the former [used as a simple subst.] is أَذَرَابُ. (AZ, IAar, S, M, K,) A poet says, (S,) namely, Hadramee Ibn-'Ámir El-Asadee, (TA,)

* ولَقَدْ طَوِيْتُكُمْ عَلَى بِلَاتِكُمْ.

* وَعَرَفْتُمْ مَا فِيكمْ مِنَ الأَذَرَابِ.

[And I have borne with you not withstanding your vices and evil actions, and
have known what is in you of foul, or obscene, qualities of the tongue; (AZ, S:) [or (IAar, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الأُعَمَّ (M, TA.) [According to Z,] In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) ٌبَرَذَأ (T, S, M, A, Msb,) aor. ـ (S, Msb,) inf. n. ُبَرَذ (T, S, M, Msb, K) and ُبَرَذ (M, K,) His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or his stomach was, or became, in a good, or right, state: (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Msb, K:) thus having two contr. significations. (M, K,) ٌبَرَذَأ ُحْﺮُﳉا (S, M, A,) inf. n. ٌبَرَذ (S, M, K,) The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, K,) and admitted not of cure: (M:) or flowed with [i.e. ichor tinged with blood]. (M, K,) ُبِرْﺬَﻳ ُبِرْﻀَﻳ ﺎَﻨَـﻨْـﻴَـﺑ ُبِرْﺬَﻳَو [app. Such a one makes a separation between us, (see ُبَﺮَﺿ), and excites discord: (A.) ُبِرْﺬَﻳ is perhaps here used for ُبُرْﺬَﻳ to assimilate it to ُبِﺮْﻀَﻳ]. (A.)

such a one. (A.) And فلاَن يَضَبِرَ بيننا و يَذَرَب 2 ُبَرَذَأ (M, K,) inf. n. (S,) ُتَدْرَبَ أَذَرَبَ (M,) as also ُبَرَذ (M, Msb, K,) aor. ـ (M, L, Msb, TA,) accord. to the K: ـ , but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. ُبَرَذ; (M, Msb, TA,) and أَذَرَب ُبَرَذ (M, K,) Also, inf. n. as

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above, *He poisoned* a sword, i.e. steeped it in poison, and, when it was well steeped, took it forth and sharpened it; and َذَرَبُ, likewise, is allowable. (T, TA.) The inf. n. also signifies A woman’s *holding* her infant in order that it may satisfy its want [by evacuation], as the words in the explanation (حَتَّى يُضْقيُّ حَاجَتُهُ) commonly mean, *not*, as Freytag supposes, *by sucking*. (T, K.)

4 َذَرَبٌ: see 2. Also *He became chaste in speech, after having been barbarous therein.*

(Aaar, T in art. زيذ، and TA.) ___ And *His life became bad, or corrupt.* (Aaar, T in art. زيذ، and TA.)

َذَرَبٌ, (so in the CK and in a MS copy of the K,) or َذَرَبٌ, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from َذَرَبٌ, which I incline to think the right reading,]) *A shoemaker’s* إِزْمِيلٍ [a word well known as signifying his *knife, with which he cuts the leather*, but here explained in the TA as signifying *his* إِشْفَيٍَ with which he sews*]. (K.)

َذَرَبٌ an irreg. pl. of َذَرَبٌ, q. v.

َذَرَبٌ i. q. عَدْنَةٌ َذَرَبٌ [i.e. *A ganglion,* &c.]: (AZ, T:) or so َذِرَبٌ: and both signify *a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble:* or the former word signifies *a certain disease in the liver,* (K, TA,) *slow of cure:* (TA:) the pl. of the former is َذَرَبٌ, (K,) or َذِرَبٌ, (AZ, T,) or this latter is pl. of َذِرَبٌ. (TA.)

َذَرَبَ an inf. n. of َذَرَبٌ [q. v. passim]. (T, S, M, &c.) ___ See also َذِرَبَيْنِ: and see there a pl. or a dual form, in three places. ___

Also *An incurable disease:* (M, K:) [in the present day applied to *diarrhoea,* and this is app. meant by what follows:] *a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad, or corrupt, state, and not retaining the food.*

(L.) ___ And *Rust.* (S, K.)
Sharp; (T, S, M, K;) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spearhead; and so مُدْرَب (T;) or this latter, applied to a spear-head [&c.], signifies sharpened; (S,) as also مُدْرَب (M, K) and مُدْرَب (T, TA,) applied to a sword (T, M, A, K) and a spearhead, (A, TA,) signify [or signify also] poisoned; (A, K;) i. e. steeped in, or imbued with, poison, (T, M, A, TA,) and then sharpened. (T, M, TA.) And ﱢمُس مُدْرَب means Sharp poison. (M, A.) A rájiz says, (referring to cattle, TA,)

meaning [Upon which have crept insects resembling ticks, that produce swellings where they creep,] sharp in stinging. (S.) لسَانُ مُدْرَب [properly signifies] A tongue sharp in the extremity. (M, TA.) Tropically, (A,) A sharp tongue; (S, A, TA;) as also مُدْرَب (TA:) a chaste, or an eloquent, tongue: (Msb:) [and a profuse, or clamorous, tongue: (see مُدْرَب:) and a foul, or an obscene, tongue. (Msb:) And مُدْرَبُ الْلِّسَانَ Sharp in tongue: (TA:) profuse, or clamorous, therein; long-tongued: (see مُدْرَب:) bad, or corrupt, in tongue: (Abu-l'-Abbás [Th], TA:) Wont to revile; (T;) foul, or obscene, in tongue; (ISH, T, TA;) who cares not what he says. (ISH, TA.) And مُدْرَب، alone, Sharptongued: and long-tongued, or clamorous; or foul, or obscene, in tongue: (K, * TA;) and so مُدْرَب، applied to a woman; (AZ, T, S, A, Msb; *) and مُدْرَب (AZ, T, S, M, K;) this last [is app. a contraction of مُدْرَب، and used by poetic license: it] is applied by a rájiz to his wife, (T, S, *) as meaning bad, or corrupt, and unfaithful to her husband in respect of her جرَف; or, accord. to Sh, it means long-tongued; and foul, or obscene, in speech: (T;) and مُدْرَب، likewise, accord. to Sh, means foul, or obscene, in speech: (TA:) the pl. of مُدْرَب ؛ (K,) which is irreg.; (TA;) meaning sharp; (M, K;) and مُدْرَب in tongue [&c.]: (K;) and the pl. of مُدْرَب ؛ (T, S, M,) __ A stomach sharp, or keen, by reason of hunger: or in a good, or right, state: (see مُدْرَب،) and also, the contr., i.e.] a stomach in a
bad, or corrupt, state. (M, TA.)

A wound in a bad, or corrupt, state, and
wide, and not admitting of cure: or flowing with [i.e. ichor tinged with blood].

A man of a bad, or corrupt, natural disposition. (A, TA.) See also

A vice, fault, defect, or the like; as also . (K.) And A calamity, or misfortune; (S, M, K;) from meaning the wound admitted not of cure; (S;) as also , (K, TA,) or , (so accord. to the CK,) and . (TA.) El-Kumeyt says,

meaning [He smote me, or afflicted me,] with calamity, or misfortune: or with evil, or mischief; and discord, or dissension; (T;) as also

in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means with calamity, or misfortune. (TA.)

And , the , [thus this last is written in the TT as from the M,] meaning [I experienced from him, or it,] calamity, or misfortune. (M.) And Evil, or mischief, and discord, or dissension, were cast among them, or between them. (T.)

see the next preceding paragraph.
A yellow flower: (K) or yellow, applied to a flower and to other things. (M.)

Wool of Ádharbeeján or Adharbeeján or Adhrabeeján; for there are different opinions respecting the orthography of this name: (TA:) ādhrabījān: (K, TA:) contr. to rule; for by rule it should be ādhrabī or ādhrā. (IAth, TA.)

The tongue: (K:) so called because of its sharpness. (TA.)

Mādīrub: see dīrub, in two places.

Mādīrub: see dīrub, in four places.
He winnowed the thing; syn. دَرَّاه. (K, K.)

He put [or cantharides] into the food. (S, K.) inf. n. دَرَّاه, aor. دَرَّاه, (S;) and دَرَّاه, (K;) He put a small quantity of it, namely, saffron, &c., into the water. (S.) And [or دَرَّاه] He poured water into his milk, in order that it might become much in quantity. (TA.) دَرَّاه also signifies The smearing with clay a new [water-vessel of skin such as is called] إِدَاءَةٌ, in order that its odour may become good. (AA, K. *)

A certain tree, of which camels' saddles are made. (K, TA.) [Forskål mentions, in his Flora Aeg. Ar., p. xcvi. a fabrile wood of an uncertain kind, of which spears, or lances, are made, called دَرَّاه (thus with the unpointed د), brought from the region of San'à.]

see دَرَّاه.

Mixed with water; as also مُدَرَّاه. (TA:) or

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the latter, milk, and honey, mixed with a larger quantity of water. (K.)
ٌﺢﻳِرَذ {a coll. gen. n.} i. q. [i. e. Hills; or mountains spreading over the surface of the ground; &c.]: n. un. with ٌبﺎَﻀِﻫ {i. e. Hills; or mountains spreading over the surface of the ground; &c.}: n. un. with ٌﺔَحيح: see ٌحاﱠرُذ.

ٌティーَحيح: see ٌحاﱠرَذ.

ٌThreadId: Intensely red; (S, A;) i. e. (TA) i. q. ٌناَﻮُﺟْرُأ {app. meaning a worm-like animal, of the size of the finger, (S, K.)

ٌحَرُذ: see what next follows.

ٌحَرُذ: see what next follows.

ٌحَرُذ, (S, A, K,) the latter (respecting which see below) anomalous in form, (TA,) and ٌحَرُذ, (K,) agreeably with analogy, (TA,) and ٌحَرُذ (K) and ٌحَرُذ (Fr) and ٌحَرُذ (K) and ٌحَرُذ (IO) and ٌحَرُذ (K) and ٌحَرُذ, (ISd) and ٌحَرُذ and ٌحَرُذ (K) and ٌحَرُذ, accord. to some, (TA,) and ٌحَرُذ and ٌحَرُذ, and ↓ the second letter [in the latter of these two forms, or in both,] is sometimes doubled by teshdeed, (K,) and sometimes the second ر is meksoorah, and the termination ٌة is also added thereto, (ISd,) and ٌة and ٌة and ٌة, imperfectly decl., (Kr,) [The cantharis, or Spanish fly;] a kind of insect of a red colour, (S, A, K,) spotted, or speckled, with black, which flies, (S, K,) and is of a poisonous nature; (S, K;) a kind of insect larger than the common fly, variegated with red and black and yellow, having a pair of wings with which it flies, and of a deadly poisonous nature: when they desire to allay the heat of its poison, they mix it with lentils, and so mixed it becomes a remedy for him who has been bitten by a mad dog: (IO:) Ibn-Ed-Dahhán the Lexicologist says that the ٌحَرُذ is a kind of fly variegated with yellow and white; and what is called ٌة: by certain of the acute physicians it is described as a worm-like animal, of the size of the finger,
and of a conical shape, the head of which is at the thickest part of it: and IDrst says that it is a flying insect, resembling the [or hornet], and of a deadly poisonous nature. (TA.) It is observed in the S, with reference to ٌحوﱡرُذ, that, in the opinion of Sb, َﺲْﻴَﻟ ِﰱ ِمَﻼَﻜﻟا ٌلْﻮﱠـﻌُـﻓ ٌةَﺪِﺣاَﻮِﺑ; meaning, there is not in the language a subst. (as distinguished from an epithet) of the measure ٌلْﻮﱠـﻌُـﻓ (marg. note in a copy of the S;) or his meaning is, [there is not a word of this measure] with damm alone; (MF;) or with a single dammeh, that is, to the ف; but with dammeh to the ف and to the ع : (IB:) and it is added in the S, that he (Sb) used to say قَدْوَس سِبْح and قِدْوَس سِبْح: Sb, however, also mentions the forms قَدْوَس and قِدْوَس. (MF.) The pl. is ٌدارِح: (S, K;) in the L, ٌحَرُذ is also said to be a pl.: and Kr mentions ٌحِراَرَذ; but AHát says that this last is only used in poetry. (TA.) Sb says that the sing. of ٌدارِح is ٌدارِح, (or, in other words, that one of the [insects called] is [called] ٌدارِح, which is of the measure ٌلْﻮُـﻌُـﻓ, and of which the dim. is ٌنْدَرْح, formed by throwing out the first ح; [not as it would be by rule, making it of the measure ٌنْدَرْح, and its curtailed original ٌنْدَرْح] for there is not in the language a word of the measure ٌنْدَرْح, except ٌنْدَرْح, (S,) which is the proper name of a man. (MF.) AHát cites a verse in which occurs as pl. of ٌدارِح; but the correct reading is ٌدارِح. (MF.)

ٌدارِح and ٌدارِح: see ٌدارِح.

ٌدارِح: see ٌدارِح.

ٌدارِح and ٌدارِح: see ٌدارِح.

ٌدارِح: ٌدارِح.

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Food into which cantharides have been put. (TA.)
1 [inf. n. of َعَرَذ,] in its primary acceptation, signifies The stretching forth, or extending, the arm, or fore leg: (S, TA:) [or rather, when said of a man, the fore arm; and of a beast, the arm; though the whole arm of a man is generally stretched forth with his fore arm, and the whole fore leg of a beast with his arm: and ٌﻊﻳِرْﺬَﺗ and ٌعاَرْذِإ and ٌعﱡرَﺬَﺗ signify the same, as will be shown by explanations of their verbs.] You say, َعَرَذُ ﺒِﻟا ُﻩَﺪَﻳ The camel stretched forth, or extended, his fore leg in going: and ٌعَرْﺬَﺗُ َﻟا She goes quickly, or swiftly, over the desert, as though measuring it; as also ٌعِراَذُ َـَﺳُ ﻟا She stretches forth her fore legs and so traverses the distance of the way. (TA.) ___ َعَرَذ ُﲑِﻌَﺒﻟا ُﻩَﺪَﻳ The camel stretched forth, or extended, his arm (ٌعَرَذَ ُراَذَ) in his going. (TA.) ___ َعَرَذ ُ_hashes(S, Msb, K,) aor. َزَ، (Msb, K,) inf. n. ٌعْرَذ (، S, Msb,) He measured it with the cubit; (Msb, K;) namely, a garment, or piece of cloth, (S, Msb, K,) &c.: (S:) and ٌعْرَذ ُ_hashes(S, Msb, K,) aor. and inf. n. as above, (Mgh,) and so the inf. n., (Msb,) V omit overcame him, and came forth to his mouth before he was aware, (S, * Mgh, Msb, * K, * TA,) and issued from him: (Mgh:) or vomiting came

He strangled, or throttled, such a one from behind him with the fore arm; (Ibn-'Abbád, K;) as also َزَل َ_hashes(K;) the latter, inf. n. ٌعْرَذ َيْنَا He strangled, or throttled, him; (S, L;) but more properly, he put his neck between his fore arm and neck and upper arm, and so strangled, or throttled, him; and َزَل َلُهُ، also, has both of these significations. (L.) ___ َزَل َيْنَا He trod upon the arm (ٌعَرَذ) of the camel, [while the latter was lying with his breast upon the ground and his fore legs folded, in order that a person might mount him. (K;) َلَزَنَ ُ_hashes (S, Mgh, Msb, K,) aor. as above, (Mgh,) and so the inf. n., (Msb,) Vomit overcame him, and came forth to his mouth before he was aware, (S, * Mgh, Msb, * K, * TA,) and issued from him: (Mgh:) or vomiting came
upon him without his intending it. (Mgh.) He made intercession with him. (Ibn-'Abbád, K.) [Said in the TA to be tropical; I suppose because the stretching forth the arm is a common action of a person interceding.] You say, I made intercession for such a one with the prince. (Z, TA.) And like, (Ibn-'Abbád, K.) He made intercession to him. (Ibn-'Abbád, K.) In the O, He made intercession [by him]. (TA.) aor. — He drank from a skin such as is called. (K.) His legs became tired, or fatigued. (Ibn-'Abbád, K.) [app. an inf. n., of which the verb is, (K, TA;) The being wide in step, (S, TA,) and light, or active, in pace, or going. (TA.)

2, (S, K, &c.,) inf. n. (S:) see 1, first sentence. Also He spread himself out widely, (El-Moheet, L, K,) and stretched forth his fore arms, (El-Moheet, L,) in swimming: (El-Moheet, L, K,) said of a man. (El-Moheet, L.) — He (a man) raised his fore arms; and particularly, in announcing good tidings or in warning: (TA:) or he (an announcer of good tidings) made a sign with his arm, or hand. (S, K.) He moved about his fore arms in walking, or going along. (S, K.) And He helped himself with his arms, and moved them about, (O, El-Moheet, L, K,) in walking, or walking quickly, or running. (L.) He acquainted me with somewhat of his tidings, or case; (K, TA;) [as though he stretched forth his arm with his information;] said by one who has asked another respecting his case. (TA.) [And hence, app.,] He acknowledged, or confessed, such a thing. (K, TA,) [Hence, perhaps,] inf. n. as above. He killed him; or slew him. (TA.) He bound both of the arms of the camel [to the shanks]. (K:) and the latter, he

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bound the camel with the redundant part of his nose-rein upon his arm.

(K, TA.) [See also تَدْرِيع also signifies The tinging a captive’s fore arm with crocus, or with خَلْوَة, as a sign of slaughter; which was done in the time before Mohammad. (Meyd, cited by Freytag.)]

[See also the act. and pass. part. ns., below.]

3 مَدَارَعَة signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K) [In the CK, مَدَارَعَة is put by mistake for مَدَارَعَة. ] You say, يَعْتُمَّ مَدَارَعَة I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) See also 1, in two places. (K, TA,) I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him: syn. خَالَائَتِه. (K * TA.)

4 إِذْرَعَ (K) inf. n. إِذْرَعَاتِه: (S:) see 1, first sentence. He exceeded the due bounds, or just limits, in speech, or talk; (S, K, TA;) he talked much; (S, TA;) as also إِذْرَعَاتِه مَدَارَعَة, (Mgh, K, TA,) I emitted, or ejected, his vomit.

(Mgh:) the latter verb being of the measure أَذْرَعُهُمَا من بَعْضِ الجَيْبَةَ, and أَذْرَعُهُمَا from أَذْرَعُهُمَا. (Mgh, TA;) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) [How long, or large, is she in the fore arm!] is [from الدَّراَعُ, being] of the same [anomalous] class as حَنْكُمُ الشَّابِتِينَ. (TA.) He (a man) emitted, or ejected, his vomit.
(S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansáree, (TA,) *

 Thou seest the fragments of the hard and pliant spears thrown as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them: (S, TA:) or, accord. to As, * يَﺮَـﺗ َﺪَﺼِﻗ ِناﱠﺮُﳌا ﻰَﻘْﻠُـﺗ ﺎَﻬﱠـﻧَﺄَﻛ

 Such a one put the palm-sticks upon his fore arm, and pared them: and خُرصَان means, originally, rods of palm-sticks: and خُرَصَان is pl. of شَاطِية, meaning a woman who peels the بِﻃاَﻮَﺷ, and then throws it to the ﺔَﻴِّﻘَـﻨُﻣ, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شَاطِية. (TA.) * Also, The * تَﻋﱠرَﺬَﺗُةَأْﺮَﳌا

 The splitting (ﻖﱡﻘَﺸَﺗ [which is intrans., but I think it is a mistake for ﻗِﻴِﻘْﺸَﺗ, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-'Abbád, K.) * تَﻋﱠرَﺬَﺗُﻞِﺑِﻹا َعَﺮَﻜﻟا

 The woman split palm-leaves to make of them a mat. (IDrd, K.) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) * تَﻋﱠرَﺬَﺗِﻪْﻴَﻟِإ

 The camels came to drink of the rain-water and waded in it with their arms. (K.) * تَﻋﱠرَﺬَﺗُبِذْرِیَة

 He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, * تَﻋﱠرَﺬَﺗ آَذِرَع

 He obtained, or sought to obtain, access to him; &c. (TA.)

 تَﻋﱠرَﺬَﺗ ٍبَذْرِیَة ٍبِذْرِیَة

 إِذْرَع ٍبِذْرِیَة: see 4.
He concealed, or protected, himself by it, (namely a thing, TA,) and made it a

[Q. v.] for him. (Ibn-'Abbád, K.)

, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) [Hence, it is used in

the sense of] **Power,** or **ability,** as also ; (TA;) or a man's **reach,** or **extent of power** or **ability.** (Msb.) And hence the phrases, , and , (K;) and , or . (S, Msb, K;) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said , (S, TA,) He was unable to do, or accomplish, the thing, or **affair;** as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA; *) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or he lacked **strength,** or power, or **ability,** to do, or accomplish, the thing, or **affair,** and found not any way of escape from what was disagreeable therein: (K;) or he was unable to bear, or **endure,** or **undertake,** the thing, or **affair.** (Msb.) You say also, , , , and . I have not power, or ability, to do it. (TA;) And That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA;) And اقتضى بصددك Deal thou gently with thyself; moderate thyself restrain thyself; i. q. اربع على نفسك , (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or **extent of power** or ability]. (TA;) And أبطلت فلا أشرحت I imposed upon such a one more than he was able to do: (S, TA;) but also signifies the **body.** and [accord. to IAar] أبطرت درعى means He wasted my body, and cut off my means of subsistence. (TA;) [See also art. بطر.] You likewise say, A man having ample strength, and power, and might in
war or fight, courage, valour, or prowess. (TA. [See also رحب]) And ضعيف الذارع Impotent.

(KL.) And hence, فلان خالي الذارع Such a one has his heart devoid of anxieties, or solicitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذارع, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رجل كبير في ذارع, A man large, or liberal, in disposition. (K.) And ذارع occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) ذارع also signifies The measure of anything: and لجر ذارع رجل, A palm-tree of the measure of the stature of a man. (TA.)

ذراع A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is ذاع.] See also ذريعة.

ذراع: see ذريعة, in two places. __ That journeys by night and by day. (K.) __ Longtongued with evil speech. (K.) Good in social, or familiar, intercourse. (K, TA.)

ذراع: see ذريعة.

ذراع (S, K) and ذراع (ISd, K) A woman (S) light, or active, with the hands in spinning: (S, K) or one who spins much; who has ability to do so. (TA.)

ذراع, of a man, (Msb,) [The part] from the elbow to the extremities of the fingers; (Mgh, Msb;) the fore arm; syn. ساعد [q. v.; thus corresponding to the ساق of the leg]: (Lth, K;) and [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, * K: in the last of which, the space is plainly shown to be meant, like as the part is shown in the Msb to be meant in the explanation cited above from that
work and the Mgh: see also J obrig: [in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mtr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okl make it masc.: As did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Msb:) the measure thus called, [i. e. the cubit,] (Msb,) the [or cubit which is divided into fractions], (Mgh,) is six [or fists] (Mgh, Msb) of middling measure; (Msb;) and this is called [the cubit of the common people, or the common cubit], because it wants one [or fist] of what is called [the cubit of the king], namely one of the Kisràs, (Mgh, Msb,) not the last of them, whose was seven [or fists] (Mgh:) [see also Mil: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kzw and other writers, to be, probably, by rule, two degrees; nearly the half, or quarter, of the length assigned in different instances to the measure termed [rem] but, like the latter, not precise nor uniform in every instance:] the dim. is [or reiz], with because it is fem.; (TA;) or [or reiz], without, accord. to those who make it masc.: (L voce.] the pl. is [or reiz] and and [or reiz] and and, accord. to Sb, the former only; (S, Msb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that [or reiz] and and, when fem., have the pl. of the measure [or reiz]. (TA.) In the phrase [The garment, or piece of cloth, is seven cubits by eight spans], they say because [or reiz] is fem., and [or reiz] because [or reiz] is masc.; (S;) and the like is said in the Mgh;) and because the length is measured by the [or reiz], and the breadth by the [or reiz]. (S in art. it is also used as an epithet, applied to a masc. n.: thus they say,) [This is a garment, or piece of cloth, a cubit in length]. (Kh.) You say also, [or reiz] (or reiz) is also on my part: (S,) and [or reiz], hence I will pay it to thee
in ready money: or it is prepared, or made ready, for thee: the 
*ﻞﺒﺣ* being a certain vein in the *عارذ*.

[Hence several tropical significations:] see *دَرَاع* in six places: and see also *دَرَاع*.

Hence also, (Z, TA.)

The instrument with which one measures the length of the *دَرَاع* [or cubit], (S, Z, O, Mgh, K.) made of a piece of wood, (Mgh,) or whether it be iron or a rod of wood. (O, K.)

[Hence also,] A sleeve: as in the phrase *ثَوب موَسِي الدَرَاع* [a garment, or piece of cloth, variegated, or figured, in the sleeve]: pl. مَدْأَرَع، مُدَارَع، مَدْأَرَع مَلَاح مَحَاسِن. (TA.)

Of the fore legs of bulls or cows, and of sheep or goats, [The arm; i. e.] the part above the *عرَك* and of the fore legs of camels and horses and mules and asses, [likewise the arm; i. e.] the part above the *رفع*:

(K) [also the arm-bone of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, the fore leg;] i. q. إِنْ يَدُ (Msb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to the ساق.] this latter term, in like manner, having a proper and a synecdochical acceptation. Hence the prov. [Feed not thou the slave with the shank, lest he covet the arm]. (K.)

Two bright stars, which are one of the Mansions of the Moon: (S:) [there are two asterisms thus called; together, the اَلْدَرَعُانِ: one of them is] the two bright stars [ ] in the heads of Gemini: (Kzw in his description of Gemini:) [the other is called the اَلْدَرَاعُ المِسْوَطَةِ، and] the two bright stars [ ] of Canis Minor: (Kzw in his description of Canis Minor:)

[hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former دَرَاع accord. to those who make النَّوَه to signify the auroral rising, but the latter accord. to those who make it to signify the auroral setting, is the Seventh Mansion of the Moon: the following descriptions in Kzw's account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:]

is one of the Mansions of the Moon, (O, Kzw, K,) and is called دَرَاعُ الْأَمْسَد المِسْوَطَةِ, (O, Kzw, K,) or دَرَاعُ الْأَمْسَد المِسْوَطَةِ the lion has a which is مِسْوَطَة, (O, Kzw, K,) and
this is the one next to Syria, (O, K,) or on the left, (Kzw,) and in it the moon has a
mansion; the being next to El-Yemen, (O, K,) or on the right; (Kzw,) [but this description of
their relative positions should be reversed, as is shown by what precedes and by what follows;] each being two stars,
between which is the measure of a [or whip]; (O;) and the latter is higher in the
sky, and more extended, than the other, (O, K,) wherefore it is called
and sometimes the moon deviates, and so has a mansion in it: (O, K) [it is said in the TA that
is also a name of one of the asterisms of; but this is the same that is called the:
it rises [at dawn] on the fourth of [or July O. S., and sets [at dawn] on the fourth of
[or January, O. S.]: (O, Kzw: [and so in the K, except that in this last, it is erroneously said to set in
] so says IKt: but Ibraheem El-Harbee says that it rises on the seventh of, and sets on the sixth of
[O, TA:] [See , in art. ] The rhyming prosaist of the Arabs says, ,
When the Dhiráa rises at dawn, the sun puts off the veil, and the rays ascend in the horizon,
and the mirage flickers, or glistens, in every plain]. (TA.) And the Arabs assert that when there is no
rain [at any other season] in the year, the does not break its promise, though it be but a
[or weak shower of rain]: (Kzw,
[or] its is approved, and seldom does it break its promise. (Kzw.) ___
also signifies A certain mark made
with a hot iron upon the arm ( of a camel: (S, K;) and is a mark of the Benoo-
Thaalebeh in El-Yemen, and of some persons of the Benoo-Málik-Ibn-Saad. (K.)
___ Also The fore part of a spear or spear-shaft: (K, TA:) this is called (S, TA) also (TA)
( of a camel: (S, TA.)
: see what next follows.

Wide in step, (S, K,) and light, or active, in pace, or going; (K,) applied to a horse, (S, K,) and to a
camel; as also : (K:) and quick: (S, Msb, K:) and so : (S, O, K:) applied to the legs of a quadruped (فوائدهم), (S, TA,) signifies quick, (S, K:) wide in step, taking much of the ground: (O, K:) or, as some say, this last word signifies the legs of a beast, (TA,) like مُذَٰراعٍ, (S, K:) pl. of مذَراَع. (K:) It is said of Mohammad, in a trad., كان ذَرِيعٌ المشَٰشِيِّ He was quick, and wide of step, in walking. (TA,) And you say, الرجل ذَرِيعٌ A man quick in writing. (TA,) And أَكْلٌ أَكْلًا ذَرِيعًا He ate quickly and much. (TA,) And قُتل ذَرِيعٌ Quick slaughter. (S,) And مُوت ذَرِيعٌ Spreading death: (K:) or quick, spreading death, such that the people can hardly, or can in no wise, bury one another. (TA,) ___

An ample thing, affair, or state. (K:) An intercessor. (Ibn-‘Abbád, K:)

ذرِيعٌ a dim. of ذَراَعٍ, q. v.

ذرِيعَة A she-camel by which the archer, or the like, conceals himself from the game, (S, K, TA,) walking by her side, and shooting, or casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her; (TA,) like ذَراَعٌ (S,) as also ذَرِيعَة. (K:) pl. ذَرِيعٍ. (Iaar,) ___ Hence, Anything that brings one near to a thing; (Iaar:) a means of access, nearness, intimacy, ingratiating, attachment, or connexion; syn. وسيلة, (S, Msb, K, TA;) and سبب; (TA;) as also ذَرِيعَة. (Ibn-‘Abbád, K:) pl. ذَرِيعٌ. (S, Msb.) You say, فلان ذَريِعي إلَيْكَ Such a one is my means of access to thee, and of attachment to thee, or connexion with thee. (TA,) ___ Also, [like ذَرِيعَة,] A ring by aiming at which one learns the art of shooting, or casting the lance &c.]. (TA,)
A measurer with the [or cubit]. (T in art. أبّر) A he-camel that drives the she-camel with his arm and so makes her lie down that he may cover her. (Ibn-`Abbád, K.)

A small [skin of the kind called] which is stripped off from the part next to the [or arm], (S, K) and

which is for [or wine]; (S;) and مذرع signifies [the same; or simply] a small زق which signifies a [or arm] that takes much water: (TA:) the pl. is دوارع. (S, TA.) An excellent she-camel. (TA.)

More, and most, light, or active, and quick, with the arms, or hands, or otherwise. It is said in a trad., خير كن أذرعك للفعل The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قتلواهم أذرع قتل They slew them with the quickest slaughter. (S.) More, and most, chaste in speech. (K.) You say, هو أذرع منه He is more chaste of speech than he. (TA.) One whose mother is Arabian but not his father; syn. مفرف or the son of an Arabian man by an emancipated slavewoman: (K;) the former is the more correct. (TA.) [See also مذرع.]

The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like [تذريع] and تذريع; not an inf. n. (TA.)

مذرع: مذرع.
Having what are termed رمتان [q. v.] upon his arms. (L.) Hence, (L,) A man (TA) whose mother is more noble than his father: (S, L, K;) as though, (K,) or said to be, (S,) so called because of the رمتان upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K,) or so called as being likened to the mule, because he has upon his arms رمتان like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) See also أذرع. A lion having upon his arms the blood of his prey. (IAar.) [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K,) A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA,) A bull having black spots, or black places, upon his shanks. (S, K,) A hyena having stripes upon its arms: (K) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

Rain that sinks into the earth to the depth of a cubit. (S, K.)

sing. of مذرع which is contr. to rule,] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مذرع, (K,) which is agreeable to rule. (TA,) مذرع signifies The legs of a beast; (S, K;) as also مذرع, and of مذرع, (K,) which see: because the beast measures with them the ground: or, as some say, [like the pl. of مذرع، the parts of a beast between the knee and the arm-pit. (TA,) مذرع also signifies The towns بلاد or قرى, S, or K,) that are between the cultivated land and the desert; (S, K,) such as El-Kádiseeyeh and El-Ambár; (TA;) in this sense, (S,) as in others, (K,) pl. of مذرع; (S, K;) as also مذرع; (K;) syn. with مزالق, براغيل, and مزالق: (TA:) El-Hasan El-Basree speaks of the مذرع of El-Yemen. (TA,) Freytag says, without mentioning his authority, that مذرع has the same signification with the inhabitants of Nejd as مزالق with the inhabitants of El-Yemen and مزالق in the region of El-Hijáz: but this is at variance with all
that I have found, in respect of the term مَخَالِيفَ.

Also Parts, regions, quarters, or tracts, syn. نَواَحِ.

(Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) And The places of bending of a valley. (Kh.) And Palm-trees that are near to houses or tents. (S, K.)

ٌعاَرِذ as signifying A sleeve. (TA.) See the last of these words, near the middle of the paragraph.
The tears flowed. (Lth, T, S, Msb, K.) And (K) His eye shed tears; (Msb,) tears flowed from his eye. (S, K.) And (Lth, T,) or (M, Msb, K,) aor. inf. n. (Lth, T, M) and and (M, Msb, K,) aor. inf. n. (Lth, T, M) and and and and and and and [ISd says,] I think that Lh has mentioned as an inf. n. (M,) but I am not certain of it, (M,) His eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let fall tears, or the tears: and (M,) signifies the same: (M:) [or the latter has an intensive signification: or] you say, (K) or (T,) inf. n. (Lth, T, M) and and and and and and and and and and and and and and and and and [ISd says,] I think that Lh has mentioned as an inf. n. (K,) He poured forth his tears. (K.) ____ [See also (Lth, S, K, M) inf. n. (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M,) He added, or exaggerated, in his discourse, or narration; as also (T,) (IDrd and O in art. Zelf, Zelf, Zelf.) He made him to know the thing: a poet says,

I.e. I will assuredly make thee to know death if thou flee not: (IAar, M,) or (T, K.) signifies he made him to be at the point of death. (T, K.)

He desired its (a thing's) dripping, or flowing. (M,) And (K) 10 The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M,)
A certain running of horses, in which the legs are put together and then the fore legs stretched out with the toes near to the ground. (M.)

A weak gait or manner of going. (S, K.)

Tears shed, or made to flow. (T, M, K.)

Quick, or swift; and so

Floating, applied to tears, Flowing. (T.) [And] Running waters. (KL.)

The channels of the tears; &c. see. (T, S, K.)
ذَرْقٍ

1 ذَرْقٌ, aor. and , (S, Mgh, Msb, K,) inf. n. ذَرْقٌ, (Mgh, Msb,) said of a bird, (S, Mgh, Msb, K,) It muted, or dunged; (JK, Mgh, Msb;) [like ذَرْقٌ] as also ذَرْقٌ, (Zj, JK, Msb, K,) inf. n. ذَرْقٌ it is also, sometimes, said of a man: (S, * TA:) and the latter is sometimes said of a beast of prey, and [particularly] of a fox. (TA.) [Hence,] one says, مَتَى ذَرْقٍ عَلَى النَّاس When wilt thou behave in a lightwitted, or foolish, manner towards men? or utter foul, or obscene, language against them? (TA.) And هُذَا كَلَامٌ يَذَرْقٍ عَلَيْهِ This is speech, or language, that is deemed foul. (TA.) And ذَرْقٌ لِمْ تَرِبْ لَادَرْقِنَك إِنْ مَعْتِرَزَ فَمَلِكَ عَلَيْكَ, I know not.] [But how it should be rendered, unless it be said by a woman to her husband, (see ذَرْقٌ;) and بَلَاء ذَرْقِنَك لَادَرْقِنَك, (JK:) for حَرَف meaning The cattle suffered from eating the herb called ذَرْقٍ, is] from the ذَرْقٍ الأرض The land produced the herb called ذَرْقٍ. (S, K.)

4 ذَرْقٍ ذَرْقٌ The land produced the herb called ذَرْقٍ. (S, K.)

5 ذَرْقٌ ذَرْقٌ She applied لِيْنٍ مَذَرْقٍ as a collyrium to her eyes; as also ذَرْقٍ ذَرْقَتْ, of the measure اذَرْقَتْ لِمَرَأةٍ بالَبَكَحَل اذَرْقَتْ, [so accord, to the copies of the K: but] in the Nawádir el-Aaráb it is said, اذَرْقَتْ اذَرْقَتْ the woman applied collyrium to her eyes. (TA.)

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8 ذَرْقٍ ذَرْقٍ see what next precedes, in two places.

ذَرْقٌ Dung (JK, S, Mgh;) of a bird; (S, Mgh;) as also ذَرْقٍ ذَرْقٍ دُحَّارى (حَبَارى) and the like: (JK:) the former
A certain plant, resembling *fusfa* *(JK)* a certain herb, *(TA)* *qaf* *(JK)* *(TA)* [the herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil: so in the present day]: *(JK, IDrd, S, K)* it has a slight and sweet odour, and grows in plains such as are called *qiy'an* and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies: *(AHn, TA)* n. un. with *qo* *(AHn, JK, TA)*

* Qof: see *qof*.

*Milk mixed with water*: *(AZ, S, K)* [like *madafq*].
The wind raised it, (T, S, *) or made it to fly, (AHeyth, T, S, * M, K,) and carried it away; (S, * M, Msb, * K;) and dispersed it; (Msb;) namely, a thing, (Msb, K,) or the dust, (T, S, M,) &c. (S, M.) And accord. to IAar, one says, ذَرَذَتْ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ He carried on the relation uninterruptedly and rapidly [like as the wind carries away the dry herbage that is broken in pieces.] (TA.) Hence also. ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ The people winnowed the wheat. (S.) You say, ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ I winnowed the wheat: (M, K: *) or ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ I cleared the wheat from its straw. (Msb.) And ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ And hence, ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ I sought the gold of the dust of the mine [by sifting it or winnowing it]: (S, K:) and ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ signifies the same. (T and S in art. ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.] ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ (S, TA,) accord. to AHeyth, (TA,) I threw the thing [or scattered it] like as one throws grain for sowing. (T, S, TA.) And ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ He sowed the land, scattering the seed; as also ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ but the former is said to be the more chaste. (MF and TA in art. ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ And ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ I created them. (M.) ذَرَذْتَ الْبَرُّاء ذُرَهْتَ الْقَطْعِ الْطَّمْعَ ذَرَذْتَ الْبَرُّاء ذُرَةُ الْرِّيحِ المَهْمِيَّمَ He broke the thing (K, TA) without separating.
And I broke his canine tooth. (M, TA.)

He displaced, or uprooted, him, or it, with the spear. (Kr, M.)

I flew up, and went away, or became carried away [by the wind]. (M, K.)

He displaced (K, TA) in his running. (TA.)

You say, He (a thing, K, or dust, &c., M) passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He rose and betook himself to such a one. (TA.)

He (a gazelle, K, or, accord. to some, any animal, TA) hastened (K, TA) in his running. (TA.)

It (a thing, K, or dust, &c., M) flew up, and went away, or became carried away [by the wind]. (M, K.)

He (a gazelle, K, or dust, &c., M) passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

You say, He (a gazelle, K, or dust, &c., M) passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He (a gazelle, K, or dust, &c., M) passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)

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He passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.)
the striking a thing and throwing it down: (Lth, T:) and sometimes, the throwing down without cutting. (M.) You say, [I struck him with the sword and made his head to fall from him]. (T.) And [I thrust him, or pierced him, and threw him down (from his horse, or from the back of his beast). (T, S.) And The beast threw down its rider. (M.) He struck the thing with the sword so as to throw it down. (M.) You say, [I thrust him, or pierced him, and threw him down]. (T, S.) Or [I thrust him, or pierced him]. (M.) The eye poured forth [or let fall its tears, or the tears]. (S, M.) [See also اَذْرَأ.] said of a camel, He was, or became, tall, or long, in his ذُوَة [or hump]. (TA.)

The wheat was, or became, winnowed: (M, K;) or Was, or became, cleared from its straw. (TA.) He protected, or sheltered, himself by means of it; (M, Msb;) i. e. by means of a wall, &c., from the wind and the cold; as also اَذْرَأ. (M.) One says, Tَّرَذَتُ الحَنْطَةُ

Protect, or shelter, thyself from the north wind by means of a shelter. (T.) And I shaded and sheltered myself by means of the tree. (S.) The camels protected, or sheltered, themselves from the cold, one by means of another; or by means of the [trees called] عَضَاهة. (M.) I sought refuge with such a one, and became in his protection. (S.) [thus I find it written, without any syll. signs, evidently for اَذْرَأ] He sought protection by means of a king. (TA.) He mounted upon the hump, or the top of the hump &c., (S, M, K.) [Hence,] I married among the ذُوَة and the ناصية of the sons of such a one; (As, T, * S;) i. e., among the noble and high of them: (T:) or He married among the ذُوَة
of them. (M.)

١٠٠٠ bother see 1: and see also 5.

And the inf. n. the act of leaping upon a female. (K.)

A species of millet; the *holcus sorghum* of Linn.; thus called in the present day, and also, vulgarly, to distinguish it from *maize*, the *zea mays* of Linn., which is vulgarly called a species of grain; (M,) a certain grain, well known: (S, Msb, K,) the word is used as a n. un. and as a coll. n. (T,) [See أرذ.

A portion not completed, of a saying; as in the phrase, *ذرو من قولَ أرذَهَنَّ من khóa.* [An uncompleted portion of a saying was related to me from him]: (T, S,) or a little; a dial. var. of ذْر. [q. v.], (M,) Also, and ذَرى, i. q. ذَرَة, (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذَرَة., i. e. Created beings: [or children, or offspring: (see art ذْرَة.)] or ذَرَى ذرو and ذَرَى ذرو.

signify the number of the ذَرَة, meaning *May God increase the number of thine offspring*. (T,) And occurs in a trad., as some relate it, instead of ذروَ النَّار, as others relate it; meaning [either The children of the fire of Hell, agreeably with what next precedes, or] to be scattered in the fire. (S and TA in art. ذرو.) Also, ذرو, The curved extremity of a bow. (So in a copy of the S.)
A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away: (S:) or it signifies what one has winnowed; (M:) or [what thou winnowest, as is indicated by the context of this explanation]; like as نَفْض signifies نَفْض [or نَفْض]. (T.) Also A shelter; (M, TA;) anything by which one is protected, or sheltered: (S, Msb;) a shelter from the cold wind, consisting of a wall, or of trees: and particularly a shelter that is made for camels such as are termed شُول, by pulling up trees of the kind called عَرْفَع &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camel's nightly resting-place. (T.) [Hence,] one says. فَلَانُ فِي ذُرْيَة فَلَانَّ Such a one is in the protection of such a one. (T.) I am in the protection of such a one, and in his shelter. (S.) And [hence, perhaps,] إنَّ فَلَانِّا لَكَرِيمُ الْذُّرَىَّ Verily such a one is generous in disposition. (AZ, T.) Also The court, or yard, (فَنَاء,) of a house. (Har pp. 56 and 442.) see also ذُرْى. in two places.

ٍةَوْرُذ Much property; like نَوْرُث so in the saying، هو ذُرْى ذُروة [He is a possessor of much property]. (TA.) See also ذُروة.

ٍةَوْرِذ see what next follows.

ٍةَوْرُذ and ٍةَوْرِذ The upper, or uppermost, part of a thing (S, M, Msb, K) of any kind; (M, Msb;) and so, accord. to Et-Takee Esh-Shemenee, ذُروة : (TA:) and particularly, of a camel's hump, (S, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. ذُروة. (S, TA.) It is said in a trad., غَرْبُ الْذُّرْىَ [or آَثِي بَيْلِ غَرْبُ الْذُّرْىَ] He brought camels...
having white humps. (TA.) And in another trad., [On the hump of every camel is a devil]. (TA.) And in a prov., [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. غرب: it means, he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness. (TA.) 

[TA.] ___ [Hence,] جَوَّرَتْ مُهْنِم ِﰱِةَوْرِّﺬﻟا َو ِﺔَﻴِﺻﺎﱠﻨﻟا (T, M *) He married among the noble and high of them. (T.)

ٌةَواَرُذ (vulgarly pronounced ٌةَواَرَد, TA) What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind. (M, K.) ___ And What has fallen of, or from, corn, (M, K,) or especially Wheat, (Lh, M,) in the process of winnowing. (M, K.) And What has fallen of, or from, a thing; as also اَرْﺬِم. (M, * K.)

ٌةَواَرُذ: see درَى.

الْذَّرِّيَاتُ [as used in the Kur ii. 1] means The winds (S, Bd, Jel) raising, or making to fly, and carrying away, or dispersing, the dust &c.: (Bd, Jel:) or the prolific women; for they scatter children: or the causes of the scattering of the created beings, angels and others. (Bd.)

ٌمْدَرَى (S, M) and مَذْرَة (M) A wooden implement, (S, M,) or a small wooden implement, (so in one copy of the S,) having [several] ex tremities [or prongs], (S,) with which one winnows (S, M)
wheat, and with which the heaps of grain are cleared from the straw &c.; (S) or the former word signifies the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows. (T.) Also, the former word, The extremity of the buttock: (AO, T, M, K:) or مذرُوْان مذرُوْان signifies the two extremities of the two buttocks; (A'Obeysd, T, S, M, K') or the two uppermost parts of the two buttocks; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeysd, T, S, M, Meyd, K;) for if the sing. were مذرُوْان, the dual would be مذرُوْان. (A'Obeysd, T, S, M, Meyd.) Hence, جَآَء يَضْرِبُ مذرُوْان مذرُوْان [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (S, Meyd, K;) a prov., applied to one behaving insolently (بَعْجَةٍ), and threatening; (S, K; *) or to one threatening vainly: (Meyd, and Har p. 603;) and جَآَء يَضْرِبُ مذرُوْان [He came striking. &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi supr.) مذرُوْان also signifies The two sides of the head: (M, K;) or مذرُوْان مذرُوْان signifies the temples of the head; and the sing. is مذرُوْان; accord. to AA. (S.) مذرُوْان, The two places, of a bow, upon which lies the string, in the upper portion and the lower: (AHn, S, M, K: *) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مذرُوْان. (M.)

مَذْرَةٌ: see the next preceding paragraph, first sentence.

مَذْرَةٌ: see مذرُوْان, in five places.

مَذْرَةٌ, fem. مذرُوْان, A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn. (T.) [See 2.]
See chapter 3 for further details.
The jinn frightened him, or terrified him. (K.)

It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream. (K.)

A young wolf. (K.)

I saw them following one another as though they were the mane of a male hyena. (As, K.)
ذَرَع

1 ذَرَعَ, aor. — ; inf. n. ذَرَعْ; (S, A, Msb, K;) and اذَرَعَهُ, (TA,) inf. n. اذَرَعَهَا; (K;) He frightened him; made him afraid. (S, A, Mgh, Msb, K, TA.) Hence, قُمَتْ القُومُ وَلا تَذَرَعُهُمْ عَلَيْهِ Arise thou, and go to the people, meaning Kureysh, but do not make them to be frightened at me; i.e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Hodheyfeh, on the night of the Ahzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: كَذَلْكَ لَا تُذَرَعُوا عَلَيْنَا, meaning, Let that suffice you: make not our camels to be frightened at us. (TA.)

2 ذَرَعَ مَّهْرَذَت ﱠﻰَلَع He became frighted, or afraid. (S, K, TA.) You say, ذَرَعُتْهُ عَلَيْهِ He was frightened at him, or it.

3 ذَرَعْأَ ذَرَعْأَ see above, first sentence.

4 ذَرَعْأَ ذَرَعْأَ and 7: see 1.

5 ذَرَعْأَ ذَرَعْأَ Fright. (S, * Mgh, Msb, * K.)

6 ذَرَعْأَ ذَرَعْأَ A state of stupefaction, (K,) by reason of shame, or pudency. (TA.)

7 ذَرَعْأَ ذَرَعْأَ ذَرَعْأَ ذَرَعْأَ ذَرَعْأَ ذَرَعْأَ A fright. (TA.)

ةَذَرَعَةَ A fright. (TA.)

ةَذَرَعَةَ [an intensive epithet, Very fearful. ___ And hence,] A certain bird, (K,) a small bird, (T,) found
in trees, always wagging its tail, (T, K,) never seen otherwise than frightened. (T, TA.)

A severe year. (A, K.)

Also, [without ت] A woman who becomes frightened at a thing that induces suspicion, or evil opinion, (S, A, Msb, K,) and at foul language. (K, TA: or, accord. to the CK and a MS.
copy of the K, foul language is a distinct signification of the word.) A poet says,

* تَنَولٌ بِمَعَرَفِ الحَدِيثِ وَإِنْ تَرَدَّ٥
* سَوِىَ ذَٰٔاكَ تَدْعَرْ منك وَهِيَ دَعُور

[She will give thee kind discourse; but if thou desire other than that, she will be frightened at thee; for she is one who is frightened at a thing inducing suspicion &c.]. (TA.) Also A she-camel which, when her udder is touched, takes fright, and will not yield her milk. (So accord. to two copies of the S. [Expl. by إِذَا مسَّ ضَرْعَهَا غَارتُت; and so in some copies of the K and accord. to the TA: in a copy of the A, غَارتُت, which has a similar meaning: in some 'copies of the K, غَارتُت, without teshdeed, i. e., is jealous.])

مَذْعُورَةٌ Frightened; or that becomes frightened; (S, A, K;) as also دَعُورَةٌ (A) and مَذْعُورَةٌ (K) and مَذْعُورَةٌ (M, TA,) or مَذْعُورَةٌ (K,) or مَذْعُورَةٌ (K, TA,) or مَذْعُورَةٌ (K,) or مَذْعُورَةٌ (K,) or مَذْعُورَةٌ (K,) or (so in the CK, and a MS. copy of the K,) A mad she-camel. (K.)
: see the next preceding paragraph.

: see the next preceding paragraph.

: see the next preceding paragraph.


He gave him to drink [i.e. poison, or instantaneous poison]. (S, K.) [And He poisoned food: (see مَدْعُوفٌ) for] also signifies the infecting with poison. (K.) and

He died: (K:) [or he died quickly: like دَأَفَ.]}

He, or it, slew him, or killed him, quickly. (K)

His breath became interrupted, or short, and his heart broke [a phrase probably to be understood in a figurative sense; like أَندَأَفَ]. (K.)

A serpent that kills quickly. (K.)

Death. (K.) [See 1, last sentence.]

Poison: (S, K:) or instantaneous poison; as also : (K:) or such poison is called سم دَعَافٍ: (Mgh:) pl. مَوْتٍ مَدْعُوفٍ i. q. دَوَافٍ; (S, K:) i. e. A quick death; that kills quickly; (S;) and so مَوْتٍ مَدْعُوفٍ. (K.)

: see what next precedes.

: see what next precedes.

Poisoned food; or] food in which is. (S, K:) [This art. is wanting in the copies of the TA known to me. Compare with it art.]

مَعَافٌ
ذَعَنَ He was, or became, quick in obedience to him, or it: (K:) this is its [proper, or primary,] meaning, accord. to Aboo-Is-hák, in the language of the Arabs: (TA:) and he acknowledged, or confessed, to him: (K:) and he was, or became, lowly, or humble, and abject, to him: (S, K:) and he was, or became, tractable, submissive, or manageable, to him; (S, * Msb, * K, TA:) and easy; (K, * TA:) not disobedient; (Msb:) as also ذَعَنَ, aor. ﷴ, (K,) inf. n. ذَعَنَ He obeyed me with respect to that [right, or due,] which I sought to obtain from him, and hastened to render it: and he acknowledged, or confessed, to me my right, or due, willingly, not against his will; as also ﷶ. (TA:) Some have used ذَعَنَ as meaning Perception, and understanding: but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the sheykhs have endeavoured to show it to be, is improbable. (MF.)

ذَعَنَ[act. part. n. of 4]. وإن يكن لهم أخْلَق ِبِنَأْنِا ْبِلِذَفْنُينَ, in the Kur [xxiv. 48], means [But if the right be theirs,] they come to him quickly obedient: (TA:) or [simply] obedient; not compelled against their will: (Fr, TA:) or acknowledging, or confessing, and lowly, or humble: or tractable, submissive, or manageable, and easy. (TA:) ﷶ, also, signifies Tractable, submissive, or manageable, (Msb, K,) to her leader, (TA:) and easy in the head; (K,) applied to a she-camel: (Msb, K,) and, applied to a man, tractable, submissive, or manageable. (A, TA:)

ذَعَنَ: see what next precedes.

1 ذَعَنَ: see what next follows.

4 ذَعَنَ: see what next follows.
is a mistake for رَأَيْتَهُمَّ مدْعَانِينَ، meaning I saw them following one another, or doing so uninterruptedly. (K.)
ددف

1. دَفَ, aor. (S, M, Msb, K) inf. n. دَفاَفَةٌ, (M,) He, or it, (a thing, Msb,) was quick (S, M, Msb, K) and light, in the affair: (K) or he was light [or went lightly] upon the ground. (M.) You say, دَفَّ عَلَى, وجه الأرض، i.e. He went lightly upon the ground.

2. Also, aor. as above, said of a pestilence, It was quick; and despatched, or killed, quickly. (K.) And دَفَّ عَلَى, (M, K) inf. n. دَفَّ عَلَى, (S, K) or دَفَّ عَلَى, (M;) and دَفَّ عَلَى, (T in art. Dف, S, M, Mgh,) or دَفَّ عَلَى, (K) inf. n. تَدْفََّفَ عَلَى; (T, M, K, in the CK) فَذَافَ عَلَى, (M, K) in the CK; and دَفَّ عَلَى; (M, K) namely, a wounded man; (S, M, Mgh, K;) He despatched him, i.e. hastened and completed his slaughter; (T, S, M, Mgh, K;) as also دَفَّ عَلَى and دَفَّ عَلَى: all signify the same: (T, K:) i.e. Take thou what is easy [&c.] to thee. (T. [See 10 in art. دف.])

3. دَفَّ see 1, in two places. You say also, دَفَّ جِهَاز رَاهِنَتَك, Lighten thou the travelling-apparatus of thy riding-camel. (K.)

4. دَفَّ see 1, in two places.
1. see 1, in two places. Also \textit{It} (an affair, or a thing,) \textit{was, or became, rightly disposed or arranged; in a right state; or complete, and in a right state; as also} \textit{a small quantity of water; water little in quantity:} \textit{moisture:} \textit{the pl. [of mult.] (of} \textit{a subst. from} \textit{a means, of despatching a wounded man; i. e., hastening and completing his slaughter: and hence, of finishing a thing]. A poet says, referring to a draught of water,}

\begin{center}
* \\
\textit{Tَكْنَوْنْ شَفَاءَ أو دَفَافاً لَمَّا بَيَاءَ}
\end{center}

\textit{That may be a cure, or a means of finishing, of what is in me, i. e., of what I am suffering].} \textit{A poet says, referring to a draught of water,}}

\begin{center}
* \\
\textit{I tasted not a little thing, or a thing small in quantity:} \textit{You say also,} \textit{He tasted not anything.} \textit{In the CK) \textit{a subst. from} \textit{a means, of despatching a wounded man; i. e., hastening and completing his slaughter: and hence, of finishing a thing]. A poet says, referring to a draught of water,}}
\end{center}

\begin{center}
\textit{Tَكْنَوْنْ شَفَاءَ أو دَفَافاً لَمَّا بَيَاءَ}
\end{center}
Deadly poison: (AA, T, S, M, K:) because it kills quickly him who drinks it. (AA, T.) ___ You say also, 
meaning [i. e. There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence]. (K)

Quick: (S, Msb:) or, as also , quick and light: or light, or going lightly, upon the ground. (M, K.) You say also , meaning Quick, (S,) and in like manner , (T, K,) in each case using the latter word as an imitative sequent. (K) ___ Also A death, (M,) or a pestilence, (K,) that kills quickly. (M, K)

Also The male [or hedge-hog]. (M.)

A swift and light arrow. (K.)
Having, or emitting, a pungent, or strong, odour, or smell; (S, * Msb;) or having, or emitting, a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Msb:) or especially, (Lh, M, K,) or also, (S, M, A,) a man having stinking arm-pits; or it (the arm-pit) stank. (Lh, M, K.) [See also دَرَّ ذَرْتَ الْبَتَم The plants became abundant. (AHn. M.)

The plants became abundant.

He became very determined, and hardy, [as though he drew forth from himself a pungent odour by sweating,] to do the thing, or affair. (M, TA.)

Pungency, or strength, of odour; (S, A, Mgh, Msb;) or intense pungency or strength thereof; (M, K;) whether sweet or stinking; (S, M, A, Mgh, * Msb;) as also دَرَّ ذَرْتَ، (K, TA,) or دَرَّ ذَرْتَ (S, M, A, Msb, K) Having, or emitting, a pungent, or strong, odour, or smell; (S, * Msb;) or having, or emitting, a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Msb:) or especially, (Lh, M, K,) or also, (S, M, A,) a man having stinking arm-pits; or it (the arm-pit) stank. (Lh, M, K.) [See also دَرَّ ذَرْتَ الْبَتَم The plants became abundant. (AHn. M.)

The plants became abundant.

He became very determined, and hardy, [as though he drew forth from himself a pungent odour by sweating,] to do the thing, or affair. (M, TA.)

Pungency, or strength, of odour; (S, A, Mgh, Msb;) or intense pungency or strength thereof; (M, K;) whether sweet or stinking; (S, M, A, Mgh, * Msb;) as also دَرَّ ذَرْتَ، (K, TA,) or دَرَّ ذَرْتَ (S, M, A, Msb, K) Having, or emitting, a pungent, or strong, odour, or smell; (S, * Msb;) or having, or emitting, a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Msb:) or especially, (Lh, M, K,) or also, (S, M, A,) a man having stinking arm-pits; or it (the arm-pit) stank. (Lh, M, K.) [See also دَرَّ ذَرْتَ الْبَتَم The plants became abundant. (AHn. M.)

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The plants became abundant.
arm-pits, (S, M, A, K,) and a foul smell: (S, M, A:) fem. of the former, (M:) or erson, (M:) or and of the latter, (M:) or erson, (M:) or signifies a woman having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits. (Msb.) You say مسك أذنَّ, (S, A, M, K,) and ذْفَرَأ, (M, K,) ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَﺮْـﻓَذ ( : M:) or ُءآَRé'e says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

* Họ Fa'dara كَل عَسْنَى
* كَمَا فَتَقَ الكَافِور بِالْمَسْك فَائِقَة

[They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk.] (T, M, TA.) One says also إبَط ذُفْرَأ A sweet-smelling meadow. (TA.) And ذُفْرَأ A stinking arm-pit. (A.) And ذُفْرَأ A certain plant, (K,) Which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the جَعَدَة in the sweetness of its odour. (TA.) And ذُفْرَأ A certain herb, or leguminous plant, (K,) which remains green until the cold smites it: [a coll. gen. n.; and with teilween; for] the n. un. is ذُفْرَأ: (TA:) [but it is from ذُفْرَأ, fem. of ذُفْرَأ] a certain herb, of foul odour, which camels &c. scarcely ever eat: (Yaakoob, S:) or a certain tree, also called عَضْر لَامَة: or, accord. to Ahn, a species of [the trees called]
A certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Rázee.)]

A single emission of pungent, or strong, odour. (Msb.)

A camel large in the part called ة: fem. with ة: (AZ, S, K;) or a great camel: (AA:) or so in the TA; but in
the K, and } hard, or firm, and strong: as also ذَفَر : (K:) but the former ذَفَر is of higher authority: also applied to a camel; fem. with ظ: and in like manner to an ass: (TA:) or (so in the TA; but in the K, and ) great in make: (K:) also a young man tall, perfect in make, and hardy, strong, or sturdy: (S, K:) and ذَفَر an excellent she-camel, (K,) long-necked: (TA:) and, accord. to the K, a bulky, or thick, ass: but this is at variance with what is found in other lexicons. (TA.)

ُﺮَـﻓْذَأ and ءآَﺮْـﻓَذ: see ذَفَر, in eight places.

ٌﺔَﺿْوَر ٌةَرﻮُﻓْﺬَم A meadow abounding with ذَفَر. (K,) [See ذَفَر.]

روضة مُذفورة A meadow abounding with ذَفَر. (K,) [See ذَفَر.]
He struck his chin: (JK, S, A, K:) or he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand; syn. قفده (K, TA. [In the CK, erroneously, ففده.]) And He struck him, or beat him, with a staff, or stick. (JK.) He put his chin upon his hand, or upon his staff, or stick, (JK, K, TA,) and leaned upon it: (TA:) and He leaned his chin upon his whip: (TA:) as also He leaned the الذل (JK, S, K) aor. He straitened him. (K.)

See the preceding paragraph.

The bucket was, or became, such as termed ذقن (S, K) or ذقن ار (JK, K.)

Decrepit, old and weak, or extremely aged, man. (K.)

The chin; the place where the لحیان [here meaning the two lateral portions of the lower jaw] combine, (JK, S, Msb, K,) at their lower part: (K:) it is of a man (S, Msb) [and of a beast]: also pronounced with kesr (ISd, K) to the ذ (i. e. ذقن: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. ذقنان, (Msb, K.)
A pl. of pauc.; and the pl. of mult. is ذَقَّون. (Msb.) Hence, (K,) منقل أستعان بذَقَّه. [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَوَا لَذَقَّائُم (They fell down prostrate, with their chins to the ground: see the Kur xvi. 108 and 109]: and [hence,] عَصَفَت رَيح فَخَرَت الأَشْجَّر لَلذَقَّائِم [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. خر:) and هَبَت الريح فَكَبَت النَّجَّر عَلَى أذَاقَائِمَا [The wind blew, and overturned, or threw down, or bent down, the trees]: and, of a stone, كَبْه السَّبِيل لذَقَّائِم The torrent overturned it. (TA.) ___ The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafajee, in the Shifá el-Ghaleel, to be post-classical: Z says, in the Rabeea el-Abrár, that it signifies the beard in the language of the Nabathæans. (TA.)

ذَقَن: see the next preceding paragraph, first sentence.

ذَقَن: see the paragraph next following.

ذَقَّون A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K;) or that moves about her head in going along: (JK;) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA;) pl. ذَقَّة, (TA:) and ذَقَّائِن, applied to a she-camel, signifies the same as ذَقَّون. (IAar, TA.) ___ ذَقَن A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K;) or a large bucket inclining on
one side: (Er-Raghib, TA:) and دَّلْوَ دَفْقَٰئَ a bucket with an inclining lip: (IB, TA:) and دَّلْوَ دَفْقَٰئَ a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

The part beneath the دَّقَن [or chin]: (K:) or the part, of the breast, that is reached by the دَّقَن or the head of the حَلْقَهُم [or windpipe]: (K:) or the prominent extremity of the حَلْقَهُم: (S, K:) thus explained by A'Obeysd and AA in the saying of 'Aisheh, [The Prophet died] between my دَقَن and my دَقَن حَاقَنة: (TA: [see حَاقَنة:]) or the ترقُق [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K) but this, in the M, is an explanation of حَاقَنة: (TA:) or the lower part of the belly, next the navel: (K) but this, also, is given as an explanation of حَاقَنة, by ISd and by Z: (TA:) or the فين the uppermost part of the breast, or chest: or the upper part of the belly: (K) and the بَطَنَة: (JK) pl. دَفْقَٰئَ. (S, TA.) [See also حَاقَن.] Hence the prov., لَأُلْقِن حَاوْقَتُ بَذَفْقَٰئَ: حَقَن, accord. to Az, means the lower part of the belly. (S.) See also دَفْقَٰئَ.

A man long in the دَقَن [or chin]: and so [the fem.] دَفْقَٰئَ applied to a woman. (K:) And A man having the two sides of the mouth inclining, or wry. (JK:) And [hence, app.,] دَفْقَٰئَ, (K, TA,) applied to a woman, by way of comparison, (TA:) Having the جِهَاز [or pudendum] inclining, or wry. (K, TA.) دَلْوَ دَفْقَٰئَ. (JK.) دَفْقَٰئَ: see دَفْقَٰئَ.
ذِكر

[1] inf. n. [aor. — ,] which is fem., (Msb,) and imperfectly decl., (S,) and ذِكر (A, K) and ذِكر, or, accord. to ETeebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Msb., both are properly subs., and a distinction is made between them, as will be shown below, and ذِكر (K,) He preserved it in his memory: (K, * TA:) he remembered it; (S, A;) as also ذِكر بتلبه ذِكر ذو ذِكر (K,) and ذِكر (S, K, TA,) originally ذِكر (TA, and so in the CK,) and ذِكر (K,) and ذِكر (AZ, K,) signify the same as ذِكر (K) [as explained above]: ذِكر signifies also he became reminded of it; (Msb;) [and so ذِكر and its variations: and ذِكر seems properly to signify, as also ذِكر, he recollected it: or called it to mind: and he sought to remember it: and ذِكر استذكر استذكر and ذِكر (A:) You say, ذِكر tersebut بعد النسيان [I remembered the thing after forgetting]; (S:) and ذِكر ذِكر ولذِكر (K,) ذِكر (TA,) and ذِكر (TA, and so in the CK,) and ذِكر (AZ:) and ذِكر is used alone with the like signification [i. e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, ذِكر(z) He sought to remember by his studying of a book. (A, K,) ذِكر حقه.
his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, أَذْكُرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ Be thou mindful of my claim upon thee; and neglect it not. (TA.) ___ [In like manner also are explained the words] And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, أَذْكُرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) ___ One says, مَا أَذْكُرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ [the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكُرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ], or [أَذْكُرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ]; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] ذَكَرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ, (TA,) inf. n. ذَكْرِى, fem., [and imperfectly decl.] (Msb,) and ذَكْرِ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly substs., and a distinction is made between them, as will be shown below,) also signifies He mentioned it; told it; related it; said it; (TA:) ذَكَرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ and so ذَكَرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ [to distinguish it from ذَكَرْنَا نَعْمَةَ الَّهِ عَلَيْكُمْ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لَفْلَانَ حَدِيثًا كَذَا-وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرْتُ لَفْلَانَ حَدِيثًا كَذَا-وَكَذَا [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jâmi' es-Sagheer voce ذَكَرْتُ لَفْلَانَ حَدِيثًا كَذَا-وَكَذَا And ذَكَرْتُلَفْلَانَ حَدِيثًا كَذَا-وَكَذَا He magnified Him,
namely, God; celebrated, lauded, or praised, Him; asserted His unity; (Zj;) [saying سبحان الله, and الحمد لله, and هو اله إلإ الله; or اله أكبر; or the like.] ___ [And, in like manner, He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ركذ ليمجل, or ركذ. See ذكر below.] ___ Also, contr., [for حيبق ركذ or رشيب] He spoke evil of him; men-
tioned him with evil words; (Fr;) mentioned his vices, or faults; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true; or merely said of him what would grieve him: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, لانذكرى فرسي وما أطمعه فيكون جلذك مثل جلد الأجرب meaning Mention thou not reproachfully my horse, and what I have given him for food, for, if thou do, thy skin will be like the skin of the scabby]; (Fr, T:) but aHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, Be not thou fond of mentioning my horse, and my preferring him before the family. (T, TA,) [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or ذكر, [so in a MS. copy of the K, and in the TA,] with fet-

He demanded such a one in marriage: or he addressed himself to demand her in
marriage: (K) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) (K:) 

He struck him upon his penis. (K.)

He reminded him of, or caused him to remember, him, or it. (S, Msb, K.) And He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments. (K, TA.)

He made it (a word) masculine; contr. of He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel. (K, * TA.)

He called to mind with him (MA, KL) a story, or discourse, or the like, (MA,) or a thing. (KL.) And hence, He conferred with him.

He (a man [or other]) begat a male. (TA from a trad.) And She (a woman, S, A, or other female, TA) brought forth a male, (S, A, K,) or males. (Mgh.) It is said in a prayer for a woman in labour, May she have an easy birth, and may she bring forth a male child. (A.) And you say also, She brought him forth a male, and hardy: (TA from a trad.:) or a
male, and sharp and cunning. (Mgh.)

They called to mind [a story, or discourse, or the like, or a thing.] one with another. (KL. [See 3.]) [And hence, They conferred together.]

They called to mind (a story, or discourse, or the like, or a thing,) one with another. (KL. [See 3.]) [And hence, They conferred together.]
be in my remembrance; (K;) I did not forget him, or it. (Fr, TA.) And \( \text{إِنِّي لَعَلَى ذَٰٔكَ }\) Thou art in my mind. (ISd, Lb.) The words in the Kur [xxix. 44] admit of two explanations: The remembrance of God is better for a man than a man's remembrance of a man: and the remembrance of God is better as more efficacious in forbidding evil conduct than is prayer. (TA.)\( {ذَٰكَ} \) also signifies Memory; a certain quality of the mind, by which a man is able to remember what he cares to know; like حفظ, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) Also ذکر (Er-Rághib, Msb, TA) and ذكر (Msb, TA,) or the former only accord. to Fr, (Msb, TA,) and ذکری (Msb,) The mention, telling, relating, or saying, of a thing: said by some to be contr. of صمت (TA:) and also termed ذکر بالسّان (Msb, TA,) to distinguish it from ذكر in the sense first explained above. (TA.)\( {ذَٰكَ} \) The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity or imperfection, or from everything derogatory from his glory; or the saying الحمد لله، سبحان الله, \( \text{وَلَا إِلَّا إِنَّهُ أَكَبرَ }\) and uttering all the forms of his praise: a reading, or reciting, of the Kur-án: a thanking [God]; obedience to God: (Abu-l- 'Abbás:) prayer to God; (K;) supplication. (Abu-l-'Abbás, K.)\( {ذَٰكَ} \) Also Praise, or eulogy, or good speech, of another. (S, * K, * TA.)\( {ذَٰكَ} \) [And, accord. to some, Dispraise, or evil speech. See 1.]\( {ذَٰكَ} \) Also A thing that is current upon the tongue. (K.)\( {ذَٰكَ} \) Fame; renown; report; reputation; (S, A, K;) whether good or evil; (ISd;) as also ذکر. (AZ, ISd, K,) Thus in the saying, لَهُ ذَکرٌ فِي النَّاس He has fame among the people: in which it has also the signification next following. (A.)\( {ذَٰكَ} \) Eminence; nobility; honour. (S, A, Msb, K,) So in the Kur [xciv. 4], And We have raised for thee thine eminence, or thy nobility, or thine honour: as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Kur [xlili. 43], And verily it (the Kur-án) is an honour to
thee and to thy people. (TA.) Also, in the Kur [xxxviii. 1]. Also, in the Kur-án possessed of eminence, &c. (S) Also A book containing an exposition of religion, and an institution of religious laws: (K:) any book of the prophets: (TA:) and especially the Kur-án: (MF, TA:) and the توراة [or Book of the Law revealed to Moses]: (Aboo-Hureyreh, TA in art.) and that [law] which is recorded in heaven. (Sa'eed Ibn-Jubeyr, TA ubi suprà.) An exhortation; an admonition, or a warning. (Bd in xxxviii. 1.) A written obligation; syn. حق (A, K:) pl. حق, (A,) or حق، (TA:) You say, "I have a written obligation to insure this thing." (A.) See also the next paragraph, in the latter half. [probably originally signifying mentioned, or talked of, of the measure فعل in the sense of the measure مفعول, like نَفْسُ مَفْعُولُ in the sense of مَفْعُولُ, and hence the first, and perhaps most others, of the significations here following:] Male; masculine; of the male, or masculine, sex, or gender; contr. of أَنْثَى: (S, A, Msb, K, &c.:) [the corresponding word in Hebrew () has been supposed to have this signification because a male is much mentioned, or talked of; and it is well known that the Arabs make comparatively little account of a female:] pl. ذُرُّ (S, A, Msb, K) and ذُكُور (A, Msb, K) and دَكَار (K) and دَكَاران (S, A, Msb, K) and دَكَر (S, K) [the last, in one copy of the S, I find written دَكَر, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذُكَر, and expressly said to be with damm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Msb.) One says, ذُکْرَةُ الْذَّكْرَةَ مِن وَلَدَكَ, (accord. to different copies of the S,) or ذُکْرَةُ, (accord. to the TA,) How many are the males of thy children? (S, TA.) The male organ of
generation; the penis; syn. عَوْفَ (S, K, &c.) of a man: (TA:) or the رَجُولَةَ [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Msb:) pl. ذَكرَةٌ, (K,) or دَكْرُةٌ, like عَنْبَةٌ, (Msb,) or دَكَارَةٌ (T, TA,) and مُذَاكِبَةٌ (S, Msb, K,) the last contr. to analogy, (S, Msb,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَلَامِحٍ [with respect to حِسْنٍ] and مَلاحِمٍ [with respect to سَلاحٍ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like بَلَاءٍ and عَبَيْدٍ: accord. to the T, it has no sing.; or if it have a sing., it is ذَكَرَةٌ, like دِمَامٍ, of which the pl. is مُقَادِمٍ; and signifies the parts next to the penis: (TA:) or it signifies the penis with what is around it; [or the genitals;] and is similar to قَطَعُ مَفَارِقَ رَأسِهِ in the phrase شَابَتْ مَفَارِقَ رَأسِهِ حَيَّةً and signified He extirpated his penis. (Mgh.) ___ Applied to a man, (A, K,) it also signifies Strong; courageous; acute and ardent; vigorous and effective in affairs; [and also] stubborn; and disdainful: (TA:) or [masculine, meaning] perfect; like as أَنْثى is applied to a woman. (T and A in art. أَنْثى.) The signification of strong, courageous, and stubborn, and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذَكِرٍ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to منتٍ. (TA:) You say, لا يفعلُ إلا ذُكُورُ الْرِجالِ [None will do it but such as are strong, &c., of men]. (A.) ___ Applied to iron, Of the toughest and best quality, (K,) and strongest; (TA;) contr. of ثَينَةٍ; (S;) [iron converted into steel;] as also ذَكِرٍ. (K,) [See also مِذَّكِرة.] ___ Applied to a sword, Having مَلَامُي [i.e., diversified wavy marks, streaks, or grain]; (S;) as also مَذَّكِرَةٍ (S, K;) or of which the edge is of steel and the [or middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S;) or مُذَّكِرَةٍ signifies having a sharp iron blade or edge: (As:) the pl. of the former is ذَكُورُ الْبَقْولٍ. (Ham. p. 168.) ____ Herbs, or leguminous plants, that are hard and thick: (TA voce عُشْبٍ:) or that are thick, and inclining to bitterness: (S, TA;) like as أَحَرازها signifies such as are slender and sweet: (TA:) or the former signifies such as are thick and rough. (AHeyth.) ___ دُكُورٍ, (K,) and دُكَارَتِهٍ, (TA,) Perfume
proper for men, exclusively of women: i.e., (TA,) that leaves no stain; (K, * TA;) that becomes dissipated; such as musk, and aloes-wood, and camphire, and طَبِيبَةٌ, غَالِيَةٌ, وَدِرْيَةٌ. (TA.) [See the contr., طَبِيبَةٌ applied to the Kur-áni signifies Eminently excellent. (K.) See 2. ___ Applied to a saying, Strong and firm: and in like manner to poetry. (A.) ___ The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term دَكْر, met., to Anything disliked. (A.) ___ [Thus,] applied to rain, it signifies Violent; (A, K;) falling in large drops. (K.) They said, أَصَابَتْ الأَرْضُ دِكْرُ الأَسْمَىّ Rains bringing intense cold and torrents fell upon the earth. (A.) ___ Applied to a day, [Severe; distressing; hard to be borne; see also مَذَكَر. (A.) ___ IDrd says, I think that the name الذَكَر [so in the TA, without any syll. signs; app. الذَّكَر] is applied by some of the Arabs to السماكُ الرَّامِح [or the star Arcturus]. (TA.) ذَكَر: see ذَكَر. ذَكَر: see ذَكَر. سَيفُ ذَوَّ ذَكَر: see ذَكَر. مَذَكَر: see ذَكَر, in two places; and دَكَر، in two places. Also A piece of steel that is added to the edge of a sword and to the head of an axe &c. (K, * TA;) ___ And Sharpness of a sword: [see also ذَكَر:] and of a man. (S, A, K.) You say, ذَكَرُ الرَّجُل ذَكَرُ السَّيف ذَكَرُ الزَّكَرُ, The sharpness of the sword, and the sharpness of the man, went. (S, A.) ذَكَرُ: see ذَكَرُ, in two places; and ذَكَرُ, in two places. مَذَكَر: see ذَكَرُ.
Remembrance with the reception of exhortation: so in the following passage of the Kur [xlvi. 20], Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or how will it be to them when it (the hour) cometh to them with their remembrance and their reception of exhortation: (K, * TA:) i. e., this will not profit them. (TA.) Repentance: so in the Kur [lxxxix. 24], And how shall he have repentance? (K, TA.) A reminding, or causing to remember: so in the Kur viii. 1, and xli. 121, (K,) and li. 55. (Fr.) See 2. An admonition: so in the Kur xxxviii. 42, and xl. 56. (K.) A being reminded, or caused to remember: so in the Kur [xxxviii. 46], in the phrase Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K,) or it may mean their remembering much the latter abode. (B, TA.) A man possessing an excellent memory. (S.) Also, (AZ, K,) and (K,) (accord. to a MS. copy of the K,) and so, as is said in the TA, accord. to the method of the author of the K,) or (accord. to the CK,) and (K,) A man possessing fame, or renown: or glory, or boastfulness. (TA.) See also the latter half of the paragraph. A man possessing More, and most, sharp, (S, TA,) acute and ardent, vigorous and effective in
affairs. (TA.) Mohammad used to go round to his wives in one night, and to perform the ablution termed *(ISAL)* for his visit to
every one of them; and being asked wherefore he did so, he answered, *(IEEE AADK)* *(IT IS MORE, OR MOST, SHARP)* [or effective]; syn. *(AHC)* *(WA ALLAH MA WALDET)* *(BY GOD, WOMEN HAVE NOT BROUGHT FORTH ONE MORE ACUTE AND ARDENT AND VIGOROUS AND EFFECTIVE IN AFFAIRS THAN THOU.)* (TA from a trad.)

**ذكْرٌ** an inf. n. of 2. (A, TA.) *(And hence,)* *(A THING BY MEANS OF WHICH SOMETHING THAT ONE WANTS [OR DESIRES TO REMEMBER] IS CALLED TO MIND; A MEMORANDUM.)* (S, K, TA.) *(A BIOGRAPHICAL MEMOIR.)* *(And, in the present day, ANY OFFICIAL NOTE; SUCH AS A PASSPORT; A PERMIT; AND THE LIKE.)*

**ذَكرَة** A place of remembrance: pl. *(MDK)* whence *(MDAKR)* in a trad., app. meaning *(THE BLACK CORNER OR STONE OF THE KAABEH.)* (TA.)

**ذَكرٌ**: see its fem., with *ة*, voce *(ذِكرَة)*.

**ذِكرَة** A woman [or other female (see 4)] *(BRINGING FORTH A MALE)*: (S, K;) or a woman *(THAT BRINGS FORTH MEN-CHILDREN.)* (TA in art. *رجل.* *(AND A DESERT THAT PRODUCES HERBS, OR LEGUMINOUS PLANTS, OF THE KIND CALLED)* *(ذرُوك)*: *(AS. [SEE ذَكْرٌ: AND SEE ALSO مَذَاكْرَة]* *(MDK)))* *(AND A ROAD THAT IS FEARED.)* (A, K.) *(SEE ALSO ذَكَرِي, IN TWO PLACES.)* *(AND SEE ذَكْرٌ, IN THE FORMER HALF OF THE PARAGRAPH.)*

**ذَكرٌ** *(A MASCULINE WORD; A WORD MADE Mas-culine).*

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culine]. *(A SHE-CAMEL RESEMBLING A HECAMEL IN MAKE AND IN DISPOSITION.)* *(S.)* And
also, (K, TA,) or (accord. to the CK,) A woman \textit{who makes herself like a male}; (K;) as also \textit{ذَکْرة} (L, and so in a copy of the K,) or \textit{ذَکْرَة} (so in another copy of the K, and in the TA,) or \textit{ذَکْرَة} (so in the CK,) and \textit{مَذَکْرَة} (K.) \textit{A she-camel having a large head}, (K, TA,) \textit{like that of a he-camel}: (TA:) because her head is one of the parts that are excepted in the game of chance [called \textit{رِسْﻴَﳌا}] for the man who has sold her: [therefore those parts are termed] (K;) or \textit{resembling the make of the male in the largeness of the head and legs}. (Th, M in art. ثت.) \textit{A day that is severe, distressing, or hard to be borne}; as also \textit{مَذَکْرَة} (K, TA:) or in which a severe fight, or slaughter, has taken place. (A, TA.) [See also \textit{ذَکْرَة}, last sentence but one.] \textit{A severe calamity or misfortune}; (A, K;) and \textit{ذَکْرَة} [without ← because it is from this epithet applied to a she-camel as meaning "bringing forth a male;" for her doing so was disliked, as has been mentioned voce \textit{ذَکْرَة}]: (K;) or the latter means \textit{which none can withstand but strong, courageous, stubborn men}. (TA.) See also \textit{ذَکْرَة}, in two places, in the latter half of the paragraph.

\textit{A woman [or other female] that usually brings forth males}. (S, K.) And \textit{A man who usually begets male children}. (TA.) \textit{Also land that produces herbs, or leguminous plants, such as are termed} (A, TA: [see \textit{ذَکْرَة}, and \textit{مَذَکْرَة}:])) or \textit{that does not produce [anything]}: but the former signification is the more common. (TA.) \textit{A terrible desert}; (As, A, K;) \textit{that is not traversed but by strong, courageous, stubborn men}. (As, K.)

\textit{مَذَکْرَة} [pass. part. n. of 1]. \textit{A man praised, or spoken of well}. (TA.) \textit{When he was not a thing existing by itself}, though existing in the knowledge of God. (TA.)

\textit{ذَکْرَة} said to be an anomalous pl. of \textit{ذَکْرَة} in a sense pointed out above: see the latter word. (S, Msb, K. *)

\textit{مَذَکْرَة} see \textit{مَذَکْرَة}.
The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is completeness. (Mgh.)
The mush gave forth odour, or fragrance; (MA:) [or a strong, or pungent, odour; for] the primary signification of the infinitive in relation to odour is the being strong, [or pungent,] in sweetness or in fetidness. (TA.)
He was, or became, sharp, or acute, in mind, (S, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or quick of understanding, (Msb, K,) or intelligence, sagacity, skill, or knowledge: (K:) or quick of perception, and sharp, or acute, in understanding: (Er-Rághib, TA:) or quick in drawing conclusions. (TA. [See ذکَت, below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See ذکَت, below.] It seems to have been also used by some as meaning He (a beast) was, or became, legaly slaughtered; and consequently, legally clean: or to have been supposed to have this signification. And hence, أَنَمَّا أَرَضَ جَقْتَ فَذَكَتَ means Whatever ground has become dry, it
has become clean, or pure: but [Mtr, after mentioning this, adds,) I have not found it in the lexicons. (Mgh. [See also ُةﺎَﻛَذ, below.])

2 ﴿ الذىَّ ﻷَنَار ﴾ (T, Msb, K,) inf. n. ُتْنْكِيرة (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also ﴿ وإذا ﺪِكَّى ﺔَﻴِﻛْﺫَت ﴾ (S, Msb, K:) or he supplied the fire fully with fuel: (Msb, TA:) and ﴿ ﺻِرَاح ﻷَذِكَّى ﺔَﻴِﻛْﺫَت ﴾ He lighted the lamp. (Har p. 53.) ___ ُتْنْكِيرة, and ُذِكَّى ﺔَﻴِﻛْﺫَت, and ُذِكَّى ﺔَﻴِﻛْﺫَت, and ُذِكَّى ﺔَﻴِﻛْﺫَت alone, said of a medicine &c., It sharpened the intellect. ] (Mgh, Msb,) inf. n. as above, (S, Mgh, Msb, K,) He slaughtered (S, Mgh, Msb, K) an animal, (Mgh,) or a camel and the like, (Msb,) in the manner prescribed by the law; I ﴿ ﺔَﻴِﻛْﺫَت ﴾ (S, Mgh, K,) i. e., (Mgh, K,) in the manner termed ُذِكَّى ﺔَﻴِﻛْﺫَت [q. v. infrà]. (Mgh, Msb, K.) The proper signification of ُتْنْكِيرة is The causing the natural heat to pass forth: but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusive of any other manner: (Er-Râghib, TA.) ﴿لا ﺪِكَّى ﺔَﻴِﻛْﺫَت ﴾, in the Kur [v. 4], means Except that whereof ye shall attain to the ُذِكَّى [or slaughter in the manner prescribed by the law?] (Bd, Msb, TA) said of a man, (S,) He became old, or advanced in age, (S, K,) and big-bodied, or corpulent: (K:) [or he attained to full growth or age:] said of a man, and of a horse and the like:] see ُذِكَّى, last sentence. [See also ُذِكَّى, below.]]

4 ﴿ أَذِكَّو ﴾ see 2, in two places. ___ [Hence,] ﴿ أَذِكَّةَ ﺔَﻴِﻛْﺫَت ﴾ I kindled war. (TA.) ___ ﴿ أَذِكَّتْ ﻋَﻠَيْهِ ﺔَﻴِﻛْﺫَت ﴾ I sent against him the scouts. (S.)

10 ﴿ ﺔَﻴِﻛْﺫَت ﴾ see 1, first sentence. ___ [Hence, app.,] ﴿ ﺔَﻴِﻛْﺫَت ﺔَﻴِﻛْﺫَت ﴾ The stallion pressed vehemently upon the female. (TA.)

an inf. n. of 1; The blazing, or flaming, &c., of fire. (S, K, &c. [See 1, first sentence.]) ___ See also ُذِكَّى. And see ُذِكَّى.
A fire blazing, or flaming, &c. (K, TA.)

... [explanation of the word 'dak']

... a possessive epithet: (ISd, TA:) you say 'dak', (K, TA,) without teshdeed, (TA, [in the CK 'dak',])

... [definition and examples of usage]

... or an animal for food in the manner prescribed by the law]; (Mgh, K, TA;) as also

... which is likewise said to be a simple subst.: (TA: [in the TK, 'dak' and 'dak' are both said to be inf. ns., of which the verb is 'dak', signifying 'dak'; but this I do not find in any lexicon of authority:]

... it is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Ahmad [Ibn- Hambal], or, as is also related on his authority, by severing them an also the [or two external jugular veins], less than which is not lawful; or, accord to Aboo-Haneefeh, the severing of the windpipe and gullet and one of the [or external jugular veins] though it be without the severing of the windpipe. (Msb.) The saying 'dak' is for

... The legal slaughter of the foetus, or young in the belly, it is the legal slaughter of its mother]; (Msb, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Msb,) its implied meaning being

... The legal slaughter of the mother of the foetus, or young in the belly, is a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (Msb;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase 'dak', (i. e., the saying 'dak',] is a mistake. (Mgh, TA.)

... Hence the saying of Mohammad Ibn-El-Hanafeeyeh, The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

... 'dak', (T, TA, &c.,) with damm, not as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and
What is thrown upon the fire, (T, S, K, *) of firewood, or of camel's or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely: (S, K.) ___ Also

the former, A blazing, or flaming, coal of fire; and so \( \ddot{d} \kappa \ddot{a} \), (K, TA,) with the short \( \dot{a} \), on the authority of IDrd; [in the CK \( \ddot{a} \kappa \ddot{a} \);] or, as in the M, \( \ddot{a} \kappa \ddot{a} \). (TA.)

A kind of trees: n. un. with ْئِرَز (IAar, TA:) the pl. of the latter is ْؤِتَرْز, and signifies small [trees of the kind called] صَرَح [q. v.]. (M, K, TA. [In the CK the اسمرح is erroneously put for اسمرح.])

ٌناَﻮْﻛَذ A kind of trees: n. un. with ُنَوَرَت (IAar, TA:) the pl. of the latter is ْؤِتَرْرَت, and signifies small [trees of the kind called] صَرَح [q. v.]. (M, K, TA.)

ٌةﺎَﻛَذ Sharpness, or acuteness, of mind, (S, Msb, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or completeness of intelligence, with quickness of apprehension: (Msb:) or quickness of intelligence, understanding, sagacity, skill, or knowledge: (K:) or quickness of perception, and sharpness, or acuteness, of understanding: thus applied, it is like the phrase َنَﻼُف ُﺔَﻠْﻌُش ٍرَ (Er-Rághib, TA:) or quickness in drawing conclusions. (TA. [See: \( \ddot{a} \kappa \ddot{a} \); and see also 1.]) [It app. signifies also

Sharpness of spirit; as a quality of a camel and the like. See ٌدَكَذ. Also Age: (S, K:) or full, or complete, age: so says Mbr in the Kámil: (TA:) contr. of ْئِرَز (Hamp. 217:) accord. to Az, its primary signification, universally, is a state of completeness: and ْؤِتَرْز means completeness of age: accord. to

Kh, it means the age of completeness of strength, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the ْؤِتَرْرَت or ْؤِتَرْرَد [or finishing of teething]: (TA:) or ْؤِتَرْرَت means the utmost term of youthfulness; from the primary signification of the root, which is a state of
completeness. (Mgh.) Hence the saying of El-Hajjáj, *فرَتَ عَنَ ذِكَاءَ* [I have been examined as to age; app. meaning my abilities have been tested and proved]: and *تَرْرِف ْنَع ٍءﺂَﻛَذ* The beast attained to fulness of age (S, TA.) [Hence, also,] one says, *كَذَكَاءَ فَلَانَ فَنَا فَلَانَ كَذَكَاءَ فَلَانَ* (The youthfulness of such a one is like the fulness of age of such a one), i.e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ham p. 217.)

The beast, imperfectly decl., The sun: (S, K:) determinate, and not admitting the article *هَذَهُ ذِكَاءُ طَالِعَةَ* you say, *ذَكَكَ الْأَنْثَارِ* [This is the sun rising]: (S:) derived from *ذَكَكَ أَنْثَارُ* (TA.) ___ Hence, (S, TA.) *هَذَهُ ذِكَاءُ النَّهَارِ* The dawn, or daybreak: (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikth, as in one of my copies of the S, in art. كَفُرَ] *

فُورَدَتْ قَبْلُ أَنِبَالِاءِ الْفَجْرِ
وَأَبِنٌ ذِكَاءٌ كَامِنٌ فِي الْكَفْرِ

[And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay kid in the darkness of night]. (S.)

Diffusing odour: (K:) or having a strong [or pungent] odour. (TA. [See 1, second sentence.]) You say also *رَائِحَةٍ ذِكَائِيةٍ* A sharp [or pungent, or a strong,] odour [whether sweet or fetid]; syn. لَحَدَدَةٌ. (K in art. حَدِ.) ___ Applied to a man, Having the attribute, or quality, termed ذِكَاءُ, (S, Msb, K,) as meaning sharpness, or acuteness, (S, Msb,) or quickness, (K,) of mind, (S, Msb,) or of intelligence, &c.: (K, TA, &c.:) pl. ذِكَائِيَاً. (Msb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning Sharp in spirit: see ذِبَجٌ.] (TA.) Also i. q. ذَبْحٌ [meaning Slaughtered in the manner prescribed by the law,
termed 

and 

meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] to whose [or slaughter in that manner] one has attained [while life yet remained therein: see 2]: (Mgh, Msb:) [as its fem.] is extr. [like ] 

A skin stripped from an animal that has been slaughtered in the manner mentioned above. (Mgh.)

: see the next preceding paragraph.

: and the fem., 

: see the following paragraph, in three places.

, applied to a man, (TA,) Old, or advanced in age, and big-bodied, or corpulent: (K, TA:) [or full-grown, or of full age: see ] or an old man, but only such as is much experienced and disciplined: (Er-Rághib, TA:) and accord. to ISd, anything [i. e. any animal] old, or advanced in age: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the [or finishing of teething] by a year: (TA:) or , (S, K, TA,) which is its pl., (S, TA,) [(like as is pl. of the fem.,) and also pl. of its syn. ] signifies, applied to horses, (S, K, TA,) of generous race, advanced in age, (TA,) that have passed a year, or two years, after their : (S, K, TA:) the sing. is like applied to a camel: (S, TA:) or signifies a horse of full age and of complete strength; as also : (Ham p. 217:) or a horse whose run becomes spent , and then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., [The running of the horses that have attained to their full age and strength is a contending for superiority]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, , (Meyd, and so in other copies of the S in this art., and in the S and K in art ) meaning that the running of such horses is several bowshots:
(Meyd, and S and K in art. مَعَيْنَ) it is applied to him who is described as entering into contests for excellence with his compers.

(Meyd.) ___ [Hence,] صَحَابَةُ مَلْكَیَّةٍ or, as in the Tekmileh, مَلْکَیَّةٍ (TA,) A cloud that has rained time after time. (K, TA.)
ذکر (Quasi root)

وَقَدْ: ذکر

: ذکر, in art.

: ذکر, see art.
ذِل

١ ذِلُّ (M, Msb, K) aor. and * ذَلْيَلُ (S, * M, MA, K) or these three are simple subs., and the inf. n. is ذِلْلَا (Msb,) and ذَلْلَةُ (M, K) and ذَلْلَةُ (K,) [Contr. of عَرُ (see ذِلْلَا below); i. e.] He, or it, was or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak; (MA, Msb, K;) syn. هَانَ (Msb, K,) and ضِعْفُ (Msb.) ذَلُّ, (M, K,) and ذَلَّتِ (M, Msb,) aor. as above, (M, K,) inf. n. ذَلْلَةُ (M, Msb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (ذَلْلَا دَابَّيَةَ M, Msb,) He, or it, was, or became, easy, tractable, submissive, or manageable; (M, Msb, K;) [which belongs to art. ذَلْلَا ذِلْلَةُ] signifies the same as ذَلْلَا ذِلْلَةُ in this sense. (ISd, TA.) And ذَلْلَةُ لِهُ He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself, to him; (S, TA,) as also ذَلَّلَ ذَلَّلَ (TA.) [Hence,] ذَلِّلُ is also said of a road [as meaning It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon: see ذَلِّلُ. (A in art. ذَلِّلُ. (TA.) And ذَلِّلُ the rhymes were easy to the poet. (T.) And ذَلِّلُ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) It was, or became, broken much, or in several places, in its edge, and much demolished. (M, TA.)

٢ ذَلِّلَ He made, or rendered, (M, Msb,) a man, (M,) and a beast, such as a horse and the like, (M, Msb,) easy, tractable, submissive, or manageable: (M, Msb,) [said of the former, it may be rendered he brought under, or into, subjection; or he subdued: and said of the latter, he broke, or trained: and said of any animal, he tamed. Hence, He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon: see ذَلِّلُ.] And ذَلِّلُ لِهُ أَمْرًا He
made an affair easy to him; syn. دَلْلُ الكَرْمَ (TA in art. سَوُسَ) and رَوْضُهُ (سَوُسَ). And The bunches of the grape-vine were made to hang down [so that they might be easily plucked], (M, K) or were evenly disposed [for the same purpose]; syn. سَوِيَتُ (K) or, accord. to AHn, التَّدِيلُ signifies the disposing evenly the bunches of the grape-vine, and making them to hang down. (M.) وَدَلْلُت قَطُوفُهَا in the Kur [xxvi. 14], means The bunches being evenly disposed, and made to hang down, (S, JM) exposed to be plucked: (JM:) or being well disposed, and made near: (IAmb, TA:) or being within the reach of the seeker, or desirer: (Ibn-'Arafeh, TA:) or being easy to reach by those who will pluck them, in whatever manner they may desire to do so: (Bd:) accord. to Mujahid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] التَّدِيلُ also signifies The putting the raceme of the palm-tree upon the branch [near it] in order that it [the branch] may support it: (AHn, M:) or التَّدِيلُ العذْوَقُ, as practised in the present world, is the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens. (T. [See also التَّدِيلُ مَذْقُلُ]) [Hence it is said in the K that دَلْلُ التَّخْلُ signifies the explanation should be دَلْلُ التَّخْلُ، i. e. The palm-trees had their racemes put upon the branches in order that these might support them.] See also what next follows.
He lowered, abased, or humbled, him; or rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak; (M, * Msb K, TA;) as also (K; TA;) all these signify the same. (S.) See also 10 [as an intrans. verb] He became one whose companions were low, base, vile, &c. (S, M, K.) He became in a state, or condition, that was low, base, vile, &c. (S in art. قهر.)

He saw him to be [I.e. low, base, vile, &c.]: (M, K;) or he found him to be so; (TA;) as also (K;) See also 4. He plucked off the ticks from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil, (M, K,) with him. (K.)

It was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous. (K.)

Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness. (Msb, K. *), in the Kur [xvii. last verse], means Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do: (K; TA: in the CK, is erroneously put for (مالله)) for they used to league, one with another, seeking
thereby to become strong and inaccessible. (TA.) See also 

And see the paragraph here following, in five places.

Easiness, tractableness, submissiveness, or manageableness; (S, M, K, and Ham p. 50; [mentioned in the M and Msb and K as an inf. n.;]) as also . (M, K, and Ham ubi suprà.) Hence the saying, [Somewhat of submissiveness is most preservative of the family and the property]: (S:) or [and so the former, as has been stated above:] Er-Rághib says that is a consequence of subjection; and is what is after refractoriness: so that the phrase means, [accord. to the former reading,]

be gentle like him who is subjected to them; and accord. to the latter reading, be gentle and tractable, or submissive, to them. (TA.) Also The beaten track, (K,) or part that is trodden and made even, (M,) of a road. (M, K,) Its pl. occurs in the saying, Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy. (T.) El-Khansà says,

*  

[Let fate take its ways after the youth left behind in El-Mahw?]; (S, M;) meaning I mourn not for any thing after him cited by AA: (S in the present art. and in art. is here the name of a place. (S in the latter art.) And one says, (S, M, K,) and the decrees of God take their [appointed] courses: (S, M, K;) here, also, is pl. of . (M, K,) And }Leave thou him, or
it, in his, or its, [present] state, or condition: (S, M, K;) in this case it has no sing. (M, K.) [And so in the saying,]

It came in its [proper] manner. (S, K.) ___ See also another usage of أذالان as a pl. having no sing. assigned to it, voce دُلُلَّ, last sentence.

َءﺂَﺟ ﻰَﻠَﻋ ِﻪِﻟَﻻْذَأ

It came in its [proper] manner.

(S, K.) ___ See also another usage of لَﻻْذَأ, as a pl. having no sing. assigned to it, voce لُﺬْﻟُذ, last sentence.

In the following verse,

َُﺮِﺑﺎَﻨَﺻ ٌناَﺪْﺣُأ ﱠﻦُِﳍ ُﻒﻴِﻔَﺣ

[May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound], the meaning is, صنَابُر أُحْدَان هُنَّ حَفِيفٍ; and is put in the nom. case as a substitute for ثاَرَت. (M.)

Dُلُلَّ Easy, tractable, submissive, or manageable; (S, M, Msb, K;) applied to a beast, such as a horse and the like, دَأَبَة, (S, M, Msb,) and to a man [&c.;] (M;) and so Dُلُلَّ, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is دُلُلَّ, belonging to art. دَلٍ, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. Dُلُل (S, M, Msb, K) and Aُذَأَة (K.) A poet applies the epithet دُلُل to spear-heads, as meaning Made easy [to pierce with] by being sharpened, and made thin and slender. (M.) ___ See also the next paragraph, in two places.

Dَلِيل Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak; (T, S, M, Msb, K;) applied to a man; (T, S;) and دِلَّان signifies the same, as a sing.; (Ibn- ‘Abbád, K;) or this latter is a pl. of the former, (T,) as also أُذَلَّان أُذَأَة (S, M, Msb, K) and أُذَذ أُذَأَة (T, S, Msb, K) and دِلَّان. (M, K.) ___ [Also Gentle; and merciful. Hence,] أُذَذَأَة عَلَىَّ الْمُؤْمِنِينَ أَعْرَةَةَ, عَلَىَّ الكَافِرِينَ, in the Kur [v. 59], means Gentle, (Z), T,) and merciful, (T,) to the believers, rough in
behaviour, (Zj, T,) and hard, or severe, (T,) to the unbelievers. (Zj, T.) Also applied to a road, meaning Made even, or smooth, and easy to be travelled, or to walk or ride upon; as also with مَدَّاتٍ [which is fem. as well as masc.] ; (M;) and so دَلَّوْلَةٍ : (T:) pl. of the latter, (T,) or of the former, (M,) مَدَّالٍ : (T, M;) and [in like manner] مُدَّاتٍ, so applied, beaten, or trodden, and [made] even, or easy to walk or ride upon]: (T:) [in like manner also] دَلَّوْلَةٍ is applied to land or ground &c. [as meaning easy to be travelled, or to walk or ride upon, &c.]. (As, M voce سَرْبُوت.) Also Low, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. لَدْك:) or low and thin, applied to a wall: (Mgh:) and short, applied to a spear. (T.) You say also دَلْيَلٌ دَلْيَلٌ, [meaning Exceeding lowness or baseness &c.; or lowering, or abasing, lowness or baseness &c.; i.e.,] using the latter word as an intensive epithet; or as signifying مَدَّلٍ: (M, K.)

Good and easy in respect of natural disposition: pl. دَلْيَوْيُونَ. (Ibn-’Abbád, K. [In the CK, دَلْيَوْنٌ is erroneously put for دَلْيَوْنٍ، the لِحْق.]) See also دَلْوُلٍ.

دَلَّانُ: see دَلِيلٌ.

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is the same contracted pl. with the addition of دَلَذَأ. ___ [Hence, دَلَذَأ النَّاس] Those who are the last of the people; (K;) or the last of a few of the people; so in the Moheet; (TA;) and دَلَذَأ النَّاس They who are the lower, baser, viler, or meaner, of them. (O, TA.)

More, and most, low, base, vile, &c.: see دَلَذَأ. ___ دَلَذَأ as a pl. without a sing.: see دَلَذَأ (of which it is also a pl.), in two places: and see دَلَذَأ, last sentence.

The wooden pin, peg, or stake: (S, K:) because its head is broken [or battered by beating]. (S.) [See عَرْق.

Also, [applied to palmtrees (كَحْل),] Having the fruit thereof bent down in order that it may be [easily] gathered: [see also its verb (2):] so in the following verse of Imra-el-Keys: (Sgh, TA:)

meaning And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (ٍبَرَد) growing among irrigated palm-trees having their racemes bent down by reason of the abundance of their fruit; so that their branches overshadow these papyrus-plants: or, accord. to some, and a shank
resembling the stalk of the irrigated papyrus that is bent down (مذلل) by saturation: (EM pp. 28 and 29:) As says that it means, [agreeably with the former explanation,] ساق كأن بوب بردى بين هذا النحل المذلل:

AO says that سقى means watered (نaturally,)] without occasioning one's taking any trouble to water: IAar explained المذلل as meaning having the way of the water thereto made easy: and some say that by السقى is meant the tender, white, stalk of the بردى. (T.)
1. ** futuro (aor.) ** فَلَذَّ, inf. n. فلذّ, said of a nose, *It was short and small:* (M, Msb:) or *short in the bone,* and *small in the tip,* or *lower portion:* or فلذّ is like حَنْسٍ [inf. n. of حَنْس, q. v.]: (M:) or the verb means *it was small,* and even in the tip,* or lower portion:* (S, * K:) or *small and slender:* or *thick and even in the lower extremity:* (M, K;) or, as some say, *it had in it what resembled a pit,* or *depression:* (M:) *not being very thick* (أَلِسَ بِهِ غَلِيظٍ) (M, K: * [in the latter I find لَيْسَ بِهِ غَلِيظٍ, which I doubt not to be a mistranscription:]) or *it was short in the tip,* or *lower portion,* and even in the bone, without prominence. (M.) And said of a man, *He had a nose such as is above described.* (S, K.)

أَذْلُفٌ A man *having a nose such as is described above:* (S, Msb, * K;) or *having a short and slender nose:* (Mgh:) fem. أَذْلَفَاءَ. (S, Mgh, Msb, K;) pl. أَذْلَفْ. (S, K.) And *A nose such as is described above.* (K.) ___ And أَذْلُفٌ, applied to sands, *Even and compact;* as also دَلْفٌ. (AHn, M.)
ذَلَق

1. ذَلَق, aor. ـ , (S, K) inf. n. ذَلَق, (S,) It (a spear-head [and the like]) was, or became, sharp, cutting, or penetrating. (S, K) __ And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلَق] said of the tongue, It was, or became, sharp and eloquent; as also ذَلَق, aor. ذَلَق, inf. n. ذَلَق; and ذَلَق, aor.

: (K, TA:) and i. q. ذَرَب [which means it was, or became, sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]. (S in explanation of the first verb, and app. of the second also, i. e. ذَلَق, inf. n. ذَلَق; and K in explanation of the first only.) __ Also, i. e. فَجَح, It (a lamp, or lighted wick,) gave light, shone, was bright, or shone brightly: (K:) [or so ذَلَق, inf. n. ذَلَق.] (JK:) Also, i. e. ذَلَق, aor. ذَلَق, inf. n. ذَلَق, It, or he, was, or became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried, or in a state of commotion. (S, TA.) You say، ذَلَق ُتَنِم ِشَطَعَلا He (a man) became at the point of death from thirst: (K) or he became affected severely by thirst so that his tongue protruded. (TA.) ذَلَق ُذِلَقَهَهُ، (JK, K) aor. ذَلَق ذَلَقَهُ، (TA, K, TA,) He sharpened it; (JK, K,) namely, a knife, (K,) or anything; ذَلَق ذَلَقَهُ، (JK;) as also ذَلَق ذَلَقَهُ, (L, K,) inf. n. ذَلَق ذَلَقَهُ. (TA,) And ذَلَق ذَلَقَهُ said of the [hot wind called مﻮَُﲰ, or of fasting, It weakened him, (K,) and emaciated him, and disquieted him, or disturbed him; (TA;) as also ذَلَق ذَلَقَهُ, (K, TA:) or the latter, thus used, it affected him severely, afflicted him, or distressed him. ذَلَق ذَرَقَهُ, (JK) said of a bird, i. q. ذَرَق ذَرَقَهُ [It muted, or dunged]; (K;) and in like manner, ذَلَق ذَرَقَهُ (K, * TA) it cast forth its dung quickly. (TA,)
He made the horse lean, or light of flesh; or prepared him for racing, &c. by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder so that he had become fat; &c.; (JK, K;) and took good care of him. (JK.)

He made it to give light, shine, become bright, or shine brightly; namely, a lamp, or lighted wick. (JK, K.) Also He, or it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him, or it. (JK, S, K.) You say, News came to me, and unsettled me, or disquieted me, &c. (JK.) And it is said in a trad. of Mâ'îz, When the stones disquieted him, &c.: (TA:) or when the stones hit him, or hurt him, with the point, or edge, [or rather the points, or edges,] thereof, he ran [or went] quickly. (Mgh.) See also 1, last sentence but one. You say also, Thy saying afflicted me, or distressed me, so that I wrent, or showed that I was hurt. (TA.) And He poured water into the hole of the lizard called in order that he might come forth, (S, K, TA,) thus disturbing him; (TA:) as also signifies He dug [i.e. furrows, trenches, or channels; or rivulets, or streamlets]. (TA.) And The casting quickly. (JK, TA.) See 1, last sentence.

It (a branch) had [or presented] to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لى] a point, or an extremity, (K, TA,) to be cut off. (TA.)

He sought, or endeavoured, to make the lizard called come forth from its hole. (TA.) One says likewise, The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; as also يستدلله etc. (TA in art.)
And he drew forth the sword, or made it to come forth. (TA ibid.)

The point, extremity, or edge, of anything: (JK, S, K) and the sharpness thereof: (AA, TA:) and the last, particularly, the extremity of a spear-head.

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And of the tongue. (S, K.) And the first, The slender part of an arrow. (TA.) And The place in which turns the pin, or pivot, of the sheave of a pulley. (S, TA.) For the first, also, see دَلْقٌ, in three places.

And in like manner, both words, applied to the tongue, i. q. دَرَبٌ [which means Sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]: (S, K) The fem. of each of these epithets is with ة. (S, K.)

And eloquent: (K, * TA:) the fem. of each of these epithets is with ة. (S, K.)

And دَلْقٌ: see the next preceding paragraph, each in two places.
and دَلْقَة: see دَلْقَة.

ذِلْقٌ: see دَلْقَة, in four places. ___ Also A Vehement run or running. (JK, TA.)

ذَلْقٌ: see دَلْقَة.

ذَلْقٌ: see دَلْقَة.

ذَلْقٌ: see دَلْقَة.

ذَلْقٌ: see دَلْقَة.

ذَلْقٌ: see the paragraph next following, in two places.

ذَلْقٌ, and its pl. دَلْقَة: see the paragraph next following, in two places.

The letters [that are pronounced by means of the tip of the tongue and the lip]: (S, K:) sing. أَذْلَقْ: they are six; (S;) [comprised in the phrase مَرْ بِنَفْلٍ:] three of these are termed دُلْقَة, namely, ر and ل and ن; and three, دُلْقَة, namely, ب and ف and م (S, K:). or all of these six letters are termed دُلْقَة. (TA voce دَجْسَع.) Every quadriliteral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed حَرُوفُ المُصْمَتة. (IJ.)

ذَلْقٌ Anything sharpened, or pointed, at the extremity: (S:) دَلْقٍ or a sharp point. (TA.) ___ Also مَدْلَقَة مَدْرَقٌ Milk mixed with water: (AZ, K:) accord. to Ibn-'Abbád, like مَذْرَقٌ. (TA.)

ذَلْقٌ A quick-paced she-camel. (TA.)
ذلك

ذلك: see art ذا; and ذلك as a particle of allocution.
1. He blamed, dispraised, discommended, found fault with, censured, or reprehended, him, in respect of evil conduct; signifying the guilt (T, Mgh) or of the sin (T; S, M, Mgh, Msb, K) He was satirized, particularly in verse. (IAar, T.) And He was made to suffer loss or diminution [app. in respect of his reputation]. (IAar, T.)

2. The place was, or became, affected with drought, or barrenness, and its good things [or produce] became scanty. (TA.) [But perhaps is here a mistranscription for ; for] you say of a land, (He dispraised, or discommended, its pasture, when its pasture is scanty]. (S and M and K in art. 1, first sentence. 2. and G in art. And [the aor. ] said of the nose, (S, K,) It flowed [with , i. e. mucus]; (K;) like . (S, K,) And [the aor.] said of the nose, (S, K;) like , (S, TA;) meaning It flows. (TA.)

3. Such a one passes his life contended with scantiness. (TA.)

4. He (a man) did [or said;] that for which he should be blamed, dispraised, discommended, found fault with, censured, or reprehended; (S;) contr. of . (A in art. 1, first sentence. 2. and G in art. And [the aor. ] said of the nose, (S, K,) It flowed [with , i. e. mucus]; (K;) like . (S, K,) And [the aor.] said of the nose, (S, K;) like , (S, TA;) meaning It flows. (TA.)
And, (M, K.) or (S,) He did to him, or to the people, that for which he should be blamed, &c. (S, M, K, ) ___ [Hence,] His riding-camel ceased going on; as though she made the people to blame her. (TA.) And Their camels upon which they were riding became jaded, and lagged behind, (S, M, K, TA,) not keeping up with the main body of camels; (S, TA,) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from (Dama) meaning a well having little water. (TA.) And (His camel became jaded, and lagged behind with him). (S, TA.) And (His camel became) préc. of (S,) or (M, K,) He held him, or them, in little, or light, or mean, estimation, or in contempt: (S, K,) or he left him or them, blamed, dispraised, &c., among the people. (IAar, M, K,) Also, (S, K,) He protected him; granted him protection, or refuge. (S, K,) ___ And (He took, or obtained, a promise, or an assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i.e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, * K, * TA,) See also the next paragraph.

He shunned, or avoided, (T, * Mgh,) or he preserved, or guarded, himself from, (MA,)
blame, dispraise, &c.: (T, * MA, Mgh:) this is the proper meaning; and hence, (Mgh,) he felt disdain, or scorn, and shame. (S, MA, Mgh, K, KL.) One says, [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art. حشّم.) And Aboo-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression [app. لا يِدْمُونَ، لَا يِدْمُونَ, for the ل in the measure أَفْعَل sometimes has a privative property,] meaning They do not shun, or avoid, blame; (كَيْنَ يَدْمُونَ) and are not affected with shame. (TA.) It is said in a trad., من خلال المكَّارمُ تَدْمَمُ للصَّاحِب, meaning [Of the properties of generous, or honourable, practices, is] the being regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertenances of the companion, or friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof. (TA.) And one says, [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertenances: ] being app. an inf. n. of استَدَمَّ, and this being syn. with تَدْمَم. (TA.)

6 They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another. (M, K.)

10 [He required blame, &c.; as though he called for it; or] he was blamed, or dispraised, &c. (KL.) See also 4, second sentence. ___ And see 5, last sentence. ___ [استَدَمَّ بِذَمِّهِ] is used by post-classical writers, and is perhaps a classical phrase, meaning He begged, or implored, his protection. See an instance in Abulfedæ
R. Q. 1. He made his gift small, or scanty. (IAar, T, K.)

Inf. n. of لَهِمَذ (T, S, M, &c.) [As a simple subst., Blame, dispraise, or censure.] ___ And [the pl.] مَذْمَم signifies Vices, faults, defects, or the like. (M, K. [See ﱠمَذْمَم.] See also مَذْمَم. And see مَذْمَم.

Also Excessively lean or emaciated; and perishing: (K.) or like him who is perishing. (T, TA.) ___ See also ﱠمَذْمَم.

[as a subst.;] (T, Mgh;) and ﱠمَذْمَم (T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and also, with kesr, (so in one of my copies of the S,) and مَذْمَم, and مَذْمَم, (M, K;) A well containing little water; (T, S, M, Mgh, K;) because discommended: (M, Mgh;) and, (M, K,) as some say, (M,) containing much water: thus having two contr. significations: (M, K;) pl. مَذَام (T, S, M, K) and مَذْمَم, (T, TA,) [or rather the latter is a coll. gen. n., of which مَذْمَم is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

* عَلَى حُمَّرَاتٍ كَانَ عِيْونَهَا َذَمَم الرُّكَابَ أَنْكَرَتْهَا الْمَوَاتِح

[Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted.] (T, S.)

A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation; (T, S, Mgh, Msb, K;) because the breaking thereof necessitates blame: (Mgh:) and a right, or due, (حَق) for the neglect of which one is to be blamed: (Bd in ix. 8:) [an inviolable right or due:] and مَذْمَم and مَذْمَم and مَذْمَم signify in like manner a compact, a covenant, &c. as above, for the neglect, or nonobservance, of which a man is to be blamed: (Msb:) or
these three words [in the CK the first and last only] signify a right, or due; syn. حق (M, K;) or so the first of them: (T, * S;) and each of them, (M, K;) or the first of them, i.e. دِمَام (T, S, Mgh,) i. q. حِرَم [which includes all the significations of دِمَام Likewise, those above and those which follow, but appears here to be used as meaning especially a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence. in the character and appertainences of a person]; (S, M, Mgh, K;) every حِرَم for the neglect, or non-observance, of which one is to be blamed: (T:) دِمَام , also, and دِمَام , are syn. with حق and دِمَام signifies also i. q. آمَان [as meaning security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter]; (S, Mgh, Msb, KL, TA;) and so دِمَام (MA, KL: [explained in both by the Pers. ﻤَهْنَار and in the latter by حِرَم and دِمَام also:];) and responsibility for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person; suretiship; (M, Mgh, Msb, K;) as also دِمَام and دِمَام (M, K; [in the former of which, these two words are said to be syn. with دِمَام, app. meaning, in all the senses mentioned above;]); and دِمَام (M, K: [said in the M to be syn. with دِمَام in the first only of the senses mentioned above in this paragraph: in the CK, [is erroneously put for دِمَام (T, Msb) and دِمَام (T:) and the pl. of دِمَام as [a sing.] syn. with دِمَام and] the pl. of دِمَام is دِمَام (T, Msb) and دِمَام (T:) and the pl. of دِمَام as [a sing.] syn. with دِمَام and] the pl. of دِمَام is دِمَام (M, K;) Hence, i.e. from دِمَام in the first of the senses explained above, دِمَام (S, Mgh, TA;) and دِمَام, (T, M, * Mgh, K, TA;) with the prefixed noun أَهْل دِمَام suppressed, (TA;) The people with whom a compact, or covenant, &c., has been made; (T, S, M, K, TA;) [and particularly] those, of the believers in a plurality of Gods, [by which are here meant the Christians, Jews, and Sabians, but no others] who pay the [tax called] جَزِيزَة (T, TA;) i.e. the free non-Muslim
subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see the appellation دُمَيْأٌ, (Mgh, Msb,) a rel. n. from الدَّمَة, (Msb,) is applied to a person of this class; (Mgh, Msb;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جَزِية. (Mgh.) جَعَلُ عَمَرُ أَهْلَ السَّواد دُمَيْأٌ means 'Omar treated [lit. made] the people of the Sawád as those who are termed أَهْلُ الدَّمَة. (Mgh.) And أَنْـﺒِلْقَأٍ دَمَيْأٍ [or أَنْـﺒِلْقَأٍ؟], in the prayer of the traveller, means Restore us to our family in safety. (TA.) It is related in a trad. of 'Alee, that he said, دُمَيْأٌ بِمَا أُقْوِلُ رَهَينة و أَنَا بِعَزِيم meaning My responsibility is pledged for [the truth of] what I say, and I am answerable for it; (Mgh, TA; *) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., فَقَدْ بَرِئتُ مَنِي الدَّمَةَ [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) أَمْ بِبَهْذِي يَذِي عَلَى جَزِية دَمَيْأٍ (T, S, Mgh, *) or دَمَيْأٌ عَلَى جَزِية أَضْرَال (T, Mgh,) meaning [What will put away from me the obligation of the right, or due, of the woman who has suckled for the sucking?] is a question occurring in a trad., (T, S, Mgh, *) as put by a man to the

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Prophet: (T:) and the answer was, A slave, male or female: (T, S, Mgh:) En-Nakha’ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) אָדֹֽהְךُ עֲנַקְתָּ מְדַּמֶּה, meaning [Put away from thee the obligation of the right, or due, that is incumbent on thee to render her for the sucking of thy child by something that thou shalt give to her who has suckled]. (T.) And מְדַּמֶּה עֲנַקְתָּ מְדַמֶּה, (T, and so accord. to different copies of the S and K, in which קְנֻע is omitted,) מְדַּמֶּה being a dial. var., (T,) i. e. [Put away from thee the obligation of the right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And מְדַּמֶּה קְפִּי מְדַּמֶּה, (M, K,) meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And דַּעְמֹד מְדַּמֶּה, (M, K, TA.) Also (i. e. דַּעְמֹד) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) See also דַּעְמָה.

Also, applied to water, Disliked, or disapproved. (S, K. *) As a subst., Urine
and mucus, (K.) so in the copies of the K, but correctly, (TA,) mucus, and urine (S, TA) that flows from the penis of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAar, T.) And in like manner, Milk [that flows] from the teats of sheep or goats; (K.) or, as in some copies of the S, form the teats of the she-camel; (TA,) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M,) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) Also Dew, (M, K,) absolutely; (TA,) accord. to IDrd: (M,) or dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud. (M, K,) And A thing [meaning the sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or pimples, or small pustules, (Ibr, T, K,) or a thing resembling ،ثربث، black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K,) or the dirty matter that comes forth upon the nose: n. un. with ذ. (TA,) And Whiteness upon the nose of a kid. (Kr, M, K.)

ٌﺔَﻣﺎَﻣَذ: see ذمة، ذمة، in two places. Also Shame, and fear of blame: whence the saying،ْﻦِﻣ ِكْﺮَـﺗ ِﺔَﻣْﺮُﳊا، [Shame, and fear of blame, with respect to his companion, seized him]: and ضب، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة، ذمة，\n
8
account of him, or it.] (S, K.)

A remain, remainder, remaining portion, remnant, or relic. (K.) [See also دَمَّاء، below.]

In him is a crippleness, or a chronic disease, (K, [in the CK دَمَّاَةَ is erroneously put for زِمَانَة،]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.)

He left the last remains [of what was poured out, or forth, at once]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also دَمَّاء،.]

One who blames, dispraises, discommends, &c., much, or often. (TA.)

A vice, fault, defect, or the like. (As, T.) [See also دَمُّ.]

A horse fatigued, and standing still. (TA.)

A thing blamed, dispraised, &c.; [like دَمُّ.] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S, K;) as also مَدُّ. (K.) And a man (S) in whom is no motion. (S, K.)

see the next preceding paragraph.
A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable, quality or action; a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of مَذَمَةٌ. You say, الَّذِي مَذَمَّةٌ. (S.) I. e. نَخْبَةٌ مَذَمَّةٌ. (S, K.) You say، مَذَمَّةٌ، مَذَمَّةٌ، مَذَمَّةٌ، مَذَمَّةٌ. (TA.) 

Niggardliness is one of the things for which one is, or is to be, blamed, &c. (S.) And Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c. (TA.) See also مَذَمَّةٌ، مَذَمَّةٌ، مَذَمَّةٌ. And see مَذَمَّةٌ.

A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) And A place held in reverence, respect, or honour. (TA.) See مَذَمَّةٌ, first sentence.

See مَذَمَّةٌ, first sentence.

See مَذَمَّةٌ, first sentence.
1 َﺮَﻣَذ (S, K.) He (a lion) roared. (S, K.) َﺮَﻣَذ, aor. َﺮَﻣَذ, (T, S, M, A, *) inf. n. َﺮَﻣَذ (K.) He excited, incited, urged, or instigated, him, (T, S, M, A, K, *) with chiding, or reproof, (T, M, A, K, *) and encouraged him, (L,) َﺮَﻣَذ, aor. َﺮَﻣَذ, (L, TA:) and َﺮَﻣَذ, (T, S, M, A,) inf. n. َﺮِّﻣْﺬَﺗ, (L, K; *) He threatened him; (L, K; *) and was angry with him. (L.) َﺮَﻣَذ, aor. َﺮَﻣَذ, and َﺮَﻣَذ, (S, M, A, K, *) inf. n. َﺮْﻣَذ, (T, S, M, K,) He felt his َﺮْﻣَذُﻣ, q. v. (M.) You say also, َﺮَﻣَذ ﻰِﻋاﱠﺮﻟا َﻞﻴِﻠﱠﺴﻟا The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female: (A:) َﺮَﻣَذ, (T, M, A, K, TA:) and َﺮِّﻣْﺬَﺗ, (T, A,) inf. n., َﺮَﻣَذ signifies the same as َﺮِّﻣْﺬَﺗ; a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) َﺮْﻣَذ, (T, M, K,) He disliked a thing, and was angry in.

2 َﺮْﻣَذ see 1, in three places. َﺮْﻣَذ, (T, M, A, K, TA:) also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K, * TA.)

3 َﺮْﻣَذ (M,) [or rather a reg. quasi-pass. of َﺮْﻣَذ, which is mentioned in the L, and meaning] He excited, incited, urged, or instigated, himself, as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K,) for a thing that had escaped him: (K,) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of what he was bound to preserve and defend, or what is termed َﺮْﻣَذ, (TA, TA:) He became angry. (M, K,) He disliked a thing, and was angry in.
consequence thereof. (Har p. 517.) He became changed, or altered, to him, and threatened him with evil. (S, K.) But in the trad. in which it is said of Moses, this expression means that He emboldened himself to his Lord, and raised his voice in his expression of disapproval. (TA.)

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6 They excited, incited, urged, or instigated, one another; (S, K.) in war, (S,) or to fight. (K.) Also, sometimes, They blamed one another for neglecting an opportunity.

(TA.)

A courageous man: (S, * M, K: *) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M,) or with strength; (T;) and also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (K,) clever, intelligent, and a good assistant: (M, K:) pl. of the first (S, M) and second and fourth, (M,) or pl. of the third, (M,) and and the pl. of the third, (M,) are also names of Calamities, or misfortunes. (K.)

: see the next preceding paragraph.

: see the next preceding paragraph.

: see the next preceding paragraph.

A verbal noun, like [signifying Excite thou, or incite, urge, or instigate, thy companions to the fight: or, perhaps, be thou excited, &c.:] from. (R.)

: see the next paragraph.
Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K, *) and for the loss or neglect of which one must be blamed: (T:) things that are sacred, or inviolable; a man's family, and property (حوزة), and servants or dependents, and relations: (AA, T:) as also دَمر : (TA:) things for which, if he did not defend or protect them, a man would be blamed, and severely reproved: (A:) or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect; for they say حَامِلَ الدَّمَر, [see below,] like as they say حَامِلُ الحَقِيقَة ; and those things are termed دَمار because anger (تَدَر) on their account is incumbent on him to whom they pertain; and they are termed حَقِيقَة because it is the duty of him to whom they pertain to defend them. (S.) حَامِلَ الدَّمَر signifies The defender, or protector, of those things for which a man is to be blamed, and severely reproved, if he did not defend or protect them: (A:) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, or instigated, and angry, defends, or protects. (S.) One says also، فَلَان أَمِنَ دَمَرِ مِن فَلَان [app., Such a one is a greater defender of those things which it is his duty to defend than such a one].

The day of war: or of perdition: or of anger. (Et-Towsheeh.)

ٍةَرْمِذ Courage: (M, K:) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see دَمَر]: or cleverness, intelligence, and the quality of rendering good assistance. (M.)

ْدُمِّرِ Also A man goodly, or beautiful, (K, TA,) in make. (TA.)

ْدُمِّرِ A man, sharp in temper, who adheres to
things and minds them pertinaciously. (K, * TA.) [And so ]

The back of the neck: (M, K;) or two bones in the base of the back of the neck: or the part called [behind the ear]: or the [or upper part of the back, next the neck]: (M;) or this last-mentioned part with the neck and what surrounds it as far as the [behind the ear]; which is what the [q. v.] feels: (A, S;) or the place where the head of a camel is set upon the neck. (A.)

The affair, or case, or event, reached a distressing pitch; (A, * K;) like the affair of the head. (A.)

A man who inserts his hand into the vulva of a she-camel, to discover if her foetus be a male or a female: (S, M, K;) because he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

[And he whose business it was to feel the foetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the foetus?]:

(S, M;) for it is the head that is felt, as above explained. (M.) The is, to camels, as the midwife to human beings. (A.)
1. دَمَلَ (S, M, K,) or دَمَلْتَ (T,) aor. — دَمِلْت (T, S, M, K) and دَمَلْتُ دَمِلْتُ (T, S, M, K) inf. n. دُمَلَ (T, S, M, K) and دُمَلْ (S, M, S,) inf. n. دَمَلَانَ (M, K,) said of a camel, (T, S,) He, or she, went a gentle pace: (T, M, K:) or went a pace above that which is termed عَنْقُ (S, M, K,) and above that which is termed التَّزِيدُ: [for] A'Obeyd says, when the pace rises a little above that which is termed عَنْقُ, it is termed التَّزِيدُ; and when it rises above this, it is termed التَّزِيدُ: الرَّسِيمُ: As says that no camel goes the pace termed التَّزِيدُ for a day and a night except the مَهْرِي. (S,) I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.)

2. دَمَلَتْهُ pl. دُمَلَتْهُنَّ [A she-camel that is accustomed to go the pace above mentioned]: (M, K:) pl. دَمَلْ (M, and so in my MS. copy of the K,) or دَمَلْ (TA: in the CK دَمَلْ). دَمَلَةَ [A she-camel going the pace above mentioned]: pl. دَوَامَلَ. (T.)

3. فَتِلَةَ دَمَلَةَ [A she-camel that is accustomed to go the pace above mentioned]: (M, K:) pl. فَتِلَةَ دَمَلَةَ (Iaar, T, K;) applied to a she-camel. (Iaar, TA.)

4. فَتِلَةَ دَمَلَةَ [A she-camel going the pace above mentioned]: pl. دَوَامَلَ. (T.)
1. (M, K, and so in some copies of the S,) aor. ِيِمْذٍی (K, and some copies of the S;) or دَمَی (T, and so in some copies of the S;) or both; (Sgh, TA;) inf. n. َدْمَاءَ; (T, * S, M, * K, * TA;) said of a slaughtered animal, (S, TA;) It moved. (T, S, M, Sgh, K, TA.) And دَمَی (M;) or يِدْمِی، aor. یِمْذٍی (K;) inf. n. as above; (M, K; *)

He retained remains of the soul, or vital principle: or had strength of heart [remaining: app. said of one dying]. (M, K. [These meaning are there indicated, but not expressed.}) You say, َمَرَ يِدْمِی، inf. n. as above, He passed by at his last gasp of breath. (Har p. 220.) And دَمَی، aor. یِمْذٍی (M,) inf. n. [and app. َدْمَاءَ also, as seems to be indicated by what here follows, or perhaps the latter only], He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof: whence one says, َمَا أَظُلَّ دَمَآَهُ! How long is his suffering of the agony and disquietude of death!]. (As, T.) [See َدْمَآَهُ below.] You say also, of a man, دَمَی، inf. n. َدْمَاءَ, meaning He remained long sick, or diseased. (M.) يِدْمِی، aor., inf. n. دَمِیانَ. He hastened, made haste, sped, or went quickly: (Fr, T, S, M, K;) some also mention يِدْمِی، aor. [in this sense, and thus I find in one copy of the S] but [ISd says,] I am not sure of this. (M.) َدْمِی لِئِنْهِ شَیِّءٌ means Somewhat thereof was, or became, prepared for me; or feasible, or practicable, to me: (M;) [and so, app., for] one says, خُذَ ْمَنْ فَلَانْ مَا َدْمِی لَکَ, meaning Take thou, from such a one, what has risen up for thee, or arisen for thee; i. e. َدْمَتی الْرِّیحَ (S.) مَا أَرْتَفَعْ لِکَ signifies The odour annoyed me, or molested me; (S, M, K;) accord. to AHN: (M;) and took away my breath; referring to a wind emitted from the anus; inf. n. دَمَی (M;) and killed me; (T, M;) accord. to AZ; (T;) aor. تَدْمِی (M,) inf. n. (TA:) but Aboo-Málik disallows this, and says, you say, َدْمِتْ فِی أَنْفِ الْرِّیحِ, meaning The odour flew [or rose] into his [nose and] head: and accord. to As, you say, َدْمِی الْحَبْشِیَّ فِی أَنْفِ الرَّجُلِ بِصَنَانِهِ, aor.
The Abyssinian annoyed the man in his nose by the odour of his armpits. (T.) One says also, ذَمٌ، ذَمْي، ذَمْي، meaning He, or it, emitted a displeasing odour. (M.)

He left him ill, or sick, (T, K, [which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.,]) and left him at his last gasp. (T, K.) And ذَمَّي رَمَيْتَهُ He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it: (T.) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.)

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10 استَذَمَي He sought, or demanded, a thing: (M:) or he sought, sought for, or sought after, repeatedly, or gradually, (S, K,) and took, (S,) a thing that another had. (S, K.)

A fetid odour: (M:) an odour that is disliked, hated, or hateful. (K.)

ذَمَّي [an inf. n. of 1, (q. v.,) in several senses: as a simple subst., it signifies] Motion [in a slaughtered animal: see 1]: (T, M, K:)

and remains of the soul, or vital principle, (S, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (S:) or strength of heart: (M, K,) or the state between slaughter and the exit of the soul; but there is no ذَمَّي in the case of a human being: or strong tenaciousness of life after slaughter. (Meyd in explaining the prov. above referred to.) It is said, الضَّبُ أطُول شَيء ذَمَّي [The lizard called ضَبّ is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., أطُول ذَمَّي من الضَّبَ [Longer in retaining the remains of life, &c., than the ضَبّ]. (Meyd, TA.) Also Sickness; as in the saying, فَلَان باقِي اللَّدُمَاء Such a one is long suffering
sickness. (MF.) ___ And A fracture of the head: and a spear-wound, or the like, such as is termed [q. v.]. (Meyd ubi suprà.)

An animal shot at, or cast at, which is hit, (M, K) and which one drives along, and which drives along with one. (M.)
ذَن

اذن, aor. ردٌذن inf. n. (S, M, K) and الذن (K, [but the latter app. belongs to the verb as said of a man,]) It (what is termed ذن, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) flowed; (S, M, K, * TA;) [like دم, aor. ردٌذن] as also ذن, (IAar, T, K,) said of what is termed ذن. (IAar, T, ...) And ذن said of the nose, It flowed with what is termed ذن; (Lth, T;) like ذن. (S and K in art.) And ذن said of a man, (MA,) or ذن, (K, [but this latter I think doubtful,]) see. pers. ردٌذن, (A'Obeid, T, S, M,) aor. ردٌذن, (A'Obeid, T, S, K) and ردٌذن, (K, [but this latter app. belongs to the verb in the senses explained above,]) His nose flowed (A'Obeid, T, S, M, MA, K *) with what is termed ذن; (A'Obeid, T, S, M, K *) and both his nostrils flowed. (M.) ردٌذن also signifies The flowing of the eye with tears. (M.) [You say, app., ردٌذن العين, meaning The eye flowed with tears]

Verily he is weak and perishing, by reason of extreme old age, or of disease; (S, K, TA;) said of a man: (S:) or ردٌذن, (K,) or ردٌذن فِي مَسْحِيْهِ, inf. n. ردٌذن, (As, T,) means he walks, or goes along, in a weak manner. (As, T, K,) And ردٌذن, as an inf. n. [of ردٌذن], signifies The being in a state of perishing. (KL.) ما زال ردٌذن فِي تلك الحاجة حتي أُنهِجها He ceased not to labour, or exert himself, (A, K, TA,) with moderation and gentleness to attain that object of want until he accomplished it. (A, TA,) ردٌذن, inf. n. ردٌذن, The cold became intense. (TA.)

ذن see 1, first sentence.

هو يَدُنَّهُ عَلَى حاجَة 3 He seeks, or demands, of him an object of want. (S, L, K. *)

ذن see 1, first sentence.

اذن 4 if ذن or ردٌذن, see اذن in art. إذا.
[originally an inf. n.: see 1:] Dirt, or filth; andِ تَفْلِلِلِّ [i. e. تَفْلِلُلِّ, meaning saliva; or froth, or foam, or the like; or perhaps it is a mistranscription forِ تَفْلِلُلِّ, meaning sediment, settlings, dregs, or lees, &c.]: mentioned by Suh. (TA.)

: see what next follows.

(Lh, T, S, M, K) andِ ذَٰٓذَن (Lh, S, M, K) [the former originally an inf. n.: see 1:] Mucus (Lh, T, * S, M, K) of any sort, (Lh, M,) or thin mucus, (M, K,) or a thin fluid, (K,) or any fluid, (Lh, M, K,) that flows from the nose. (Lh, T, S, M, K.) ___ And the former signifies also The seminal fluid of a stallion, and of an ass, and of a man, (M, TA,) that flows from the penis by reason of excessive appetite. (TA.)

A remainder, or remains, of a thing that is weak, or frail, (S, L, K,) and perishing; (S, L; in both of which is added,ِ ذَٰٓذَنِلِلُّ, [app. meaning that leaves it portion after portion, by perishing, or passing away, gradually; but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished fromِ ذَٰٓذَنِب, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) ___ Also An object of want; syn. حاجة.

(K.)

The mucus of camels: (K:) or [a fluid] like mucus, that falls from the noses of camels: or, accord. to Kr, it is ذَٰٓذَنِلِلِلُّ: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, in whom confidence is not placed, ] it is termed ذَٰٓذَنِلِلِلُّ: (M:) or it is a dial var. of ذَٰٓذَنِلِلِلُّ: or it is correctly with ذَٰٓذَنِلِلِلُّ. (K.)

is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مريرٍ، which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذَٰٓذَنِلِلِلُّ, ذَٰٓذَنِلِلِلُّ, q. v.]

ذَٰٓذَنِلِلِلُّ, (S, M,) or ذَٰٓذَنِلِلِلُّ, (T,) The lower, or lowest, part (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذَٰٓذَنِلِلِلُّ (M)
A man (S, M) whose nose flows with what is termed ذَّنِينٍ (S, M, K) and one whose nostrils flow: (T, M) fem. ذَنِئْلَة (S, M, K) applied to a woman. (S, M). It is also applied to a nose; as in the prov., [Thy nose is a part of thee though it be flowing with ذَّنِينٍ]. (TA.) Hence, (TA,) the fem. signifies also A woman whose menstrual discharge ceases not. (S, M, K). And [A wound] that will not be stanched. (TA.)
1. **ذنب**

(\(M, K\)) aor. ـْذَنِبَهُ، (M, A, K) and ـْذَنِبِهَا ؛ (M, K) inf. n. ـْذَنِبَهُ ؛ (TK) and ـْذَنِبِهَا ؛ (M, K) [properly signifies] He followed his tail, not quitting his track: (M:) [and hence, tropically,] he followed him [in any case], not quitting his track. (K.) You say, ـْذَنِبَهُ ـْذَنِبَتُهُ the camel. (A: there mentioned among proper significations.) Ellkâbee says,

وَجَاءَتْ الْحِيْلَ جَمِيعًا ذَنِبَهُ

[And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

مِثْلَ الْأَجِيرِ ـْذَنِبَهُ الرَّوَاحَلا

[Like the hired man,] he was at the tails of the ridden camels. (T, S. ـْذَنِبَتُهُ الْقُومُ، and ـْذَنِبَتُهُ، and ـْذَنِبَتُهُ السَّحَابَ ـْذَنِبَتُهُ بَعْضَهُ بَعْضًا، and ـْذَنِبَتُهُ [الْأَمْرِ، and ـْذَنِبَتُهُ [الطُّرَقِ], and ـْذَنِبَتُهُ ـْذَنِبَتُهُ, are tropical phrases [meaning The people followed one another, and The road followed on uninterruptedly, and The affair, or case, or event, proceeded by successive steps, uninterruptedly, and The clouds follow one another]. (A.) See also 2.

2. **ذنب**

(\(T, M, A\)) inf. n. ـْذَنِبَهُ، (T, \(A\)) said of the locust, It stuck its tail into the ground to lay its eggs: (A:) or, said of the [lizard called] ـْضَبِّ، (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] ـْضَبِّ، (Lth, T, M,) and the like, (Lth, T,) it desired to copulate, (Lth, T, M,) or to lay eggs, and therefore stuck its tail into the ground: (M:) or, said of the ـْضَبِّ، it signifies only it struck with
its tail a hunter or serpent desiring to catch it: (T:) or, said of the ضبّ, it signifies also it put forth its tail (M, A) from the nearest part of its hole, having its head within it, as it does in hot weather; (M,) or when an attempt was made to catch it: (A:) [or it put its tail foremost in coming forth from its hole; contr. of (T:) or, said of the ضبّ, (T, S, M, K,) or دَبْثُ البَسَر (As, A, Mgh,) or الرطبّ, (Msb,) inf. n. تذَنيب, (Msb, K,) [The full-grown unripe date or dates, or the ripening dates,] began to ripen, (Mgh, and so in a copy of the S,) or showed ripening, (Msb, and so in a copy of the S,) or became speckled by reason of ripening, (As, T, M, K,) or ripened, (A,)

at the دَنْبّ, (As, T, S, M, A, Mgh, K,) i. e. the part next the base and stalk. (Mgh.) The dates in this case are termed تذَنوْب (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and تذَنوْب (Fr, T, K) in the dial. of Temeem (Fr, T) and (A, Mgh;) and a single date is termed مَذِنب (T, M, * K) and مَذَنْبٌ (T, S,) [or, probably, دَنْبّ, دَبْثُ البَسَر.] (A,) تذَنيب, said of a ضبّ, said of a portion next the base of the dates, in the dial. of Benoo-Asad, (Fr, T, S, M, A, K,) i. e. he made a portion of his turban to hang down like a tail: (S, TA:) you say of him who has done this, تذَنيب كَلَامَه (S, A, K, TA,) [and I added an appendix to his discourse and his writing, or book; like دَبْثُ كَلَامَة.] (A, TA,) [Hence, the inf. n. تذَنيب is used to signify An appendix; like دَبْثُ كَلَامَة.] They made channels for Water (which are termed مُداَنْب in its rugged ground. (TA from a trad.)

3. (AO, T, K,) written by Sgh, with his own hand, with ﺃ, but by others without, (MF,) said of a mare [in parturition], She
was in such a state that her fetus came to her [or ischium (here described by MF as the place of meeting of the two hips)], and the [q. v. (here explained by MF as a skin containing yellow water)] was near to coming forth, (AO, T, K), and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it. (AO, T.) In this case, she is said to be مذاّنب , (AO, T, K)

4. اذنُب He committed a sin, crime, fault, misdemeanor, &c.; (S, * M, * A, * MA, K; *) he became chargeable with a ذنب [or sin, &c.]: (Msb:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذنب being used instead of such, as a quasi-inf. n.;] for كرم ذناب, [though mentioned in the KL, as signifying the committing of a sin or the like, and also in the TK,] has not been heard. (MF.)

5. تذنب على فلان He accused such a one of a sin, crime, fault, misdemeanor, or the like, which he had not committed, or though he had not committed any. (A, TA.) See also 2, near the end of the paragraph.

I came to the valley from the direction of its [q. v.]. (A.) And تذنب الطريق He took the road; (K, TA;) as though he took its دُناة, or came to it from [the direction of] its ذنب. (TA.)

10. استذنب He found him to be committing [or to have committed] a sin, crime, fault, misdemeanor, or the like: and he attributed, or imputed, to him a sin, &c. (Har p. 450.) See also 1, in three places. The affair was, or became, complete, [as though it assumed a tail,] and in a right state. (K, * TA.)

A sin, a crime, a fault, a misdemeanor, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. ذنب (T, M, A, Msb,) or جرم, (S,) or both, (TA,) and مصصية: (T, TA:) or it differs from ذنب in being either intentional or committed through
inadvertence; whereas the "is peculiarly intentional: (Kull p. 13:) or a thing that precludes one from
[the favour of] God: or a thing for which he is blamable who does it intentionally:
(KT:) pl. " (M, Msb, K) and pl. pl. " ذنب [in the Kur xxvi. 13, said by Moses, meaning And
they have a crime to charge against me.] refers to the speaker's slaughter of him whom he struck, who was of the
family of Pharaoh. (M.)

and " (T, S, M, A, Msb, K) and " and (El-Hejeree, M, K) signify the same; (T, S, M, &c.;) i. e. The tail; syn.
(TA: [in the CK, is erroneously put for :]) but accord. to Fr, one uses the first of these words in relation to the
horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more
commonly than the second; (S, A; *) and the second is used in relation to a bird (S, M, A, Msb) more commonly than the first, (S, M, *)
or more chastely: (M, * Msb:) or the second is [properly] of a winged creature; and the first is of any other; but the second is
sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the place of growth of
the or tail: (M:) the pl. of " (S, M, A, Msb, K) [Hence the following phrases &c.]
[lit. He rode on the tail of the camel, meaning] he was content with a deficient lot.
(T, A, K, K) [lit. He smote the earth With his tail, the being understood, meaning] he (a man)
stayed, or abode, and remained fixed. (K.) [See also another explanation of this phrase below.] And
أفَامَ بَرَضِ ﻋِلْدِهِ [lit. He stayed, or abode, in our land, and remained fixed, or] did
not quit it; [lit., and stuck his tail into the ground;] originally said of the locust. (A, TA. [See art.] [lit. Between me and him is the tail of the
[lit. The old man's ] means between me and him is opposition or competition [as when two persons are endeavouring
to seize the tail of the ] (A, TA.) [lit. He rode upon the tail of the wind,] means he
lax, or languid. (A, TA.)
outwent, or outstripped, and was not reached, or overtaken. (T, A, K.)

[Note] [lit. He turned his tail upon the fifty,] means he passed the [age of fifty] (years); (M, TA:)
and so [lit. the fifty turned their tail upon him]; (A, TA:) the former accord. to Yaakoob: accord. to IAar, El-Kilábee, being asked his age, said,

Yaakoob: accord. to IAar, El-Kilábee, being asked his age, said,

He followed the tail of an event retreating,] means he regretted an event that had passed. (T, A, * TA. *)

The part corresponding to the tail: and hence,

A man hard in the caudal extremity;] meaning a man very patient in enduring riding. (IAar, M, and K in art.

[And of a garment, The skirt:] you say,

I clung to his skirts. (A.)

The rudder. (Lth and S * and L in art. See also Anything resembling a tail. ___ Hence,] The extremity of a whip. (Mgh, Msb.)

And, of an unripe date, (M, Mgh,) and of any date, (M,) The kinder part; (M;) the part next the base and stalk. (Mgh.)

And The outer extremity of the eye, next the temple; as also ذَبَبَة and ذَبَيَة (M, A) and ذَبَبَة (A) [and ذَبَبَة, as used in the K voce ژَرْدُج, in art. See also ذَبَبَة, third sentence. ___ Also The end; or last, or latter, part; of anything: pl. ذَبَبَة (T) [and ذَبَبَة and ذَبَبَة (K,) or ذَبَبَة (M, Mgh,) has this meaning. (M, K,) You say,

That was in the end of the time [past]. (M.) And ذَبَبَة and ذَبَبَة and ذَبَبَة and ذَبَبَة the same [i. e. The end of the valley); (A 'Obeyd, M, TA:) or ذَبَبَة and ذَبَبَة and ذَبَبَة and ذَبَبَة signify the last, or latter, parts, (K, TA,) in some copies of the K, the last, or latter, part, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,)] of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) and ذَبَبَة and ذَبَبَة (K, TA,) or ذَبَبَة and ذَبَبَة (M, Mgh,) and ذَبَبَة and ذَبَبَة (M, TA,) or ذَبَبَة and ذَبَبَة and ذَبَبَة (M, Mgh,) or ذَبَبَة and ذَبَبَة (M, A) or ذَبَبَة (A) and ذَبَبَة (M, A) and ذَبَبَة (A) [and ذَبَبَة, as used in the K voce ژَرْدُج, in art. See also ذَبَبَة, third sentence. ___ Also The end; or last, or latter, part; of anything: pl. ذَبَبَة (T) [and ذَبَبَة and ذَبَبَة (K,) or ذَبَبَة (M, Mgh,) has this meaning. (M, K,) You say,
is the lowest, or lower, part thereof; (T;)

(for the pls. ) and signify the lowest, or lower, parts of valleys; (T, TA;) and signifies 

[In like manner] the last, or latter, parts, of [water-courses such as are termed] 

Such a one will not impede the last part of a water-course; applied to the abject, weak, and contemptible. (T.) And means The last, or latter, parts of affairs or events. (M.) You say also, [A long-tailed story;] a story that hardly, or never, comes to an end. (M.) And has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means a day of long-continued evil. (K.) And , and , and , He followed [the last of] the people, and the camels, not quitting their track. (A.) Also The followers, or dependants, of a man; (T, TA;) and and a [Single] follower, or dependant: (S, K;) and and and and (pl. of ) (A) and (so in the TT as from the M;) or (K;) but some state that this last is not said of men, (Ham p. 249,) followers, or dependants, (S, M, A, K,) of a people or party; (M, K;) and the lower, or lowest, sort, or the rabble, or refuse, thereof; (M, A, K;) and such as are below the chiefs. (T;) in a trad. of 'Alee, means, [accord. to some, The leader of the religion] shall go away through the land with followers, or dependants, (T, * TA,) and those holding his opinions. (T. [But see arts. ضرب and عصب.]) And , a phrase mentioned by IAar, but not explained by him, app. means [The tribe of] Okeyl have numerous horsemen. (M.) [Also (as will be shown by the use of its pl. in the verse here following) and] , (S, K, TA,) or , (so in the TT as from the M;) The sequel, consequence, or result, syn. the sequel, consequence, or result, of anything.
A poet says,

\[
\text{ذَأ ٍّﻮَﻟ ِﲏَﺘْـﻴَﻠَـﺑ}
\]

\[\text{ـْﻦَﻣ ِبَ} \]

\[
\text{ْﻦَﻣ َﻚَﻟ ِبَ}
\]

[From considering what might be the sequels of if, (i. e. of the word \(
\text{ْﻮَﻟ}
\)\)]

Thou clungest to the reflection Would that I had done so and so: but would that, like if, is disappointment: it does not profit]. (TA.) And one says, \[\text{ذَأ ٍّﻮَﻟ} \]

Who will be responsible to thee for the sequel [of the word \(
\text{ْﻮَﻟ}
\)\]? (TA:) [or, as in the Proverbs of El-Meydánee, \(\text{ذَأ ٍّﻮَﻟ}
\) \(\text{بُدَنَـﻨَـﻳ}
\), which means the same.] ___

A certain asterism \(\text{ذَأ ٍّﻮَﻟ}
\) in the sky; (TA,) resembling the \(\text{ذَأ ٍّﻮَﻟ}
\) [or tail] of the horse. (M, K,) \[\text{ذَأ ٍّﻮَﻟ}
\] is a name applied to each of several stars or asterisms: as The star a of Cygnus; also called the nadir, and The star beta of Leo; also called the nadir, and the two nodes of a planet: see Art. \(\text{Tُـْﻦِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~}

A certain plant, resembling the \(\text{ذَأ ٍّﻮَﻟ}
\) [or tail] of the fox; (M, K;) a name applied by some of the Arabs to the \(\text{ذَأ ٍّﻮَﻟ}
\) [q. v.] (T.) \[\text{ذَأ ٍّﻮَﻟ} \]

Cauda leonis, i. e. circium (or cirsium): (Golius, from Diosc. iv. 119:) now applied to the common creeping way-thistle. ___

Cauda muris, i. e. plantago. (Golius, from Ibn-Beytár.) ___

A species of aristida, supposed by Forskål (Flora Aegypt. Arab. p. cv.) to be the \(\text{ذَأ ٍّﻮَﻟ}
\) [or cirsium]: so called in the present day.]

\[\text{اذْنَبَتْ} \]

And its pl. \[\text{ذَنْبَتْ} \]: see the next preceding paragraph, in three places.
A certain plant, \( (T, S,) \) well known, called by some of the Arabs \( (T:) \) a certain plant having long branches, somewhat dust-coloured \( (M, TA) \) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, \( (TA,) \) and not growing except in fruitful years: \( (M, TA:) \) or a certain herb, or plant, like \( \text{ذَرَة} \) \( (K:) \) or a certain herb having ears at its extremities like the ears of \( \text{ذَرَة} \) \( (M, TA, *) \) and having reeds, \( \text{قِصْب} \) \( (i. e. \text{قِصْب}) \) \( M, \) or \( \text{قِصْب} \) \( (i. e. \text{قِصْب}) \) \( TA, \) and leaves, growing in every place except in unmixed sand, \( \text{حَرُّ الرِّمَل} \) in the TA, I find in the M \( \text{حَرُّ الرِّمَل} \), and growing upon one stem and two stems: \( (M, TA:) \) or, accord. to AHn, a certain herb, having a \( \text{جَزِّرَة} \) \( [\text{app. meaning rhizoma like the carrot}] \), which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the \( \text{طَرْخُون} \), agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; \( (M, TA:) \) rising about the height of a man, \( (TA,) \) or half the height of a man; \( (M:) \) two whereof suffice to satiate a camel: \( (M, TA:) \) \( [\text{a coll. gen. n.}] \) n. un. with \( \text{ة} \) \( (M, K.) \)

And \( \text{ذَنْب} \): see \( \text{ذَنْب} \), first sentence.

\( \text{ذَنْب} \): see \( \text{ذَنْب} \), in two places.

\( \text{ذَنْب} \): see \( \text{ذَنْب} \), in five places: ___ and see also \( \text{مُذَنْب} \). ___ Also A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider. \( (M, K.) \)
A horse (T, S, &c.) having a long tail: (T, S:) or having a full, or an ample, tail. (M, A, K.) [See also ٌبﻮُﻧَذ.] Hence applied to a day: see ٌبﻮُﻧَذ, in the latter half of the paragraph. Also A great ُدوُ [or bucket]: (Fr, T, Msb:) or one that has a ُدوُ [or tail]: (TA:) or one that is full (S, M, Msb, K) of water; (S, Msb;) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (ISk, S:) or one containing less than fills it: or one containing water: or a ُدوُ (M, K) in any case: (M:) or a bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Msb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) ٌبَنْذَأ and (of mult., S) َذٌبِئَ and ِذٌبَ (M, A, * Msb, K.) Fr. cites as an ex.,

* 
لَنَا ُدوُبٍ وَلَكَمْ ُدوُبٌ 
* 
إِنْ أَيْتِمُ فَلَنَا الْقَلِبْ 

[as meaning For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well]. (T.) [Accord. to the K, it also signifies A grave: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,

* 
فَكَتَدَ ُدوُبٍ الْبَنِّ لَمْ تَسْلَتْ 
* 
وَسَرِبَتْ أَكْفَانِ وُسُدتَتْ سَاعَدِ 

[app. meaning And I was as though I were the corpse of the grave (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abbe- ‘Áïdh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسْيَف: see Kosegarten's Carmina Hudsailitarum, p. 189.] ___

Hence metaphorically applied to Rain. (Ham p. 410.) ___ [Hence, also,] A lot, share, or portion: (Fr, T, S, M, A, Msb,
K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Msb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) Also The flesh of the portion of the back next the back-bone, on either side, which is called theْﭐَﻣ (M, K:) or the part where the (M:) the flesh of the lower, or lowest, part of theْﭐَﻣ (S:) or the [buttocks, or parts called]ْﭐَﻣ andْﭐَﻣ: (M, K:) or the flesh of theْﭐَﻣ andْﭐَﻣ: (CK:) and theْﭐَمْ andْﭐَمْ are the [two parts called the]ْﭐَمْ andْﭐَمْ on this side and on that of the back-bone: (M:) or ذَنَوبْﭐَمْ means the flesh that is called برائِغْﭐَمْ [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

ذَنَبْ [dim. of ذَنْب: and] i. q. ذَنْب, q. v. (TA.)

ذَنَبْ The [i. e. toe, or foremost extremity, also called the أَسْلَة ] of a sandal. (K.) See also ذَنْب, in six places. ___ And see ذَنْب_

ذَنَبْ, in six places: ___ and see ذَنْب، in two places. ___ The point, or place, to which the way, or road, leads; syn. وجهه. (IAar, M, K.) So in the saying of Abu-l-Jarráh, to a certain man, إنَّكَ لَمْ تُرِشد ذَنَبْ الطَّريق [Verily thou didst not follow a right course in respect of the point, or place, to which the way that thou tookest leads]. (IAar, M.) Also

Relationship; nearness with respect to kindred; or near relationship. (K.)

ذَنَبْ, in three places. ___ It is also applied to Four [feathers] in the wing of a bird, after what are called [الْحَوْق] (S.) ___ It is said in a trad., من مات على ذَنَبِ الطَّريق فهو من أهله, meaning [Whosoever dies purposing to pursue a way leading to some particular end, he is to be reckoned as one of the people thereof.] (TA.) Accord. to Fr and the S, it signifies also A fluid like
mucus that falls from the noses of camels: but this is a mistake: the right word, as stated by IB and others, is ذَّنَانيَّةِ.

A certain grain that is found in wheat, whereof the latter is cleared by winnowing or other means]. (M, K.) [See also ذَّنَبيَّةِ, in art. ذَّنَبِيَّة.

A certain kind of the striped garments called ذَّنَبِيَّةِ. (TA.)

Following in the track of a thing. (TA.) See also ذَّنَبِيَّةِ, in the latter half of the paragraph.

A [lizard of the kind called] ضَبْبُ ذَّنَبِيَّةِ. (T, L.) [See also ذَّنَبْذَأ, in art. ذَّنَبْذَأ.

A long tail. (IAar, T, K.) And hence, app. for ذَّنَبِيَّةِ ذَّنَبِيَّةِ. (T, TA.) Or ذَّنَبِّيَّةِ ذَّنَبِّيَّةِ. (TA, but see this latter below,)] A [lizard of the kind called] ضَبْبُ ذَّنَبِيَّةِ. (T, TA.) Also, (S, K,) or ذَّنَبِّيَّةِ مَغَّدَّرِيَّةُ، (A,) and ذَّنَبِيَّةِ مَغَّدَّرِيَّةُ، (M, TA,) A [lizard of the kind called] ضَبْبُ ذَّنَبِيَّةِ. (T, TA.) Because it has a tail, or what resembles a tail: (M:) pl. ذَّنَبِيَّةِ ذَّنَبِيَّةِ. (S, M, A, K.) And A water-course, or channel of a torrent, in a tract at the foot of a mountain; (Lth, T, S, M, A, K;) not wide; (A;) or not very wide; (M;) or not very long and wide; (Lth, T;) as also ذَّنَابِيَّةِ ذَّنَابِيَّةِ. (S:) The تَلْعَبَةُ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A;) also a water-course or channel of a torrent, between what are termed ذَّنَابِيَّةِ ذَّنَبْذَأ. (TA; [see ذَّنَباَثْنَأ, pullout, and see also مَدْفَعُ تَلْعَبَةٍ, pullout]) or this is termed ذَّنَبْذَأ تَلْعَبَةٍ. (T;) Or it is termed ذَّنَابِيَّةِ ذَّنَابِيَّةِ، of which the pl. is ذَّنَابِيَّةِ ذَّنَابِيَّةِ. (M, K;) Also a water-course, or channel of a torrent, [running] to a tract of land: (M, K;) and a rivulet, or streamlet, (K;) or the like thereof, (AHn, T, M,) flowing from one رُوْقَةُ [or meadow] to another, (AHn, T, M, K,) and separating therein; (T;) As also
and the tract over which this flows is also called مَذَنب. (T.) See also مَذَنب, in the middle of the paragraph.

مَذَنب: see the next preceding paragraph.

(findings applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبَّ, as seems to be indicated in the TA,) Finding difficulty in parturition, and therefore stretching out her tail: (K:) [but accord. to Az,) it is applied to a ضَبَّ only when he is striking with his tail a hunter or a serpent desiring to catch him. (T.) See also مَذَنب. ___ See also 2, in two places.

مَذَنًب: A man followed [by dependants]. (A.)

مَذَنَّب: A camel that is at the rear of other camels; (K) as also مَستَذَنَّب. (TA.) ___ See also 3.

مَذَنَّب: Clouds following one another. (A.)

مَذَنَّب: see مَهِندَنَّب. ____ Also One who is at the tails of camels, (S, TA,) not quitting their track. (TA.)
ذِه

ذِه: see art. ذا.
ذـَهـَب

1. (S, A, &c.,) aor. ذَهَبٌ (TA) and ذَهَابٌ (S, A, K) and ذَهَاب ُمْ (A, K).

He (a man, S, and a beast,) went in any manner, or any pace; went, or passed, along;
marched; journeyed; proceeded: went, or passed, away; departed: syn. مَشَى (A,) or
مَرَأٌ (S, A, K,) and said of a mark or trace or the like as meaning it went away]. (Msb.) [And hence, It
wasted away; became consumed, destroyed, exhausted, spent, or expended.]

ذَهَبٌ إِلـِيَهَ He went, repaired, betook himself, or had recourse, to him, or it. (TA.) And they
say also, ذَهَبٌ الشَّامَ (He went to Syria); making the verb trans. without a particle; for although
الشَّامِ is here a special adv. n., they liken it to a vague locality. (TA.) ذَهَبَ عَنَّهُ He, or it, went from, q uitted, relinqu ished,
or left, him, or it. (TA.) ذَهَبَ فِالأَرْضِ He went away [into the country, or in the land]; (Msb:) [but it often means he went into the open country, or
out of doors, to satisfy a want of nature: or simply] he voided his excrement,
or ordure. (A.) ذَهَبَ بِهِ He went, or went away, with him, or it: (A:) and he made him, or it,
to go, go away, pass away, or depart; (A, Msb, K;) as also ذَهَبَ بِهِ, (S, A, Msb, K,) and ذَهَبَ بِهِ, (K,) but this
is rare; (Zj, TA;) and ذَهَبَ بِهِ, inf. n. ذَهَبَ بِهِ (MF:) [all may likewise be rendered he removed, dispelled, put
away, or banished, it; properly and tropically: and he made it to cease; made away with it,
did away with it, made an end of it; wasted, consumed, destroyed, exhausted,
spent, or expended, it; and these meanings may perhaps be intended by ذَهَبَ بِهِ, whereby the first is explained in the A and
K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ بِهِ is trans. by means of بِ, accompaniment is
necessarily signified; but not otherwise; so that if you say ذَهَبَ بِهِ the meaning is, he went away with him, or it; i.
e., accompanying him, or it; he took away, or carried off or away, him, or it;] but if you say, 
أين يذهب بك, the meaning is, he made him, or it, to go, go away, pass away, or depart,
alone, without accompanying him, or it: this, however, is not agreeable with the phrase in the Kur [ii. 16],
[though this may be well rendered God taketh away their light]. (MF, TA.) [Hence,] one says,
أين يذهب بك, which may mean Where, or whither, wilt thou be taken away, and what will 
be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr,
it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning
[Where, or whither, is thine intellect taken away?]. (Har p. 574.) [In like manner one says,
His reason, or intellect, quitted him, or forsook him; he became bereft of 
his reason, or intellect. And His heart forsook him, or failed him, by reason of fear 
or the like.] And [His flesh wasted away]. (K in art. هجر, &c.) And
The man became lost [or he disappeared] among the people, or party. (A.) And
The water became lost [or it disappeared] in the milk. (A.) ___
It escaped his memory; he forgot it. (A, TA.) And It was, or became, dubious, confused, or vague, to 
him. (MA.) ___
He pursued a good way, course, mode, or manner, of acting or conduct or the like. (TA.) And
He formed, or held, an 
opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he
introduced an innovation in religion. (Msb.) And
He pursued the way, course, mode, or manner, of acting &c. of such a one. (Msb.) And
He pursued his way, course, mode, or manner, of acting &c. (JK, TA.) And
He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an 
opinion, a tenet, or a body of tenets or articles of belief. (K, TA.) And
Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Aboo-Haneefeh. (A.) And He held, or was of opinion, that the thing, or affair, or case, was so. And He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression. And He regarded it, or used it, (i.e. a word, or an expression,) as relating to such a meaning, or as

meaning such a thing. [He tried every way, or did his utmost, in seeking the thing]. (K in art. And It attained the utmost degree of softness:] said of the skin. (TA in that art.) Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K * voice He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. And, (S, K,) aor. — , (K,) inf. n. — , (TA) and, with two kesrehs, (IAar, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA) He (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K,) by reason of the greatness thereof in his eye: (S,) it
is derived from دَهْبُ: and the epithet applied to a man in this case is (TA.)

2 دَهْبٌ see 1, in the former half of the paragraph, in two places: and see also 4.

4 أَذَهَبِ ( . TA.)

ٌﺐَﻫَذِإ ( ; S;) and ُﻪﺒّﻫذ ( , K,) inf. n.

ٌبﺎَﻫْذِإ ( ; S;) and ُﻪﺒﻫذا ( , Msb, K,) inf. n.

ٌبِﻫْﺬَﺗ ( ; S;) He gilded it; did it over with gold. (S, Msb, K.)

Q. Q. 2 مَذْهَبٍ, from مَذْهَب, is used by late writers as meaning He followed, or adopted, a certain religious persuasion or the like.]

ٌﺐَﻫَذ ( .) see ٌﺐَﻫْﺬَﻣ ( .) and see also the last sentence of the paragraph here following.

ٌبَآَﻫْذَأ ( S, Msb, &c.;) accord. to several of the leading lexicologists, (TA,) i. q. ٌبَآَﻫْذَأ ( S, A, L, TA;) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of دَهْبةٍ ( , Msb, TA;) or rather as a coll. gen. n., for دَهْبةٍ is the n. un., (K,) signifying a piece of دَهْبٍ [or gold]: (S, A, L, TA;) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem: دَهْبةٍ is the dim. of دَهْبٍ, the ة being added because the latter word is fem., like as it is in مَثْبَةٍ and مَثْبَةٍ; or it is the dim. of دَهْبةٍ, and signifies a little piece of دَهْبٍ [or gold]: (TA;) the pl. of دَهْبٍ is أَذَهَابْ دَهْبٍ [a pl. of pauc.] (S, A, Msb, K) and دَهْبٍ (S, K) and مَآَءَ دَهْبٍ (Nh, Msb, K) and مَآَءَ دَهْبٍ (Nh, TA;) [means Water-gold; goldpowder mixed with size, for ornamental writing &c.] The yolk, or the entire contents, i. e. yolk and white, (Muḥ, K, TA, with the unpointed ح, TA [in the CK and in my MS. copy of the K مَخَ],) of an egg. (K.) Also, (S, K,) in a copy of the T written دَهْبٍ, (TA,) A certain measure of capacity, for corn, used by the people of ElYemen, (S, K,) well known: (S;) pl. دَهْبٍ (K) and أَذَهَابٍ دَهْبٍ [the latter a pl. of pauc.,] (S, K,) and pl.
pl. [i.e. pl. of the latter of the pls. above] ُبِﻫِذَأ (S, and so in the K accord. to the TA,) mentioned by A' Obeyd, (S,) or ُبِﻫِذَأ.

(So in the CK.)

ذَهَب : see 1, last sentence.

ذَهَب A rain: (S:) or a weak rain: or a copious rain: (A’Obeyd, K:) pl. ذَهَاب. (A’Obeyd, S, K.)

ذَهَب : see ذَهَب, first sentence.

ذَهَب

ذَهَب : see ذَهَب.

ذَهَب : see ذَهَب, first sentence.

ذَهَب : see ذَهَب, first sentence.

ذَهَب [part. n. of ذَهَب;] Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K:) and ذَهَب signifies the same [in an intensive manner]. (K.) ُبِﻫَاذ ِﰱ ِلﻮﱡﻄﻟا means Excessive in length or tallness.

ذَهَب is an inf. n.: (JK, A, K:) and also signifies A place of ذَهَاب [or going, &c.:] and a time thereof. (JK.) [Also A place to which one goes: see an ex. voce مَسْر. And hence,] A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA:) i. q. منطضاً (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA;) [Also A way by which one goes or goes away. And hence, as in several exs. in the first paragraph of this art.,] A way, course, mode, or manner, of acting or conduct or the like: (Msb, K, TA;) [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking,
or judging; a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K, TA:) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and ُبَﻫْﺬُﳌا signifies the same. (JK, TA.) [The pl. is ُبَﻫْﺬَﻣ. Hence, ُبَﻫْﺬَم Persuasions, as meaning persons holding particular tenets in religion or the like.] Also Origin: (Ks, Lh, K:) so in the sayings, لا يدرى له مَذَهب, i.e. It is not known whence is his origin. (Ks, Lh, TA.)

*Gilt,* or done over with gold; (S, A, K;) as also ُبَﻫْﺬَم (A, K) and ُبَﻫْﺬُﳌا (T, K.) Also sing. of ُبَﻫْﺬَم, which signifies Skins gilt, (ISk, JK, TA;) i.e. having gilt tines, or stripes, regularly, or uniformly, succeeding one another: (ISk, TA;) or gilt straps or thongs: (S, TA;) and variegated, or figured, [garments of the kind called] ُبَﻫْﺬُﳌا. (JK, TA:) [or it is applied as an epithet to such garments; for] you say ُبَﻫْﺬُﳌا ُبَﻫْﺬُم. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) Also Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so ُبَﻫْﺬُﳌا (I., K., TA:) fem. with ُبَﻫْﺬُم: the mare thus termed is of a clearer colour and thinner skin. (TA.) ُبَﻫْﺬُﳌا is also a name of The Kaabeh. (K, TA.) See also the next paragraph, in three places.

A gilder. (S.) ُبَﻫْﺬُﳌا, explained by Lth as the name of A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of the ablution termed ُبَﻫْﺬُﳌا, (K, TA:) and on other occasions, (TA;) is [said to be] correctly ُبَﻫْﺬُﳌا, with kesr to the ُبَﻫْﺬُم (K:) applied to the devil, (TA in art. ُبَﻫْﺬُﳌا,) as meaning he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also ُبَﻫْﺬُم (Fr, TA in art. ُبَﻫْﺬُم,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, ُبَﻫْﺬُم means [In him is] a vain
suggestion of the devil respecting the water, and respecting the using much thereof in the ġāṣūniya: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly مَذَهَّبَةً to A man who inspires vain suggestions; and that the vulgar among them pronounce it مَذَهَّبَةً. (TA.)

A cause, or means, of doing away with, removing, dispelling, or banishing. Fasting is said, in a trad., to be مَذَهَّبَةٌ للَّيْلِ [i. e. A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَذَهَّبَة، q. v.)

مَذَهَّبَةٌ: مَذَهَّبَةٌ. see مَذَهَّبَةٌ.
ذَهَل

1 ذَهَلُ عَنْهُ (JK, S, Msb, K,) aor. — (S, K,) inf. n. ذَهَلُ (JK, S,) or ذُهْوَلُ (Msb,) or both; (K,) and ذَهَلُ (S, Msb,) aor. — (Msb,) inf. n. ذُهْوَلُ (S,) He forgot it, or neglected it; (S,) he was, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K, * TA;) or لَيْلَع ٍﺪْﻬَﻋ in the K being a mistake for لَيْلَع ٍﺪْﻤَﻋ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, K;) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) ذُهْوَلُ is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bd in xxii. 2:) or the being diverted from one's constant companion, or familiar, so as to forget him; and being content to relinquish him: (K;) or diversion that occasions grief and forgetfulness. (Er-Rághib, TA.) Hence, in the Kur [xxii. 2], يوم ترونها تَدْهَلُ كلٌّ مَرْضَعَةً عَمَّا أَرْضِعْتَ [On the when thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) See also what next follows.

4 أَذَهَلَ عَنْهُ (JK, * S, Msb, TA,) inf. n. أَذَهَلَ (TA,) It (a thing, JK, S, TA,) or he, (a man, Msb,) caused me to forget it, or neglect it; (S,) or to be unmindful of it; (S, Msb,) or to neglect it intentionally: (JK,) [like أَذَهَلَ عَنْهُ]: and sometimes one says أَذَهَلَني عَنْهُ; (Msb, TA,) [like أَذَهَلَني عَنْهُ]; but this is rare; or, rather, unknown. (TA.)
: see what next follows.

He came after a short portion, or a period, (S, K, *), and (S, K,) of the night: (S, K,) so called because sleep causes men to forget (بُذُهْلُ النَّاس) therein: (Ham p.

4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with د. (TA.) דָּהַל also signifies The tree [or plant] [q. v.]. (JK, Sgh, K.)

A horse fleet, or swift: (K) or light, or active: and so a man: pl. דָּהַל. (JK.)

Dāhāl [act. part. n. of 1. And] A man who cares not for ornament and the anointing of himself. (JK.)
ذن١

He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, and endowed with a retentive mind. You say, Understand thou what I say. And He does not understand anything. I understood such and such things. (TA.) And I understood from such a thing. (TA.) He, or it, made me to forget it; diverted me from remembering it: Memory, or understanding, escaped him, or left him. (JK.)

He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him therein, i. e., in. (K.)

The love of the present world took away, or has taken away, thy intellect, intelligence, understanding, &c. And The year of drought took away the pith, i. e., the pith of the canes, or reeds. (TA.)

Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عقل (JK, K) and فهم (K) and فطن (S, Msb, K) and ذكاء (Msb) and
retentiveness of mind, or memory: (JK, * S, * K:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed دَكَذَاء: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فَضَتْة: (TA:) pl. أَذْهَانَ. (Msb, K. *) One says, ُءﺂَﻛَذ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed ٌﺔَﻨْﻄِﻓ: (TA:) pl. ٌنﺎَﻫْذَأ. (Msb, K. *) One says, ْﻞَﻌْﺟِا َﻚَﻨْﻫِذ َﱃِإ اَﺬَﻛ اَﺬَﻛَو

[Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.]

___ Also, the former, Strength: (JK, S, K:) and fat: (JK, K:) pl. as above. (K.) One says, ٌنْﻫِذُو ْﻦِﻣ ِﻞْﻫَأ ِﻦْﻫِّﺬﻟا: and He is of those endowed with strength (of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And ِنﺎَﻫْذَآلا: I saw not, in the camels, fat and strength. (JK.) ___ Also The pith (ِنْﻘِ) of canes, or reeds. (TA.) See also ٌنْﻫِذ:

 ذَهْن: see the next preceding paragraph.

ذَهْن: Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing ذَهْن, though the former is agreeable with a general rule as part. n. of ذَهْن,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

ذَهْن Of, or relating to, the ذَهْن, or intellect, &c.; intellectual; subjective; ideal. Hence, ذَهْنُ ُءﺂَﻛَذ Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to َالأَمْرُ ُءَآَرِيَّةُ.
meaning [i.e., *A possessor, an owner, a lord, or a master,* but often better rendered

*having, possessing, possessed of,* or *endowed with;* (T, S, M, Mgh, Msb, K, but omitted in the CK,)

used as a prefixed noun, (S, Mgh, Msb, &c.,) *is originally* دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، Dَوُذَةٍ، Dَوُذَةٍ, and if one used it as a proper name, he would say, [This is Dhawâ, he has come]; (M;) [not دَوُذَةٍ، دَوُذَةٍ, as in copies of the S; i.e.,] its third radical letter is كُ, not, as J says، دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ، Dَوُذَةٍ، Dَوُذَةٍ, and then, by reason of its being prefixed to another noun، دَوُذَةٍ، دَوُذَةٍ, like as أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو، أَبُو, it is declined [like دَوُذَةٍ، دَوُذَةٍ, with and ] and كُ; (Msb;) [i.e.,] the nom. case is دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, accus. دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, and gen. دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ: (Mgh:) the fem. is دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, pl., دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, fem. دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, accus. دَوُذَةٍ، Dَوُذَةٍ، Dَوُذَةٍ, and gen. دَوُذَةٍ، Dَوُذَةٍ, (T, S, M, Mgh, Msb, K;) in a copy of the M، Dَوُذَةٍ، Dَوُذَةٍ, and the CK، Dَوُذَةٍ, [as though it were not a prefixed noun];) and in the case of a pause, some say دَوُذَةٍ، Dَوُذَةٍ, and others say دَوُذَةٍ، Dَوُذَةٍ: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, fem. دَوُذَةٍ، دَوُذَةٍ، دَوُذَةٍ, for which دَوُذَةٍ، Dَوُذَةٍ، Dَوُذَةٍ is allowable in poetry, but دَوُذَةٍ، Dَوُذَةٍ, is better, (T,) [accus, and gen. دَوُذَةٍ، Dَوُذَةٍ, pl., masc., Dَوُذَةٍ، Dَوُذَةٍ، Dَوُذَةٍ, fem. Dَوُذَةٍ، Dَوُذَةٍ، Dَوُذَةٍ, accus. and gen. Dَوُذَةٍ، Dَوُذَةٍ, (T, S, * M, Msb, K,) accus. and gen. Dَوُذَةٍ، Dَوُذَةٍ, (S;) and Dَوُذَةٍ، Dَوُذَةٍ, are like دَوُذَةٍ， Dَوُذَةٍ, in signification. (T. [See art. Dَوُذَةٍ,]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال، (S.) [Thus you say ال رَّجُل دَوُذَةٍ، ال رَّجُل دَوُذَةٍ، ال رَّجُل دَوُذَةٍ، A man a possessor of wealth;] and ال رَّجُل دَوُذَةٍ، ال رَّجُل دَوُذَةٍ، ال رَّجُل دَوُذَةٍ، The man the possessor of wealth.] In the phrase [Not those possessed of weapons, &c.;] in the Kur [viii. 7], the fem. form is used as meaning the [or party]. (T.) [He became one having a sin, or crime, &c., attributable to him, i.e. he had a sin, &c., attributable to him,] means [he became chargeable with a sin, &c.]. (Msb in art. دَوُذَةٍ،) ____ Accord. to the S, it is not prefixed to a pronoun.
nor to a proper name, such as زيد and ورمع and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

* إمَّا يُصْنَعُ المعروفُ في النَّاسِ ذووُوُوُوهُ

[Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) هُدَا ذُو زَيْدٍ (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibrāheem, the preceptor of Th, meaning This is Zeyd, (M, TA,) i. e.,

this is the owner of the name Zeyd; (M, K, TA,) and [perhaps] by the name ذو الخَلصة for ذو رُعيين is [said by some to be] the name of a certain idol, and ذو جَدَن is a metonymical appellation of its بيت; and by the proper names ذو وذ وذ [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.)

[But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] ___

The possessors of relationship; i. e. any relations: and in law, any relations that have no portion of the inheritances termed ضِئاَرَـﻓ and are not such heirs as are designated by the appellation [q. v.: they are so called because they are relations by the women's side: see ARRH.] (KT, TA.) ___ If you form a pl. from ذو الرُّحَم, you say, ذو الرُّحَم [These are possessors of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, ذو الرُّحَم signifies The former, or first, [of persons,] and the more, or most, distinguished. (T, TA. *) Also, (S, M,) and ذو الأَذَوأَء, [which is another pl. of ذو,] (S,) The kings (S, M) of El-Yemen, of the tribe of Kudā'ah, (S,)
whose surnames commenced with ذو, (M.) [i.e.] who were named [or rather surnamed] (S) (S, M) and the like, (S, M.) occurring in a trad., means A Kurashee in respect of lineage, not of the أذَّوْنَاس [above mentioned]. (TA.)

and are also used as prefixed nouns in various expressions here following, in several thereof as meaning Something in possession, or the like; not a possessor: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase ذات البلد (mentioned below) in Har p. 93, that which is contained is made to be as though it were the possessor (صاحب) of that which contains. [He killed what was in her belly]. (Har ubi suprá.) And The woman brought forth her child. (T, TA.) And She brought forth many children. (T in art. نثرت; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is نثرت بطنها.)

The hen laid her egg, or eggs: or muted. (Mgh.) And The man ejected his excrement, or ordure. (T.) And The wolf is envied for what is in his belly, or] for his distention of the belly [with food]. (TA.) [In like manner,] ذات البلد means Wealth; as though it were the possessor of that which contains it: (Har ubi suprá:) [or what is in the possession of the hand:] or what one possesses, of wealth; because gained by the hand and disposed of by the hand.

(Har p. 66.) You say, قلقت ذات بُدْه What his hand possessed became little in quantity; (Lth, T;) or the possessions accompanying his hand; (Mgh;) app. meaning his riches. (Lth, T;) ذات الجنب are Two well-known diseases. (TA. [See arts. رأى and جنب انظار [above mentioned] الصدور, in the Kur ii. 115, means [Acquainted, or Well acquainted,] with what is in the minds:

(Ksh, Bd, Jel: [and the like is indicated in the Mgh:])] or with the true, or real, nature of the notions that are concealed in the minds: (IAmb, T:) or with the hidden things of the minds: or with the minds themselves. (Msb. [If the last meaning be correct, the phrase should be mentioned with others later in this
He knew it from what he conceived in his mind [without his being informed thereof; i.e., he knew it of himself]. (Lth, T.) And he knew it from what he conceived and from what he conceived (M, K.)

He came from a motive in his own mind; of himself; of his own accord; or willingly; syn. (M, TA:) in the copies of the K; but the former is the right explanation. (TA.) And he came from a motive in his own mind; of himself; of his own accord; or willingly; syn. (M, TA:) in the copies of the K; but the former is the right explanation.

And I spoke not to such a one a word. (AZ, T.)

[are adverbial expressions, and] mean In the direction of the right hand and of the left: properly in the direction that has the name of the right hand [and that has the name of the left hand]. (Bd in xviii. 16.) And أتينا ذا يمين means We came on the right hand. (TA.)

[are adverbial expressions, which may not be used otherwise than as such: (S:) you say, [I met him once, or once upon a time], (S,) and ذات المرار many times, (M and K in art. المر) or sometimes, (S in that art.): and ذات يوم once upon a day, or one day], therefore you use the fem. form, (T,) and ذات ليلة [one night], (Fr, T, S) and ذات غذاة [one morning, or one morning between daybreak and sunrise], and ذات العشاء [once in the evening at nightfall], (S,) meaning, accord. to Th, in the hour, or time, in which is nightfall, (T,) and ذات الزمن (Fr, T, S) [some time ago, or] three [or more, to ten,] seasons ago, (M مد ذات العوم (T, [by الزمن being app. meant periods of two, or three, or six, months,]) and ذات العوم (Fr, T, S) [Some years ago, or] three years ago (T,) or three years ago or more, to ten; (Az on the authority of AZ, TA in art. العوم) and ذا صبح [one morning], and ذا مساء [one evening], (T, S,) and ذا غيوق [lit., at a time of drinking the morning-draught], and ذا غيوق [lit. at a time of drinking the evening-draught]; in these four instances without ذا: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say ذاث يوم ذال شهير; (S:) or one may also well say ذاث سنة ذال شهر; for ذاث الذات both mean the time: and accord. to IAar, one says, ذاث الغيوق ذال الصبح and ذاث الغيوق ذال الصبح, as meaning I
came to him in the morning, or in the morning between daybreak and sunrise, and
in the evening, or in the evening between sunset and nightfall. (T.) You say also,
لَقَبَتِهَ (TA.) or لَقِبَتِهُ (M) and لَقَبَتِهِنُ (AZ, M, Msb, [whence it seems to be not improbable that the
phrase in the TA is imperfectly transcribed,]) meaning I met him the first thing, (M,) or first of everything.

(AZ, Msb, TA.) And أَفْعَل۪هُ أَوَّلَ ذَاتٍ يَدِينٍ [I will do it the first thing, or first of
everything]. (M,) And أَمَّا أَوَّلَ ذَاتٍ يَدِينٍ فإِنَّهُ اهْمَدٍ آلَلِلَّهَ (AZ, M, Msb,) i. e. [Whatever be the case, the
first thing, or] first of everything, I praise God. (AZ, Msb.) [Respecting the phrase
دَاتُ الْبَيْنِ, which has two contr. meanings, see art. بَيْن. It is inadequately explained in this art. in the T and M and K, as follows.]

أَوْلَى أَذِنَتُ يَدِينٍ (AZ, M, Msb,) أَمَّا أَوَّلَ ذَاتٍ يَدِينٍ فإِنَّهُ اهْمَدٍ آلَلِلَّهَ, (T, M, K, *) in the Kur [viii. 1], accord. to Ahmad Ibn-Yahyà, means [And do ye rightly dispose, or
arrange, or order, the case that is between you: (T:) or, accord. to Zj, (M,) that wherein
consists your union; (M, K,) i. e. be ye of one accord, or in unison, respecting that which God and his
Apostle have commanded: (M:) or ذَاتُ الْبَيْنِ means the state of circumstances whereby the
Muslims become of one accord, or in unison: (K:) this is the meaning in the saying,
ُهُلْعَـفَأَ لِوأَذِنَتُ يَدِينٍ (AZ, M, Msb,) i. e. be ye of one accord, or in unison, respecting that which God and his
Apostle have commanded: (M:) or ذَاتُ الْبَيْنِ is sometimes used as a noun independent in its
meaning, (Mgh, Msb,) so as to denote material [or real] things; (Msb;) and is described by the epithets مُتَمِيَّزَةٌ [or distinct ] (Mgh, Msb)
and مُحَدَّثَةٌ [as meaning that has existed from eternity ] (Mgh) and مُحَدَّثةٌ [as meaning that has been brought into existence ]. (Mgh,
Msb.) Thus used, (Msb,) it signifies The essence of a thing, meaning that by being which a thing is what
it is, or that in being which a thing consists; or the ultimate and radical constituent
of a thing: and the essence as meaning the peculiar nature of a thing: syn. حَقِيقَةٌ, (T, IB, Msb, TA,) and مَاهِيَةٌ,
(Msb,) and خَاصَّةٌ: (T, IB, TA:) it is also used as meaning a thing's self: (Mgh, * Msb:) [a man's self, or person: (see
ذَاتُ شَخْصٍ:) and a thing; a being; anything, whatever it be; every ذَاتٍ شَيْءٍ (Aboo-Sa'eed, Mgh, Msb:) and particularly a substance, or thing that subsists by itself:
[hence meaning a real substantive; also termed a substantive; i.e. an ideal substantive:] and [hence] it signifies also a word that is independent in its meaning; [i.e. (alone), though oftener used in the sense assigned above to , signifies also, absolutely, a substantive;] opposed to , i.e. an ideal substantive:

as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of , is forbidden by most persons: (TA:) [for] [as meaning The essence of God], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet علامة, though He is the all-surpassing in knowledge. (Msb.) The phrase في جنب الله is like In, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God: and like لوجه الله [for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God]: (Msb:) or it means in obedience to God; and in the way of God or his religion: (TA:) [or it may be rendered for the sake of God Himself; and so

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it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmám, [who was a Muwelled;] (Mgh, Msb, *) but some deny that it occurs in the old language. (Msb. [See, however, an ex. from a trad. voce أَخِيصُن.]) [It is said that] the phrase , used by En-Nábighah, (Msb,) i.e. EdhDhubyánee, (TA in art. جل,) means Their book is the service of God Himself: (Msb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذات as meaning their book is that of God, in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábighah is جل مَجِلَّهُم ذات الإِلَهَة, [i.e. their abode is in a peculiar manner that of God,] meaning, their abode is one of pilgrimage and of sacred sites. (S and TA in art. جل) is sometimes redundant [in respect of meaning, though governing as a prefixed n.;] and so is its pl. (T, * TA.) Az
sae, (TA,) I have heard more than one of the Arabs say, i.e. We were in such a place with Amr: (T, TA,) and (i.e. Amr was with us: and meaning [We came to El-Yemen.].) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. And see (i.e. 'Amr was with us: and perhaps belonging to the present art., like or perhaps to art. If so, see also what is said respecting prefixed to a proper name in an early portion of this paragraph. ] [It is also used in the sense of (T, T, S, TA,) for the purpose of qualifying a determinate noun (S, M, K) by means of a proposition which it connects with that noun: (M, K,) and when thus used, it (generally) retains the same form when it denotes a dual and a pl. (S, M, K) and a fem., (S,) and exhibits no sign of case: (M, K,) you say, (i.e. I who knew), and (i.e. who heard); and (This is the woman who said such a thing: (S,) and (i.e. He who said that came to me); and (i.e. They two who said that came to me) (i.e. They who said that came to me). (M.) But Fr says, I heard an Arab of the desert say, (i.e. By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you; thus they use in the place of (which, thou knowest); and a poet says, [namely, Sinán Ibn-El-Fahl, of the tribe of Teiyi, (Ham p. 292,)]

*فِإنَّ المَاءَ أبَي وَجَدِي

وَبَرَى ذَوَ حَفْرَتٍ وَذَوَ طَوْبَتٍ

[For verily the water is the water of my father and my grandfather, and my well
which I dug and which I cased; making ذو to relate to a fem. noun; and some, he adds, use the dual and pl.

and fem. forms; thus they say، هذان ذو قالوا [These two who said], and ذو هولااء ذو قالوا [These who said], and ذو هذه ذات قالت [This female who said]; and he cites the saying of a poet,

* جمتعتى من أينق سوابق
* ذوأت ينهضن بغير سائق

[I collected them from outstripping she-camels, that rise and hasten in their pace without a driver]; and the prov., الذى أتى عليه ذو أو أتى على الناس، meaning [i.e. What has come upon men in general has come, or came, upon him]. (T.) Accord. to the usage most in repute، ذو in this sense is indecl., and has no variation of gender or number; but some decline it، like ذو in the sense of صاحب، except that they make ذوات and ذوات indecl., with damm for the termination، saying ذوات and ذوات in every case، if they adopt the chaste mode;

otherwise، in the accus. and gen. cases، saying ذوات، and in like manner ذوات (I' Ak pp. 40 and 41.) They said also، لاأفعل ذو ذات ذوات (M, K) and ذو ذات بذى تسلمون (M, K) and ذو ذات بذى تسلم (M, K) and ذو ذات (M, K) meaning I will not do that by thy، and by your، safety: (M, K) or by God who، (M) or by Him who، (K) maketh thee، and you، to be in safety. (M, K) [See also art، سلم.]

ذات [fem. of ذو [q. v. passim]. (T, S, M, &c.)

ذووى: see ذووى، below، in three places.

ذائة [a post-classical word، used in philosophy، The essential property or quality، or the aggregate of the essential properties or qualities، of a thing]. The ذاتية of a human being is [the essential property or quality of]
rational animality؛ and is also termed ماهية (Kull p. 148.)

ذووى the rel. n. of ذو (S, TA;) and of ذات also، (S، M، Msb، TA,) the ذاتية of the original being rejected in forming the rel. n.: (S,
Msb, * TA: (ٌذَاتٍ) (ٌذَاتٍ), as rel. n. of (ٌذَاتٍ), is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning Essential, &c.:] they say (ٌذَاتٍ) (ٌذَاتٍ) [meaning The essential attributes]; (Mgh, Msb;) but this is a wrong expression: and (ٌذَاتٍ) (ٌذَاتٍ) [An essential, or] a natural, an innate, an original, or a constitutional, fault or imperfection &c. (Msb.)
ذوب

1 ذاب

It melted, dissolved, or became fluid or liquid; contr. of جَدَّ (S, M, A, K): it flowed. (T, Msb.) ____ [Hence,]

زاب دمه [His tears flowed]. (A.) And زاب حذقه [His eye shed tears]; (A,) or flowed [with tears]. (T.) ____ زاب جسمه [His body became lean, or emaciated: one says, زاب بعدما زاب [He became fat after he had been lean]. (A.) ____ And [alone] زاب [He became foolish, or stupid, after having been intelligent. (T, K.) ____ زاب [This speech, or discourse, contains that which melts the soul]. (A.) ____ زاب الاستذابات [and زاب السُّمَّس (as is shown by a phrase mentioned in the L in art. صخَد] The sun became intensely hot. (S, A, K.) ____

أذوبُ اللَّيْلِيَ أوِيْجْبُ صَدَاكِمَا

occurring in a trad. of Kuss, means I will wait in expectation during the lapse of the nights [or the echo of you two shall answer]; from الإذاية, which signifies spoil, booty, or plunder. (TA.) ____ زاب [There remained not in my hand anything. (AHeyth, TA.) And زاب في يديه منه [There came not into his hands, or into my hands, from him, or it, any good]. (M,) or زاب [The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt. (T.) And زاب في عليه حق [A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and
established against him. (S, A, Mgh, K. *) And ذاب عليه من الأمر كذا, inf. n. ذوب, Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him; like برك جم and (M.)

ذاب also signifies He continued in the eating of ذوب i. e. honey. (T, L, K. *)

He made [or disposed] for him a ذوایة [or ذوایة], [or ذوایة]: irreg.; being originally with ٌبْوَذ [i. e. ذاب]. (T, K.) It is said in a trad. of Ibn-El-Hanafeyeh, كُانَ ذُوَبُ أَمَّهُ, meaning He used to plait the ذوایة of his mother. (TA.)

He melted it, dissolved it, rendered it fluid or liquid, liquified it; (S, M, A, K;) or made it to flow. (Msb.) It is said in a prov., (S, TA,) respecting butter, (S,) ما يدري أَخْتَرَ أَم بَيِذَى [expl. in art. خثر]. (S, M, TA.) [See also a verse of Bishr cited below in this paragraph.] ___ [Hence,] the former [as meaning It dissolved him, or emaciated him,] is said of anxiety, (A, TA,) and grief. (TA.) ___ [Hence also,] باذا ُﻪَﺘَﺟﺎَﺣ, and اذتاشا الا, He matured,

and fully accomplished, the object of his want. (A, TA.) And They put their ذابوا أمرهم affair into a good, sound, or right, state. (K.) ___ [Aذابوا علينا] اذابوا عليهم, (A, K,) inf. n. أذابا, (S,) They made an inroad or incursion, or a sudden attack, urging their horses, upon us, or upon them, (S, M, A, K,) and took spoil from us, or them, or made, or left, our property, or theirs, to be taken as spoil.]. (A.) Hence the saying of Bishr (S) Ibn-Abee-Kházim, (TA.)

ٌبْوَذ
like her having the cookingpot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or whether she should let it be taken as spoil: (S, TA:) so accord. to AZ: (S:) or the meaning is, [Whether she should put it down from the fire,]

or make it to remain; i. e. (S, TA,) or (AHeyth, TA;) or (AHeyth, TA;) or (AHeyth, TA;) from ذَاب لى عَلَى حَقٍ، expl. above, (S, TA,) or from ما ذاب في يِدٍ شَيء، also expl. above: (A Heyth, TA:) or, accord. to As, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (S, TA:) i. e., Whether she should leave it in a thick state, [disapproved,] or should melt it; fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for ًﺔَﻣﻮُﻣْﺪَﻣ, I find ًﺔَﻣﻮُمْﺪَﻣ, which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10 طَلَبُتْ منَه اًذَاب signifies [which may be rendered I asked, or desired, of him honey, &c.]: (K:) [but accord. to ISd, it signifies, agreeably with other verbs of this form, I asked, or desired, of him that he would melt or dissolve [butter &c.]. (M.) ___ [Hence, perhaps,] استذاب حاجته: see 1. ___ استذاب الشَّمْس: see 4. ___ He preserved a residue of his wealth, or property. (TA.)

ًاذَاب A vice, fault, defect, or the like; (K;) like [ذَاب] ذَاب and [ذَاب] ذَاب. (TA.)

What is fluid, or liquid, of water &c.; contr. of جَمَد. (T, M, K, Tvoce ذَاب) Honey, جَمَد: see جَمَد: and see also ذَاب. (T, M, K, Tvoce ذَاب) Watergold: or, accord. to Er-Razee, fluid, or liquid, gold; the inf. n. ذَاب being used in this instance in the sense
of ذائب. (Har p. 448.) Foolishness, or stupidity. (TA.) [But see the next paragraph.]

A residue of wealth, or property: so in the saying 

A Muslim on the condition of preserving a residue of his wealth, or property. (TA from a trad.)

Manifest foolishness or stupidity: so in the phrase In such a one is manifest foolishness or stupidity. (TA in art.

You say also, ظهرت فيه ذوء, meaning Foolishness, or stupidity, appeared in him. (T.)

The remains of the fur, or soft hair, called [after the greater part has fallen off or been shorn]: or the hair [for which the الشعر is erroneously put in the CK] on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) Also the former, Paupers and thieves; for a pl. of ذئب, q. v., the ُ being changed into ُ. (TA.)

A fat she-camel: (A, K:) because what is melted (لا يذاب) is collected from her. (A, TA.)

[Originally ذووب, because what is melted is collected from her. (A, TA.)

A midday, or summer-midday, intensely hot. (T, A, TA.)

part. n. of 1, [Melting or dissolving, fluid or liquid; or flowing; contr. of جامد. (Msb.) ___]

He has flowing tears]. (A, TA.) ... ذائف المال ... as opposed to جامد [q. v.], Such property as consists in what is fluid, or liquid: (L in art. جامد:) or such as consists in live stock: (L and K in that art.:) or such as consists in trees. (L in that art.) ... ذائف النفس ... Heavy, slow, indolent, or dull, of soul; syn. ثقيل. (A.)

Spoil; booty; plunder: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)
and [the latter, only, mentioned in the A, app. as being the more common,] Fresh butter when it is put into the cooking-pot to be cooked so as to become [i. e. clarified butter]: (A.Z. in explanation of the latter word, T, S:) or fresh butter which is melted in the cooking-pot to make rendered: this name continues to be applied to it until it is put into the skin. (M, K.) See ذوام.

Melted, or dissolved, fat [&c.]. (A.)

A vessel in which a thing is melted, or dissolved. (M, K.)

A ladle. (Lh, M, K.)

: see ذوام.
ذوِيَاج

:َذُعِيَاجَ see جَاذِبِيَاح, in art. جَاذِبِيَاح.
He drove: (S, M, K) he drove away: (T, S, M, A, K) and he repelled. (M, K) You say, I drove the camels: (S) and I drove them away: (T, S) and [so signifies the same as T, A, inf. n. He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Msb.) And He, and I, drove him away from such a thing. (S, A. [And the like is said in the M.] And He repelled from, or defended, the sacred territory. (L.) And the bull repels from, or defends, himself with his horn: and the horseman] with his spear, or short spear. (A.) He defended his honour. (L.) He dispelled from me anxiety. (A.)

see above.

He aided, or assisted, him to drive, or drive away, his camels. (T, S, A.) [In the K, is said to signify ا۪ذلک أهله is app. a mistake for اهله; or is omitted before اهله; and if so, the meaning is I aided, or assisted, him to defend his family; but in this latter case, we should read which would be less chaste than أهله.] A number of camels, from three to ten: (Lth, AZ, As, T, S, M, A, Mgh, Msb, K) this is the meaning that is of best repute: (TA) [in this explanation in the T from AZ, and in the K, the nouns of number are mase.; and so in the next here following: in the rest, fem.:] or from three to ten: and a little more: (IAar, Ms) or from three to nine:
(M, L:) or from three to fifteen: (M, L, K:) and a little more: (L:) or from three to thirty: (M, L, K:) or from two to nine: (M, Mgh, L, K:) [said to be] applied only to females:

(Lth, A'Obeyd, T, M, Mgh, Msb, K:) so in the Bári': (Msb:) and it is of the fem. gender; (T, S, M, Msb, K:) i. e., the word is fem.: (MF:) but its dim. is [ٌﺪْﻳَوُذ] without [ة] contr. to analogy: (M:) the word دُودَأ is a pl., (M, K,) meaning a quasipl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K,) and its pl. is أَذَوَادَأ: (T, S, M, A, Msb, K:) or a sing. and pl.: (M, K:) the Arabs said ثَﻼَث أَذَوَادُأ and so with all the inferior ns. of number, making أَذَوَادَأ a substitute for أُذَوَادَأ and they also said لِيْسُ فَأَقْلُ مِنْ خَمْسِ دُودَأ صدقة, (T, L,) or لِيْسُ فَأَقْلُ مِنْ خَمْسِ دُودَأ صدقة, (T, Msb,) meaning THERE IS NOT IN THE CASE OF LESS THAN FIVE CAMELS [ANY POOR RATE]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L:) And in another trad. it is said,

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In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., أَذَوَادُ أَثْلَاءَلَة أَذَوَادُ أَثْلَاءُلَةَ A few she-camels with a few she-camels are a herd of camels; (T, S, M, A;) meaning that a little with a little is much; (S, M, K,) meaning that a little with a little is much in its proper sense; a word signifying joined or the like being understood; (M, K,) [or,] accord. to the K [and the T], this prov. shows that دُودَأ is here used in the place of دُودَأثِنَاثَا [i. e. two she-camels]; for two added to two are a pl.; but this requires consideration. (MF.)

ٌدْوَذ: see the next preceding paragraph.

ٌدَوَذ: see the next following paragraph.

Driving: driving away: and repelling: pl. دُوذَدٌ دُوذَدٌ and دُوذَدَأ دُوذَدَأ (M, K,) Dá'd. Also, and Dá'd.
[but the latter has an intensive meaning,] A man who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect: (S, K:) who is wont to repel attacks upon his honour. (S, * TA.)

A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage. (Iaar, K.)

An instrument for driving, driving away, or repelling. — A spear, or short spear, with which one repels from, or defends, himself. (A.) — The horn of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) — The tongue: (S, M, A, K:) because with it a man defends his honour. (M.) Hassán Ibn-Thábit says,

* لسان وسيف صارما كلاهما
* ويلغ ما لا يبلغ السيف مدود

[My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach]. (S, TA.) — A man who defends well, or vigorously; as also مدود: مدود madawíd and رجل مدود madawíd, (M, T, K, TA, in some copies of the K, متعلق) of a horse or similar beast. (T, K. [A manger is thus called in the present day.])

madawád: see the next preceding paragraph.
ذور (Quasi root)

ْتَرَذ forْتَراَذ orْتَرَءآَذ: see 3 in art. ذر
He walked with short steps, and in a straddling manner. (M, K.) And ُتْفُذ is a dial. var. of ُذَفَت, signifying I mixed [medicine &c.] (M.)

Poison: (K.) or poison made into a confection: or deadly poison: like ُذِفَانَ ُذِفَانَ [&c.]. (M.)
ذوق

(ّو, K) first pers. aor. ذوق (S, Msb, K) and مذاقة (S, Msb, K) and مذاق (S, Msb, K) He tasted it; i.e., perceived its taste, by means of the moisture of the tongue: (Msb:) or he tried, or knew, its taste: (K:) it is originally said of that of which little is taken: when much is taken, the term أكل is used [and one says أكل] and تذاوقه signifies the same as ذاق. (TA.) You say، ذقت الشيء [I tasted the thing], (S,) or ذوقوا غذاء الحريق [the food]. (Msb.) And ما ذقت فيه عُمّا [i.e. A day in which I tasted not food]. (TA.) ___ By amplification، the ذوق is used to signify The perceiving، beside tastes، all other objects of the senses، and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence، in the Kur iii. 177، ذوقوا عذاب الحريق، [Taste ye the punishment of burning]: (Bd، TA:) for، although، in the common conventional acceptance، the verb relates to what is little in quantity، it is regarded as suitable to be used in relation to what is much. (TA.) One says also، فلان ذاق كذا وَأَنَا أَكْلته، [lit. Such a one tasted such a thing، and I ate it;] meaning such a one knew، or tried or tested، such a thing، and I knew it، or tried it or tested it، more. (TA.) ذقت الشيء، ذاقت فلان الباس، Such a one experienced harm، &c.; i.e. knew it by its befalling him. (Msb.) And hence one says، ذقت ما عند فلان، ذاقت فلان الرجل، ذاقت فلانا، ذاقت عسلة المرأة، ذاقت عسلته، The man [tasted or] experienced the sweetness of the carnal enjoyment of the woman، and she in like manner. (Msb.) And ذاق طعم الإيمان، He tasted، or experienced، the savour of faith with his heart، like as the mouth tastes، or experiences، the savour of food and drink. (TA from a trad.) And ذقت كذبه، ذاقت حالتة، [I experienced his lying، and knew his
My hand felt her, and felt such a female. He pulled the string of the bow for the purpose of trial, that he might see what was its strength. The faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property; and particularly that faculty which concerns the niceties of language; because it, i.e. nice language, is, to the soul of man, like delicious intellectual food. One says, He has a good taste or natural faculty for poetry. [Also Voluptuousness; sensuality: see ذوق.] He gave him something to taste: it is like ممجه. See also 1, in the latter half of the paragraph.

I made him to taste the food; i.e., to perceive its taste by means of the moisture of the tongue: or I made him to try, or know, the taste of the food. [Hence, God made him to taste, or experience, the evil result of his affair.] It is said in the Kur [xvi. 113], So God made her to taste, or experience, the utmost degree of hunger and of fear: the verb is here used with لباس because meant to convey the meaning of experiencing; or the sentence is elliptical, and means, made them to taste, or experience, hunger and fear, and clad them with the clothing thereof. And in the same [xlii. 47], When we make man to taste, or
experience, mercy from us]; where, afterwards, the addresse is opposed to the addressee, in the words أذاق زيد بعدك كمّا means Zeyd became generous [after thee, i. e. after thou knewest him, or sawest him, or Wast with him]: (Aboo-Hamzeh, K, TA:) [lit., made people to taste generosity:] and اذاق الفرس بعدك عدوا The horse became a good runner [after thee, i. e. after thou knewest him, &c.] (Aboo-Hamzeh, TA.)

He tasted it [ذوقه] by degrees, (S, K) or repeatedly. (K.) [Hence,] دعني أذوق طعم دعاي اذاق, S, K] Let me try, or test, the character of such a one]. (TA.) And I tasted, or experienced, the savour of his separation]. (TA.)

see 1, first sentence. [The primary signification of ذذوق seems to be The tasting a thing one with another. ___ And hence,] ذذوقوا الرواح They took the spears, one from another, app. to test their qualities: see ذذاق القوس, above]. (K, TA.) Ibn-Mukbil says,

* أداي النجار فرادوا منه لينا

[Or like the quivering of a well-straightened spear (lit. a spear of Rudeyneh, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness]. (TA.)

He endeavoured to test such a one, to ascertain the knowledge of his internal state, and did not approve his internal state: see the pass, part. n. below]. (TA, in which خبرة is without any syllabical signs.)
affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لا يستدعي لِي الشّعر إِنَّهُ فِي فُلَانٍ [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

اذْوَقَ an inf. n. used as a simple subst.; pl. ذَوَاقَ: see 1, in the latter part of the paragraph.

ذَوَاقُ an inf. n.: and also a subst. signifying A thing that is tasted; (JM, TA; *) of the measure فَعَالْ in the sense of the measure مقعول. (TA.) It is said of Mohammad, ﻫُهَدْيَمَ ﻻ ﻧُكَي ﺔَذَي ﺎًﻗَاوَذُ لَو, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, ﺍٰﻣُﺖْﻗُذ ﺎًﻗَاوَذ, meaning I tasted not anything. (S, K. *) ___ Hence it is said in a trad., ﺍٰﻧَﺎﻛ اٰذِإ اٰﺟَﺮَﺧ ﻻ ﻧِﺪْﻨِﻋ ﻻ ﻧَﻮُﻗﱠﺮَﻔَـﺘَـﻳ ﱡﻻِإ ﻻَﻋَذَو ذَوَاق, i. e. [They used, when they went forth from his (Mohammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذَوَاقَ That contracts new marriages time after time: (JM:) quick in marrying and quick in divorcing: (TA:) that conceives frequent disgust (مُلْوَلَ, S, JM, and Har. p. 569), not remaining [long] in one state with respect to marriage &c.: fem. with ٌة. (Har ubi supr.) Hence the saying, in a trad., إنَّ ﺍٰﻟَهَ ﻻ ﻲَحبُّ الْذَوَاقِينَ وَلَا الْذَوَاقُاتِ [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi supr.)

مَذَاقُ an inf. n.: and also a subst. (TA) signifying A place, or time, of tasting. (KL.)
A thing, or an affair, tried, or tested, and known: (S.) and in like manner [a man]. (JK.)
A certain letter of the alphabet, (Lth, ISd, K,) [ذ. ] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ث; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is تًا أُدوَالٌ : (K:) the pl. is أُدوَالٌ (TA.) Also The comb of a cock. (Kh, TA.)

ذَوَبِلٌ, explained by IDrd as signifying What is dry, of plants &c., and so in the K, is said by ISd to be correctly ذَوَبِلٌ [q. v.]. (TA.)

ذَوَبِلٌ: see ذَال, above.
He was, or became, in a state of richness, wealth, or competence, and ease and plenty. (IAar, K. [In the CK, النعمة is here, as in many other instances, erroneously put for النعمة.]) [See also نذنون.] Perhaps both are correct, as dial. vars.]

A vice, fault, defect, or the like; (S, K;) syn. with [and دم and دم (S, TA;) as heard by ISk from AA. (S.)

A certain plant: a dial. var. of دنونون, with ء: [see the latter in art. دنونون:] pl. دنونون: mentioned by Az, on the authority of Ks. (TA.)
ード，(ISk，T，S，M，Msb，K,) aor. ード،(ISk，S，&c.,) inf. n. ード，(T,) or ード，(ISk，S，K,) or both; (M，Msb,) and ード，(T，S，M，K,) used by some of the Arabs，but bad，(T,) disallowed by ISk，but said by AO on the authority of Yoo to be a dial. var.，(S,) aor. ード،(T，K,) said of a branch，or twig，(T，M，Msb,) or of a herb，or leguminous plant，(S，K,) It withered; lost its moisture; or became thin，or unsubstantial，after being succulent; syn. ُلْبَذ (：S，M，Msb，K:) it dried up; (T，A:) it obtained not moisture sufficient for it，or was marred by the heat，and in consequence withered，and became weak: (T:) in the dial. of the people of Beesheh，(Lth，T.) [Hence，] دَوْت ُسَكِينَةَ [His calmness，or gravity，] ceased. (Har p. 109.)

ٌةاَوَذ 4 said of heat，(S，Msb，K,) or of want of irrigation，(M,) It withered it; caused it to wither，or lose its moisture; (S，M，Msb，K,) namely，a herb，or leguminous plant，(S，K,) or a branch，or twig. (M，Msb.)

ٌةاَوَذ The skins of grapes: (IAar，T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ُدَوْيَة: (Kr，M:) [or] this latter signifies the skin，or husk，or rind，of the grape，(AA，T，Kr，M，K,) and of wheat (الحَنْطَة)، (AA，T，and so in some copies of the K,) or of the colocynth (الحَنْظَلَة)، (Kr，M，and so in some copies of the K,) and of the melon: (AA，T，Kr，M，K,) and so [ُدَوْيَة] with the unpointed د. (TA.) Also ُدَوْيَة، (IAar，T,) or ُدَوْيَة，(K,) Weak，(IAar，T,) or small，or young，(K,) ewes. (IAar，T，K.)

ٌةاَوَذ: see what next precedes.

ٌةاَوَذ sing. [or rather n. un.] of ُدَوْيَة [q. v.]

ٌةاَوَذ pl. of دُوَ، fem. of ُدوُ，q. v.
ـذَوَوَ Withering, or withered; losing, or having lost, its moisture. (S, TA.)

ذِئَذَكَ i. q. ذِئَذَكَ: (K, TA:) a dial. var., or a mispronunciation. (TA.)
ذَي

ذا: fem. of دَا; see art. ذَا.

ذَي: ذَيَةَ وُذَيِّة; see art. ذَيَة.
He cooked flesh-meat thoroughly, so that it fell off from the bone. (T, S, K.)

It became separated from the bone by reason of corruption, (T, M, K,) or in consequence of cooking, (T,) or by slaughter, (M, K,) or from some other cause: (TA:) or became thoroughly cooked, so that it fell off from the bone. (S.) It (a wound, As, S, M, K,) became dissundered, or ragged, and corrupt, or putrid: (As, S, M, K;) and so said of other things: (K:) thus said of a قرية [or water-skin], (M, * TA,) and of a مزادة [or leathern water-bag]. (TA:) It (the face) became swollen. (K.)
ذَا، and ذَاكَ، and ذَاكَ: see the two sentences next before the last in art.

ذَا. ذَا، and ذَاكَ: see art.
A vice, fault, defect, or the like. (K.)

Much water. (K.)__ Fright, or fear. (K.) As mentions the saying, [as though meaning Such a one passed having fright, or fear]: and he says, I think that one says أَذِيب, with أَزِيب, having the meaning here following. (TA.)__ Briskness, liveliness, sprightliness, or agility. (K.)

see ذَاب, in art.
Some of the circumstances of the case were thus and thus, or so and so, or such and such things. (AO, S, M.) It is plainly implied in the K [and the S] that the ذَت is a radical letter, the last radical letter of the word; but AHei says that the كَت ذَت and كَت ذَت is substituted for دَيْ، that they are originally دَيْة ذَت and كَت ذَت; and that the دَيْة is elided, and the كَت which is the last radical letter is changed into ذَت: [in like manner also says ISd in the M, voce ذَت: and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter is ذَت, they are incorrectly placed in the K [and in the S]. (MF.) Or ذَت is formed from ذَت ذَيْ، by eliding the و and doubling the ذَيْ، and then substituting for the teshdeed ذَت; and if you elide the ذَت and replace it by ذَيْ، you must restore the teshdeed, and say، ذَيْ ذَيْ Automatic
2. **ذِير**

He smeared a she-camel's teats with **ذِير** in order that the young one might not suck her. (S.) 

And he bound the she-camel's udder with a **ذِير** in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her. (K. *TA.*) 

But see **ذِير**, which indicates that the true meaning is, He smeared the she-camel's teats with **ذِير** in order that the pieces of wood above mentioned might not make any impression upon them.]

His (a man's, S) teeth became black. (Lth, S, K.)

See **ذِير**.

**ذِير**

Fresh camels' or similar dung (بعر), [mixed with dust, or earth,] with which a she-camel's teats are smeared, (T, S, M, *) in order that the young one may not suck her, (S, M,) and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her; (T, M,) i. q. 

Or dung (سرقين) before mixed with dust or earth is called **ذِير**; and when mixed, **ذِير**; and when the teats are smeared with it, **ذِير**. (Lth, K.)
ذَاعُ

It (information, news, or tidings, S, K, or discourse, Msb, and a thing, TA) *became spread, published, or divulged*; (S, Msb, K, TA; *became revealed, made known, or disclosed*). (Msb.) You say also, "اذاع الجور" *Injustice, or tyranny, spread.* (TA.) *And اذاع الجرب في الجلد* The mange, or scab, *became general, and spread, in the skin.* (TA.)

اذاعه۴، (S, Msb, K,) and اذاع به (Zj, K,) as in the Kur iv. 85, (Zj,) *inf. n.* (TA in art. ذَّوْعُ اذاعه۴) *He spread, published, divulged, revealed, made known, or disclosed, it;* (Zj, S, Msb, * K;) and (so Zj, but in the K, or,) *proclaimed it among the people;* (Zj, K;) namely, information, news, or tidings, (S,) or discourse, (Msb,) or a secret. (K.) Hence, app., (TA in art. اذاعه۴) *He took it away,* namely, another's property, (K,) and anything. (TA.) *And hence, app., (TA,) اذاع به signifies also* He took it away; *namely, another's property, (K,) and anything.* (TA.) *According to the K, the medial radical letter is both و and and; but correctly it is و (TA in the present art. and in art. ذَوْع़;) so accord. to AZ and J and Z. (TA in art. ذَوْع़;) A babbler of secrets &c.; one who will not keep, or conceal, a secret: (S, K;) or one who is unable to conceal his information, news, or tidings: an epithet of an intensive form: (TA;) *pl. مدِّياَعُ. (S.)"
Deadly poison: (S, M, K) or poison that takes effect; or that remains fixed, and collects: (M:) a dial. var. of (S, M, K:) and (K, K) or that remains fixed, and collects: (M:) a dial. var. of (S, M, K:) and (K,) and (M.) And the second of these words, Death: so in the saying, [May God give him to drink the cup of death]; as mentioned by Lh. (M.)
It (a garment) was long, so that it touched the ground. (Msb.)

He, or it, had a َذَِّيُلٌ [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man, as meaning he had a َذَِّيُلٌ to his garment;] as also َذَِّيُلٌ. (M, K.)

And, said of a man, (M, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (M,) He walked with an elegant and a proud and self-conceited gait, dragging his َذَِّيُلٌ [or skirt, or the lower extremity of his garment]; (M, K,) and in like manner َذَِّيُلٌ is said of a she-camel: (M:) or he dragged his َذَِّيُلٌ [or skirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (Msb:) or َذَِّيُلٌ, (T, S,) in, said of a girl, or young woman, (T,) or of a woman, (S,) aor. َذَِّيُلٌ, (T, S,) inf. n. as above, (T,) she dragged her َذَِّيُلٌ, (T,) or her َذَِّيُلٌ upon the ground, walking with an elegant and a proud and self-conceited gait. (T, S,) [See also S.]

He raised his tail; (M, K;) said of a horse, and of a mountaine-goat. (M.) And َذَِّيُلٌ بَذَِّبِنَّها She (a camel) spread her tail upon her thighs. (T, S,)

He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance; as also َذَِّيُلٌ. (K.)

The thing was, or became, low, base, vile, mean, contemptible, or ignominious. (M, Msb, K,) And His state, or condition, became lowered, or abased; as also َذَِّيُلٌ. (O, K,) said of a woman, (M, K,) and of a she-camel, (M,) She was, or became, lean, or emaciated, (M, K,) and in a bad
condition. (M.)

She (a woman) let down her head-covering. (T, S, K. *)

He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious; or held him in low, or mean, estimation; (T, S, M, Msb, K;) and did not tend him, or take care of him, well; (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (Msb.) It is said in a trad., (S, M,) of the Prophet, (M,) i.e. [He forbade the using of horses for mean work, and burdens. (S, TA.)]

I rendered her lean; or emaciated her; namely, a woman, and a camel. (TA.)

The beast moved about its tail. (M.)

He (a man, TA) Walked with an elegant and a proud and self-conceited gait, (M, K;) [app., dragging his (or skirt), like (or) ] [It occurs in the M and L, in art. Rād: said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the K, I there find in its place See also 1.

See 1, last sentence but one.
The latter, or kinder, or the last, or kindmost, part of anything. (M, K.) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them; if not strictly proper, is what is termed حقيقةعرفية, i.e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] ___ [A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down: ] the extremity, of a garment, that is next the ground, and so if not touching it [as well as if touching it]; an inf. n. used in this sense: (Msb:) or the part of a waist-wrapper (رازإ), and of a garment [of any kind], that is dragged upon the ground, when it is made to hang down: (M:) or the part, of an إزار, and of a [garment of the kind called] رداداء, that is made to hang down, and touches the ground: and the part, of any kind of garment worn by a woman, that the wearer drags upon the ground behind her: (Lth, T:) or the parts, all round, of a woman's garment, that fall upon the ground: and the portion that is made to hang down, of a woman's shift and of her عآنِق [or head-covering]: you do not [properly] say of a man that he has a لذيذ [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جبة, [or his dragging the skirt thereof,] is termed إفرافل. (Khālid Ibn-Jembeh, T:) the pl. of لذيذ (in this sense, T, Msb, as relating to a shirt [ &c.], S, and in all its senses, T, M) is termed أذيل (T, S, M, Msb, K) and أذيل (El-Hejeree, M, K) [both pls. of pauc.] and أذيل (T, S, M, Msb, K) which is a pl. of mult. (M.) Hence طولاذيل is a metonymical expression meaning Richness, or competency; because long أذيل generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rażee, Har p. 493:) and you say, طاللذيذ فلان, meaning The state, or condition, of such a one became good, and his wealth became abundant: and هو طولاذيل, meaning He is
rich. (Har p. 319.) Of a horse (T, K) &c., (K,) i.e. of a horse and a camel and the like, (M,) The tail: (T, M, K;) or the tail when long: (TA:) or the part, of the tail, that is made to hang down. (M, K,) [Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce ٌبَﺪْﻴَﻫ What is dragged along, (T, S, O,) or drawn together; (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O:) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ٌﻞْﻳَذ [or skirt] dragged along: (M, K;) or, as some say, ُﻞْﻳَذ ِﺢﻳِّﺮﻟا ___ The foot, bottom, base, or lowest part, of a mountain. (A and TA voce ْذَأ ِسﺎﱠﻨﻟا َءﺂَﺟ ٌلَ Some few of the hindmost of the people came. (S, Sgh.) ___ See also 2. And see ٌﻞِﺋاَذ. ___ Also That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait. (TA.) Applied to a horse, That carries himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ٌﻞْﻳَذ [or pendent portion] of his tail. (M,) Having a ٌﻞْﻳَذ, (T, K,) i.e. tail: (T,) and ٌﻞْﻳَذ ِﺢﻳِّﺮﻟا having a long ٌﻞْﻳَذ: (T, K;) or the former word has the latter signification; (IKt, T, M;) it means having a long tail: (S:) and ↓ the latter word, tall, and having a long ٌﻞْﻳَذ, (M, K,) and that carries himself in an elegant and a proud and self-conceited manner, in his step; (K;) and is applied in the same sense to a wild bull: (M;) or the former word signifies short, and having a long tail; and its fem. is with ٌﻞْﻳَذ ِﺢﻳِّﺮﻟا (T:) or when a horse is of this description, they say
mentioning the ذَّنَب. (T, S.) Also, applied to a درع, (S, M, K.) [i.e. a coat of mail, as is shown in the S and TA.]

Long (S, M, K) in the ذِئل [or shirt]; (S,) and so ذَهَنَةٌ دَانِيَةٌ and مَدْنَاءة. (M, K. [In the CK, the last word is erroneously written مَدْنَة.]) And حَلَقَة ذَدِلَةٍ and مَدِنَادَةٍ A ring [app. of a coat of mail] that is slender (M, K *) and elongated. (M.) ذَلَل ذَئل ذَئل [an expression like ذَلَل ذَئل, the former word an inf. n.,] means [Exceeding] lowness, baseness, vileness, meanness, contemptibleness, or ignominiousness. (S.)

مُدَنَّة; fem. with ﺦ: see the latter in the next preceding paragraph, in two places. The fem. also means A female slave: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخْيَلْ مِن مَدَنَّةٍ [More proud and self-conceited than a female slave]. (S, K.)

مُدِنَّة [so in my MS. copy of the K, as in the M, but in other copies of the K مُدَنَّةٍ and مُدِنَّةٍ [in the CK مُدِنَّةٍ i. q. مُدِنَّةٍ [One who performs his own work; or who is careless of himself or his honour or reputation]. (M, K.)

مُدِلَّ A garment, (T,) of the kind called مَلَّاء, (T, S,) or رَاءٌ أَدَه، (K,) Long (T, S, K) in the ذِئل [or skirt]. (S, K.) So in a verse of Imra-el-Keys, of which the latter hemistich is cited voce دُوَار. (T, TA.)

أَرْضٌ مُدِنَّة A land upon which has fallen a weak and small quantity of rain. (Sgh, K.)

مُدِنَّة: see مُدِلَّ.
He blamed, or found fault with, him, or it, namely, a commodity; like ṣa‘āma and ṣa‘āma and ṣa‘āma all signify the same. (S.)

dā’āma: see what next follows, in two places.

and dā’āma: are inf. ns., (S, M, Msb, K,) and are syn. with ‘ayib [as such, and also as meaning A vice, fault, defect, or the like; in the latter sense syn. with dā’āma], which belongs to art. dā’āma [T, S, M, Msb, * K] or, as some say, syn. with dā’āma [blame, &c.]. (M.) It is said in a prov., ‘lā tatum al-husna dā’āma [The beautiful female is not without a defect]. (S.)

Blamed, or found fault with; (S, Msb, K;) as also madīyūm: (S, K;) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. madīyūm, as used in the Kur vii. 17;) and] to a commodity. (Msb.)

madīyūm: see what next precedes.
ذَين

[He blamed, or found fault with, him, or it; like ذَامه. (IAar, T.)]

ذَئَن ( , M, TA,) incorrectly said in the K to be ذَئن, with kesr, (TA,) A vice, fault, defect, or the like, (M, K, TA;) as also ذَان ذَئن [which belongs to art. ذَهون]. (M.)

ذَئنَان a dial. var. of مدَال. (M.) [See the latter in art. ذُئيل.]
The tenth letter of the alphabet: pl. رآث and رآئ and [of the latter] رآوآث. It is one of the letters termed [or vocal, i.e. pronounced with the voice, not with the breath only]; and of the letters termed جَهَوْر [or pronounced with the extremity of the tongue, and which are, and ن and [also termed دُوْلَقْةْ, or pronounced with the extremity of the tongue, and ف and م which are also termed شَفَهَةْ, 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., [the ass of the poets]. (TA in ر. ب is substituted for ل, in ﻪُلْلَاء for ﻪُلْلَاء, and in ﻪُلْلَاء for ﻪُلْلَاء, and in ﻪُلْلَاء for ﻪُلْلَاء, 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 رأى [q.v.]. (AZ, T and S and M in art. رأى.)
The mirage, or the clouds, or both, shone, or glistened. (S, M, Sgh, K.) [Hence, probably,] رائت عينه [app. meaning His eyes glanced] is said when one turns his eyes: (AZ, S:) or رائت العين 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 رأ (K,) inf. n. رائت, (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, هو يبارى بعينه He moves about the blacks of his eyes: &c.). (TA. [See also رأ, in art. رأى.] And رائت, 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 رأى رائت رائت عين 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,) رائت العين The gazelles wagged their tails: (K;) or so لائنات رائت بالعين; or رائت, (K,) or رائت بالعين, (T, M,) inf. n. رائت, (T,) He called the sheep, or goats, to water: (T:) or he called the sheep, or goats, (M, K,) by the cry رأر or [rather, as in the present day, ] إلا رأر [L. e. رأر لإر] (M,) or by the cry رأر: (K;) accord. to analogy, the verb [derived from the cry] should be رأر, (M:) OR رأر, (T,) or رأر بالعين, (Kr, M,) inf. n. رائت, signifies he called them [to be milked by making a sound] with his lips. (T.) رأر A man who turns about the black of the eye much. (T, * M.) And رأر (S, M) and رأر, (Kr, M,) A
woman who opens her eye wide, (M) or who glistens with her eyes, (K) looking sharply, or intently. (M, K)

: see the next preceding paragraph, in three places.
راب ١

راب (T, S, M, A, K) aor. - , (M, A, K) inf. n. . (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 رَأب , (M, TA,) in some copies of the K , [agreeably with an explanation of مَرَأب , its pass. part. n., which see below,) and in others [and in a copy of the A] , but the right reading is رَأب . (TA.) It is related of Aḥát, that he heard رَأب said, [as the imperative, for أَرَأب ,] and that it is a good dial. var., like سَل for اسَال. (TA.) __ He rectified, repaired, mended, or amended, anything. (M.) You say, رَأب بين القوم, (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 اللَّهُ أَرَأب بَنِي مَهَلْلَا (S, A) O God, effect a reconciliation, or make peace, between them; (S:) or rectify the matter, or affair, between them. (A.) And اللَّهُ أَرَأب حَالَانا (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 رَأب الأَرْض The land produced its [trefoil called رَطْبَة, or رَطْبَة, or so accord. to different copies of the K,] after the cutting [of a crop thereof]. (K.)

2 رَأب an inf. n. used in the sense of [the act. part. n.] كَفَى بِفَلَان رَأب لأَمَرِك. [Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case]. (A.) You say also, فَلَان رَأب أَمِر, and رَأب أَمِر, Such a one is a rectifier, or an amender, of an affair, and [a skilful rectifier or amender] of affairs. (A.) [See also رَأب أَمَر: and رَأب أَمِر.] 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.)

A piece, (S, Msb, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, Msb, K,) is repaired, or mended: (T, S, Msb, 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 [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 (رحل) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art. (TA:) pl. رؤرب (T) and رئاب (S.) — [Hence,] one says, هو رؤبة صدع الصناعة [He is the means of repairing the breach of sincere affection]. (A.) And هو رئاب بنى فلان [app. a mistranscription for هم: i. e. They are the means of rectifying, or amending, the affair, or case, of the sons of such a one]. (A.) [See also رؤب and رئاب and رئاب.] رؤوب: see رأب.

عربية

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mended; syn. مشعم. (M, TA.) [And hence,] the same word, and رآب , (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] مرايب [as though the sing. were مرايب also]. (T, A, TA.)

 Forgiveness: or, accord. to the TK, rectified, or repaired, in a suitable manner]:

(K, TA:) [in one copy of the K, معتفر: and] in one copy, معتفر. (TA.)
Q. 1 ٌﻞَﺑْأَر, inf. n. ٌلْبَأَر, 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. [See the CK is a mistake for يَتخْوَي, which is expressly said in the TA to be with جيم.])

Q. 2 ٌلْبَأَر. see above. ___ Also He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. رَبَّئِل;) and so, accord. to Fr, تَرَابِئِل. (TA in that art.) And 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 رَبَّئِل, said of a lion, occurs in the Deewán el-Hudhaleeyeen, accord. to Freytag, as meaning He had perfect teeth.])

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

ٌلْبَأَر, a quadriliteral word [as to its root], (M, K,) of the measure ٌلَـلْلَإْفَال, as is shown by their saying تَرَابِئِلَوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and ى substituted for it; (M;) The lion: (S in art. رَبَّئِل, 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. رَآَبْلَةُ (S in art. رَآَبْلَةُ, and K) and رَآَبْلَةُ, (K,) [the latter, probably, contracted by poetic license,] and رَآَبْلَةٌ (TA.) [See also رَآَبْلَةٌ in art. رَآَبْلَةٌ.]
5 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 also : (M, L): or it bent, in a languid manner; syn. تَنْفَرَّ . (T, M, L, K): and inclined limberly from side to side; syn. تَلْبَذَّلَ . (K) or تَلْبَذَّلَ . (M and L): or it bent: (T:) or it inclined this way and that: (A:) and 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 : (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,) ___ The serpent shook, in going, or passing, quickly along. (M, A, *) ___ The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA,) ___ [In Golius's Lex. تَرَادَتْ انشآ : (T, M, A, L;) and تَرَادَتْ الضَّحَيْلَ . (M, L;) and رَأَدَ . (A, L;) The period after sunrise reached the stage that is termed 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,)
The stage of the period after sunrise that is termed the period after sunrise; (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 (S, M, A, and so accord. to some copies of the K) and (S, M, and so accord. to some copies of the K,) or (T,) and likewise, (accord. to some copies of the K [but these I do not find in this sense in any other lexicon,]) or only of all these, (accord. to other copies of the K, in some of which it is written without ٢,) The root of the jaw-bone that projects beneath the ear: (T:) or the part of the jaw-bone whence the molar teeth grow: or the head of the branch (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. رأس (S.) Also رأس vacant tract of land. (K.) رأس (T, TA; in a copy of the M if not for ٢; but more probably for the former, which see in art. رأس;) in the L, in one place, رأس; and in a copy of the A [which is probably correct, as is also رأس;] 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. رأس: (T, L:) some say that رأس signifies the extremity of any branch or twig: the pl. is رأس and رأس; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be رأس Also, (T, S, M, K,) from the same word applied to a branch, or twig, (T,) and رأس, (S, K,) each with ٢, (AZ, S,) and رأس (S, M, K) and رأس (T, S, M, A, K) and رأس, (A, K,) without ٢, (A,) [in the CK repeated with ٢,] and
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. (T, M;) You say, امرآة راِدة غیر راِدة (TA,) in which the former راِدة may be without ء, and the latter must be so, meaning A soft, or tender, woman; not one that roves about. (A, TA;) Also ٌتدْدَأَر i. q. ٌتدَدَدَأَر تَوُّدَة. [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,

"كَأْتِهُ مَلِّ يُشِي عَلْوُود"

[As though he were one intoxicated, walking in a gentle, or leisurely, manner]; for ٌدْدوُر; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُوْد is the dim. does not regard it as originally with ء. (M, TA.) See also ٌدْدَأَر. ٌدْدَأَر: see the first sentence in the next preceding paragraph.

ٌرَنۡدِنْ 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. رَنَدَّان. (M.) Also i. q. ٌتِرُبَ (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,] ٌرَدَدُ (T, S, M,) for the sake of the rhyme; (M;) as in in a verse of Kutheiyir cited voice ٌدْدَدَر. (T, S;) pl. ٌدْدَدَر اِصْدَأَة. (M.) Also Straitness: (K, TA: [in the CK, ٌضَيِق is erroneously put for ٌضًيِق:])) you say, ٌفَالُرُدَدُ وَقَعَ He fell into straitness. (TK.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)
: see رَؤُد، each in two places: and رَد.

: see رَؤُد، each in two places: and رَد.

: رَؤُد، see رَد، in art.

[or رَؤُد?]: see رَؤُد.

: رَؤُد، see رَد.

: رَؤُد، see رَد، رائد الصّحى: رائد.

[See also رَد.]

: رَؤُد، see رَد.

: رَؤُد.
1. (S, M, K.) aor. — (K, TA, [in a copy of the M — ,]) inf. n. ُﻪَﺳَأَر (, S, M, K,) aor. ُﻩَﺳَأَر بالعضى — ٌسْأَر (, M, TA,) He (a man, S) hit, or hurt, his head. (S, M, K.) — ُﻪُﺘْﺳَأَر ﻰَﺼَﻌﻟِ I struck his head with the staff, or stick. (A.) — ُﻪَﺳَأَر ُمﺎَﺳِْﱪﻟا The disease called مﺎﺳﺮﺑ affected, or overcame, (أ,) his head. (A.) [And hence,] ُسِﺋُر (, M, A,) inf. n. ٌسْأَر (, M,) His (a man's) head was, or became, affected, or overcome, by the disease called مﺎﺳﺮﺑ, or otherwise: (أ:) or he had a complaint of his head. (M, TA,) ُرَأَسُ القُوْمَ (, S, M, A,) and ُرَأَسَ عليهم (M,) aor. — (S, M,) inf. n. ُسِﺋُر (, 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 ُرَأَسَ, alone, aor. — (S, M,) inf. n. ُرَأَسَ، He was, or became, high in rank or condition. (Msb.) — And, with the same aor. and inf. n., He strove for ُرَأَسَ [or headship, or command,] (زَاحَمُ عليها) and desired it. (IAar, TA.)

2. (S) ضِبْبُ الأَطْفَعِي The [lizard called] ضِبْبُ 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 ضِبْبُ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be ُمْرَىَّسُ، and sometimes a man hunts after the ضِبْبُ, 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., مَرِيَّسًا أو مَذْنَبًا. (TA.) [The verb is also used intransitively, as meaning It (a) put its head foremost in coming forth from its hole: contr. of ُمِرْيَْسَةٍ, inf. n. ُمِرْيَّسَة, or appointed, him head, chief, commander, governor, ruler, lord, master, prince, or king], (S, K,) عَلَى ُرَأَسِه رَأَسَهُ عَلَى نَفْسِهِم رَأَسَهُ عَلَى القُوْمَ (S, TA,) And ُرَأَسَ, (M, A,) seen by Az, in the book of Lth, written ُرَأَسَوُه, but the
They made him head, chief, commander, &c., over themselves.

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

He, or it, became mounted, or fixed, upon the head of the thing. (M, TA. *)

In the saying,[He becomes fixed upon the point of the spear-head, and is slain], in a verse cited by Th, is for (M.) See also 5. He took Zeyd by the neck, and lowered it to, or towards, the ground. (K, from the Nawadir el-Arab.) Hence, He occupied Zeyd so as to divert his attention: (K, from the same:) and اعتكسه and ارتكته and also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

The head of a man and of any animal; a certain part of an animal, (Msb,) well known: (Msb, K:) masc., (Msb, 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 رأس:) pl. (of pauc., S, TA) (S, M, Msb, K,) and, by transposition, (M, TA, *) [originally رأس, in the L, erroneously, رأس, ]] and (of mult., S, TA) رؤوس (S, M, Msb, K, [by some carelessly written رؤوس, and by some, allowably, رؤوس, which is not transposed, and رؤوس, which is elliptical. (M, TA,) A poet uses the pl. for the dual, saying,

* رؤوس كبريهن ينتطحان*
The heads of the two great ones, or old ones, of them, smite each other with their horns. (M.) The day of the heads is applied by the people of Mekkeh to the day called , because then they eat the heads of the animals sacrificed. (A, TA.) You say also, meaning, Thou hast an evil opinion of me (S, K) so that thou canst not look towards me. (S.) He kissed his head: a metonymical phrase. (TA.) He had three children born to him one after, or near after, another. (M, TA.) And make thou this thing to be uniform, or of one way, or mode, or manner. (ISK, TA in art. بِجَاحٍ ( , ) روأٍشًا عَلَى رَأْسٍ ( M,) or ولد له ثلاثة أولاد رأسا علی إثرب رأس (TA,) And 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, meaning, Thou hast an evil opinion of me So that thou canst not look towards me. (S.) such a one was shot by him in the head; meaning, she turned away from him, and did not look towards him. (S.) She brought forth her children one after, or near after, another. (IAar, M.) In like manner you say, And you say, (Mgh in art. قَرَف) And you say, (S in art. * in a copy of the A) And you say, (Sgh, K,) The hilt of a sword; (A;) and so (S, M, K; in a copy of the A) or this signifies its pommele, (Sgh, K,) more correctly; (Sgh;) and is also written , but whether for رأس or originally with is doubtful. (M.) From the first of the above-mentioned significations arise several others, which are tropical. Hence, The day of the heads: see The heads of the two great ones, or old ones, of them, smite each other with their horns.
The two nodes of a planet: see تَنْتِين. رَأس is also syn. with رَئِيس. q. v. infrà. (M, K.)

You say, [Do not desire him as a رَئِيس, i.e. head, chief, &c.]. (A.) And it is said in a trad., [The head, or leader, of infidelity is from the direction of the place of sunrise]: indicating that Ed-Dejjál or some other of the heads of error will come forth in the east. (TA.)

The capital, or principal, of property. (Msb, K.) [Hence the saying,] أَفْرَضْنِي عِشْرَةُ بِرُؤْوسَهَا She lent me ten [pieces of money] as a loan whereof the principal was to be repaid without interest. (Mgh, TA. *)

The rhyme is the principal, or most essential, part of the verse: said by one of the tribe of Okeyl, to IJ. (M.) [The principal part, or the beginning, of religion is fear of God]. (A, TA.)

The beginning of the month. (Msb.) [And in like manner,] رَأسُ السَّنَة The beginning, or first day, of the year.

The beginning of the affair; the first thereof. (K, TA.) أَعَدْ عَلَى كَلاَمَكِ مِن رَأس You are at the beginning of thine affair; and the vulgar say, [A numerous and strong company of people.]

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company of people. (S.) And They are an army by themselves, not needing any aid. (A, TA.) 'Amr Ibn-Kulthoom says, (S.)

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

R overseas: see ُسَأْرَأ. And again, in three places, in the latter part thereof.

R overseas: see R overseas. Also A camel having no fatness (طَرَق) remaining except in the head; (S, K;)

and so, (S, TA,) incorrectly said in the K to be, like; (TA;) mentioned by A' Obeyd, from Fr.; (S;) so too

Merレスト. (K.)

Merレスト. Hit, or hurt, in the head; as also مَرْؤُوس. (S.) Hence, A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head: pl. ىَسآَر (S, M, K;) you say غَنَم ىَسآَر. (S, K;)__ Having his head broken, its skin being cleft. (TA.) __ Having his head affected, or overcome, by the disease called مَرْؤُوس (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 رَئَس (S, K) and ُسَأْر (q. v.); (M, A, K:) and [in like manner] رَئَس , syn. of this last, (K;) or ↓ رَئَس signifies, [or rather signifies also,] a person high in rank or condition: (Msb:) its pl. is
(TA) in El-Yemen, 

"roos" (M, Msb.) pronounced by the vulgar 에용 (TA) is applied to one who shaves the head. (TA in art. 

"roos" (S, M, A.) and (M, TA) [The chief, or leader, of the dogs; the dog that is' among the other dogs, as the "roos" among a people: (S:) the chief of the dogs, that is not preceded by them in the chase. (M, TA.) 

[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.)

"roos" see "roos". 

"roos" see "roos". 

"roos" see "roos". 

"roos" is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Msb.)

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

[act. part. n. of 1.] "roos" (M,) or "roos" (TA,) A bitch that takes the object of the chase by the head. (M, TA.) A bitch that springs upon the head of the object of the chase. (TA,) And [in like manner] "roos" "roos" A cloud preceding the other clouds: (M: [but perhaps in the copy of the M from which this is taken is a
mistake for, i.e. *clouds* (*clouds*): pl. رؤوس. (K, * TA.) See also رؤيس, in two places.

***Rā'as***

*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 there, is perhaps a mistake for رجل]) as also رؤوس (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 رؤوس (TA in art. رؤوس, and رؤوس (M, TA;) applied to a stallion; (TA;) and رؤوس (K, * TA;) fem. of the first, رأسا. (M.) Also رأسا 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.)

**Rā'as Māras** incorrectly written in the K مارس, like مغد (TA,) i. q. مغد [app. meaning A head strong to butt, or knock, against other heads]: pl. Rūūs Māraṣ, (K, TA,) or مارس (CK;) and Rūūs Rūūs Māraṣ [signifies the same]. (K, * TA.)

*Marās*: see Rūūs.

A [lizard of the kind called] مارس coming forth from his hole having his head foremost: opposed to مزنب. (TA.)

The lion. (K.)

**Marās*** 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 رؤوس. (Rūūs: see Rūūs, in four places: and see رؤوس. Also One whose desire is in his head only. (Fr, Sgh, K.) *Subjects* of a رؤيس. (K.)

Also One holding back (Sgh, K) from the party to which he
belongs] (Sgh, TA) in fight, or battle. (Sgh, K.)
(AZ, T, S, M, O, K) aor. 

and (AZ, T, S, M, O, K) inf. n. 

(AZ, T, S, M, O,) and 

(AZ, S, O,) and 

(AZ, S, K) and 

(AZ, S, K) and 

(AZ, S, K) and 

(AZ, S, O,) and the fourth being of (AZ, S, O,) said of God, (K,) and of a man; 

(He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for ) is syn. with (Fr, T, M, K: *) or it 

denotes a more special and more tender affection than (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: 

(K:) and 

in the CK and and Freytag's Lex. and signify the same: (K:) [the right reading here appears to be ] (for it is said in the K in art. that that is a dial. var. of ) and is-doubtful; (for it is not there mentioned;) (or ) inf. n. signifies [he, or it, was, or became, still, &c.]; and is a dial. var. thereof [signifying thus]; and is not from (M in art. ) 

(M, O, K) and 

(K) and 

(which is the most common of all) and (T, S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from , like from ; the second from ; and the third from ]; signifying Exercising, or having, the affection termed , 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. 

(K:) [and has a similar (most probably 

an intensive) signification; as appears from what here follows:] in the saying [of a poet],
And the Lord of the empyrean was, or is, to us, very merciful], by the last word is meant [being] like [and q. v.]. (M.)也仍 also signifies Wine; (O, K;) and is a dial. var. thereof. (TA in art. روح.)

ٌفُؤَر: see the next preceding paragraph.

ٌفٌئت: see the next preceding paragraph.

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

ٌفْأَف: see رائف.

ٌفْأَف: see رائف. (This art. is wanting in the copies of the Land TA to which I have had access.)
The young ostriches became big, or advanced in age; syn. (O,) or (K, TA), (so in one of my copies of the S, in the other [which is a mistranscription],) or (K: so in my MS. copy and in the CK.) And [hence,] The plant, or herb, became tall; likened to the neck of the young ostrich. (S, O, K.)

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-Keys written رَأْوَلُ, without ء: (M:) fem. with ء: (S, M, K:) pl. (of pauc., TA) (K, TA, [in the TT, as from the M, written رَأْوَلُ, probably for رَأْوَلُ, and (of mult., TA) رَأْوَلٌ and رَأْوَلَةٌ, (S, M, K) and رَأْوَلَةٌ. (M, K:)[Hence,] [which seems to be the most common of the plso] Certain stars: (S, Sgh, K:) [probably certain small stars in the neighbourhood of those called التَعَامَتُ or of those called (in Cetus), and regarded as the young ones of these.] [Hence also,] Zَفَّ رَأْوَلُ He was, or became, light of intellect, lightwitted, or irresolute. (S and Z and TA in art. زَفَّ رَأْوَلٌ زَفَّ) And I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright; a phrase like ﺃَََ ﻟَاءَتْ ﻟَاءَتْ نَعَامُهُم meaning They were frightened, and fled. (M.) And They perished, or died. (TA.) And خَوْدُ رَأْوَلٌ He was, or became, frightened. (Ham p. 179.)

, (As, T, M, K, [the latter in the CK رَأْوَلُ,] with ء accord to ISk, and without ء accord. to A’Obeyd, (M, TA,) The slaver of a horse (As, ISk, T, M, K, TA) or similar beast, (ISk, T,) that drops from him: (TA:) or his froth, or foam: (K:) accord. to Lth, رَأْوَلٌ رَأْوَلٌ [q. v. in art. رَأْوَلٌ, thus without ء,] signifies the spittle of a horse
or similar beast. (T.) Also the former, (M, K) or ↓ the latter, (M, K) A redundancy in the number of the teeth of a horse or similar beast: (M, K, T.) but As denies that these two words have this meaning. (T. [See what next follows.])

A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from eating in the manner termed ... small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T, As) but As disallows this. (TA. [See also art. رئلا and see the latter sentence of the next preceding paragraph.])

An ostrich having young ones. (M, K, T.)

He (a man, S) passed along quickly. (S, K, T.)
Rām

1. (T, S, M, K) aor. (T, S, M, K*) and (M, K*) and (T, S, M, K) 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 (M, K) and (M, K) and (T, S, M, K) and (M, S, K) and (M, K) and (M, K, * TA,) She makes a show of affection with her nose, by smelling her young one; not having true love. (S, M, K, all in art. دَأْر; &c. [See مَهْدَأَر, and see also ضِرُّاَعُم.]) A poet says,

*أم كيف ينفع ما تعطى العلوق به

*رئمان أنف إذا ما صن بالبلين

or (M, S, K, * TA,) 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 مَأَر 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 رئمان uses this word as an inf. n.: he who says رئمان makes it a substitute for رئمان or رئمان, accord. to different relaters: [i. e. He loved the thing, (S, K, TA,) and (S, K, TA) kept, or clave, to it. (S, M, K, TA,) One says, The three stones whereon the cooking-pot was placed clave to the ashes]: as though the ashes were their young. (T, K, TA,) And (M, K, * TA,) The wound coalesced, or closed; (AZ, T, S, TA,) the mouth of the wound drew together, or closed, preparatively to healing. (M, K, * TA,) and (M, K) He repaired (T, S, M, K) a crack, or fissure, (M) or a bowl, (T, K,) or a crack, or fissure, of a...
And slain men in a winding tract of sand of Uwáreh, (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 ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو . (M, K.)

3 رَأ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو see the last sentence but one above.

4 ارَّمُ ﺍَﺬَﻜﯩَﻟِإ He made the she-camel to affect, or incline to, (ISK, T, S, K,) her ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو [q. v.]. (ISK, T,)
or the ارَّمُ, (S,) or one that was not her young one: (K) or ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو he made her to affect, or incline to, her young one. (M.) And He compelled him against his will to do the thing: (ISK, T, M, K;) and so ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو . (TA.) And He, or it, caused him to want such a thing. (AA, TA in art. ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو, (inf. n. ارَّمُ,) 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 ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو, said of a she-camel, i. q. ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو [app. meaning, as quasi-pass. of ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو, She was made to affect, or incline to, her young one]. (TT, from the M. [There written ارَّمُ ﻰَﻠَﻋ ﺎَﻫِﺪَﻟَو, which is, in my opinion, a mistranscription.]) And 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 ارَّمُ, said by Golius to signify It (a wound) closed, or became consolidated, as on the authority of the S and
A she-camel's young one; (T, S;) accord. to IAar: (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. [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.)

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

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

The podex, or the anus; (Kr, M, K;) [said to be] the only word of its measure except (الدَنْطَلِلِ) which means a certain small beast. (M. [But see this last word.])
The [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.)

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

Slaver: (T, K:) like روّم،. (T.) [See also روّم، in art.]

See روّم،. ___ 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 روّم،.

روّم،, (T, M,) or رائمة،, (S,) or both, (K,) and روّم،, (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 روّم،: so says A'Obeyd, on the authority of As: (T: see the former of the two verses cited in the first paragraph of this art.:) the pl. of روّم، is روّم،. (TA.) Hence, روّم، signifies The three stones whereon the cooking-pot is placed; what are called المَيْئَانِ; (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.)
رأوː 4 أرأى

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

رأوː : see the next art., in which it is mentioned in the S.
رَأَيَّ (S, M, &c.,) for which some say رَأَی (T in art. ويأ., and M and K in art. رَآی, [suppressing the ء and the ك,]) formed by transposition, (T in art. ويأ.) first pers. رَآیتَ, (M, Msb, K, &c.,) for which some say رَآیت, without ء, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. يَرَأَی (T, S, M,) for which 

agreeably with the root, is said by none except [the tribe of] Teym-erRibáb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, so that you say تَرَأَینَي [with an affixed pronoun], and if you will you may say تَرَأَینَي, incorporating one ل into the other by teshdeed, (S,) imperative رَأَی (AZ, T, S, M,) the people of El-Hijáz saying رَأَی dual Rَأَی, pl. masc. رَأَینَ and fem. رَأَینَ, and Teym saying رَآی &c., (T, M,) inf. n. رَأَیةَ (T, S, M, Msb, K) and رَأَیةَ (T, M, K,) the former being altered to رَأَیةَ and then to رَأَیةَ, (T, M,) and then to رَأَیةَ (T, S, K) and then to رَأَیةَ, (T, M,) and then to رَأَیةَ (T, M, K,) and then to رَأَیةَ (T, M, K,) all signifying the same, (T, M, K,) I saw him, or it, (a person and a thing, Msb) with the eye, (T, M, Msb, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all.) رَأَیةَ 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] 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, رَأَی فیهُ كَذَا He saw in him such a thing: and رَأَی مِنْهُ كَذَا He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, أَرَی آنَ زِیدًا منطلق I suppose, or fancy, that
Zeyd is going away. (TA.) Thirdly, The seeing by reflection, or consideration; as in the saying [in the Kur vii. 50], إن آرئ ما لا ترون. [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. رآى is more commonly used;] (M, * K, * TA:) as in the saying in the Kur [iii. 11], ما كذب الفؤاد ما رآى [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 رآى for رآئ occurs in the saying of a poet, من را مثل معدان بن حبي.

[Who has seen the like of Maadán the son of Yahyà? the measure being رآئ, with the first foot reduced to هآئ, for روأئ, altered in the manner explained above, [meaning Praise be to God for the seeing of thee,] (M, K, *) is a saying mentioned by IAar. (M.) صوموا لرؤئه means [Fast ye at the time of seeing it; [referring to the new moon of Ramadán;] i.e., when ye see it. (Mgh.) In the phrase رآئه I saw him standing, [I saw him standing] is in the accus. case as a denotative of state. (Msb.) رآئ عيني زيدا فعل ذلك is a saying mentioned by AZ as meaning hasten thou, (ْلِّجّعٌا) or work thou, (ْلِّمّعٌا) 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: (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. عين. رآى المكان المكان. 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,]
My house faces [or looks upon] his house. (T, I Ath, TA.)

He saw; i.e. fancied that he saw, in his sleep, a vision, or dream. (S, Msb, K. *)

Has thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (I Ath, 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], 

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: (I Ath, TA:) Er-Rághib says that, when َرأيت is made trans. by means of َىَإ, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (I Ath, K,) and to a woman َأَرَيتَكَ, and to a pl. number of women َأَرَيتَكُنَّ, (T, I Ath, K,) [which may be lit. rendered Hast thou, and have ye two, &c., considered? are expressions used to arouse attention, (I Ath, TA,) meaning tell thou me and tell ye two me &c.; (T, I Ath, K;) as in the saying in the Kur [xvii. 64], قال أرأيت هذة أنتى كرمت علَى

He said, Hast thou considered? meaning tell me, respecting this whom Thou hast honoured above me]; and in the same [vi. 40 and 47], قَلْ أرَأيتِكَ إِن أَتَاكرُمُ عَذَابٍ أَللَّهَ[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: (I Ath, TA:) you say also, أرَأيتِكَ زِيِداً and أرَأيتِكَ زِيَداً, meaning Tell thou me [respecting Zeyd]: (Mgh:) and for أرَأيتِكَ زِيِداً and أرَأيتِكَ زِيَداً [&c.] some say أرَأيتِكَ زِيِداً and أرَأيتِكَ زِيَداً (S:) the pronunciation without ا is the more common: the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun َأَرَأيتَكَ, 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 رأيت نفست &c. mean هل رأيت نفسك &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 كتاراك, also, [from رأيت, not from رأي, meaning انتظني i.e. منزلي, Thinkest thou?], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in كتاراك in the Kur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, كتاراك is used, as meaning tell thou me]. (Har p. 570.) ___ When رأي means He knew, (S, Msb,) or he thought, (Msb,) it has two objective complements: (S, Msb:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Râghib, TA.) [In this case, رآه 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, رأيت زيدا عالما, (S, Msb, *) or لامية, (M,) I knew [or saw Zeyd to be learned, or forbearing]; (S, M, Msb;) as though seeing him to be so with the eye: (M:) and I thought him [&c.] to be so. (Msb.) In like manner, also, ترآته signifies I thought him to be. (Har p. 211.) يرونهم مثلهم رأي آلين, 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 رأي has [only] one objective complement: you say, زيد عاقلا, meaning Zeyd was thought to be intelligent]: (TA:) and أأرآه, with the verb in the pass. form, means [i.e. انتظني, He whom I am thought to be; if from أأرآه, or أأرآه, what I think, if from أأرآه, a belief, respecting the affair, or case]: (Msb:) and so فالفقه, [in the science of the law]. (S.) And أأرآه That to which I take, or which I hold, as my opinion, or a persuasion, or a belief, respecting the affair, or case: (Msb:) and so فالفقه, [in the science of the law]. (S.) And أأرآه Such a one holds, or believes, the tenets, or belief, of the شراة [a certain sect of schismatics; pl. of شرارة]. (M.) When رأي is [thus] used as meaning He held, or believed, it
has [only] one objective complement. (Msb.) __

**Note:** The text contains a mix of English and Arabic, with some translations and explanations interspersed. The context suggests that it is discussing grammatical forms, particularly in the context of verbs and their complements.

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Above all, or especially, such a one: (T, K, TA:) you say, or thou will not see the like of him who is such a one; and being understood: and in like manner are to be explained the other forms of expression here mentioned: in all of these forms, فلان is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) __

**Note:** The text continues with further explanations and examples, likely focusing on the usage and meaning of certain grammatical constructs in Arabic language.

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2 ِرَأَيْتُ َذِٰلِكَ ىَرَأَيْتُ َذِٰلِكَ (M,) __ And ِرَأَيْتُ َذِٰلِكَ __ I kindled the َذِٰلِكَ (M, K.)

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**Note:** The text concludes with a reference to a verb form (رَأَيْتُ) and its usage in various contexts.
himself in it; (M, K, *) as also رَئَايَةُ (M.) See also 3.

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 رَئَايَةُ, inf. n. (K: both are mentioned by Fr: (T:) [accord. to J,] اَرْمَىَةُ ٌةآاَﺮُم، inf. n., راَياٰهُم، inf. n., مْرَآَيَاةُ، inf. n., راَيَّاً، inf. n., the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read راَيَّاً, inf. n. راَيَاً, inf. n., راَيَاً, inf. n., راَيَاً, inf. n., which indicates the same: (S:) [but it is said in the Mgh that راَيَاً (perhaps thus written for راَيَاً) in the sense of راَيَاً is a mistake: and] راَيَاً signifies he acted ostentatiously; i. e. he did a deed in order that men might see it: (Mgh:) or راَيَاً signifies the making a show of what one does to men, in order that they may see it and think well of it: and the acting otherwise than for the sake of God: (Msb, 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], ﷺَنِذْرَا ْمُهُ َنوُؤَاَرُـﻳ 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 He who does a deed in order that men may see it, God will expose his doing so on the day of resurrection. (Mgh)

He did that in order to make others to see it and hear of it. (S.) [See also 4.] ___ In the saying of El-Farezdak, satirizing a people, and charging one of their women with that which is not comely,

وُبَاتُ رِآَائِهَا ِحَصَانًا وَقَدْ جَرَتُهُرَأٰئَا نَّا بِرَآئَاهَا بَالِذِّي أَن شَأَّكَهُ

[And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful], by [with حَصَانًا رِآَائِهَا following it] he means يَبْيَضُ أَنّهَا ِحَصَانًا i. e.
and by he means I consulted with him; or asked his counsel, or advice: (T, K: *) and also signifies I consulted him, or asked his counsel, or advice, respecting the opinion. (T, K.) 'Imrân Ibn-Hittân says,

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*  
*  

And if we ask thy counsel, or advice, thou pronouncest to us, with honesty on thy part towards us, concerning that respecting which we ask thy counsel, or advice. (T.)

you say, [I showed him the thing, and he saw it. (S.) See also 8. Aboo-'Amr read أَرَى اعْرَأَءْ فِرَآهُ, أَرَى اعْرَأَءْ فِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآ. 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 اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآ. 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 اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآ. 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 اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآهُ, أَرَى اعْرَأَءْ Fِرَآ.
of the Arabs: (T in art. ر) said only in relation to evil. (Sh, TA.) ___ And أَرِى البَشِّرَةُ给了我 the thing. (M, TA.) ___ أَرِى in the sense of أَعَلَمْ [as meaning He made such a one to know a thing, or person, to be, as in the saying, أَرِى زيدًا عَمْرَانَطَلْقَا 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 Bd in iv. 106. [See I AK, p. 117.]) ___ This is not the case in the saying in the Kur [iv. 106], لَتَحَكُّمُ بَيْنَّيْنِمَا أَرْكَ أَلَّهُ [الناسُ] مَمْا أَرُكَ أَلَّهُ الْرَأْيُ في الإَحْبَاطُ: (M:) the meaning is, (That thou mayest judge between men by means of that which God hath taught thee, syn. عَرَفْتَ, (Ksh, Bd,) or علمْكَ, (Jel,) and revealed to thee. (Ksh, Bd.) ___ See also 1, in the latter half of the paragraph, in two places, in which the pass., أَرَى, is mentioned. [as an intrans. v., preserving the original form, inf. n. أَرِى, as below,) He looked in the mirror; (T, K;) and so أَرَى تَرَأَى في المَّرَاةَ: (T, M, K;) or أَرَى تَرَأَى signifies he (a man) looked at his face in the mirror or in the sword: (S;) and مَرَأَى في المَّرَاةَ he looked at his face in the water; the doing of which is forbidden in a trad; of the measure تَمْسَكْ [from المَّرَاةَ]; mentioned by Sb; like تَمْسَكْ من المَّسْكِ [from المَّسْكِ] من المَسْكِ, and the measure تَمْسَكْ من المَسْكِ [from المَسْكِ] من المَسْكِ, and the measure أَرَى تَرَأَى in the sense of أَرَى تَرَأَى: (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,) as أَرَى تَرَأَى أَرِى تَرَأَى [as meaning 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. أَرَى, (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 آرَوَهُ فِي وَجْهِهِ وَهِيَ الحَمَاةُ, accord. to one copy of the T; in another copy of the same, الرُّوَاهُ: the TA follows the former reading: but the right reading is
mentioned in the T, thus correctly written, in art.; in the S, in the present art; and in the M, in art. 

Also He had what is termed a رَتَّئُي 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.) 

Also said of a she-camel and of an ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solidhoofed 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 an ewe or she-goat, she was, or became, big in her udder: (S:) and accord. to IAar, said of a she-goat, she was, or became, swollen in her vulva, and her being so became apparent, or evident. (M.) 

And said of a man, His ewe, or she-goat, was, or became, black in her udder. (T.) See also in two places, near the end of the paragraph. [It is also said in the K and TA that أَرَأ - أَرَأ, said of a camel, means أَنْتَكَتْ خَطْمَهُ عَلَى حَلْقَهُ; 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 أَرَأ أَرَأ signifies أَنْتَكَتْ خَطْمَ الْبَيْعِ عَلَى حَلْقَةَ الْإِرَاءَ. (i. e. 

The T, on the authority of En-Nadr, that أَرَأ أَرَأ (a mistranscription for أَرَأ أَرَأ) signifies أَنْتَكَتْ خَطْمَ الْبَيْعِ خَلْقَةَ الْإِرَاءَ; and it is added that the epithet applied to a camel is أَرَأ أَرَأ (as in one copy, i. e. أَرَأ أَرَأ, and thus it is written in the TA, but in the other copy of the T أَرَأ أَرَأ, an obvious mistranscription); and to camels, أَرَأ أَرَأ (as in one copy, for أَرَأ أَرَأ, i. e. أَرَأ أَرَأ, in the other copy of the T أَرَأ أَرَأ, erroneously written أَرَأ أَرَأ, and in the TA أَرَأ أَرَأ): therefore the verb is evidently أَرَأ أَرَأ, in the pass. form, inf. n. أَرَأ أَرَأ, and I think that the correct explanation is أَرَأ أَرَأ, app. meaning His muzzle was thin, or lean, by nature: see art. نَكْثَ: and see also أَرَأ أَرَأ below.]

They saw one another: (M, K:) dual (TA.) And تَرَأَئِيُّ الجَمِيعُ (S, TA,) in the Kur [xxvi. 61], تَرَأَئِيُّ: see the paragraph here following.
The two bodies of people saw each other: (S:) or approached and faced each other so that each was able to see the other. (TA.) And We met and saw each other. (A'Obeid, T.) See also 3, first sentence. It is said in a trad, (T,), [For 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 ما نَأَرْي بَعْرَكَ, 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.) _ He addressed, or presented, himself [to my sight, or] in order that I might see him; as also (M, K.) And ىءآﺮﺗ ﱃ ( . M, K.) And ىءآﺮﺗ ُﻪَﻟ ٌءْﻰَﺷ َﻦِﳉا [Somewhat of the jinn, or genii, presented itself to his sight]. (S.) _ The palm-trees showed the colours of their unripe dates. (AHn, M, K.) _ 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. نقض.] _ See also 4, in the former half of the paragraph, in two places. _ هو يَتَرَأَيَ بَرَأَيِ فَلَانَ _ 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.
deliberately, or leisurely. (IAth, TA.) You say, ْرِا ِﰱ ِﺮْﻣَﻷا

(accord. to different copies of the K,) meaning ْرِا ُﻩَﺪَﻘَـﺘْﻋٱَو

We looked into, examined, or considered, the affair, or case]. (K.) And ْرِا ُﻩَﺪَﻘَـﺘْﻋٱَو

He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mgh.)

10. He, or it, called for, demanded, or required, the seeing of it; (M, K;) i. e., a thing.

(M.) See also 1, first sentence. See also 3, last sentence but one. You say also, ْرِا ُﻩَﺪَﻘَـﺘْﻋٱَو

Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious, from ِّﺮﻟا

[inf. n. of 3]; like as you say, ْرِا ُﻩَﺪَﻘَـﺘْﻋٱَو

you say, ْرِا ُﻩَﺪَﻘَـﺘْﻋٱَو

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

is an inf. n. of ِّﺮﻟا

(T, S, K;) [and is also a subst.: used as a subst.,] it means The ِّﺮﻟا of the eye; (Lth, T, Msb;) i. e. the sight thereof; like ِّﺮﻟا, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also mental perception:

(Msb:) [conception: idea: nation: belief; (M, K;) as a subst., not as inf. n.: (M:)

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[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, and believed: (Mgh:) [a tenet:] also intelligence: and forecast: and skill in affairs: (Msb:) [and hence it often means counsel, or advice:] pl. ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for ِّﺮﻟا (T, S, K &c) and ِّﺮﻟا (S, M, K,) the latter formed by transposition, [being for
How erroneous is his mental perception, &c. [How erroneous are his mental perceptions, &c.] (Lth, T.)

... like The speculatists, or theorists, as used by those who treat of the traditions, means the followers of analogy; because they pronounce according to their [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] أئث, حديث, (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, فلان من أهل الرأي meaning Such a one holds the belief, or opinion, &c., of the heretics, or schismatics, called خوارج, 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 \( \text{۶۵۷} \). And رجل ذو رأي رأي من أهل الرأي means A man having mental perception, and skill in affairs. (Msb.) ___ See also the next paragraph.

He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

 Aspect, look, or outward appearance: (M, K) [and so رؤية ; used in this sense in the S and K in explanation of ملأة: ] or the first and second (i. e. رؤية , M) signify beauty of aspect or outward appearance; (M, K) or so does this last; (T, S) [and so رؤية , with و, mentioned in the S in art. رؤي and there explained as syn. with مرآة ] signifies aspect, or outward appearance, absolutely, (M, K, *) whether beautiful or ugly: (M) or this مرآة (مرآة) signifies a beautiful aspect or outward appearance: and رؤي signifies what the eye sees, of goodly condition and clean apparel; as in the phrase in the Kur [xix. 75], هم أحسن أثاثا ووثيما they being better in respect of goods, or property, and of appearance of goodly condition and outward apparel,
accord. to him who reads it [thus] with ﺍ; and read without ﺍ it may be from the same, or from رويت ألوانهم وجعلهم meaning their colours and skins became full and beautiful [or rather beautiful and full] : (S:) for Nafî and Ibn-‘Amir read رَا, by conversion of the ﺍ [into ى] and incorporating it [into the radical ى], or from المروأة حسنة المروأة meaning امرأة حسنة المروأة and and Abboo-Bekr read ﺍ، by transposition; and another reading is ﺍ، with the ﺍ suppressed; and another حسنة المنظرة حسنة المنظرة ﺍ، from فلان حسن في مروة العين فلان حسن في مروة العين meaning A woman beautiful of aspect; like as you say ﺍ: (T, S:) and and Aboo-Bekr read ﺍ، by transposition; and another reading is ﺍ، with the ﺍ suppressed; and another حسنة المنظرة حسنة المنظرة ﺍ، from فلان حسن في مروة العين فلان حسن في مروة العين meaning امرأة حسنة المروأة

Such a one is beautiful in aspect: and it is said in a prov., ﺍ: (S,) and ﺍ: (T, S:) and ﺍ: (M, K,) with ﺍ, (T, S, Msb,) and ﺍ without ﺍ, (T, Msb,) The مسحor ﺍ: (lungs, or lights); (S:) the place of the breath and wind ﺍ: (M, K) of a man &c., (M,) [i. e.] of an animal: (K:) the ﺍ is a substitute for the ﺍ (S, Msb,) which is suppressed: (Msb:) pl. ﺍ: (S, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and ﺍ: (M, Msb, K:) dim. ﺍ: (T.) Some say that the suppressed letter [in ﺍ] is و; and that it is originally ﺍ, like as ﺍ is originally ﺍ and حسن and حسن signiﬁes I hit, or hurt, his ﺍ (Msb.) [hence Inflammation of the lungs.] ﺍ: (T.) An indication of a thing. (M in art. ﺍ: [to which it belongs: but in the S and TA mentioned in the present art.; and in the T, in art. ﺍ: in one copy of the S written ﺍ: and in one place in the TA, written ﺍ: and said to be like ﺍ: app. from the author's having found it written ﺍ for ﺍ: ] You say, ﺍ: [Upon such a one is the indication of foolishness, or stupidity]. (M.) And ﺍ: [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 ﺍ: (T.) [See also an explanation of ﺍ above. J seems to have regarded the ﺍ as substituted for ﺍ.] ﺍ: (T, Msb;) but the Arabs prefer omitting it, [saying ﺍ: and some of them say that it has not been heard
with ء; (Msb.) [Az says,] the Arabs did not pronounce it with ء: accord. to Lth, its radical letters are ءىر: (T:) A banner; or standard, (T, Msb,) of an army: (Msb:) pl. رايات (T, Msb.) [See also art. رئي.] an inf. n. of راية [q. v.]: (T, S, M, Msb, K:) [and also a subst.: used a as subst.,] it means The sight of the eye; as also رؤية: [and accord. to the M and K, it is with the mind also; like رأى] pl. رؤوی. (Msb.) See also رئي [Also The phasis of the moon.]

روديد, (T, S, M, Msb, K,) with ء, (T, M,) of the measure فعالي, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the ء is that which is the sign of the fem. gender, (Msb,) also pronounced روید, without ء, (Fr, T, M,) and رئی, [which is anomalous, like ء, for رئی,] mentioned by El-Fârisee on the authority of Abu-l- Hasan, (M,) and رئی, (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 حلم; or the former is such as is good, and the latter is the contr.: (MF voce حلم, q. v.:) accord. to Lth, it has no pl.; but accord, to others, (T,)
its pl. is رآیت, (T, S, M, K,) with tenween. (S.) One says, رآيت عنك رؤي حسنة I dreamt, of thee, good dreams. (M.)

روآی, (T, S, M, Msb, K,) with ء, (T, M,) of the measure, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the ء is that which is the sign of the fem. gender, (Msb,) also pronounced روید, without ء, (Fr, T, M,) and رئی, [which is anomalous, like ء, for رئی,] mentioned by El-Fârisee on the authority of Abu-l- Hasan, (M,) and رئی, (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 حلم; or the former is such as is good, and the latter is the contr.: (MF voce حلم, q. v.:) accord. to Lth, it has no pl.; but accord, to others, (T,)
its pl. is رآیت, (T, S, M, K,) with tenween. (S.) One says, رآيت عنك رؤي حسنة I dreamt, of thee, good dreams. (M.)

A party, or company of men, facing one another. (S.) And in like manner, (Fr) Their tents, or houses, are facing one another. (S.) And в their places of alighting, or abode, are facing, or opposite, one to another. (T.) The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) They are as many as a thousand in the sight of the eye. (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: or the latter word means such as is 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 فعِّل or فَعْل [if the latter, originally رَوُى] so called because he presents himself to the sight of him of whom he is the follower; or from the saying، فلَان رَئيٌّ قُومِه، meaning، رَأَيْه صاحِب، [i. e. Such a one is the counsellor, or adviser, of his people, or party]: and sometimes it is pronounced رَئيٌّ (IAth, TA.) You say، رَئيٌّ (Lh, M, TA.) And With him is a jinnee &c. (Lh, M, TA.) And معه رَئيٌّ مِنِ الْجَن، meaning، مِن مِس [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

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

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

رويَةٌ: see رَئيٌّ.

رويَةٌ dim. of رَئيٌّ، q. v.; also pronounced رُؤيَةٌ. (T.)

رَأَي، or رَآئٍ، A man (M) who sees much. (M, K.)

رَآئٍ [act. part. n. of رَأَي، رَآئٍ; Seeing: &c.] Still, or motionless: as also رُآه، (TA.)
More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, أَأَرْأَي أَنْ أَفْعَلَ ذَلِكَ I am more, or most, apt, &c., to do that. (K, * TA.)

And هو أَأَرْأَي أَنْ يَفْعَلَ ذَلِكَ He is the most apt, &c., of them to do that. (M.)

**ىَأْرَأ** 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 ىَأْرَأ] [Also, (M, Mgh,) and ىَأْرَأ، 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 حَدَم حِيْض [app. for حِيْض حَدَم]; not ىَأْرَأ. (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation: or, as some say, ىَأْرَأ signifies the piece of rag by means of which she knows her state of menstruation from her state of purity: it is from ىَأْرَأ. (M.) See also what next follows.

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

ىَأْرَم : see ىَأْرَأ You say also, ىَأْرَم ﺎًﻋَﻤْﺳَمَو, (M, K,) 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 ىَأْرَم (TA in art.

ىَأْرَم, applied to a [camel’s] head, Long in the [or muzzle], (AS, T, M, K,) in which is تصِيب a bending down, (M, K, [in the CK, erroneously, ىَأْرَم, the التصوب تصوب, like the form of the vessel called ىَأْرَم, (As, T:) Nuseyr likens ىَأْرَم to رؤوس مَرَايَات [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though ىَأْرَأ seems to be its verb,) nor any art. to which it belongs. (M.) See 4, last
sentence.

ٍءىْﺮُﻣ; 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: (M, K,) and in like manner applied to a woman: (M;) or, applied to a ewe or she-goat, big in her udder. (S.)

ٌﺔَﻴِﺋْﺮُﻣ (M, K:) and in like manner applied to a woman: (M;) or, applied to a ewe or she-goat, big in her udder. (S.)

ٌةآْﺮَﻣ: see ٌﻰْﺋِر, in five places. ___ You say also, َﻮُﻫ ٌةآْﺮَﻣ اَﺬَﻜِﺑ He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or worthy of such a thing. (K, TA. [In the CK, erroneously, ٌةَاْﺮَﻣ.]) And َﻮُﻫ ٌةآْﺮَﻣ ْنَأ َﻞَﻌْﻔَـﻳ اَﺬَﻛ 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.)

ٌةآَﺮُﻣ A mirror: (T, S, M, K:) originally ٌﺔَﻳَآْﺮِﻣ (Msb:) pl. ٍءآَﺮُﻣ and ٍءآَﺮَﻣ (T, S, Msb;) the latter formed by transmutation [of the into ٍءآَﺮَﻣ. (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 Msb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.])

ٍءآَﺮُﻣ [act. part n. of 3, q. v.:] A hypocrite: [&c.:] (T, S: *) pl. َنوُؤاَﺮُﻣ. (S.)
and َرَآئِه رَأٍّ: see the preceding paragraph, and arts. رِئِ. رَأٍّ and رِئا رَأٍّ is also said by some for رَأٍّ [q. v.]. (M in art. رَأٍّ.)
He was, or became, its, or lord, possessor, owner, &c.; he possessed, or owned, it; had possession of it, and command, or authority, over it; namely, a thing; syn. You say, I ruled, or governed, the people; syn. e. I was, or became, over them [as their lord, master, or chief], and Their ruling, or governing, the people continued long. The saying of Safwán, (T, S,) on the day of Honeyn, (T,) means Assuredly that a man of Kureysh should be over me (T, S) as 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 Hawázin should be lord, &c., over me. Also, (S, M, Mgh, K,) aor. n. He reared, fostered, brought up, fed, or nourished, him; i. q. , 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 or this has a more emphatic signification, (TA,) inf. n. (Lh, M, Mgh, K) and , (Lh, M, K,) and ; (S, M, K,) [in like manner, also,] signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) is a dial. var. [of ] 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 فَلُوْ نَرَبِه
[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.) 

The woman patted her child repeatedly on its side in order that it might sleep. (A, TA.) [See 2 in art. رب] [It is said that] the primary signification of رب is the bringing a thing to a state of completion by degrees. (Bd in i. l.) A poet says, (S,) namely, Hassán Ibn-Thábit, (TA,) 

[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 لِلَّنَفْعَةُ تَرِبَة 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,] المطر يَرِبُ النَّبَاتَ وَالْتَّرْقُى The rain causes the plants, or herbage, and the moisture of the earth to increase. (M.) And السَّحَاب يَرِبُ المَطْر The clouds collect and increase the rain. (M.) And رَبَّتْ، (T, S, M, K, TA,) aor. , inf. n. رَبَّىٰ رَبَّىٰ وَرَبَّىٰ وَرَبَّىٰ رَبَّىٰ رَبَّىٰ رَبَّىٰ (Lh, M, TA;) and رَبَّىٰ (M, TA;) He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction. (T, S, M, TA.) 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: (Msb:) [perhaps from رَبَّتْ signifying he reared, &c.; but more probably, I think, from what next follows.] رَبَّتْ، (T, S, M, K,) aor. ,
He seasoned a skin (T, S, K) for clarified butter (T, S) with [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 rob, and a jar with tar or pitch: or, as some say, signifies I smeared it over, and prepared it properly. (M.) rob and BB, (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 below. rob also signifies He collected, or congregated, (K, TA,) people: (TA:) [and so, probably, rob: see .] You say, Such a one collects, or congregates, to him the people. (T, S, M,) aor. : see 4 , (Lh, M, K,) aor. , (so in the M,) or , (MF, TA,) inf. n. rob, (M, TA,) or rabb, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet ] 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: (M:) AZ says that it has no verb: (Msb:) [but] 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 [q. v.]: (S, M, * Msb, * K: *) and in relation to a she-camel, as in the ex. cited by Munteji Ibn-Nebhán to As,

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[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., حملها رباب, meaning She becomes pregnant soon after having brought forth. (TA.)

2 رب : see 1, in five places. [Also He preserved with رب, i.e., rob, or inspissated juice: see هرب.]

4 ارب بالمكان He remained, stayed, dwelt, or abode, in the place, (T, M, A, K, *) inf. n. ارب (T, A;) and ارب (M, K) aor. — (MF, TA;) He remained, stayed, dwelt, or abode, in the place, (T, M, A, K, *) not quitting it; (T,) like ارب لابلوضع (T, A;) and the former, [or each,] he kept, or clave, to the place. (M.) And اربت الإبل بالوضع (T,) or بَلَأَبَب (T, A;) and the former, [or each,] he kept, or clave, to the place. (M.) And اربت الناقة بالفحل (S, M,) and اربت الناقة (S, M,) or اربت الناقة بالفحل (M,) The she-camel kept to the stallion, (S, M,) and to her young one, (M,) and affected it. (TA.) And اربت السحابة (S, M, A) اربت الجنوب, (S, M, K,) The south, or southerly, wind continued raining in their land. (S, * M,) And اربت الجنوب The south, or southerly, wind continued. (T, S,) also signifies The drawing near, or approaching, (S, M, K,) a thing, (S, M,) of any kind. (M.)

5 ارب الأرض He asserted himself to be the رب of the man, (M, A, K) and 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. They collected themselves together, or congregated; or they became collected or congregated. (S.)

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

8 ترابوا ارتب the she-camel kept to the stallion, (S, M, A) ارتب to her young one, (M,) and affected it. (TA.) And ارتب السحابة (S, M, A) ارتب الجنوب (S, M, K,) The south, or southerly, wind continued raining in their land. (S, * M,) And اربت الجنوب The south, or southerly, wind continued. (T, S,) also signifies The drawing near, or approaching, (S, M, K,) a thing, (S, M,) of any kind. (M.)
The grapes were cooked so as to become rob [or robe], used to give a relish to bread. (Ahn, M.)

R. Q. 1: see 1.

A lord, a possessor, an owner, or a proprietor, syn. مَالِكَ (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 itsصاحب مالك (which is syn. with مالك) and and and and and and and and and and and and and and and and and and and and and and and and and and all signifying in Pers. خداوند: (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 ینم from ینم: or an inf. n. used as an intensive epithet; like عدل: (Ksh and Bd * in i. l;) originally signifying the bringing (a thing) to a state of completion by degrees; (Bd, ibid.;) then used in the sense of مالك: (Ksh and Bd ibid.:) the pl. [of pauc.] is أرباب and [of mult.] رواب (M, K,) and accord. to Sh, أصحاب مالك and رواب also, (TA;) signifying أصحاب (K,) and and is app. a quasi-pl. n.: (M;) the fem. is of which the pl. is أرابات. (T;) Whoever possesses a thing is its هو ربة الدابة: He is the possessor, or owner, or master, of the beast]; and الملال [of the house], (T,) and المال [of the property, or cattle]; (Msb;) and [She is the owner, or mistress, of the house or
With the article 
الن, it is [properly] applied only to God: (T, S, M, A, Msb, K:) He is 
رب الأُربَاب [The Lord of lords]. (T.) [Thus the pl. with the article 
الن 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- Hárith says, (S, Msb,) i. e. Ibn-Hillizeh, (S,)

* وهوِ الرَّبِّ والشَّهِيدُ عَلَيْ يُو مَ الحَيَّارِينِ البَالِاءِ بالْأَلْلَٰٰلِ

(S, Msb,) i. e. And he (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) was the king [or lord] and witness of our fighting on the day of El-Hiyárán (the name of a place), and the trial was a hard trial. (EM, p. 285: [in which is erroneously put for ] Some forbid that a man should be called the رب 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 رب 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 تَلَّد الأُمَّة رَبَّهَا [So that the female slave shall bring forth him who will become her master], or [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], 
لُقَ ذُرٌّ مِّنِّي فِي الْخُلْقِ [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.,] 
إِنِّي رَبُّكَ [Verily he is my lord] may refer to Joseph's master or to God. (M, TA.) The words of the Kur [xxxix. 28 and 29], as some read, [instead of عبَّادِي,] may mean Return
to thine owner, [approving, approved,] and enter into my servant. (M, TA.) — Without the
article، as some say, (L, TA,) it is sometimes written and pronounced رب，without teshdeed; (L, K;) as in the following verse,
cited by El-Mufaddal,

وَقَدْ عَلَّمَ الْأُقْوَامُ أَنْ لَيْسَ فُوقَهُ رَبُّ غَيْرِ مِنْ يَعْطِى الْحُكْوَمَاتِ وَبِرُزْقَ

[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-Yahyà [i. e. Th] mentions the phrase، for [i. e. No, by thy Lord, I will not do
such a thing]; the [latter] لب being changed into ى ل ك because of the reduplication. (M, K: * in the CK
رب.)

رب is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Ansàree 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 م، some with the affix م، and some with
both these affixes together; as follows: (TA:) رب (T, S, M, Msb, Mughnee, K, &c.) and رب (T, M, Mughnee, K) and رب
(T, S, M, Mughnee, K) and رب (T, M, Mughnee, K) and رب (Mughnee;) and رب (T, S, M, Mughnee, K) and رب (T, M, Mughnee, K) and رب (Mughnee;) and رب (T, S, M, Mughnee, K) and رب (M, Mughnee, K) and رب (T, M, Mughnee, K) and رب (M, Mughnee, K) and رب (T, S, M, Mughnee, K) and رب (M, Mughnee, K) and رب (T, M, Mughnee, K)
and ربت (TA)
(TA:) 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-Malik in the Tesheel and its Expos., and by AHei, and by IHsh in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Msb, K, TA,) always, (TA,) or mostly: (Msb, 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 كم when this latter is not used interrogatively: (T:) [and with م 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 م affixed, Many times, many a time, oftentimes, ofttimes, 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 م 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 م] it governs an indeterminate noun (T, * S, Msb, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.)

You say, [Few; or many, days have I gone forth early therein]: (T:) and [Few; or many, men are standing]: (M:) and [Few; or many, men stood]: (Msb:) and in like manner, (Msb:) for the the in this case is not a denotative of the fem. gender. (Msb.) 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 رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

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*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً，(S,) رَجَالاً مَرَيْمُأ، and رَجَالاً， (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً，(S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ， and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَبّها، (M,) and رَجَالاً، (S,) رَجَالاً مَرَيْمُأ، and رَجَالاً، (M,) and رَجَالاً مَرَيْمُأ، and رَجَالاً مَرَيْمُأ (S:) it annuls the government of رَبّ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, [Few, or many, men I have beat:]

*but accord. to the Koofees, you say رَبّ رَجَالاً تَصَرَّرت (S,) and رَب**
the sake of the metre; like as (O, many a female having clothing in the present state of existence will be naked on the day of resurrection!]) and among the many exs. of its use to denote a large number, is the saying, in a trad., (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 تراويح, shall not pass its nights in prayer, or perform its تراويح, again!). (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.]  ما is affixed to  رب &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, اَﱠﲟُر ِ udałoﺂَﺟ ٌنَﻼُﻓ 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], اَﱠﲟُر ﱡدَﻮَـﻳ َﻦﻳﺬﱠﻟٱ اوُﺮَﻔَﻛ ْﻮَﻟ اﻮُﻧﺎَﻛ ْﲔِﻤِﻠْﺴُﻣ (T, S, M, Mughnee), meaning Often [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.) ما is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts  رب &c. from governing: thus, Aboo-Duwád says,

[Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts]: another says, making  رب, with ما affixed, to govern,
Many a stroke with a polished sword of the forging of Busrâ, (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 for, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAar, says,

Máweeyeh, (being an apocopated proper name of a woman, originally 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, ÿî in the place of ÿî, which I find in a copy of the T, and which is the reading commonly known.])

Rob, or inspissated juice, (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 (Msb in the present art. and in art. 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. رباب Rob and


And pl. pl. (i. e. pl. of رَبّ, which means sorts, or species, of رَبّ) See also رَبّ.

which means sorts, or species, of رَبّ. See also رَبّ.

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-Hárith-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 (ٌﺔَبُر), (K, TA,) the rock which [the tribe of] Thakeef worshipped, at Et-Tāif. (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 hence [also], i. e., as pl. of رَبّ, (K,) or a large house or mansion. (M, K.) See also رَبّ.

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 رَبّ signifies the same: (M, K,) or this signifies a company [of men]: (T,) the pl. of the former is رَبّ (S, M,) and that of the latter is رَبّ: (T, K) by Th [and in the K], the former pl. is said to be a pl. of رَبّ; but this is a mistake. (M,) And hence, the pl. رَبّ signifies Companions. (K,) And hence [also], i. e., as pl. of رَبّ, (S, M,) is an appellation of The [confederate] tribes of Dabbeh; (M, K, TA,) or Teym and 'Adee and 'Okl; (T, TA,) or Teym and 'Adee and 'Owef and Thowr and Ashyab; (TA;) or five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Okl and Teym and 'Adee: (S,) they were thus called because of their division into distinct bodies; (M,) or because they collected themselves (As, 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 رَبّ, and formed a confederacy over it: (As, T, M, K,) or, as some say, because they congregated, and became like the رَبّ [or bundle] of arrows [used in the game called ﺮِﺴْﻴَﳌا]: (TA:) the rel. n. is رَبّ, 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 كَلَابٌ &c. (S, TA.) ___ The sing. (رَبة) also signifies Plenty, or abundance, of the means of subsistence: (K) and constant, or inseparable, prosperity. (Kháid Ibn-Jembeh, TA.) See also رَبَّتى.

ٌبَﻼِﻛ & ٌبَﻼِﻛ also signifies Plenteous, or abundance, of the means of subsistence: (K:) and constant, or inseparable, prosperity. (IB, TA.) Also A species of plant, (S, Msb, K,) of the [Season called] صيف, (M,) remaining in the end of the صيف: (Msb:) or the name of a number of plants which do not dry up in the صيف, remaining green in the winter and the صيف or summer; among which are the حلَب and the حلَب رخامي and the حلَب علقي or حلَب ربل: [see حلَب:] 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:) пл. بَبِر, (S, Msb.) [In the dial. of Egypt, Alexandrian trefoil (بَسِّر, q. v.,) of the second and third crops.] ___ Also A certain tree: as some say, the tree of the خَرْبَة [an appellation generally applied to the carob, or locust-tree]. (M, K.)

ٌبَبَر, (S, M, K,) or مَآَء بَبَر, (S, TA,) Much water, (S, M, K,) collected together: (M:) or sweet-water: (S, K:) accord. to Th, it means ما بِبَرَبْبِهِ الطِّين [app. such water as the clay has collected; for تَربَبِب is probably quasi-pass. of بَبَر, signifying جَمِع] is probably quasi-pass. of بَبَر, so that this last seems to signify جَمِع.] (M.)

ربَبٍ and ربَبٌ and ربَبٌ and ربَبٌ &c.: see بَبَرٍ.

ربَبٍ 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 أَلْرَبَبٍ أَلْرَبَبٍ as a proper name of a woman. (A
Also a certain instrument of diversion, [meaning, of music,] having strings,
(TA,) with which one plays [lit. beats]. (K.) [The rabab 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 rabab. Memdood Ibn-'Abd-Allah El-Wásitee Er-Rabábee became proverbial for his musical
skill with the rabab. (K.) See also rabab.

rabab: see rabie, of which it is an anomalous pl.: and see also rabab.

Also Tithes, or tenths; syn.OSH (S, M, K: from the same word signifying a
covenant. (S.) In the phrase يعطها الأمير ربابها, ending a verse of Aboo-Dhu-eyb, describing some asses, rabab is said to
signify An oath, or a promise, which the owner of the asses takes of a people to permit thoseasses 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
المسر, [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 rabab here means their owners: (M:) [holding this last opinion,] Sh says that rabab in this verse is a pl. of
رَبَبٌ. (TA.) It is also a pl. of رائة, (S, M:) not of رائة, as it is said to be by Th [and in the K]. (M.) See also 1, last sentence. And see
rabab.

rabob: see reared. See also rab, of which it is said in the M to be app. a quasi-pl. n.

rabab Reared, fostered, brought up, fed, or nourished; and taken good care of, until
the age of puberty; (see 1;) as also مربوب. (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; (IAar, K in art. لخ:;) as meaning brought up in, or near, the house or tent, and
there fed; [ TA in that art.: and its fem.] ربيبة is applied to a ewe or she-goat, (شفاء, S,) meaning brought
up in the tent, or house, for the sake of her milk; (S, K; [see also رئيبة]) pl. ربات. (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, Msb, K) by another husband; (T, S, M, A, K;) as also
ربت a step-son; (T, K;) pl. رواب (Msb.) And a step-daughter; (M, TA;) a woman's husband's daughter by
another wife: (S:) or a man's wife's daughter (T, M, A, Mgh, Msb, K) by another husband; (T, M, A;)
because he rears her: (Mgh;) pl. رواب (A, Mgh, Msb) and sometimes روابات (Msb.) Also, and راب (T, M, K;) both syn., like
روابيز and روابي, (TA,) or the latter, (T, S,) mentioned by IAar, 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
ربتب a step-father; (T,) or the latter [only], (S, K,) [A stepmother;] the wife of a father (T, S, K) who has a
child by another wife. (T.) ربت and راب 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, Msb, K;) like راب; (Th, S, M, Msb, K;) the former being of the measure in the sense of راب (Msb.) [meaning
The foster-fathers of the Prophet] is an appellation given to the people [of the tribe of Saad] among whom
Mohammad was suckled; as though رواب were pl. of ربت as it is said to be in one of the senses mentioned above. (TA.) ___ And
ربت signifies also a confederate; a person with whom one unites in a confederacy,
league, or covenant. (M, K;) ___ And A king. (M, K.)

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resembling a quiver, in which the arrows of the game called 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: (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 also seems to be used in like manner; as meaning the of the arrows of the game of . (TA.) [See an ex. in a verse cited voce in art.]

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

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

[Lordship; or the state, or quality, of such as is termed a lord, a possessor, an owner, or a proprietor; &c.: and, with the article particularly godship, godhead, or deity:] a subst. from ; (T, * S, * M, K,) as also [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, K,) Also, (M, K,) or , (so in a copy of the K,) The state, or condition, of a [or slave]. (M, K.)

and and and and &c.: see , in five places.

, applied to a ewe or she-goat (, S, M, &c.,) That has brought forth: (M, Msb, K,) and so if her
young one has died: (M, K:) or that has recently brought forth: (Lh, S, M, Mgh, Msb, K:) or that has brought forth twenty days 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: (Msb:)

[see also ريبه, voce ريبه:] accord. to AZ, (S, Msb,) it is applied to a she-goat, (S, M, Msb,) and رغوقه 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, M, Msb, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase ين ريب, or ين غم ريب, which, he says, is rare. (M.) __ See also ريان in two places. A benefit, favour, boon, or good. (AA, T, K.) [See an ex. in the first paragraph of art.]

A want; (AA, T, K,) as in the saying، فلان ربي [I have a want for such a one to supply, or accomplish]. (AA, T.) A child’s nurse; syn. ديهه. (AA, T. In one copy of the T بابه; and in the TA راية.

[Perhaps the right reading is رابه, meaning a foster-mother.] A firm knot: (AA, T, K:) [and so, app., ريان, if correctly written thus, in the instance here following.] You say، إن كنت بتي تشهد ظهوك فأراح بينان ريبك (TA,) or (so in the TT, as from the M, [as though for ريبك]) and ومن ريبك أراك (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 ربي is properly signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] Also a name of Jumádà-l-

Oolà [the fifth month of the Arabian calendar]; and so رين: (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of

Jumádà-l-Ákhireh [the sixth month]; and so دينه: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or دينه, (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 رين: and see شهر رين or رين, in art. رين:]

رب: (M, K:) And for its pl., ريون, see ريين in two places.

ريه: (Sb, S, M,) See also its pl., ريون, in the next paragraph, in two places.
sing. of رِوُيْبُر (T, S, K,) which signifies **Thousands** (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from ﺟِرْبُر, with fet-h to the ر: but accord. to Fr, it is from رِوُيْبُر, meaning a company: (Th, T:) Zj says that it is رِوُيْبُر, and signifies a numerous company: he adds that رِوُيْبُر is said by some to signify ten thousand; and that رِوُيْبُر 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 رِوُيْبُر; and Ibn-‘Abbas, رِوُيْبُر; the former with damm, and the latter with fet-h, to the ر (L, TA.) ___ See also رِوُيْبُر.

**ربان**

The first, or beginning, or commencement, or the first and fresh state, of anything; (As, A ‘Obeyd, T;) [and so رِبْان رِبْان, &c., as appears from what follows.] You say, رِبْان شَابَهُ, ( accord. to different copies of the T,) and رِبْان شَابَهُ, or رِبْان شَابَهُ, or رِبْان شَابَهُ, ( accord. to different copies of the T,) and رِبْان شَابَهُ, all meaning [I came to him in the beginning, or first and fresh state, of his youth. (T.) And اَفْعَلْ ذَلِكَ الْأَمَرَ رِبْانِ Do thou that thing in its first and fresh state: so accord. to ISk: and hence, he says, رِبْان شَابَهُ, [explained above]. (S.) And أَخْذَتْ الشِّيْءَ رِبْانِ, (As, S, K, *) and رِبْان, 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, رِبْان ذَهَرُ, [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

*فَذَرْهُم رِبْانَ وَلَا تَذْرِهِمْ*  

*يَذْقَوْكَّ مَا فِيهِمْ وَإِنَّ كَانَ أَكْثَرُ*  

[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, رَبَّانِي, 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 رَبَّانِي: (Sh, K:) one skilled in navigation: pl. [or rather coll. n. of the latter] رَبَّانِيّة. (TA voce رَهَاَمْج. ) See also رَبَّانِي, in two places.

**روان** see the next preceding paragraph, second sentence.

روان (T, S, M, A, K) and روَانَ (M,) or روَانِ (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. حَيْجَر [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 (الأَمْرِ) 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:) is a rel. n. from رَبَّانِي, (T:) رِبَّانِي (م: or رَبَّانِي (TA:) meaning God: (TA, and some copies of the K;) the أٍ and نُ 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 (L), (T, M, and so in some copies of the K,) meaning long-bearded, (T,) or largebearded, (M,) and (L), thick-necked, and (L), 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 (T, S,) occurring in the Kur ii. 73 (S) [and v. 48 and 68].

The quality denoted by the epithet (q. v.) (A.)

A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (q. v.): (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.)

; and its fem., with (M. [See its verb, 4]) you say (M.)

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,] (M.:) The place where the camels keep, or remain. (T, S,) [Hence also,] (T, S, M, K.) [And hence,] (T, S, M, K.:) Such a one is a person who collects, or congregates, people. (T, S, M, K.) * (And hence,) (T, S, M, K.:) Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art. ) Also, and (M, K:) Land abounding with plants, or herbage; (K:) or with (q. v.:) (TA:) or land in which there ceases not to be moisture; and so (q. v.) (M.) (TA:) or (M. [See its verb, 4]) you say (M.) A she-camel
keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And [originally مَرَاب, pl. of مَرَب, مَرَاب] Camels keeping in a place; remaining in it. (T, S.) And [originally ﱡباَﺮَﻣ, ﱡباَﺮَﻣ, ﱡباَﺮَﻣ, ﱡباَﺮَﻣ, ﱡباَﺮَﻣ, ﱡباَﺮَﻣ, ﱡباَﺮَﻣ, ﱡباَﺮَﻣ] Camels keeping in a place; remaining in it. (T, S.) And

Constant, inseparable, poverty: occurring in a trad.: or the epithet there is مَلْب. (IAth.)

مَرَب: see مَرَب.

مَرَب Made [or preserved] with ﱡبَر [or inspissated juice]; (S, K;) like as ﱡمَسُل signifies made [or preserved] with ﱡعَس [or honey]: (S;) you say مَرَبَ ﱡرَبَ and مَرَبَات [ginger so preserved]; and مَرَبَات signifies the التَرَبَة, or مَرَابَات. (S.)

Preserves, or confections, made with ﱡبَر: (S, K;) and in like manner مَرَابَات, except that this is from ﱡبَر. (S.) ___ Also Oil of which the grain [perhaps a mistranscription for حَبّ i. e. jar] whence it has been prepared, or taken, has been perfumed (حَبّ ﱡبَر); (T, TA:) or oil perfumed with sweet-smelling plants; as also مَرَبَ and مَرَبَات. (A.)

مَرَبَات: see the next preceding paragraph.

مَرَب: see مَرَب, in two places.

مَرَب: see مَرَب. ___ Also A slave; a bondman; syn. مَلْوَك [lit. possessed, and now particularly applied to a male white slave]. (M, K.) The عبد مَرَب means [Mankind (lit. the servants of God) are] bondmen (مَلْوَك) [to God]. (M.) ___ A skin for clarified butter &c. seasoned with ﱡبَر [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] ___ See also مَرَب.

مَرَب One who confers a benefit, or benefits. (K.) ___ And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)
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 (M, K.) You say, [aor. َرَْيَبَأ the ground rose: and some read, in the Kur xxii. 5 and xli. 39, َرَْيَبَأ instead of ْتََرَْيَبَأ because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ َََلََعَمَلَعَا اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ َََلََعَمَلَعَا He took a high and commanding position upon a mountain, or ascended upon it, َرَْيَبَأ اَرَْيَبَأ I knew not such a one until he became within a commanding, or near, view of me; syn. (T.) And َرَْيَبَأ اَرَْيَبَأ He ascended upon an eminence to watch lest an enemy should come unawares upon a party. (T, S, M, * K,) upon an eminence I ascended upon the place of observation. (S.) And َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ I was, or became, [or acted as,] a scout to the party, (T, S, M, * K,) upon an eminence. (M.) And َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ and َرَْيَبَأ اَرَْيَبَأ Such a one was, or became, or acted as, a scout to us. (S.) And َرَْيَبَأ اَرَْيَبَأ I exalted thee [or held thee] above such a thing: (M:) and َرَْيَبَأ اَرَْيَبَأ I exalted thee [in the highest degree]: (L, M:) and َرَْيَبَأ اَرَْيَبَأ I held myself above the doing such a thing: (Har p. 265:) and َرَْيَبَأ اَرَْيَبَأ I held myself above the doing such a 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]  

* 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. ___ He looked into the thing, or affair, and considered. (TA.) ___ and put into a good, or right, state, (K, TA,) the property, or cattle. (TA.) ___ See also 3. ___ 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 he did not care for, mind, heed, or regard, him. (S, K, *) They collected for him of every kind of food, (M, K, *) milk and dates &c. (M.) ___ See also what next follows. ___ He came bearing himself heavily, or sluggishly, in his gait. (M, K, * [Like ] _ See also what next follows. ___ He made it to pass away; (K, TA;) namely, property: so in the Tekmileh: in the K,  is likewise mentioned, in an earlier part of the art., as meaning ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.) ___ He watched, or observed, a thing; (M, K; *) as also  and  and  and  (TA;) he guarded, 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.  and  (T, S. [In one of my copies of the S,  is erroneously put for  ) ___ He stationed himself, or stood, upon a place such as is called  (T.) See also 1, in
five places. And see 3.

The kind of leathern vessel for water called that is made of four skins; (K;) made of four skins because of its largeness. (MF.)

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

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 scout, 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] (S, O.) The first is fem. because the word is also called عين, and عين is fem.; but Sb states that this last word in the sense of 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

[And we sent Aboo-' Amr as a scout]: (TA:) from a poem of 'Abd-Esh-Shârik El-Juhanee. (Ham pp. 218 et seqq.)

The superintendent, or supervisor, of the players at the game called الميسر, whose place is behind them. (TA in art. رقب.)
An elevated place of observation, or upon which a person is stationed to watch: (S, K) the place of the [or scout]. (M.) And hence, the first of these words, (S,) or ↓ the second, (T, M,) The [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 rájiz suppresses the s, saying,

\[\text{بَاتَ عَلَى مَرْيَاتِهُ مُقيَّدًا}\]

[He passed the night upon his perch, shackled]. (T.)

\[\text{مَرْيَاتُ}: \text{see the next preceding paragraph, in three places.}\]

\[\text{مَرْيَاتُ}, (M, and so in copies of the K,) accord. to IAar, with medd and fet-h, (M,) or مَرْيَاتُ, (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) A stair, or ladder. (IAar, M, K.)}\]
1. ** Después de que**: see 2.

2. *aor. (TK)* Inf. n. 2

3. *aor. (TK)* Inf. n. as above, (K)

4. *aor. (TK)* Inf. n. as above, (K)

5. *aor. (TK)* Inf. n. as above, (K)

6. *aor. (TK)* Inf. n. as above, (K)
くて

1. ﻲِهِﺘَـﺑَر aor. n. ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر (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 ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر (A:) and he kept him, or held him, back: (Ks, T, TA:) and he deceived, deluded, beguil ed, circumvented, or outwitted, him. (ISk, T.) You say, ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر (T, S, A, * K, *) and ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K,) and ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر (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.) ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر ﻲِهِﺘَـﺑَر He was, or became, slow, tardy, dilatory, late, or backward. (Sh, TA.) [See also 5.]

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

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

8. ﻲِهِﺘَـﺑَر see the next paragraph.

9. They became separated, disunited, dispersed, or scattered. (TA.) They became separated, the sheep, or goats, became dispersed, or scattered. (A, TA.) They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA.) ____ [Hence,] They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA,) which last has been heard thus pronounced with ʻ 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 (أَرْيَاثَ أَمْرُهُم) signifies, (T, M, A,) or signifies also, (K, *
their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up; (T, M, A, K;) as also (K.)

He was, or became, hindered, withheld, restrained, or debarred. (K, TA.) You say, دَنَا فَلَنَّ تُمْ أَرَابُّ حَتَّى. Such a one drew near, or approached: then became hindered, withheld, &c. (TA.) See also 9.

Q. Q. 4: ْرِا َّثَ َّثَ َّثَ ُّثَُّاَلِف ﱠُوضوع ﱠثَ َّثَ ُّثَُّاَلِف ﱠُوضوع َّثَ َّثَ َّثَََُّاَلِف َّثَ َّثَ َّثَ َّثَََُّاَلِف َّثَ َّثَ َّثَََُّاَلِف *

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, جَرِيء كَريْث وأمرُهَ رَبيٍّث [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, حَزْيَهُ is put in the place of جَرِيء, which appears to be the right reading, from what here follows: ]) and

* جَرِيء كَريْث أَمرُهَ رَبيٍّث *

[app. meaning A running attended with difficulty, the affair of which is hindered]: (M:) is [here] syn. with مَكْرُوته. حَرِيءٍ كَريْث [or eel]; and so رَبيٍّثة: and in the "Jámi" of El-Ghooree, ىَرِيثى، with kesr to the ر and with teshdeed of the ب, is said to mean a species of fish. (Mgh.)

َرِيثَةَ، (T, S, M, K,) a subst. from رَثِيرَةَ signifying as expl. in the second sentence of this art., (T,) and رَبيٍّثى (T, S, M, K;) [in like manner a subst.] from رَثِيرَةَ 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 رَثِيرَةَ. (TA.) You say,
He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention. (M.) And I said that only from a motive of deceit, or delusion, on my part. (ISK, T.) It is said in a trad., The devils go forth against men indiscriminately, on Friday, with the means of hindering them, or withholding them, from prayer: (M:) or, as some relate it, 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, which is said by El-Khattábee to be of no account; but it may mean they assail men with hindrances; for may be pl. of , inf. n. un. of . (MF.) See also .

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

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

And its pl., and see .
 rahatsız

1. رَبَّاهُ (S, A, Mgh, Msb, K,)

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aor. — , (Msb, K,) inf. n. رَبَّاهُ (Mgh, Msb, TA) and رَبَّاهُ (Msb, TA,) He gained; or made gain, or profit; in his traffic; (MA, KL, TK;) i. q. أفَضَلْ (S, K) or أفضل (Az, Msb.) The Arabs say to a man when he enters upon traffic, [With gaining and liberality.] (TA,) And رَبَّاهُ (A, Msb, TA) His traffic brought him gain, or profit. (Msb, TA.)

3. أَعطَاهُ مَالًا مَارَاحَةً (S, * Msb) I sold him the commodity naming a certain gain, or profit, for every portion of the price: (Msb:) you say, I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem:

4. رَبَّاهُ (Mgh, Msb:) we have not heard; (Mgh;) [i. e.] رَبَّاهُ as meaning I gave him gain, or
profit, has not been transmitted [from the Arabs of classical times]. (Msb.) You say, "Аръхъ аль-сляхъ [Аръхъ аль-сляхъ]," (S, or K, or both, (TA,) I gave him a gain, or profit, upon his commodity. (S, A, K, TA.) And [He made him to gain by his commodity]. (TA.) And [God made, or may God make, his sale to be productive of gain, or profit]. (S and K in art. عجبر.) Also [He slaughtered for his guests young weaned camels; (K, TA;) which are called [God made, or may God make, his sale to be productive of gain, or profit]. (S and K in art. عجبر.) And [He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday. (K.)

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

[Gain, or profit; (IAar, 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 [Piety is the best traffic in respect of gain, or profit.] (A.)

[as though meaning They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-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 ريح, 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 ريح; (K;) like as that of خادم خرس; and that of (TA:) or a young weaned camel; [like ريح;] and its pl. is رياح: (K;) or it means here the gain, or profit, obtained by means of the game called الميسر. (S, TA.) ___ See also the next paragraph.

A young weaned camel; (S, K:) app. a dial. var. of ريح. (S.) [See also رياح and ريح.] ___ A lamb, or kid: (ISd, TA in art. نصح:) or the latter: (K;) as also رياح, first sentence. ___ Also A certain bird, (S, K,) resembling the رامح [which is an owl employed for catching hawks]: or, accord. to Kr, the word is ريح, and signifies a certain bird resembling the رازغ [or rook]. (TA.)

A certain small animal, resembling the cat. (So in many copies of the S.) F observes that J says, الرباح دوبية يجلب منها الكافور; and that بلدة has been substituted as an amendment for دوبية in some of the copies [of the S]; but that each of these readings is erroneous: for يجلب we find [in copies of the S] in the handwriting of Aboo-Zekereeyà and that of Aboo-Sahl، with the unpointed ح; and the substitution of بلدة for دوبية was made by Ikkå: in the copies of the S, moreover, we find instead of منده: and IB says that the passage in J’s original copy, in his own handwriting, runs thus: الرباح أيضا دوبية كالكافور يجلب منها الكافور: (TA.) [But I find that, in five copies of the S, between السنور and السنور occur the words اسم بلدة or الرباح أيضا بلدة: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote منده instead of منده: meaning that رياح is the appellation of a certain small animal, resembling the cat: and that بلدة 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.]
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 رِبْحَاح, who applied his mind to this kind of camphor, and discovered it. (TA.)

(َرِبْحَاح A' Obeyd, S, A, L, K) and رِبْحَاح, (A, TA,) the latter of the dial. of El-Yemen, (TA,) and رِبْحَاح, (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. نصب, in explanation of the last, which is there said to be originally pl. of the first رِبْحَاح] One says رِبْحَاح and رِبْحَاح, meaning [Prettier than the ape. (A, TA.)

[Hence, app.,] رِبْحَاح or رِبْحَاح (Lth, A, K) or رِبْحَاح (A) A sort of dates (Lth, A, K) of ElBasrah. (Lth.) Also, (K,) accord. to some, (TA,) رِبْحَاح signifies A small young weaned camel, (K,) and small young camels, syn. حاشية, (TA,) slender in the bones and meagre in the body: (K:) but A Heyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ﴿ﲤَثَثِث﴾, and the ﴿ﲤَثَثِث﴾ is five years old? and Khidâsh Ibn-Zuheyr, in a verse cited by Sh, speaks of a رِبْحَاح breathing hard in labour, in order that her young one might come forth. (TA.)

See also رِبْحَاح.

Trafficking in which one makes gain, or profit; (TA;) and so ﴿ tàَرِبْحَاح﴾; (T, S, A, * Msb, K;) [lucrative, or profitable, traffic:] a phrase like لِلَّيْلْ تَأْثِرَ and ﴿تَأَثِرَ﴾ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA;) and a sale in which one makes gain, or profit. (TA.) And مَالَ رِبْحَاح Property having gain, or profit: (TA:) and neither لَا بَنِيَ and تَأَثِرَ: occurring in a trad.: but some read ﴿مَالَ رِبْحَاح﴾, or, more probably, رِبْحَاح, رِبْحَاح, from رِبْحَاح, with ﴿وَأَيَسَ﴾ [or rather ﴿وَأَيَرَ﴾]. (TA.)

See also رِبْحَاح.

مَالَ رِبْحَاح: see the next preceding paragraph.
1. He remained, stayed, dwelt, or abode, (S, M, L, Msb, K,) in a place. (S, M, L, Msb.) He confined; kept close, or within certain limits; or shut up; (IAar, T, S, M, Msb,) him, or it; (IAar, S, M, Msb;) or camels [&c.]. (M.) He tied camels. (A, TA.) Also, (TA,) or رَدَرَّت, (so accord. to the TT, as from the T,) [or رَدَرَّت رَمْدَت,] He stowed, or packed, dates, or the dates, in oblong pieces of matting [of woven palm-leaves]. (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَدَرَّت, (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

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You say also, رَدَرَت ْتَمْكَ، رَدَرْت، I stowed thy dates in the مِرْدِم in a good manner. (A.)

2. She secreted milk in her udder a little before her bringing forth, (اًضْرَعْتِ,) and her udder exhibited patches, or shining hues, of black and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of رَمْدَت [q. v.]. (S.)

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

5. 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, (L.) with black and white; (TA:) and so اَرْيَدَ اَرْيَدَ اَرْيَدَ (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,) اَرْيَدَ اَرْيَدَ اَرْيَدَ (S, K, TA,) signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so اَرْمَدَ اَرْمَدَ اَرْمَدَ (As, T:) or it became like the colour of ashes; as also اَرْمَدَ (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and اَرْيَدَ, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and اَرْيَدَ said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time أَخْضَرٌ [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 تَرَيَدَتْ السَّمَآءُ The sky became clouded. (S, M, A, K.)

9 اَرْيَدَ اَرْيَدَ اَرْيَدَ (S, M, K,) or اَرْيَدَ لُونُهُ (T,) He (an ostrich, S, M) was, or became, of the colour termed رَيَدَةٌ; (S, M, K;) as also اَرْيَدَ اَرْيَدَ اَرْيَدَ (K,) See also 5, in three places.

11 اَرْيَدَ اَرْيَدَ اَرْيَدَ See what next precedes: ___ and see also 5.

رَيَدَةٌ or رَيَدَةٌ: see رَيَدَةٌ.

[app. pl. of رَيَدَة] The diversified wavy marks, streaks, or grain, (ضَفْرَنُونَ) of a sword: (S, M, A, K;) of the dial, of Hudheyl. (M.) You say سَيِّفُ ذُو رَيَدَةٍ A sword having such marks; [See an ex. in a verse of Sakhr, cited voce رَيَدَةٌ.]

A colour like رَيَدَةٌ, inclining to blackness; as also رَيَدَةٌ or رَيَدَةٌ or a
colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like رميثة (A:) or blackness mixed with dinginess, or duskiness: (Msb:) or, in the ostrich, (M, L,) as also رميثة, (M,) or رميثة, (L,) a mixed black colour: or, accord. to Lh, entire blackness. (M, L,) Also Dust-colour in the lip. (M, L,) [See also رميثة.]

Dates (ترم) 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 رميثة.]

The [kind of repository termed] [q. v.] of the [records termed] مخادر, (K, TA,) i.e. سجالات. (TA.) ___ See also رميثة.

A certain plant. (M, L)

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

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

And its fem. رميثة, applied to an ostrich, Of the colour termed رميثة; (S, M, A,) and so the former applied to dates (ترم): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رميثة, (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. رميثة. (S,) Hence رميثة meaning A male ostrich. (T, L,) Also the fem., applied to a ewe (Msb, 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, Msb, K) and white. (Msb,) ___ Also A man, and a woman, having a dusty hue in the lips. (M, L,) ___
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 ( sincer), (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 
أمور ريد أبمسىّ. And The lion; as also An abominable calamity. (S, A, K. *) And 
رﻮُمُأ ٌﺪْﺑُر. Black calamities. (M.) ___ And عام أبمسى A year of drought. (A.) 

أبمسى a subst. like مطبخ [q v., (Sb, M,) from the trans. v. ريد, (Msb, TA,) [properly A thing with which one 
 confines, &c.: and hence,] a place of confinement: (K:) [pl. مرين. And particularly] Anything with 
which camels are confined; (As, T;) and also sheep or goats: (TA:) a place in which 
camels (T, S, M, A, Mgh, Msb) and other animals (S, Mgh) are confined (T, S, M, A, * Mgh) or 
stationed. (Msb.) In the phrase عصا مرين, 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 As, 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 
مرين; not that the staff is a مرين. (T.) ___ Also The place of dates, (T, S, A, Mgh, Msb,) in which they are put to dry (S, A) in the 
sun; (A,:) in the dial. of El-Medeeneh; (S:) i. q. مسطح (S, Msb) in the dial. of El-Yemen, (TA in art. مطى) and 
جرين (T, S, Mgh, K) in the dial of Nejd: (S:) or مرن ألحم, (T:) signifies the جرين of dates, [i. e. the place] in which they 
are put, after the cutting, in order that they may dry: (M:) accord. to A 'Obeyd, مرين and جرين in 
this sense are both of the dial. of El-Hijáz, and مناد of that of Syria, and جرن 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 حجرة [i.
e. a chamber, or an upper chamber; in a house. (M.)

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

أريد: المَتَرِيْد see
1. [aor. —] (M,) inf. n. زَبَر

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 زَبَر زِبَر يَدَهُ بِالقَدَاحٍ, aor. — , inf. n. as above, His hand was light, or active, with the قَدَاحٍ [or gaming-arrows]. (S, A, * L, K.)

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 زَبَر لُغَتُهُ الفَوَائِمَ (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also زَبَر لُغَتُهُ الأَصِبِعِ فِي عَمْلِهِ (A.) And A quick, or fleet, horse. (T.) And زَبَر لُغَتُهُ فِي رَجْلِهِ A horse having light, or active, legs. (A.) جَآء زَبَرَ الْعَنْانِ means He came alone, put to flight.

(Aaar, M, K. *) But the saying of Hishám El-Mara-ee,

* غَداةُ نَرْكَتْهُ زَبَرُ الْعَنْانِ *

is explained by IAar as meaning In the morning] when thou leftest him exempt from satire. (M.) Accord. to Aboo-Sa’eed, (T,) زَبَر لُغَتُهُ لَغَتْهَ لَغَتَهُ A gum having little flesh. (T, K.)

زَبَرْ (T, S, M, A, K) and زَبَرْ (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 Temeem (M:) also called [and (T.) One says, كَانَ عَرْضَهُ رُدَّةٌ. (T.) One says, [As though his honour, or reputation, were the رُدَّة of him who smears camels with tar]; and in like manner, لَمَّا أَسْمَعُوهُ الْحَقَّ نُبِدْوُهُ كَمَا يُبَدِّ الْهَانِئَةَ [explained below]. (A.) And [hence,] لَمَّا أَسْمَعُوهُ الْحَقَّ نُبِدْوُهُ كَمَا يُبَدِّ الْهَانِئَةَ [explained below]. (A.) And [hence,] لَمَّا أَسْمَعُوهُ الْحَقَّ نُبِدْوُهُ كَمَا يُبَدِّ الْهَانِئَةَ [explained below]. (A.) And [hence,] When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the رُدَّة after using it]. (A.) ___ Also The piece of rag with which the goldsmith polishes ornaments. (S, L, K, and Msb 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. (Lh, 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 (صُمَام) of a bottle, or flask. (IAar, T, M, K,) ___ Also, (M, L, K,) and (Fr, A Obeyd, S, M, L,) of which latter رِدَّة is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n., رِدَّة being its n. un.,] A single one of the رِدَّة meaning tufts of dyed wool (عَهْوَان) which are hung upon the necks of camels; (Fr, A Obeyd, S, L,) and which are likewise called مرَايَد (A, TA,) an irreg. pl. like مَلَامِح [and مَلَامِح &c.]; (TA,) or which are hung upon a she-camel: (L:) or a tuft of dyed wool (عَهْوَان) 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 رِدَّة in all the senses expl. above is رِدَّة (M, L, K,) رِدَّة: see the next preceding paragraph, in two places. ___ Also The عَلَاقة [app. as meaning the عَلَاقة or suspensory
thong in the handle, of a whip: (K:) [n. un. of رَّيْذِ: for you say] سَوْطُ رَّيْذٍmeaning A whip having thongs in the fore part of its [or handle]. (En-Nadr, TA.) Also Difficulty, or distress. (IAar, T, K.) So in the saying, كَنُّا فِي رَيْذَةٍ فَأَتَجَلَّتْ عَنَا, [We were in difficulty, or distress, and it became removed, or cleared away, from us]. (IAar, T.)

ٍﺬَﺑَرٍ ذُو رَيْذَةٍ [in one of my copies of the S رَيْذَةٍ, and in a copy of the A رَيْذَةٍ,] One who makes many mistakes in his speech. (S, A, L, K.) [See also ْﺮِﻣٌذَ, below.]

ٍﺬَﺑَرٍ مُريَذَانٍ: see مُريَذَانٍ.

ٍﺬَﺑَرٍ مُريَذَانٍ: Evil (ISk, T, S, M, K) that occurs between, or among, people. (ISk, T, S, * M. *) You say, بينَ الْقُومِ رِيْذَةٌ Between, or among, the people is evil. (S, M. *)

ٍﺬَﺑَرٍ مُريَذَانٍ: One who talks much, and irrationally, or erroneously, (K, TA,) making many mistakes in his speech. (TA.)

ٍﺬَﺑَرٍ مُريَذَانٍ: see مُريَذَانٍ.
A thing, or an affair, or an event, put me in expectation. (TA.)

He expected; or awaited: (S:) he tarried; or tarried expecting. (IAth.) You say He looked for, expected, awaited, or waited for, the thing, or event. (Msb.) And He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him. (M, Msb.) It is said in the Kur [ix. 52], [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,

ثرَصَّبْهَا لَعْلَهَا
َتَطَلَقُ يُومًا أو يموت حليها

[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, [He looked for, &c., a time of dearness for his commodity, or article of merchandise]. (A.) And,

ثرَصَّبَهَا لَعْلَهَا

[elliptically,] 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 signifies he looked for, expected, awaited, or waited for, a day for the thing. (Lth.)

ثرَصْأ: 
An expecting; an awaiting; a waiting: (AHát, S, A, Msb, K:) a tarrying; or tarrying in
expectation. (M.) You say, {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 {I have to endure an expecting, or a waiting, in ElBasrah}. (AHát, A.) And {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, {The woman abode during the period so assigned to her husband in the house, or tent, of her husband}. (ISk, K.) [In like manner (perhaps a mistranscription) is explained in the A and TA in art.

{The woman abode during the period so assigned to her husband in the house, or tent, of her husband}. (ISk, K.) [In like manner (perhaps a mistranscription) is explained in the A and TA in art.

{Put in expectation}. (TK.)

One who withholds, or collects and withholds, wheat or the like, Waiting for a time of dearness; syn. {Put in expectation}. (TK.)
1

 Shaykh Muhammad

Inf. n.

The saying of Mohammad to Ed-Dahhák, when he sent him to his people, 

When thou comest to them, remain in their abode in security, or without fear, like the gazelle in his covert: (IAar, 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, ظبيا 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 ّمُظبيا: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, ّضَبَر ِﻦَﻋ ِﻢَﻨَﻐﻟا ( , S, A, K,) inf. n. ّضﻮُﺑُر ( , S,) He (a ram) abstained from tupping, 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, ّجَفَر. (S.) You
say also of a ewe when she is pregnant, (Ibn-'Abbád, A.) And you say of a man, 

He abstained, or held back, from seeking the means of acquiring eminence, or nobility. (TA.) The night cast its darkness [lit. itself (expl. by أَلْقَى بَنْسَهُ رَضَى اللَّهُ)] upon the earth. (K.) He betook himself, or repaired, to him for lodging, covert, or refuge. (IAar, O, K.)

She undertook, or managed, his affairs, and gave him lodging, or refuge: (TA:) she was to him as though she were a place of abode: like أَبُوته I was to him a father, and أَمْته I was to him a mother. (A, TA.) [The aor. occurs in the K, in the phrase ضَبَرْت أَهْجْوَز: thus in the TA:]

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

I fixed him, or made him to remain fixed, in the place. (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.)

He made a sheep, or goat, [&c., (see 1,)] to lie down upon his breast; (S, K;) as also رَضَى ارْضَى, inf. n. رَضَى ارْضِهم. (TA.) 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.) 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.) __ He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;)

syn. (O, K:) so says Ibn-Abbád. (TA.)

رض: see رض, in five places. ___ Also, accord. to Ks, (S,) and As, (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 طَلَح and سّمْر: (K:) or a collection of abundant and dense trees. (TA.)

رض: see رض, in three places.

رض: 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 مرابض signifies the same: (S, * A, Mgh, Msb:) pl. of the former (S, A, * TA:) and of the latter مرابض: (S, K:) the مرابض of sheep or goats are like the معاطن معارض 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:) رض and رض of the former, رض (IAar, Sgh, K) and رض (K) are applied to a wife لِأَنَّهَا تَرْضِي زوجها, (so in copies of the K and in the TA, but in the CK) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging, or refuge; (TA;) or because she fixes him, (ISk, S, * TA:) i. e. تَرْضِي, (I,) so that he does not quit his place: (L, TA;) or to the
mother; or the sister; who undertakes, or manages, the affairs of (K, TA, in the latter of which it is thus explained, but in the CK) her relation. (K.) A poet says,

*S

جال الشتاء ولم أمع رضا

يا وبح كفِي مَن حفر القراميص

(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 رضى applied to milk which sustains a man, and suffices him for food, originated the prov., (K, TA,) منك رضى وإن كان سمارا, meaning Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are appertenances 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 رضى also signifies any woman who undertakes, or manages, the affairs of a house: but in the T we find منك رضى وإن كان سمارا, thus written, as by Th, on the authority of IAar, 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 As: and in the margin of a copy of the S, we find the above-cited prov. thus written, منك رضى وإن كان سمارا, as from the Book on Goats by Ibn-Zeyd, and expl. as meaning the sons of thy father are appertenances 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 رضى signifies the same: (TA;) or this latter signifies the foundation, or basis, of a building; and of a city also: (K;) IKh writes it, رضى: and some say that رضى and رضى 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, ريض الأرض signifies *what touches the ground*, of a thing: (TA:) and رض 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.] أراض is explained by El-Karkhee as applied to the *quarters, or districts, of a town, or city*: (Mgh.) ___ رض also signifies *The rope of the [camel’s saddle called] رحل (A, K,) with which the رحل is bound;* (A, TA:) one of the أراض or ropes of the ررحل (S, A:) or the *part that is next the ground thereof;* (K:) i.e., of the rope of the ررحل (TA:) not what is above the ررحل: (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 IAar explains the pl. أراض as meaning the *bellies of camels,* but Az says that this is a mistake. (TA:) And *A girth of a ررحل, like the نطاق [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* أنساع the ررحل is bound with it. (TA:) ___ Also *The مصارين [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. *أماع* (S, K:) or the *contents of the belly,* (K, TA,) consisting of the مصارين &c., (TA,) except the heart (K, TA) and the lungs. (TA:) The *part that comprises the جوايا [or winding, circling, or coiled, guts or intestines];* (IAar, TA:) as also رض and ربيب and مريض and ربيب: (IAar, K, TA:) some describe the رض as *below the navel;* and the مريض as *beneath the navel and above the pubes.* (TA:) *Holding back, through indolence*, رض (A, K,) in [some of] the copies of the K,
erroneously, (TA,) and (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 ر髀, in three places.

رياض راصد, applied to a man, i q. راصدت; (K;) i. e. Remaining stationary, and impotent; (TA;) as also راصدة. (K.) See also رضيفة. Also A portion, (K,) or large portion, (IDrd,) of ترديد [i. e. crumbled bread moistened with broth]. (IDrd, K.) See also رضيفة, with the unpointed ص.

رياض 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 رضيفة, first signification.]) See also رضيفة, in three places. Also A place of slaughter (متن) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K;) erroneously written by Sgh in the TS رضيفة; 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 رضيفة. (TA.) Hence the saying, أتانا بترديد كأتنه رضيفة أرنب [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K.*

رياض 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.)

رياض: see رضيفة.
 используется в коже, как это принято, 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 (شجرة), meaning Great, or large, (A ’Obeyd, S, A, * K,) and thick, (S,) 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. ريض. (K.)

Applied to a chain (سلسلة), Large, or big, (S, 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 (درع), Large, or big: (A, TA:) or wide. (K.) And, applied to a town (قرية), Populous, (Sgh, K, TA,) and large. (TA.)

Sheep, or goats, with their pastors, collected together in their lodging-places; (S, A, K;) as though it were a quasi-pl. n.; as also ريض and رض: (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 lodgingplace; from the author of the book entitled كتاب المزدوج من اللغات, only: (K, * TA:) but what this author says is, that ريض signifies the lodging-places of bulls or cows [app. with the beasts in them]: and that the primary application of this word (ريض) 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 رض: (TA:) pl. رض and روض: (A, TA:) and hence, كبيضة العجم and الأراضي is an appellation of the lion: (K:) the pl. of رض is روص: and the phrase كبيضة العجم and الأراضي

Lying upon his breast; applied to a sheep or goat [&c.]; and so روض applied to a hare; so too روض [but app. in an intensive or a frequentative sense] applied to a lion, as is also راض, and to a man lying on his adversary: (TA:) and راض is a company of men: (TA:) pl. راض and روض: (A, TA:) and the phrase كبيضة العجم and الأراضي

Sheep: see the next paragraph, in two places.
occurring in a trad., means [Like the sheep, or goats, that are lying upon their breasts]. (TA.) It is said in a prov., [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,] The end of his nose is flat, and spreading upon his face. (A.) ___

أَرْبَاضُ is an appellation applied to The Turks and the Abyssinians. (K, TA.) These are meant in the trad. of Mo‘áwiyeh, 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, اتركوا الترك ما تركوك ودعوا الحبشة ما ودعوك [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.)

رابضة [as a subst. from رابض, 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, [Such a one is so effective in his aim that his animal lying upon its breast does not rise]: (ISk, S, TA:) and in like manner, [And there rose and went to him one of the رابضة]: (Lth, A, TA:) 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 [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, ] whereof the earth will never be destitute. (S, 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 رَبِيْضَةَ will speak respecting the affairs of the community: (T, TA:) is the dim. of الرَبِيْضَةَ (T, K, TA) signifying The pastor of رَيْضَ [q. v.; (T, TA;) and means the mean, contemptible man, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, theناقِهُ إِلَّا النَّافِع] cannot be put for theناقهُ:) 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 رَبِيْضَةَ 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 رَبِيْضَةَ signifies [the same, or] impotent to attain eminence: in this latter, the 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.)

روبيضة: see the next preceding paragraph.

ras: see the next preceding paragraph.

عرص: i. q. [Safflower, or bastard saffron]. (IAar, K.)

ريض: see ريب, last sentence, in two places.

ريض: see ريب, first sentence: ___ and the same in the last sentence.

مرضس: see ريب, first sentence: ___ and the same in the last sentence.

ريضة: see ربيب.
He tied, bound, or made fast, (S, Mgh, Msb, K,) a thing, (S, Msb, * K, * TA,) and a beast; (Mgh, TA,) and in like manner he tied, or bound, a beast with a rope, in order that he might not run away. (TA.) You say, فَلَان يُرْتَبْ كَذَا رَأْسًا مِنْ الدَّوَابِ. [Such a one ties so many head of beasts: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., أَكْرَمَتْ فَأَرْتَبْ, or, accord. to one relation, أَكْرَمَتْ، i. e. Thou hast found a generous horse, therefore do thou preserve him; or, as some relate it, فَأَرْتَبْ : relating to the duty of preservation. (TA.) See also 3. __

He held back, or drew back, from him, or it; as though he confined, and bound, himself. (TA, from a trad.) __

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 جَأْشَةً, which would be more properly rendered He strengthened, or fortified, his heart.]) __

He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair. (TA.) __

God inspired him with patience. (Msb, K.) Thus in the Kur [xviii. 13], وَلَوْلَقَ فَأْنْطَبَرَو ﻰَلَعَ مِِ And we inspired them with patience: (TA:) or strengthened them with patience. (Bd.) And in like manner in [viii. 11 and] xxvii. 9. (TA.)

Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other: (K, TA,) and رَبَطُ الخَيْلِ and رَبَطُها signify the same [as above]. (S, TA, [You say, The two parties tied their horses at their respective frontiers, each in preparation for the other.] And one says, with reference to
horses, inf. n. and رباط, as well as رباط and رباط. (Bd in viii. 62.) Hence, (Sgh, L, K,) رباط, (Mgh, Msb,) inf. n. رباط (S, Mgh, Sgh, L, K) and رباط, (S, Mgh, Msb, K,) He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier (S, Mgh, Sgh, L, K) of the enemy, (S, Msb, K,) or over against the enemy. (Mgh.) And hence, i.e. from this latter application, (AAF, TA,) رباط الأَمْر, (TK,) inf. n. رباط (AAF, K) and رباط، (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], أَصِبِوا وَصَابُوا وَرَباطُوا 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 رباط; (Az, K, TA,) which word, thus used, is an inf. n. of رباط; 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 صابر.]

6 The water remained in, or did not quit, or go forth from, such and such a place. (TA.)

8 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.] He became caught, or entangled, in the rope. (Lh.)
explained by AO and Ez-Zejjájee as syn. with (TA.) [Thus, ارتبطة 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.]

A thing with which one ties, binds, or makes fast, (S, Msb, K,) a skin, (S, Msb,) and a beast, (S,) &c.; (S, Msb:) a rope with which a beast is tied: (Mgh:) pl. ربط (S, Msb, K) and ربط (S, TA;) the latter a contraction of the former: (TA:) and مرطبة also signify a thing with which a beast is tied. (K.) It is said in a prov., [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 اخذة meaning A kind of fascination by which enchantresses withhold their husbands from other women. (TA in art. اخذ A snare for catching game. (S, Mgh.) You say, قطع الطبي رباطة [The gazelle rent his snare]. (S.) ___ The heart: (K,) as though the body were tied thereby. (TA:) Hence, (TA in art. قرضقرض He died: (M and K in that art.:) or he was at the point of death. (K in that art.) And جاء فلان وقد قرض رباطه Such a one came having turned away, or back, harassed, distressed, or fatigued, (S, TA, and AZ and Az in art. قرض) and at the point of death: (AZ, Az:) or harassed, or distressed, by thirst, or by fatigue: (A in art. قرض) or in a state of intense thirst and hunger. (M in that art.) ___ The spirit:

as in the saying of El-'Ajjáj, describing a wild bull,

فبات وهو ثابت الربط

[And he passed the night firm in spirit]. (TA.) See also ربط, (of which it is a pl., or pl. pl.,) in three places. A single building of those which are called (S, K:) [a public building for the accommodation of travellers and their beasts; (see يبردة 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 a building for the poor: in this sense post-classical: pl., accord. to analogy, رَبَاطَاتِ رِبطٍ and رَبَاطٍ طَابُّاتِ رِبطٍ and طَابُّاتِ طَابُّاتِ رِبطٍ (Msb.)

Tied, bound, or made fast; as also مَربَطٍ رِبطٍ; (K, TA;) applied to a horse, (Mgh,) or similar beast (دَابَّةٍ); as also مَارِبَطٍ مَربَطُ; (TA;) applied to the former, i. q. مَارِبَطٍ مَربَطُ; (Mgh;) or مَارِبَطٍ (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] رِبطُ, applied to the latter, i. q. مَارِبَطٍ مَارِبَطُ; (K;) and رِبطُ applied to a horse also signifies tied and fed in the court of a house: (TA:) pl. مَربَطٍ طَابُّاتِ رِبطٍ, (Mgh,) or the latter is a pl. pl., being pl. of مَربَطٍ طَابُّاتِ رِبطٍ مَربَطُ مَربَطُ مَربَطُ (TA;) in the Kur [viii. 62], means Of horses that are tied; (Bd, Mgh;) رِبطٍ طَابُّاتِ رِبطٍ being of the measure منْفَعُ فَعَالٍ مَعْنَى فَعَالٍ in the sense of the measure منْفَعُ فَعَالٍ مَعْنَى فَعَالٍ or an inf. n. used as a subst., being an inf. n. of رِبطُ in the sense of رِبطٍ طَابُّاتِ رِبطٍ; (Bd;) or it is an inf. n. of رِبطٍ طَابُّاتِ رِبطٍ 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 رِبطُ (Bd, Mgh;) or it means of mares: (Fr, TA:) and رِبطٍ 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, لَفْلَانٌ رَبَاطٌ مَنَ الحَيْلِ Such a one has a stud constituting the source of his horses; like as you say تَلَادٍ رَبَاطَةٌ. (S, K;) رَبَاطَةٍ, 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 deenár; but upon the مَربَطٍ, nothing: properly meaning, in this case, ذَاتُ الرَّبَطِ وَضَعُشَةُ رَاضِيَةٍ (Mgh.) See also مَربَطٍ. Also, and مَربَطٍ طَابُّاتِ رِبطٍ (TA;) in the phrase عَبْشَةٍ راضِيةٍ. (Mgh.)

A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things. (K, TA.) [In the L and TA, رِبطُ is also explained, as on the authority of Ez-Zejjájee, as signifying رَأْبُ. جَاحِبٌ; but this I think a mistranscription, for رَأْبُ. جَاحِبٌ. Unripe dates soaked in water]: (S, K;) or fresh ripe dates soaked with water; also called منْقَوْشٍ (Sgh, TA in art. نقَشٍ) or dried dates (A 'Obeyd, IF, A, K) put into
jars (جَرَّ)، (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 زِبَد، and not original. (TA.)

One who ties bow-strings. (TA.)

[act. part. n. of 1]. 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 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 رَابِطَة، 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.] اِسْتَغْفِرْنِيَّ وَلَنَجْلُدَ بَرْدًا وَالْبُطْسِ رَابِطًا، 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 رَابِطَة، in two places.

A spirit still attached to the body, and consequently not doomed, but having ample power, or liberty, and capable of good; syn. رَاتَبَ،. (K.) An Arab is related by IAar to have said، واللَّهُمَّ أَغْفِرْ لِيَ وَالْجَلَلَ بَارَدًا وَالْبُطْسِ رَابِطًا، 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 رَابِطَة، in two places.
A tie, or connection, of any kind; syn. عَلَقَةٌ [q. v.] and وَصِلَةٌ (TA.) [This meaning of وَصِلَةٌ is well known, though omitted in the S and K &c. Hence, The copula in a proposition.]

(S, Mgh, K) and مُرَبَّطٌ, (S K,) the former used by him who says أَرْبَطْ, and the latter by him who says أَرْبَطْ, (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. مَرَبَّطٌ. (Har p. 33.) You say, لَيْسَ لَهُ مُرَبَّطٌ عَنْزٍ [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، وَهُوَ مَيْتٌ مَرَبَّطٌ مَرَبَّطٌ الغَرْسِ, like مَرَبَّطٌ النَّعْجِ. (TA: [in which, however, the word مَرَبَّطٌ 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 مَرَبَّطٌ وَمَرَبَّطٌ. You say,] 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.)

مرَبَّطٌ: see رَبِّطٌ.
مرَبَّطٌ: see رَبِّطٌ. ___ Also A slender plaited thong which is bound over the pad حَشْيَةٌ, for which, in the copies of the K, we find erroneously substituted رَحْلٌ [or camel's saddle]. (K, *, TA.) مُرَبَّطٌ, and its fem., with حَشْيَةٌ: see رَبِّطٌ.
مَرَبَّطٌ: see رَبِّطٌ, in two places.
مَرَبَّطٌ: see رَبِّطٌ.
مُرَبَّطٌ: see رَبِّطٌ. ___ 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.)

Water remaining in a place, not quitting it, or not going forth from it.

He took the fourth part of their property, or possessions. (Msb, K.) And (so in the K, but in the Msb or, ) Reبهم (S, Sgh, Msb, K) aor. — (S, Sgh, Msb) and — and — , (Sgh, Msb, ) not, as is implied in the K, — only, (TA) [or rather, not — only, ] inf. n. as above, and [most probably زابعة] also, (L) He took the fourth part of their spoil: (S, Sgh, Msb, K) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islám reduced it to a fifth part; (K;) as is declared in the Kur viii. 42. (TA.) It is said in a trad., ٌﻊَﺳْﺪَﺗَو ْﱂَأ َﻚْﻠَﻌْﺟَأ ُﻊَﺑْﺮَـﺗ ( , S, * TA,) mentioned [and explained] in art. عسد, q. v.: the meaning [intended] is, Did I not make thee an ob eyed chief? (TA.) And ْﻢُﻬَﻌَـﺑَر ( , S, Sgh, Msb,) or ُﻊَﺑَر َﺔَﺛَﻼﱠﺜﻟا ( , K,) aor. (S, Sgh, Msb, K) and — and — , (Sgh, Msb, K,) [inf. n., app., Reبهم] He became the fourth of them; (S, Sgh, Msb;) or, the fourth of the three: (TA:) or he made the three to be four by [adding to them] himself. (K.) And Reبهم also signifies He made them, by adding himself to them, forty: or, four and forty. (K, * TA.) And He made them (namely thirteen) to be fourteen. (T in art. .) ُﺚَﻠَﺛُ ِﻎَرَبُهُم, aor. — , (S, K) inf. n. Reبهم (S,) He twisted it (namely a bow-string, S, TA, and a rope, or cord, K, TA) of four twists, or strands. (S, K,) زابعت the three (S, K,) aor. — , inf. n. Reبهم, (TA,) i. q. وردت the fourth day [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]. (K,) [See below. Another meaning of this phrase will be found later in the present paragraph.] Hence, ُأَرِبعت the three (S, Msb, K,) aor. — , inf. n. Reبهم (Msb;) and — on his Reبهم (S, Msb, K,) and — on his Reبهم, but not on his Reبهم; (IAar;) or the
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], (S, Msb, K,) and so on. (Msb.) And رَعِيَ, (S, K,) and رُعِيَ 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. (S, K, TA.)  

* رَعِيَ said of a horse, He came fourth in the race. (T, M, L, all in art. رَعِيَ, said of a man, also signifies He was hit, or hurt, in the أَرْبَعَ أَرْضِ, meaning regions, of his head. (TA.) The rain watered the earth and made it to produce herbage: see رَعِيَ. (TA.) And رَعِيَ The land was watered by the rain in the season called رَعِيَ; (K * TA;) similar to رَيَعُ, and رَعِيَ. (TA in art. رَعِيَ.)  

* رَعِيَ The camels were rained upon by the rain of the season called رَعِيَ. (K,)  

* رَعِيَ upon by that rain: and رَعِيَ may be an inf. n. thereof. (Ham p. 425.)  

* رَعِيَ, (TA.) Hence, i. e. from رَعِيَ The horse sweated in his legs. (TA.) And [hence also,] رَعِيَ أَلَهَمَ God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarassment or difficulty, or from a state of perdition or destruction. (TA.) رَعِيَ, aor. رَعِيَ, inf. n. رَعِيَ, The [season called] رَعِيَ commenced. (TA.)  

* رَعِيَ, (K, TA,) aor. رَعِيَ, inf. n. رَعِيَ, (TA,) in its primary acceptation, signifies He remained, abode, or dwelt, in the place in the [season called] رَعِيَ; (TA as also رَعِيَ بِهِ. (S, K,) And hence, (TA,) He remained, abode, or dwell, in the place, (K, TA,) in any circumstances, and at any time; (TA,) he took it as his home. (K,)  

* رَعِيَ, (K,) aor. رَعِيَ, inf. n. رَعِيَ, (TA,) The camels fed by themselves in the pasturage, and ate as they pleased, and drank. (K,) [Another meaning of this phrase has been mentioned before.]  

* رَعِيَ in the الماء He
acted according to his own opinion or judgment, or did what he judged fit, with respect to the water. (K,) رَبِيعٍ, (K,) aor. — , inf. n. رَبِيعٍ (TA,) said of a man, also signifies He had, or obtained, abundance of herbage (K, TA) [arising from the season, or rain, called] رَبِيعٍ. (TA.) — Also, [app. from رَبِيعٍ بَلْمَكَانُ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. 

He (a man, ISk, S) paused, (ISk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner, (K,) and withheld himself. (ISk, S, K,) [And hence,] رَبِيعٍ عَلَيْهِ, (K,) inf. n. رَبِيعٍ (TA,) He was affectionate, or pitiful, or compassionate, towards him: (K,) or he acted gently towards him. (TA.) And رَبِيعٍ عَنْهُ (K,) inf. n. رَبِيعٍ (TA,) He restrained himself, refrained, abstained, or desisted, from it. (K,) The phrases رَبِيعٍ عَلَيْكَ طَلَّعَكَ and رَبِيعٍ عَلَيْكَ نَفْسُكَ (S, K) and رَبِيعٍ عَلَيْكَ (K) are from رَبِيعٍ in the sense of he paused, &c., (S, K,) as explained by ISk, (S,) [or in one of the senses following that,] meaning Deal thou gently with thyself; moderate thyself; restrain thyself: (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 رَبِيعٍ الحَجْرِ [q. v. infrà,] meaning Take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase رَبِيعٍ عَلَيْكَ نَفْسُكَ, or رَبِيعٍ عَلَيْكَ نَفْسُكَ, 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 عَدَّةٌ [q. v.] of decease; and this is accord. to the persuasion of those who say that her عَدَّةٌ is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبِيعٍ الرَجُل signifying the man had, or obtained, abundance of herbage, and the meaning is, relieve thou thyself, and release thyself from the straitness of the عَدَّةٌ, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her عَدَّةٌ 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., لا يَرِيعُ عَلَيْكَ طَلَّعَكَ مِنْ لا يَجْزِيهُ أَمْرٍكَ, 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., حَدَّث أَمْرَأَةٌ حَدِيثِيَنَّ فِي نُبُأَتِ فَأَرِيع, i. e. Speak thou to a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is فَأَرِيع, 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, فَإِن لم تَفَهِمَ بَعْدِ الأَرْيَبَةِ فَالْمُرَبَّعَةُ, 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, رَعِّبَت عَلَى عَقِبَّ فَلَان وَكَسَرَ فِي هَا رَبَاّهُ, i. e., [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 before كَسَر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) The young camel widened his stepping, and ran; as also رَعِّبَت, i. e., [He raised, or lifted, the stone, (S, K, TA,) with the hand; (K, TA;) or carried it; (TA;) for trial of strength. (K.) It is said in a trad., بَعْدَيْنِ رَجُحَوْنَ حِجَارًا, [He passed by a company of men raising, &c., a stone]; and رَبِيعَ عَلَى الْحَمْلِ, (S, K, TA,) [signifies the same]; (S;) and رَبِيعَ عَلَى الْحَمْلِ, (S, K,) aor. رَبِيعَ, inf. n. رَعِّبَت, i. e., He put the [staff, or small staff, called مَرْيَعَة 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.]}
made it four. (Esh-Sheybánee, K voce)

He made it a thing.

Such a one counts three Khaleefehs, [namely, Abú-Békhr and 'Omar and 'Othmán,] and [does not count a fourth, i.e.,] rejects ['Alee,] the fourth. (TA in art.

She brought forth her fourth offspring. (TA in art.

and in like manner the verb is used in relation to any saying or action. (TA voce

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

You say,

He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called

[He took hold of his hand &c. (IAar.) [See also 1; last signification but one.]}

The party of men (three in number, Msb) became four:

mentioned after another signification with which it is connected by the conjunction or ] or, became forty. (TA.)

[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 water-ing of camels termed رَعِيَ. (TA.) You say also, أَرْيَعَ الْمِرْضٍ 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,] أَرْيَعَ عَلَيْهِ السَّائِلُ The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-‘Abbád, Sgh, K. *) And أَرْيَعَ بِالْمَرَاةَ He returned to the μَجَابَة of the woman without langour: (L:) or أَرْيَعَ أَوَلَّهَا, said of a man, multum coïvit. (Ibn-‘Abbád, K.) And أَرْيَعَ الْوَرْدَ, (O, K, i. e. أَرْيَعَ الْإِبْلُ بِالْوَرْدَ, (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 mistranscription. (L, TA.) And أَرْيَعَ أَوَلَّهَا 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 جَدَرَت إِلَهُ رِيْغاً. (S,) [meaning] He was, or became, one whose camels came in the state in which they are termed رَوَايَ: i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: from رَعِيَتْ الْإِبْلُ: whence, likewise, what next follows]. (TA.) And أَرْيَعَ الْإِبْلَ He watered the camels in the manner termed رَعِيَتْ i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.) This last phrase, also, (K,) or أَرْيَعَ الْإِبْلَ عَلَى الْمَاءَ إِلَى أَرْيَعَ (As,) signifies He sent and left the camels to go to the water whenever they pleased. (As, K. *) [Another signification of the verb thus applied will be found below.] أَرْيَعَ (inf. n. أَرْيَا عُ S, Msb) He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رَيْعاً: i. e., he shed the tooth called رَيَاعَةَ: (S, Msb, K;) it is when they do this that the camel and the horse begin to
be strong. (TA.) The people, or company of men, entered the [season called] عِبَر, (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] عِبَر, 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 مَلْكٍ عِبَر.] ___ And The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.) The rain caused the [herbage called] عَيْبَر to grow: (TA:) or the rain confined the people in their رَبَع [or dwellings] by reason of its abundance. (Msb.) ___ The earth, or land, produced herbage. (Msb in art. عِبَر) 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] عِبَر (TA.) He pastured his camels in the [season called] عَيْبَر in such a place. (S. ) The she-camel's womb was, or became, closed, (Msb.) so that it did not admit the seminal fluid; (Lth, K;) [perhaps because this commonly takes place in the season called عِبَر, meaning either the spring or the season called عَيْبَر الكَلَّا; the usual season of the coupling of camels being winter;) as also عَيْبَر. (TA.) He made an abominable request to her; mentioned in the T in art. عَمْدٌ عِبَر; (TA:) meaning سَأَحَا الوَطِئُ فِي الدُّيْرٍ. (TA in art. عَمْدٌ.) See also a prov. mentioned in the latter part of the first paragraph.  

5 تَرََعَ في جَلْوَسِهِ (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 (K) أَفْعَى تَرََعَ and (TA) أَفْعَى. (K.) said of a camel, (S, K,) and of a horse, (TA,) He ate the [herbage called] عَيْبَر (S, K, TA,) and in
consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA;) and وَرَتْبَع signifies the same: (S, K;) or وَرَتْبَع and تَرِبَعَا signify they lighted on, or found, the herbage called، تَرِبَع: or they lighted on it, or found it, and remained among it: and The camels remained, or abode, in such a place. (TA.) You say also، تَرِبَعَتُ لِبِﻹا ِنﺎَﻜَِﲟ اَﺬَﻛ The camels lighted on, or found, or they lighted on it, or found it, and remained among it: and We pastured upon the herbage, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.) 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 اَوْعْﺑَر.] See also 1, near the end of the paragraph. ___ [Hence، تَرِبَعَتُ النَّاقَةُ سَنَाَما طَوْيَلا The she-camel carried a tall hump. (K.)

They vied, one with another, in lifting a stone, for trial of strength: (TA in art. جَدْو.)

They vied, one with another, in lifting a stone, for trial of strength: (TA in art. جَدْو.)

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. He (a man) was of middling stature, neither tall nor short. (S.) See also، تَرِبَعَتُ بِاَلْمَكَانِ: ___ and see 5, in two places: ___ and 4, near the end of the paragraph: see also، تَرِبَعَتُ الْحَجَرِ, in two places, near the end of 1. He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.)

He had power, or ability, for it, to do it, or to bear or endure it: (IAar:) from رَعِيَّة. (Az.) [Hence also، وَرَتْبَع] said of a camel, He was, or became, strong, for journeying. (ISk, K.) ___ It (sand) became heaped up. (AZ, K.) ___ It (dust) rose; or rose high. (AZ, K.)

A place where people remain, abide, or dwell, in the [season called] رَعِيَّة. (K, TA;) as also، رَعِيَّة، (S, Msb, K,) and مرَتَبَع، (K, TA;)
this is the primary signification: (TA:) and hence, (TA,) a place of alighting or abode, (Sh, S, Msb, K, TA,) of a people, or company of men; (Msb:) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also مرتبع، مربع and مربّع a place of alighting or abode, (Sh, S, Msb, K, TA,) or 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.] and [of pauc.] أعْبَر وَرَعُع, and (S, Mgh, Msb, K) and and (S, Msb, K,) and the pl. of مربع You say, ﷲ أَوْسُعْ رِيعٍ بِنْيَ فَلَان. (S, TA.) 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, Msb, TA;) the people of a house or tent: (Abu-Málik, TA;) a company of men or people: (K,) a large number: (IB,) pl. as above: (Msb:) زِيْع signifies the people of places of alighting or abode: (Sh,) and also tribes. (TA.) You say, أَكْثَرَ اللَّهُ رِعِيَ. May God multiply the people of thy house or tent. (TA.) And هَمَّ الَّيْلِ رِيعٍ 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. نعُش. (K, TA: [in the CK نعُش.] So in the saying, حَمَلَتْ رِيعَ. (K, TA: [in the CK نعُش.]) In the saying, 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. رِيْعَة, (L, Msb, K,) which signifies, (S, L, &c.,) رِيْعَة, andمروع, مروعُ الخِلْق, and مروع, (S, Mgh, L,) and مروع, (S, L, K,) and مروع, (L, K,) and مروع, and رِيْعَة, (L, Msb, K,) or رِيْعَة, (S, Mgh, L,) and رِيْعَة, (S, L, K,) and مروع, (L, K,) and مروع, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the Moheet as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) Of middling stature; (Msb:) neither tall nor short; (S, L,) between tall and short: (K,) and so, applied to a woman, رِيْعَة, (S, Mgh, L, Msb, K) and رِيْعَة, (L, Msb,) though originally applied to a
man, like &c.: (L:) the pl. of ربعون is ربعات, applied to men and to women, (S, Mgh, L, K,) and ربعات also; (IAar, Fr, L, K) the former of these two pls. being anomalous, because a word of the measure فعلة has not its medial radical movent when it is an epithet, but only when it is a subst. and has not الكي for that radical; (S, O, K;) or the medial radical is movent in this instance because ربية 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.)

ربيع (S, Mgh, Msb, K) and ريب (S, Msb, K,) the former a contraction of the latter, (Msb,) [which is the more chaste, but the former is the more common,] A fourth part; (S, Msb, K;) one of four parts; (Mgh;) as also ربيع (Msb, K) like ربع. (TA;) and ربيع, like مربع (Ktr, and S;) or the last signifies, (Msb, K,) or signifies also, (S,) the #fourth part of the spoil, which the chief used to take (S, Msb, K) in the Time of Ignorance: (K:) the pl. of ربيع and ربيع (Msb, TA) and [a pl. of pauc.] (Msb, TA) and ربيع (Mgh;) and that of ربيع is ربيع (K.) The same as the صاع; because the ربيع is twelve times what is termed من. but ربيع is the same as the مد، which is a quarter of what is termed. (Mgh.) [In Egypt, the ربيع is the fourth part of a وبيه، q. v.] The four regions of the head. (TA.)

ربيع The ظم [or interval between two water-ings, or keeping from water during that interval,] which is meant in the phrase رعىت الإبل [q. v.; (S;) a certain ظم 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 [whole] 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, سير ریع. (S, K.) And ریع. (S.) And ریع. i. q. [q. v.]. (TA.) Also, for ریع، 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] The quartan fever; the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Msb.) And you say، ریع. i. q. [q. v.]. (K.) Also The fourth young one, or offspring. (A in art. ثلث.)

A young camel brought forth in the [season called] ریع [here meaning autumn], which is the beginning of the breedingtime: (S, Msb, K;) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ریع [a pl. of mult.] and ریع [a pl. of pauc.]; (S, Msb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be ریعان [like ریعان pl. of صردد]: (TA:) pl. fem. ریعات (S, Msb, K, TA [in the CK, erroneously, ریعات]) and ریع [in two places]. (K.) Hence the saying، ریع. 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 ریع.] [Hence, also,] ریع، A very small star in the midst of the عوائذ، which are in the head of the التنين [or Draco]. (Kzw.)
A small round basket, covered with leather, in which perfumes are kept by him who sells them; (S, Mgh, K;) which is a covered with leather: (Mgh;) or a four-sided vessel, like the said by El-Isbahânee to be so called because originally having four طاقات [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 ربيعة المصحف: (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.)

The beasts' collecting of themselves together in the [Season called ربيعة: (whence) a a country, or region, is said to be طيب الربيعة] We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) Also, and ربيعة, ربيعة, 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: (Yaakoob, 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] قبيلة or [the portion thereof which is termed] his فخذ, هم على ربايعهم: (K;) or ربايعهم, and ربايعهم, and ربايعهم, and ربايعهم, (S, K,) and 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 رعاهم, (S, K;) and رعاهم, (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, 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, هو عليه رعاهه وهم هو ذو رعاهه He is the chief of his people. (Ham p. 313. [See also رعاه above.])

رعه 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 رعه, last signification, in two places. ___ See also its pl., رعات, voce رعه, in two places.

رره: see its pl., رعات, voce رعه, in two places.

رره: see رره.

رره: Of, or relating to, the رره; (S, Msb, K;) i.e., the season so called; [and the rain, and the herbage, so called:] a rel. n. irregularly formed. (Msb.) ___ Born in the [season called] رره; 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 رره is the beginning, and the most approved part, of the breeding-time: (TA:) pl. رعيون. (S, TA.) Saad Ibn-Malik says,
[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 (ٌﻂْﺒِﺳ, i. e. ٌﺔَﻠَْﳔ) 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] َﺢَﻠْـﻓَأ ْﻦَﻣ َنﺎَﻛ ُﻪَﻟ ْنﻮﱡﻴِﻌْﺑِر. (TA.) ___ The Arabs say, صرفاًة ربيعه تصرم بالصيف وتؤكل بالشتّية [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.) ___ A she-camel that brings forth [in the season called ربيع before others. (TA.) ___ ناقة ربيعة [used as a subst., or as an epithet in which the quality of a subst. is predominant, for ميرة ربيعة] signifies The ميرة [or corn brought for provision, or the bringing thereof, in the beginning of winter: (S, K;) or the ميرة of the [season called ربيع] which is the first ميرة; next after, which is the ميرة صيفية; and next after this, the ميرة دفلى; and next after this, the ميرة رمضية. (TA.) [See art. مير.] ___ Also, the same, [used in like manner, for رمير ربيعية] Camels that bring provision of corn in the [season called ربيع] or, which means the same, in the beginning of the year: pl. رياعي. (TA.) ___ And [used in the same manner, for ُخْرُوَة ربيعية] A warring, or warring and plundering, expedition in the [season called ربيع] also signifies The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and ربيعية likewise, the beginning of breeding, and of summer. (TA.) ___ The sharpest kind of thrusting, or piercing. (Th, TA.) ___ رعية الطعان رعية [fem. of رعية] [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.]
Shedding its tooth called the ربعية, 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, Msb, K:) [see 4:] pl. [of pauc.] آربع (Az, K) and [of mult.] ربع (Az, S, Msb, K) and ربيع (Th, Az, K, [76x457]ت, ث, ث) but the former is the more common, (Az,) and ربيع (IAar, K) and ربعيات (S, Msb, K) and وربيع (Az) You say, ركبت برذونا [in the CK and] ربعية: I rode a hackney shedding his ربعية, or in his fifth year]. (S, Msb, K.) Hence, حرب ربعية Vehement and youthful war: (TA.)

[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 ربعية آربع for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see ربعية ثلثة,) it is imperfectly decl.: (K:) but the dim. is ربيع, perfectly decl. (S voce ربعية ثلثة, q. v.) [See exs. voce ربعية ثلثة.] In the Kur iv. 3, El-Amash read وربع instead of وربيع (IJ, K.)

A she-camel that yields four ربيع [pl. of ربيع of milk. (IAar.) See also ربيع: see ربيع, 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, Msb, K,) [next] صفر; (S, K;) and they say, (Msb,) one should only say, in speaking of them, شهر ربيع الآخر and شهر ربيع الأول (S, Msb, 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 الأول (with a single kesre, and with no syll. sign to the) and in another copy of the S I find شهر ربيع الأول and شهر ربيع الآخر; with the addition of شهر ربيع الأول: but it is allowable to say also شهر ربيع الآخر and شهر ربيع الأول: 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 رمضان and the month of ربيع: and they say also شهر ربيع and شهر ربيع (Msb:) these
months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Msb in art.) It has a twofold application also to seasons; [الربيع الأول] being The season in which the truffles and the blossoms come, (S, Msb, K,;) and this is [also called] [الربيع الكلا] the rabea of the herbage, properly called the spring of Arabia; (S;) and [الربيع الثاني] The season in which fruits ripen; (S, Msb, K;) [also called ربيع الثمار] but some people call this [الربيع الأول] the rabea of the herbage; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call ربيع الكلا. (S, TA;) and all of them agree that the خريف [or autumn] is called [الربيع] the rabea of the water and the rains, in which the rain called الماء والأمطار ربيع الماء [the rabea of the rain], which is termed the first of the rains, commences; and the second being ربيع الكلا the rabea of the herbage, because the herbage therein attains to its last stage: and he adds, that ربيع 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 الأول] صيف; and two months, [الربيع الثاني] قبيظ; (S, K;) and two months, [الربيع الثاني] شتاء; (S, K;) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yahyà Ibn-Kibáseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, [الربيع الأول] which the vulgar call خريف [the autumn]; then [الشتاء] [the winter]; then [الصيف] the spring, which is [الشتاء] the winter; then [الصيف] the summer, or hot season: all this is what the Arabs in the desert say: [أيلول which is with the Persians the خريف he says, commences on the third of September O. S.;] and the [شتناء, on the third of December O. S.; and the صيف]
which is with the Persians the \( \text{\\textit{reib}}, \) on the fifth of \( \text{March O. S.} \); and the \( \text{\\textit{reib}}, \) which is with the Persians the \( \text{\\textit{spring}}, \) on the fourth of \( \text{June O. S.} \); and Aboo-Yahya adds, the \( \text{\\textit{reib}}, \) of the people of El-'Irak agrees with the \( \text{\\textit{reib}}, \) of the Persians, which is after the \( \text{\\textit{winter}}, \) and which is the season of the flowers, or roses, and is the most temperate of the \( \text{seasons} \): the people of El-'Irak, he says, have rain in all the winter, and have abundance of herbage in the \( \text{\\textit{rain}}, \) which the Arabs call \( \text{\\textit{reib}}, \) and Az says, the quarter of the \( \text{\\textit{rain}}, \) is called \( \text{\\textit{rain}}, \) because the fruits are gathered therein; and the Arabs call it \( \text{\\textit{rain}}, \) because the first rain [which is called \( \text{\\textit{spring}}, \)] falls therein. (TA.) The pl. of \( \text{\\textit{rain}}, \) is \( \text{\\textit{rain}}, \) [a pl. of pauc.] and \( \text{\\textit{rain}}, \) [a pl. of mult.] (S, Msb, K) or the first of these is pl. of \( \text{\\textit{rain}}, \) (Fr, Yaakoob, S, Msb, K) and of the \( \text{\\textit{rain}}, \) of the months; (Fr, Msb;) but the second is pl. of \( \text{\\textit{rain}}, \) in the sense of \( \text{\\textit{rain}}, \) to be explained below. (Fr, Yaakoob, S, Msb, K.) Hence the phrase in a supplication, mentioned in a trad., \( \text{\\textit{O God, make Thou the Kur-\( \text{an to be the life, or ease, of my heart}}, \) because the heart of man becomes lively, or at ease, in the season called \( \text{\\textit{rain}}, \). (TA.) Hence also, (TA,) \( \text{\\textit{rain}}, \) [or \( \text{\\textit{hoopoe}} \)] (K;) because it appears with the [season called] \( \text{\\textit{rain}}, \). (TA.) [See also, respecting the seasons &c., the word \( \text{\\textit{rain}}, \).] Also The \( \text{\textit{rain in the season called}} \) \( \text{\\textit{rain}}, \) [as meaning the half-year commencing at the autumnal equinox, (which includes what is really the spring of Arabia, called the rabeea of the herbage, ) accord. to a statement of AHN cited above, and accord. to what is stated on the authority of AZ voce \( \text{\\textit{rain}}, \) [S, K] or [only, accord. to some,] the \( \text{\textit{rain which is after the \( \text{\\textit{spring}}, \) and after which is [that called, the \( \text{\\textit{spring}}, \), and then the \( \text{\\textit{rain}}, \) or, accord. to AHN, \text{\textit{rain whenever it comes}}: Az says, I have heard the Arabs call thus the \text{\textit{first rain falling upon the earth in the days of the \( \text{\\textit{rain}}, \) [or \( \text{\\textit{autumn}}, \)] (TA:) the pl. [of pauc.] is \( \text{\\textit{rain}}, \) [and of mult.] \( \text{\\textit{rain}}, \) (AHN, TA,) [See also, respecting the rains, the word \( \text{\\textit{rain}}, \).] Also \( \text{\textit{Herbage; green herbage which the beasts eat}}; \) (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], (Msb in art. رزمن) [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. أربع (TA.) [Hence,] a poet says,

*بِدَادُ يُدِرِبُ النَّاسَ فِيهَا*

وفي الأُخْرَى الشهور من الخامم

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; (Msb, K;) i. q. جدول: (S, Msb, K;) or i. q. نهر: (Mgh;) or نهر صغير: (Har p. 402:) a rivulet, or streamlet, that runs to palmtrees: and ربيع الساقى, a subst prefixed to its epithet, occurring in a trad., the river [or rivulet] that waters seed-produce: (TA:) pl. أربع (Fr, Yaakoob, S, Msb, K) and ربعان. (TA.) A poet says, describing one drinking much,

*فَوْهُ رِبيعٌ وَكَلِهْ قَدِحٌ*

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, لفَلَانٍ مِن هذَا المَاء رِبيعٍ (K, TA,) or, as in some copies of the K, في, instead of مِن. i. e. To such a one belongs a share, or
portion, of this water for irrigating land]. (TA.) ___ The dim. of ربیع is ربیع: (Msb.)

ربیع: see ریاع; and see also ریاع, last sentence.

ربیع: see رتبه, in two places.

ربیع: see رتبه, in four places. ___ It also signifies A kind of حمالة [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, هو على ریاعة قومه, [properly He is over the affairs of his people, as indicated above, voce رتبه, last sentence,] meaning He is the head, or chief, of his people. (TA.) Abu-l- Kásim El-Isbahánee says, رتبه 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 مریاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لاتقم ریاعة القوم غير فلان [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.)

ربیع 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. روشة. (IAar, K.) A [leathern water-bag, such as is called] مزادة. (K.) ___ A kind of receptacle for perfume and the like; syn. عتبة, q. v. (K.)

ربعی A boy four spans [أصابع] in height. (S and Msb voce سبعی, q. v.) It is also applied to a camel, like سباعی; [app. meaning Four cubits in height:] fem. with ء. (TA in art. سبعی.) ___ [Also A word composed of four letters, radical only, or radical and augmentative.]

ربعی The tooth that is between the ثُنْیة [or central incisor] and the ثّنیة; (S, Msb, K;) i. e. each.
of the four teeth which are next to the (Mgh, * TA,) pertaining to man and to others: (TA:) pl.

Also fem. of رَيَاع [q. v.]. (S, K.)

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

The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.)

He is the fourth of four, or one of four. (TA.)

Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl.

In like manner, also, رَيَاع is applied, metaphorically, to birds of the kind called قَطا, as an epithet denoting their coming to water, by El-'Ajjáj. (TA.)

A fruitful, or plentiful, رَيَاع, [meaning the season so called.] (ISk, K.)

One does not say مْوَـﻳ رَيَاع like as one says مْوَـﻳ قَطا, because there is no corresponding verb, like قَطا, &c., for such a verb would have no meaning of heat nor of cold. (IB.)

She is the quickest of them in conceiving, or becoming pregnant. (Th.)

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. voice

[indecl. in every case, meaning Fourteen,] is pronounced by some of the Arabs أربععة عشرة, and [the fem.] أربععة عشرة, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced أربععة عشرة, in the dial. of Nejd. (S in art. عشرة.)

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أربعاء، [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 أربعاء، (As, S, Msb, K,) the latter on the authority of some of the BenooAsad, (S, Msb,) and أربعاء، (As, Msb, K,) which is a form of the word seldom used, (Msb,) and أربعاء، أربعاء، 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, Msb,) except أربعاء، (AZ, O,) the name of A certain day; (S, Msb, K;) [namely Wednesday;]

the fourth day of the week; (L;) as also أربعاء، the dual of أربعاء، (L;) and the pl. is أربعاءات، (S, L,) [accord. to those who make the sing. fem.;] or the dual is أربعاءات، and the pl. is أربعاءات، (K;) thus says Aboo-Jukhádib, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say، (ن feats the الأربعاء، بما فيه: Wednesday passed with what (occurred) in it], making it sing. and masc. [because he meant thereby يوم الأربعاء،] but Abu-
l-Jarráh used to say، (مقصمة الأربعاء، بما فيه: أربعاء، making it fem. and pl., and employing it like a n. of number: (Lh:) Th is related to have mentioned أربعاء، as a pl. of أربعاء، but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, S in art. عامل.)

أربعون، [Forty;] a certain number, (TA,) after ثلاثون، (S, K,) ___ [Also Fortieth.]

أربعاوي، One who fasts alone on the أربعاء، [or Wednesday], (IAar.)
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.

See also مربيع. Applied to rain, (S, Msb, TA,) That comes in the season called ربيع: [in the Ham p. 425, written مربيع] or that induces the people to remain in their abodes and not to seek after herbage: (TA:) or that confines the people in their رياع [or dwellings] by reason of its abundance: (Msb:) or that causes the herbage called ربيع to grow: (TA:) or that causes the growth of that in which the camels may pasture at pleasure. (S.) With ة, applied to land (أرض), Abounding with the herbage called ربيع; as also مربيع. (TA:) Without ة, applied to a she-camel, (As, S, K,) That brings forth in the season called ربيع: (S, K:) or that has her young one with her; (As, S, K:) the young one being called ربيع: (As, S:) as also مربيع: (As, TA:) or the latter signifies one that usually brings forth in the season called ربيع: (S, K:) or that brings forth in the beginning of the breeding-time: (As, 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 ربيع (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 also مربيع. Mربيع (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 مربيع الحاجين: Mربيع الحاجين A man whose eyebrows have much hair; as
though he had four eyebrows. (TA.) ٌمِرْبِعَةُ الجِبَهَةُ [Having a square forehead; meaning] a slave. (TA.)

A land containing, or having, ٌمِرْبِعَةُ [or jerboas]; (S, K;) as also ٌأَرْضُ مِرْبِعَةَ (TA.)

ٌمِرْبِعَةٌ 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 ٌمِرْبِعَةٌ (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.]

ٌمِرْبَعَةٌ Rain that comes in the beginning of the [Season called] ٌعَبْرَمَةِ [an epithet used in this sense as a subst.:] pl. ٌمَرْبَعَةٌ; (S, * K, * TA, * in which only the pl. is mentioned,) and EM p. 140.]

ٌمِرْبَعَةٌ Hence, ٌمُرْبَعَة, as used in a verse of Lebeed cited in the first paragraph of art. ٌمُرْبَعَةٌ [زَرَقَ ٌمُرْبَعَةٌ رَجُلٍ, by the ٌمُرْبَعَةٌ being meant the ٌمُرْبَعَةٌ; (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 suprà.)

ٌمِرْبَعَةٌ Applied to a place, That produces herbage in the beginning of the [Season called] ٌعَبْرَمَةِ [Hence, ٌمِرْبَعَةٌ, applied to a man, also signifies Restored from a state of poverty to

ٌمِرْبَعَةٌ Twisted of four twists, or strands; (S, TA;) applied to a rope, (TA,) as also ٌمِرْبَعَةٌ, (Ibn-' Abbád, TA,) and to a bow-string, and a bridle. (S, TA.)

ٌمِرْبَعَةٌ and to a spear, Four cubits in length: (TA:) or neither long nor short; (S, TA;) and in like manner applied to a man: see ٌمِرْبَعَةٌ, in two places: (S, Mgh, L, &c.:) and [hence its pl.] ٌمُرْبَعَةَ, 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 ٌمِرْبَعَةٌ; (S, K;) and ٌمِرْبَعَةٌ is said to be used in the same sense; but the Arabs say ٌمِرْبَعَةٌ (Az, TA.)

ٌمِرْبَعَةٌ, and ٌمِرْبَعَةٌ, and ٌمُرْبَعَةٌ, and ٌشَجَرٌ مِرْبَعَةٌ, Land, and trees, watered by the rain in the season called ٌعَبْرَمَةِ (S, TA.)

ٌمِرْبَعَةٌ [Hence,] ٌمِرْبَعَةٌ, 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.)

[The jerboa;] a certain wellknown beast; (K.) a small beast like the فأرة [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 زرافه [or giraffe]; called by the vulgar جرثوم; (Msb.) a rat فأرة (of which the burrow has four entrances; Az says, it is a small beast larger than the جرد, [q. v.; but in the L, in art. جرد, 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. يراثم. (S, Msb.) [See يراثم, voce رمحم.] Hence, (TA,) also
signifies [The portion of flesh and sinew next the back-bone, on either side];

(S * K;) as being likened to the فَأْرَة [thus called]: (TA:) or this is with damm [البرو유غ]; (K;) or the البرويع of the مَّتَنَّ 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.)

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 البرويعي البرويعي. (IAar, TA in art. جور.)
He put his head (i.e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Msb) into the ريق or into the ريقة: (Msb:) or, accord. to the M, he made fast, or bound or tied fast or firmly, him, or it, in the ريقة: (TA:) or he made fast, or bound or tied fast or firmly, his (a sheep's or goat's) neck with the ريق, or cord: (JK:) and ريقة, inf. n. رقيق, he made fast, or bound or tied fast or firmly, him, or it, in the ريقة [pl. of ريق or of ريقة]. (TA.) ___  

[Hence,] ريقة, (Msb, K) aor. — , inf. n. ريقة, (Msb,) He made him to fall into the thing, or affair. (Msb, K.) ___ ريقة also signifies The act of making fast; or binding, or tying, fast, or firmly; and so ريقة; (K;) each as an inf. n. of ريقة. (TK.) ___

He prepared the أرباق, pl. of أرباق, i.e. [The ewes have secreted milk in their udders: therefore] prepare thou the أرباق: prepare thou the أرباق: for they will bring forth soon: (S, K;) because they [begin to] secrete milk in their udders [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 رنق, with م. (K. [See arts. رقم and رنق.]) ___ One also says, رقيق أَنْثَأ لَبِحَا, meaning He made loops in the middle of the rope to put upon the necks of the young lambs or kids. (T in art. ثنتي.) See also 1. ___ I interlarded, or embellished, the speech, or discourse, with falsehood; as also رقيق الكلام. (JK;) [or رقيقه; for رقيقه] ترقيقه signifies ترقيق الكلام (Ibn-'Abbád, K;) as also ترقيقه. (Ibn-'Abbád.)
I hung the thing upon my neck. (JK, Ibn-Abbád, K, TA.)

He (a kid) had his head put into the snare. (S.) Hence, He became caught in my snare. (Lh, JK, S, K.) And He became caught in the snare of his deceit. (TA.) And He fell into the thing, or affair. (Msb, K.) I tied, bound, or made fast, him, or it, for myself. (TA.)

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 : (S, Msb, K) and : (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. [of mult.] : (S, Msb, K) and : (S, K.) Hence, (TA,) : (S, Msb, TA) occurring in a trad., (S,) He cast off the tie of El-Islám, (Msb, TA,) with which he had bound himself, (TA,) [from his neck.] (Msb, TA. [See also ]) And 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 upon the necks of lambs or kids; and the severing thereof, to the beast's eating its , and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, : 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 [of pauc. ] : He removed from him his anxiety: (K, TA:) and so : (TA.)
Also A thing woven of black wool, of the width of the band of the drawers or trowsers, 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 [pl. of رق] upon the necks of their boys only as a preservative from the [evil] eye. (T, TA.)

Evil in disposition: applied to a man; and in like manner to a woman: mentioned by As and in the K in art. عب (where, in some copies, it is written عبى). (TA.)

Having its head put into the Calamity, or misfortune: (JK, S, K:) whence the prov., جآنا بأَمَّ الرَّيْقِ علَى أَرْيَقَة, (TA,) meaning He brought us a great calamity, or misfortune: (K in art. أَرَقَ:) As says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (أَرْقَة: (S in that art., and TA;)) أَرِيقَةbeing the dim. of أَرَقَ (K in that art.;) or رُقْبُم إِمَّ الرَّيْقِ is a name of war, or battle: or the viper: (JK, Ibn-‘Abbád, 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 رق (TA.)

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

Silent: or lowering the eyes, looking towards the ground: &c. (JK, TA.)

A cake of bread, or one baked in ashes, into which fat has been put; syn. خبز مشحمة. (K.)
Réiq : مربوقة see
\( \text{Arabic} \)

\( \text{English} \)

\( 
egin{align*}
\text{He mixed, or mingled, it.} \quad \text{(S, K.) Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) He made it good, or qualified it properly, namely, [i.e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and mixed it with some other thing.} \quad \text{(TA,) } \\
\text{He made :} \quad \text{[He is hungry, therefore make ye Brikh for him], (S, K,) or, as IDrd relates it, [i.e., therefore mix ye (a certain food) for him.]} \quad \text{(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 announcement 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, غرثان فأربكوا له ولعوُركُلو له [i.e., therefore mix] 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 announcement 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 ريثك فلناما ريثك : (Lth, K,) inf. n. as above, (Lth, TA,) He threw such a one into mire. (Lth, K,) ريثك: see 8. \\
\text{It was, or became, mixed, or mingled.} \quad \text{(S, K,) He (a man) stuck fast in mire.} \quad \text{(Lth, K, * TA,)} \\\n\text{He (an animal of the chase) struggled in the snare.} \quad \text{(K, TA,) He (a man, TA) was, or became, in the condition of one whose affair, or case, is confused to him; as also ريثك, aor. ريثك, (K, TA,) inf. n. ريثك. (TA,) And ريثك في الأمر ريثك: (S,) And ريثك في الهلكات: (TA from a trad. of 'Ale.) } \\
\end{align*}
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He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تنعنع. (K, TA.)

His opinion, or judgment, was, or became, confused to him. (Ibn-'Abbád, K, TA.) And اِبَاك عَنِ الْأَمْر اِبَاك (a man) paused, or stopped, from the affair. (Ibn-'Abbád, K.)

A man (IDrd) weak in art, artifice, cunning, ingenuity, or skill, in the management of affairs: (IDrd, K:) a possessive epithet. (IDrd.)

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

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

Dates with clarified butter and the preparation of dried curd called طِقَأ, (S, K,) kneaded together, and then eaten; [like رَبِيك, 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-Homáris, طِقَأ and dates and clarified butter, made soft, not like what is called حِيس. (S:) or (accord. to Ed-Dubeyreeyeh, S) flour and طِقَأ (S, K) ground, and then (S) mixed with clarified
butter (S, K) and ﷽رب [or inspissated juice]: (S:) or dates and أطقّ (K, TA) kneaded without clarified butter: (TA:) or inspissated juice (رب, K, TA) mixed (TA) with flour or سويق [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,] رمامة بالبركة [i.e. He accused him of a thing that stuck fast upon him. (TA.)
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. ___

She (a woman) was, or became, fleshy; (M:) and so (S.) And you say also (app. meaning His flesh was, or became, abundant. (M in art. (T, M, K,) inf. n. (IDrd, M, K,) and (IDrd, TA;) and (IDrd, M, K;) The land produced (IDrd, K;) or abounded with (M:) or the latter signifies it ceased not to have in it. (T.) And (S.) The pasturages abounded with herbage. (T.) [See also 5.]

He was, or became, wicked, crafty, or cunning; [like (M:) or the latter signifies it ceased not to have in it. (T.) And (S.) They (a company of men) pastured their cattle upon (M, K.) And He prosecuted a search after (M, 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, (M.)
His cattle, or property, multiplied; (Ibn-"Abbád, K;) like رَأْبَل, (Ibn-"Abbád, TA.)

Q. Q. 2 رَأْبَل, originally تَرْبَل: see the latter, in art. رَأْبَل.

Fat, and soft, or supple: [perhaps, in this sense, a contraction, by poetic license, of رَأْبَل:] 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: (As, A'Obevd, 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 Aboo-Ziyád, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also خَلْفَة and رِينة: (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. رَوَبَل. (S, M, K.)

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.)

Fleshy: (A'Obevd, S, TA:) or fleshy and fat. (TA. [See also رَأْبَل.]) And [in like manner the fem.] رِينة, as also متريلة, Fleshy (M, K) and fat; applied to a woman. (M.) And رَأْبَل applied to a woman signifies also Large in the رِينة [pl. of رَأْبَل, q. v.;] (Lth, T, M, K;) as also رِينة : (M, K;) or both signify رَفْعَاء; (O, K; [in the CK, erroneously, رَفْعَاء;]) i. e. narrow in the رِينة [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA:) or you say رِينة رَفْعَاء, meaning [app., as seems to be implied in the context, large in the رِينة and] narrow in the رَفْعَاء. (Lth, T.)
See what next follows.

(AR, T, S, M, K) and (S, M, K;) the former said by As to be the more chaste, (S,) The inner part of the thigh; (AR, T, S, M, K;) i.e., of each thigh, of a man: (AR, 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. رابِلات (AZ, T, S, M, K;) which Th explains as meaning the roots of the thighs. (M, TA.)

Fleshiness and fatness. (IAar, T. [Thus in two copies of the T, without رابِل. See also رابِل.]}

Fleshy; applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied: (TA:) and with fat; applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رابِل.] [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 رابِل; and see Q. 2 in art. رابِل.]}

Fleshiness, (A"Obeyd, S, M, K,) and some add and fatness. (TA. [See also رابِل] A well of which the water is wholesome and fattening to the drinkers. (Hamp. 367.)

Fatness; (S, M, K;) and ease, or ampleness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life: (M, K: In the CK, النعمة is erroneously put for النعمة:) or the primary signification is softness, or suppleness, and fatness. (Hamp. 367.)

Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K. [In the CK, النعمة is erroneously put for النعمة:]} The flesh of the shoulder-blade. (Ibn-"Abbád, TA.)
The lion; (A'Obeyd, T, S, M, K;) as also رَبَّالَةٌ, (S,) which is the original form, (M in art. رَبَّالَةٌ, q. v.,) derived from رَبَّالَةٌ signifying wickedness, &c.: (TA in that art.) Aboo-Sa'eed says that it is allowable to omit the ء [and substitute for it ء] (S;) [and Az says,] thus I have heard it pronounced by the Arabs, without ء: (T;) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is رَبَّالَةٌ (T, TA) and hence رَبَّالَةٌ, meaning Those, of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA. [See also رَبَّالَةٌ; and see Q. 2 in art. رَبَّالَةٌ.]) 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.)

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

ربَّالَةٌ means, (M, K,) app., (M,) Good, or excellent, رَبَّالَةٌ. (M, K. *) [Its fem.] see رَبَّالَةٌ.

أَرْضٌ مَرْبَّالٌ A land that ceases not to have in it رَبَّالَةٌ: (T;) or a land abounding therewith. (M, K.)

مَرْبَّالَةٌ, applied to a woman: see رَبَّالَةٌ.
It (a thing, T, S, Msb) increased, or augmented. (T, S, M, Msb, K.) Said, in this sense, of property: (Mgh:) or, said of property, It increased by usury. (M, TA.) And what ye give of forbidden addition in commercial dealing, [i.e. of usury,] (Bd,) or what ye give of anything for the sake of receiving more in return, (Zj, T, Bd,) 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, * Bd,) it shall not increase with God, (T, Bd,) nor will He bless it: (Bd:) some (namely, the people of El-Hijáz, T, or Náfi' and Yaakoob, Bd) read أَتْرِبوا, (T, Bd,) meaning, in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein]. (Bd.) Also It became high. (Msb, * TA.)

ساو، aor. as above; and رَبَىَّ، aor. said of a child, He grew up. (Msb.) You say، in برنوت في بني فلان، (S,) or في حرجره، inf. n. برنوت (M, K, TA) and برنوت (M, TA,) with damm, (TA,) this latter on the authority of Lh, (M, TA,) accord. to the K برنوت رَبَىَّ، (M, K, TA) and برنوت (M, TA,) with fet-h, but correctly with damm; (TA;) and برنوت، (S, M, TA,) in the copies of the K erroneously written برنوت تَيِبَّت، (TA,) inf. n. برنوت بالا، and برنوت; (M, K, TA; [the latter, accord. to the CK, برنوت، which is a mistranscription;]) I grew up [among the sons of such a one, or in his care and protection]. (S, M, K.) The ground [being rained upon] became large, and swelled. (M, TA.) In the Kur xxii. 5 and xli. 39, for وَرَِّيَتْ، some read وَرَيَتْ، the former means and becomes large, and swells; or increases: the latter means and rises. (T. [See art. ___])

ربَىَّ، inf. n. رَبَىَّ السوْيق، The so-called meal of parched barley had water poured upon it,
and in consequence swelled: (M, TA:) in the copies of the K, َرْيَا ٱلسَّوِيق, expl. as meaning he poured water on the َسِوِيق, and it consequently swelled. (TA.) َرْيَا ٱلسَّوِيق said of a horse, (S, K,) aor. َرْيَا ٱلسَّوِيق in the copies of the K, َرْيَا ٱلسَّوِيق, explained as meaning he poured water on the َسِوِيق, and it consequently swelled. (TA.)

He became swollen, or inflated, from running, or from fear, or fright (S, K.) َرْيَا ٱلسَّوِيق He was, or became, affected with what is termed َرْيَا ٱلسَّوِيق; (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. (TA:) and so َلْبَرْيَة for you say, َلْبَرْيَة َلْبَرْيَة, i.e. يَلْبَرْيَة َلْبَرْيَة. (M.) See also 4.

I ascended, or mounted, upon the hill, or elevated ground. (S, K.)

2 َرْيَا ٱلسَّوِيق I reared him, fostered him, or brought him up; (M, Msb;) namely, a child: (Msb:) َرْيَا ٱلسَّوِيق 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 seedproduce, and the like; (S;) as also َرْيَا ٱلسَّوِيق (Mgh, K;) the former is said to be originally َرْيَا ٱلسَّوِيق. (Er-Rághib, TA. [See 1 in art. َرْيَا ٱلسَّوِيق, in two places.]) [Thus َرْيَا ٱلسَّوِيق signifies I reared, or cultivated, plants or trees.] And َرْيَا ٱلسَّوِيق is said of earth, or soil, meaning It fostered plants or herbage. (L in art. َرْيَا ٱلسَّوِيق, &c.) And َرْيَا ٱلسَّوِيق is said of a tree [as meaning It produces blossoms, but does not mature its produce]. (AHn, M and L in art. َرْيَا ٱلسَّوِيق, as syn. of َرْيَا ٱلسَّوِيق, inf. n. َرْيَا ٱلسَّوِيق.) َرْيَا ٱلسَّوِيق َرْيَا ٱلسَّوِيق [I preserved the citron with honey], and َرْيَا ٱلسَّوِيق َرْيَا ٱلسَّوِيق [the roses with sugar: like َرْيَا ٱلسَّوِيق َرْيَا ٱلسَّوِيق.] (TA.) َرْيَا ٱلسَّوِيق َرْيَا ٱلسَّوِيق, in the CK َرْيَا ٱلسَّوِيق, which I think a mistranscription, َرْيَا ٱلسَّوِيق 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. َرْيَا ٱلسَّوِيق, conj. 4.]

3 َرْيَا ٱلسَّوِيق I treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him. (K, * TA.)
I increased, or augmented, it. (M, K, TA.) 

And He will increase, or augment, alms-deeds; (Jel.) will multiply the recompense thereof, (Bd, Jel.) and bless them. (Bd.) See also an ex. in the first paragraph. 

I took more than I gave. (S.) Hence, in the Kur [ii. 277], I increased, or augmented, it. (M, K, TA.) 

And He will increase, or augment, alms-deeds; (M, TA) He exceeded [the age of fifty, and the like]. (M, Msb.) Also a company (IAar, T, K, TA) of men: (IAar, T, TA:) pl. آر (IAar, T, K, TA:) and likewise signifies a company:; or, as some say, ten thousand; as also (M, TA:) or the former of these two words, (i. e. ره ) accord. to the A, signifies a great company of men, such as ten thousand. (TA.) It is said in the K that signifies Ten thousand dirhems; as also (M, TA:) 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 teshdeed, belonging to art. ره, and signifies a company [or great company] of men. (TA.) Also, (T, S, M, K, TA,) and ره (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. (T, M, TA,) and (TA:) or a loud (lit. high)
breathing: (S:) and a state of inflation of the [or chest]. (M, TA.) [The former word is now often used as signifying Asthma.]

أَسْطَامْلَةٍ (T, M, Msb, K,) or أَرْظُ (S, Mgh,) [for it is often thus written, and generally thus in the copies of the Kur-án,] with the short accord. to the pronunciation best known, (Msb,) [which implies that it is also pronounced أَسْطَامْلَةٍ ,] An excess, and an addition: (Msb:) 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-Râghib, 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 [&c.] for food [&c.], 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: (Bd in ii. 276:) or the taking of an addition in lending and in selling: (PS:) [it is said to be] i. q. رَيْأٌ عَبْنَةٌ: (M, K:) [but although رَيْأٌ and عَبْنَةٌ 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: رَيْأٌ التَّسَيِّيْكَةٌ is a term specially employed to signify profit obtained in the case of a delay of payment: and رَيْأٌ الفِضْلِ to signify profit obtained by the superior value of a thing received over that of a
thing given:] the dual of ریا (M, Msb, K) or ریوان (S) is ریوان and ریوان (S, M, Msb, K); the former being agreeable with the original; (M, Msb;) the ك 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. ریة, thus pronounced by the Arabs, but by the relaters of a trad., in which it occurs, ریة, (Fr, T, S, Mgh;) or, as some say, ریة, as though this were the dim. of ریة, (Mgh,) is a dial. var. of ریة [or ریا]; and by rule should be ریة: (Fr, T, S, Mgh;) or, accord. to Z, ریة may be of the measure فعولة from the ریا. (TA.) [See also رمَأَه, in art.] ریة: see ریا.

ربة: see the next paragraph: and see also ریا.

ربة: ریا and ریا and ریا; (T, S, M, Msb, K;) the first of which is preferred, (T,) or most common; (Msb;) and the second, of the dial. of Temeem; (T, Msb;) and ریا (M, K) and ریا (T, S, M, K) and ریا (M, K) and ریا (T, S, M, Msb, K) and ریا; (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: (Msb, TA;) the pl. of ریا is ریه (T, Msb) and ریه (T:) and the pl. of ریا is ریوا (T, Msb;) which ISh explains as meaning elevated sands, like the دُكَّاَةُ [q. v.], but higher and softer than the latter; the latter being more compact and rugged; the ریا, 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.)

ربة: see the next preceding paragraph: ___ and see ریو, in two places.

ربة: ریا and ریا and ریا: see ریا, last sentence: and see also art. ریا.

ربة: see ریا. [The و is silent, like the آ.]
Of, or relating to, what is termed **رباء** [i.e. usury and the like]: (Mgh, Msb:) is said by Mtr to be wrong. (Msb.)

Excess, excellence, or superiority; syn. **رباء** (IDrd, S, K:) so in the saying, لفَلَانَ عَلَى فَلَانِ رَبَاءٍ

Such a one possesses excess, or excellence, or superiority, over such a one. (IDrd, S.)

And An obligation, a favour, or a benefit; syn. **رباء** (K.)

Increasing, or augmenting: &c. Hence, **رباء** فاَخَذْهُمْ أَخْذَةً رَبَاءٍ, in the Kur [lxix. 10], And He punished them with a punishment exceeding other punishments; (Fr, * S, * M, * K, * Jel;) a vehement punishment. (K.)

A woman affected with what is termed **رباء** [i.e., out of breath; &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also رَبَاءَةُ. (TA.)

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

More numerous, (Bd, Jel,) and more abundant in wealth. (Bd.)

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 **رباء** [or belly]: (ISH, T, K;) or the part between the upper portion of the thigh and the lower portion of the **رباء** [q. v.]: or, accord. to Lh, the root of the thigh, next the **رباء** (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 ِنِْلَسُرَأ (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, َءﺂَﺟ ٌنَﻼُﻓ ِﰱ ِﻪِﺘﱡـﻴِﺑْرُأ (T,) or ِﰱ ِﻪِﻣْﻮَـﻗ ِ𝔞ِرْيَأ (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.)

رى: see art.

مرب One who practises رُي, [i. e. usury or the like]. (M, K.) Good land. (M.)
مرب: see the latter, in art.

مرب [Reared, fostered, brought up, fed, or nourished: see 2. And] Made [or preserved]
with رُب [or inspissated juice, &c. (see 2, last sentence but one): you say ِرِبْْبُرَأ ِزِْقَجَبِْل ِرِبْْبُرَأ ِزِْقَجَبِْل [Ginger so
preserved]; as also مَرْبِبَات (S, K:) and تَّمَرَبِبَات signifies Preserves, or confections, made with رُب; like
مرب: see what next precedes.
A species of the small animals called [q. v.]: (AHát, S and K  in art.  pl. : (AHát, S:) accord. to IAar, the rat, or mouse: pl. as above: (T:) or a certain small beast, or reptile, between the rat, or mouse, and [what is called [q. v.]. (M.) And The cat. (K in art.  pl. ) See also  (last sentence), in art.  : see  (last sentence), in art.  : see art.  : see art.  A species of fish, (S and K in art.  and M in the present art.) white, (S,) resembling worms, (S, K,) found at El-Basrah. (S.) Accord. to Seer, A certain plant. (M.)
He had, in his speech, or utterance, what is termed رَتْ (S, M, Msb, K.)

He caused him to have, in his speech, or utterance, what is termed رَتْ (S, K.)

He reiterated, by reason of an impediment in his speech, in uttering the letter ت.

The swine that assaults or attacks [men]: (T, TA:) or a thing [meaning an animal] resembling the wild swine: (M, TA:) pl. رَتْ, (T,) or رَتْ, (TA,) and رَتْ, (S, M, TA:) or رَتْ 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.)

A chief in eminence, or nobility, and in bounty, or gifts: (IAar, T:) pl. رَتْ, (IAar, T, S, A, K) and رَتْ (IAar, T, S, A, K) and and You say, هو من رَتْ: (K.) You say, هَوْلَاءِ رَتْ البلَد These are the lords of the town, or country. (TA.)

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 ى: (M:) or an impediment in speech or utterance: (Msb:) 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, Msb:) or, as some say, it is a reiterating of a word, preceded by the breath: or the incorporating of one letter into another when this should not be done: (Msb:) or a vitious and faulty kind of repetition, in the tongue. (AA, TA.)

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

A man having in his speech, or utterance, what is termed رَأ: (T, A, Mgh, Msb:) 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. رَأ: (Msb:) and pl. رَأ. (A, Msb.) [See also رَأ.]
**1. رتب**

(T, S, M, &c.) aor. ﴿ٌبﻮُﺗُر﴾, inf. n. ﴿ٌبَﺗَر﴾ and ﴿ٌبْﻌَﻛ﴾. (M, K, *) It (a thing, S, M, Msb, K) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Msb, K,) and stationary, or motionless; (S, * M, A, * Msb, * K;) as also ﴿ٌبْﺗَر﴾. (M, K,) Also, said of a thing, (T,) of a ﴿كَعْب﴾ [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. ﴿ٌبَﺗَر﴾ or ﴿ٌبْﺗَر﴾, (K, * TA,) It, and he, stood erect, or upright; (T, S, M, A, TA; [but in some copies of the K, ﴿ٌبْﺗَر﴾ the antasb is erroneously put for ﴿ٌبْﺗَر﴾ as the explanation of ﴿ٌبْﺗَر﴾]) and (TA) so ﴿ٌبَﺗَر﴾, (K, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAar. (TA. [But in the T, I find only ﴿ٌبَﺗَر﴾ in this sense.]) So in the saying, ﴿ٌبَﺗَر﴾ [He stood erect like as does the cockal-bone, or the die, in the difficult standingplace?]: (S, * A, TA:) occurring in a trad. of Lukmán Ibn-Ád. (TA.) And ﴿ٌبْﺗَر﴾ He stood erect in prayer. (A.) [Or] ﴿ٌبَﺗَر﴾ said of a man, [aor. ﴿ٌبَﺗَر﴾, and ﴿ٌبْﺗَر﴾, signifies He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm. (Msb.) And you say also, ﴿ٌبْﺗَر﴾ [He was constant, firm, &c., in the affair]. (A.)

**2. رتب**

(S, M, A, &c.) inf. n. ﴿ٌبْﺗَر﴾ and ﴿ٌبَﺗْرَـﺗ﴾, (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, Msb, K,) You say, ﴿ٌبْﺗَر﴾ [He stationed the scouts upon the مراتب]. (A. See ﴿ٌبْﺗَر﴾.) He set things in order, disposed them regularly, arranged them, or classified them. (MA.) You say, ﴿ٌبْﺗَر﴾ [He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour, &c.]. (TA voce ﴿ٌﻞﱠﺻَأ﴾. أَصْلُ ﴿ٌبَﺗْرَـﺗ﴾ is sometimes used as signifying The mode of construction termed ﴿ٌبَﺗْرَـﺗ﴾. [When it
is regularly disposed: see art. 的日子. (Har p. 383.) [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed اضطراب] And The drawing of omens, one after another. (KL.)

4 ارتب الكعب He made the كعب [i. e. cockal-bone, or die,] to stand erect, or upright: (T, * A:) or he made the كعب firm, or steady. (M.) ارتب 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. (IAar, T, K. [Perhaps formed by transposition from أترب.]) And He invited distinguished persons to his food, or banquet. (T.)

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

ربت: see the next paragraph.

ربت The steps of stairs. (M, TA.) Rocks near together, some of them higher than others: (M, K:) [a coll. gen. n.:] n. un. ربت; mentioned on the authority of Yaakoob as [written ربت, with damm to the ر and fet-h to the ت. (M.) Elevated ground, (S, K,) like a بره [or bar, or an obstruction, between two things: app. a coll. gen. n. in this sense also; n. un. with ة; for] you say ربت like as you say درجة and ربت like as you say درجة.

ربت (S.) Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living: (M, K:) fatigue, weariness, embarrassment, or trouble; as also مربتة. (M.) You say, ما في عيشه ربت (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 ما في هذا الأمر ربت, There is no fatigue, weariness, embarrassment, or trouble, in this affair. (M.) And ما في هذا الأمر ربت.
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 رتب (S, TA:) [or it is a coll. gen. n.; and] رتبة [is the n. un., and] signifies the space between [any two of the fingers. (TA in art. قتر. [See also بتر.]) It denotes also The [Space that is measured by] putting the four fingers close together. (K. [See also بتر.])

ٌﺔَﺒْـﺗُر A single step of stairs or of a ladder; (MA:) [and so رتبة, as appears from what follows:] pl. of the former رتب (MA) [and رتبات, for Az says that] signifies one of the رتب of stairs: (T:) [the pl. of رتبة is مراتب.] You say, رتبةٌ في رتب الدرج, مراتب [He ascended the steps of the stairs]. (A.)

[Hence,] also, (S, M, A, * Msb, K,) and رتبة, (T, S, M, A, K, TA,) [or from رتب signify he stood erect, (TA,) A station, or standing; a post of honour; rank; condition; degree; dignity; or office; (T, S, M, A, Msb, K, TA;) with, or at the courts of, kings; and the like: (T, TA;) or a high station, &c.: (TA:) pl. of the former رتب (A, * Msb, TA;) and of the latter رتبة. (A, TA.) You say, هو في أعلى الرتب [He is in the highest of stations, &c.]: and رتبة عند السلطان [He has a station, &c., or high station, &c., with, or at the court of, the Sultán]: and هو من أهل المراتب [He is of the people of high stations, &c.]. (A, TA.) رتبة also signifies The order of the proper relative places of things; as, for instance, of the words in a sentence.] See also the pl. رتب in the next preceding paragraph.

ٌﺔَﺒْـﺗَر n. un. of رتبة, which see in three places. (S, * M.)
A she-camel *erect in her pace.* (T, K.)

A thing *constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless:* (M, Msb, K; [the third of these words, in this sense, is mentioned in the T in art.] and the first, *standing erect,* or *upright;* (T, TA;) applied to a thing, (T,) to a *kūb* [i. e. cockal-bone, or die], and to a man. (TA.) You say *A thing, or an affair, continual, or uninterrupted,* (TA,) *constant, firm, steady,* &c.: and *A thing, or an affair, constant, firm,* steady, &c. (S.) And *Might, high rank or condition,* or the like, constant, firm, &c. (A.) And *Constant, or continual,* (M, TA,) *fixed, settled,* or *established,* (TA,) *means of subsistence.* (M, TA.) And *I ceased not to be,* or *to do,* thus *constantly;* as also *in which,* IJ says, the م is app. a substitute for ب, because we have not heard *رَتَبَ رَتَبَ* used like بَرَتَ; but it may be radical, from *رَتَبَ* 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 *رَتَبَة* pl. *رَتَبَاتَ* and *رَتَبَاتَ* see the next preceding paragraph, in four places. ___ You say also, *وَكَانَ لَنَا فَضْلٌ عَلَى الْنَّاسِ تَرَتَبَ* 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 حَقًا عَلَى الْنَّاسِ تَرَتَبَ* i. e. [And it was a just claim that we had upon the people,] settled, or established.
(T, K:) A bad slave; or a slave whom three persons inherit, one after another;

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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. تراب: (Th, M, K,) because of its long endurance.

(Th, M.) And the first, i. q. أدب Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be أدب, i. e. remaining constantly, &c.]. (K.)

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

مرتبة, and its pl. مرتبات, in six places. Accord. to As, it signifies A place of observation, which is the summit of a mountain, or the upper part thereof: (S:) accord. to Kh, (S,) the مرتبة in mountains and in deserts (صحار) are [structures such as are termed العلم, q. v.,] upon which are stationed 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 ردب, 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.]
The reader, or reciter; (S, Mgh, Msb,) and the orator, or preacher; (Mgh,) Was unable to read, or recite, (S, Msb,) as though he were prevented doing so, (Msb,) 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 ِﰱِﻪِﻣَﻼَﻛٌﺞَﺗَر (A, TA.) in his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.) 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.)

\[\text{ Garrett, inf. n.} \]

\[\text{أَرْتَجَ al-bāb 4} \]

\[\text{أَرْتَجُا ﺔﻴْﻠَﻋ} \]

\[\text{أَرْتَجُـﺘْﺳُا ﺔﻴْﻠَﻋ} \]

\[\text{أَرْتَجُأ ِﻪْﻴَﻠَﻋ} \]

\[\text{أَرْتَجُأ ﻰَﻠَﻋ ِءٍرَﺎَﻔِﻠَﻟا} \]

\[\text{أَرْتَجُأ ﻰَﻠَﻋ ِبِـﻴْﻄَﳋا} \]

\[\text{in my copy of the Msb, جِﺗَرْا} \]

\[\text{of the same measure as لَﻴْﺘَﻗا, in the pass. form: but this is evidently a mistranscription, for جِﺘُﺗْرُا, of the same measure as لَﺘُﺘْـﻗُا:}] \]

\[\text{one should not say} ﺔَﺠُرُأٍ ﺔﻴْﻠَﻋ} \]

\[\text{but it seems that those who pronounced the verb with teshdeed said جَﺗْرِا: see art.} \]

\[\text{this is sometimes said; but some disallow it: (Msb:) the vulgar say it; and accord. to some, it may be correct as meaning he fell into confusion. (Mgh.) You say also,} \]

\[\text{He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tonguetied. (A.) And} \]

\[\text{Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And} \]

\[\text{In his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.)} \]

\[\text{He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly. (K, TA.)} \]
appears to be the signification here intended, from what follows,] (S, A, Mgh, Msb, K,) so as to make it fast, or firm: 

(A, Mgh, Msb:) 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., وإن أبواب السماء تفتح عند زوال الشمس فلا ترتبت حتى يصلى الظهر,

(Mgh, * and Jámi' es-Sagheer of EsSuyootee,) 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,] أَرْتَجْ عَلَيْهِ الْأَمْرِ 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. (TA in art. كْمْ) ___ See also 1, in four places. ___ [Hence also,] أَرْتَحْ 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 أَرْتَجْ 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 أَرْتَحْ السَّنَةُ The year of drought involved every part in sterility, (K, TA,) so that man found no way of escape. (TA.)

أَرْتَجْ 8 see 1, in two places.

إِسْتَرْتَجْ 10 see 1, second sentence.

سَكَةُ رَتَحِ |A street that is closed;| that has no place of egress. (A, K.) مَالُ رَتَحِ Property to which there is no access; (A, TA;) contr. of طَلُقُ (K, TA,) which is likewise with kesr; (TA; [in the CK طَلُقٌ]) as also غَلَقُ (K, TA.)
A door: (TA:) or a great door; (S, Mgh, Msb, K;) as also رَنْتَج : (S A, K:) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or wicket: (S, K;) or it signifies also a door that is locked, or shut or closed: (Msb:) pl. رَنْتَج and رَنْتَج, and, accord. to MF, رَنْتَج, but this is irreg., and he has given no authority for it. (TA.) Hence [The door of the Kaabeh]: (S, TA:) and the Kaabeh itself: (A, * TA:) and [hence also] رَنْتَج is a name of Mekheh. (K, TA.) جعل ماله في رَنْتَج الكعبة, (A, Mgh, Msb, TA,) occurring in a trad., (Mgh, TA,) means, (A, Msb, TA,) or is said to mean, (Mgh,) He made his property, or cattle, a votive offering to be taken to the Kaabeh; (A, Mgh, Msb;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it. (TA.) Also The part of the womb that closes upon the foetus; as being likened to a door. (L.) أُرْضَذَات رَنْتَج occurs in a trad. [app. as meaning A land having a place of ingress that is, or may be, closed: or it may mean a land having in it rocks: see رَنْتَج, of which may be a coll. gen. n.]. (TA.) A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.]. (K.) رَنْتَج sing. of رَنْتَج, which signifies Rocks. (K,) Also Any narrow شَعْب [or mountainroad, &c.;] as though it were closed, by reason of its narrowness. (L.) رَنْتَج A door, and a chamber, or house, locked, or shut or closed, مُغَلَّق, so as to be made fast, or firm. (A.) رَنْتَج 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. رَنْتَج and رَنْتَج, (A, TA.) رَنْتَج A thing with which a door is closed, or made fast; syn. مُغَلَّق [app. a kind of
latch: it is affixed behind the door, in the part next to the lock. (Ibn-’Abbâd, TA in art.

Narrow roads or paths: (S, A, K:) the sing. is not mentioned. (TA.)
1. \(\text{عَتَر}\), aor. \(\text{زَعُر}\), inf. n. \(\text{زَعُر}\), (Msb, K) and \(\text{زَعُر}\), (IAar, K) He (a beast) pastured at pleasure;

(Msb;) 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 (IAar, K) and drank (K) with great greediness. (IAar, 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-Isbahânee in the Mufradât, and the A and the B. (TA.)

___ You say, \(\text{قَانِنْتُ بِذَلِكَ}\), or \(\text{قَانِنْتُ بِذَلِكَ}\) and \(\text{قَانِنْتُ بِذَلِكَ}\) Such a one acted as he pleased in eating and drinking the property of such a one. (TA.) ___ And \(\text{فَلْانُ وَإِنْ تَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ}\) 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,) \(\text{وَإِنْ تَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ}\) 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 \(\text{وَإِنْ تَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ}\) 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,) \(\text{وَإِنْ تَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ وَتَرْعُنَ}\), (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:)
and with in each case. (K.) ___ And it is said in a trad., i.e. He who goes round about [the prohibited place of pasturage will soon enter into it]. (TA.) ___ And in another trad., إِذَا مَرَّتم بِرِيَاضِ الْجَنَّةِ فَأَرْتَعُوا, meaning [When ye pass by a scene of the commemoration of the praises of God, enter ye thereinto; the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. اَرْتَعَ 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, Msb, K.) ___ The land became abundant in herbage. (TA.)

ٌﺊَرْتَع رَأْسٌ The land became abundant in herbage. (TA.)

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

ٌﺊَرْتَع sing. of َتْرَعُونَ, q. v. voice. ٌﺊَرْتَع and applied to herbage: see ٌﺊَرْتَع.

ٌﺊَرْتَع 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 ٌﺊَرْتَع. (TA.) Hence the prov., والرَّعَطة الْقَيْدَةَ والرَّعَطة; (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: said by 'Amr Ibn-
Es-Saak: he had been taken prisoner by Shākir Ibn-Rabee’ah, a tribe of Hemdán, who treated him well; and when he left his people, he
was slender; then he fled from Shākir; 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.)

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

A camel, (S, K,) or beast, pasturing at his pleasure; (Msb;) 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. رِاَتَع (S, Msb, K) and رَنَع (TA) and رَنَع
(K.) You say also قُوم رَنَعَون. (S.) See رَنَع.

I saw a multitude of men. (Sgh, K.)

A place of pasturing: [KL:] [or of unrestrained and plentiful pasturing:] a place
where beasts pasture at pleasure; (Msb;) 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. رِاَتَع. (Msb.) [And Pasture itself:] one says, أَكْلُو مَرَتَعُ الْأَرْضَ [They
consumed, or ate, the pasture of the land]. (M in art. رد.)

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 رَأِعُونَ قَوْمٌ مُرَاعُونَ, meaning 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. and مَعَاطٍ, after the manner of a rel. n., like جَعْمٍ: and in like manner مَرَاعُ 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, Msb.) Land in which the beasts eagerly desire to satiate themselves. (Sh.)
He closed up, (M, Msb, TA,) and repaired, (M, TA,) a rent: (S, M, Msb, TA:) the sewed up, or together: see رتاق is the contr. of الفائق. (S, K,) 

[Hence,] one says, رتاق فتفهم, meaning [He closed up the breach that was between them; he reconciled them; or he reformed, or amended, the circumstances subsisting between them. (TA.)

She was, or became, such as is termed رتاق; (IKoot, S, Mgh, Msb, K;) said of a woman, (S, Mgh, Msb, K,) or of a girl, and also of a camel. (IKoot, Msb.)

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

[and مرتقة, &c., being originally an inf. n.; i.e. Closed up, and repaired; applied to a rent; and so رتق ], (TA.) in the Kur [xxi. 31, lit. They (the heavens and the earth) were closed up, and we rent them], is from رتاق فتفنهاما (S:) accord. to Ibn-‘Arafeh, 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 رتاق is for ْﻰَﺗاَوَذ رتاق (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. مرتقة, رتاق, مرتقة, فتق, رتاق, for رتاق, مرتقة, meaning (Bd.)
**Raq** : see the next preceding paragraph, in two places. It is [also] pl. [or rather coll. gen. n.] of رَـتَقَة، syn., accord. to the copies of the K, with رَـتَقَة, but correctly with رَـتَقَة, 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.)

**Raq** : see what next precedes.

**Raq** , applied to a woman, (AHeyth, S, Mgh, Msb, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)]

*Impervia coëunti;* (S, Msb, K,) having the meatus of the vagina closed up: (S, *Msb:) or having no aperture except the *مَبال [or meatus urinarius]:* (Lth, Mgh, K,) or having the فَرْح so drawn together that the ذَكْر can hardly, or not at all, pass. (AHeyth.)

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

*جَارِي بَيضَاءَ فِي رَتَقٍ
تَدْيِر طَرْفًا أَكْحَلَ المَآَقٍِ

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

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

*Raq* [for سَحَاب رَتَقٍ] Clouds closing up, or coalescing. (AHn, TA.) ـ هو الفَاتِق الرَّتَقٍ He is the possessor of command or rule, so that he

opens and closes, and straitens and widens. (Har p. 208.) [See also مَخْتَطٍَ.]
A vulva of which the sides stick together. (TA.)

Herbage of which the blossoms have not yet come forth from their calyaxes. (TA in art. حﻮﺻ.) [See remarks on a verse cited voce مرتفق.]
\( \text{رَتَكُ} \) 1

\( \text{رَتَكُ} \), (S, K,) aor. — , (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 — , (TA,) inf. n. رَتَكٌّ and رَتَكَّ (S, K) and رَتَكَّ (K,) \text{He (a camel) went with short steps} (S, K) in his رَماَٰلٍ [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 رَتَكٍّ: and see بَصَن َرْـﻴﱠﺴﻟا, in art بَصَن.]

4

\( \text{رَتَكُ} \) 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 رَتَكٍّ الصَّحْكٍ \text{He laughed languidly:} (K:) and so رَتَكٍّ الصَّحْكٍ.

(1)

\( \text{رَتَكُ} \) 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. رَوَاتَكُ. (TA.)

\( \text{مَرْتَكُ} \) i. q. مَرْدَمْسَكُ, مرَدَمْسَكُ, both of which signify Litharge in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, مَرْدَمْسَكُ [i. e. red, or of gold], and مَرْدَمْسَكُ [i. e. white, or of silver]. (TA.)
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 َﻞِﺗَر ِﺚَلَٰثَّег, below.] And َﻞِﺗَر ِكَثَٰثَّة, aor. and inf. n. as above, The thing was, or became, well arranged or disposed. (TK.)

, in its original sense, relates to the teeth; signifying ٿِلْبَـع لَغَـث thereof [i.e., as inf. n. of the verb in its pass. form, Their being separate, one from another]. (Bd in xxv. 34.) [Hence,] َﻞِﺗَر ِكَلَم, (T, M, K) inf. n. ُﻞِﺗَر, (K)

He put together and arranged well the component parts of the speech, or saying, (M, K) and made it distinct: and hence ُتَرَـبْلُ كَلَم [explained in what follows]: (M:) or he proceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts: (T:) and ُتَرَـبْلُ كَلَم inf. n. as above, I read, or recited, the Kur-án in a leisurely manner; without haste: (Msb:) or ُتَرَـبْلُ كَلَم 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 ُتَرَـبْلُ في كَلَام, (T, 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 ُتَرَـبْلُ كَلَم 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 ُنَغَر َتَرَ timezone: (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 the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound; from the phrase and signifying front teeth separate, one from another, and even in the manner of growth, and well set together. (Mgh.) [See also ] 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: 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.

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 ) 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.

(T, 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 overlapping one another: (M:) or
separate, one from another, and even in the manner of growth, and well set
together; as also ِﻞﱠﺗَﺮُﻣ (Mgh.) or separate, one from another, well set together, very
white, and very lustrous. (K.) And ِﻞِﺗَر (S,) or ِﻞُﺗَرَ الْأَسْـنَانَ, (M,) [or ِﻞَﺗَرَ] A man having the
teeth [or the front teeth] separate, one from another; (S, M, K,) &c. (M.) And ِﻞَﺗَر (S, M, K) and
ِﻞِﺗَر, (M, K,) applied to speech, or language, (S, M, K,) i. q. مَرْتَل ; 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 ِﻞِﺗَر and ِﻞَﺗَر , applied to anything, Good, sweet, or
pleasant. (M, K,) And the former, applied to water, Cold, or cool. (Kr, M, K.)

ِﻞِﺗَرَلَأِلْيَيْتِرَلْ: A certain genus of [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 ذَبَابَ that flies around the
lamp; another is black speckled with white سُودَاءُ وَقَطَأَ; another is yellow and
downy; and the bite of all causes swelling and pain; (K;) and sometimes is deadly.
(TA.) Also, the latter (ِﻞِﺗَرَلَأِلْيَيْتِرَلْ), 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, ِﺰَهْرِ الْعَنْكَبوْتِ] 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.)

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

ِرَآِلَتْ: (K;) applied to a man. (TA.)
Having a vitiousness, or an impediment, in his speech, or utterance:

see art. (O, K.)

: see ṭanṭel, in two places.
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 رَّمُّ, below:] and رَّمُّ [q. v.] signifies the same: you say, رَّمُّ Anfhe, and رَّمُّ Anfhe [He broke his nose]. (T, S.) See also 4. He spoke not a word. (T, S, M, K.) The goats pastured upon the plant called [in the CK , ] (K, * TA,) And He became affected with swooning from eating the plant so called. (K, * TA,) He grew up among the son of such a one. (K)

He tied a thread, or string, upon one’s own finger for the purpose of remembering something. (KL,) And, (inf. n. as above, S,) He tied upon his finger a thread, or string, such as is termed. (T, S, M, Mgh, K.) Also He bore fat in his hump. (K)

see what next follows.
(S, M, K) and مَرْتَم (M, K) and مُرْتَم (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,

لَآ صَيْحَ رَمَّا دَفْقَ الخَصَى
مَكَانُ النَّبِيِّ مِنَ الكَابِثِ

(S, in the present art.,) i.e. It (referring to a mountain called the الصَّاقِب) would become [broken, having the pebbles crushed,] like the sands around the mountain El-Káthib. (S in art. نب.) [But there are other explanations of the الكابث as here used. In the T, in art. رَمَّا, a different reading is given: لَآ صَيْحَ رَمَّا.]] See also مَرْتَم.

[Freytag, misled by the CK, has assigned to رَمَّا a signification that belongs to مَرْتَم.] It [applied in the present day to The shrub broom; to several species thereof: spartium monospermum of Linn.:

genista rætam of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) spartium: (Forskål, Flora Aegypt. Arab., p. lvi.:) and phalaris setacea: (Idem, p. lxi.)] a species of plant: (T:) or a species of tree; (Mgh;) or so رَمَّا;

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 رَمَّا (AHn, T, * K, * TA: [see this word voce مَرْتَم: in the CK, in the present instance, erroneously written رَمَّا:]] and so رَمَّا (AHn, T:) its flower is like the خَيْرَى [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; 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 دِمَامِيل. (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 As; and ISk says the like: (T:) or he betook himself to a tree, (S, K,) or to the species of tree called "رَمَّة, " (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 "الْرَمَّة, " in the CK, erroneously, "الْرَمَّة, " and "الْرَتْيْمَة; " (K;) or this is what is meant by "الْرَتْيْمَة; " (M;) or this [action] is what is meant by "تَعْقَادْ الرَّمَّة, " in the following verse: (As, ISk, T, Mgh;) but IB says that "الْرَتْيْمَة; " [pl. of "الْرَتْيْمَة; " does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of "الْرَمَّة, " meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هل ينفعك اليوم إن هنت جم
* كثرة ما توصرى وتعقاد الرم

[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 "رَتْيْمَة, " in two places. Also A [leathern water-bag such as is called] "مَزَادَة " that is filled (IAar, T, K) with water: (IAar, T:) or a [Water-skin such as is called] "مَزَاد " (M, TT.) And A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. "مَهْجَة " (IAar, T, K.) And Suppressed, low-sounding, occult, or secret, speech or language. (IAar, T, K.) And Perfect shame or sense of shame or pudency. (IAar, T, K.)

* رَمَّة: see "رَتْيْمَة."
* رَمَّة: see "رَتْيْمَة; " [of which it is the n. un.]: ___ and see also "رَتْيْمَة."

A she-camel that eats the plant called "رَمَّة, " and keeps to it, and is fond of it. (K, TA.)

___ And That carries the filled "مَزَاد " (K, TA) called "رَمَّة. " (TA.)
A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.)

Also A slow pace. (K.)

A thread, or string, that is tied upon the finger for the purpose of reminding one of some object of want: (T, S:) pl. of the first, رَآَئِم (S, M, Mgh, K) and رَتْآَئِم (M, K: and [coll. gen. n.] of the second, رَآَئِم (M, IB: and of the third, [if it be correct,] رَآَئِم (K: in the CK رَآَئِم) IAar says that رَآَئِم signifies the thread, or string, for reminding; but others say رَآَئِم 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 رَآَئِم 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 رَآَئِم [upon the fingers] is forbidden in a trad.: and it is said that رَآَئِم is رَآَئِم [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 رَآَئِم, in four places.

رَآَئِم [a pl. of which the sing. is not mentioned], like يَرَآَﻜُس، Persons affected with swooning from eating the plant called الرَآَئِم. (K.)

ما زَال رَآَئِمًا عَلَى هذَا الأَمَر means He ceased not to be constantly occupied in this affair:

(T, M, K: * TA:) Yaakoob asserts that the رَآَئِم is a substitute [for ب], though رَآَئِم does not occur in the sense of رَآَئِم: (M, TA:)

Ij says that this may be the case, or that the word may be from الرَآَئِم and رَآَئِم. (TA.) [See also رَآَئِم to رَآَئِم below.]

أَرَّم [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, أَرَّم [q. v.]. (TA.)
Continual, or constant, evil: (K, TA:) the م is a substitute for the ب of بَرْتَبث and the former is augmentative, because there is no word like جعفر consisting of radical letters. (TA.) [See also راًغاً, above.]
The verb رَثَّ (T, S, K) aor. رَثَّ (M, W, TA) and رَثَّ (Msb) inf. n. رَثَّ (M, S, W, A, Mgh, Msb, K) and رَثَّ (M, MSb, K) and رَثَّ (S, M, MSb, K) both authorized by AZ; the latter at first disallowed by As, but afterwards allowed by him (M); It was, or became, old, and worn out; (T, S, M, A, Mgh, MSb;) and mean, or bad; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, MSb,) 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. رَثَّ and inf. n. رَثَّ the person was, or became, weak, and vile, mean, paltry, or despicable. (Msb.) And hence, رَثَّ (Mgh.) And you say, رَثَّ in his garb, or apparel, is threadbareness, shabbiness, or meanness. (S.) And رَثَّ, The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable. (Msb.) [And رَثَّ, The man was, or became, old, and worn out; or weak.

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&c.; see رَثَّ. [And hence,] رَثَّ In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فيه رَثَّ. (A, TA.)

Also, said of a man, His rope was, or became, old, and worn out. (M.) رَثَّ رَثَّ (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.)
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,] أَرْتَنَّ (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 رَثَأ as meaning the weak of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رَثَأ: (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 رَثَأ. (Mgh.) And ﴿مُهَـﻨَـﻴَـﺑِّﺮَﻣ ﹴمُهَـﺜَـﺗْرﭑَﻓ﴾ 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,] أَرْتَنَّ 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)

َرَثَأ Old, and worn out; (T, S, A, Mgh, Msb, K;) and mean, or bad; (M;) and رَثِب signifies the same; (M, A, K,) as does also أَرْتَنَّ, (A, K,) and رَثَأ: (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, Msb) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رَثَأ is رَثَأٛ: (S, M, Msb.) You say An old, worn-out, state of garb or apparel; such as is in bad condition. (Mgh.) And رَجَٔل رَثَأٛ ﴿اِهِمْيَة﴾ 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 [A man old, and worn out; or weak, &c.]. (T.) ___ And [hence.] Meagre, unsubstantial, or flimsy, speech or language. (A.) ___ See also what next follows.

ٌﻞُﺟَر ﱞثَر

A man old, and worn out; or weak, &c.

ٌمَﻼَﻛ ﱞثَر

Meagre, unsubstantial, or flimsy, speech or language.

ٌﺔﱠﺛِر

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. (Mgh:) the pl. of ٌﺔﱠﺛِر (T, S, K) and ِرث (T, S, M:) it is a subst. from ٌ됬ر 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 ٌ됬ر. ___ Hence, (T, A, Mgh,) ٌ됬ر 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.)

ٌﺚﻴِﺛَر

Wounded; and so ٌمرتثثث: (TA:) or wounded, but retaining remains of life. (S, K.) [See the latter epithet below.]

ٌمرتثثث

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

ٌمرتثثث

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 ٌمرتثثث. ___ Also Falling down, and...
Weak: from رث applied to a garment that is old, and worn out. (TA.)
1. (S, M, K) aor. رَأَى, (M, K) inf. n. رَأَيْنَى, (S, M) He drew milk from the udder upon sour milk, so that it thickened, (S, K) and became what is termed رَأِيَتْةٌ: (K) or he mixed fresh milk with sour milk: or, as some say, he made milk to become what is termed رَأِيَتْةٌ: (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, ارَى ا لَبْيْنَةُ أَشْرِبْهَا [Mix thou for me a little milk so as to make رَأِيَتْةٍ, which I will drink]. (T.) And you say, رَأَيْنَى الْقُوَمَى (M, K) and رَأَيْنَى هُمَّ (M) He made for the party رَأِيَتْةً. (M, K.) ___

[Hence,] رَأَيْنَى هُمَّ يُزْوَيْنُ رَأِيَّهِمْ, (S,) and رَأَيْنَى رَأِيَّهِمْ, (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 رَأِيَتْةٌ is said to be beaten with a مجَذَحٍ in the mixing of it,] رَأَيْنَى (K) with a staff, or stick. (TA.) It (anger) became stillled, or appeased. (K) He (a camel) became affected with the disease termed رَأَيَّةٌ. (K) Also, (M, K,) inf. n. as above, (M,) a dial. var. of رَأَيْنَى, 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. رَأِيَتْةٌ: (M:) ISk mentions an Arab woman's saying: رَأَيَتْةٌ زَوِّجَى بَيْبَاتٍ [I eulogized my husband after his death with Verses]; pronouncing the verb with ٰ لَيْنَى; but it is originally without ٰلَيْنَى: (S, Sgh:) Fr says that her doing this arose from her finding them to say رَأَيْنَى themortheraib 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 ٰ لَيْنَى that which is [properly] without ٰ لَيْنَى; and thus they said رَأَيْنَى and her therefore supposing رَأَيْنَى الْمَيْتَ to be from the same source: (TA in the present art.:) or, accord. to Fr, their

4. أَرَأَى | أَرْأَى
It (milk) thickened, or became thick: (S, K:) and so ارثأ in some one or more of the dialects. (M.)

Their case, or affair, became confused to them. (S, M.) And ارثأ پيّنونو أرمهم [app. for ارثأ]他们的 case, or affair, became confused to them. (S, K.) And ارثأ ٌﰱ أرمهم, 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 الرئية; (T, TA;) and if so, tropical. (TA.) Also

He drank what is termed الرئية. (T, K.)

Littleness of intelligence or sagacity: (M, K:) and weakness of heart: (M, TA:) and foolishness, or stupidity; (K;) and so الرئية (Th, M, K) and مرثأ. (TA in art. وأرب.) Hence, perhaps, (TA,) the first of these words رثأ signifies [also] A certain disease in a camel's shoulder-joint, (K;) in consequence of which he limps. (TA.)

Blackness mixed with speckles of white; or the reverse: syn. الرئة. (M, K.)

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] ميدح 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, الرئية تنفثاً الغضب (S, TA) What is termed الرئية 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 ُرَّرَنَةُ, whereupon his anger became appeased: (S in art. ُرَّرَنَةُ) hence it became a proverb. (TA.) See also ُرُرَنَةُ.

ُرَفْرَأَ, *fem. ُرَفْرَأَ, A ram, and a *ewe, black speckled with white; or the reverse: syn. ُرُقْصَأَ, and ُرُقْصَأَ. (M, K.)

ُرَتَنَأَ: see ُرَتَنَأَ.

ُرَتَنَأَ مُرَثُو: A man weak-hearted, and of little intelligence or sagacity. (M.) [See also مُرَثُو, in art. ُرَتَنَأَ.]
He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, or side by side. (S.) She (a hen) collected together her eggs. (IAar, M.) The bowl was heaped with the bread [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) He deferred, delayed, postponed, or put off, his (another's) needful affairs; the sing. noun being used for the pl. (L, from a trad.) 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.) They stayed, or abode [in a place; not journeying, or departing: see 1, first sentence. (Ks, S, K.) And, said of one digging, He reached the moist earth. (ISk, S, K.) See also 1, last sentence.

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) Weak, or powerless, people: (S, L, K:) differing from [q. v.]. (S, L)
We left at the water weak, or powerless, people, unable to take up their goods and to depart. (S, L)

A company, (IAar, S,) 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, (S,) when the rest of them journey, or depart; (T;) as also عَائِتُم. (S, M, A, L, K) and دُوْثْرَم (S, M, L, K) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (S, M, A, L, K,) or side by side; (S,) as also رَثَد (A, K,) or this last, [as a subst.,] household-goods, or utensils and furniture, so put. (T, S, M, L,) And طَعَام رَثَد and مرُوث Food, or wheat, heaped up. (T, L,) And خَبْز رَثَد [Bread piled up]. (A,) And التَثُرَد in the القصَة [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A,)

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

مرْثِد 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, (S, L,) [not having yet taken them up and departed:] thus مرْثِد differs from رَثَد [q. v.]. (S, L.)
(T, S, M, K,) aor.  

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

Hence, ]  

She (a woman) smeared her nose with perfume. (S, M, K. [See below.])  

And  said of the 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,) and  (M,) inf. n.  ; inf. n. ; (K;) and  (S, K;) said of a horse, He had what is termed  [in a copy of the M written  , but expressly said in the K to be  ; and  [in a copy of the T written  , and in a copy of the M  , but said in the K to be with damm]; (S, K;) i. e. a whiteness in the upper lip: (AO, T, S:) if in the lower lip, it is termed  (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  (T, S, M, K) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and  ; fem. of the former  . (M, K,) 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  , which seems to be its inf. n. in this sense, below.]

see above.  

And see also a reading of a verse cited in art.  , voce  .  

: see 1. Also, [app. as inf. n. of  , 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.)

A weak, or scanty, rain; as also pl. ṭāma (K.) ___ [Hence, perhaps,] Hast thou somewhat of news, or tidings. (K, * TA. [In the CK, erroneously, ḍād.})

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

fem. ʿarāmah: see 1; and see also ʿānutām. ___ [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, ʿārām [q. v.] (TA.)

: see what next follows.

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

Land rained upon [app. with such rain as is termed ṭāma]. (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: (S:) 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 مُوثَّم (T, S; TA;) and in like manner زُثِيم applied to a مِسنَم [see 1, third sentence]: or, accord. to Ibn-Hishám El-Lakhmee, ٌفَفْخَأ ٌمُوثَّم signifies camels' feet upon which the stones have had an effect, or made marks. (TA.)
Roth

Roth: see 1 in art. Roth, passim.

Milk such as is termed Roth, meaning A man weak in intellect, is from Roth, [mentioned in art. Roth,] and [therefore]

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by rule should be Roth. (M.) And Roth [signifies the same, (see this word, in art. Roth) and in like manner, accord. to ISd,] is from Roth, irreg., being with Roth (M in art. Roth.)
I wept for, or over, the dead man, and I eulogized him, or enumerated his good qualities or actions; (S, K) as also: (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: (M:) or, accord. to Lth, I felt, or expressed, pity, or compassion, for the dead man. (Msb. [See also: (S. [See 1 (last sentence) in art.]) You say also, (Msb. [See also: (S. [See 1 (last sentence) in art.]) You say also, 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, meaning I bore information, or tidings, from him: (M:) and also has the second of these meanings: (M
and K * in art. (K in that art.: but the phrase that is well known is وإنّنآ حديثاً (M in that art.:) accord. to E-'Okeylee, you say, وثرُا بَيْنَا حديثاً [i. e. We mentioned among us a story, or tradition]; and وثرُا means the like thereof. (T., Iaar, M, K, [and accord. to the TA, رْثُي, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. رْثُي, by rule (IAar, M,) He was, or became, affected with what is termed رثیة، (IAar, M, K,) in all the senses of this word. (K.) [A meaning assigned to رثيأ by Golius belongs to رثيأ، q. v.]

2 رثيأ see 1, in three places.

5 ترثيأ see 1, in three places.

8 رثيأ The meanings assigned to this verb by Golius belong to Aristaeus, q. v.]

رثیة 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 ظلالع، (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: the K is a mistake for الابنفاط: TA:) pl. رثیات، (S:) Also, and فَعَض, Weakness. (T, M, K.) [in the CK is a mistake for فَعَض، ] And Foolishness, or stupidity. (T, M, K.) And you say, In his affair is a flagging, or remissness, or languor. (M.)

رثیة : see the next preceding paragraph.

رثیة and kepáة، 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.)

رثیة : see what next precedes.
A man who does not perform an affair firmly, soundly, or thoroughly, (M, K, TA,) by reason of his weakness. (TA.)

مرثة (M, K) and مرثية (S, M, Msb, K) [see 1: used as simple subs., A lamentation for one dead; an elegy; a dirge; an epicedium: pl. مرات.]

مرثية : see what next precedes.
**جاج**

1. (S, A, Msb.) aor., (S, Msb.) inf. n. ٌهَجَر He put it in motion, or in a state of commotion or agitation: (S, A, Msb, 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 ُهَجَرَة. (A.) Hence, in the Kur [vi-4], إذا رَجَت الأَرض رَجَا When the earth shall be convulsed with violent convulsion. (TA.) And ِتَجَرَ الْبَاب He shook the door violently. (TA from a trad.) See also 8.

4. أَرْجَت She (a mare) was near to bringing forth, and the part on either side of her tail (صلالها) quivered, or quaked; (K;) as also ُهَجَرَت. (TA.) The part. n. applied to the mare in this case is ُهَجِرَة. (K.)

8. أَرْجَت It was, or became, in a state of commotion or agitation; (S, A, Msb, K;) or of convulsion, or violent motion; or it shook, quaked, or quivered; (S, A, K;) as also ُهَجَرَت; (A, K;) and ُهَجَرَة. (S, K; but they mention only the inf. n. of this verb;) and so ُهَجَرَة. (TA; but of this verb, also, only the inf. n. is mentioned:) ُهَجَرَت is quasi-pass. of ُهَجَر which 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] فَتَرَجَّحُ الْأَرضُ بِأَهْلِهَا And the earth shall be in a state of commotion or agitation, with its inhabitants. (TA.) See also 4. [Hence,] ارْجَحُ الطَّلَام The darkness became confused. (Msb.) And ارْجَحُ الْكَلَام The speech, or language, became confused; mentioned by
ISd in this art: (TA:) or the speech, or language, became conflicting and confused to him. (A.) [See also رَجْحَة in the first paragraph of art. رَجْحَة.]

R. Q. 1 رَجْحُ، inf. n. رَجْحَة رَجْحَة also signifies The being fatigued, tired, weary, or jaded, (K, TA,) and weak [app. so as to shake, or totter]. (TA.)

R. Q. 2 تُرَجْحُ: see 8, in two places.

َجَرْجَر [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.)

The rumbling of his chest was heard} occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

َجَرَجَر A state of confusion: so in the phrase، وَقِيَ رَجَجْحَة (He fell into a state of confusion). (Mgh in art. رَجَجْحَة)

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

َجَرَجَر Lean, or emaciated, sheep or goats, (S, K,) and camels: (TA:) and نعجة رَجَجْحَة a lean, or an emaciated, ewe; (S, K,) or a weak ewe, that has no marrow in her bones. (As, TA.) And Weak men, and camels; (S, K,) and so رَجَجْحَة 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,

فَهُم رَجَجْحَة وَعَلَى رَجَجْحَة
[And they are weak men, and upon weak beasts]. (S.)

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

A she-camel having a large hump: (S:) or having a large, and shaking, quaking, or quivering.

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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.)

an epithet applied to that which is [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 .]

Also Slaver, or drivel. (TA. [See, again, ] And i. q. [app. meaning

The fluid of the gelatinous substance termed [app. meaning

Crumbled, or broken, bread, made soft with grease, or gravy: (TA:) and [as its n. un.] signifies a mess of such bread made soft; (Sudot;) and [signifies the same, or]

a mess of such bread made soft and compact. (TA.) Also, [said in the K and TA to be like , but in the CK like , A certain plant. (S, K.)

Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud; (S:) as also : in a trad., in which it occurs, accord. to one relation it is ; but is the word commonly known: accord. to As, it is Syn. with : the pl. is (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, [Verily such a one has much spittle, &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) ___ See also رَجْرَجٌ. 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 رَجْرَجَةٌ: (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party. (El-Kilâbee, TA.)

جاجر A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A:) [and so مَتَرَجَرَجَة, occurring in the A and TA in art. دِيَض.] ___ And ثُرِيدَة رَجْرَجَة: see رَجْرَجَةٌ. ___ And كِبَيْرَة رَجْرَجَة: see رَجْرَجَةٌ. And 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 رَجْرَجَةٌ.

جاجر Also A certain medicine, (L, K,) well known. (K.)

جاجر A mess of the kind of food called فَالُوذ [q. v.]. (A.) Also, as a subst.,] A mess of the kind of food called فَالُوذ [q. v.]. (A.) See also رَجْرَجَة, in two places.

جاجر Having a confusion of voices, by reason of the multitude of the people therein. (Aboo-Moosà, TA in art. رَجْرَجَةٌ: see 4. مَرْجَرَجَةٌ; and its fem., with ُ: see رَجْرَجَةٌ, رَجْرَجَةٌ, and رَجْرَجَةٌ.
He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Msb, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also (ISk, S, Mgh, Msb, K;) but the former is the better: the inf. n. is ضرِّ [TA.] It is said in the Kur [xxxiii. 51], accord. to different readings, ضرِّ or ضرْن من نشأء منهم, 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 Bd in the former instance.] 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 (S, K;) AA says the former. (S.) And ضرْن He (a hunter or sportsman) was unsuccessful, getting no game; as also ضرْن or ضرْأ you say, (TA. in art. ضرْن الصيد,) and ضرْن (K in that art.) [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) ضرْن or ضرْن (S, K,) or, as others read، ضرْن (K,) so some say, (TA,) but this is a rel. n. like ضرْن, (IB, TA,) A man who is one of [the sect called ضرْن] or [the sect called ضرْن:] [in which, however, it is not clearly shown whether the author means that this corresponds to ضرْن or that it is a rel. n. corresponding to ضرْن, the former being certainly the case,] or not thus, but ضرْن, (K,) so some say, (TA,) but this is a rel. n. like ضرْن, (IB, TA,) A man who is one of [the sect called ضرْن] or [the sect called ضرْن:] incorrect, unless as meaning those who are called in relation to the [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: (Msb:) those who decide not, against the committers of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. مرجح is also applied to a she-camel, and a pregnant female [of any kind], as meaning Near to bringing forth; and so مرجح: see the next preceding paragraph, in two places.

A man called in relation to the:\n\n(S, IB) or (IB.)
1. **Rجب** (aor. رجب, (K,) inf. n. رجب; (TA,) *He* (a man, TA) was frightened, or afraid, (K) مهنه [at, or of, him or it]. (TK.) ___ And also, (K,) aor. and inf. n. as above; (TA;) and رجب, aor. رجب, (K,) inf. n. رجب; (TK;) *He* was ashamed, or bashful, or shy, (K,) مهنه [with respect to him or it]. (TK.) رجب, (S, A, K,) aor. رجب, (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 رجب, (K,) aor. رجب and رجب, (TA,) inf. n. رجب and رجب, (K,) inf. n. رجب; (TA;) and رجب, (K;) or رجب, (Msb,) inf. n. رجب, (S,) signifies [simply] he honoured him, or magnified him. (S, *Msb.) You say، ﰉﰉ ِ_tcbُرَو ُتْﻠَخَد َبُحواَـرف [I entered, and he welcomed me with the greeting of, مرحبا, and treated me with honour]. (A.) And a poet says، ﰉُدْحأ ِﰉَر ﺍًقْرَـرف ْهُبُجْرَأَو *i.e. [I praise my Lord with fear,] and magnify Him. (TA,) Rجب 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.]) رجب is like رجب, (K,) i.e. He reviled him with a foul, or an evil, saying. (Abu-l-'Omeythil, TA.)

2. **Rجب** see 1, in three places. ___ Hence, (S,) ترجب 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 رجب, (TA,) and the victim was called عبيرة (S, TA) and رجب، (Msb,) inf. n. رجب، (S,) *He* propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Msb;) sometimes by building a wall, for it to rest upon,
because of its weakness: (S:) or تَرْجِيبُ خَلْلَةٌ signifies the building, at the foot of a palm-tree, a structure of the kind called دَكَانٌ, which is termed رَجْيَةٌ, 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,

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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 مُرْجَبٌ. (K.) You say [also], أَهَوْبَجْرَأَفْ تَرْقِو أَمُهُلْنَخْ، 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.]) Selâmeh Ibn-Jendel says, describing some horses,

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meaning As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejeb are sacrificed. (TA.) The disposing even the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA,) by means of props. (TA.)
is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*

**The part between the rib and the [sternum].** (K.) ___ See also أرجاب.

**See** أرجاب.

**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 رجب ماضر [Rejob of Mudar], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between شعبان جمادي and رجب, to show that what is meant by it is not what the [pagan] Arabs called رجب according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [It is also called رجب الفرد Rejob the separate; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being أرجاب and حجة and القعدة and المحرم and ذي الحجة and ذي القعدة:] the pl. is أرجاب (S, Msb, K) and أرجاب [all pls. of pauc.] (Msb) and رجبات (Msb, K) and رجب [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] أرجاب [pl. of أرجاب] (Msb.) The dual, (S, Msb,) or الرجيان, (A,) [The two Rejebs] is applied to [The two months] رجب and شعبان, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) See also أرجاب.

**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. عرو and عروى:) a
kind of wide bench of stone or brick (دُكَانٌ) 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 As, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called (ٌرجمٌ) pl. (ٌرجمٌ) (ٌرجمٌ) (ٌرجمٌ). (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 (ٌرجه) falls upon him. (S.) See also (ٌرجه).

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 Rejeb, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the (ٌاضحيٌ). (Mgh.) See 2.

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

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

رواجمٌ sing. of (ٌرواجمٌ) or, accord. to Kr, the sing. of this latter is (ٌرواجمٌ) [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the (ٌرواجمٌ) are The finger-joints that are next to the ends of the fingers: (S, K;) next to these are the (ٌرواجمٌ) (ٌرواجمٌ), which are next to the (ٌرواجمٌ) which are next to the (ٌرواجمٌ) 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 (ٌرواجمٌ) (ٌرواجمٌ) (ٌرواجمٌ) (ٌرواجمٌ) between the (ٌرواجمٌ) (ٌرواجمٌ) (ٌرواجمٌ). (K;) which last word
[commonly signifies the *knuckles*, and] is explained by IAar as signifying the *wrinkled parts at the joints of the fingers*; whereof each finger has three, except the thumb: or the *رَوْاجْبَ* 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 دَرَابَة and أَشْجَع.] ___ The *رَوْاجْبَ* of a bird is The *toe that is next to the back toe*, on the outer side of each foot. (Lth, TA.) ___ The *عِرْقُون* (عِرْقُون) of the passages of the voice of the ass. (IAar, K.)

The *أَرْجَابَ* [i.e. *bowels, or intestines, into which the food passes from the stomach*]: (As, S, K;) it has no pl. (S, K) known to A’Obeyd: (S:) or its sing. is *رَجْبُ* (رَجْبُ), (Kr, K,) or *رَجْبَ* (رَجْبَ), (Kr, K,) or *رَجْبَ* (رَجْبَ). (Ibn-Hamdaweyh.)

*مَرْجَب* Honoured, or magnified: (S;) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also *مَرْجَب* (S;) The saying of Hobáb Ibn-El-Mundhir *أَنْ عَدْنِهَا الْمَرْجَبَ* 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 Yaakoob: or, as some say, *I am their honoured little palm-tree &c.* (TA. [See 2.] [It is part of a prov., for which see جَذُبُ.]}

*مَرْجَب* : see the next preceding paragraph.
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 رَجَحَت إِحدَى الكَفْتَانِ عَلَى الأُخرِ. (MA.) And رَجَحَ أَحَدِ فُوْلِهِ عَلَى الأُخرِ [One of the two scales outweighed the other]. (A.) ___ Hence، رَجَحَ الْشَّيْءٍ The thing was, or became, heavy. (TA in art. رَجَحِنِ [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، رَجَحَتْهُ [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، (S, K, TA, and أَحَلِّمْ، TA,) than he. (S, K, TA.) So in the saying، نَأْوَانَا قَوْمًا فَرَجَحْنَاهُمْ [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And رَجَحَتْهُ فَرَجَحْتَهُ [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) ___ You say also، رَجَحَ الْشَّيْءَ بِهِ He weighed the thing with his hand, trying what was its weight: (TA;) or so رَجَحَهُ رَجَحَهُ alone. (A.) رَجَحْتَ هَذَا عَلَى ذَلَكَ 2 He made this to outweigh that. (MA.) ___ Hence، رَجَحَ الْشَّيْءَ He
held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excel-lent or preferable, and of more, or most, force or validity. (Msb.) See also 4. And see 5.

3 ارجحته فرجحته

4 ُﻪُﺘْﺤَﺟاَر ُﻪُﺘْﺤَﺟَﺮَـﻓ

He made the balance to incline, the scale in which was the thing weighed being heavier than the other. (Msb, TA.) And ارجحته, (Msb.) or ارجحْهُ، (S, A, * K,) He gave him preponderating weight; (S, A, * Msb, K;) as also ارجحْهُ، (S, A, * K,) inf. n. ارجح. (S.) One says, [When thou weighest, give preponderating weight]. (A.)

5 ترجح

Also i. q. [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 ارجحْهُ. (K.)

You say, ارجحْتَ الاّرجحَةَ or ارجحْتَ الاّرجحَةَ The seesaw inclined, [or moved up and down,] (S, K,) بَيْهْ (K,) i. e., (TA,) بالْغَلَامَينِ [with the boy], (S, TA,) or بالْغَلَامِينِ [With the two boys]. (A. [There mentioned as tropical; but why, I see not.] And ارجحْتَ ارجحَةً 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 ارجحْتَ راوادْفَهَا Her posteriors moved to and fro: (K;) and ارجحْتَ راوادْفَهَا ارجحْتَ عليها Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy. (Az, TA.) And ارجحْتَ الاّرجحَةَ ارجحْتَ الاّرجحَةَ The camels had a quivering [or vacillating] motion in going along with short steps. (K.) And ارجحْتَ الاّرجحَةَ فِلْوَاتٍ كَانَتْ تَرجُحُ بمِن سارُّها Deserts, or waterless deserts, seeming] as though they bandied him who journeyed therein to the right and left. (TA.) [Hence,] ارجحْتَ بِنَّ شَيْدِنْ He wavered, or vacillated, between two things; (A in art. رنْح, and TA;) [and so ارجحْتَ بِنَّ شَيْدِنْ, for] ارجحْتَ بِنَّ شَيْدِنْ, is like
He inclined, in the saying, now this way and now that. (A, TA.)

8 see the next preceding paragraph, in five places.

He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of استخرج النعمة 10

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

Heavy in the posteriors; (TA;) large therein: (S, K;) pl. [of the former accord. to rule, and perhaps of the latter also,] رجح (S, K;) [and of the latter accord. to rule, and perhaps of the former also, رجح, and of the latter also وراحج, for] you say رجح (K) or رجح (A,) Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K,) or رجح (K,) or رجح (A,) [Large bowls] filled with [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;) رجح (the latter, thus in the TA, perhaps a pl. of راجح, like as ابزilar is of [دورة.] راجح, but more probably, I think, a mistranscription for A people, or party, forbearing, or clement; or grave, sedate, or calm; (TA;) as also مرريح (K, TA) and مرريح; of which latter two pls., the sings. are مرريح and مرريح; or, accord. to some, these pls. have no proper sings.: حلم [forbearance &c.] is described by the term مرريح, like as its contr. [سفة] is described by the terms عجل and خفة. (TA.) You say also مرريح in 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 حلم راجح, below.]
Forbearance, or clemency; or gravity, sedateness, or calmness. (TA.) One says, ٌﺔَﺣﺎَﺟَر ِﰱَو ِﻪِﻘُﻠُﺧ ٌﺔَﺣﺎَﺠَﺳ [In his intellect is gravity, and in his natural disposition is gentleness]. (A.)

Forbearance: see what next follows.

ٌﺔَﺣﺎَﺟَر (K) and ٌﺔَﺣﺎَﺟَر (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 ٌرَجُﺣَة; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.)

ٌﺢِﺟاَر Outweighing, or preponderating; or heavy; or of full weight; syn. ٌرَجُﺣَة. (TA.) You say, ُﻩﺎَﻄْﻋَأ ﺎًﺤِﺟَر [He gave him preponderating, or full, weight]. (S, K.) See also ٌﺔَﺣﻮُﺟْرُأ. [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, ُﺢَﺟاَر ِﻞْﻘَﻋُ ﺎًﺤِﺟَر, 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 ٌرَجُﺣَة ِﻞْﻘَﻋُ ﺎًﺤِﺟَر [A man grave in respect of intellect]. (A.)

ٌﺔَﺣﻮُﺟْرُأ (S, Msb, K, &c.) and ٌﺔَﺣﻮُﺟْﺮَﻣ, both signify the same, (Msb, K, TA,) but the latter is disapproved by the author of the Bári'; (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 Jámi' of Kz, and thus Th says on the authority of IAar: (TA:) [accord. to the CK and some MS.]
copies of the K, these two words signify the same as ٌﺔَﺣﺎﱠﺟُر; 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: the pl. of the first is ُﺢﻴِﺟاَرَأ (Msb) [and that of the second, accord. to rule, ُﺢﻴِﺟاَﺮَﻣ]. See 5.

Deserts, or waterless deserts: (A, K:) as though they bandied 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.])

Rib: see رجاح.

Also sing. of مراجيح, (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:)

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.]

Also pl. of رجاح، see رجاح.

And pl. of مراجيح, expl. above. (TA:) See also رجاح, in two places.
Q. 4. **Arğhan**

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

* إذا أرجح شاصيا فأرفع يدا

(S, Meyd.) or أرجُنَ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i.e.

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.

راجع، in explanation of the second reading:) [or when he is prostrated, and stretched upon the ground: for,] accord. to As, أرجَنَ, and أرجَنَ signify he was prostrated, and stretched upon the ground. (TA in art. And you say, ارجَنَ السّحاب بعد تمسق, The clouds became heavy, and inclined [downwards], after being high. (TA.) ___ Also It (a thing, S) fell at once. (S, K.) ___ And

It (a thing, S) shook; quivered; or was, or became, in a state of commotion. (S, K.) ___ And

ارتفع [i. e. The mirage became upraised, withdrawn, or removed; (K.)

I am wavering, or vacillating, and inclining, in this affair. (TA.) And أمرأة Mergehna. A fat woman, who, when she walks,
bends in her gait. (TA.) And جيش مرجح ن-heavy army. (S, K.) And مرجح A heavy round cloud. (S, * K, * and A in art. مرجح [In the S and K, only the latter word is explained; though the meaning of the former (i.e. مرجح, as in the A,) is plainly indicated in the S by a verse there cited.] And مرجح في دنيا مرجح Such a one is in an ample, abundant, state of worldly prosperity. (TA.) And مرجح Heavy, wide-spreading, night. (TA.) The author of the K follows ISd and J and Az in regarding theـالـ in this case as radical: but مرجح IAth says that some hold it to be augmentative; and the derivation to be from مرجح الشيء, meaning the thing was, or became, heavy. (TA.)
1. **أَرْجُرَ** aor. — , (S,) inf. n. **أَرْجُرَ** (TA,) *He* (a camel) *had the disease termed* **أَرْجُرَ** [expl. below]. (S, * *Msb, K,) aor. — , (Msb, TA,) inf. n. **أَرْجُرَ** (TA,) *He said, spoke, uttered, or recited, poetry, or verse, of the metre termed* **أَرْجُرَ** [see this word below] he spoke in verse of that metre; he poetized, or versified, in that metre; as also **أُرِجْرِرَ**; and in like manner **أَرْجُرَ**, he composed verses of that metre. (Ibn-Buzurj, L in art. دَصَق.) You say also, **ِٓاَهِبْأَرْجُرَ** *He recited to him* (TA.) [so in more than one MS. copy of the K, and in the TA, but in the CK دَشَنَأَ, without the affixed pronoun, which is probably wrong,]) a poem of that metre; as also **أَرْجُرَ**, (K, TA,) inf. n. **تَرْجُرَ**. (TA.) And **أُرِجْرِرَ** *He urged, or excited, his camels by singing* **أَرْجُرَ**, or his **أَرْجُرَ**; so accord. to different copies of the K. (TA.) ___ [Hence,] **تَرْجُرَت** الريح, inf. n. **أَرْجُرَ** بَرْجِرَت, The wind was continuous, or lasting. (TA.) And **أُرِجْرِرَت** The thunder made uninterrupted sounds, like the recitation of the **أَرْجُرَ** (A, TA;) or, as also **أُرِجْرِرَت**, made a sound: (K) or made consecutive sounds. (TA.) And **بَرْجِرَت** البحر يَرِجَرَت بَاَذِيَهٍ The sea makes a continuous sound, or murmuring, with its waves; as also **بَرْجِرَت**. (A, TA.) [And hence, perhaps,] **بَرْجِرَت** السحاب The clouds moved slowly by reason of the abundance of their water. (K, TA.) [See also 6.]

2. **أَرْجُرَ** see 1.

3. **أُرِجْرِرَ** He recited verses, or poetry, of the metre termed **أَرْجُرَ** with his companion; or vied with him in doing so: see 6. (A.)

4. **أُرِجْرِرَ** see 1.
They recited verses, or poetry, of the metre termed *رجُرُ", one with another: (T.K.) [or vied, one with another, in doing so.] ___

The clouds combined, one with another, in uninterrupted thundering]. (A.) [See also 1.]

*رجُرُ" properly signifies *Commotion, agitation, or convulsion; and consecutiveness of motions*.

Hence, (T.A.) Punishment (Aboo-Is-hák, S, Mgh, Msb, K) [like *سِجرُ"

that agitates by its vehemence, and occasions vehement consecutive commotions; (Aboo-Is-hák, Mgh, TA;) as also (K;) so in the Kur vii. 131; (Aboo-Is-hák;) and in ii. 56, and vii. 162, and xxix. 33. (S.) Conduct that leads to punishment: so, accord. to some, in the Kur lxxiv. 5; (TA;) where some read *الرْجُرُ" and others *الرْجُرُ" (S, TA;) ↓ the latter is also expl. as signifying *sin*: (TA;) and both, *uncleanness*; or *filth*: (S, K;) so in that instance: like *رْجُرُ" (S:\)

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 *and idol*: (Mujáhid, S;) or ↓ the latter word signifies *a certain idol*; being the name thereof: (Katádeh, TA;) and the *devil*: and his suggestions. (TA;) Also Plague, or pestilence; syn. طَاعُونَ (Mgh.)

*رجُرُ" A certain disease which attacks camels, in the rump; (S, K;) so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (S;)
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, (S, K, H,) is the name of a certain species [or kind] of verse or poetry; (S, A, K, H,) a species [or kind] of the metres of verse; (Msb,) consisting of the measure [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 movement 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: (S, K,) or because it is [characterized by] صدر without أعجاز [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 ظله, 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 Mo-hammad once said,

*

أنا ابن عبد المطلب

*

أنا النبي لا كذب

* [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-Muttalib:] 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.)
A certain vehicle for women, (S, * TA,) a thing smaller than the hodj * (S, K, TA,) pl. (TA:) or a [garment of the kind called] kseas * (S, K, TA,) in which is a stone, (K, TA, [in the CK a while stone,]) or in which are put stones, (S,) and which is suspended to one of the two sides of the hodj, to balance it, when it inclines: (S, 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 jagada mel * (T, TA:) or hair, (K,) or red hair, (TA,) or wool, suspended to the hodj, (K, TA,) for ornament: pl. jagazer, said to occur in a verse of EshShemmak: but accord. to As, this is a mistake for [pl. of jazia, q. v.]. (TA.)

One who utters, or recites, poetry, or verse, of the metre termed jagur * (TA:) who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, morjarz, and [which signifies one who does so much], and [one who does so very much]. (TA.)

El-'Ajjaj has been placed the highest in rank as a jagar. (Mz, 49th نوع.) [His son, Ru-beh, seems to occupy nearly an equal place. Each of them composed a complete deewán of jagar. (Hence,] [A cloud thundering much, or uninterruptedly]. (A, TA.) And morjarz, and uqayth morjarz, Rain accompanied by thunder. (TA.)

A camel having the disease termed rjar * (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,] إنها لِرجْرَأ، said of the wind (الريح), Verily it is continuous, or lasting. (TA.) And رجْرَأ القيم A great, heavy cooking-pot. (TA.)

A poem of the metre termed رجْرَأ: (Msb, K:) pl. أرجيز. (A, K.)

رجْرَأ: see راجز; the former, in two places.

مئْرجْرَأ: see راجز; the former, in two places.
The sky thundered vehemently, and became in a state of commotion preparatory to rain; as also the camel brayed: or made a vehement noise in braying. And it made a sound or noise; as also It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also It (a thing) was, or became, unclean, dirty, or filthy: or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness.

He measured the depth of the water of a well with the string: He hindered, withheld, or prevented, him from doing the thing.

It (a building) became in a state of commotion, so as to make a sound, or noise.

Uncleanness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. 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-Nakkásh says that it is syn. with جنس; and it is
said in the Bári that sometimes they say جنس والجنسة, meaning that they make these two words syn.: (Msb:) it is also
written جنس and رجس: (A, K:) you say جنس رجس, and (IDrd says, I think that they also said
رجس جنس: Pr says that when جنس is followed by جنس, the ج is with kesr; but when جنس is mentioned without
رجس the ج and ج are with fet-h. (TA.) You say also شىء رجس جنس رجس جنسون مسون
meaning, A company of unbelievers passed by us. (IAar and TA.) As used in the Kur vi.

125, Mujáhid explains جنس as meaning That in which is no good. (TA.) Any action that is
disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Z), A, K:) a sin, or crime:

(Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) an action that leads to punishment: (T, A, K:) as جنس signifies vehemence of sound, [see 1] جنس 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: (Aboo-Jaafar, A, K:) so in the Kur xxxiii. 33. (Aboo-Jaafar.)

Punishment; (Fr, T, S, A, K;) a sense which Z makes tropical, as being the recompense of جنس [in the sense of sin ], (TA;)

and anger: (Fr, S, A, K;) so in the Kur x. 100: like زجوس, 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.)

رجس; see جنس, the latter, in two places.

رجس; see جنس, the latter, in two places.

راجوس; see جنس, the latter, in three places.

راجس; see جنس, the latter, in three places.
and and (A, K) and (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA) and so thunder. (TA) You say, [of a cloud,] This is a goodly thunderer. (S) And [of the cloud's sound,] the loudthundering clouds and the dust-spreading winds effaced the traces of the dwellings. (A) [And in like manner,] (S, K) and so thunder. (K) A camel that brays vehemently. (S, K, * TA) You say also of of Omer, a she-camel that utters the yearting cry termed consecutively, or continuously. (IAar, TA) [And hence,] (K) The sea: (K) because of the sound of its waves; or because of its commotion. (TA) (S, K) and so thunder. (K) Also signifies The thrower of the stone; (K) and so thunder. (TA) and its fem. (S, K) see : see , last sentence. : see , last sentence. : see , last sentence. 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 . (TA) and that [are phrases mentioned, but not explained, in the TA: but I think that a mistranscription for and that, is a corroborative]. They are in a state of confusion (S, A, K) and perturbation, (A) and that, in respect of their affair, or case. (S, TA)
see what next precedes.

see

see

(S, Msb, K) and (AA, Sgh, Msb, K) [The narcissus;] a certain sweet-smelling flower, 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] (TA:) [this being the case, the ن should be regarded as radical it is said, however, that] the ن in نِرجس is augmentative, because there is no word of the measure فَعَلْ, but there is of the measure فَعَلْ, (S,) though only what is changed, in application, from a verb: (Msb:) but نِرجس is of the measure فَعَلْ (TA:) or it is of the measure فَعَلْ, the augmentative letter being made to accord in its vowel with the radical letter in إِذْخَر إِثْمَد وَآخَر (Msb:) or, accord. to IDrd, نِرجس is of the measure فَعَلْ, and the only instance of that measure. (TA in art. نِرجس.) If you name a man نِرجس, you make it imperfectly decl., because it is like بِرْضَن: (S:) but if you name him نِرجس, it is perfectly decl., because it is of the measure فَعَلْ (TA) [or فَعَلْ, neither of which is the measure of a verb]. Zmawird نِرجس المائدة. see
راجع

راجع، aor. ٌعﻮُﺟُر (S, Msb, K, &c.) and ٌﻊْﺟَر (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 ٌمﺮْﺟَع، (S, Msb, K, &c.,) which is anomalous, because inf. ns. [of this kind] of verbs of the measure َﻒَـﻌَل having the

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aor. of the measure َﻒَـﻌَل are [by rule] only with fet-h [to the medial radical], (S, K,) and ٌمﺮْﺟَع، (K,) and ٌعﻮُﺟُر (S, Msb, K,) [not ٌعْﺟَر as in the Lexicons of Golius and Freytag,] and ٌعْﺟَر (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 َﺐَﻫَذ (ISk, Msb; i. q. َفَﺮُﺼْﻧا (K:) ٌعﻮُﺟُر 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-Rághib.) Hence the saying in the Kur [lxiii. 8, ْﻦِﺌَﻟ ﺎَﻨْﻌَﺟَر َﱃِإ ِﺔَﻨﻳِﺪَﳌا [Verily if we return to the city]. (Er-Rághib.) And [in the same, xii. 63,] ْﻢِﻬﻴِﺑَأ ْﻢِﻬُﺟَر َﱃِإ ْﻢُﻜِّﺑَر ْﻢُﻜُﻌِﺟْﺮَﻣ [And when they returned to their father], (Idem.) And in the same, [vi. 164, and xxxix. 9,] َﱃِإ ْﻢُﻜِّبَر ْﻢُﻜُﻌِﺟْﺮَﻣ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [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.] ٌعﻮُﺟُر or from [the trans.] ٌعْﺟَر (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of َﱃِإ, and also because it occurs in the Kur [v. 53, &c.,] followed by َجِﻤْﻋَأ as a denotative of state: (L:) in like manner َرِ肟ُ ﻓِﻠْﻜَم ٌمﺮْﺟَعْمَكَ [Then unto your Lord shall be your return]: (S:) the like of which occurs in the same, vi.
to her family by reason of the death of her husband or by reason of divorcement. (Msb.)

He returned to soundness, or health], or [disease, or sickness]; and [to the state of poverty], or [Wealth, or competence, or sufficiency]. (Kull p. 196.)

He returned in the way by which he had come. (Kull ibid.)

He returned from his journey. (Msb.)

He returned [or reverted] from the affair. (Msb.)

He left, or relinquished, the thing. (Kull p. 197.)

[He relinquished sin; i.e.] he repented; and so [He returned alone, agreeably with the usage in the Kur iii. 65, &c. (Er-Rághib.) (Several other phrases, in which this verb occurs, will be found in other arts.: as 

He returned against him; he returned to attack him. (TA.)

He cut me, or ceased to speak to me; then he returned to speaking to me]. (TA.)

He opposed me, or disagreed with me; then he returned, or had regard, to my saying]. (TA.)

Re course was not had to him in an affair, or an affliction, but he sufficed.] (TA.)

He made a claim for restitution of it upon his co-partner. (IAth, TA in art. خطط.) And [in like manner you say,]

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 العجم على الغريم, and 

He took back his gift; repossessed himself of it; restored it to his possession; (Msb;) as also, (Mgh, Msb, TA,) and 

He took back from him the thing which he had given to him. (S, K.) (Hence also, رجع في قولته, and
He retracted, or revoked, his saying, and his judgment, or sentence. He traces back his lineage to an excellent origin. (TA in art.) It (a word used in a certain sense) is referrible, or reducible, to such a meaning. And, said of a word, also means It relates to such a thing; i.e., to such another word, in grammatical construction. It (wine when cooked) became reduced to such a quantity; syn. 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.) 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, The migratory birds returned. (L.) Also inf. n. of said of a-she camel, and of a she-ass, signifying She raised her tail, and compressed her two sides (قطرها), 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 رجع]) 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. (Mgh in art. خدج.) [See also رجع, below.] (S, Mgh, Msb, K,) aor. رجع, (Mgh,) inf. n. رجع and رجع and رجع, (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, Msb, K,) and رده and رده and رده; (K,) صرفه عن الشيء from the thing; and ارجه to it; (Msb, K,) as also ارجه; (S, Msb, 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]: (Msb:) the latter is of the dial. of Hudhey; (S, Msb;) 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:
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.])

I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated it, in reply, or replication; syn. رددته. (Msb.) [In like manner,] رفع بعضهم 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.)

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 رفع النُّفَف, (K;) or رفع الدَّابَة يَدِيها في السِّير, (S, K,) or رفع الدَّابَة يَدِيها في السِّير, (S,) signifies the same: (S, K:) or رفع the fore foot and hind foot, in going. (K;) You say, رفع الدَّابَة يَدِيها في السِّير (The beast stepped, &c.; like as you say, رفع the waists, and رفعوا, 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, رفع the نقش, and رفعه, and رفع الوشم, [and رفعه,] He retraced the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another. (TA.) And رفع the الكتابة, [and رفعها,] He retraced, or renewed, the writing. (TA.) And رفع ناقة, and رفعها, [ارْجَعْتُها], 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 رفع, which is
an inf. n., signifies the selling males and purchasing females: (TA:) or ارْتِجَاع مَالًا 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 ارْتِجَاع 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 bad, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rághib:) also ارْتِجَعَ إِبَالَهُ 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 ارْتِجَعَ إِبَالَهُ بَيْلَهُ he took camels in exchange for his camels:

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or, as some say, ارْتِجَاع signifies the taking one in the place, and with the price, of two. (Mgh.) ___

The fodder, or food, produced an effect, or showed its effect, upon the beast. (K, * TA.) And جرَعَ كَلَامَيْهِ فِيهِ My speech produced a beneficial effect upon him. (K, * TA.)

2 جرَعَ, inf. n. جرَعَهُ, 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 postclassical writings: and hence several phrases here following.] ___ See 1, last quarter of the paragraph, in five places. ___ Hence, (Mgh.)
because the two professions of the faith [for which see the word اذان] are uttered in the 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 رجع في اذانه 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,] (K, TA;) or [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 (تذيد) 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 تذيج, by the prolonging of the voice, in reading, or reciting, imitated the like of [The pigeons quavered in their singing, or cooing]; as also رجع البعير في شقشقاته (TA.) And رجع البعير in شقشقاته. (TA.) And رجع البَيْعَرْ in شقشقاته The camel brayed, or reiterated his voice, in his شقشقة (or bursa faucium). (TA.) And رجعت التقاء في حَيْنِها 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 رجعت القوس 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.
He returned to good or to evil. (T.A.) [See also 6.] رجاع (K.) inf. n. رجاع (T.A.)

The she-camel returned, or reverted, from one kind of pace, which she had been going, to another pace. (K. * T.A.) رجاعه It returned to him: said of pain [&c.]. (T.A. in art. ___.)

[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 رجاعه أمّ رجاعه [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 رجاعه أمّ رجاعه [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);]

Arabic text:

**3** ٌعﺎَﺟِر (، TA,) **ّهﻌﺟار** (، TA,) **ّعﺎَﺟِر** (، TA,) **ّمَﻼَﻜﻟا** (، TA) **ّعﺎَﺟِر** (، TA,) **ّمَﻼَﻜﻟا** (， TA,)

**4** ٌعﺎَﺟِر (، TA,) **ّهﻌﺟار** (، TA,) **ّمَﻼَﻜﻟا** (، TA,)

**5** ٌعﺎَﺟِر (، TA,) **ّهﻌﺟار** (، TA,) **ّمَﻼَﻜﻟا** (، TA,)

**6** ٌعﺎَﺟِر (， TA,)

**7** ٌعﺎَﺟِر (， TA,)

Note: The Arabic text is provided for reference, but the English translation is the primary focus.
fatness: the she-camel became lean after having been fat; and became in good condition after leanness: (ks, t, ta:) or the camels became lean and then became fat; (s, o, k;) so says ks. (s.) you say also, 

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, فلا يرجع, فلا يرجع.) and [in like manner] the horse wasted, and then gradually returned to his former condition]. (ta.) see رجعه, first signification. __

He gave him [back] his she-camel in order that he might return upon her; he [the latter] having sold her to him. (lh.) arرجع إِبْلًا: see 1, near the end of the paragraph. ___

God made his sale to be productive of gain, or profit. (s, k.) __

God converted his grief, or disquietude of mind, into happiness or joy; and sb mentions رجعه [in this sense]. (ta.) __

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, يده seems to be understood: for] you say [also], The man put his arms, or hands, backwards in order to reach, or take hold of, a thing. (lh.) and رجع يده إلى سيفه ليستهله He extended, or stretched out, his arm, or hand, to his sword, to draw it: or to his quiver, to take an arrow. (ta.) __

Also He ejected excrement, or ordure; said of a man. (s, k.) __

[See رجعه.] See also 10.

Such a thing became agitated to and fro in my mind, or bosom; syn. رجعه في صَدْرِي َكَذَا ٥. (ta.) __

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.) __
went backward or back, receded, retrograded, retired, retreated, or reverted, by
degrees, gradually, by little and little, or part after part: and تراجع alone, He, or it,
returned by degrees: the form of the verb denoting a gradual continuation, as in تراجع تزايد, and تراجع تراجع, &c.]
(S.) Their returned, retired, or retreated, by degrees, or by little and little, in a journey, or march; syn. تراجعوا (TA in art.
And [They separated, or dispersed themselves, in the first part of day; then they returned, [one after an every one to his place
of abode. (TA.) They 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,] زالت دولتهم وأخذ أمورهم
 [('Their good fortune ceased, and their affairs began to retrograde, or
gradually go back to a worse state). (A in art. ركذ And [The wound
gradually recovered]. (Msb in art. دمل تراجع بينهما They two (copartners) made claims for
restitution, each upon the other. (IAth, TA in art. خلط. ) [See this more fully explained, and illustrated, voce
خليط. (Msb and K in art. حور. ) and خليط. (Bd in lviii. 1.) and simply تراجعوا الكلام
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. مفاوروا. (Bd, Jel, Msb, K, in the places mentioned above.)
8. The woman put back her ḥABL upon her face, and covered herself with it. (TA.)

9. He sold his camels, and obtained by the expenditure of their price a good return, or profit. (S, K.) ___

10. Food, both of beasts and of men, from which profit, or advantage, [or a good return (راجعه.)] is obtained; which is found to be wholesome, or approved in its result; and from eating which one becomes fat. (TA.)

11. He said, on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151,] إِنَّ لِلَّهِ وَأَيُّ هُ إِلَهٍ 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 رجع, (S, * K,) inf. n.; [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 رجع, (K.)

12. Rain: so in the Kur [lxxxvi. 11], [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 اسماء ذات الراجع 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, 

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

Kur, (TA,) The place that retains water: (K, TA:) pl. رجعان. (TA.) Apool of water left by a torrent; (S, K;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rághib;) as also

راجعة (K;) pl. as above: (S;) or a place in which the torrent has extended itself, (أمتدة,) accord. to Lth and the O and K,) or in which it has returned, or reverted, (أرتد,) accord. to AHn,) and then

passed through: (Lth, AHn, O, K;) pl. رجعان and رجاع; (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 غدير, to show that it is used in this sense, and is qualified by a sing. epithet, namely راجع; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or رجع 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 تلة [q. v.]; (K, TA;) the upper, or highest, part thereof, before its water collects together: (TA:) pl. رجعان. (K;) The herbage of the season, or rain, called ربيع. (K;) [because it returns year after year;] as also رجع . (TA.) The membrane called غرمق which is in the belly of the woman, and which comes forth upon, or over, the head of the child. (TA.) See also رجع, in three places, in the latter part of the paragraph. رجع الكتف. (TA.) A sword which penetrates into the thing that is struck with it [so that it is quickly drawn back].
A return; a single act of returning, of going back, coming back, or reverting: (TA:) [and] i. q. رَجُعٍ, i. e. the act of returning, &c. (Msb.) ___ The returning to the present state of existence (S, Msb, K) after death. (S, K.) So in the phrase, فَلَانٍ يَوْمِينَ بِالرَّجُعَةِ (Such a one believes in the returning to the present state of existence after death). (S, Msb, 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 رَفَضَة, 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 بَيْتَة, q. v. (T and Mgh in art. بَيْتَة.) ___ The return of a party of warriors to war after their having come back from an expedition. (TA.) ___ Also, رَجُعَةٍ (S, A, Nh, Mgh, Msb, K,) but the former is the more chaste, (S, Msb, 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, Msb;) 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, لَعَلَّهُ عَلَى رَجُعَةٍ أَمْرَهُ أَمْرَهُ رَجُعَةَ [He has a right of returning to, or taking back, his wife after having divorced her]: (S, Mgh:) and يَلْقَى رَجُعَةَ عَلَى زُوجَتِهِ [He possesses the right of returning &c.]: (Msb:) and طَلَقَ فَلَانٍ فَلَانَةٍ طَلَاقَةً يَلْقَى فِيهَا الرَّجُعَةَ [Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.]. (TA.) ___ Also the
former, (S, Msb, TA,) and [which is originally an inf. n.] and رجٰعان (K) and [which is also originally an inf. n.] and رجٰعو (S, K) and رجٰعو and رجٰع, (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, Msb, * K, TA,) You say, هل جاء رجٰعة

Hath the reply, or answer, of thine epistle come:? (S, TA:) and

أرسلت إليك فما جاءني رجعتي رسالي

I sent to thee, and the reply, or answer, of my epistle came not to me; i. e. (S, K, * TA:) and What was [the purport] of the reply, or answer, of such a one to thee? (S, TA) And [in like manner] رجع الرَّشْق 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 رجٰعة.

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

رجعتي: see رجعتي, in three places. ___ A return, or profit, obtained by the expenditure of the price of camels sold: see an ex. above, voice رجع: (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

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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 جرعه 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: (س, * تأ:) 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 جرعه: (تآ, [see 8:]) IB says that the pl. of جرعه is جرعه ; and that it was said to a tribe of the Arabs, By what means have your beasts become many? and they answered، ولكنج وبرجع، أوتصانًا أبنا بتجع وبرجع: but Th says، ولكنج وبرجع: : [both are probably correct; for it seems that the original forms are برجع النجع and برجع النجع; 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، (تآوي.) 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، جرعه seems to be an inf. n. (تآ,) [See also جرة.] [See also جرة.] [Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof; as also جرعة. You say، ) (ل.) And جرأة رجعه الضياع 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. (تآ.) And هند متناع له مرفع This is a commodity for which there will be a return, or profit, or gain. (س, * تأ) And كذب هلا مرفع A beast that may be sold after having been used. (الميسى.) And ليس لهذا البيع مرفع There is not, or will not be, any return, or profit, or gain, for this sale. (تآ.) An argument, or allegation, by which one rebuts in a litigation, or dispute; a proof; an evidence.
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.)

The nose-rein of a camel: (IDrd, K:) or the part thereof which falls upon the nose of the camel. pl. [of pauc.] أَرْجَعَة and [of mult.:] رَجْعُة: (K:) from رَجْعُة in the phrase رَجَعُة فِلَان عَلَى أَنْفِ بِعِيره [q. v.].

It is also an inf. n.: see 1, in the middle of the paragraph.

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 مَرَجَعَة: and used in all these senses; as will be seen from what follows: and also, like مَرَجَعَة, 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. مَرَدَد: [in the CK مَرَدَد] applied to anything: (S, K:) or to anything that is said or done: (Msb, TA:) because meaning مَرَدَد, i.e. مَرَدَد, or, applied to speech, returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him; syn. مَرَدَد إلى صاحبه (Lth, K:) or, so applied, repeated: (A, TA:) or, so applied, reiterated:
Avoid thou the saying that is repeated; (A, TA;) or rebuted, &c.; or disapproved. (TA.) Applied to a beast, (S, TA,) and [particularly] to a camel, (K,) it signifies Made to return from journey to journey: (S, TA:) and also means fatigued, or jaded, (S, K,) by journeying: (K) fem. with رجع (S, K,) or lean, or emaciated:

(A-Râghib, 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. رفع;

(K) or [app. of the fem., agreeably with analogy, and as seems to be indicated by Rajû', Rjâlû'] رفع سفر ورفع سفر [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, (عير,) 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: (A-Râghib, TA:) and مرعان and رفعى, also, but the latter is vulgar, lean, or emaciated, by journeying; applied to a beast. (TA.) You say also سفر رفع Travellers returning from a journey.

(TA.) And سفر رفع A journey in which are repeated returnings. (IAar.) Any food returned to the fire [to be heated again, having became 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 became more plain: (KL:) and مرفع [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 مرفع. (TA, and EM ubi suprà.) Dung, ordure, or excrement, of a solid-hoofed animal; (S, Mgh, Msb, K,) as also رفع; (K:) and of a man; (S, Mgh, Msb, K,) as also ↓ the latter word; (TA:) and of a beast of prey, as also ↓ the latter: (S, TA:) because it returns from its first state, (Mgh, Msb, TA,) after having been food or fodder &c.;

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(TA;) having the meaning of an act. part. n., (Er-Râghib, Msb,) or, it may be, of a pass. part. n. (Er-Râghib.) ___ The **cud**

**which is ruminated by camels and the like:** (S, * K:) because it returns to be eaten. (TA.) So in the saying of El-Aashâ,

* وَفَلَاءَ كَانِهَا ظَهْرُ تِرِس

* لَيْسَ إِلَّا الرِّجَعِ يَفِيهَا عَلَاقُ

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. (S.)] **Sweat:** (K:) because, having been water, it returns as sweat. (TA.) ___ See also **راجع,** in three places.

___ Also The [part called]** of a bit:** (Ibn-' Abbád, K:) [because of its returning motion.] ___ And **Niggardly,** tenacious, or **avaricious,** syn. **مَثْلُ أَلْمَدْرَقُ[in the CK and a MS. copy of the K, مَثْلُ أَلْمِدْرَقُ].** (Ibn-' Abbád, K, TA.)

___ Also **راجع,** see **راجع,** in the latter half of the paragraph.

**راجع** A she-camel that is purchased with the price of another she-camel; as also **راجع** : (S:) or a female that is purchased with the price of a male. (* Alee Ibn-Hamzeh.) [See also **راجع** : and see **راجع,** of which it is originally the fem.] Accord. to ISk, **راجع** 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 **راجع** : for he adds,] the pl. ___ **راجع**

**راجع** One **who returns much, or often, unto God.** (TA.)

راجع [act. part. n. of 1. Hence the saying, إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. ___ Also, without **راجع** : A woman **who returns to her family in consequence of the death of her husband** (Az, S, Msb, K) or
in consequence of divorcement; (Az, Msb;) as also (Az, K;) or, accord. to some, (Msb,) she who is divorced [and sent back to her family] is termed [In like manner without, ] applied to a she-camel, and to a she-ass, it signifies That raises her tail, and compresses her two sides (فطريها), and casts forth her urine in repeated discharges, so that she is imagined to be pregnant, (S, K,) and then fails of fulfilling her [apparent]promise: (S:) 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: (As:) pl. رواجع. (S, TA.) [See also رجعت.] 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.)

[originally fem. of راجع, q. v.: see رجعة and see رجع.] Also, [app. from the returning of its water time after time,] A water-course of a valley. (ISh, TA.) [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) Hence also, رواجع الأبواب [The leaves of doors]. (TA.)

أرجع More [and most] productive of return, or profitable. (TA.) You say, هـذَا أرجع في يدَى مِن هـذَا This is more productive of return, or profitable, in my hand than this. (TA.)

مراجع an inf. n. of the intrans. verb رجع [q. v.]. (S, Msb, K, &c.) [Hence it signifies sometimes Recourse. See مناب, in art.] A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. voce محضر [Hence,] مرجع الكَف The lower part of the shoulderblade, (S, K, TA,) next the arm-pit, (that on the left side being, in the
region where the heart beats; (TA:) as also [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 (K:) and (TA:) pl. [the place, or thing, to which a person, or thing, is referred, as his, or its, source: see (K:) 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 (K.)

[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.] This is a commodity for which there will be a return, or profit, or gain. (S, * TA.) A journey having a recompense, or reward, and a good issue or result. (K, TA.)
Q. 4 a dial. var. of [q. v.] in the several senses of the latter. (K.) You say, ضربه فَأَرْجَعُنَّ. He beat him, or struck him, and he lay on his side, and threw himself down. (Lh, TA.) And أُرْجَعَنَّوا They lay on their sides and were overcome. (TA.) Also It became spread, expanded, or extended. (TA.)
It (a thing, O, Msb) was, or became, in a state of motion, commotion, agitation, convulsion, tumult, or disturbance: (Msb, 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, رَجَفَتَ الْأَرْضُ, (S, O, Msb, K,) aor. —, inf. n. رَجَفَ, (S,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (S, O, Msb, K,) as above; (Msb;) and so رَجَفَتْ, وَأَرْجَفَتْ, (K;) [for اَرْجَفَ is both intrans. and trans.:] and يَرْجَفُ رُسُولُ اللَّهِ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (S.) And رَجَفَتْ يَدَهُ His arm, or hand, trembled, by reason of disease, or old age. (Msb.) And الرَّجْفُ الْقُلْبِ The heart became agitated by reason of fright. (IDrd, O.) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) The people, or party, prepared themselves for war, or battle. (Lth, O, K.) Also حَدَّثَ اَلْعَرْفَ اَلْأَرْضَ 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 اَرْجَفَ is said of God [as meaning He made the earth to quake with them]. (TA in art. مد) And one says also, رَجَفَ الْقُومُ The fever caused him to quake, or shiver. (Msb.)

ارَجَفَ 4 [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 رَجَعَة meaning as explained below. (Ksh in xxxiii. 60.) And ارجعوا في السَّيِّىء (S, Msb, K) and ارجعوا في السَّيِّىء (Msb, K,) inf. n. خاضوا فيه [meaning They said what was false respecting the thing]: (S, 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 Kur [xxxiii. 60], and they who tell many evil tales, &c., in the city:] (O, * Msb:) or ارجعوا في البَلدِ 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 الرَّجَعَان signifying violent commotion or agitation &c. (Har pp. 218, 219.) And ارجعوا, alone, They said what was false (خاضوا) in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like: whence, ارجعت الثَّقَافة [cited above]. (K.) And ارجعت الثَّقَافة The she-camel came in a state of fatigue, with her ears flaccid, shaking them (ترجم) (O, K.)

8 ارجَعَف see 1, first sentence.

راجعَة i. q. زُرَّة (S, 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 Kur-án, any punishment that befalls a people. (Lth, O.)

رجَفُت، accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Put into a state of commotion. سَحَابٍ رَجَفٍ Clouds in commotion with thunder, or with much
The sea; because of its commotion, or agitation. (S, O, K.) A poet says, (S,) namely, Matrood Ibn-Kaab, lamenting the death of 'Abdel-Muttalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,) *المطعمون الشحم كل عشيَّة* *حتى تغيب الشمس في الرجاف*

[The feeders with fat every evening, until the sun disappeared in the sea]. (S, O.) ___

And The day of resurrection: (Sh, O, K:) and the congregation [of the risen]. (K.) ___ And also signifies A certain kind of pace [app. with a jolting motion]. (O, K.) *Putting into a state of motion, commotion, or agitation. ___ And also, or حُمِيَ الرجاف (A fever attended with quaking, or shivering: (O, Msb, K:) deviating from rule [because حُمِيَ is fem.]. (Msb.) ___ [The fem., with ُ, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-

Hudhaleeyeen, as meaning Moving the head in going along.]

الرَجْفْ, in the Kur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَذَّافْ, in the next verse, the second blast: (O, Bd, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion

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at the time here spoken of, such as the earth and the mountains; because of the saying in the Kur [lxxii. 14], يَوَمَ تَرَجَفُ أَلْؤَارَض وَأَلْجَيَال: and the latter, the heaven, and the stars, which shall be cleft and scattered. (Bd.)
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, They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. تع.)

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. (Har. p. 228.)

in the Kur xxxii. 60: see 4, in two places. [This art. is wanting in the copies of the L and TA to which I have had access.]
He (a man) went on foot, in a journey, by himself, [i.e. he had 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 [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 they alighted [upon their feet, or dismounted, in war, or battle, to fight: and he (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA;)... He was, or became, affected in his leg, or foot, by something that he disliked. (TA;)... 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-Fárissee, and also on the authority of Kr. (TA;)... And he (a man) had a whiteness in one of his hind legs or feet, (K, TA;) without a whiteness in any other part. (TA;)... (T, S, M, Msb, K;) aor. — , (Msb, K;) inf. n. (T, S, M, Msb) and (T, TA;) or the latter is a simple subst., (Msb,)...
between lankness and crispness or curliness, (K,) or neither very crisp or curly, nor very lank, but between these two. (Msb, TA.) رَجْلُهُ, (CK, TA, omitted in some copies of the K,) [aor. ُﻞْﺟَر, as in similar verbs,] inf. n. رَجْلٌ, (TA,) He, or it, hit, or hurt, his رَجْلٌ [i. e. leg, or foot]. (CK, TA.) رَجْلُ النَّشَاةِ — (S, K,) or, accord. to the O and the Mufradát, رَجْلُ النَّشَاةِ بِرَجْلِهَا, (TA,) and رَجْلُ النَّشَاةِ بِرَجْلِهَا, (K,) He suspended the sheep, or goat, by its hind leg or foot: (S, O, K;) or the meaning is عَقِلَتُهُ بِرَجْلِهِ [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, رَجْلُهُ بِرَجْلِهَا [with his foot]. (TA.) رَجْلُتُ وَلَدَهَا, (K,) inf. n. رَجْلٌ; in the copies of the M written ْﺖَﻠَﺟَرُتُ وَلَدَهَا, with teshdeed; (TA;) She (a woman) brought forth her child preposterously, so that its legs came forth before its head. (K.) رَجْلُها, namely, the mother of a young camel, (K,) aor. ُﻞْﺟَر, inf. n. رَجْلٌ, (TA,) He sent the young one with her to suck her whenever he would; as is implied by what immediately precedes;] as also أَرْجَلَتُ الفَصِيلَةَ (K;) or أَرْجَلَتُ النَّشَاةَ بِرَجْلِهَا (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 رَجْلُتُ, which appears from what here follows to be a mistake:) so says ISk: and he cites as an ex.,

مُسْرَهَدُ أَرْجَلٍ حَتَّى فَظَمَا

* * *

Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned: (O.) [See also رَجْلُ, below; where it is explained as though a quasi-inf. n. of رَجْلُ in the sense here assigned to it in the S and O, or inf. n. of رَجْلَةُ in the same sense.] رَجْلُ أُمِهُ, (S, K,) aor. ُﻞْﺟَر, inf. n. رَجْلٌ, (S,) He (a young camel, S, or a lamb, or kid, or calf, K, TA) sucked his mother. (S, K,) رَجْلٌ also signifies The act of [the stallion's] leaping the mare: (O, K, TA:) [i. e., as inf. n. of رَجْلٍ; for] one says, بَاتُ الحَصَانِ يَرْجَلُ The stallion-horse passed the night leaping the mares. (TA; and so in the O, except that الحَلِيلُ is there omitted.) رَجْلُ المَرَأَةِ He compressed the woman. (TA.) [Golius says that رَجْلٌ signifies
Vir et virili animo fuit; as on the authority of J; and that رَجْلٌ is its inf. n.: but it seems that he found incorrectly explained in a copy of the S as مصدر رَجْلٍ instead of مصدر رَجْلٌ: ISd expressly says that مصدر رَجْلٌ and its syns.

(explained below) are of the number of those inf. ns. that have no verbs.] 

۲ رَجْلَت وَلَدْهَا [app. a mistranscription]: see 1, in the latter half of the paragraph. [the inf. n.] signifies The making, or rendering, strong. (Ibn-'Abbád, K.) 

۳ لَجْرُانْسُم َلُجَرْل (S, Mgh, Msb, K,) inf. n. تْرَجْلٰ. (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 رَجْلٍ [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voce بَسَع:) or he washed and combed the hair. (Ham p. 356.)

۴ ارجلهٔ ۴ 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.) __ 

۶ I sent-the stallion-horse among the mares. (TA.) See also 1, in the latter half of the paragraph, in three places.

۶ See 1, first sentence, in two places. تْرَجْلٰ. (S, Msb, K,) and تْرَجْلٰ الْبَشْر (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.) [or, more probably, تْرَجْلٰ الْزَنْدَة (Arabic: ارجله), which signifies he put the زَنْدَة [or the زَنْدَة] beneath his feet: (M, K;) or ارجله signifies he (a
man come from a distant country) struck fire, and held the [here app. meaning (as in many other instances) the] Dَنَز properly so called and the Dَنَز with his hands and his feet, [i. e. the Dَنَز with his hands and the Dَنَز with his feet, ] because he was alone. (TA. [See مرَجَل]) He became a رجل, or man; he rose to manhood. (See an explanation of ترجل ألنهار [in what follows.]) And She (a woman, TA) became like a رجل [or man] (K, TA) in some of her qualities, or states, or predicaments. (TA.) i. q. 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 so: or, accord. to Er-Rághib, the former means the sun went down from [or below] the walls; as though it alighted (كَأْنُهَا تَرْجَلَتُ [in a proper sense of this verb: see 1, first sentence}). (TA.) And ترجل ألنهار 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, 

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Mgh, TA) He [Mohammad] forbade the anointing and combing of one’s own hair except it be less frequent than every day. (TA.)

8: see 1, first sentence. ___ Said of a horse, (in his running, TA,) He mixed the pace termed العنق with that termed المهمجة, (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.) He took the man’s رجل، and he took the رَنَد، and he took 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 (Msb, K) without consideration or thought, (Msb,) or without his having prepared it; (K,) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to Er-Rághib [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 ِ المتحى He did, performed, or produced, the thing without premeditation, or previous preparation. (TA in art. خرج.) [And ِ المتحى He coined a name.] ِ المتحى He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Msb, K, TA,) without consulting any one respecting it, (Msb, TA,;) and kept constantly, or perseveringly, to it. (Msb.) [Hence,] ِ الأمر ما ِ المتحى Thine affair [to which thou shouldst keep] is that respecting which thou art alone &c.; 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, ِ رجلك Keep thou to thine affair: (IAar, M, K, TA:) in some of the copies of the K, erroneously, ِ رجلك. (TA,) He collected a detached number of locusts, to roast, or fry, them. (S,) He set up a مرجول, to cook food in it: (T, TA:) or he cooked food in a مرجول. (K,) ِ المتحى: see 5.

ٍ жел He desired, or requested, to be, or to go, on foot. (KL.)

ٍ жел: see ٍ رجل; the latter in two places. See also ٍ رجل, in two places. ٍ رجل: see ٍ رجل, in some of the copies of
The leg of a human being and of a bird, and the kind leg of a quadruped; in each of these senses opposed to دَيَدّ; the part from the root of the thigh to the sole of the foot of a man [and of any animal]; (Mgh, Msb, K:) meaning that [limb] with which the man walks: (Msb:) or the foot of a man [and of a bird, and the kind 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, Msb, TA:) pl. (S, Msb, K, &c.:) It has no other pl. (Msb, TA) known to Sb; (TA:) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence, (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 رَجْل, 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 دَيَّد or a رَجْل. (TA.) And هو قائم على رَجْل [It. 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 رَجْل [as though meaning The onelegged:] a certain idol, of El-Hijāz. (TA.) And رجل الجبار. (TA.) The very bright star [3, called by our astronomers Rigel, and also called by the Arabs رجل الجوزآء اليسرى, upon the left foot of Orion. (Kzw.) And رجل الجوزآء اليسرى The star k upon the right leg of Orion.] A certain plant, (K,) called also رجل الغراب, the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. (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: صَرَّ صرًا مثل صَر رجل الغراب for صَر* رجل الغراب
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, رجل الغراب meaning The affair was, or became, difficult to him: (K and TA in art. غرب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.) رجل الجراد A certain plant, like [see art. البقلة اليمنية] [accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAar, K.) [And several other plants have similar appellations in the present day.] رجل [i. e. branding-instrument, or brand] A certain branding-instrument, or brand. (S, K.) The foot, or heel, of the door, upon which it turns in a socket in the threshold. (M,A.) 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 كيد [q. v.]: accord. to AHN, it is more complete, or perfect, than its يد: accord. to IAar, أرجل القوس means, when the string is bound, or braced, the upper parts of the bow; and أرجل القوس أيديها its lower parts; and the former are stronger than the latter: and he cites the saying, لنت القسي كلهها من أرجل I 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 أركان ظفران; and its two notches, its أركان طائفان; and its curved ends, its ستئتان; and after the أركان are the أركان أهتان; and after the طائفان, the طائفان; and the portion between the أركان is its كيد; this being between the two knots of the suspensory. (TA.) The two extremities of the arrow. (K, * TA. [In the
A canal (خليج) of a river [or large river]. (K, K, TA.) 

Also signifies A part, or portion, of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Asheh, أَهْدِي لَنَا أَبَوٍ بِكَرَ رَجُلٌ شَأْنَهُ مَشْوِيَةً فَقَسَمَتْهَا إِلَّا كَنْفَهَا, meaning [Abu-Bekr 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 thereof, with what was next to it [for I read مَا يَلِيهَا] 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 [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 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 to A pair of trousers or drawers; and occurs in this sense in a trad., for رجلا سراويل زوج خف and زوج نعل and زوج سراويل رجل thereof, 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 اسراويل من 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

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And A time. (TA.) One says, َنﺎَﻛ َﻚِﻟٰذ ﻰِﻠَﻋ ِﻞْﺟِر ٍنَﻼُﻓ
That was in the time of such a one; (S, K, TA;) in his life-time: (K, TA:) like the phrase َِﱃ ُﻞْﺟِّﺮﻟا
ى. e. [The precedence belongs to me; or] I precede: and another says, َﻻ ِﻞَﺑ ُﻞْﺟِّﺮﻟا ِﻞِل
[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. ٌلﺎَﺟْرَأ
(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. withة
[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. قاذورة]. (O, K)
Also Blank paper; (O, K, * TA;) without writing. (TA.)

And Precedence. (Abu-l-Mekárim, K.)

When the files of camels are collected together, an owner, or attendant, of camels says, َلِل ِرَجْل
ى. e. [The precedence belongs to me; or] I precede: and another says, َلِل ِراَبِل
[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. ٌأَرْﺟَال
(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. withة
[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. قاذورة]. (O, K)
Also Blank paper; (O, K, * TA;) without writing. (TA.)

And A horse [i. e. a stallion] sent upon the خيل [meaning mares, to leap them]: (K:) and in like manner one says خيل رجل
[using it as a pl., app. meaning horses so sent,] (K accord. to the TA,)
(S, O, Mgh, Msb, K &c.) and رجل, (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fârisee, a quasi-pl. n., [but app. of رجل, not of رجل,] called by Abu-l-Hasan a pl., (TA,) A man, as meaning the male of the human species; (Msb;) the opposite of امرأة: (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. رجل, (S, Mgh, Msb, K, &c,) [applied in the Kur lxii. 6 to men and to jinn (or genii), like أئناس, and likewise a pl. of رجل, and of its syn. رجلات, (S, K,) said by some to be a pl. pl., (TA,) and رجل, (Sb, Msb, K, TA, in the CK رجلة,) [which is a mistake, as is shown by what follows,] of the measure فعلة, with fet-h to the ف, (Msb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كمامة, 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 أجنًال, (Sb, Ibn-Es-Serráj, Msb, TA,) because they assigned to رجل no pl. of pauc., (Sb, TA,) not saying رجل أجانل (TA) [nor رجلة, and رجلة, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds رجلة to be a contraction, (TA,) and رجلة (Ks, K) and أراجل (Ks, S, K) and [another quasi-pl. n. is] مرجل،, in the Kur [ii. 282], means [Two witnesses of the people of your religion. (TA,) also signifies A woman's husband: and the dual] رجلان [sometimes means A man and his wife; predominance being thus attributed to the former. (IAar, TA,) And رجلة 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 أئشة, (S, TA,) in a trad., which confirms this latter explanation, (TA,) meaning She was like a man in judgment. (TA. [See also كائنت الرأي رجلة, (S, TA,) meaning It was like a man in judgment. A little] The dim. of رجلة is رجلة and رجلة (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of هو رجل وحده, though used as that of رجلة,] One says, رجلة وحده, [He is a man unequalled, or that has no second,] (IAar, L in art. وحده) and رجلة وحده, [A little
man (probably meaning the contrary) unequalled, &c. (S and L in that art.) And it is said in a trad., أفلح الرجل إن، "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 ElYemen: and some of the Arabs term such a one عصفوري, (O, TA.)

And i. q. رافق, q. v. (Mgh, Msb, K.) And Perfect, or complete [in respect of bodily vigour or the like]: (‘Eyn, O, K, TA: [in the CK, والرجل الكامل والراجل الكامل is erroneously put for والرجل والكامل]) 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, مررت برجل رجل أبوه [I passed by a man whose father is strong &c.;] though the nom. case is more common: he says, also, that when you say، هو الرجل، 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, شعر رجل: and, in the same, رجل شعر، as syn. with رجل الشعر، is app. a mistake for رجل الشعر: but it is mentioned in this sense by ‘Iyád:] see the paragraph here following.

Hair that is wavy, or somewhat curly, i. e. of a quality between which 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 And رجل الشعر and رجل الشعر، (ISd, Sgh, K) and رجل الشعر، (ISd, K, TA, but accord. to the CK as next follows,) and رجل الشعر، with damm to the ج, added by ‘Iyád, in the Meshárik, (MF, TA,) A man having hair such as is described above: pl. رجلان and رجلان, (M, K;) the former, most probably, accord. to analogy, pl. of رجل; but both may be pl. of رجل and رجل: accord. to Sb, however, رجل has no broken pl., its pl. being only رجلون. (M, TA.) See also رجل, in two places.

راجلة: رجل, first sentence, in two places: راجلة. See also the next paragraph.
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 رجلة, (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 دابة [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 رجالة, applied to a she-camel, and رجلة, applied to an ass and to a man: (T, TA:) and (M) رجلة, with kesr, signifies vehemence, or strength, of walking or going on foot; (M, K;) as also رجلة . (K. [In the K is then added, or with damm, strength to walk, or go on foot; but it seems evident that we should read and with damm, &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،

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

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 He has strength to walk, or go on foot. (Msb.) And The state, or condition, of being a رجلة [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (S, K;) as also رجولة (Ks, S, TA) and رجولة (Iaar, S, K) and رجولة (Ks, T, K) and رجولة (K) of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) And The having a complaint of the رجلة [i. e. leg, or foot]. (TA.) And in a horse, (S,) or beast, (دابة، K,) A whiteness, (K,) or the having a whiteness, (S,) in one of the رجلان [i. e. hind legs or feet], (S, K,) without a whiteness in any other part; (TA;) as also رجيلة (K.) This is disliked, unless there be in him some other [similar] وضح. (S.)

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَى عُثْرَةٍ وَأَنْ تَحْرَّكَ لَهُ مَنْ رَجُلَةٍ

ٍمَعَ حَمَّلُهُ اللَّهُ عَلَا
grow plants, or trees, of the kind called جَفْرَع (K.), accord. to Az, in which grow many thereof, (TA,) in one رَوْضَة [or meadow]. (K.) __ And A water-course, or channel in which water flows, (S, K,;) from a stony tract such as is called حَرَة to a soft, or plain, tract: (K;) pl. رَجْلَة; (S, K;) a term similar to مِذَانِب [pl. of مِذَانِب]; so says Er-Rághib: the waters (he says) pour to it, and it retains them: and on one occasion he says, the رَجْلَة is like the قَري, 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 ملِبَات, or, as in one copy, ملِبَات [which is app. the right reading, meaning productive of much herbage]. (TA.) رَجْلَة also signifies A species of the [kind of plants called] حَيْض (K.) __ And, accord. to [some of] the copies of the K [in this place], The جَفْرَع; but correctly the جَفْرَع [as in the CK here, and in the K &c. in art. جَفْرَع]; (TA;) i. q. الْبَقْلَة; (S, Msb, TA;) thus the people commonly called it; i. e. الْبَقْلَة الْحَمْقَاء; (TA;) [all of these three appellations being applied to Purslane, or purslain; and generally to the garden purslane:] it is [said to be] called الْحَمْقَاء because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حَمْقٌ]) whence the saying, أَحْمَقُ مِن رَجْلَة حَمْقَاء [explained in art. حَمْقَاء], (S, K,) meaning this رَجْلَة: (TA:) the vulgar say, مِن رَجْلَة حَمْقَاء. (S, K, TA. [In the CK, erroneously, حَمْقَاء من رَجْلَة.])

رَجْلَة: see رَجْل in two places.

رَجْلَة a quasi-pl. n. of رَجْل q. v. (TA.) [Also fem. of the epithet رَجْلَة.] رَجْلَة fem. of رَجْل: see near the end of the paragraph. __ A [stony tract such as is called] حَرَة 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.) ٌرَجْلٌ (S:) [and app. of ُرَجْلِي also.]

ٌرَجْلٌ (S:) [and app. of ُرَجْلِي also.]

* See also the next preceding paragraph.

**Certain men who used to run**\(^1\) (K., TA.) in the O, K, TA:) [and app. of ُلَجْرَأ \(^2\) (K.) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Bähilee, and Owfà Ibn-Matar ElMázinee. (O, K, TA. [All these were famous runners.])

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\(^1\) Certain men who used to run

\(^2\) pl. of ُرَجْلِي also.

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\(^{14}\) 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 ظ: (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 ظ is also applied to a woman, as meaning strong to walk, or go on foot: (TA:) pl. ُرَجْلٌ (S:) [most probably of ُرَجْلٌ, agreeably with analogy,] and ُرَجْلٌ (K.) also.

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\(^{14}\) Also A place of which the two extremities are far apart: (M, K, * TA:) in the copies of the K, ُمُصْلِيَّات is here
erroneously put for ِْﲔَـﻓَﺮﱠﻄﻟا: 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. e. Extemporized; spoken extemporaneously, impromptu, or without premeditation. (O, K, TA.)

**رَجِّيل** dim. of رجل, which see, in two places.

**رِجْوَة** : see رِجْوَة.

**رِجْوَة** : see رِجْوَة.

**رِجْوَة** : see رِجْوَة.

They (sheep or goats) brought them forth [i. e. their young ones] one after another. (El-Umawee, T, S, O, K.)

**رَجِّال** i. q. رجل, q. v. (Az, TA.)

**رَجْجَالَة** : quasi-pl. ns. of رجل, q. v.

**رَجْجَالَة** : quasi-pl. ns. of رجل, q. v.

(س, مغح, مسح, ك, &c.) and رجل, (مغح, مسح, ك) the latter of the dial. of El-Hijáz, (MF,) in copies of the M written رجل, (TA,) and رجل (س, ك) and رجلان (س, ك) and رجلان, (ك) 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 سَرَاف, (س, مسح;) one having no beast whereon to ride, (ك, TA,) in a journey, and therefore going on his feet: (TA:) see also pl. رَجْجَالَة, (ك, ت, س, م, مسح, ك;) [or rather this is a quasi-pl. n.,] written by MF, as on the authority of AHei, but the former is the right, (TA,) and رَجْجَال (ك, ت, س, م, مسح, ك) and رجل, (TA,)
(S, Msb, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صحب and ركب, and occurring in the Kur xvii. 66, (TA,) all of رجل, (S, Msb,) and رجَال (S, M, K,) of رجلان (S) and of رجل, (TA,) [but more commonly of رجل, q. v.,] and and رجَال (S, O, K,) of رجلان, (S, O,) and رجَالي, (S, M, K,) of رجل, (S,) or of رجلان, (TA,) and رجلان, (M, K,) which last is of رجل or of رجلان, (TA,) and رجَالي [a pl. of pauc.], (M, K,) written by MF رجلة, and if so, if like as كتيب, (TA,) and رجَلي, (T, M, K,) [but this is a quasi-pl. n., mentioned before as of رجل, q. v.,] and أرْجَلي, (M, K,) which may be pl. of رجَال, which is pl. of رجل, (I,) and أرْجَال, (M, K,) which may be pl. of the pl. أرْجَال (I,) and أرْجَال, (M, K,) and to the foregoing pls. mentioned in the K are to be added (TA) رجَال, (Ks, M, TA) which is of رجَال (TA) and رجَلي, (AHei, TA,) and [the quasi-pl. ns.] رجَالي, (Ks, T, M, AHei, TA,) termed by MF an anomalous pl., (TA,) and رجَلي, (AHei, TA,) said by MF to be extr., of the class of رجَال, (TA,) and رجَلي, (AHei, TA,) said to be a quasi-pl. n. like كليب and معيزة. (TA.) Az says, I have heard some of them say راجل as meaning رجُال, and its pl. is رجُالة. (TA.) And رجَال and رجَلي are applied in the same sense to a woman, (Lth, TA,) and so is [fem. of رجَال, like خْضْبَي, fem. of غضاَبَي: (S:) and the pl. of the first is رَاجُلَان (TA) and [(of the first or second or] of the third, S) رَاجِلَان (Lth, S, TA) and راجلي. (S.) ___ Lh mentions the saying، لا تفعل كذل، [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.)

may thy mother mourn, and be bereft of thee. (TA.)

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A she-camel [left to give suck to her young one,] not having her udder bound with the صرار [q. v.]. (K)

The pastor’s كيش [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet,
(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 [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 [i.e. colocynths or their seeds or pulp]. (T and TA in art. عمت: where راجلة is likewise explained as above.)

爷: see رجل, in two places.

أرجل: A man large in the رجل [i.e. leg, or foot]: (S, K:) like أرك large in the knee, and أراس large in the head. (TA.)

And A horse, (S,) or beast, (ﺔَﺑاَد, K,) having a whiteness in one of his رجلان [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] . (S. [See also 2 in art. خدم.]) The fem. is رجلاء, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning whose رجلان [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.)

He is the more manly, or manful, of the two men; or he has رجلية that is not in the other [of the two men]: (T, TA:) or he is the stronger of the two men. (K.) ISd thinks أرجل in this case to be like حنك, as having no verb. (TA.)

أرجل, which may be pl. of رجل. (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.)

وأرجل: a pl. of رجلة, which is pl. of رجل [q.v.] (TA.)
マルガ・タラジル
i. q.  [q. v., i. e. The herb smallage]; (K;) of the dial. of the Sawâd; one of the herbs, or
leguminous plants, of the gardens. (TA.).

マルガ・タラジル
A woman that brings forth men-children; (M, TA;) i. q. مذكر, (M, K, TA,) which is the epithet
commonly known. (M, TA.)

マルガ A copper cooking-pot: (S, Mgh, Msb:) or a large copper cooking-pot: (Ham p. 469:) or a
cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Msb, TA, and Ham
ubi suprà) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مارجلا. (Ham ubi suprà.) ___ And A
comb. (Mgh, K.) ___ Also, and مارجلا, (K,) the latter on the authority of IAar alone, (TA.) A sort of garment of
the kind called درب, of the fabric of El-Yemen: (K:) pl. as above, مارجلا; with which مارجلا, occurring
in a trad., is said in the T, in art. رجل, to be syn.: [and مارجلا درب signifies the same as مارجلا:] it is said in a prov.,

[Recently thy درب was of the sort called مارجلي; i. e. thou hast only recently been clad with the مارجلا, and
usedst to wear the درب: [whence it appears that the مارجلا may be thus called because worn only by full-grown men:] so says IAar:
it is said in the M that مارجلا is from مارجلما [i. e. مارجلم, perhaps a mistranscription for مارجلم:] (TA:) [but] مارجلم
signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مارجلي;) similar to the مارجلا, 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 مارجلي 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-'Alâ and some others hold
it to be augmentative. (MF and TA in that art.)
A maker of cooking-pots [such as are called مَرَجِلٍ, pl. of مَرَجُلٍ]. (MA.) ___ See also the next preceding paragraph.

A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجْلَة, voce رَجْلَة].)

A skin, (Fr, TA,) or such as is termed a رِقٌّ, (K,) that is stripped off [by beginning] from one رجل [or hind leg]; (Fr, K, TA;) or from the part where is the رجل (M, TA.) And شاة مَرَجْلٍ (Fr, TA.) A sheep, or goat, skinned [by beginning] from one رجل: (Ham. p. 667:) and in like manner مَرَجَولٍ applied to a ram. (Lh, K voce مَرَقْقٍ, which signifies the contr. [like مَرَقْقٍ.] Also A [skin such as is termed] زِقٍّ full of wine. (As, O, K.) A [garment of the kind called] بُرْدٍ upon which are the figures of men; (K;) or upon which are the figures of men. (TA.) ___ And A garment, or piece of doth, (O, TA;) and a بُرْدٍ, (TA;) ornamented in the borders. (O, K, TA.) Combed hair. (O, TA. [See its verb, 2.])

Locusts the traces of whose wings are seen upon the ground. (Isd, K.)

A gazelle whose رجل [or hind leg] has fallen [and is caught] in the snare: when his يَدٍ [or fore leg] has fallen therein, he is said to be مِدَّي. (TA.) ___ See also the next preceding paragraph.

: see رجل, last sentence.

A man holding the زَنَدٍ with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one Who, in producing fire with the زَنَدٍ, holds the lower زَنَدٍ with his foot [or feet]. (AA, TA. [See 5.])

One who collects a detached number (زَنَدٍ) of locusts, to roast, or fry, them: (S:) one who lights upon a زَنَدٍ of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.)
see مرجل.
ٌمْﺟَر signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA:) you say, ﴿ٌمْﺟَر﴾, aor. ﴿ٌمْﺟَر﴾, inf. n. ﴿ٌمْﺟَر﴾, (S, Msb, TA,) He threw; or cast, stones at him; or pelted him with stones:
(S, TA:) or he struck him, or smote him, with ﴿ٌمْﺟَر﴾, meaning stones: (Msb:) and ﴿ٌمْﺟَر﴾ is syn. with ﴿ٌمْﺟَر﴾, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], ﴿وَجَعَلْنَا رَجُومًا لِّلسَّيِّاتِينِ﴾.[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 ﴿ٌمْﺟَر﴾]. (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 [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, ﴿ٌمْﺟَر﴾, 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, ﴿ٌمْﺟَر﴾, meaning I uttered foul, or evil, speech against him. (Msb.) [See also ﴿ٌمْﺟَر﴾.] 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. ٌبَلْغَّى (K, TA) ٌقَذَف (K, TA) ٌبَلْغَّى [The act of speaking of that which is hidden, or which has not become apparent to the speaker;

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and conjecturing]; (TA;) or speaking conjecturally: (S, TA:) and (K, TA) some say (TA) i. q. ٌبَلْغَّى [as meaning a doubting]: (K, TA: [in the CK, the word is erroneously put for ٌبَلْغَّى and ٌبَلْغَّى the word ٌبَلْغَّى means an opining, or a conjecturing].) (K, TA:) One says, ٌبَلْغَّى He spoke of that which he did not know. (Ham p. 494.) And ٌبَلْغَّى (Z, TA) He spoke conjecturally: (MA:) or he conjectured, or opined. (Bd in xviii. 21.) Hence, ٌبَلْغَّى He said it conjecturally. (Z, TA:) Hence also, (TA,) ٌبَلْغَّى, in the Kur [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, ٌبَلْغَّى He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof. (Msb.) And ٌبَلْغَّى (It became a subject of conjecture, the real state of the case whereof one was not to be made to know].) (S, TA;) And ٌبَلْغَّى, in the Kur [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.) ٌبَلْغَّى [if the latter word be not a mistranscription for ٌبَلْغَّى, q. v.,] means A tongue that is chaste, or perspicuous, and copious, in speech. (Msb in art. ٌبَلْغَّى) See also the next paragraph, in three places.

ٌبَلْغَّى, inf. n. ٌبَلْغَّى ٌبَلْغَّى [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, ٌبَلْغَّى ٌبَلْغَّى, i. e. Place not ye
upon my grave; 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, لا تزجعوا قبرى: (S:) [and it is said that] (K, TA,) aor. –، inf. n. (TA,) signifies عليه, (K,) i. e. He put a tombstone to the grave: (TK:) or he placed upon the grave  a pl., like رجم: (K:) or, accord. to Aboo-Bekr, لا تزجعوا قبرى means Wail not ye at my grave; i. e. say not, at it, what is unseemly; from الرجم signifying the act of reviling. (TA.)

3 مراجعه [in its primary acceptation] 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 مراجعة بالكلام. (TA. [See, again, 6.]) ___ And راجع في الكلام, and الحرب، and العدو، and راجع عنه، (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 عن قومه، (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 دارى. (TA.)

6 تراجعوا بالحجارة 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 ارتحموا بالكلام signifies the like of this. (IAar, TA. [See also 3.]) ___ [Hence,] تراجعت الإبل: see 8. ___ And بالكلام They reviled one another; or vied in reviling one another. (TA. [See, again, 3.])

8 ارتحم The camels beat [or battered] the ground with their feet: or went heavily, without slowness. (TA.) [See مرجوم: and see also 1, in two places.] ___ And ارتحم 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 أَرْجَحُنَّ (Aboo-Sa'eed, TA.)

10 جَآَءَتُ تَرَجَّمُ النِّيَيْنِ, said of a woman [who had committed adultery], means She came asking the Prophet for [i. e. to be stoned.] (TA.)

Q. Q. 1 تَرَجَّمَ كَلاَهِمَّ He interpreted, or explained in another language, his speech. (S.)

See art. تَرَجَّمُ.

ِّمَجَرُ, an inf. n. [of 1, q. v.], used as an appellative, (Bd in bxxvi. 5,) A thing that is thrown, or cast, like as is a stone: pl. رَجُومُ. (Bd ib., and K.) Hence, in the Kur (ubi suprà), And we have made them things to be cast at the devils; meaning shooting stars: [see also رَجُمُ:] 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 compotator. (Th, K.) See also the last signification in the next paragraph.

ِّمَجَرُ 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 رَجُمةٌ: and رَجُمَةٌ: (K:) the pl. of رَجُمَ. (Bd;) you say, इन्हें रज्ञाम उद These are the graves of [the tribe of] 'Ad: (TA:) and رَجُمَةٌ, of which the pl. is رَجُمَ: and इन्हें रज्ञाम उद signifies also, like as does رَجُمُ, 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 رَجُمَ (Msb, TA,) signifies stones collected together, (Lth, Msb, TA,) as though they were the graves of the tribe of 'Ad; (Lth, TA;) and its pl. رَجَام (Msb,) or it is sing. of رَجَمَ: (Msb:) or it is sing. of رَجَمَ and which signify large stones, less then [such as are termed] رَضَامَ (S,) or like رَضَامَ, (TA,) sometimes collected together upon a grave to form a gibbous covering to it. (S.) Also (i. e.
A well. (K.) ___ And a kind of oven such as is called [q. v.]. (K.) ___ And i. q. جَفْرَة, with جَمِيم, accord. to the K, i. e. A round space in the ground: or, as in other lexicons, حَفْرَة [meaning a hollow, or cavity, in the ground, made by digging, or natural]. (TA.) Also Brothers, or brethren: [a quasipl. n.:] sing., accord. to Kr, رَجُم and رَجُم [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 رَجُم.] 

The [Shooting] stars that are cast [at the devils; like رَجُوم, as explained by some, pl. of رَجُم, q. v.]. ___ See also the second sentence of the next preceding paragraph.

 рядم The [Shooting] stars that are cast [at the devils; like رَجُوم, as explained by some, pl. of رَجُم, q. v.]. ___ See also the second sentence of the next preceding paragraph.

 рядم [Like as when he who beat the ground circuited around the ] (TA.) [thus written, but perhaps it is рядم, i. e. singing рядم signifying [Hills, or mountains, &c., such as are called] рядم [pl. of فَضَّل, هضاب]. (AA, TA.)

 рядم: see рядم, second sentence, in two places: ___ and see also рядم. ___ 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 i. e. a kind of wide bench of stone or brick دِكْنَان against which the palm-tree leans; as is said by Kر and Aب: the رم is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رَجُم. (TA.)

 рядم i. q. مَرْجَم; (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: \(\text{TA.}\) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly.

\((S, K, \text{TA.})\) ____ Also a thing that is constructed over a well, and across which is then placed the piece of wood for the bucket. \((\text{AA, K.})\) and [the dual] Two pieces of wood that are set up over a well, \((S, K, \text{TA.})\) at its head [or mouth], \((S, \text{TA.})\) and upon which is set the pulley, \((S, K, \text{TA.})\) or some similar thing by means of which one draws the water. \((\text{TA.})\) ____ Also a pl. of \(\text{ﺰَﺟَٰٓر} \). \((S, \text{Msb, K.})\)

\(\text{ﺰَﺟَٰٓر} \): see the next paragraph.

\(\text{ﺰَﺟَٰٓر} \) and \(\text{مَﺰَﺟُر} \) Thrown at, or cast at, with stones. \((S,)\) The former is said to be applied to the devil because he is cast at \((\text{مَﺰَﺟُر})\) with [shooting] stars. \((\text{TA.})\) [In the MA, \(\text{ﺰَﺟَٰٓر} \), as well as \(\text{مَﺰَﺟُر} \), is explained as signifying Stoned: but it is probably a mistranscription for \(\text{مَﺰَﺟْﺮَم} \).]

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\(\text{ﺰَﺟَٰٓر} \) and \(\text{مَﺰَﺟُر} \) Slain [in any manner, but generally meaning put to death by being stoned]. \((S, \text{Msb}, \text{K.})\) \(\text{مَﺰَﺟْﺮَم} \), in the Kur [xxvi. 116], is explained as meaning Thou shalt assuredly be of those slain in the most evil manner of slaughter: \((\text{TA.})\) or the meaning is, of those smitten with stones: or, reviled. \((\text{Bd, Jel.})\) ____ Also the former, Cursed, or accursed; and in this sense, i. e. \(\text{مَﺰَﺟْﺮَم} \) باللْعِنة \(\text{مَزَجَٰٓر} \), applied to the devil. \((\text{TA.})\) ____ And Reviled; [and so \(\text{مَﺰَﺟْﺮَم} \), as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. \((\text{TA.})\) ____ Driven away; expelled; put, or placed, at a distance, away, or far away. \((\text{TA.})\) ____ And Cut off from friendly or loving communion or
intercourse; forsaken; or abandoned. (TA.)

Mountains at which stones are cast [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

A horse that beats [or batters] the ground (S, or 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 [i. e. hind, or kindred by the father's side]: (A, TA.) IAar says, A  man pushed another man, whereupon he [the latter] said, 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.) أَسِل مَجْرِم 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.)

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.)

A thing with which stones are cast; (K, TA:) i. q. [app. A sling; like] a thing with which stones are cast; (K, TA:) i. q. [q. v.]: pl.

And A camel that stretches out his neck in going along: or that goes
strongly, or vehemently; (K, TA;) as though beating the pebbles with his feet. (TA.)

See مُجْرُـٰم, in three places.

Also Foul words: (M, K: *) a pl. of which no sing. is mentioned. (TA.)

One casting [stones] at thee, thou casting at him. (Har p. 567.)

See مُرْجَٰم.
1. He remained, stayed, dwelt, or abode, in the place; (S, K;) as also ٌ�َنَﺟَر ِنﺎَﻜَﳌِ (S, K, * TK;) and kept to it, or became accustomed to it; (S, accord. to one copy;) and so َﻦَﺟَد ِﻪِﺑ (S, * Msb, * K, * TA: all in art. ٌ�َنَﺟَد). And َنﻮُﺟُر (Fr, S, K,) aor. ٌ�َنَﺟَر (TA;) and َنﻮُﺟُر (Fr, S, K,) aor. ٌ�َنَﺟَر (TA;) and َنﻮُﺟُر (K;) said of camels, (Fr, S, K,) &c.; (K;) They kept, or became accustomed, to the tents, or houses: (K, * TA;) and َنﻮُﺟُر said of a she-camel, she remained in [or at] the house, or tent. (TA.) ٌ�َنَﺟَر (S, K,) aor. ٌ�َنَﺟَد ِﻪِﺑ (S, * Msb, * K, * TA: all in art. ٌ�َنَﺟَد). 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 َنﻮُﺟُر (Lh, TA,) aor. ٌ�َنَﺟَر (L and TA in art. ٌ�َنَﺟَد) [app. He kept constantly to the food;] he loathed nothing of the food; and so َنﻮُﺟُر: and in like manner one says of the camel, َنﻮُﺟُر الْبَ历史性َة (he kept constantly to the fodder; or loathed nothing thereof). (Lh, TA,) And َنﻮُﺟُر and َنﻮُﺟُر (inf. ns. of which the verb is not mentioned) A camel’s feeding upon date-stones, and seeds, or grain. (TA.) 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 َنﻮُﺟُر (S,) 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 َنﻮُﺟُر (S, K,) inf. n. َنﻮُﺟُر (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 َنﻮُﺟُر (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. *he confined, or restricted, the beast to fodder.* (TA.)

*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 *Rِجَرْنَ* see 1, latter part, in two places.

4 *أَرِجَنَ* as intr. and trans.: see 1, in two places.

8 *أَرِجَنَ* : see 1, first sentence. ___ Also *It was,* or *became,* heaped, or piled, up, or together, or accumulated, one part upon another,*; syn. *أَرِبَّكْمُ,* (K,) and *أَرِبْكُمْ,* (Abboo-Sa'eed, TA in art. *Rِجَرْنَ*.) ___ 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. *Rِجَرْنَ* from خَلْطُوْ) 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.) *أَرِحْتَ الزِّيدَةُ,* 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. *زِيدَ.)* Hence, (TA:) *أَرِحْتَ عَلَى الْقُومَ أَمْرَهُمْ* (TA.) *The affair, or case, of the people,* or *party,* became confused to them. (S, *K.)

*Рِجَنَ* *

*That keeps to the tents,* or houses; domesticated, familiar, or tame; (S, TA:) like *دَاجَنَ* (S:) applied in this sense to a bird: (TA:) and in like manner *رِجَنة* applied to camels: (S, *TA:) and to a sheep or goat (شَأْتَة), and a she-camel, *that remains in* [or *at*] *the houses,* or *tents.* (TA.) ___ And *شَأْتَةَ رِجَنَ* *A sheep,* or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean. (S.)
I hoped for him [or it; relating only to what is possible; syn. with رَجَأْ أُرِثيَّة, below]; all signify the same: (S:) and رَجَأْ أُرِثيَّة, aor. رَجَأْ أُرِثيَّة, is a dial. var. of رَجَأْ أُرِثيَّة; (TA;) and رَجَأْ أُرِثيَّة, is a dial. var. of رَجَأْ أُرِثيَّة, aor. رَجَأْ أُرِثيَّة, like رَجَأْ أُرِثيَّة, is a dial. var. of رَجَأْ أُرِثيَّة, aor. رَجَأْ أُرِثيَّة, 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, ﷺ

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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 فُلِعَت رَجَأْ أُرِثيَّة كَذَا [I did a thing hoping for such a thing] is a mistake, and that the correct word is only رَجَأْ أُرِثيَّة; for رَجَأْ أُرِثيَّة occurs in a trad., and in the poetry of the Arabs. (TA.) Sometimes رَجَأْ أُرِثيَّة, (S,) or رَجَأْ أُرِثيَّة, (Msb,) has the meaning of خَوْف; (S, Msb,) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so رَجَأْ أُرِثيَّة, (T, S,) but only when there is with it a negative particle: (Fr, T, TA:) you say, ﷺ

I feared not thee: but you do not say, رَجَأْ أُرِثيَّة, meaning I feared thee: (TA:) the saying in the Kur [lxxi. 12], ﷺ

means [What aileth you] that ye will not fear the greatness, or majesty, of God? (S:) 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 Aboo-Dhu-eyb, cited in art. خَلْف, conj. 3: (S:) and ارْتَجَأْ, 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 also syn. with ما أَرجُوُتْ Mi'ala *I do not care, mind, or heed*; but this is disapproved by Az. (TA.) *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 *he became unable to speak.* (K.)

*رُجُوَت* 2

*أَرجُت* 4

*She* (a camel, S, or a pregnant female [of any kind], TA) was, or became, near to bringing forth; (S, 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 *means the same.* (S.)

*أَرجُتَات* He failed of getting any game; (K;) [as though he made the game to have hope;] and *signifies the same:* (TA:) or so [alone], and *ارجْتَة* [alone]. (K and TA in art. *أَرجَّة*).

*And* (S, Msb, K;) *I postponed it, put it off, deferred it, or delayed it;* (S, Msb, K;) *namely, an affair [&c.];* (S;) as also (S, Msb.) [See the latter verb: and see also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.]* He made a side* (رْجَا) to the well. (S, K.)

*تَرَجُوَت* 5

*تَرَجِي* 8

*The side,* (K,) in a general sense: (TA;) or the *side* of a well, (S, Msb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (S, Msb; *) and (S, Msb; *) *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 [properly] the meaning of the dual; which is [The angels being at the sides thereof]. Hence, in the Kur [lxix. 17], معَالَمِئَكَ عَلَى أَرَاجُهَا, meaning He was cast into places of destruction: (S:) or it is said of one who is held in mean estimation: (M, TA:). They said, اِنَّمَا يَقُولُ: (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, لا تَرْمَى بِهِ الرَّجَّاَنَ [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.)

[accord. to most an inf. n., (see 1, in two senses,) but accord. to the Msb a simple subst.,] Hope; syn. َأَمل, (S and M and K in art) contr. of َبِثَّ; (K;) an opinion requiring the happening of an event in which will be a cause of happiness; (Er-Râghib, TA;) expectation of deriving advantage from an event of which a cause has already occurred: (El-Harâllee, TA:) or, as Ibn-El-Kemâl says, properly, i. q. َأَمل: 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 َرَجَّاَت which relates to what is possible and to what is impossible. (MF, TA.) See also ٌرَجَّاَت.

[A thing hoped for:] you say, َنَﻼُﻓَ َتَرَجَّاَتَ There is nothing for me to hope for in such a one. (S.)

[Hope: -- and Fearing]. (Msb.)

ٌرَجَّاَتْ A thing postponed, put off, deferred, or delayed. (ISd, K.)

ٌرَجَّاَتْ Redness: (Msb, K:) a certain red dye: (K:) or a certain dye, intensely red: (S:) accord. to A'Obeid, (S,) What is called َنُشَابَتْ مُسْتَحْ; (S, K;) and he says that the بهرمان is inferior to it (but this often has the
contr. meaning): it is said also that أرجواناً أُرجواناً, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed أرجواناً. (S.) Also Red: (K:) and red garments or clothes. (IAar, K.) And one says أُرجواناً, mentioned by Seer has having an intensive meaning; (M, TA:) in the K, أُرجواناً; but this is wrong; (TA:) i.e. Intensely red. (K, TA.) And أرجواناً [A villous, or nappy, outer, or wrapping, garment, intensely red]: (S, M, A:) but IAAth says that the most common practice is to prefix the word ثوب أرجواناً or قطيفة أرجواناً so as to govern the latter in the gen. case; [saying أرجواناً and that the word أرجواناً is said by some to be Arabic, the أرجواناً being augmentative. (TA.)

أرجواناً: see the next preceding paragraph.

Postponed, put off, deferred, or delayed; as also مرجأ. ] Some read [in the Kur ix. 107

مرحواً وللرجل أرجواناً لأمر الله. (S: see مرجأ, in art.)

مرجأ and مرجأ and مرجأ and مرجأ ومرجأ A female near to bringing forth. (K, * TA.) مرجأ also signifies A man who is one of the people [or sect] called the مرجأ, mentioned in art. رجأً; as also مرجأ: (S;) or one of the مرجأ, mentioned in art. رجأً; as also مرجأ; (K;) or this is [properly speaking] a rel. n. from مرجأ; (S;) and مرجأ also; (K;) or rather this is another rel. n., like مرجأ. (IB and TA in art. رجأً, q. v.)

مرجأ: see what next precedes. You say رجل مرجأ [A man of, or belonging to, the sect called the مرجأ]. (S.)
رجی

: see 1 (first sentence) in art.
It (a solid hoof, &c.,) had the quality termed رحم meaning as expl. below. (TA.)

R. Q. 1 رحم 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.] رحم بالكلام He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly. (K, TA.) رحم عن فلان [He protected such a one by intervening, or by interposing something]. (K.)

R. Q. 2 ترحرح She (a mare) straddled, in order to stale. (S, A, K.)

A serpent being, or becoming, like a طوق, or neck-ring, ك [see 5 in art. طوق] when folding itself: (TA;) originally رحمة the ك being changed into طوق. (TA.)

Width in a solid hoof: such is approved; (S, K;) being the contr. of that which is termed مصطَر but when it spreads out much, it is a fault: (S;) 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.)

A thing Wide and spreading, (K, TA,) not deep, like a طسمة and any similar vessel; as also رهْرْهُم رهْرْهُم: (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. (S.) You say إِنَّآَ رَحْحِ A wide and low vessel; as also (TA.) And رَحْحِ A wide bowl. (A.) And رَحْحِ A bowl spreading widely [and very widely]. (AA, TA.) And it is said in a trad., The middle of Paradise is [very] wide,

or ample: the ٌءَ and ٌنَّ are added to give intensiveness to the signification. (TA.) ___ [Hence,] ٌنَّ ِعِمَشْ رَحْحِ (A) and ِرَحْحِ (S, A)

An ample and easy state of life. (S, TA.)

ٌحَرَأ: see the next preceding paragraph, throughout.

ٌحَرَأ: see the next preceding paragraph, throughout.

ٌحَرَأ: see the next preceding paragraph, throughout.

ٌحَرَأ: Spreading, (Lth, TA,) or Widely expanded; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed خَفِّ: (TA;) and Wide; applied to anything: thus قَدِمْ رَحْحِ 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 كُرْكُأ رَحْحِ a wide callous protuberance upon the breast of a camel: (TA;) and جَفْنَة رَحْحِ a wide [bowl such as is termed] جَفْنَة; like رَحْحِ جَفْنَة; wide and not deep: (TA;) and جَفْنَة رَحْحِ جَفْنَة [pl. of جَفْنَة]. (IAar, 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. رَحْحِ ٌحَرَأ: you
say: 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.)
1 **Rahib**

(Msb, K) said of a place, (Msb,) or of a thing, (TA,) and 

(Msb, K) aor. — , inf. n. رحب (S, * Msb, K) and رحب (S, K;) and رحب, (Msb, K,) and رحب, (TA,) aor. — , (Msb, K,) inf. n. رحب; (Msb, TA;) and رحب, (Msb, K,) and رحب; (TA;) It was, or became, ample, spacious, wide, or roomy. (S, K, TA,) أرحبت and أرحبت الادار and أرحبت الادار 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, **ْﺖَﺒَﺣْرَأ َﻚْﻴَﻠَﻋ ْﺖﱠﻠُﻃَو**، meaning May it (the country, the البلاد) be spacious to thee, and be moistened by gentle rain, or by dew: so accord. to Aboo-Is-hák. (TA.) **ِﺖَﺒُﺣَر ُﻢِﻬْﻴَﻠَﻋ ُضْرَﻷا**، in the Kur ix. 119, means The earth became strait to them with [i. e. notwithstanding] its spaciousness. (Bd, Jel.) **ْﺖَﺒُﺣَر َﻚِﺑ ُنﺎَﻜَﳌا**، accord. to the original usage, is trans. by means of a particle; so that one says, رحب بك المكان [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, رحب الادار [The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee]. (Msb.) [Hence the saying,] وَأَرْحَبَكُمُ الْدُّخُولُ 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-Kirmaee, (so in the S,) or Ibn-El-Kirmaee: (so in the TA:) mentioned by Kh, on the authority of Nasr Ibn-Seiyár; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure لعَـﻓ 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 رحبكم الادار [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 رحب بك الادار: and ElJelál Es-Suyootee mentions, on the authority of AAF, the saying رحب الله جويفه, as meaning
[I. e. May God make wide his belly]: (TA:) [J says, app. quoting Kh.,] there is no sound verb of the
measure 

but Sb says that this is not allowable, because it is trans.: (S:) Az says that 

and that Nasr is not an [approved] evidence. (TA.)

He said to him; (Har p. 579,) 

He welcomed him with the greeting of; or simply he welcomed him; he

invited him to amleness, spaciousness, or roominess: (A, K:) and also, signifies he

said; but the expression commonly known is (Har pp. 422-3.) You say,

[Make wide, O young man, his wound]. (S.) And one says, in chiding a horse or mare,

[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.)

An instance of this verb occurs in the saying,

An ample, spacious, wide, or roomy; (S, K;) applied

to a place, (Msb,) or a thing. (TA.) You say

An ample, or a spacious, or wide, country, and land, (S,) and also: and

An ample, or a spacious, or wide, place of alighting or abode: and

An ample cookingpot: (S:) and alone is [elliptically] used as meaning a cooking-pot. (Ham p. 721.) And
A wide woman; (K;) meaning wide in respect of the [Fr.] And [TA.]

A man ample, or wide, in the belly: and, as mentioned by Es-Suyootee, a great eater;
voracious; (TA;) and so رحب الصدر alone. (S, K, TA.) And رحب الصدر (TA) and رحب الصدر (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 رحب الدراع Liberal, munificent, or generous; as also رحب الدراع رحب الباع; and so رحب الدراع (A, TA.) And رحب الباع 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. عرذ) And فلأن رحب الدراع لكذا Such a one has power, or ability, for that. (A.) __ See also رحب.

ربح an inf. n. of رحب [q.v.]. (S, Msb, K.) [Used as a simple subst.,] Amleness, spaciousness, wideness, or roominess. (S A, Mgh, K.) You say, دعاه إلى الربح [He invited him to amleness, &c.]. (A.) And hence the saying of Zeyd Ibn-Thábit to 'Omar, انتهى بالربح, meaning Advance to amleness, &c. (Mgh.) See also مرحب, in two places. __ [It is also used as an epithet:] see the next preceding paragraph.

ربح: see the next following paragraph.

ربح, (S, A, Mgh, Msb, K) and رحب, (A, Mgh, Msb,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Msb,) The court, open area, or spacious vacant part or portion, (S, A, Mgh, Msb, K,) of a mosque, (S, A, Mgh, Msb,) and of a house, (A, TA,) or of a place; (K;) so called because of its amleness: (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, (Msb,) between, or among, the yards of the houses of a people: (Fr, Mgh, Msb, TA:) and sometimes thus is termed an enclosure, or a kind of wide bench of
stone or brick such as is called 

ٍنﺎﱠَُ‏ﮐُد

, 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- 
Dakkâk, [in which it means an enclosure outside the door of a mosque, ] It is not fit that the 
should enter the 

ٍرَﺣَب

, of the mosque of a people, whether the 

ٍرَﺣَب

, be contiguous or separate: and hence, also, in a trad. of ‘Alee, 
by the 

ٍرَﺣَب

, of El-Koofeh is meant a 

ٍنﺎﱠَُ‏ﮐُد

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-Nahrawán:

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(Mgh:) pl. 

ٍرَﺣَب

(S, Msb, K) and 

ٌبَﺣَر

(K) [or rather these are coll. gen. ns. of which 

ٍرَﺣَب

and 

ٍرِﺣَبَات

(S, Msb, K) and 

ٍتَﺎَﺑَﺣَر

(K.) __ Also, both words, An ample tract of land, that 
produces much herbage, and in which people alight, or abide, much, or often: (AHn, 

ٍبَﺣَر

K:) pl. as above, accord. to the K; but accord. to IAar, 

ٍرَﺣَب

signifies an ample tract of land; (TA;) and he says that 

ٍنَّٰرِق

is pl. of the measure 

ٌتَﺎَﺑَﺣَر

(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 

ٌتَﺎَﺑَﺣَر

having a pl. of the measure 

ٌتَﺎَﺑَﺣَر

but that IAar is an authority worthy of reliance. (L, Msb.) And 

ٍمَّٰرِقٍ

and 

ٍمَّٰرِقٍة

The part of the valley in which its water flows 

ٍبَﺣَر

into it from its two sides: (K, TA:) pl. 

ٍرِﺣَبَات

(TA.) [Or the pl.] 

ٍرَﺣَبَات

signifies Plain, smooth, or soft, 

ٍرَﺣَب

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: 

ٍرَﺣَبَات

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 

ٍمَّٰرِقٍة

[l. e. panic grass]. (K, TA.)
The place of grapes, (K,) [where they are dried,] like the جَرِينَ for dates. (TA.)

The broadest rib (S, K) in the breast: (K,) and the رَحْيَانَ, 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 arm pit]: (S, K;) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رَحْيَانَ 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 رَحْيَانَ, also called the رَحْيَانَ [perhaps a mistranscription for رَحْيَانَ as though the sing. were رَحْيَانَ, رَحَياَيْانَ of the horse, are the upper parts of the K, TA,) in some copies of the K, erroneously, مَوْجُنَّلَة Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth. (S, K)

Also A certain brand, or mark made with a hot iron, upon the side of a camel. (S, K.)

أَرْحَاَّيَاتٌ certain excellent she-camels, so called in relation to أَرْحَبُ, the name...
of a tribe of Hemdán, (S, Msb, 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.)

[is an inf. n., like رحب; or a n. of place]. You say مرحبا بك (T, S, Msb, TA) and مرحبا بك (A, Msb) [and]
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:
(Msb:) [or welcome to ampleness, &c.; or to an ample, a spacious, or a roomy, place: or
simply Welcome:] and مرحبا وأهلا 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 مرحبا وسهل Thou hast found ampleness [and ease]: (K:) or سهل means thou hast
alighted in a plain, smooth, not rugged, district: (T, TA:) and مرحبا مرحبك الله ومسهلك
بك الله وسهل [May God grant ampleness to thee, and ease]: (K:) Sh says, thus I heard IAar say:
and the Arabs also say, لَا مرحبا بك, meaning May it [the land or country] not be ample, or spacious, to
thee: (T, TA:) or مرحبا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as مرحبا وذهبا وبيك
رحب بالله بك and مرحبا بك for مرحبا بك and رحبا بالله بك مرحبا بك
[May God invite thee to ampleness, &c.]: as though the last word were put in the place of
ترحبيا بالله بك, (TA.)

أَبَو مَرْحَبٍ means The shade: so in the saying of a poet, (S,) namely, En-Nabighah El-Jaadee, (TA,)

وكم تواصل من أصبحت
خلاله كأبي مرحب

[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 ٌﺐَﺣْﺮَﻣ

is the name of An idol that was in Hadramowt. (K.)
1. \( \text{ضَحَر} \) (S, A, Msb, K) aor. \( \text{ضَحْرَـت} \), (A, Msb, K,) or \( \text{ضَحْرَ ا} \), (so in two copies of the S,) or both, (L, TA,) inf. n. \( \text{ضَحَر} \), (S, Msb) and \( \text{ضَحْرَـت} \) (but this is an intensive form) (TA,) He washed (S, A, Msb, K) a thing, (A, K,) or garment, (S, A, Msb, K,) and his hand; (S;) as also \( \text{ضَحْرَ} \) (IDrd, K,) which latter is of the dial. of El- Hijáz. (IDrd.) You say also, [This is a disgrace which nothing will wash from thee]. (A: [but the last word is not in the copy from which I quote.]) ___

4. \( \text{ضَحْرَ} \) (inf. n. as above, AZ, AAF,) He (a person suffering from fever) was, or became, affected with what is termed \( \text{ءﺂَﻀَﺣُر} \) [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.)

8. \( \text{ضَحْرَ} \) (AA, O, K.) He became disgraced, or put to shame. (AA, O, K.)

A garment, or piece of cloth, washed until it has become worn out. (IAar.) ___ A small worn-out skin: a worn-out [leathern water-bag]. (Sgh, K.)

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 washed the skin by reason of its abundance: (K:) often used to signify the sweat of fever and of disease. (TA.)

The state of being affected with what is termed \( \text{ءﺂَﻀَﺣُر} \) a subst. from \( \text{ضَحَر} \), (K,) or from \( \text{ضَحَر} \). (IDrd.)
Washed; (S, A, Msb, K;) applied to a garment [&c.]; (S, A;) as also مرحمت (S, K) and مرحمت (TA.)

Washings. (Lh.)

مرحمت: see مرحمت.

مرحمت: A place [or tank] in which one washes his limbs, performing the ablution termed (A, TA: *) or a thing in which one performs that ablution, like the (Lth, K) and مرحمت: a thing with which one performs that ablution, like the [kind of vessel called] تور. (IAar.) See also مرحمت.

مرحمت: 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 إجَانة, or of the kind called طَلْسَتَ, in which clothes are washed: (A:) and مرحمت: signifies a vessel of the kind called إجَانة; because clothes are washed in it. (Lh.) A place of washing: (Mgh, Msb:) or a place in which one washes himself. (S, K.) And hence, A privy: (S, * A, Mgh, Msb, K;) pl. مرحمت مرحمت (S, Mgh) and مرحمت. (TA.)

مرحمت: see مرحمت. مرحمت: Also part. n. of رحمت [q. v.]. (AZ, AAF, S.)

مرحمت: see مرحمت.

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**Raq'a**

Raq'a: see what follows, in two places.

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:* or *unadulterated wine:* (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 مسك Raq'a *Unadulterated musk.* (TA.) And حسب Raq'a *Pure, or genuine,* grounds of pretension to respect. (TA.)
1 رحلة

[He saddled the camel;] he bound, (S, Mgh, Msb, K) or put, (M, K), the رحلة upon the camel; (S, Mgh, Msb, K) as also ارتحل رحلة. (K.) And He bound upon him his apparatus. (TA.) ___ Also, aor. and inf. n. as above, He mounted the camel: (T, TA:) and ارتحلت البعير I rode the camel, either with a قب [or saddle] or upon his bare back. (Sh, TA.) ___ [Both of these verbs are also used tropically.] You say, ارتحلته على ظهره [lit. I saddled for him myself;] meaning I endured patiently his annoyance, or molestation. (S.) And رحلة فلان صاحبه بما يكره [Such a one put upon, or did to, his companion that which he disliked, or hated]. (TA.) And [in like manner] ارتحلته [He did to him an evil, or abominable, or odious, deed]. (K, TA.) And ارتحلته بسيمه He smote him with his sword. (K, TA.) ___ And ارتحل فلان [and ارتحله على ظهره] فلانا Such a one mounted upon the back of such a one; as also ارتحل عليه على ظهره [and ارتحله على ظهره] فلانا Verily my son mounted upon my back, making me like the رحلة: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رأيته ارتحل الأمر I saw him sitting upon his back]. (Sh, TA.) And [hence] ارتحل الأمر He embarked in the affair. (TA.) And ارتحل فلان أمر ما يطيقه SUCH a one embarked, or has embarked, in an affair which he is unable to accomplish]. (TA.) And [The fever continued upon him]; a phrase similar to غبط (S, Mgh, Msb, K) أطغطه (A and TA in art. غبط (S, Mgh, Msb, K) or رحلته (TA,) or ارتحلته (TA,) or ارتحلته (Mgh, Msb,) or this latter is a simple subst.; (S, K, TA,) and ارتحل, and ارتحل, (S, Msb, K,) or ارتحل theقوم, (K,) or ارتحل theمكان; (Msb;) all signify the same; (S, Msb;) 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, Msb,) or from the people. (Msb.)

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 رحله, (TA,) signifies He journeyed, and went away: (K, TA:) [or he had his saddle put upon him:] and hence, ارتحل القوم, (TA,) The people, or party, removed.

Lﲢرا said of a camel, (K,) or Lﲢرا ُﻪَﻠْﺣَر, (TA,) signifies He journeyed, and went away: (K, TA:) [or he had his saddle put upon him:] and hence, Lﲤَﺣَر ِﻪِﺑ see 2. Lﲢَرْا ُمْﻮَﻘﻟا, (TA,) The people, or party, removed.

ُﻪُﺘْﻠﱠﺣَر (S, Mgh, Msb, * K, *) inf. n. ُﻠﻴِﺣْﺮَـﺗ (K;) and *ﻪُﺘْﻠَﺣْرَأ (Mgh;) I made him to remove, to go, go away, go forth, or journey, (S, Mgh, Msb, * K, *) from his place; and sent him [away]: (S;) and [in like manner] *ﻞَﺣَر ِﻪِﺑ I made him to remove, go away, depart, or journey: (L in art. فرﺬﺧ) and ُلﺎَِﲢْرِﻻا [if not a mistranscription for ُلﺎَﺣْرِﻹا] signifies the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place. (TA.) A poet says,

الَّذِي ﺰِﻬَرَل ﺔَﻴْـﺑَ ﻋَنَّ دَارَ يَﺤِيل ﺔَـمَا

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], خَرَج نَارٌ مِن عَدَن تَرَاحِل النَّاس, 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 EshShaabee; or, Sh says, as some relate it, تَرَاحِل النَّاس, i.e. that shall make the people to alight at the [or stations]: or, as some say, that shall make the people to remove, or depart. (TA.) تَرَاحِل also signifies The figuring, or embellishing, of garments or cloths [With the forms of رحلة, or camels' saddles: see ُمْﺮَاحَـﻟَِّ, (TA,) ×رِاقة] ُمْﺮَاحَـﻠَِّ, (TA,) He aided him to undertake, or perform, his journey. (S, K,)
He broke, or trained, a she-camel, so that she became such as is termed رَاحْلَةٍ, meaning fit to be saddled; (K;) like أمْهُر meaning he (a breaker, or trainer,) rendered her a مُهْرَةٍ: (TA:) or he took a camel in an untractable state and rendered him such as is termed رَاحْلَةٍ. (AZ, TA.) And He gave him a رَاحْلَةٍ, (S, Mgh, Msb, 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 رَحل (or saddle) or for journeying,] after weakness: (IDrd, K;) or he (a camel) became fat; as though there came [what resembled] a رَحل upon his back, by reason of his fatness and his [large] hump: (Er-Rághib, TA:) and 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] رَاحْلٍ: (ISd, K;) like بَرْعَأ meaning he had horses such as are termed عَرَابٍ (ISd, TA.)

6 تَرَاحَلْوا إِلَى الْحَكَمِ They went, or journeyed, [together] to the حَكَمُ [or judge]. (O, TA.)

8 إِرْغَلٍ 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 اِسْتَرَاحَلَهُ [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحل (or saddle of the camel) for him: the former is the meaning accord. to the PS]. (S, O, K.) And 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.)

A saddle for a camel; (S, K;) as also رَاحْلٍ; (O, L, K;) for a he-camel and a she-camel;
the thing for the camel that is like the thing for the horse or similar beast; (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rághib, TA;) smaller than the (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-Rághib: but see what follows:] or it signifies the camel's saddle together with his girths called and his cloth called [that is put beneath the saddle], and all its other appertences: and is applied also to the pieces of wood of the , 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] [that is put beneath the saddle], and a or rope for leading his camel]: (Msb;) 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 Msb, 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-Hareeree, in the Durrat el-Ghowwás: [but see two exs. voce : the pl. is and the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, [He put down his camel's saddle]; meaning he stayed, or abode. (TA.) And this is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, [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
O son of the adulteress or fornicatress: (TA in art. &c.) Er-Râghib, 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 on 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, Msb;) 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: (Msb:) pl. أَرْاحٌ (TA) and أَرَاحٌ [as above]. (Mgh, TA.) One says، i.e. [I went in to the man in his dwelling, or place of abode. (TA.) And it is said in a trad., ةَلَاحِّرَا، i.e. [When the نعَال are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نعَال meaning here the جراح; (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. نعَال:) 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، by the word رحلة, as signifying [properly] either the place of abode and resort or the saddle upon which camels are ridden, alluding to his Wife; meaning غشيانيها في قبلها من جهة رحلة which ظهرها means The thing [or desk] upon which the مصحف means [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. also signifies Carpets, or cloths, or the like, such as are called ]

Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce حضان) You say رحلة [merge, and رحلة, like منبر (K) or رحلة, مرحل, and رحل, so in the T, (TA,) A strong he-camel: (T, K,) and (so in the K [but properly or ]) بعز ((K) or رحلة, مرحل, and رحل, with kesr to the م (O,) and جمل رحل رحلة, (AA, S, S, O, K, TA,) and ناقة رحلة, (S, O) or رحل (TA,) and ذات رحلة, (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 ناقة رحلة and مرحلة, accord. to the Nawādir el-Aaráb, a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so رحلة, (K, TA. [See also رحلة.]) See also the next paragraph, in seven places.

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, (Lh) إنّه ليس الرحلة [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, Msb, K,) and so رحلة, (Lh, Msb, K,) and مرحل, مرحلنا (S: [the last said in the Msb to be and inf. n.]) you say إنّه لدنا رحلة قريت رحلتنا (Msb) [Our removal, &c., drew near, or has drawn near;] and إنّه لدنا رحلة ورحلة إلى الملك Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA;) and in like manner رحلة is used in the Kur cvi. 2: (TA:) or رحلة with damm, (S, Msb, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Msb;) or the direction, or point, or object, to
which one desires to repair, or betakes himself; (AA, S, Msb, K:) and also, (K,) or (TA,) a
single journey; (K, TA:) as ISd says: (TA:) you say, مكة رحلتي Mekkeh is the point, or object, to
which I desire to remove, or depart, or journey: (TA:) and أنتم رحلتي Ye are they to whom
I remove, or depart, or journey: (S, TA:) and أنت رحلنا Thou art the object to which we
repair, or betake ourselves. (Msb.) And hence رحلة 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.

رحلة: see رحلة: __ and لوح: __ See also __

رحلة: see رحلة: __ A camel having the saddle (رحل: Lحرة as in Freytag's Lex.) put upon him; as also مرحل: (K.)
لوح: __ See also __, in four places. As a simple subst, or, accord. to the Msb, an inf. n.: see __
رحلة: __ A saddle [or horse's saddle]: (K:) or a سرج of skins, (S, M, Msb, 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 حرة: 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 حرة: and some say that it is larger
than the سرج, covered with skins, and is for horses, and for excellent, or strong and
light and swift, camels: (TA:) pl. رحلات: (S.) When a man is hasty in doing evil to his companion, one says to him,
استقدمت رحلائتك [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,

فإما تزني في رحلة جابر
[And either thou wilt see me upon the saddle of Jábir, upon a bier like the
vehicle called قر, my grave-clothes fluttering], he means, by the word حرج, [merely] the حرح; there
being in this case no حرح in reality: it is like the saying, جهاء فلان على ناقة الخد، 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,] الرحلا is A
call to the ewe, (Ibn-'Abbád, K,) on the occasion of milking. (Ibn-'Abbád, TA.) And الرحلا is the
name of A certain horse of 'Ámir Ibn-Et-Tufeyl; (K,) erroneously said by AO to be رحلا. (TA.)

رحلة Skilled in the saddling of camels. (K,) Also A man who removes, or journeys, or
travels, much; and so الرحلا, [or rather this signifies one who removes, or journeys, or travels, very
much,] and الرهول : رحلة [pl. of رحلة, q. v.,] persons who remove, or journey, or travel, much.

( TA.)

رحالة: see what next precedes.

رحالة Removing, (K, TA,) going, [going away, departing, going forth,] or journeying:
( TA:) pl. رحلة. ( TA.) For another meaning assigned to the pl., see رحلة.

رحالة A she-camel that is fit to be saddled; (S, Msb, K;) thus some say; (Msb;) as also رحول (S, K) and
رحولة: (K;) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Msb;) 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
generousness, 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 ـة added to give intensiveness to the signification; as in

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A camel's saddle, (ـة, Az, K,) or camel's 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,

* عليهن راحولات كَل قطيفة *

[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles]
of every kind of villous, or nappy, cloth]. (TA.)

A horse white in the back; (S, Mgh, K;) because it is the place of the رحلا [or rather of the مرحلا; (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., شَأ‬، applied to a mare, has the former meaning only: (S:) but مرحلا 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 shoulderblades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed جيم [with مرحلا]. (TA.)

A whiteness predominating over, or interrupted by, blackness, or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the رحلا [or camel's saddle]. (TA.)

A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by ما يرحلك. (TA.)

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 رواحلإ [pl. of رحلا]; like مرحلا meaning having horses such as are termed عراب (A'Obeyd, S.) A camel strong in the back, [So as to be fit for the رحلا, 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-Aaráb. (TA.) See also رحلا, in two places.
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: (Msb:) sing. of مراحل; (S, Msb, K;) which is also a pl. of مرحل as an epithet applied to a place: (TA:) One says, بيني وبين كذا مرحلة أومرحلة. (Msb, K;) Thus, (TA:) 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.)

Camels having their رحال [or saddles] upon them: and also camels whose رحال have been put down from them: thus having two contr. meanings. (K.) And برد مرحل A garment of the kind termed برد upon which are the figures of a رحال [or camels' saddle], (K,) and the like thereof; as in the T: (TA;) the explanation that J has given of it, [or rather of مراجل مرحل, i.e. an إزار [or a waist-wrapp]er of the cloth called خز, upon which is an ornamented border, is not good: such is termed جيم: (K;) the pl. is مرحلات and مرحل, both occurring in traditions; (TA in the present art.;) and the latter of them said in the T to be syn. with مراجل, which is pl. of مرجل [q. v.]. (TA in art. رجل.)

مرحل signifies The act of removing or departing; i.e. the contr. of خول. (TA.) And sometimes it signifies The place in which one alights, or descends and stops. (TA.) Also The place of the رحال [which may here mean either the saddle or the Saddling] of a camel. (TA.)

حقل: see art. حقل the field.

حقل مرحل, applied to a she-camel: see رحلة.
رحم

1 [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, Msb, K: [see also رحمه and رحمه: ] and he pardoned him, or forgave him: (K:) said of a man: (S, Msb, 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 رحمه below]: (Msb, K:) and رحمه signifies the same, (MA, [and the same seems to be indicated in the S,:]) said of a man: (S:) [and so does رحمه, (occurring in the S and K in art. رعى, &c.,) accord. to Ibn-Maaroof, for he says that] 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 [على to another]. (KL: but respecting this latter verb, see 2:) رحمه, رحمه, (S, K:) and رحمه (S, K:) which is of the first, (S, TA,) and رحمه, (S, K:) which is of the second, (S, TA,) and رحمه, (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 رحمه. (TA,) رحمه, aor. رحمه, inf. n. رحمه, is also said of a water-skin, meaning It was left, or neglected, by its owners, after its being seasoned with rob, [for غَيَّبَهُ, in the phrase بعد غَيَّبَهُ, an evident
mistranscription, I read, conjecturally, غِيْبِيْه, as the only word at all resembling غِيْبِيْه, 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 ُرَحْمٌ. (TA.) ___ And ُرَحْمَةٌ is also an inf. n. [of which the verb, if it have one, is app. ُرَحْمَةٌ] signifying The being connected by relationship. (TA.) ُرَحْمٌ عليهٌ ٢

He said to him, ُرَحْمَةٌ ٌبِنُهُ َلاٍّ. (May God have mercy on thee; &c.). (K.)

ُرَحْمٌ عليهٌ ٥: for both see ۱; and for the former see also ۲. [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 ۱:) 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 ۲;) 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 ُترَحْمَتَ عليهٌ is mentioned by J, and not ُرَحْمَهَ عليهٌ, some say that the former is incorrect: and it is said that ُترَحْمَتَ 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 ُتَفْعِلُ تَوْحِيدٌ تَكْبِرٌ and ُتَوْحِيدٌ تَكْبِرٌ denote intensiveness and muchness. (TA.)

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ُرَحْمٌ عليهٌ ٦ [They had mercy, or pity, or compassion, one on another;

&c.]. (S, TA.)
He asked, or demanded, of him [i.e. mercy, or pity, or compassion; &c.].

(TA.)

مرح : see its syn. مرمح, in two places.

مرمح : see its syn. مرحم, one of the names of Mekkeh; (S, K; *) as also مرحم, (K;) meaning the source of مرمح [or mercy, &c.]. (TA. ) [See also مرحم.]

مرمح : see its syn. مرحم, in two places.

The coming forth of the womb, in consequence of a disease. (IAar, TA.) [See also مرحم]

مرمح: The Womb, i.e. the place of origin, (Mgh, Msb, K;) and the receptacle, (Mgh, K;) of the young, (Mgh, Msb, K;) in the belly; (Mgh;) as also مرحم, (Msb, K;) a contraction of the former, and مرحم, which is of the dial. of Benoo-Kilab: (Msb:) in this sense, (Msb,) which is the primary signification, (Mgh,) [i.e. as meaning the مرحم of the female, (S,) it is fem.; (S, Msb;) or, as some say, masc.; (Msb;) but IB cites a verse in which مرحم is fem.: (TA:) pl. مرحم. (MA.) Hence, (Mgh, Msb,) as also مرحم (S, Msb, K) and مرحم, (Msb,) Relationship; i.e. nearness of kin; syn. مرحم: (S, Mgh, Msb, K;) [by some restricted to relationship by the female side; as will be shown below:] and connexion by birth: (Mgh, Msb;) 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, مرحم signifies أصلها or القرابة or أصلها or أصلها مرح. (M, K, TA;) accord. to the K, مرحم signifies أصلها or القرابة or أصلها or مرحم التي هي منبت الوالد. أسباب القرابة وأصلها الرحم التي هي منبت الوالد. مرحم forms no part of the explanation of مرحم, as the author of the K asserts it to do: (TA:) as meaning relationship, مرحم is in most instances masc.: (Msb;) pl. as above. (K;) It is said in a holy tradition (حديث قديم) [i.e. an inspired or a revealed tradition]) that God said, when He created مرحم [meaning
relationship, &c.]. I am and thou art: 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.) [وصل رحم means He made close his tie, or ties, of relationship, by kind behaviour to his kindred: and [ققطع رحم] He severed his tie, or ties, of relationship, by unkind behaviour to his kindred: see art. [بل رحم, in the first paragraph of art. [بل; and a verse there cited.] [means [The possessor of relationship, &c.; i.e.] the contr. of (Mgh, Msb:) the pl. [ذو الراحم, [or, as in the Kur viii. last verse, and xxxiii. 6, ] in the classical language, means any relations: and in law, any relations that have no portion of the inheritances termed فرائض and are not [such heirs as are designated by the appellation] عسة [q. v.]; (KT, TA in art. ذو;) [i. e.,] with respect to the فرائض, it means the relations by the women's side. (IAth, TA in the present art.) [ذو] and [some say] حرمه [also (see art. حرمة)] 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 ذات رحم محرم &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 ذو رحم محرم, 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.) [means A feeling of relationship or consanguinity, or sympathy of blood; and in like manner, elliptically, رحم alone. You say, أطت له حاسة رحم; expl. in art. حس and [أطت له منى حاسة رحم: أطت له بك الرحم: expl. in art. رحم] اط is also often used for حرية or فرح, meaning The Vulva: see, for
exs., and 1 in art. ٌﺮْﻔُﺷ, and 1 in art. ٌ 혹은. ____ And as an epithet, with ٌة, applied to a she-camel: see ٌﺮْﻔُﺷ. ____ And as an epithet without ٌة, applied to a water-skin: see 1, last sentence but one.

ٌﺮْﻔُﺷ, and 8 in art. ٌرﺂﻇ, and ٌﻢُﺣَر, thus in a verse of Zuheyr, (S, TA,) and thus in the Kur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alà, (TA,) and ٌﺔَْﲪَر,(S, Msb, K,) and ٌﺔََ.MessageBox,(Sb, K,) and ٌمﻮُﺣَر,(S, Msb, K,) and ٌمﻮُﺣَر,(S, K,) thus in a verse of Zuheyr, (S, TA,) and thus in the Kur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alà, (TA,) and ٌمﻮُﺣَر, (S, Msb, K,) of which last ٌمﻮُﺣَر is pl., (TA,) [all inf. ns.; when used as simple substs. signifying Mercy, pity, or compassion; i. e.] tenderness (S, Msb, K, and Bd on the ٌﺔََ.MessageBox of heart; (Bd ibid.;) and inclination to favour, (S, Msb, K,) or inclination requiring the exercise of favour and beneficence: (Bd ubi suprà;) and pardon, or forgiveness: (K:) accord. to Er-Rághib, ٌﺔَْﲪَر 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 ٌرﺎ,** which embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kur vii. 155 and vii. 54: but this, he says,ail inf. ns.; when used as simple substs. signifying Mercy, pity, or compassion; i. e.] tenderness (S, Msb, K, and Bd on the ٌﺔََ MessageBox of heart; (Bd ibid.;) and inclination to favour, (S, Msb, K,) or inclination requiring the exercise of favour and beneficence: (Bd ubi suprà;) and pardon, or forgiveness: (K:) accord. to Er-Rághib, ٌﺔَْﲪَر 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 ٌرﺎ,** which embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kur 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 Kur [xxi. 75] [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) [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 Kur xli. 50. (TA.) And Rain: (TA:) so in the Kur vii. 55. (Bd, Jel.) And Plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life: so in the Kur x. 22 and xxx. 35. (TA.)

* The saying May God have mercy on thee; &c.;] a subst. from رَحْمَةٌ عليه بقية من يَّمِينِهِ عليه. (K)

* رَحْمَاء: see the next preceding paragraph.

* رَحْمَهُ: see the next preceding paragraph.

* [thus generally written when it has the article آل prefixed to it, but in other cases رَحْمَانٌ imperfectly decl.,] and رَحْمَيْنَ 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 نَابْضَة and نَابِضَانِ &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 رَحْمَةٌ the العَلِيمَ غُضُبانُ, and رَحْمَةٌ the الْرَّحِيمُ غُضُبانُ; and, 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

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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 (فسملة الرحمـة) accord. to J, (TA,) they are two names [or epithets] derived from الرحمـة, and are like ردما 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 ,] and ↓ the latter is Arabic: (T'Ab, TA;) but the former is applicable to God only; though Museylimh the Liar was called رحـمـان اليمامة; (S, TA;) and it is said to mean the Possessor of the utmost degree of الرحمـة; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas ↓ the latter is syn. with الرحمـة: (S, TA;) or [rather] رحـمـان is the act. part. n. [signifying having mercy], &c., and رحـمـه has an intensive signification [i. e. having much mercy], &c.: (Msb;) the latter is applied also to a man; and so is رحـمـه, in the same sense, and likewise to a woman: (TA:) the pl. of رحـمـه is رحـمـاء; (Msb, TA;) occurring in the trad., إِنْمَا يُرْحِمُ اللهُ مِنْهُ الرحـمـاء, or عبـاده الرحـمـاء, 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;] ma الرحمـاء being in the accus. case as the objective complement of يُرْحِمُ, and in the nom. case as the enunciative of ما in the sense of الْذِّئِب. (Msb.)

رَحَمَةٌ خَيْرٌ مِّنْ رَحْمَاتِ اللهِ [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 كَل; أَلَّا لِلَّعَبِرَةُ خِيْرِ مِّنْ رَحْمَةٍ.)

or, accord. to Mbr, رَحَمَةٌ خَيْرٌ مِّنْ رَحْمَاتِ اللهِ. (Meyd. [See art. رهب.] )

: see what next precedes.

: see 1, last sentence but two.

: see 1, last sentence but two.

(Lh, S, K) and رحـاء رحوم 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 ردمة) Having a complaint of her womb (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K,) and ردمة, applied to a she-camel, signifies the
same: the pl. of رحموم is رحموم, with two dammehs. (TA.) ___ For the first, see also الرحمن, near the end of the paragraph.

sometimes it is syn. with مرحوم [i.e. Treated, or regarded, with mercy or pity or compassion; &c.: see 1, first sentence]: ‘Amelies Ibn-Akeel says, (using it in this sense, Ham p. 628,)

* فَأَمَّا إِذَا عَضِّتَ بِكَ الحَرْب عَصْصَةَ
* فَأَنَّكَ مَعْطُوفٌ عَلَيْكَ رَحْمَ

(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.)

: see الرحمن, 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.)

More, and most, merciful, &c. God is أرحم الرحمنين [The Most Merciful of those that have mercy]. (TA.)

[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.]

: see المرحم, 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.]
The serpent turned round about, (S, K, TA,) and twisted, or wound, or coiled, itself; (Sd adds, كاٰرَرْحَى [i.e. like the mill, or millstone];) for which reason it is said to be إِحْدَى بُنَاتِ طَيْبٍ, (TA,) إِحْدَى رِحْوَاتِ الرَّحَى, (S, K,) inf. n. رَحْوٌ, (TA;) and رَحْوَةُهَا; (S, K,) inf. n. رَحْى; (TA;) I turned round the رَحْى or رَحَى [i.e. the mill, or millstone]; (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.) And رَحَى He magnified him, or honoured him. (IAar, TA.)

I turned round the رَحْى or رَحَى [i.e. the mill, or millstone]; (S, Msb, K, &c.) and رَحَى, (Msb, * K,) the former of which is the more approved, (TA,) and some say رَحَاء, (S,) A mill; syn. طَاحُون: (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 رَحْيَان, (S, Msb, K,) and of the second رَحْيَان, (Msb, * K,) and of the third رَحْيَان, (S:) the pl. (of pauc., S) of رَحْى (Msb) [and of رَحَى] which latter is the pl. that is preferred acc. to IAmb, (Msb,) and رَحْى and رَحِى and رَحْيَة, (Msb, K, TA,) with damm and with kesr (Msb, TA) to the رَحَى (Msb,) [for the last of which رَحْى is substituted in the CK,] and رَحْيَة, (K, TA,) with damm, and with kesr to the ح and teshdeed to the الك (TA,) [in the CK رَحْيَة, (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 رَحَى [and therefore regular]: (S:) the dim. is رَحْى; (Zj, Msb,) pl. رَحْى or رَحَى or رَحْيَة, (Msb, * K,) signifiес The hand-mill. (MA.) [Hence, A molar tooth, or grinder:] i. q. i. q. i. q. أَرْحَاء, also called the أَرْحَائِينِ طَوَاحِن, (S,) or rather the أَرْحَائِينِ أَرْحَيَة, pl. أَرْحَاء, (S,) or rather the أَرْحَائِينِ أَرْحَيَة, (Zj,) in twelve teeth, three on each side, above and below, next after the أَرْحَائِينِ طَوَاحِن, (S,) or rather the أَرْحَائِينِ أَرْحَيَة, (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 1 in art. خَمْمُ, 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. (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 رَحاً مِّنَ الْرَّضٍ means a round and rugged place [or piece of ground] among sands: (Sh, TA:) or a large and rugged elevation such as is termed أَكْمَةٌ فَٰرَةٌ, 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. حَجْرٌ) or so يَحَرُّ بَحَسٍ (S.) ___ The كَرْكَرٍ [or callous protuberance upon the breast] of a camel; (T, S, K,) so called because of its roundness: (TA:) pl. أَرْجَعٍ (K:) which likewise signifies the callous protuberances upon the knees of the camel. (T, TA:) ___ The foot فِرْسَنَ (TA:) of the camel and of the elephant: pl. أَرْجَعٍ. (M, K,) ___ A دَائِرَةٌ [app. meaning a circling border] around the nail. (TA:) ___ The breast, or chest: pl., as in the other senses following, أَرْجَعٍ. (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:) أَرْجَعٍ (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 رَحاَّ الإِبْل means the collective herd of the camels: and in like manner, رَحاَّ الْقُومٍ the collective body of the people, or party. (ISK, TA.) ___ 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 رَحَيُ النَّحْب, 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 رَحَيُ النَّحْب]
signifies \textit{The most vehement part} [or \textit{the thickest}] of the fight; syn. (S, Msb.) in the K it is said that \textit{رحى الموت} signifies \textit{معظمى} \textit{الحرب}, and \textit{معظمى} \textit{رحى الرحي} as also \textit{حومة الحرب}. but it seems that there is an omission;

for \textit{رحى الحرب} is [generally] fem., and in the M it is said that \textit{رحى الموت} signifies \textit{معظمى} \textit{الحرب} [app. meaning \textit{the main stress}, or \textit{the thickest}, of death in battle]. (TA.) In a saying relating to 'Alee's having made an end of \textit{رحى الحرب} (الموضع الذي دارت عليه رحى الحرب) [in the \textit{Battle of the Camel}]. (TA.) And \textit{رحى الموت} \textit{دارات عليه رحى الحرب} [which may be rendered \textit{The main stress of death beset him round about}] means death befell him. (Msb, TA.)

\textit{رحاء} [or \textit{رحية}, meaning \textit{A serpent folding, or coiling, itself, so as to resemble a neck-ring}]: see \textit{رح}, in art. \textit{رح}.

\textit{رحاء} : see \textit{رحية}, first sentence.

\textit{رحاء} dim. of \textit{رحى}, q. v. (Zj, Msb.)

\textit{فصعة رحاء} A shallow, or a wide, \textit{bowl such as is termed} (TA. [It is there mentioned in art. \textit{رحو}, but belongs to art. \textit{رح} q. v.])

\textit{رححي} \textit{A place of a mill or mill-stone.} (MA.) See also \textit{رحى} (near the end of the paragraph), in two places.

\textit{رححي} [ Accord. to Freytag, it occurs in the \textit{Deewán} of the Hudhalees as meaning \textit{A place where any one stands firmly}.]

\textit{رححي} \textit{A maker of mills or mill-stones.} (K, TA.) And \textit{Moisture in the ground to the extent...}
of a palm. (AHn, TA.)
See رحی
1. خَرْ، aor. ـ، inf. n. خَرْ، said of dough, *It had in it much water* [so that it was soft: see also 8]. (TA.)

2. خَرْ، (JK, T, K) aor. ـ، (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 ُنَبِيَذُ، (JK,) or wine, or beverage: (S, K;) and likewise food with condiment. (JK.)

3. اَرْخُه ٤*He put much water into it* [so as to make it soft]; namely, dough. (TA.) [The inf. n.] اَرْخُه 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. مَبَالِغَةُ) in a thing.* (K.)

4. اَرْخُه ٨، (IAar, TA,) inf. n. اَرْخُهِ، (IAar, K, TA,) for which, in some copies of the K, is put خَرْتَا، but the former is the right reading, (TA,) said of dough, (IAar, TA,) *It was, or became, soft, or flaccid*. (IAar, K, TA.) ___ And *It* (one's opinion) was, or became, unsound, faulty, or confused; syn. اَضْطَرْبُ. (K, TA.)

5. رَخَ، (Lax, or flaccid): (Golius, on the authority or Meyd:) or *soft*: see its fem., رَخَهِ، رَخَةِ، voce رَخَّهِ، رَخَّةِ.

6. رَخُ، A certain soft, flaccid, or fragile, plant; (AHn, S, K;) as also خَرْ، رَخَّهِ، (mentioned by ISd,) or رَخَا، رَخَّهِ. (So in the JK.) Also *A certain great bird, that carries off the* كَرْكَدَان [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.]

7. One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower:] pl. رَخَّهَا، (K,) or رَخَّهَ، (JK, A,) or both. (TA.)
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 Soft land, of which the soil is good; as also wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and soft, or yielding, land: (K, TA:) with teshdeed and medd, (TA,) in the CK, without teshdeed,] signifies the like: (IAar, K:) or this last (K:) or tumid land or earth, that breaks in pieces beneath the tread: and its pl. is What is soft of soil, or of moist earth. (TA.) And A life, or state of life, that is ample, unstraitened, or easy, (S, K, TA:) and soft. (TA.) See also خَر. خَرَ: see خَرَ. خَرْخَرٌ: see خَرَ. خَا رْخَرٌ: see خَرَ. خَرَا رَخَ: see خَرَ. خَرَا رَخَ, and خَرَا رَخَ, applied to mud, or clay, (JK, K,) and to dough, (JK,) Thin, and soft: (JK, K, TA:) and soft, or moist, mud or clay. (KL.) خَرَا رَخَ: see the next preceding paragraph. خَرْخَرٌ الخَلِيقٌ, applied to a man, and to a camel, Lax, or not firm, in make, by reason of fatness. (JK.) سَكْرَان مُخْرَطٌ Intoxicated, full of drink; (K;) as also مُلْخَطٌ. (TA.) مُخْرَطٌ, applied to a man, and to a camel, Flaccid, or flabby, by reason of old age or of emaciation. (JK.)
ﺺَﺧْرَ، aor. ، inf. n. 

It (a thing, Msb, or a price, S, A) was, or became, cheap, low-priced, or low: (S, A, Msb, K, TA.) [ Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ham p. 47) thinks it to be from رَﺧْﺻَة applied to a woman, as meaning soft, or tender. ] Some say رَﺧْﺻَة also; but this is not of established authority. (MF.) 

(ML, TA.) It (a thing, K, or the body, S, Msb, or flesh, A) was, or became, soft, or tender; (S, M, A, Msb, K, TA;) and soft to the feel: (Msb:) and in like manner رَﺧْﺻَت said of a girl: (A:) or, said of a woman, inf. n. رَﺧْﺻَت, 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. رَﺧْﺻَة, 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 رَﺧْﺻَة. ]

2 رَﺧْﺻَت لَهُ فِي كَذَا, He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing. (S, A, K*) You say, رَﺧْﺻَت الشَّرَع لِنَا 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 رَﺧْﺻَت فَلَانَا فِي كَذَا وَ كَذَا, I gave license, or permission, to such a one to do such and such things after my forbidding him to do them. (TA.)

3 رَﺧْﺻَهُ, inf. n. تَرَﺧَصَتْ لَهُ فِي كَذَا, He made it (a thing, Msb, or a price, S, A) cheap, low-priced, or low: (JK, S, A, Msb, K.) in this sense, is not known. (Msb.) Also He found it to be cheap, low-priced,
He bought it cheap, or at a low price. (S, A, K.) See also 2.

He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA;) he did not go to the utmost length; (S, Msb, K;) the relaxed, or remitted; in a thing; (S;) in affairs; (A;) or in the affair. (Msb.) You say also, He took what was easily attainable, of his right, or due, and did not go to the utmost length. (A.)

He reckoned it cheap, or lowpriced: (S, A, Sgh, K:) and the latter, he saw it, or judged it, to be so. (Lth, K.)

See 8, in two places.

Soft, or tender; (S, M, A, Msb, K;) and soft to the feel: (Msb:) and 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 (M, TA:) 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 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: (Msb:) the pl.

He is soft, or tender, in body. (S.) And A
woman soft, or tender, in body. (IDrd, TA.)

[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 أَرْحَصَ، in the first of the senses here assigned thereto. (Msb.)

*رخصة* (S, A, Msb, K) and *رعاية* (A, Msb, K) Indulgence, license or facilitation; (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. *رخصات* (A, Msb) and *رعايةات* رخصات and facilitations (Msb.) You say, *لَكَ فِ هذَا رخصة* [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.:] [لاَ يَحْبُ الْمَلَكُ أَنْ تَؤْتَى رخصهَ كَمَا يَحْبُ أنْ تَؤْتَى عزائمه* 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.)

*رخيص* 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. *بَليَّة* (TA.)
A ewe-lamb; (S, K;) as also رَخْلَةٌ and رَخْلَةٌ. (K;) the male is called رَخْلَةٌ: (S:) pl. [of pauc.] أَرْخَلَةٌ (K) and [of mult.] رَخَلَةٌ and رَخَلَةٌ (S, K;) which last is of an extr. form, (TA,) and رَخَلَةٌ and رَخَلَةٌ and رَخَلَةٌ. (K.)

A possessor and rearer of ewe-lambs. (S.)
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 ٌﻢﻴِﺧْﺮَـﺗ) it (a thing, and the speech,) was, or became, easy:

(Msb:) 

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] [meaning in voice, or cry]: and ٌﻢﻴِﺧْﺮَـﺗ, said of a she-gazelle, means she uttered a [soft or gentle] cry. (TA:) and it is a good quality in women. (TA.) One says also of a girl, ْﺖَُ_MATHَر ( , K, TA,) inf. n. as above, (TA,) meaning

She (a woman) played with her child: (K:) [or,] accord. to the Nawá- dir el-Aaráb, ْﺖَرِﲝ أَﻬِﻀْﻴَـﺑ َءْﻰﱠﺸﻟا, means I treated, or regarded, the thing with mercy, pity, or compassion; &c.: (K, TA:) AZ says that ْﺖَرِﲝ أَﻬِﻀْﻴَـﺑ, aor. — , inf. n. رَحْﺻَة, and ْﺖَرِﲝ أَﻬِﻀْﻴَـﺑ, aor. — , inf. n. رَحْﺻَة, are syn.: (S:) and he says that ْﺖَرِﲝ أَﻬِﻀْﻴَـﺑ [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions

He was, or became, inclined to favour him, or affectionate to him. (TA.)

He made it soft, or gentle: (S, TA:) or he made it easy:

nearly, [the voice, (see 1,) or] speech. (Msb,) ___ Hence, (Msb, K,) or from ُﻢَﻛْﺮَـﺗ signifying, as some say, The cutting off [a thing], or cutting [it] at its extremity, or curtailing [it], (S,) the ُﻢَﻛْﺮَـﺗ of the name, (S, Msb, K,) in the vocative form of speech; (Msb,) [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 مَالِكٌ حَارَتْ, you say

یَامَا لَ تَأْمَلُ حَارَتْ; but accord. to Z, in the A, it is from the تَرْقِيم of the hen; because this is only on the occasion of the cutting short of the laying of the eggs: (TA:) [in like manner also] the تَرْقِيم 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 رَمْودَ (TA:) [and that of ابْراَهِيم], one says رَمْودَ سِوَّاءَ [and ابْراَهِيم]. (Har p. 334.)

Rocket, or كَلَام, 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.) [Rocket also signifies He constructed, or cased, a building, or a floor &c., With رَمْود: but this is perhaps post-classical.]

ٌرَمْودُ عَلَى بِبِشْها٤ (S, K;) or أَرْمَودُ بِبِشْها٤, and أَرْمَودُ بِبِشْها٤, and (K,) aor. رَمْودُ بِبِشْها٤, (TA,) inf. n.

ٌرَمْودُ وَرَمْودُ (K;) She (a domestic hen, JK, S, K, and an ostrich, JK, TA) brooded upon her eggs, to hatch them. (JK, S, K.)

ٌرَمْودُ فَصَبِلَها٨ She (a camel) loved, affected, or inclined to, and kept to, or clave to, her young one. (TA.)

ٌرَمْودُ وَرَمْودُ وَرَمْودُ (S, K, TA;) or أَرْمَودُ (TA;) or أَرْمَودُ (TA;) i. e. (TA,) inf. n. Wَقُتَ عَلَيْهِ رَمْودُ He made his love, and his gentleness, fell, or lighted, upon him. (S.) And جَلَقَ عَلَيْهِ رَمْودُ, (K, TA;) i. e. (TA,) inf. n. (He made to fall, or light, upon him, or bestowed upon him,) his love, and his gentleness: this is said of God. (TA.) And جَلَقَ عَلَيْهِ رَمْودُ, and جَلَقَ عَلَيْهِ رَمْودُ, (K, TA,) 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 جَلَقَ عَلَيْهِ رَمْودُ, i. e. [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. ٌمرْحَوم . (S, TA.) [But accord. to Z, these significations are from ٌرَحْمَة أَلْقَى عَلَيْهِ means He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him: because the ٌرَحْمَة 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. : (see Bochart, Hieroz., 297-322:) n. un. ٌرَحْمَة : (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as ٌقصْب is of ٌقصْب: (Msb:) the pl. [properly so termed] of ٌرَحْمَة is ٌرَحْمٰن, or perhaps of ٌرَحْمٰن, like as ٌأَسْدٰن is of ٌأَسْدٰن, (TA) and also ٌرَحْمٰن which is anomalous: (JK:) the ٌرَحْمَة is a partycoloured bird, white and black, (S, TA,) resembling the نَسر (JK, S, TA) in form; and also called ٌقِوْنَأ (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 ٌمُحَرْم: it is [said to be] thus called because it is too weak to take prey: (Msb:) [various fanciful uses of its gill-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 ٌقِوْنَأ:) the male is called ٌقِوْنَأ and ٌقِوْنَأ (JK, K) and ٌقِوْنَأ (Kr, K.) Also Thick milk. (IAar, K.) The ٌرَحْمَة as written in the JK, but in the TA without any syll. signs,] of the horse is like the رَبْلَة [app. as meaning The inner part of the thigh] of a human being: (JK, TA:) one says, ِﺔَحْرَلَا ٌسَرْف ُءِبَرَة (JK, TA:) [If correctly written in the JK, it is probably a n. un. of which ٌمَخَر is the coll. gen. n.: and hence, perhaps,] ئآَهْرَو ِمَخْرَلَا, applied by the poet 'Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning Soft [in the ٌرَحْمَة, and app. protuberant therein, and by reason
thereof, and of the largeness of her udder, waddling, as though she were mad, or possessed. (TA.)

A pl. of رخَم q. v. [n. un. of رخم; like رخم, but anomalous]. (JK.)

Lumps of biestings. (IAar, K.)

, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer’s adding with damm.] or رخَم , (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.)

رخَم: see رخم, in nine places: ___ and see also رخَم.

رخَم i. q. رخان. (TA.)

رخم [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, S, 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 رخام: (TA:) a well-known kind of stone: (Msb:) n. un. with ة [meaning a piece, or slab, &c., thereof]. (Mgh, Msb.) [See also هرمور.]

رخم, applied to speech, (S, Msb, K,) &c., (Msb,) Soft, or gentle, and easy: (S, * K:) or [simply] easy: (Msb:) and, applied to the voice, soft, or gentle, plaintive, and melodious. (TA.) Also, applied to a girl, (K,) and so رخمیة, (As, JK, K,) Easy [and soft or gentle] in speech: (As, K:) and in like manner, 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] خشَف Gentle, gracious, or courteous, to his associates. (TA.)
A certain plant, (AHn, K,), different from the [app. خضر, 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: (AHn, TA:) or, as some say, (TA,) a kind of tree like the [q. v.]. (S, TA.) [See also ريح رخامي or ريح رخامي A soft, or gentle, wind. (K.)

Verily he is inclined to favour him; or is affectionate to him. (Lh, TA.)

أرخ, applied to a horse, and the fem. رخاء, applied to a ewe or she-goat, Whose head is white, the rest being black: (S, K:) the latter like مرحمة: one should not say مرحمة. (S:) 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.)

I know not who of mankind he is. (JK, S, K.)

مرخم (JK, S, K) and رخام (JK, TA, but not in the CK) and ترتخم (S, K) and ترتخم (K, TA, but not in the CK) and, accord. to the M, ترتخم (TA,) and ترتخم, (accord. to the JK,) or ترتخم, (K,) A domestic hen, (JK, S, K,) and an ostrich, (JK,) Brooding upon eggs, for the purpose of hatching. (JK, S, K.)

I. q. مرحمة and مرخم and مرخم [8c.]. (JK.)
TRX: see RX, in the latter part of the paragraph.

MRX: see RX, in the former half of the paragraph.

RXM: see RXM, in the latter part of the paragraph.
It (a thing, S) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. صار رخوا

(TA:) It was, or became, ample, unstraitened, or plentiful, in its means, or circumstances. (Msb, * K:) or said of a man, inf. n. رخَأ, he was, or became, in an ample, an unstraitened, or a plentiful, state of life. (TK.)

The mixing of the thing with the thing. (TA:) [The verb is رَخَي, He mixed; like رَخَى, which is mentioned in this sense in the present art. in the JK, app. for رَخَي,] رخاه

(Rxah) رخاه : see 4, in three places. Also, inf. n. مراخاة, i. q. باعده [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 راخت She (a woman, TA) was, or became, near to bringing forth. (K, TA.)

He made it, or rendered it, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. جعله رخوا; as also (K.) You say, راخانى الرياط, He relaxed, or slackened, the tie, or
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. وبر, conj. 2.]) And Make thou his shackle, or shackles, wide, or ample, not strait, to him. (TA.) And 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 He lengthened the horse's rope. (K.) And relaxed, or slackened, his tether; meaning he left him to his own affair. (A, TA.) And 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, in difficulty, or hardship. (TA.) And He let loose, let down, or lowered, the veil, or curtain, &c. (S, K.) And He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art.رسِل.) [And He shed tears.] And His state, or condition, made him to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty. (T, TA.) Also signifies A sort of running: (S:) or Vehement running: (K:) or running exceeding what is termed [قرب] or running that is not ardent, or not impetuous: (A, TA;) or gentleness in running: (Ham p. 158.)
accord. to Az, 

The most vehement running termed 

is less than that; and 

said of a horse, signifies 

He rose in his running 

and is from 

as an epithet applied to wind. (TA.) 

You say also, 

He made his beast to 

go the pace, or in the manner, termed 

explained above: (Lth, K:) [or,) accord. to 'Obeid, 

signifies the leaving a horse to follow his own eager desire in running, without 

fatiguing him. (S.)

He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or 

languid, therein. (Az, TA.) And [in like manner] 

He remitted, or flagged, in the 

affair; or was, or became, remiss, or languid, therein. (K in arts. 

and &c.) And 

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, 

from me, (TA.) or 

from the thing. (JK.) 

He was, or became, slow; 

sluggish, tardy, dilatory, late, or backward. (JK, TA.) You say also, 

The rain 

delayed; or was tardy, late, or backward. (S, K.) [And 

The time was, or became, 
late: and it became protracted. And 

It was, or became, after, or later than, it: 

see below.] And 

The affair, or case, was, or became, protracted; the time 

thereof became extended. (Msb.) 

In the affair, or case, is ample time or 

scope for action &c.]; syn. 

and extension, or protractedness: (TA:) or 

remoteness; referring to the case of the resurrection, i.e. the time thereof. (Mgh in art. 


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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.: (Msb.)

He was, or became, weak in his opinion after being strong. (IAar, TA in art.)

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,)

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 أرخته خطبه [explained above: see 4]. (T, TA.)

and accord. to As and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to As and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Klábees; (Msb;) 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. (S, K;) or ِمؤسساتَ خَرْطَبَةٍ (Msb;) [and signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with, i. e. رخوةٍ (K) [and ِمؤسساتَ خَرْطَبَةٍ (Msb;). You
A stone that is soft, yielding, &c. (Msb.)

And فرس رخوة أ mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace. (S.)

A horse that is easy to be led, or tractable. (A, TA.) The phrase فرس رخوة فهى شيء رخوة because meaning [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 which some say Sgh says [correctly] that they are the letters exclusive of those termed الشديدة and of those in the phrase وعراق لtrimmed: as is said in the M, they are thirteen; namely، ث، ح، خ، ص، ض، ط، ع، ف، and هم [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) أ withoutء، and و and يى، which are generally included in an intermediate class between the شديدة and the رخوة، namely، in the class consisting of the letters in the phrase لtrimmed: the letter termed رخوة is that in which the sound runs on, as it does, for instance، in the المس and ش ش when you say ح، خ، ص، ض، ط، ع، ف، and TA.)

رخوة an inf. n. of 1: (M، K:) i. q. اميشحة [i. e. Softness، yieldingness، flaccidity، &c.: see 1، first sentence]; as also رخوة: you say، رخوة فيه and رخوة: In him، or it، is softness، &c.]. (K.) See also what next follows.

رخوء [said by some to be an inf. n. of 1] Amleness، or freedom from straitness، of the means، or circumstances، of life; (JK، S، Msb، K;) [and so رخوء البال] as also رخوء النفس. (JK.) An easy، or unstraitened، state of mind]. (S in art. بول.)

رخاء 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 xxxvii. 35: (Bd، Jel:) or it there means A wind that does not oppose، or contravene، the will of God. (Bd.)
(Msb, K) and راخ، (K), applied to life (عيش، Msb, K), Ample, unstraitened, or plentiful, in its means, or circumstances: (Msb, K) or both applied to a man, in an ample, an unstraitened, or a plentiful, state of life. (TK) You say, إنَّهُ لَفَنِي عيش راَخي﴾ (Verily he is in an ample, an unstraitened, or a plentiful, state of life). (TA.) And هو راَخي البال﴾ (JK, S, Msb, TA) and راَخي البال (JK)

He is in an ample, or unstraitened, (S,) or an easy, or a pleasant, and a plentiful, state, or condition. (JK, * Msb, TA. * [See also other explanations in art. إنَّ ذٰلِكَ الأَمْرُ لِيَذَهِبْ مِنِّي.]) And إنَّ ذٰلِكَ الأَمْرُ لِيَذَهِبْ مِنِّي﴾ (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.)

راَخي، and راَخي راَخي: see the next preceding paragraph.

أَرْخَيِّهِ﴾ [as meaning More relaxing or slackening or loosening] is used in a verse of Hassán Ibn-Thábit for the regular expression لَوَلَّا إِنَّكَ تَأْخَرَهُ﴾: It is like ما أَشْدَدُ حاجته﴾ meaning ما أُحْوِجه﴾: (El- Hareeree's Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar, p. 52 of the Ar. text.)

أَرْخَيِّهِ 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.)

مِرْخَاءُ، applied to a beast, (داَيَة، K,) or a horse or mare, (فرَس، S,) and a she-camel, (TA,) and a she-ass, (S,) That runs in the manner termed إِرْخَاءُ﴾: (K: [see 4, in the latter part of the paragraph:]) or that runs much in that manner: (S:) pl. مِرْخَاَيْهِ (S, TA.)

مِرَاخٍ [part. n. of 6, q. v.] You say جَآْهُ زِيدَ مِرَاخِیا زِمانِهِ عَن زِمانِ مَجِيِّهِ عمرو﴾: (Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr); i. e. جَآْهُ بعَدَ عمرو﴾. (Msb in art. بعد.)
fem. خَرْتُس: see خَوْخُو, first sentence.
Drd

(S, M, Msb, K, &c.,) aor., (S, M, L,) inf. n. Rd, (S, M, Msb, K, &c.) and Mrd, (S, M, L, K) and Mrd, (S, L, K,) this last an inf. n. like Rd and Muqoll, and (S, L, K) and Rd (S [there said to be an inf. n., like Rd of aor. —]) and Rdik, (S, L, K, [but in the S and L merely said to be syn. with Rd,]) an intensive form, (Mgh, TA,) and Trdm, which is [also] an intensive or a frequentative inf. n. of Rd, (S, M, Msb, L,) and likewise an inf. n. of Rd; (Sb, S, M, L;) and Rdrt, which is [also] an intensive or a frequentative inf. n. of Rd, (Sb, M, L,) and likewise an inf. n. of Rd; (Sb, S, M, L;) and Rddra, (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. Rjgh, (S, M, L, Msb,) and Srf, (S, M, L, K) and Df, (Msb in art. Df, &c.;) [from his, or its, course]. (S, M,) Hence, in the Kur [xxx. 42 and xlii. 46], [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L,) One says, ﴿ﻻ ﱠدَﺮَم ُﻪَﻟ﴾ The command of God, there is no repelling, or averting it. (L,) And ﴿ليس لأمر الله مردود﴾ [There is no repelling, or averting, the command of God.] (A,) And

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Rd, ﴿عَن الأُمُر﴾ He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also ﴿دَدَﺮَـﻓ﴾ Accord. to some, Rd is made doubly trans. with ﴿ﱃِإ﴾ to the second objective complement when honour is intended to be shown, and with ﴿ﻰَﻠَﻋ﴾ when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the Kur [xxviii. 12] [So we returned, or restored, him to his mother] and [iii. 142] [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 إِلَى مَنزَلِهِ He sent him back to his abode. (S, L, Msb.) And رَدَّهُ إِلَى جَوَابٍ He returned, or rendered, to him a reply, or an answer; (S, A, * L, Msb.) he sent to him a reply, or an answer. (Msb.) 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; فَقَالَ and said, or بَيْنَ يُقُولُهُ by his saying. (TA &c., passim.) And رَدَّ عَلَيْهِ الْوَدَيْعَةِ He returned, rendered, restored, or sent back, to him the deposite; (Msb;) and رَدَّ عَلَيْهِ الْمَلَائِكَةِ or the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. منح.) And رَدَّ عَلَيْهِ العَشَىُ, (S, Mgh, L, K,) inf. n. رَدُّرَ رَد, and مَرَدْ+ رَدَّ, (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 رَدَّاَهُ الشَّيْئَ. (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 رَدَّتْ عَلَيْهِ قُولُهُ I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it. (A, Msb.) [And رَدَّتْ قُولُهُ I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refelled it; refused assent to it; controverted it, or contradicted it. And رَدَّ الأَمْرِ He refused assent, or consent, to the thing, or affair. And رَدَّ عَلَيْهِ الأَمْرِ He refused him his assent, or consent, to the thing, or affair.] And رَدَّ السَّائِلِ 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 الْبَابِ He shut, or closed, the door. (Mgh. [See مردود] مردود is a phrase of frequent occurrence, meaning
He put back his hand to his sword; it being hung behind him: (see 4 in art. خلف :) and hence, simply, he put his hand to his sword. And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Qel.) He made him to enter again into an affair, or a state'. (Ish, TA in art. نكس (— ردُّ الشَّيْء) He repeated the thing; did it again; syn.Andre‌. You say, He repeated to them the oaths. (L in art. جلد.) [In this sense, رد ديدل is one of the inf. ns. in use; as in the following ex.] It is said in a trad., لَا رَدَّ ديدل in the الصدقة (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 يُرَدُّ عَلَيْكَ Originally لَا يُرَدُّ عَلَيْكَ شَيْئاً [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 لَا يُرَدُّ عَلَيْكَ هَذَا This does not profit thee. (A.) He referred the affair, or case, to him for management or decision: or] he committed to him the affair, or case; syn. فُوضَّهُ إِلَيْهِ. (S and A and K in art. ديدل, a phrase of frequent occurrence, He reduced the thing to its original state.] And رَدَّ ديدل الشَّيْء إلى أَصْلِهِ [He reduced the fourth part to a fifth part]. (K in art. ديدل) رَدَّ الله نفْسِي إلى وقت أَنْتَهِيَ مَدْتِي [God brought my soul to the time of the end of my duration]. (Ib, TA in art. ديدل) رَدَّ إِلَيْهِ الأُمَرِ [He reduced him to the thing, or affair]: (M and K in art. ديدل, in explanation of ) or he appropriated him [or, restrictively, to the thing, or affair. (TK in that art. ديدل) رَدَّ أَوَلُهُ عَلَى أَخْرِهِ (S and K in art. إِلَيْهِ) وَ عَكْسٌ (Msb 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 ردَّ بعض الأُمَرِ عَلَى بَعْضِهِ [He reversed the order of part, or of the parts, of the affair, or case]. (TA in art. رك.) And عَكْسُهُ عَلَيْهِ أَمْرُهُ [I reversed to him his affair, or case; I made
his affair, or case, to become the contrary of what it was to him]. (Msb in art. عكس.)

[Hence,] 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, رد sometimes signifies He, or it, rendered him, or it; or caused him, or it, to become; (like صيره;) 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,

[Rمَرِيَ الحداثان نسوة آل حرب
* بأمر قد سجن لسوود
* فرد شعرهن السود بضا
* ورد وجوههن البيض سودا]

[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. سود.)

ردده 2, inf. n. ترداد and ترداد (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 رد in an intensive or a frequentative sense,] means more than رد; [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 [He agitated the thing, or affair, to and fro in his mind]. (TA in art. نجح.) And He repeated it; iterated it: [or rather] he repeated it time after time; reiterated it: he reproduced it: he renewed it: syn. (W p. 15,) and (A, and W ibid.,) and (Mgh in art. رجع.) [See also 1.] You say, He repeated the saying time after time; reiterated it; syn. (A.) [And He repeated to him the speech, or sentence, time after time; reiterated it to him.] And He reiterated his voice in his throat, or fauces; syn. (S and K in art. رجع.) [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.)

He endeavoured to turn him [from, or to, a thing]; syn. رداه the former half of the paragraph. [Hence,] He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. (A.) And He dissolved, or annulled, with him the sale; syn. قايله. (A.)

She (a sheep or goat or other animal) secreted milk in her udder a little before her
bringing forth; syn. (S.) [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 أَرْفَاجْ[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 ﺪِﺮُﻣ.]

And ﺪِرا[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 ﺪِرْمٌ; and see also 6. And hence, He was, or became, very libidinous: see, again, ﺪِرْمٌ. And] He (a man) was, or became, swollen with anger. (M. [In the L and TA, erroneously written, in this sense, أَرْدَ: see, again, ﺪِرْمٌ.]) Also It (the sea) was, or became, tumultuous, with many waves. (M, L.)

5 ﺪﱢدَﺮَـﺗ quasi-pass. of 2; (S, 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, ﺪَدﱢدَﺮَـﺗ ىْأﱠﺮﻟا The soul, or spirit, went and came. (W p. 5.) [Hence,] He wavered, or vacillated, في الْرَأْيِ in
opinion]: (MA:) and [between two things, or affairs]. (S and K in art. &c.) And [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. &c.) And said of a man, He was, or became, confounded, or perplexed, so that he was unable to see his right course.

(Bd 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, His voice was, or became, reiterated in his throat, or fauces. (The Lexicons passim.) And He reiterated in uttering the letter ف; or, as the meaning is shown to be in the K in art. فأ، he reiterated the letter ف. (S in art. &c.) And [He reiterated, or stammered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated]. (A.)

6 ترَدَّ and ترَدَّة are both Syn. with تراجع: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, تراجعوا في مسير [i.e. They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march]. (TA in art. &c.) And The water reverted (app. by repeated refluxes) from its channel, on account of some obstacle in its way. (A.) And The seminal fluid returned by degrees into his back, in consequence of his having been long without a wife. (L. [See also 4.]) 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 رأده القول [q. v.].) And They two rejected, (S, Msb,) or dissolved, or
annulled, (S,) [by mutual consent,] the sale. (S, Msb.)

He, or it, returned, went back, came back, or reverted; &c.; (S, L, Msb, * K,) [from his, or its, course; and]

[from his state of prosperity and his religion]; (A,) and [to his abode]; (Msb;) or he turned, or shifted; [from it]; and [from his religion]. (M,) [Hence, He apostatized; or revolted from his religion: and particularly] he returned from El-Islám to disbelief;

(Msb;) or so

The eye reverts from him by reason of his unseemliness, or ugliness]. (TA.) See also 6. ___ Hence also,

[My soul was brought, or came, to the time of the end of my duration]. (IB, TA in art.  

[See a verse of El-'Ajjáj cited voce ram. (A,) And 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.  بٌيِغٌ (أرتد) is syn. with رَذَه 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 ,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, أرتد 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. أرجعهئا (A,) And He asked him, (S, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing. (S, A, L, K.)

He had, or had of, much revenue. (S, M, Msb, K, &c.) ___ [Hence,] an inf. n. of رَذَه, (S, M, Msb, K, &c.) ___ [Hence,] the [thing being also an inf. n. of the same, An estate] yielding much revenue. (A,) [See also رَذَه. (A,) [Hence also, app.,]
tongue, or speech, is a difficulty of utterance, or a hesitation, (S, 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 مدرد, (M, L, Msb,) and ردید, (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:) رد signifies any thing 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. رد. 

(M, A, L, K.) And hence, (Mgh,) A thing (S, A) that is bad, corrupt, disapproved, or abominable. 

(S, A, K.) Also, (TA passim,) and مدرد, (S in art. رجع, and A, *) and ردید, (A, * [where it is evidently mentioned in this sense, a sense in which it is still often used,] A reply; an answer; syn. جواب, and جواب, and A: You say, ردیده هذَا مدرد قولُكَ [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase ردیِّل اَلَهْ جَوَاَبَاءٍ ردیِّل َهْٰذَا مَرْدُودُ قَوْلُكَ.] 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.)

رد A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says,

* فکُنِ لَهُ مِنَ البَلَايَا رَدَا *

* یَارَبَ أَدْعُوْدَ اِلَآا فَرِدا *

meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials:

and رد occurs in a reading of verse 34 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رد, on account of the pause, after suppressing theء. (M.)

رد, (T, S, A, K,) or رد, (so in a copy of the M,) [A quality that repels the eye:] unseemliness, or
ugliness, (IAar, IDrd, S, M, K,) with somewhat of comeliness, in the face: (S:) 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-Leylà:) and a fault, or defect, (IAar, IDrd, M,) in a man, (IAar,) or in the face. (IDrd, M,) And the former, (accord. to a copy of the M,) or ↓ the latter, (A, K,) A receding (ٌﺲَﻋﺎَﻘَـﺗ) 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, [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) Also the former, A gift, or stipend; syn. (L, from a trad.) And Affection, and desire: so in the phrase,
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. سلف, this verse is differently related; with مغلوب, مبتاع, and برفع for سلف, برفع, and it is there said that سلف is here used by poetic license for برفع.])

ٌداَر: see ردد in three places. Also Clouds (سحاب) of which the water has been poured forth.

ٌدِّدَر: see موددود. A compact limb, or member. (M, L. [See also ددررود.])

ٌدَدَر: (as in the T and in some copies of the K) or رددري, (as in other copies of the K and in the TA) A setter of broken bones: from ردداد as the name of a certain well-known bone-setter. (T, K.)

ٌداَر: see what next precedes.

ٌداَر: sing. of ردد, (TA) which signifies Unseemly, or ugly; [or having a quality that repels the eye; (see ردده:)] applied to men. (IAar, K, TA.) See also what next follows.
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 در.] Also The piece of wood, in the fore part of the عجلة [or cart], that is put across between the نبعان [or two shafts, thus called because they were commonly made of wood of the tree called نبع; which piece rests upon the neck of the bull that draws the cart]. (K.)

More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هذا الأمر أرد عليه [This affair is, or will be, more, or most, profitable to him]. (S, L.)

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: (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 انفاف [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. مَرَد. (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. (K.) And [hence,] Very libidinous; (S, K,) applied to a man. (S,) And [Swollen with anger; see 4: or] angry. (K.) One says, جآء فلأن مَرَدُ الوجه. Such a one came angry in countenance. (S,) Also A sea (T, S) tumultuous with waves; syn. مَوَاجَ: (K,) having many
waves: (S:) or having much water. (T.)

مرتَم: A man who repels much, and often wheels away and then returns to the fight; or who repels and returns much. (M, L.)

yledر: see ردا.

مرتد: see the next paragraph. ___ Also, [and مرتد, (see S,)] A man (S, A) confounded, or perplexed, and unable to see his right course. (S, A, K.)

مرتد, in three places. ___ You say also, لا خير في قول مرتد ومرتد [There is no good in a saying rebutted and reitersted]. (A.) ___ And باب مرتد A door shut, or closed; not opened. (Mgh.) ___ And امرأة مرتدة A woman divorced; (T, S, * M, A, K; *) as also ردَّى ردة: (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 ردَّه. Also an inf. n. [of an unusual form] of ردَّه. (S, L, K.)

مردادة [the part. n. مرداده converted by the affix ة into a subst.,] A razor: [so called] because it is turned back into its handle. (S, A, K.)

مرتد, from ارتداد meaning a returning; (S;) [An apostate: and particularly] one who returns from El-Islám to disbelief. (L.)

مرتد: see مرتد. ___ Also A man compact and short, not lank in make: (M, L:) or extremely short. (L:) [See also ردید.]
1. أدر َأَدَر َﻂِﺋﺎَﳊا

Aor. َأَدَر, inf. n. َءْدَر, (ISh, T, K,) He supported, propped, or stayed, the wall, by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (ISh, T;) as also اراداته بناء [he supported the wall by a structure;] he attached a structure to the wall. (M.) Hence, (T,) َرِدَأ َءْدَر َﻂِﺋﺎَﳊا 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 اراداته . (T, * K,) And اراداته, (Mgh, TA,) inf. n. رداه, (Mgh,) He helped, aided, or assisted, him; (Mgh, TA,) as also اراداته and اراداته بنفسه, (T,) or اراداته يندي, (S,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) Hence also, (i. e., from َرِدَأ َءْدَر َﻂِﺋﺎَﳊا), He took good care of the camels, (A, K, TA,), in tending and pasturing them. (A, TA,) And اراداته يندي He cast a stone at him; (M, K,) like اراداته, mentioned in art. اراداته, and ارادته. (M,) aor. َءْدَر َءَرِدَأ, (T, S, M, K, &c.,) for which one should not say َءْىِدَر َءَرِدَأ and اراداته ردائه and اراداته ردائه as syn. with اراداته ردائه, but these are strange; and more strange is what is said in the Msb, namely, َءْىِدَر َءَرِدَأ, part. n. اراداته, [as a dial. var.,] asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar; (MF, TA;) It (a thing, T, S, M, Msb,) [and he, see اراداته يندي, its part. n.,] Was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Msb, * K;) or of no rank, or estimation; low, ignoble, vile, or mean; (Msb;) [disapproved, disliked, hated, or abominable: (see اراداته يندي)] and he was, or became, weak, and impotent, so as to be in want or need. (TA from the Expositions of the Fs.)

2. ردا 2 see the next paragraph.
4 أدرأ: 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, vitiuous, depraved, or the like; (S, K;) namely, a thing; said of a man; (S;) [and أدرأ is used in the same sense: (see 1 in art. بـَشـَج़:) he made, or asserted, or held,

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it (a thing) to be, or bad, &c.]. (TA,) ___ And أدرأ signifies He did a thing, or a deed, that was أدرأ, or he met with, or experienced, (أصاب,) a thing that was أدرأ. (M, K,) أدرأ، أثار، (M,) and, accord. to Lth, علي الخمسين, (TA,) and, [accord. to F,,] meaning He exceeded [the age of sixty, and fifty, and a hundred]: (M, K, TA:) but Az says that أدرأ, with س, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A’ Obeyed, one says أدرأ. (M. [It is added, however, in the M, that أدرأ may perhaps be also used in poetry in the same sense without the prep. على.])

5 تَرِكُوا They helped, aided, or assisted, one another. (Lth, M, TA.)

أدرأ A buttress, or the like, by means of which a wall is strengthened and supported. (T,) [This is the primary signification. See also أدرأ, in art. أدرأ.] ___ Or the primary meaning is A thing by means of which one is helped, aided, or assisted; such as the دفء [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, Msb, K,) You say, فلان ردد فلان Such a one is an aider and a strengthen to such a one. (T,) ___ And i. q. مادة [app. as meaning An accession;
or a thing that is added, whatever it be, to another thing]. (M, K.) ___ And i. q. [i.e. A burden that balances another burden on the other side of a beast]; (T, TA;) so called because one such رداء supports another: (TA:) and a heavy عدل. (T, K, TA;) pl. أرداء. (T, TA.)

ٌلْﺪِﻋ [i.e. A burden that balances another burden on the other side of a beast]; (T, TA;) so called because one such رداء supports another: (TA:) and a heavy عدل. (T, K, TA;) pl. أرداء. (T, TA.)

ٌءآَدْرَأ (T, TA.)

ٌءآَدِر see art. رداء.

ٌءْىِدَر, applied to a thing, (T, S, M, Msb,) and to a man, (M, TA,) Bad, corrupt, vitious, depraved, or the like; (S, M, Msb, * K;) of no rank, or estimation; low, ignoble, vile, or mean; (Msb;) disapproved, disliked, hated, or abominable: and Weak, and impotent, so as to be in Want or need: and accord to the Msb, one says also رداء; [there said to be a dial. var.;] but this is asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar: (TA:) pl. أرداء, with two hemzehs, (M, K,) applied to a people, or company of men. (M.)

ٌةَأَدْﺮِم A stone which a strong man can hardly lift with both his hands; (TA;) as also مرادة.

ٌةاَدْﺮِم (ISH, TA in art. رداء.)

ٌةَأَدْﺮِم (ISH, TA in art. رداء.)
A well-known مكَيَّالٍ or measure with which corn is measured, (T,) a large مكَيَّالٍ in Egypt, (K,) [i. e.] of the people of Egypt; (T, S,) or a certain measure of capacity well known in Egypt; (Msb;) not correctly called a مكَيَّالٍ for they do not measure with it, but with the [so in the M, but in copies of the K, which signifies that it is also pronounced with damm,] as they say, (M,) or it takes, (T,) twenty-four times the measure called صاع of wheat, (T,) i. e. sixty-four times the measure called من of our country, (Az, [app. meaning El-'Irák,]) and the صاع being that of the Prophet: (Msb;) or six صيغات of Egypt is six دراهم of أربد, the being four أربا ع; the, four ربيع; four أقداح; and the قدد, two hundred and thirty-two مِهَرَد: (EsSuyootee in his Husn el-Mohádarah:) the half of the أربد is called نَقْصٌ the word أربد is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced بَدْرَأ: the pl. is بِداَرَأ. (Msb.) El-Akhtal says,

Persons who, when the guests induce their dog to bark, (see art. نَبِيح,) say to their mother, Make water on the fire: and bread is like Indian ambergris in their judgment, while wheat is seventy irdebs for a deenár: the former of these two verses [whereof the latter only is cited in the S] is said by As 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.)

A wide [or sink-hole] made of baked clay: (T, K;) likened to the above mentioned: pl. as above. (T.) [And Any pipe of baked clay: pl. And i. q. 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 قرميد (S, TA.)
1. *جرجَِّر 1*.

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 *جرجَِّر*.

*جرجَِّر* is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

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 in relation to a child: (S, K:) pl.

pl. of *جرجَِّر* and used by Ru-béh for *جرجَِّرَأ*, q. v. (K.)

Black skin [or leather], (S, K,) of which boots are made: termed by Ru-béh, in the following hemistich,

*BLACK SKIN [OR LEATHER], (S, K,) OF WHICH BOOTS ARE MADE: TERMINED BY RU-BÉH, IN THE FOLLOWING HEMISTICH, *

As though they were clad in trousers of *جرجَِّرَأ*:

(K:) accord. to A' Obeyd, originally Pers., (S,) arabicized, (K:) from *جرجَِّر*: (S, K:) one should not say *جرجَِّر*: (ISk, S;) accord. to Lh, i. q. or, he adds, as some say, a skin [or leather] different from that termed *جرجَِّرَأ*: or i. q. *جرجَِّرَأ*, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

*BLACK SKIN [OR LEATHER], (S, K,) OF WHICH BOOTS ARE MADE: TERMINED BY RU-BÉH, IN THE FOLLOWING HEMISTICH, *

She knew not what is the weaving of *جرجَِّرَأ* before it, it is said that he imagined *جرجَِّرَأ* 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] جدند ر also signifies A certain black dye; (L:) the black [or

blacking] with which boots are blacked: or جدند ر [i. e. vitriol]. (K.) ___ Az mentions جدند ر and جدند ر as quadriliteral-radical words. (TA.)

: see the next preceding paragraph, in four places.
He inserted an oblong piece of cloth, such as is termed in the hinder part of the tent; as also he widened the tent: or he lowered, or let down, the curtain at the hinder part of the tent. He put a thick coating, or covering, of clay, or mud, upon the house; and so also.

He threw him down prostrate. He was, or became, such as is termed, i.e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make.

A curtain in the hinder part, of a tent: that is added in a tent, i.e. an oblong piece of cloth.
or inserted therein. (L.) ___ The ردة of the lurking-place, or pit, of a hunter consists of Stones set up around; which are also called جحائر, جحارة. (T., A.) Also i. q. رتدح: thus in the saying, لَكِ عَنْهُ مَنْدُوْحَة. (K.) like رتدح [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 رتدح. (T., A.)

A great [bowl such as is termed] جننة: (S, A, * K;) this is said to be the primary signification: (Har. p. 609;) pl. رَدْحُ. (S, A.) ___ A widened tent; as also مردوخ and مردوخ [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 رادحة and رادحة. (T., A.) 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. (T., A.) ___ An army, or troop, كتيبة, marching heavily by reason of numbers, (S, K,) or dragging along the apparatus of war, heavily laden, (K,) great, (T., A,) compact, with many horsemen. (A, T., A.) ___ 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.) ___ عُكُوم رَدْحُ Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also رَدْحِ: so in the Towsheeh &c. (T., A.) ___ فنَتَة رَدْحِ. (A, K) Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رَدْحِ: whence, in a saying of 'Alee, إنَّ مِن وَرَأَيْكُمْ أَمْوَةٌ مَتَامَّةً رَدْحًا. (K,) meaning [Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions, &c.: (T., A;) or, accord. to one relation, رَدْحِ. (K, T., A,) pl. of رَدْحِ, and meaning heavy, scarcely departing: and accord. to another, فنَتَة مَرْدَحَة, meaning oppressing by their weight; or
covering the hearts; from [in the latter of the senses assigned to it above: see 1]. (TA.) also means Darkness. (A, TA.)

ٍحَدَر: see the next preceding paragraph.

ٍحَدَر: see the next preceding paragraph.

ٍحَدَر: see the next preceding paragraph.

ٍحَدَر: see in two places. (TA.) A large table abounding with good things. (TA.)

ٍحَدَر: see Homeyd says, (S, TA,) i. e. Ibn El-Arkat, (TA,)

ٍحَدَر: see (S.) Az says that sometimes occurs in poetry in the sense of as meaning Spread so that its back [or upper surface] is even with the ground. (TA.)

ٍحَدَر: see, last sentence but one.

ٍحَدَر: see and.

ٍحَدَر: see.
سدر

1. **(S, K) aor. ٌسْدَر (, S, K,) inf. n.**
   - 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 **(S,) aor. َسَدَر **, inf. n. as above, *he threw at*, or shot at; or *he threw at and hit*, or *he shot*; (M, K:) with anything. (M.)

[See also 3.] **(S, K) َسَدَر** also signifies The act of striking, or smiting. (Sh, M.) And ٌسْدَر (, M, K,) aor. ْﻢُﻬَﺳَدَر and ْﻢُﻬَﺳَدَر (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.] is explained in the O and K as meaning اَﺮُﻣ ٌةَاَمَاَمَرَم (, TA.)

2. **(IDrd, K,) inf. n. as above,** (IDrd, TA,) He broke it; namely, a stone with a stone. (IDrd, K:) *He pushed*, or *thrust*, or repelled, **(Den,) [not رفع, as Freytag seems to have found it written, as on the authority of Meyd,] with his head. (TA.)

3. **(M, K,) He went away: you say, ما آَذَرَى أَبِنِهِ ٌسَدَر (, TA:) I know not whither he went away, or has gone away. (S, TA.) And ُﻪَﺳَدَر (, K,) He went away with, or took away, the thing. (K.)

4. **(S, TA:) i. q. ٌسْدَر (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.] is explained in the O and K as meaning مرايدة; but the correct explanation may be مرادسة. (TA.)

5. **(Ibn-Abbád, Sgh, K.)**
   - *He, or it, fell from his, or its, place.*

6. **(IAar, M.)**
   - *A saying that is as though it were thrown at one's adversary.*

7. **(S, K,) aor. َسَدَر **, inf. n.**
   - A saying that is as though it were thrown at one's adversary. (IAar, M.)

: see what next follows.
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 a man who pushes, thrusts, or repels, much, or vehemently; syn. (K;) or (AA, K;) and who is strong, as though his enemy were pelted with him. (IAar in explanation of ردوس.)

A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M:) and 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 مرجاس.])

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.)
1. **رُدعَ** (aor. ـ, inf. n. رَدَعْ, He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Msb, K;)

turned him back, repelled him, or averted him; (K;)

[Hence, app.,] 

He cleared his bosom, or heart, of it; syn. فرِجَهُ or فرَجَهُ (according to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جُيبُ being used to signify the bosom, and the heart: (TK:) mentioned by Sgh. (TA.)

6. **تَرَادَعُ الْقُومُ** (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. **أَرَدَعَ** (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, Msb, K, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (K;) You say, إِرَادَعُ بِرِوَاذَةٍ (He became restrained by the restrictions of the Kur-ân). (Msb.)

[App. for رَوَاذَةٍ آيَةٍ رِوَاذَةٍ A *restraining verse* of the Kur-ân, seems to be the sing. of *روادات*, of which an ex. occurs above: see 8.]
1. غدَر (aor. , inf. n. غِدَر), It (a place) was, or became, slimy, or miry. (MA.) [See also 4.]

He threw him (a man) upon the ground. (TA.) And غدَر He was thrown down, or prostrated. (TA.)

3. غدَر (He strove with him, in wrestling, to throw him down]. (TA in art. غسِر: see 3 in that art.)

4. غدَر The land, or ground, was, or became, very slimy or miry; [like غرَت;] or had much stiff slime or mire; (K;) as also غدَر. (TA.) [See also غزَر.]

The land, or ground, was, or became, very slimy or miry; [like غزَر;] or had much stiff slime or mire; (K;) as also غدَر. (TA.) [See also غزَر.

The sky gave water such as moistened the earth or ground. (TA.)

8. غدَر He fell into a slimy, or miry, place; (A, TA;) or into غدَر. (JK, K;) or غدَر. (TA.)

A slimy, or miry, place; (Mgh, L;) a place in which is غدَر. (Tekmileh, TA:) or a place in which is much غدَر. (K.)

Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S, K;) or much slime or mire: (JK:) pl. غدَر and [coll. gen. ns.] غدَر. (S, K) and غدَر: (K;) or غدَر signifies thin mud: or, as some say, it is pl. of غدَر. (Mgh:) accord. to Kr, غدَر and غدَر signify slime, or mire; and are sings. (TA.) [See also غزَر.]
Hence, a day of slime, or mire, &c. (TA, from a trad.) And This slime, or mire, &c., prevented us from attending the prayer of Friday: 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 slimy, or miry, water; both meaning the same. (TA.)

Thrown down, or prostrated; (IAar, K;) as also, and Foolish, or stupid, (JK, S, K,) and weak: (JK, TA:) this, and 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.)

A meadow, or garden, that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAar, K;) and so. (TA.) Also sing. of, which signifies the parts between the neck and the collar-bone: (S, K;) also called the portion of flesh [or muscle] between the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulderblade, and the heads of the ribs of the breast: (IAar, K;) or the are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say a fat she-camel (K) and he-camel: (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has accumulated fat thereon, like hares lying down; but when he is not fat, there is no there. (TA.)
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 [or humerus] to the elbow: or, as some say, the flesh of the breast.* (TA.) And *غِداَرِمَة* means *The fat that adjoins the* [q. v., of the hump]: (JK, Ibn-‘Abbád, TA:) (JK.)
He rode behind him on the same beast; (AZ, Sh, Zj, T, MA, Msb;) and so ردَّهُم أَرْدَفَ; (M;) said by IAar to signify the same as ردَّهُم أَرْدَفَ which signifies he became to him ردَّهُم أَرْدَفَ [meaning ردَّهُم أَرْدَفَ]; and so ردَّهُم أَرْدَفَ and ردَّهُم أَرْدَفَ also signifies ردَّهُم أَرْدَفَ likewise, appears to be syn. with ردَّهُم أَرْدَفَ; or, probably, ردَّهُم أَرْدَفَ, which seems to signify lit. ردَّهُم أَرْدَفَ, &c.; for it is said that the inf. n. ردَّهُم أَرْدَفَ signifies the coming, or going, behind; as also ردَّهُم أَرْدَفَ [KL:] and ردَّهُم أَرْدَفَ also signifies I overtook him and outwent him. (Msb: [explained in my copy by لَعِبَتْهُ وَسَبِّقَهُ: but I think that is a mistranscription for لَعِبَتْهُ وَسَبِّقَهُ; and that the meaning therefore is, I overtook him and followed him.]) One says, ردَّهُم أَرْدَفَ [An event had befallen them, and another, of greater magnitude than it, happened afterwards to them. (Lth, * T, * S, O.) And ردَّهُم أَرْدَفَ is a dial. var. of ردَّهُم أَرْدَفَ, meaning An event happened to him afterwards: (S, O:) or ردَّهُم أَرْدَفَ the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them. (M.) It is said in the Kur [xxvii. 74], meaning [Perhaps a portion of that which ye desire to hasten may have drawn near to you; (Yoo, Fr, T, O,) as though the the نُوْكَيُّ فِدَرَبَُهُم أَرْدَفَ may have become close behind you]; (Fr, T, O;) the نُوْكَيُّ being introduced for a reason mentioned above, as in فِدَرَبَُهُم أَرْدَفَ:
&c. for &c.: (Fr, T:) El-Aaraj read لکم. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

إذا الجوَزَآ أَرْدَفَتْ النَّرَا
ْطَنِّتْ بَالْفَاطِمَةُ الطُّنُوَا

[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 Fatîme, opinions]: (S, O:) cited by Fr [and by J] as an ex. of تَفَدَرَتْ in the sense of تَفِدَرَ (T:) he means Fatîme, the daughter of Yedhkur Ibn-‘Anazeh, who [i. e. Yedhkur] was one of the قَارَضْانَ (S, O. [Respecting the قَارَضْانَ, see art. قَرَضَ].)

2 رَدَفَ see 1, in the former half of the paragraph.

3 رادفت الدابة The beast allowed a رَدَف [to ride it], and was strong enough to bear him; as also رادفت [accord. to some]. (Msb.) You say, هذِه دَابَّةُ لَا تَرَدَفُ (T, S, M, O, K) and لَا تَرَدَفُ (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 رَدَف [Lth, T, M) to ride it; (Lth, T,) will not bear a رَدَف. (S, O, K.)

لِمِرَادَفَةِ الْجَرَادْ 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 مرادفة الملوك is [a phrase meaning The acting as a رَدَف, or as أَرْدَفَ, to the kings,] from الرَّدَاَفَة [q. v.] (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the الرَّدَاَفَة in the Time of Ignorance, says,

رَبِيعُنا وَرَادَفْنا المَلُوكَ فَفَظَلُوا
وَطَابَ الأَحَالِبَ الْثَّمَامَ المَنْزُوًا

We have taken the fourth part of the spoils, and we have acted as أَرْدَفَ 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:)

is the pl. of the وَطَابَةُ of milk. (S.) ___ [In the conventional language of lexicology, مرَادَةُ, inf. n. 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 رَدَف supplied the place of the king. See also 6.]

I made him to ride (Sh, Zj, T, S, Msb) behind me, (Sh, * Zj, T, Msb,) or with me, (S,) on the back of the same beast; and so I made him to ride with him or behind him, on the same beast. (O, K.) ___ And He made the thing to follow the thing. (M.) ___ See also 1, in six places. ___}

The stars followed one another. (S, O, K.) [See also 6.] ___ See also 3, in two places.

The people, or party, followed one another: and in like manner one says of anything following another thing. (Msb.) [See also 4.] And 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 signifying the العجز اورادفا. (M.) You say, (of two boys, or young men, TK,) They aided, helped, or assisted, one another against him. (As, S,) And They aided, helped, or assisted, each other; (O, K;) as also. (O.) ___ As a conventional term in lexicology, ترادرف signifies Synonymousness; or the being synonymous. (Mz, 27th نوع; and Kull p. 130.) [You say, of two

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They are synonymous. See also 3: and see 4: meaning He came behind him; syn. 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. is explained by Ks as meaning &c. as above [i.e. We came to such a one, and took him, &c.]. (T, S, M, * O.)

He asked him to make him [or to let him] ride behind him on the back of the beast. (S, * O, Msb, K. *)

Also a sequent of a thing; (T, S, M, O, Msb, K;) whatever that sequent be: (S, O, Msb, K;) pl. of *ARDF, 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 РДЕР, 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, РДЕР is syn. with РДЕР: (T;) or it is also syn. with РДЕР, and (O, K) some say, (O,) a pl. thereof. (O, K.) The night: and the day: (K;) signifying the night and the day, (T, S, O, K;) because each of them is a РДЕР to the other: (T;) and the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also РДЕР и РДЕР. (T in art. (Brd. (T) The consequence of an event, or affair; (S, O, K;) as also РДЕР. (O, K;) So the former in the saying, [This is an event, or affair, that has not, or will not have, any consequence, or result]. (S, O.) [So too РДЕР; the phrase РДЕР 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. رَوَادُ فُ (M, Msb;) with which روادف is syn., but [ISd says,] I know not whether it be an extr. pl. of رَوَادَ فُ or pl. of رواد. (M.) رَوَادَ فُ 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 وزیر in the time of El-Islám, (T,) or like the صاحب الشروطة 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. رَوَادُ فُ. (T, S, M.) [See also روادـ [is also a name of] The bright star [a] on the tail of the constellation [i.e. Cygnus; which star is also called the جارحة and the جارح.; (Kzw;) a certain star near to the النسر الواقع [or a of Lyra]; (Lth, M, O, K:) and (M) so the جارحة. (S, M, O;) or this is another star near to the النسر الواقع. (K.) And رواد فُ the جوزاء [i.e. either Orion or Gemini]. (O.) Lebeed applies the dual روادان to Two sailors in the hinder part of a ship. (O, K.)

رواد: see رواد فُ, in the former half of the paragraph.

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.)

رواد The place upon which the رواد فُ rides. (S, M, O, K.) See also the next paragraph.

رواد One who rides behind another (S, M, O, Msb, K) on the back of the [same] beast; (Msb;) as also رواد فُ (S, M, O, Msb, K) and مرتدف رواد فُ: (S, K:) the pl. (M, K) of the first (M) is روأداني, (M, K, [in my copy of the Msb...
which is app. a mistranscription, and there said to be irreg.,]) or the pl. of نداء is نداء (S, [so in both of my copies,]) and نداء is used as a sing., syn. with نداء, (T, K,) accord. to some, (T, ) as well as pl. [thereof]: (K:) or it is pl. of نداء [q. v.]. (T, ) [Hence,] one says, They came following one another: (K,) [Hence,] also, A 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 نداء, (M,) ___ See also نداء, 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 facing a rising star: (Lth, M, O, * K;) used in this sense by Ru-bah; who terms the rising star راكب المدى. (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 نداء [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.)

The function of the نداء of a king, (S, O, K,) in the Time of Ignorance: (S: [see نداء]) a term similar to خلافة: (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 نداء should be assigned to them and that they should abstain from waging war against the people of El-Trak: (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 نداء. (Har p. 321.)

[Of which it is said to be a syn. and also a pl., or pl. of نداء, q. v.].
The second blast [of the horn on the day of resurrection]: (S, O, Bd, Jel, and K in art.) or the heaven, and the stars, which shall be cleft and scattered. (Bd.) See also رددوض. See also ردف. ردف is pl. of رادفة and of رادفة. (K.) It signifies The shoots that are termed راكب [pl. of راكب q. v. voice. راكب] 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. راكب.)

See the next preceding paragraph.

[as opposed to ردف: see ردف.]

مترادف, in the conventional language of lexicology, A synonym of a word or expression. (Mz, 27th نوع.) See 3, last signification: and see also مترادف.

مترادف: see ردف, first sentence.

مترادف, as a conventional term in lexicology, Synonymous: you say مترادف synonymous words or expressions. (Mz, 27th نوع.) [Loosely explained in the K by the words، An يكون اسما لشيء واحد، meaning significant of one thing; which is the contr. of مشترك, i. e. homonymous: and in like manner، مترادفات is expl. in the O، An تكون أسماء لشيء واحد، and is said to be post-classical.] Its pl. when used مترادفات 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 متباینان [or two disparates] such as
and, 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: (Fakhred-Deen [Er-Râzée] in the Mz, 27th No. 4) or they may be two simple words, as التيبلا and السُادَّلا; and two compound expressions, as، جَلَّوسُ التيَبلا and بَقَعَودُ السَّادَّلا; and a single word and a compound expression, as وَلَحَلَّوُ اللَّامِضَ and رَفِدَّ أَضْفَلَم. (Kull p. 130.) [See also لَعُرَادفُ لَفظٍ.] [This art. is wanting in the copies of the L and TA to which I have had access.]
1. مَدَر

He stopped up, or closed, (S, K) aor. امْدَر

syn. مَدِر, (Lth, T, S, M, Msb,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Msb, K,) and the like, (Lth, T, M, Msb,) wholly: (Lth, T, K:) or to the extent of a third thereof: (K:) or it signifies more than مَدِر, (M, K;) [i. e. he stopped up by putting one thing upon another; as in building up a doorway or the like:] for قدّر is that of which one part is put upon another. (M.) ___ And مَدَر, (S, TA,) inf. n. ﺎَِمْدَر (M, K;) or مَدَر, said of a camel, and of an ass, aor. ﺎَِمْدَر (M,) inf. n. ﺎَِمْدَر, (M, K,) and ﺎَِمْدَر is the subst.; or مَدَر ﺎَِ, (M;)

2. مَدَر

He considered repeatedly his saying, or speech, so as to rectify it, and repair what was defective thereof. (TA.) See also 5.

4. ازْدَمَتْ الحَمَيْمُ

The fever continued, or was continuous; (T, S, M, K;) as also ازْدَمَتْ كَلَامَهُ, and ازْدَمَتْ كَلَامَهُ, and in like manner one says of the سَحَاب [or clouds]; and of the وَرَد [or coming to water, or company of men &c. coming to water, &c.]. (K.)
You say, The fever continued upon him: (M.) did not quit him. (T.) And The disease clave to him. (M.)

The tree became green after it had become dry; as also He felt the camel, to know if he were fat. (K.)

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.)

The people, or party, consumed, or ate, the pasture (مرتع) of the land time after time [or part after part, app. so to make the ground appear as though it were patched]. (M.)

It 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.)

She (a camel, M) inclined to, or affected, her young one; (M, K;) [perhaps from, because of her yearning cry;] as also The contention, or altercation, was, or became, far-extending, and long. (K. [See also 4.])

It was, or became, stopped up, or closed. (Msb.) [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., 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. )]

is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA;) as the latter, i. q. سُدَّ (S, K *) or سُد (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 ٌبْﻮَـﺛ ٌمﱠدَﺮُم (TA:) or a thing of which one part is put upon another: (M:) a rampart, or fortified barrier: it is larger than a ّﺪﺳ; and is [said to be] anything having parts put, and joined or sewed, one upon another: (M:) pl. ٌمُدُر (M, K.) ٌمُدْﺮُم also signifies particularly The rampart (ٌمُدْﺮُم, M, or ٌمُدْﺮُم, K) that is between us [meaning the people of the territory of the Muslims] and Yájooj and Májooj [or Gog and Magog]: (M, K, * TA:) mentioned in the Kur 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 ٌمَدَر : (S, K:) or this is a subst. from َمَدَر 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 ٌمَدَر : see the next preceding paragraph, last two sentences.

ٌمَدَر: One who often breaks wind, with a sound: used in this sense by Jereer. (Freytag.)

ٌمَدَر 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 ٌمَدْﺮُم ; (Lth, T, S, K;) like ٌمِﺪَﺗْﺮُم: (Lth, T:) or ٌمَدَر signifies having patches upon patches: (Bd in xviii. 94:) or this last, and ٌمِﺪَﺗْﺮُم and ٌمِّدَﺮَـﺘُﻣ, a garment, or piece of cloth, old, and worn-out, and patched, or pieced, or patched or pieced in several places: (M:) or ٌمَدَر , a garment, or piece of cloth, old, and worn out, requiring to be patched: (S:) the pl. of ٌمَدَر is ٌمُدُر. (Lth, T, K.)
Two garments, or pieces of cloth, that are sewed together; (M, K;) like what is called لِفْقَ رَدْم, (M, TA;) in the copies of the K, erroneously, as though the د in [in the sing.] were imagined to be rejected. (M.)

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.)

A place, of a garment, or piece of cloth, that is to be patched, or pieced, (T, S, K,) syn. متَرَدَّم; and to be repaired, or mended, syn. متَرَدَّم. (T.) Antarah says, [commencing his mo'allakah,]

* هل غادر الشعراء من متَرَدَّم
* أم هل عرفت الدار بعد توهٌم

(T, S, M,;) i. e. [Have the poets left any deficiency to be supplied? or,] any discourse to be annexed to other discourse? meaning, they have preceded me in saying, and left no say for a sayer [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,
ing himself, \[Nay but\] I have somewhat to say:] \textit{hast thou known the abode} of thy beloved, 'Ableh, \textit{after} thy 

\textit{doubting} respecting it? (EM pp. 219 220.)

esseract in two places.
1. *تَنَدَر* aor. app. , but accord. to Freytag , inf. n. ُنْدَر, *She (a woman) spun thread with the* ُنْدَر, and ُلْﺰَﻐَﻟا are nearly the same [in meaning]. (Ham p. 218. [Hence ُنْدَر applied to spun thread.]) ___ [And app. 

*She wove a garment, or piece of cloth, with spun thread such as is termed* ُنْدَر, or ُنْدَر:  

whence ُنْدَر applied to such a garment, or piece of cloth.]

The vulgar say of him who is drowsy, drowsy, or heavy with sleep, ُنْدَر, to assimilate it to ُلْﺰَﻐَﻟا, app. meaning *His eye blinks, twinkles, or moves its lids to and fro*. (Ham ubi suprà.) ___ And ُندَر the man *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) ُنْدَر also signifies *The making, or causing, to smoke.* (K) You say, ُنْدَر the fire, *He made, or caused, the fire to smoke.* (TK) ُنْدَر, (S, K) aor. —, inf. n. ُنْدَر, (S, K) *His skin became contracted, shrunk, or wrinkled.* (S, K)

See what next follows.

4. *زَدَنَرَيْنَامَيْنَ* *He put, or made, a to the shirt; as also* ُنْدَر, (S, K) inf. n. ُنْدَر, (S) or he put, or made, [pl. of ُنْدَر] to the shirt. (M) *i. q. Aremat ُنْدَر عليه الحَمْيَيْنِ. i. e. The fever continued upon him.* (S: in some copies of which, as in the TA, عليه is omitted.)

8. *زَدَنَتْ* *She (a woman, TA) took to herself, or made, a for spinning.* (TA)

Q. Q. 1 ُنْدَر, (K) inf. n. ُنْدَر, (TA) *He was, or became, fatigued, tired, weary, or jaded,* (K, TA) and weak, or feeble. (TA)
The sound of the falling [or clashing] of weapons, one upon another. (S, K.)

The base (أصل) 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 Har pp. 149 and 390:) or the sleeve altogether: (M:) and it may tropically mean the whole garment: (Har p. 390:) pl. أَرَدَنَ (S, M, K. [In the TA is added, and أَرَدَنَ أَرَدَنَ; as though another pl. were أَرَدَنَ: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرَدَنَ, in the M, is added, أَرَدَنَ أَرَدَنَ and I suspect that in some copy thereof, أَرَدَنَ has been inadvertently written twice.]) You say قُمِيصٌ وَاسِعٌ أَرَدَنَ [A shirt wide in the أَرَدَنَ]. (S.) [Hence,] one says, هُوَ دُنِسٌ أَرَدَنَ [meaning He is foul in character, conduct, or the like; for it is tropical]. (A in art. دُنِس.) [See, there, other similar phrases.] See also نِداَر.

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 منكوَس i. e. twisted in a manner the reverse of that which is usual: see شَرْفُ: thread spun with the مرَدُن (M. [See مرَدُن.]) And [Cloth of the kind termed] خِزَ [AA, T, S, M, K, and Ham p. 218:] or yellow خِزَ (AA, T:) or what is woven from what women spin with the مرَدُن مما تردنه النساء (Ham ubi suprà: [see, again, مرَدُن or مرَدُن]) or silk; i. q. هُدَر (M:) or حَرَم (TA. And The membrane called غَرْسَ [q. v.] that comes forth with the young (S, K, TA) from the belly of its mother. (TA.) The Arabs say, هذا مِدْرَعُ أَرَدَنَ [This is the غَرْسُ أَرَدَنَ]. (S, TA.) See also رَادَنَ غَرْسَ.

A well-straightened spear; lit. a spear of Rudayneh: and [the same, or a well-straightened spear-shaft]: (S:) and [well-straightened spears]: (M:) accord. to their [the Arabs'] assertion, (S,) so called in relation to a woman named Rudayneh, (S, M,) wife of Es-Semharee [or
wellstraightened spears of El-Khatt], and رماح ردن [S.]

[Saffron]: (S, K;) as also ردن . (Sgh, TA in art. شعر.)

A camel, (As, T,) or a thing, (S,) of which the redness is mixed with yellowness, (As, T, S, K,) like جورس [q. v.]: (As, T:) hence the epithet ردن is applied to a he-camel, (S, TA,) and with ه to a she-camel: (As, T, S:) or ردن 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 Ham p. 218;) or it has this meaning also: (M:) or between yellow and red: accord. to some, from ردن signifying saffron; (Ham ubi suprà;) but As says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also ردن [i. e. Intensely dun or brown or dusk] &c.; to denote intensiveness; like as they said أبيض ناصع . (IAar, M.)

A sort of [cloth of the kind termed] خز ردن: (S:) [pl. ردن:] and [hence] ثياب ردن Red garments or cloths. (So in one of my copies of the S.)

(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 musheddeleh, (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 نوع است ردن: (ISK, T;) or this means an intense drowsiness or dozing: (M:) Yākoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نوع نوع نعمة ردن: (TA,) It is a word of which no verb has been heard. (S,) Hence, accord. to ISK, الأردن 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 teshdeed. (TA.)
Dark; (S, M, K;) applied to night. (M.) Also, applied to sweat, Stinking: (K;) or, thus applied, that wets all the skin: (M;) [or] has the latter meaning, thus applied. (T.)

A spindle (S, M, K) with which the thread termed Ṕḍ̄n ūḍ̄n is spun: (M, TA:) pl. (TA.).

is applied as an epithet to ǚzg [i.e. spun thread, meaning Spun with the ūḍ̄n]: see also ūḍ̄n. (M.) Also to a garment, or piece of cloth, (M,) meaning Woven (Sh, T, M) with spun thread that is ūḍ̄n. (M.) Aboo-Duwād El-Iyādee says,

[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 ūḍ̄n signifies woven: and the poet means, by Ṗṣrґ Ṗṭ̄rґ, a tract of land in which was the mirage: (T;) or here means woven with the mirage: (TA in art. Ṗṣrґ;) or, as some say, by Ṗṭ̄rґ, he means Ṗṭ̄rґ, [app. as signifying conjoined, so as to be uninterrupted, (see ūḍ̄n)] and has changed the ṃ into ṅ; and Ṗṣrґ means wide, or spacious: (T;) or means [which has the meaning that I have assigned above to Ṗṭ̄rґ:] (T, K;) so some say. (T.) See also ūḍ̄n.
ودر

1. Aor. وِدْرَـﻳ said of a horse: see 1 in art. رَدَى. And رَدَى aor. رَدَى, inf. n. وِدْرَـﻳ: see 1 in art. رَدَى. رَدَى

2. رادر. said to be formed by transposition from رادر, [and therefore it should properly be رادر. رادر.]

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mentioned in this art.,] is explained in art. رادر.
He (a man, TA) perished. (S, M, Msb, K.) [See an ex. in the Kur xx. 17.] And He (AZ, T, M, and so in a copy of the S,) aor. (AZ, T,) inf. n. (K, and so in copies of the S,) or both of these verbs; aor. of the latter (TA,) and (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: (M,) or ↓ the last of these verbs has this meaning: (Lth, T;) or he tumbled down from a mountain; (AZ, T, S;) and so the first, or second: (S:) and signifies he fell from a mountain and died. (TA.) 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 He (a man) went away. (K.) You say, I know not whither he went away, or has gone away. (S.) 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 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 the, as signifying a large stone with which other stones are beaten, or battered, but I think that is a mistranscription for ; and that the meaning intended to be expressed by these words is, that signifies The thrusting with a ; and the throwing it, or with it. [Hence, app.,] said of a horse, (As, ISk, T, S, M, K,) aor. (As, ISk, T, S, K,) inf. n. and } said of a horse, (As, ISk, T, S, M, K,) aor. (As, ISk, T, S, K,) inf. n. and }
ودر, [in the CK, و is omitted before the word لغة in that art.,] aor. (TA:) [and, accord. to Freytag, أرتدى is used in the same sense by Jereer:] He beat, or battered, the ground, (AS, ISk, T, S, ISk, T, S, M, K,) with his hoofs, (M, K, TA,) in running, (AS, T,) or in going along, and in running, (M,) or in going a pace between running and vehement walking: (ISk, S:) or in running (T, S, M) of the horse (T) or of the ass (S, M) between his أرى [or place of confinement, or the loop to which he is tied,] and his ممتعنك [or place of rolling upon the ground;] (T, S, M:) thus explained by El-Muntej' Ibn-Nebhán, (T, S,) to As. (S.) In the K, رجعت is erroneously put for رجع; being app. taken from the M, in which it refers to horses; [not to a single horse:] as does also the pronoun in أهروفا، in the same portion of the passage in the K and in the M. (TA:) Accord. to AZ, this is from ريدان الجوارى explained in what follows. (Ham p. 221.) ___ You say, ردت The girl raised one leg and went along upon the other, in play; (K, TA;) and so ردتى 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 ردتى 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 الأغلام The boy raised one leg and leaped, or jumped, [or hopped,] with the other. (S.) And ردى الغراب, (M, K,) aor. ردى غنمى (T,) The crow, or raven, raised one leg and hopped on the other; or leaped along. (T, M, K,) ردتى علی الطئي and I exceeded the thing. (M,) And ردتى علی الخمسين It exceeded another thing; as also ردتى علی الخمسين, (S, M *) and ردتى علی الخمسين, (M,) and ردتى علی الخمسين, (S,) I exceeded the age of fifty, and eighty]. (S, M *)
2. (Msb, K.) *ردار* inf. n. *تَرْدِية* (Msb.), *He made him to fall, or threw him down,* (Msb, K.) into a deep hollow, or cavity, or pit, (Msb,) or into a well; as also *اردَه*. (K.) *He* (God) *overthrew him;* as also *اردَه*.

Inf. n. as above, *I clad him with a رداً [q. v.].* (S.)

3. (S, K. *) inf. n. *مراداة* (S,), *I contended in throwing stones in defence of the people, or party.* (S, K. *) رداه (T, S, M, K.) inf. n. as above, (TA,) is also syn. with *رَاوِدَهْ* (S, K.).

*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]: (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, *ىَلَع ِرَمْ أَلَا* [to the thing, or affair]: (T as on the authority of A 'Obeyd:) and *داراه [which means the same; or* [all of which are syn. with *داراه*]. (T.)

4. *ىّدَرَت* (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], *إِن كَانَتْ أَنْرِدِينْ* 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 *رَدَّ* [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. (Msb.) *رَدَّ* see 1, second and third sentences, in four places. *He was, or became, overthrown.* (M.) Also, and *ارتدى* , *He put on, or clad himself with,* or wore, a رداً [q. v.]: (S, K: but in the latter the verbs are fem. [as said of a woman]:) or so *اردَى* and *ارتدى* and *ارتدى* and *ارتدَى* and *ارتدَى* بسِِيفه* and *اردَى* and *ارتدَى* بسِِيفه* and *ارتدَى* and *اردَى* and *اردَى* "He hung upon"
himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. ترَدَّت الجارِية. __ And The girl, or young woman, put on, or decked herself with, a [q. v.], which is also called رِدة. (T, K.)

And the girl, or young woman, put on, or decked herself with, a [q. v.], which is also called رِدة. (T, K.)

[Hence,] He carried me, or bore me, upon his shoulder, in the place of the رِدة. (Ham p. 471.)

 מדَايْرٍ an inf. n. of رَدِّي [q. v.]. (S, M, Msb, K.) Also Excess, redundancy, or superfluity; syn. زِيَادَة: so in the saying, I have not attained to thy excess, &c., in thy gift: and يعجِبني رِدة قولك The excess of thy saying pleases me: and so in the saying of Kutheiyir,

*له عهد ودٌ لم يكَثرَ يزنه
*رِدة قول مَهْرُوف حديث وزمِمي

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,] رِدة قول مَهْرُوف &c.: [and he adds,] it is said, in explanation thereof, that رِدة means زِيَادَة; and I think that it is an inf. n., of the measure فعل, like ضحك, and a subst. put in the place of an inf. n. (M.) See also رَدَة.

[originally رَدِّي] Perishing; (IAar, T, S, M, K;) applied to a man: fem. رَدْيِ. (S, K.) See also the next preceding paragraph.

[originally رَدِّي] A mode, or manner, of wearing the رَدِّي: (S, M, * Msb: *) like رَكَّة from رَكَّة, and جلسة from جلسة. (S:) you say, هو حسن الرِّدِّية [He is comely in respect of the manner of wearing the}
A rock; or piece of rock; or great mass of stone, or of hard stone: (Fr, T, S, K) pl. دیدات (Fr, T) and [coll. gen. n.] دید (S, K)

A certain garment; (S, Msb:) a kind of ملحة [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

being of a single piece; covering the upper half of the body; or lying upon the shoulders and back; (MF voce) or falling upon the belly and there ending: (TA

voce صفر [a a) رده] worn by Mohammad, 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 Mohammad, Part I, English ed., pp. 86 and 87:) it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Msb:) the dual is رداوـً and the latter being allowable, (S, Msb,) but the former being preferable: (S:) and the pl. is رداًا and (S, M, Msb:) the is also called رداًة, (M, K, TA, [in the CK رداًة]) like as the ازاز [K,) and رداًة (M;) and رداًة (K, TA, in the CK رداًة,) of which the pl. is مراد, (TA,) occurring in the saying,

* لا يرتدي مرادى الحر
* ولا يرى بسدة الأمير
* إلا خلب الشاة والبغير

[He will not wear 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:) مرادى meaning مرادى؛ (M;) but accord. to Th, it has no sing.: (M, TA:) [or] مراد signifies واـى wrappers; syn. از. (K.) Hence, صفر رداًة in a description of Umm-Zara, in a trad., meaning
Lank in her belly; as though her were empty. (TA in art.)

Abounding in beneficence. (T, M, K, TA.) And

A life ample, or plentiful, in its means. (TA.)

The beauty, and softness, tenderness, or delicateness, of youth. (T.)

The light, (M,) or beauty and light, (T,) of the sun. (T, M.)

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 Mutemmem says,

And El-Minhál 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-Minhál 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 Ham pp. 370-372.]) And El-Khansà says,

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 خمار [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] [q. v., worn by women]. (T, K.) So in a verse of El-Aashà, cited voce.
And A bier; because it is borne upon the place of the رداء [properly thus called, i.e., upon the shoulder]. (Ham 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, هو خفيف الرداء, meaning He is little burdened in respect of debt: and also, in respect of household. (K, * TA.) [See also an ex. voce نساء.] ___ Also Intelligence: __ and ignorance: (M, K;) both on the authority of IAar: (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.)

رواءة: see the next preceding paragraph, first significiation.

رديء: رداء, in art. ردى

The lion; (K;) because he dashes himself (يصدم) [against his prey]. (TA.)

A stone that is thrown; (S, K;) as also مرادة: (T, S;) or a piece of rock with which date-stones are broken: (Ham p. 417;) 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 مرادة; (TA in art. رداً)] 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| ضب is broken, or battered, when it is among large stones (في قلعة), which softens and demolishes: (En-Nadr, T;) the same word (مرادة) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the ضب is guided to its hole: (T, M;) [and accord. to Golius, on the authority of
Meyd and the Mirkat el-Loghah, the upper mill-stone: the pl. of مَرَدَة [app. as pl. of مرَة, and meaning the arrows thus called; or any missiles]. (M.) Hence the prov.,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 ضب عنده مَرَدَة كل جحر [S, M, Meyd] i.e. Every dabb has near by 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 مرَدَة in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ham p. 417,) said of a courageous man, [Verily he is like the missile of wars]; (S;) or مرَدَة الحروب فلان مرَدَة [S:] or مرَدَة الخصوم Such a one is like the crushing stone of the wars; or مرَدَة حرب فلان مرَدَة خصومة وحرب [S:] and مَرَدَة being pl. of مرَدة, as well as of مَرَة مرَدة: (S:) and مرَدة the husbs of مرَدة, as well as of مرَة مرَدة: (S:) and مرَد مَرَد 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 مرَدة مرَدة [an inf. n. of مرَدة, q. v.: or it is from مرَدة مرَدة, and syn. therewith], meaning perdition: or it means, in that verse, [like مرَدة] a sword, [as being an instrument of perdition,] from مرَدة مرَدة, also, (S,) or مناقة مرَدة (TA,) is used as meaning A she-camel like the stone thus called in hardness. (S, TA) And مرَدة مرَدة مرَدة مرَدة [as pl. of مرَدة مرَدة, or of مرَدة مرَدة] 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 ل] and with shadd [to the ى], (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] مَرَادَى, (S,) or [of the latter] مَرَادَى: (K:) in the dial. of the vulgar مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى; pl., with the art., مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى, مَرَادَى [and vulgarly pronounced مَرَادَى also without the art.]. (TA.)

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A woman lank, or slender, in the place of the [ornament called] وَشَاحَةَ. (T.)

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.)
The sky rained, or let fall, such rain as is termed رّاذّ رّاذّ [explained below]. (T, S, M, A, K.) And the sky during the night rained upon us, or let fall upon us, such rain as is so termed. (A.) [Hence,] تّذرا ُءﺂَﻤﱠﺴﻟا The water-skin, or milk-skin, exuded, or let flow, what was in it. (T, A, L, K.) And تّذرا ُْﲔَﻌﻟا ﺎَﻬِﺋﺎَِﲟ The wound in the head flowed with what was in it. (T, A, L, K.) And تّذرا ُءﺂَﻘِّﺴﻟا The eye flowed with its water. (T, A, L.)

ٌذَذَر see what next follows.

ٌذاَذَر ( , T, S, M, A, K,) inf. n. رّاذّ رّاذّ رّاذّ, (A, K,) inf. n. رّاذّ, (TA,) or (so in the TT as from the T;) We weak or drizzling rain, (S, M, L, K,) but exceeding what is termed ﻃَّﻠْطَّلْ: by poetic license رّاذّ رّاذّ, (M, L,) Weak or drizzling rain, (S, M, L, K,) but exceeding what is termed ﻃَّﻠْطَّلْ: (S, L;) or fine rain, but exceeding what is termed ﻃَّﻠْطَّلْ: (A:) or the lightest of rain except what is termed ﻃَّﻠْطَّلْ: (As, T;) or, accord. to El-Khattábee, and Suh in the R, rain more than what is termed ﻃَّﻠْطَّلْ, 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 ﻃَّﻠْطَّلْ: (M, L, K;) n. un. رّاذّ رّاذّ. (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 رّاذّ رّاذّ رّاذّ رّاذّ رّاذّ (M,) One says, ﺑَوْمَا يَوْمَا رَذَّاذ وَسَرُورٍ وَأَنْذَاذ رَذَّاذ (M,) 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, [We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence]. (A.)

Land upon which has fallen rain such as is termed رَذَّازِر. (As, A 'Obeyd, T, S, M, K.)

A sky (سماء) raining, or letting fall, such rain as is termed رَذَّازِر; and so السَمَاء مَرْدَةٌ والسماع مَلَأ فَهَل أنت إلينا مُغُفِّل؟ 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 رَذَّازِر. (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.)

أَرْضٌ مُرْذَّوَةٌ: see مَرْذَّوَةٌ.
لذر

1. لذرْ, (T, S, M, Msb, K) aor. ـ، (T, S, K) inf. n. لذرْ (T, S, M, Msb, K) and لذرْ, aor. ـ، (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,) aor. ـ، inf. n. لذرْ; (M, TA;) and ارذَرْهُ. (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. *) You say, لذر آلر لذرْ, (T,) or ارذَرْهُ, (M, 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. فصلها. (T, TA.)

And لذر غنمى ارذَرْهُ, (M, TA;) He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them]. (T, TA.) And ارذَرْهُ من رجاله كذا وكذا رجلا, (T, TA) He disapproved, or refused, [as low, base, &c.,] of his men, such and such men. (TA.)

4. لذر ارذِل He had low, base, vile, mean, or contemptible, companions. (K.) As a trans. v.: see 1, in four places.

10. استذرَلْهُ 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 استذرَلْهُ. (O, K.) Hence the trad., ما أستذرَلْهُ الله عبده إلا حظر عنه العلم.
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.)

Bad (T, S, M, Msb, K) and ردَّل (T, S, K) and ردَّل (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 ء: (M, Msb:) pl. [of pauc., of the first, أَرْذَلُ, (Msb,) or [of the same,] أَرْذَلُ, (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of ردَّل, accord. to analogy,] and ردَّلْ (S, M, K) and ردَّلْ (M, K;) which is of a rare form, (M,) [in the CK ردَّل, (T,) [which is applied only to rational beings,] and (of ردَّل, TA) ردَّلْ (S, M, K;) and, of the pl. ردَّل, (Msb, [but] said in the O to be of [the pl.] ردَّلْ, أَرْذَلُ, أَرْذَلْ, (T, Msb, TA, and so in some copies of the K in the place of ردَّل,) and [of ردَّل, (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 ردَّل رجل لذَرْ بَيْتِّهِ 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, ردَّل رذَّالِهِ هم رذَّالُ الناس. They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people. (T.)
ٌﻞﻳِذَر: see ﴿لَذِر,﴾ in five places.

ٌرَذَّار: see ﴿لَذِر﴾, in two places.

ٌرَذِيلَة: see ﴿لَذِر﴾, in five places.

ٌرَذِيلَة: see ﴿لَذِر﴾, in two places. Also The Worse, or Worst: so in the phrase ﴿أَرَذِّلُ العَمَر﴾ (The worse, or Worst, part of life). (O, K.) [In the K, immediately after the words ﴿وَأَرِذلٍ صَبَرٌ أَصْحَابِهِ رَذِيلَة﴾ we find, in some copies, ﴿وَرِذَّالِي كَحْبَارِي أَرِذَلُ العَمَرٍ أَسِيوُه﴾ and in other copies, َرِذَّالِي كَحْبَارِي أَرِذَلُ العَمَرٍ أَسِيوُه: accord. to the former reading, the meaning is, that ﴿رِذَّالِي﴾ is syn. with ﴿رَذِيلَة﴾; and such SM holds to be the case: accord. to the latter reading, that ﴿رِذَّالِي﴾ is syn. with ﴿أَرِذَلُ العَمَر﴾. I have no doubt that the latter is the

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original reading in the K, and that it is taken from the O, where (with a preceding context different from that in the K) the words are, ﴿وَرِذَّالِي أَرِذَلُ العَمَرٍ أَسِيوُه﴾ thus, with ﴿أَرِذَلُ العَمَرٍ أَسِيوُه﴾ in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that ﴿كَحْبَارِي﴾ has been foisted into the text of the K in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, ﴿وَرِذَّالِي﴾, and that this is taken from what here follows.] It is said in the Kur [xvi. 72 and xxii. 5], ﴿ْﻢُﻜْﻨِﻣَو ْﻦَمم ﱡدَﺮُـﻳ َلَذْرَأ ِﺮُﻤُﻌﻟا﴾, i. e. [And of you is he who is brought back to the worse, or worst, part of life, (Ksh and Bd and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bd and Jel;) which resembles the state of a young infant: (Ksh and Bd;) 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],
A man made, or pronounced, to be low, base, vile, mean, or contemptible: (S, * TA:)

and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or

disapproved. (TA.)
1. He pierced, stuck, or stabbed, him. (S, A, K.)

2. He stuck, or fastened, or fixed, it, (S, A, K.) into the ground, (S,) or into another thing; (K;) 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.)

3. The locust stuck her tail into the ground, (AZ, S, K,) and laid her eggs, (AZ, S,) or to lay her eggs; (K;) as also 

4. The sky made a sound by reason of rain. (K.)
It stuck, or became fastened or fixed, into a thing; (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground. (A.) — He (a niggardly man) remained fixed in his place, and was tenacious, (S, * K, * TA,) and was ashamed and confounded, or speechless and motionless through confusion and shame. (TA.)

A piercing [pain] and rumbling in the belly: (A:) or pain in the belly; as also رَزِّرَكُ (S:) or pain, and pressure of the feces: (TA;) or the pressure and motion of the feces in the belly, (Kt, Mgh, 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: (Kt, TA;) or a sound of rumbling or the like in the belly. (As, Mgh, * TA.) You say, رَزِّرَكُ (As, S, A) I felt in my belly a piercing [pain] and rumbling: (A:) or a pain: (As, S: expl. in the KL by the Pers. word شَرَد) as also رَزِّرَكُ (As, S:) 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 رَزِّرَكُ (K:) or a sound that one hears but knows not what it is: (TA:) or a sound in a more common sense; (K, TA;) Vehement or slight: (TA:) or a sound; as of thunder &c.: (S:) or the sound of thunder; (K,) as also رَزِّرَكُ, [in measure] like أمير, [in like manner] signifies a sound: and also thunder: (TA:) and رَزِّرَكُ also signifies the braying of a stallion-camel. (K, * TA.)

A single piercing; a stick, or stab. (S, TA,) — And A pain in the back. (Sgh, TA.) The iron [meaning the staple] into which the bolt of the lock enters: (S, K) so called because [the bolt of] the lock penetrates it: pl. رَزَّانَات. (TA.)
i. q. رُعْصِاَصٌ [generally meaning *Lead*]: (Sgh, K) a dial. var. of the latter word. (TA.)

Also رَّزَرُ: see رَزَر. Also *A certain plant, with which one dyes.* (S, K.)

One who sells, and traffics in, رَّزَر [or *rice*]. (TA.)

Also رَّزَرُ: see رَزَر in three places.

A piercing, sticking, or stabbling, (K, TA,) *such as is firm,* or *steady.* (TA.) *A tremour.* (Th, S, K.) See also رَزَر, last sentence. *Long-sounding.* (K,) *Hail:* (Th, TA:) or *small hail, like snow.* (S, K.)

A place in which رَّزَر [or *rice*] is collected together; like the سْدِسُ of wheat. (TA.)

Food *dressed,* prepared, or mixed up, (معَالجَةٌ) with رَّزَر [or *rice*]. (Sgh, K,) And Paper *dressed,* or prepared, (معَالجَةٌ) with رَّزَر [or *rice*]: (A, TA:) or paper *glazed,* or polished. (S.)
أزر

زرّأ فلانا، aor. — ْنَﻼُﻓ ُهّﺮِـﺑ; i.e. [a mistake, through an oversight, for ُهَآَزَر ُهّﺮِـﺑ; i.e. Such a one accepted the bounty of such a one;] as also ُهَآَزَر ُهّﺮِـﺑ without ٌءْزُر the former said by AM to be the original. (TA.) And ُهَآَزَر ُهّﺮِـﺑ ُهْﺋِزَر ُهّﺮِـﺑ, aor. — ْنَﻼُﻓ ُهّﺮِـﺑ; i.e. He got, or obtained, somewhat of his property; as also ُهَآَزَر ُهّﺮِـﺑ, or ُهْﺋِزَر ُهّﺮِـﺑ, I did not take from him of his property; or did not diminish to him his property. (S, K. *) And ُهْﺋِزَر ُهْﺋِزَر ﺎًﺌْـﻴَﺷ I did not take from him, or it, aught. (Mgh.) And ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ I did not take from him, or it, as much as an ant would carry with its mouth: (Har p. 197:) or thus originally, but meaning, anything. (S in art. ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ We took not of, or from, thy water, anything: occurring in a trad. (TA.) In another trad., as some relate it, ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ occurs for ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ, which is the original. (IAth.) Accord. to AZ, [however,] one says, ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ, meaning [I had it taken, or received, from me; or, virtually, it was taken, or received, from me; but not ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means It was experienced from me: see a verse cited voce ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ, in art. ﺎًﺌْـﻴَﺷ] You say also, ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ, [virtually] meaning He is a bountiful person; one whose gratuitous gifts people obtain. (Ham p. 722.) And ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ Verily he is one who gets little of the food. (TA.) ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ also signifies I afflicted him with an affliction, a misfortune, or a calamity. (Msb.) And ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ ُهْـﺋِزَر ﺎًﺌْـﻴَﺷ An
affliction, a misfortune, or a calamity, befell him. (S, Msb.) It is said in a trad., respecting a woman who came asking for her son, 

If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends. (TA.)

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4 أزرا: see أرزى, in art. أرزى.

6 ترارا: see 1.

8 أزترا: see 1. أزرا also signifies It (a thing, S) was, or became, diminished, lessened, or impaired. (S, K.) A poet says, (namely, Ibn Mukbil, describing a stallion, S in art. لبز),

* فلم يترزى برزوب زبالا

(S, 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: (S in art. لبز, but some read زرى, and some, بركون, (TA:) as in copies of the S in art. لبز, زرى, [originally an inf. n., and] a subst. from زرى, زرى, زرى, (Mgh, Msb, K,) also pronounced زرى, زرى, (S, K,) An affliction, a misfortune, or a calamity, (S, Msb, K, TA,) by the loss of things dear to one: (TA:) or a great affliction or calamity or misfortune:

(Mgh:) pl. (of the first, S, TA) أزرا and (of the second, S, Msb, TA) مرزى. (S, Msb, K, TA.)

: see the next preceding paragraph.
زَمَّةٌ: ٌإﱠزَﺮُﻣ ٌأَزْﺮُﻣَٰنِ. (S) Pl. (K:) A generous man, (S, K, * [in the latter of which only the pl. is explained,] and TA,) whose good things men get, or obtain, (S,) or from whom much is gotten, or obtained. (TA.) One says, in praising، فُلُانٌ مَرْزَأٌ فِي مَالِهِ [Such a one is a person from whom much of his property has been obtained]: and in expressing pity and grief، فُلُانٌ مَرْزَأٌ فِي أَهْلِهِ [Such a one is a person who has had some one, or more, of his family taken from him]. (Ham. 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.)
رزب

(1) **رزب**، (A, K) aor. ـ، inf. n. رزبُ، (TK) *He kept, or clave, to him, or it*, (A, K) *not departing*. (K.)

رزُبِ، (S, K) quasi-coordinate to جردحل، (S) applied to a man, (TA) *Short: (S, K) and great, or old, syn. كبير: 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, (S, K) applied thereto, (K:) or applied to a ركب [i. e. pubes]. (S.)

رزِبِ، (S, A, Msb;) رزْبَة، both with teshdeed; (A, K;) or the former only, (S, Msb, K;) of these two, (S, Msb,) and رزْبة، without teshdeed; (S, A, Msb;) ↓ the second mentioned by Ks, (Mgh,) but it is vulgar, (Fs, Msb,) and said by ISk to be wrong; (Msb;) *A thing with which clods of clay are broken: (S, L:) or a small rod, or baton, of iron: (A, K:) and the last, مرزْبة، without teshdeed, a large blacksmith's hammer: (TA:) or a mallet with which wooden pins or pegs or stakes are knocked into the ground or into a wall; syn. ميَتَّدة، (Mgh:) the pl. of the first is رازُبَة، (Msb;) and of ↓ the last, مرزْبَة، (A, Msb,) as also of مرزْبة، [q. v.]. (A.)

مرزْبة [A satrapy; the government of a satrap, or prefect of the Persians;] the headship of the Persians. (K:) You say، له مرزْبة كَذَا، فلان على مرزْبة كَذَا [Such a one is over the satrapy of, or has the office of satrap over, such a province,] like as you say، له دهقنة كَذَا. (S.)

مرزْبة، مرزْبة: مرزْبة، in five places.
Marzab. A water-spout; &c.; see art. وزب (A, K;) a dial. var. thereof; (S, Msb;) but not a chaste word; (S;) and disallowed by A’Obeyd, (TA,) and by ISk and Fr and AHat. (TA voce مزراب.) Also A great ship: (A, K:) or a long ship: (AZ, S, K:) pl. مرزيب (AZ, S.)

زرب [A satrap; or] a great man, or chief, (A, Mgh, K,) of the Persians: (S, Mgh, K;) or a courageous cavalier who is set over a people, under a king: (TA:) it is said, on the authority of As, that the chief of the جمع [here meaning Persians] was called مرزبان: (IB, TA:) مرزب is an arabicized word, (S, Mgh,) [originally Persian,] used anciently: (Shifâ el-Ghaleel, TA:) pl. مرزية. (S, A, Mgh, K,) Hence, [and from as pl. of مرزية,] the saying [I seek protection by God from the satraps, and the iron batoons that are in their hands.] (A.) And hence, (S Mgh,) مرزبان الزارة, (S, Mgh, K,) [lit. The chief of the forest, or the like,] the latter word meaning الأجمة, (Mgh, TA,) and also pronounced الزارة; (Mgh;) an appellation of the lion; (S, Mgh, K;) and so مرزبان, for which ElMufaddal said مرزبان الزورة, as referring to the زورة of the lion; but As disallowed this. (S.) مرزبان: see what next precedes.
رَذْتَق

voir "razdtq", in art. رَذْتَق
**حمر**

1. **حَزَّر**, aor. ـَـِـَـِـَـِـَـِـَـِـَـَِ́ـِـَـِـَـِـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَ~ ْتَحَزَّر, inf. n. **حَوُزَّر** (S, K) and **حَازَر** (L), or **حَازَّر** (K). *She (a camel) fell down* (S, L, K) *by reason of fatigue, emaciated,* (S, L, &c.) or *by reason of fatigue or emaciation,* (K accord. to the TA,) or

by reason of fatigue and emaciation: (S, L, &c.,) or clave to the ground, and had not power to rise. (T.) **And** **حَزَّر**, (Mgh, Msb,) aor. ـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَ~ ْتَحَزَّر, inf. n. **حَوُزَّر** and **حَازَر** (Mgh, Msb) and **حَازَّر** (Msb,) *He (a camel, Mgh, Msb) fell down by reason of fatigue:* (Mgh:) or *became much emaciated.* (Msb.)

Hence, or from **حَزْرِم** as meaning low, or depressed, ground or land, **حَزَّر** said of a man, *He became weak, and what was in his hand went from him.* (T.) **And** **حَزَّر** حَالَّة (A) *His state, or condition, was, and his circumstances, were, or became, weak and evil.* (A, * and Har p. 489.)

[Hence also,] **حَزَّر** To the grape vine fell down. (T.) **زَحْرُ الفَلَانِ بَالْرِّمحِ (A)** *The grape vine fell down.* **زَحَّر** inf. n. *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. **حَزَّر**, inf. n. **تَزَحَّرَ** (S, K,) *He made a she-camel to fall down by reason of fatigue, emaciated:* (S:) or *he emaciated her.* (K.) And **زَحْرُ السَّفَرِ الأَسْفَارِ (A, * TA.) Journeys emaciated her.*

3. **حَزَّر** اْرَزَّتَ the grape-vine [that had fallen down]. (T.)

4. **حَزَّر** اْرَزَّتَ see 1.

5. **حَزَّر** اْرَزَّتَ (S, A, Mgh, Msb, TA) and **حَزَّر** (TA) *A camel that has fallen down by reason of fatigue:* (Mgh:) or

much emaciated: (Mgh, Msb:) or *much emaciated, that will not move:* (T.) *perishing by reason of emaciation:* (S, TA:) or *that throws himself down by reason of fatigue:* or
much emaciated, but having power to move: (A, TA:) pl. [of the former] رازح (S, A, Mgh, Msb, K) and رازح (S, A, Msb, K) and [of the same or of رازح (A, TA) and [of [Hence,] رازح and رازح [app. رازح, agreeably with analogy, or perhaps رازح,] A people, or party, emaciated, and falling down [or tottering by reason of weakness]. (Ham. p. 227.) And ْلَلِّهُ حَالٌ رَازْحَةٌ [He has a weak and an evil state or condition: see 1]. (A.)

مرزح [A place where camels fall down by reason of fatigue: and hence,] a far-extending place of crossing or traversing [of a desert &c.]. (S, K.) And A low, or depressed, tract of land. (K.)

مرزح The wood, or pieces of wood, خشب, with which a grape-vine is raised from the ground (T, S, 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. جزء) 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 EshSheybânee to the next following word,] A voice, sound, or noise; (TA;) and so مرزبح: (K;) accord. to Esh-Sheybânee, the latter signifies

having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.)
A row of palm-trees, and of men: (IF, S, Msb, K:) or [simply] a row: (JK, Mgh:) and an extended cord or string or thread: (JK:) an arabicized word, from رَسْتَاق, (S, K,) which is Persian: (S:) Lth says, What the people [now] call رَسْتَاق, meaning a row: it is an adventitious word. (TA:) [Hence,] one says, اجعل الأمر رِدَدًا, meaning Make thou the affair; or case, [uniform, or] one uniform thing. (Fr, TA in art. رِدَدًا) رِدَدًا رِدَدًا رِدَدًا،(S, Msb, K, &c.) and رَسْتَاق (Lh, L, TA) and رَسْتَاق (ISk, K) and رَسْتَاق, (Lh, S, Msb, 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 رِدَدًا رِدَدًا رِدَدًا,(Msb,) arabicized, (S, Msb, K,) of Pers. origin, (S,) from رَسْتَاق, (K,) [erroneously] said by IF to be from رَدَدًا رِدَدًا رِدَدًا signifying as explained above; (Msb,) A rural district; or district consisting of cultivated land with towns or villages; syn. رِدَدًا رِدَدًا رِدَدًا and سَوَاد، (S,) or سَوَاد and يَرِاق (K:) Yákoót explains رَسْتَاق 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-Basrah and Baghdád; so that it is, with the Persians, like سَوَاد with the people of Baghdád, and is a more special term than كُورة [in Arabic] and إسْتَانِس [in Persian]: (TA:) or it is used as meaning an outlying district, or a border-district, of a country: (Msb:) [but the correctness of this last explanation is questionable:] the pl. is رادِيِق [and رادِيِق] رادِيِق [and رادِيِق] رادِيِق (S, Msb) and رادِيِق (Har p. 249) [&c.].
I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. (JK, K; *) and sought, or endeavoured, to induce him; syn. حاولته.

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. ردغ) said of a digger, He reached the moist earth or clay. (S, K,)__ The sky gave water such as moistened the earth or ground: (TA:) like ردغ. (TA in art. ردغ) And ردغ الريح. (IF, K;) And ردغ المطر الأرض. The wind brought moisture, or rain, &c.] (IF, K;) And ردغ الماء The rain moistened the earth, or ground, (S, K;) and exceeded the ordinary degree, (S,) but did not flow. (S, K,)__ The water was, or became, little in quantity. (JK, Ibn-'Abbád, K.)

A small quantity of water in what are termed حماد [q. v.] and حسَاء [pl. of حسي q. v.] and the like. (TA,) __ See also ردغ.

Also Moisture. (TA.)

Sticking fast in slime or mire: (JK, T, S, * K;) or so مرغَم and مرغَم. (IB.)

Thin mud; (TA;) or slime, or mire: (S, K;) or much slime or mire: or, accord. to the M, it is less than what is termed ردغ. ردغ [or ردغ, q. v.]: (TA;) but accord. to Lth (Mgh) and to the T, (TA,) stiffer than what is termed ردغ: (Mgh, TA;) or slime, or mire, little in quantity: (Hamp.
and [coll. gen. n.] رَزَغَ (K) [and رَزَغَ (Mgh.) and رَزَغَ is also expl. [as a sing., like رَدَغَ] as having this last meaning; and as meaning also moisture of the earth. (TA.)

Rain producing much slime or mire; opposed to مَسِيلٌ, causing much flowing. (Ham p. 632.)

Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مَسِيلٌ, that causes the valleys and water-courses (تَلَّاعٌ) to flow. (S, and Ham * p. 632.) See also رَزَغَ.
رزق

رزق, (S, Msb, K, &c.,) aor. ٌقْزِر, (Msb, TA,) inf. n. ٌقْزَر, (S,) or ٌقْزَر, (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 ٌقْزِر [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,
رزق الطائر فرخه, aor. ٌقْزَر, inf. n. [The bird fed its young one.] (TA,) And
رزق الأنبياء رزقة, The commander gave their subsistence-money, pay, or allowances, to the army: and
رزق الجناد رزقة, He gave the army their subsistence-money, &c., once: and
رزقوا رزقتين, They were given their subsistence-money, &c., twice. (TA,) ___ [Hence
رزق also signifies It (a place) was rained upon.]

Lebeed says,

ْتَﻗِزُر َﻊﻴِﺑاَﺮَﻣ ِمﻮُﺠﱡﻨﻟا ﺎَﻬَـﺑﺎَﺻَو
ْتَرِﻄُﻣ ( ; TA;) i. e. They were rained upon with the rain of the [pl. of نوء q. v.] of the
ربيع, 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
رزق فلانا 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, ُنَّمَا َشكرَتْنِي َفَعَلْتُ ذَٰلِكَ َنَّمَا رَفَقُتْنِي [I did that since, or because, thou thankedst me]. (TA.) And hence, in the Kur [vi. 81], َجَعَلُونَ َرَفَقُكمْ أَنْتُمْ تَكَادُونْ [And you make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K;) i. e., accord. to Ibn-'Arafeh, 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, َبِذَٰلِكَ َشكرْنِي َرَفَقُكُمْ [do ye make the thanking for your sustenance to be disacknowledgment?]; (TA:) and some read َبِذَٰلِكَ َشكرْنِي َرَفَقُكُمْ [for َبِذَٰلِكَ َشكرْنِي َرَفَقُكُمْ]. (Bd.)

8 ُأَرَازُقْتُهُمُّ َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا
They took, or received, their ُأَرَازُقْتُهُمُّ [i. e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Msb, K.) See also what next follows.

10 ُأَرَازُقْتُهُمُّ َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا
He asked, or demanded, of him what is termed ُأَرَازُقْتُهُمُّ [i. e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA:) as also ُأَرَازُقْتُهُمُّ . (TA.)

ُأَرَازُقْتُهُمُّ َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا
A thing whereby one profits, or from which one derives advantage; (S, K;) as also ُأَرَازُقْتُهُمُّ َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّمَا َنَّن...
minds, such as the several sorts of knowledge and of science: (TA:) or رَزْقٌ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَجَر: 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 رَزْقَةٌ of

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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 Elkarkhee, العطاء is what is assigned to those who fight; and الرَزْقَة, to the poor: (Mgh: [but see عطاء:]): and رَزْقَاتٍ, pl. of رَزْقَةٍ, which is the inf. n. of unity of رَزَرَر, signifies the portions of subsistence-money, pay, or allowances, (syn. عَمَّامَّعَر:) of soldiers: (S, K:) one says, كم رَزَقَكَ في الشْهْرِ How much is thy allowance of food, or the like, [or thy subsistence-money, or pay, in the month? (TA:) and [They took, or received, their portions of subsistence-money, &c.,] (S, Msb, K) is said of soldiers. (S.) الرَقْصَة الحسن 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 xiv. 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.) رَزْقَةٍ, and its pl. رَزْقَاتٍ: see the next preceding paragraph.
The Supplier of the means of subsistence, &c.; or the Creator of what are termed the Supplier of means of subsistence, and the Giver of their to his creatures. (TA.) [The former epithet is also applicable to a man; but ↓ the latter is not.]

___

[as pl. of, agreeably with a general rule relating to epithets of the measure, when not applicable to rational beings, and of, Dogs, and birds, that prey, or catch game. (TA.)]

[erroneously written by Golius and Freytag Weak: (Moheet, L, K:) applied to anything. (Moheet, L:) Also The species of grapes called, or, a species of grapes of Et-Taif, with long berries; they are called. (TA.) And Wine (K, TA) made of the grapes so called; (TA;) as also (K, TA.) And [as a coll. gen. n. of which is the n. un.] White flaxen cloths. (S, K.) Lebeed says, describing vessels of wine,

[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: (S:) and by he means a strainer (مَصْفَة, or فَدَام) on the heads of the: (S in art. غَلَل) [erroneously written by Golius and Freytag: see the next preceding paragraph, in two places.]

A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) ___

was the name of A certain he-goat, mentioned in poetry. (IAar.)
Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, * Msb, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)
مزر

1. رزم, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA,) or رزمت, said of a she-camel; (S,) aor. — and —, inf. n. رزم and رزم

(See above.) 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 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,) رزم on him (K, TA,) said of a man, inf. n. رزم (TA,) He died. (K, TA,) رزم على فرنه. He overcame his adversary, and kneeled upon him, (K, TA,) and quitted not his place. (TA:) One says of a lion رزم على قريبه [He lay upon his breast on his prey, not quitting it]. (TA:) رزم عليه. Be thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous.

(Hamp. p. 362.) And رزم بالنشئ The mother brought him forth: (K,) and so (TA,) رزم الثيئ. The mother laid hold upon the thing, (K,) and so (TA,) رزم الشئ. The winter was, or became, intensely cold. (K, TA,) Hence (TA,) رزمت الأئم. [q. v. infrà]. (K, TA,) رزمته. The mother brought him forth: (K,) and so (TA,) رزمت به. رزم الذي, (S, Msb, K,) aor. — (Msb, K) and —, (Msb, TA,) رزم. (Msb, TA,) He collected together the thing (S, Msb, K) in a garment, or piece of cloth. (K. [See 2.]) See also 4.

2. رزم القوم. (K,) inf. n. رزم (TA,) The people cast, or laid, themselves down upon the ground, (K, TA,) and remained fixed there, (TA,) not quitting their place. (K, TA,) رزم الثيئ. (S, Msb, K,) inf. n. as above, (S, K,) He bound the clothes, or tied them up, (S, K,) in رزم [or bundles]: (S:) he made the clothes into رزم. (Msb.)
He remained, stayed, or dwelt, long in the house, or abode. (K, TA.)

He conjoined them two; (K) [as, for instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.)

You say, The camels mixed two pastures. (S, TA.) And the camels pastured upon the food [or salt, or sour, plants] one time, and the sweet plants another time, this year. (TA.)

In the case of a man, in eating signifies the making a consecutive, or successive, connexion [between two things]; 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 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; (IAar, K, TA:) by saying, between the mouthfuls, Praise be to God: (IAar, 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, (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.)

The purchasing in the market less than what will make up the full quantity of the
She (a camel) uttered a cry such as is termed [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 علي 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.

(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 رزم and رزم signify the same as ارزمت and ارزمت said of a she-camel and of thunder: for] the inf. n. رزم, 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 البرم في الجوف The wind made a sound [in the belly]. (K.)

Rain accompanied by incessant thunder: a possessive epithet. (Lh, TA.)

Firm, or steadfast, standing upon the ground: (S, K:) and مرزم and مرزم signify [the same; or] firm, or steadfast, upon the ground: and the pl. of the last is مرزم, occurring in a verse cited voce مرزم, q. v.

(TA.) Also The lion; and so (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 سحابه, 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 Sáideh Ibn-Ju-eiyeh 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.)

ٌﺔَﻣْزَر : see 1: ___ and see also the next paragraph, in two places. ___ He ate the [or meal that sufficed for a day and a night, or for four and twenty hours]. (K.)

ٌﺔَﻣْزِر A quantity remaining in a [receptacle of the kind called] [a meaning said in the TA, in art. رَمْدِر, to be erroneously assigned in the K, in that art, to رَمْذة,] 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] [Mgh, TA,) or thereabout, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like قوَس, signifying the quantity of the fourth part of the [sacks called] غَرَائِر, in which is wheat: and hence the رَمْذَة of clothes [explained in what here follows. (Mgh.) ___ A [or bundle, put in one piece of cloth and tied up,] of clothes; (S, Msb, 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 زَرْمَة: (Mgh:) IAmb explains it as meaning the thing in which are sorts (ضرُوب) and mixtures of clothes: and hence the author of the K has taken a meaning assigned by him to رَمْذَة, which, he says, is also written زَرْمَة, namely, ضرُب شَدِيد, [a vehement beating], altering and substituting: (TA:) the pl. of زَرْمَة is زَرْم. (S, Msb.)

ٌﺔَﻣَزَر 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 [حَنُّين. (AZ, S, TA.) It is said in a prov.,]
A gentle yearning cry of a she-camel, and no flow of milk: (S:) or | لَاء خَيْرٍ فِي رَزُّمَةٍ لَاء | 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 IAar, A vehementcry or sound. (TA:) ___ And The cries of beasts of prey. (S, TA:) A poet says,

* للسَّبَعَ حَوْلَهُ رَزُّمَهُ تَرَكُّوا عُمَانَ مَنْجَدَلَْ

[They left 'Amrán prostrate upon the ground; there being cries of the beasts of prey around him]. (IB, TA.)

رمَّر: see رَزُّمَ. A man strong and stubborn. (K.) رَزُّمَ, [a mistranscription, app. for رَّمَّر, for it must be with teshdeed to the ز], 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 hardness: it occurs, accord. as some relate it, in the saying of a rájíz, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed السِّريع, which others relate thus:

* أَيَا بُني عَبَّدَ مَنْفِ الرَّمَّرَ أَنْتَمَ حِمَامةٌ وَأَبُوكُمُ حَامٌ

[O sons of 'Abd-Menáf, the firm, or steadfast, upon the ground, ( accord. to this reading; but accord. to the reading that seems to be رَّمَّر, the stubborn, &c., as a sing., referring to 'AbdMenáf himself;) ye are
defenders, and your father was a defender, being pl. of رازم: رازم, حام, حام: رازم: رازم. (So in one of my two copies of the S: in the other copy omitted.)

ٌمِزاَر A roaring, or growling: a poet says,

ْمﺎَﺣ

[There is, or was, a roaring, or growling, of their lions on the road]. (S.)

ٌمِزاَر: see رازم.

ٌمِزاَر 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: (K:) 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-Khurásánee, after El-Man-soor, 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 Má-wará-en-Nahr. (T.)

ٌمِزاَر: see رازم, as an epithet applied to the lion, The roaring. (Freytag, from the Deewán el-Hudhaleeyeen.)

ٌمِزاَر A camel remaining fixed upon the ground, (S, T) unable to rise, (Lh, S, K, T) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, T) or in consequence of emaciation (S, K, T) arising from hunger or disease: (T) and in like manner applied to a man, &c. (Lh, T) 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. رزَّمَةٌ رزَّمَةٌ [accord. to Freytag رزْمُةٌ رزْمُةٌ applied to camels. (TA.) See also مَزْرُم. Also, applied to winter, Cold. (TA.)

مَزْرُم [A prey. (Freytag, from the Deewán el-Hudhaleeyeen. )]

مَزْرُم: see مَزِر, in two places.

المرزم is a name of The right star [app. γ, i. e. Bellatrix,] in the left arm of الجَبَار [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 رَدُّ الجُوْرَاةَ 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 المرزمان الشعريين, (S,) is the name of Two stars [of which one is commonly known as B of Canis Major, and the other is app. B 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] the الشعري [commonly so called, i. e. Sirius,] and the other is in the الدراج المقبوضة, i. e. the asterism consisting of a and B of Canis Minor]; (S,) or one of them is الدراج المقبوضة [mentioned above and the other is the الشعري (q. v.) commonly so called]: thus says Ibn-Kunáseh: both are of the stars of rain: and sometimes the sing. appellation نوء المرزم [means The auroral setting of some one of the stars above mentioned; for it] is so termed because of its intense cold. (TA. See 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 the north wind: (S, K, TA:) or the cold north wind:
That has cast, or laid, himself upon the around, 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.)
نزر

1. (S, K, &c.) inf. n. رَنَز (S, * MA, K, * TA) and رَنَزُون (TA,) {It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَنَزَة 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.)

2. * نَزَر (MA) [thus in the K, with fet-h to the z.] He remained, stayed, dwelt, or abode, in the place. (K.)

3. He lifted it (namely, a thing, S) in order that he might see what was its weight. (S, K.)

4. Hence, رَنَزِر the stone from the ground. (TA.)

5. He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm: ] the inf. n. تَرْتَرِزَة (S in art. رَوْقِر) is syn. with تَرْتَرِزَة. (K.)

6. 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] {in his sittingplace,} (M,) or في الشَّيْء {in the thing}. (K.)

7. They are opposite, or facing, each other. (K.)

8. A place that is elevated (S, K, TA) and hard, (TA,) having in it a depression that retains the water [of the rain]: pl. رَنَزُون and رَنَزُون (TA,) the latter of which pl. is also pl. of رَنَزَة [q. v.]. (K.)

9. It is also sing. of نَزَرْنَة (TA) signifying [Hollows, or cavities, such as are termed] نَقرَة [pl. of نقرة] in stone, or in rugged ground, that retain the water [of the rain]; and so is رَزَزَة; or, accord. to Ibn-Hamzeh,
this latter only; and thus says IB, because a noun of the measure َفَعُلُّ ِأَفَعَالَ، except in a few instances.

(TA.) [The pl.] ِرَزْنَةٌ also signifies The remain of a torrent in places which it has partially worn away. (TA.)

ٍرَزْنا : see the next preceding paragraph. ___ Also i. q. َناَحِيَةٌ [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. ِرَزَنٌ mentioned above as a pl. of ِرَزْنَةٌ, q. v.: (S, K;) so says AO. (S.)

ٍرَزْنَةٌ : see the next paragraph.

ٍرَزْنَةٌ 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 ِرَزْنَةٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, grave, staid, &c., in her sitting-place: (S:) the epithet ِرَزْنَةٌ 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.) ___ ِرَزْنَةٌ is a name given to The [kind of sweet food commonly called] خَيْص [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.)

ِرَزْنَةٌ inf. n. of ِرَزَنٌ [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.)

A hole, a perforation, an aperture, or a window; (ISk, T, S, M, Mgh, K) syn. [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. روزن, or روزن. روزن, or روزن: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. روان. (T, Mgh.)

روزنة: see the next preceding paragraph.

روزنة [accord. to general opinion, being a subst. only, not originally an epithet, روزن, or, accord. to some, it may be روزن, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S,) of which staves are made.

(Lth, S.)

هو مرازنه i. q. همراه [He is his companion in alighting, or descending and stopping or sojourning &c.: (so in copies of the K:) or همراه [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 روزن بالمكان q. v.,].)
1. **He accepted the bounty of such a one.** (K.) [See also **نَازَر** and, under the same head, see **نَذَر**; and see a verse cited voce **نَذَرَة**; in which **نَذَرَة** seems to be used for **نَذِرَة**; or the latter may be the correct reading.]

4. **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 **أَنْزَرَتْ أَظْهَرْتِ إِلَىٰ فَلَانَ** I had recourse, or betook myself, to such a one for refuge, protection, covert, or lodging: (S:) or, accord. to Lth, the verb is **أَنْزَرَتْ**, with s. (TA.)
Love entered, and established itself, in his heart, and disease in his body; as also اَرْس. [It seems also, from explanations of اَرْس. and اَرْس. mentioned below, that one says اَرْس مَهَمِي, meaning The fever commenced, or first touched a person.]


The beginning, or commencement, of a thing. (K.) And hence, (K,) اَرْس. 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, اَرْس. بَرْسُكَ, meaning, The fever became settled in his bones. (TA.)

[Hence also, اَرْس. The beginning, or commencement, of love: (K:) or a remain, or relic, or trace, of love: (M:) or اَرْس. signifies the first, or original, feeling of love. (Aboo-Málik, TA.) Hence also, اَرْس. بلغني رسول من خبر The first of news reached me: (TA:) or somewhat of news reached me: (S, M:) or news not true reached me: (TA:) or اَرْس. [alone]

[Hence also, اَرْس. أَنَانُيَآ رس من خبر, meaning, News not true came to us: (TA:) or اَرْس. [alone]

signifies news not true. (K.)
see throughout.
1. بَسَر (S, M, A, &c.) aor. ٌبَسَر (M, A, Mgh, Msb, K) and ٌبُسَر, aor. ٌبُسُر (M, A, K;)

It (a thing, S, Msb) sank, or subsided, (S, M, A, Mgh, Msb, K;) in water [&c.]. (S, M, A, Mgh, K.) ٌبَسَر

His eyes sank [in their sockets]. (S, A.) And الْسِّيف يرسب في الضَّرْبِ: The sword sinks, or disappears, in the thing struck with it. (TA.)

2. بَسَر 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.]

3. بَسَر and بُسَر: see the next paragraph.

4. بَسَر or بُسَر: see the next paragraph.

5. بَسَر [What is wont to sink, or subside, in water &c. ٌبُسُر (M, A, K;)

Dregs amid water and blood: in this sense improperly pronounced ٌبُسُر. (KL. Golius, as on the same authority, explains it as meaning sedimentum aqueæ, urinæ, etc.:
hypostasis. 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. (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 Mohammad or of Soloman, and of a sword of El-Hárith Ibn-AbeeShemir.]) ___ 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 element; as also راسب. (K.)

The sediment of water; the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.)

[and راسب, terms used by Ibn-Seennà, 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.]

A firm mountain. (M, A, K.) ___ See also راسب.

A calamity, or misfortune; (K;) as also ررسب. (TA.) 

See ررسب.

i. q. ررسب [pl. of آس, آسية, and app. here meaning Columns, or props]. (K.)

See ررسب.
رسنگ

رژنگ: see رژند، in art.
1. **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.** (Msb.)

4. **It rendered a person scant of flesh in the posteriors (S, A) and thighs.** (S.)

**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.** (Msb.)

**Having little flesh in his thighs.** (Msb.) [See also what follows.]

**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. رَنْسَحَاء رَنْسِحَاء; applied to a woman: (S, A, L:) pl. رَنْسِحَاء. (S, K:) [See also الأَرْسِحَاء.]

**The wolf:** (TA:) [for] every wolf is [termed] أَرْسِحَاء because of the lightness [of the flesh] of his haunches: (S, A, * K:) and so is the سمَح [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.)
ٌخﻮُﺳُر

It (a thing, S, Msb) was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established, (S, A, L, Msb, K,) in its place. (L.) [Hence,] رَسْخُ ُﺮْـﺒِﳊا ِﰱ ِﺔَﻔﻴِﺤﱠﺼﻟا

The ink became fixed upon the piece of paper or the like]. (A, L.) And Inَْ َرَسْخُهُ ،اَلْرَّقِ ِّالْدَهْرِينَ َلا َيَرَسََخُ ِفِيهِ ُحِبَرَ;

Ink will not become fixed upon oiled parchment: (A:) or َْرَسْخُهُ ،ِّالْوَرْقِ ِّالْدَهْرِينَ َ[oiled paper]. (TA.) And يَرَسََخُ ِفِي ِّالْعَلْمِ;

He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And ُمْﻠِﻌﻟا ُﺦَﺳْﺮَـﻳ ِﰱ ِﺐْﻠَـﻗ

Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A, *) And َْرَسْخُ ُحِبَ ِﰱ ِﻪِﺒْﻠَـﻗ

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.) ___ َْرَسْخُ [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 َْرَسْخُ، ِّلَا يَرَسََخُ ِفِيهِ ُحِبَرَ;

which is with the body of another human being: and from َْرَسْخُ، ِّلَا يَرَسََخُ ِفِيهِ ُحِبَرَ;

which is with the body of a beast: and from َْرَسْخُ، ِّلَا يَرَسََخُ ِفِيهِ ُحِبَرَ;

with a plant. (Marginal note in a copy of the KT.) But see 1 (last sentence) in art. َْرَسْخُ، ِّلَا يَرَسََخُ ِفِيهِ ُحِبَرَ;

(JK, K,) inf. n. اَرْسَاخُ ٤ (TA,) He made it firm, steady, steadfast, stable, fixed, fast, settled, or established, (JK, K,) in its place. (JK.)

َْرَسْخُ، ِّلَا يَرَسََخُ ِفِيهِ ُحِبَرَ;

Anything firm, steady, steadfast, stable, fixed, fast, settled, or established in its
place (see 1)]. (S, A, Msb.) You say جَبَلُ رَاسَخٌ A firm, or steadfast, mountain. (A.) And in like manner دَمَّنَةٌ رَاسَخَةٌ A black, or dark, patch of compacted dung and urine of cattle sticking fast upon the ground. (A.) And [hence,] ُلَهُ قَدْمٌ رَاسَخَةٌ فِي َالْعَلْمِ _He has a firm footing in science, or knowledge; or_ he possesses excellence, and large acquirements, in science, or knowledge. (Msb.) ُنَوْخَسَرَلاَ فِي َمْلُعْلاُ [in the Kur iii. 5 and iv. 160] means Those who are firmly rooted, or established, in science, or knowledge: (S, Bd, L, Jel, TA:) or who have made a firm advance therein: (L:) or who are far advanced therein: (Khálid 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. (IAar.)
رصد
1. **긴사** aor. inf. n. [He tethered him by the fore legs; i. e.] he tied the [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or cord, which is called **긴사**.

(TA.)

2. **긴사** (S, Msb, &c.,) inf. n. (IAar, K,) said of rain, (S, Msb, K, &c.,) It rained so that the water reached to the [or pastern, or ankle]. (S,) or so that it reached to the place of the **거사** [pl. of **거사**] (Msb:) or it moistened the earth (IAar, K, TA) so that the hands of him who dug for it reached to his **거사** [or **거사**]. (IAar, TA;) or so that the moisture reached to the measure of the **긴사** [or wrist] of the digger: (TA;) or it was so much that the **긴사** [or pastern, or ankle] disappeared in it; as also **긴사** , a dial. var., on the authority of IAar. (TA.)

3. Also signifies The making [the means of subsistence] ample, or abundant. (K.) You say, **긴사** **십알** He made the means of subsistence ample, or abundant. (TK.) [Or **십알** **긴사** **십알** He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] **십알** (JK,) inf. n. as above, (K,) i. q. [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.)

*(Ibn-Abbád, K,) inf. n. **긴사** and **긴사** [meaning ankle] in wrestling with him, the latter doing the like. (Lth, Ibn-Abbád, K,) One says, **긴사** **십알** He strove with him to throw him down: then he took hold of his **긴사** **십알**.
ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.)

4 أَرْسَعُ: see 2.

8 أَرْتَسَعَ عَلَى عِيَالَهُ He expended amply, or abundantly, upon his family, or household.

(Ibn-Buzurj, K.) [See also 2.]

Arts: رَسْعُ and رَسْعَ, (S, Msb, K,) of a دَابَّةٍ [or beast

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of the equine kind], (S, Msb,) [The pastern; i.e.] the slender place [or part] between the solid hoof and the joint of the وَظِيفَ [or shank] of the fore leg, and of the hind leg; (S, Msb, K;) or, [in other words,] of solid-hoofed animals, the part that joins the وَظِيفَ of each of the fore legs, and of the hind legs, to the hoof; and of camels, the part that joins the أُوُظُفَةَ [or shanks] to the أَخْفَافِ: (TA:) and (Msb, 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: (Msb, K, TA:) and of any beast (دَابَّةٍ,) 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. أَرْسَاعُ [used as a pl. of mult. and of pauc.] (Msb, K) and أَرْسَعُ [which is only a pl. of pauc.]. (K.) ___ See also مَرْسَاعَةٌ: ___ and see مَرْسَعَةٌ.

Arse: رَسْعُ A laxness in the legs of a camel. (As, S, K.)

Arse: رَسْعُ see رَسْعَ.

Ars: رَسْعُ A cord, or rope, that is tied (J, S, K) firmly (S) to the رَسْعُ [or pastern] of the camel,
JK, S, K,) or, accord. to the T, *to each* رَسَأَسْ, [the dual form being there used, meaning *to the pastern of each fore leg*] ḍْاَسْرُ, (TA,) *to prevent him from going away*; (S, K;) also called مَرَسَسَة. of which the pl. is رَسَأَسْ. (JK:) or, as some say, رَسَأَسْ. is pl. of رَسَأَسْ meaning *a cord, or rope, with which a camel, and an ass, is [tethered, or] shackled; or a string, or cord, with which the pastern of each of the fore legs of a camel [or an ass] is tied.* (TA.) ___ Also an inf. n. of 3.

Ample, or abundant, means of subsistence: and طَعَامُ رَسَأَسْ Much food or wheat. (Abū-Ḥāilik, K.)

مرَسَسَةٕ sing. of مَرَسَسَةٕ [probably a mistranscription for مَرَسَسَةٕ meaning *Bracelets of tortoiseshell or horn or ivory, such as are termed  كَسَمٕ, that are worn by women on their arms;* one of which is also called رَسَأَسْ. (TA.) ___ See also رَسَأَسْ.

*Ki* هو مَرَسَسَةٕ عَلَيْهِ فِي الْعَيْشَ He is amply, or abundantly, provided for in respect of the means of subsistence. (JK, * TA.) An unsound opinion or counsel or advice. (JK, Ibn- Ḥabbād, K.)
Ṝ̪Ṣ̪̄F

1 Ṝ̪Ṣ̪̄F, aor. —— and ——, inf. n. Ṝ̪Ṣ̪̄F and Ṝ̪Ṣ̪̄F (S, M, O, Msb, K) and Ṝ̪Ṣ̪̄F (M, O, Msb, 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, he walked, or went along, in shackles: (MA, Msb:) or he went along therein by leaps; or gently. (MA,) Ṝ̪Ṣ̪̄F also signifies The making short steps. (O.) And Ṝ̪Ṣ̪̄F, aor. ——, He (a camel) went with short steps, raising and putting down his feet quickly. (Aboo-Nasr, O.)

4 ٌF̣̪̄Ṣ̪̄Ṭ̪̄Ṝ̪A, inf. n. ٌF̣̪̄Ṣ̪̄Ṭ̪̄Ṝ̪A (K;) or ٌF̣̪̄Ṣ̪̄Ṭ̪̄Ṝ̪A, in measure like ٌṜ̪Ḥ̪̄F̣̣̪̄Ḳ̣̪̄A, inf. n., ٌF̣̪̄Ṣ̪̄Ṭ̪̄Ṝ̪A (O, and in like manner in the TK;) i. q. ٌṜ̪Ṭ̪̄Ṇ̪̄F̣̣̪̄ (It became raised; or it rose: &c.) (O, K.)

R. Q. 4 ٌṜ̪Ṭ̪̄Ṇ̪̄F̣̣̪̄: see what next precedes. [This art. is wanting in the copies of the L and TA to which I have had access.]
1. لَﺳَر, aor. n. لَﺳَرَ and لَﺳَرَ, He (a camel) was, or became, easy in pace. (M, K.) Also, aor. نَﺳِرَ and نَﺳِرَ, as above, (AZ, Az, K.) It (hair) became lank, not crisp; (Msb, K) and so لَﺳِرَ. لَﺳَرَ and لَﺳِرَ, (S, K) or لَكَ and لَكَ, (Msb) or long, and lank or pendent. (AZ, Az, Msb.)

لا يَجِب غَسلُ لَا يَجِب غَسلُ, 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 لَسَر signifies Nuncium misit: but what I find in the KL is, that لُوسَر, as an inf. n., signifies the bringing a message: (بيغام) [br. (TA:) or, as some say, With consecution of the parts, or portions: (TA:) and لَسِرَ therein signifies the same: (Yz, Msb:) or لَسِرَ signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Msb, 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., لَسِرَ كَانَ في كِلَامِهِ لَسِرَ, i.e. لَسِرَ, There was in his (Mohammad's) speech an easy, or a leisurely, utterance. (TA.) And in another trad. it is said, إذا أذَنَت فَلَسَرَ اذِي أُثَنَتْ فَلَسَرَ [expl. in art. حذَم. (Mgh.) See also 4, last sentence but one, لَسِرَ, inf. n. لَسِرَ, I gave to drink to my young camels, or my young weaned camels, (K, TA,) l. e. milk. (TA.)

2. تَرَسِيلٌ, in reading, or reciting, (Msb, K,) i. q. تَرَسِيلٌ, (K, TA;) i. e. (TA) Easy [or leisurely] utterance; without haste: (Yz, Msb, TA:) or, as some say, With consecution of the parts, or portions: (TA:) and تَرَسِيلٌ therein signifies the same: (Yz, Msb:) or تَرَسِيلٌ signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Msb, 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., تَرَسِيلٌ كَانَ في كِلَامِهِ تَرَسِيلٌ, i.e. تَرَسِيلٌ, There was in his (Mohammad's) speech an easy, or a leisurely, utterance. (TA.) And in another trad. it is said, إذا أذَنَت فَلَسَرَ اذِي أُثَنَتْ فَلَسَرَ [expl. in art. حذَم. (Mgh.) See also 4, last sentence but one. لَسِرَ, inf. n. لَسِرَ, I gave to drink to my young camels, or my young weaned camels, (K, TA,) l. e. milk. (TA.)

3. رَاسِلَةً, (S, MA,) inf. n. رَاسِلَةً, (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
He interchanged messages, or letters, with him, in relation to such a thing; and Between them two are interchanges of messages, or of letters. (TA.) And She interchanges messages, or letters, with those who demand women in marriage. (M, K.) And She interchanges messages, or letters, with him by means of those who demand women in marriage. (TA.) Hence, He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance. (S.) And 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 he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work: (IAar, Msb:) and he emulated him, or imitated him, [by alternating with him,] in the singing. (TA.) And 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 إرسال signifies The act of Sending. (K, Kl, &c.) Thus is explained إرسال الله أنبيّاه ٍ[i.e. God's sending his prophets.] (Th, TA.) You say, أرسلت فلانا في رساله (S) I sent such a one with a message. (PS.) And أرسل إليه رسولًا (MA, Msb *) He sent to him a message, or a letter, (MA,) or a messenger. (Msb.)

___ [The act of sending forth, or starting, a horse for a race: the discharging a thing; as, for instance, an
letting it go; letting it take its course: the act of setting loose or free; letting loose; loosing, unbinding, or liberating. (K.) You say ارسل الشيء He set loose or free, &c., the thing. (M.) And أرسلت الطائر من يدئي He let go, or let loose, the bird from my hand. (Msb.) And [hence,] ارسل الغناء He uttered the words. (Mgh in art. رتل.) And ارسل الكلام He uttered the song; he sang. (TA.) And ارسل الإقامة He chanted the song. (Msb in art. درج.) And ارسل الكلام He made the speech, or language, to be unrestricted. (Msb.) [In like manner,] ارسل 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، ارسله من أعلى إلى أسفل He let it down, &c., or lowered it. ___ The act of leaving, leaving alone, or neglecting, (M, K.) a thing. (M.) [Hence,] one says، ارسله عن يده 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], أرسلنا الشياطين على الكافرين نقضهم أرا، 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 [xliii. 35], نقض له شيطانا 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.) They had milk in their cattle: (S:) or their milk became much; as also رسلوا They became possessors of herds or flocks. (O, K. *)

5 He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA,) and with gravity, staidness, sedateness, or calmness. (TA.) See also 2, in three places. ___ 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. ___ 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.) He acted as a لرسول (or messenger) between the people. (Msb and TA in art. كلا).

6 They sent, one to another, (MA, Msb, TA,) a message [or message,S], (MA, Msb,) or a messenger [or messengers]. (Msb.) Hence, 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. (Msb.) 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. (Msb.) [In other cases likewise] الأَسْرَأَلَّ 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.)

السَّرُّ It (a thing) was, or became, loose, or slack; syn. سَلْسَلّ. (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. is applied as an epithet in the K voce آسِسْ) It was, or became, lank.] Also, in the pace of a beast is The going gently, deliberately, or leisurely. (TA.) And you say, The beast went a gentle, deliberate, or leisurely, pace. [Also, in other cases,] The being still, and steady. (TA.) Hence, He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. التَأْسَسْ, انتِسْطَ, 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 Fate made free with them, and destroyed them]. (TA in art. انْخٔ.) Also He said, Send thou to me the camels in droves أَقِّمْهُم, فأَفَدْنَاهُم [in the CK, erroneously, أَرْسَالُهُم], (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.)

ٍلْسَرَّ It is applied to a pace. (M, K.) Said of hair of a camel: fem. رأسَلَّ, or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Msb:) and مَرْسَلَّ, also, applied to a she-camel, has the
former of these significations; and its pl. is مَرَّاسِيلَ (S, K;) or this pl. signifies *light*, or *active*, she-camels, *that give thee what they have to give spontaneously;* and رِسَالَة is applied to one thereof: a she-camel is termed مَرَّاسَلَ 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 نَاقة رِسَالَة القوام, 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. \( S, K; \) in the CK مُسَرَّسَل, which means *Lank; not crisp:* (Mgh, Msb: [and so accord. to an explanation of\( \) in the S and K:) or *lank and pendent:* (Msb:) or *long, and lank or pendent.* (AZ, Az, Msb.) ___ And رِسَالَة, \( M, \) or \( مَرَّاسَلَة, \) or رِسَالَة القوام, [of which see an explanation in what precedes,] \( L, TA, \) and مَرَّاسَلَ 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 (in ساقِها): \( M, L, TA: \) but in the \( K, \) مَرَّاسَلَة and رِسَالَة \( \) are explained as epithets applied to a woman, meaning \( \) having much and long hair upon her shanks. (TA.) ___ Also sing. of رِسَالَة, (TA,) which signifies *The legs* of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) See also مَرَّاسَلَ. And see the paragraph here next following.

Gentleness; and *a deliberate, or leisurely, manner of acting or behaving,* as also رِسَالَة; \( M, K; \) [and perhaps رِسَالَة and رِسَالَة; for] one says رِسَالَة افْعَل كَذَا وَكَذَا عَلَى رِسَالَة (S, Mgh, * Msb, * CK * [but not in my MS. copy of the K nor in the copies used by SM]) and رِسَالَة and رِسَالَة رِسَالَة, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [Do thou such and such things] at thine ease; (Msb;) or *act thou gently, deliberately,* or leisurely, \( S, Mgh, K, *) in doing such and such things,* like as one says, عَلَى هِيَتْنَكَ. (S.) Sakhr-el-

Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, \( M, \)

* لَوْ أَنْ حَوَلَ مِنْ قُرْمِ رَجُلًا

* بينَ الْوَجُوهِ يُحْمَلُونَ النَّبِلَا
(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, جاؤوا رسالة رسول 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, كثر الرسول العام, 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], إلا من أعطى في جدعة ورسلها, (S, TA,) which is explained in two different ways: (TA:) [I say that] it is from رسول, 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, قال فلان كذا عمَّا رسول, meaning Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رسول, signifying milk; which A'Obeyd disallows: I.Ath says that what is meant by جدعة is straitness and drought or barrenness or dearth; and by رسول, plenty, and abundance of herbage or the like; because رسول, 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 ندسا of a horse are The extremities of the عضدان [or two arms].

(M, K, *)

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, * Msb, K,) and of sheep or goats, (S, K,)
accord. to ISk. from ten to twenty-five, (TA,) or the رَسُلَ 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, Msb) as being likened to a drove, or herd, of camels: (Msb;) and also a distinct collection or number of any things: (M, K:) pl. ٌلﺎَﺳْرَأ (S, M, Mgh, Msb, K.) A rájiz says,

'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 water-ing-trough. (TA.) And one says, جَاءَتِ الإِبَلِ رُسُلَ The camels came in a drove, or following one another. (IAmb, TA.) And جَاءَوْا أَرَسَلَا They (men) came in successive companies. (Msb. [And the like is said in the Mgh and in the TA.]) وفِي وَقِيرِ الرُّسُلِ قِلْيلٌ الرُّسُلِ, 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 الرُّسُل 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.)

A young girl, that has not worn the [muffler, or veil, called] خَمَارْ. (K.) Also a pl. of رُسُلٍ. (S,
A soft, or delicate condition of life: you say, هم في رسالة من العيش They are in a soft, or delicate, condition of life. (M.) And Heaviness, sluggishness, laziness, or indolence: (M, K:) you say رجل فيه رسالة A man in whom is heaviness, &c. (M.) See also رسالة, first sentence.

رسالة: see رسالة, in two places.

رسالة: see رسالة (of which it is the pl.), near the end of the paragraph: and see also رسالة.

رسالة: (S, M, K,) see the latter, in five places. Hence, as meaning دو رسالة, i. e. دو يرسال One who has a message; i. e. a messenger; (TA;) i. q. مرسال, (S, M, K,) meaning one sent with a message; (S,) of the measure فعول in the sense of the measure مفعول [or rather مفعول]: (Msb:) [and often meaning an apostle of God; and with the article لل especially applied to Mohammad:] 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 جاءت الإبل رسالة, meaning The camels came following one another: and the saying of the Mu`adhhdhin، ٱ ِﺪَﻬْﺷَأ ﱠنَأ اًﺪﱠﻤَُﳏ ُلﻮُﺳَر ّٰ means I know[or acknowledge]and declare that Mohammad is the relater by consecutive progressions of the tidings from God:

(TA:) [or, as commonly understood, I testify that Mohammad is the apostle of God:] a رسول is also called مرسال، as being likened to the arrow thus termed: (TA:) the pl. of رسول رسال (S, M, Msb, K) and رسول (S, Msb) and أرسل (M, K,) which is from IAar, (M,) or Fr, (Sgh,) and أرسل (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee, لوكان في قلبي كقدر قلامة
[Had there been in my heart as much as a nailparing 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 رسول this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letter whereof the third is a letter of prolongation], such as عقاب and عناق and آتان, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رسول is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Msb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Msb:) hence, (S, K,) in the Kur [xxvi. 15], (S,) [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 إنما رسول رب العالمين [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.: Aboo-Is-hak the Grammarian says that the meaning here is, إنما رسول رب العالمين [Verily we are those that have the message &c.]: (TA:) [but] رسول [as meaning a messenger] is like صديق [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Aboo-Dhu-eyb uses it in the sense of رسول in his saying,

أَلّكَنِّي إِلَيْهَا وَخَيرَ الرُّسُل لَ أَعْلَمُهُم بِنَوَاحِيْ الخِير

[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 Kur [xxv. 39] وقُومٌ نوحٌ مَّ كَذَبَوا الرُّسُل أَغْرَقْناهُم [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, أَنْتُ مَنْ يَنفَقُ الْدُّرَاهُمْ, meaning Thou art of those who expend the kind of things termed دَرَاهُم. (M.) ___ One says also, السهام رسل المنايا [Arrows are the messengers of death, or of the decrees of death]. (TA.) ___ See also the next paragraph.

Easy: occurring in the saying of Jubeyhâ El-Asadee,

* وقُمْتُ رَسِيلاً بِالذِّي جَاءَ يَبْتَغِي
* إِلَيْهِ بِلِبْجِ الْوَجْهِ لِسَتَ 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 شُول [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 بَيْنَ فَلَانٍ This is the stallion of the camels of the sons of such a one: and أَرْسَلْنَاهُ فَلَانٍ رَسِيلِهِمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure مَفْعُول in the sense of the measure مَفْعُول, from أَرْسَلْنَاهُ (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 دوُمان, 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 رَئِيس.] ___ I. q. 

[as meaning one who interchanges messages or letters with another: see 3]. (S, K.) ___ The person who stands with thee [in the K (in which this explanation is erroneously assigned to thegreens) رَسُولُ الرَّجُل] 【مِنْ لَكَ، قَدْ أَنَبَأَنَا مِنْ لَكَ】signifies he who stands with the man, (Har p. 544,) or he who acts interchangeably, or
alternates, with the man, (S,) in a competition in shooting, or in some other performance. (S and Har.) And, as also مًرَاسِلُ, 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. مًتال: or one who aids another, or relieves him, by alternating with him, or who follows him, or imitates him, in his work. (Iaar, Msb.) One says, هو رَسِيلُ في الغَنَاءِ وَخُوَّهُ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) See also رسِالة, in two places. Also Wide, or ample. (K.) A thing little in quantity, or incomplete: السَّيِّءَ التَّطَفِيف** in the copies of the K should be

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الشَّيِّءَ التَّطَفِيف, as in the Moheet (TA.) And Sweet water. (K.)

رسِالة: see the next paragraph.

رسِالة (S, M, Msb, K) and رسِالة (M, K) and رسِالة (S, M, Msb, K) and رسِالة (Th, M, K) signify the same, (S, M, Msb, 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;] subs. from إِلِي: (M, K: *) the pl. of the first is رسائْل; (Msb;) and is pl. of روْسُل in the sense of رسِالة, and of the fem. gender. (TA. [See the former of the two verses cited voce رسِالة, (S:)] You say, أُرسلت فلَا فِ رِسَالَة, (S:) and أَرْسَلَ أَرْسَلُ in رسِالة, (S: ) and أَرْسَلَ إِلَيْهِ أُرْسُلُ إِلَيْهِ. (MA:) see 4. A poet says, (S,) namely El-Ash'ar El-Joafee, (TA,)
[Now deliver thou to Aboo- ' Amr a message, saying that I am in no need of your judging]: (S:) or, as some relate the second hemistich, (TA.)

[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.)
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 IF, [in which is put in the place of the Wâlîtân, (TA,) is in error: (K:) or the Wâlîtân [q. v., a word variously explained]: (M, TA:) in the copies of the K, erroneously put for the Wâlîtân. (TA.)

/of which the ascription is not traced up so as to reach to its author: (Msb:) [i.e.] of which the ascription is not traced up so as to reach to its author means the traditions which one relates as on the authority of a Tâbûni, (K, TA,) by tracing up the ascription thereof uninterruptedly to him, (TA,) when the Tâbûni says, The Apostle of God (May God bless and save him) said, without mentioning a Sahabî (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:)] thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as of a necklace is of منكر. (Mgh.) In lexicology, it means, like , 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)

A [or necklace], (M,) or a long , (IDrd, O, K,) that falls upon the bosom: (IDrd, M, O, K:) or a upon which are beads &c. (Yz, O, K,) As used in the Kur [lxxvii. 1], (M,) means The winds (S, M, K, TA) that are sent forth, [by , 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 racecourse. (TA.)
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 رسَل, in three places. ___ And see رسول.

See also رسَل, 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 رسَل. (M, TA.)

See رسَل, مستمرسل لَلْمُوت and مستقبل [i.e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art.)
It (the rain) raised 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-Hotei-ah,

[Is it in consequence of autumn-rain's and springrain'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 tearchannels?]

He stamped, or sealed, the corn; (TA in art. رسم) as also رسمه (in art. رسم) (S, K, TA, all in that art. [See رسم.]) And I marked out the building. (Msb.) And I sketched out a book and did not fill it up]. (Mz 1st نوع.) I wrote the book, or letter, or writing. (Msb.) And He wrote upon such a thing; (S, K,) and is a dial. var. thereof. (TA.) [Hence,] He prescribed to him the doing of such a thing; [he commanded, ordered, bade, or enjoined, him to do such a thing. (S, * Msb, * K, TA.) [And also means he assigned, or appointed, him such a
thing, as a stipend, &c. often used in this sense. She made marks upon the ground by the vehemence of her tread. And He went a certain pace, exceeding that which is termed. He went, or went away, quickly towards him, or it. He disappeared in the land, or country. He looked at the mark, trace, relic, &c. He considered, or examined, the marks, traces, relics, &c., of the house, or dwelling; did so repeatedly, in order to obtain a clear
knowledge thereof. (TA.) And in like manner signifies He looked, or considered, or examined, or did so repeatedly, in order to know where he should dig, or build. (S, TA.) Hence, The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes. (TA.) And 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 He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it. (K, * TA.) And I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it. (TA.)

8 [in its primary sense, as quasi-pass. of رَسَم, inf. n. of رَسَم, 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, فَأَرْسَمْتُ لِهِ كَذَا, (S, K,) or يَكْذِبُ, (Msb, K,) or فَأَرْسَمْتُهُ, (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) if [i.e. the prescript &c.]. (S, Msb.) And I obey thy prescripts &c.; I do not transgress thy commands. (TA.) And hence, (TA.) signifies also He said [God is great, or most great]: Allah أَكْبَر, (S, 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-Aashà says, [speaking of wine,]

* وَصَلَى عَصِيَّةً دَفَا وَأَرَسَمْ *

*
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. صلو) that it might not become sour, nor spoil: (TA in the latter art.) AHn says that أَرْسَمَ means he stamped its vessel with the رَوْسَم; but this saying is not valid: (M, TA:) [and Mtr, also, says that أَرْسَمَ, here, is from الرَّوْسَم, and means he stamped it.] (Mgh in art. صلو.)

رسَمْ inf. n. of 1 [q. v.]. (Msb, &c.) ___ [Hence رَسَمُ المُصَحِّفُ The writing of the book of the Kur-án; for which particular rules are prescribed. ___ Hence also رَسَمْ is sometimes used by logicians as meaning A definition, either perfect (تَأْم) or imperfect (نَاقص); like حَد.] ___ Also A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرَ (S, Msb, K;) and رَسَمْ is a dial. var. thereof, accord. to Aboo-Turáb; as is also رَسَمْ, both syn. with أَثَرَ (TA in art. رَسَمْ) and so is رَسَمْ. (K in that art.:) or a relic, or remain, of what is termed أَثَرُ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed آثَار as meaning relics or remains], as has not substance and height: (M, K;) or such as is cleaving to the ground: (M:) رَسَمْ دَارٌ means remains of a house or dwelling, cleaving to the ground: (S, TA:) or رَسَمْ signifies a remain, or remains, of a ruined dwelling or place of alighting and abiding: (Har p. 607;) and رَسَمْ is syn. with رَسَمْ: (S, M, K [accord. to the correct copies of this last:]); the pl. [of pauc.] of رَسَمْ is أُرْسَمَ and [the pl. of mult. is] رَوْسُمْ. (M, Msb, K.) ___ [I. q. مِرَأَمْ: مُرَأَمْ وَرَوْسُمْ. And hence, as being prescribed,] رَوْسُمْ 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. رَوْسُمْ. (M, K.) ___ [In some copies of the K, two meanings that belong to رَوْسُم: see رَوْسُم. ]
 muestra: see the next preceding paragraph. Also Goodness, or elegance, of gait, pace, or manner of going. (K.)

رسم 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. جهم.] Also That continues journeying a day and a night: (S, K:) applied to a he-camel. (TK.)

رسم A certain pace of camels, (S, K,) exceeding that which is termed [q. v.]; (S;) [see رسم, of which it is an inf. n.;] and رسم signifies the same. (K.)

رسم One who engraves [or draws inscriptions or other designs] upon tablets or the like. (TA.)

رسم, (S, K,) or ماء راسم, (TK,) Running water: (S, K.) And A she-camel that goes the pace termed رسم: pl. رواسم. (Har p. 495.)

رسم: see رسم. Also A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, [Verily upon him is a sign, &c.]: so says Khālid Ibn-Jebeleh: (M:) pl. and رواسم 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 رسم 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 خزيمة] is stamped, or sealed; (M, K,) as also راسم, (K,) and راشم. (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, A, 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 روسم. (Msb.) [In some copies of the K, by the omission of a ٌ, this meaning and the next are assigned to روسم.] ___ And (as some say, S) A certain thing with which deenárs are polished.

(S, K;) A poet says, (S,) namely, Kuthelyir, (TA,)

[Deenárs, of Heraclius, that were polished with روسم]. (S, TA.) It occurs in poetry as meaning The face of a horse, in the phrase روسم A star, or blaze, in the face of a horse. (M.) Also A calamity, or misfortune; (K;) like روسم. (TA.) روسم: see the next preceding paragraph. [Accord. to rule, its pl. isُﻢﻴِﺳاَوَر, mentioned above as a pl. of روسم.] روسم [act. part. n. of ٌ, q. v.]. In the saying of the Hudhalee,

[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 امروها, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.) روسم: see روسم.
A garment, or piece of cloth, *striped*, (S, M, K,) or *marked with faint lines*. (TA.)

A *book*, or writing, *stamped*, or *sealed*: pl. مَسْرُوم. (TA.) And مَسْرَد. [See مَسْرُد.] ___ See also the following paragraph.

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 مَسْرُود, pl. of مَسْرُود; thus used in the present day; like مَسْرُود, pl. of مَسْرُود.] See 8.
He tied the horse [or the beast and the she-camel] with the rope [q: v.]: (S:) or he bound upon the [horse or] beast [or she-camel] its rope: (Msb:) or he made for, or put to, the [horse or] beast or she-camel a rope: (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 the da'aba, and, and, He left the beast to its, to pasture as it pleased. (TA.)

The colt was, or became, submissive, manageable, or tractable, and gave its head. (TA.)

A rope, or cord: (S, M, Msb, 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] as is upon the nose: (M:) [in other words,] such a as is upon a nose: (K) pl. of ٌنﺎَﺳْرِأ (S, M, Msb, K) and ٌنُﺳْرَأ (M, Msb, K) [both properly pls. of pauc.,] and sometimes they said ٌنُﺳْر (Msb;) or, accord. to Sb, it has no other pl. than أَرْسَنَ (M, Msb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed أَرْسَن (TA.) A poet says, (S,) namely, Ibn-Mukbil, (TA.)

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-straips of the bridle or headstall; because this appertenance is longer than are the cheek-straips of the bridle or headstall. (S, TA.) [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, [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,] [The leash of the hawk]. (A in art. رود [The pl.] أرسان also signifies Rugged and hard tracts of ground. (K, * TA.)

A certain plant, resembling the plant called زَمْجِيل [i. e. ginger; (M;) i. q. قَنَس; [both of which names are applied to the inula helenium, common inula, or elecampane; also called in the present day زَمْجِيل شَامِي] a Pers. word [arabicized]. (K)

مرسن (S, M, K) and مرسن, (M, K;) or the latter should be مرسن, [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 مرسن: (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. مرسل المرسن (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the nose]. مَسَلِ السَّرَس مَرَسَن, a phrase used by the poet El-Jaadee, means Easy to be led, tractable, or compliant. (TA.) And you say, [I did that against his wish; in spite of him; or notwithstanding his dislike, or disapproval, or hatred; like as you say, [على رغم أنفه.] (S)

مرسون A horse [or the like] tied with the مرسن: (S:) [or having a مرسن bound upon him or attached to him, or made for him: see 1.] You say, جرَ أُجِرْتُ مرسَن وَرَسَنَه I made the haltered beast to drag
his halter. (TA.)

The myrtle-tree; i. q. رَحْان الأَقْبَورٍ: of the dial. of Egypt. (TA.) [Also mentioned in art. مَرْس: for some hold the م to be augmentative; and some, the ْن.]

[62x706]his halter. (TA.)

The myrtle-tree; i. q. رَحْان الأَقْبَورٍ: of the dial. of Egypt. (TA.) [Also mentioned in art. مَرْس: for some hold the م to be augmentative; and some, the ْن.]

[94x667]ُﲔِﺳْﺮَﳌا

[204x667]

[485x49]3
Was, or became, stationary, at rest, fixed, fast, firm, steady, steadfast, or stable; as also was, or became, stationary, or firm, upon the ground. As long as Thebeer [the mountain so called] remains firm in its place.
reconciliation, an accommodation, or an adjustment, between the people, or party.

(S, M, * Msb.) He mentioned to him a part, or portion, of a tradition, or story. (S, M, * K. [See also below.]) And (S, M, K) inf. n. رَسَا (S, M, K) He related a tradition, or story, as received from him, (S, M, K,) ascribing it to him. (M, K) And رَسَا he related the tradition, or story, to himself. (TA.) رَسَا He intended, or purposed, fasting. (K.)

(3, (T, K) inf. n. رَاسَا i. q. رَاسِيَةَ (T, K) i. e. He swam with him. (TK.)

4, (T, K,) inf. n. رَاسِيَةَ see 1, in two places. رَاسَا He made it (a thing, M, Msb) to become stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (M, Msb, K.) And رَاسِیَةَ السَّفِينَةَ [inf. n. as above and also (as is shown by what follows) رَاسِیَةَ 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, She is made fast by means of the anchor: (M:) and of the anchor, رَاسِیَةَ السَّفِينَةَ It makes fast the ship, so that it does not go on. (T, TA.) For the words of the Kur [xi. 43], يُسْرَيْسُ اِصْلَحَتْ وَيُسْرَيْسَ (S, M, * K, *) meaning In the name of God be the making it to run and the making it to rest], (Aboo-Is-hák, TA,) from أَسْرَتْ أَجْرُیقَتْ, (so in one copy of the S,) or its being made to run and its being made to rest,] from أَسْرَتْ أَجْرُیقَتْ, (so in another copy of the S,) some say جَرْتْ وَيُسْرَیْسَ, (S, K,) meaning its running and its resting, (Aboo-Is-hák, TA,) from أَسْرَتْ جَرْتْ رَسَا, (S, K,) [though]

Az says that the readers agree in pronouncing the مُسْرَیَا with damm, but differ as to the مُسْرَیَا, the Koofees pro-
nouncing this with fet-h, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hâk, 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.; (Bd, q. v.;) and some read

who maketh it to run and who maketh it to rest. (TA.)

Accord. to Zj, (M,) in the Kur [vii. 186 and lxxix. 42], means [They will ask thee respecting the ساعات، when will be its taking place? [or when will be the time of its being made to take place?]; (M, K; *) by the ساعات being meant the time in which all created beings shall die. (M.)

see 1, first sentence.

A part, or portion, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAar, i. q. رَسُو [app. as meaning the first part or portion]. (T.)

A bracelet, or one of a particular kind, called رَسُو: (IAar, T, M, K;) so accord. to Kr: (M, TA:)

but in a copy of the M written رَسُو (IAar, T, M, K;) so accord. to Kr: (M, TA:)

a certain thing of strung beads; (S, TA;) like the رَسُو: (TA:) a bracelet of beads: (ISK, TA:) or a bracelet of دِل [i. e. turtle-shell, or tortoise-shell]: pl. رَسُوات: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is رَسُو; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.])

Firm, or steadfast, in good and in evil. (Az, Sgh, K.) And The pole that is fixed in the middle of the [tent called] خِبَاء. (Az, Sgh, K.)

Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Msb.) You say رَسَو.
Firm, or steadfast, mountains; (S, Msb;) the sing. of the last said by Akh to be رَأسٍ رَأسٍ Rāsam Rāsam (M, K, TA,). 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, K, TA,) 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.)

may be used as an inf. n., or a n. of time, or a n. of place. (Bd 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. ] may be used as an inf. n., or a n. of time, or a n. of place. (Bd in xi. 43 [cited above: see 4.].)

, as an epithet applied to God: see 4, near the end of the paragraph.

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. (Har p. 111.) [Hence,] one says, أَلْقَائُوا مُرَاسِيْمَ, meaning They remained, stayed, dwelt, or abode. (TA.) And أَلْقَتْ السَّحَابَة مُرَاسِيْمَ, The cloud rained continually; syn. دَامَتْ: (S, Msb;) 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 السَّحَابَة.)
He sprinkled, or scattered in drops, (A, K, TK) water, (S, A, Msb, K) and blood, (S, A, K) and tears, (S, K) &c. (A.)

He sprinkled, or wetted by sprinkling, (TA,) the place, (S, Msb, TA,) and

The shy rained: (A, Msb:) or let fall a little rain, such as is termed

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. (Msb.)

He eulogized him. (TA voce ﴿ handheld. ﴾ And He washed him, or it. (MF, from the Expositions of the Muwatta.)

The pen sprirtled the ink.

He made the horse to sweat by urging him with his feet. (A, K)

The water became sprinkled, or scattered in drops, upon him or it.] And

A drop of ink became spirtled from the pen. (S and K in art. ﴿ handheld. ﴾
R. Q. 2

١*ترِشَـشُرَشَـتَ: see 5. ___ Also It (roasted meat) dripped with gravy; or was succulent, and dripping with juice; or was fat. (TA.) ___ And It flowed. (TA.)

٢َشَْرَشَـتَ (S, K,) or رَشَّ مِنْ مَطْرَ, (A, TA,) A little [sprinkling] rain: (S, K:) [and so رَشَّ مِنْ مَطْرَ in the present day:] or the first [or lightest and weakest] of rain: (IAar: [see رَشَّ مِنْ مَطْرَ], pl. رُشَاشُ. (S, K;) ___ Also the former, A painful beating. (Sgh, K.)

٣َرِشَ : see the next preceding paragraph.

٤َشَْرَاشُ What is sprinkled, (S, A, * K,) or scattered, (Msb,) of water, (A, Msb,) and the like, (Msb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. تَشَْرَ) what is scattered, or flies about, of blood. (Msb.) ___ [Hence the saying,] [He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him.] (A, TA.) And أَلِحْ بَيْنَناَ العَطْاشُ وَمَا نَأَنَا مِنْ إِلَّا الرَّشَاشُ [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 ذَذَرُ.]

٥٠َرَشُ : see رَشِّْشِرُ.

٦*روشَشَ رَشَأش 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 رِشَّ مِرْشَْ مِرْشَْ مِرْشَْ مِرْشَْ signifies the same. (TA.)

٧مرِشَْ : see what next precedes.

٨َمِرْشَْ مِرْشُْ Mِرْشُْ A thing with which one sprinkles: (Ibn- 'Abbád:) 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.

Sprinkled, or scattered in drops; as also رشيش, occurring in this sense in a verse in the TA in art.

A place of alighting sprinkled, or wetted by sprinkling. (A.)

Land upon which rain such as is called has fallen. (TA.)
She (a gazelle) brought forth. (K.)

A young gazelle, (S, Msb, K,) that has become active, or in motion, (S, Msb,) or that has become strong, (K,) and has walked (S, Msb, K) with its mother: (K) pl. (Msb, K) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to 

meaning [I have with me a young woman most like to the [young gazelle: so in the A. (TA.)}
moist with sweat. (TA.) [Hence,] [The water-skin sweated with the water]: and [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) [Hence also,] [He gave him not anything. (S, K.) And] [He gave something. (Har p. 95.)] [Hence also,] [He 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. [He], 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.

app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following.] [Perhaps a mistranscription for 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 (Hāthī ʿirṣḥ ḥūrāq), 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 لَتْحَشَرُ وُلَدَهَا بالْثَّنَى الْقَلِيلِ and لَتْحَشَا. (L.) ___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 such. (S, TA.) ___ also signifies A doegazelle'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 رَسَحَ الْبَنَاتُ رَسَحُ الْبَنَاتُ,(A, TA,) or inf. n. as above, (Msb,) It (the moisture, or dew, A, Msb, TA, or the rain, TA) fostered the herbage. (Msb, TA.) ___ He fed his child. Well. (Mtr, on the authority of Kh, in De Sacy's Chrest. Ar ubi suprà.) ___ And رَشَحُ (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,) [for the thing], and so A لَمْ أَلْمَرْ لِلْمَلِكِ and سُرَيْرُ for the office of wezeer, (S,) or تَرْشَحُ لِلْمَلِكِ for the office of king, (K,) or رَشَحُ لِلْخَلِافَةِ for the office of khaleefeh; from لَتْحَشَرُ وُلَدَهَا in the sense expl. in the second sentence of this paragraph; (A,) or تَرْشَحُ لِلْخَلِافَةِ means he was made the appointed successor of the khaleefeh: (TA:) and أَرْشَحُ فَلَانَ لَكَذَا and تَرْشَحُ. [Such a one was reared, &c., for such a thing]. (A, TA.) ___ And أَرْشَحُ مَالِهُ, (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., نَوْحِّشَرُ ـِرَ عَـيْـر and means 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.)
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.)

5. \(\text{Ṯš̱ṟ̱s̱} \) see 1, first sentence. \(\text{Ṯš̱ṟ̱s̱} \) Also \(\text{H̱e} \) (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. (As, S.) \[See 1.\] See also 2, in the middle of the paragraph. \(\text{Ṯš̱ṟ̱s̱} \) The herbage became fostered by moisture or dew. (Msb.) \(\text{Ṯš̱ṟ̱s̱} \) see 2, near the end of the paragraph.

10. \(\text{H̱ʃ̱ṯ̱s̱̱} \) The barley-grass termed \(\text{H̱ʃ̱ṯ̱s̱̱} \) grew tall. (K.)

They foster the \(\text{H̱ʃ̱ṯ̱s̱̱} \), in order that it may grow large:

(L, K.) in some of the copies of the K, (TA,) \text{H̱ʃ̱ṯ̱s̱̱} \[i.e. the lambs, or kids, &c.\]: (TA:) the place thereof is termed \(\text{H̱ʃ̱ṯ̱s̱̱} \) or \(\text{H̱ʃ̱ṯ̱s̱̱} \) signifies the place, or tract of ground, that fosters the \(\text{H̱ʃ̱ṯ̱s̱̱} \).

(L.) And \(\text{H̱ʃ̱ṯ̱s̱̱} \), so in all the copies of the K but some in which is found \(\text{H̱ʃ̱ṯ̱s̱̱} \), (TA,) \text{H̱ʃ̱ṯ̱s̱̱} \) They wait for the herbs, or leguminous plants, (or the plants called \(\text{H̱ʃ̱ṯ̱s̱̱} \)), to grow tall, in order that they may pasture thereon. (K.)

\(\text{Ṯš̱ṟ̱} \) The moisture of sweat upon the body. (A, * TA.) \[And Fluid, or matter, exuded: see \(\text{Ṯš̱ṟ̱} \).\]

\(\text{Ṯš̱ṟ̱} \) That sweats much. (TA.)

\(\text{Ṯš̱ṟ̱} \) [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, \(\text{Ṯš̱ṟ̱} \) [He gave me a gift from his store of bounty]. (A.)

\(\text{Ṯš̱ṟ̱} \) A well containing little water: (TA:) \[pl. \]
Sweat. ( AA, S, K.) — A certain plant: (K.) or plants, or herbage, upon the surface of the ground. (L.)

A butter-skin that sweats much. (A in art. نشاح.)

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 مَرَش (TA:) pl. مَرَشْرَوَر ( . K.) — What one sees, like sweat, running in the interstices between stones. (K, * TA.) You say، كم بين الفرات الطافح والوشال الرشاح (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. مَرَشْرَوَر (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, (As, S, L,) and walks with his mother: (As, S:) pl. مَرَشُر ( . L,) — And What creeps upon the earth, of such as are termed its خشانش and its أحزانش. (K, TA,) — See also مَرَشْش.*

[More, and most, sweating]. — [Hence, هو أَرْشَ فُؤادا] 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.)

مرشح، (S, L, K,) or مَرَشْش (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: (As, 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 رَاشَحُ, 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.)

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 [q. v. in art. (S, L, K.)

: see the next preceding paragraph.

: see 10, in two places.
1. **رشد**
   - aor. ٌﺪْﺷُر, (S, L, Msb, K) the former of which is the better known and the more chaste; (TA) inf. n. ٌﺪَﺷَر, (S, L, Msb, K,) which is of the former, (S, L,) and ٌدﺎَﺷَر, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Msb;) He took, or followed, a right way or course or direction; (S, A, L, Msb, 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 أَسْتَرِشَدَ لَأَمْرِهُ signifies the same: (L, K:) you say, أَسْتَرِشَدَ أَمْرِهُ, meaning He took, or followed, a right way to conduct his affair: and َﺪَﺷَر ُﻩَﺮْﻣَأ, meaning He took, or followed, a right course in his affair; this latter being a phrase similar to َِﱂَأ ُﻪَﻨْﻄَﺑ and َﻪِﻔَﺳ ُﻪَﻳْأَر &c. (L.) Some say that ٌﺪْﺷَر relates to the things of the present life and to those of the life to come; and َﺪِﺷَر, 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 ٌﺪْﺷَر and others ٌﺪَﺷَر 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, َتْﺪِﺷَر, (Mayest thou take, or follow, the right way). (A.) See also what next follows.

2. ُﻩﺪّﺷر, inf. n. ٌﺪﻴِﺷْﺮَـﺗ, said of a kádee, or judge, i. q. ُﻪَﻠَﻌَﺟ اًﺪﻴِﺷَر [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]. (Msb.) See also what next follows.

3. ُﻩﺪﺷرا, (S, A, L, Msb, K) and ُﻩﺪّﺷر, (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, Msb, * K; *)}
and he made him, or caused him, to hold a right belief; to become orthodox.] See also the next paragraph.

10. 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 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, I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way: (A, Msb) to the thing: so says AZ. (Msb.)

رشدة an inf. n. of 1. (S, L, Msb, K.) Also Maturity of intellect, and rectitude of actions, and good management of affairs. (TA in art. أنس: see 4 in that art.) Hence, بلغ رشدة 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.

رشدة: see the next paragraph, in four places.

A mode, or manner; [and رشدة an act,] of رشدة [or right procedure; &c.]. (Ham p. 463.)

[Rashida, (S, A, L, Msb,) and ولد رشدة, (L, K,) and, (L, Msb, 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 Fs, (L, TA,) and seems to be the more common,] He is, or was, trueborn; (A, Msb;) contr. of لزنية, (S, L, K,) or لزنية, (Fr, TA,) and لغية. (AZ, Fr, TA.) And not lawfully begotten, or not trueborn. (TA.) And He claimed, as his, a child
an inf. n. of 1, (L, K,) or a simple subst., (Msb,) [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 (S, A, Msb,) and of (Msb,) and of (L, K, *) is a subst. syn. with (L, K, *) in the dial. of El-'Irāk; (TA,) they gave it this name as one of good omen, because (K,) are names given to several species of Gress; and seems to mean the seed of: accord. to Golius, on the authority of Ibn-Beytār, Rashād is the name of the nasturtium: accord. to Delile, (Flor. AEgypt., 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: rashād al-bahr, i. e., nasturtium maritimum, that of the cakile maritima of Tournef.; Desf., a pinnatifida; the bunias cakile of Linn.; the isatis pinnata of Forsk.: rashād al-gharbi, that of the lunaria parviflora: and, i. e., nasturtium deserti, that of the raphanus recurvatus of Persoon; the raphanus lyratus of Forsk.]

رَشَدٌ رَشَدٌ: see رَشَدٌ رَشَدٌ.

ٍ/ٌدْدِشَر: see ٌدْدِشَر.

ٌدْدِشَر: see ٌدْدِشَر.

ٌدْدِشَر: see ٌدْدِشَر.

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)

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 orthodoxy]. (A, Msb,) One says to a traveller, رَشَدٌ رَشَدٌ ٍ/ٌدْدِشَر.
[May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, [O thou who takest, or followest, a right way &c.]. (L)

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.)

ٌمُأ ٍﺪِﺷاَر a surname (S) applied to The female rat or mouse (الفارة). (S, K.)

(Student) [The more, or most, direct road]. (S.)

The right places to which roads tend; syn. He directs to the right places to which roads tend]. (A.)
Rüşf

1. رُشَفَ, aor. زُ رُشَفَ, inf. n. رُشَفَ, (S, MA, O, Msb, K,) [and app. رُشِيفَ, also (which see below), and رُشِافَ, which has an intensive signification, mentioned by Freytag as occurring in the Mak- soorah of Ibn-Dureyd;] and رُفَشَ, aor. زُ رُفَشَ, (AA, O, K,) inf. n. رُفَشَ; (K;) He sucked it in, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAar, O,) with the two lips; (MA;) as also رُفَشَنَ, (S, MA, O, * K) and رُفَشَنَ, (S, * MA, O, * K) and رُفَشَنَ and رُفَشَنَ: (IAar, O, K;) or he took it, namely, water, with the two lips in a manner exceeding that which is termed مَسْ: (Msb;) and رُشَفَنَ, (Msb,) or رُشَفَنَ, and رُفَشَنَ, (K,) inf. n. رُفَشَ, (IF, O,) he drank to the uttermost what was in the vessel, not leaving in it anything: (IF, * O, * Msb, K;) or, accord. to some, رُفَشَ signifies the sucking in the water of the mouth in kissing: (Har p. 271:) you say, رُفَشَها, meaning he sucked her (a girl's) saliva from her mouth: (IAar, L in art. مصَد:) وَبُيَّنَتْ رُفَشَنَها he kissed her and sucked in her saliva; from رُفَشَ [i. e. رُفَشَ] meaning saliva: and رُفَشَ signifies he sucked in much: (Har p. 231:) or i. q. رُفَشَتْ, (O.) It is said in a prov., رُفَشَ أَنْْفَعُ, i. e. The sucking in رُفَشَ of water by little and little is most effectual to quench thirst. (S, O, K.)

2. رُفَشَ see above.

4. أَرْفَشَ see above.

5. تَرْفَشَ see 1, in three places.

8. إِرْفَشَ see 1, in two places.

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.)

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, Msb, K.) ____ Also Dry in the فرخ; so applied. (IAar, O, K.) ____ And A she-camel that eats with her lip. (As, O, K.)

an inf. n., [like رشيف,] (Lth, O,) The taking of water with the two lips; (Lth, O, K;) exceeding what is termed مص. (Lth, O.)

An instrument with which one sucks in water &c. Its pl. مراشف is used in the present day as meaning The lips: thus in the phrase أَمرَأَةٌ عَذِبَةٌ المِراشف 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.]
Resħq

1. رشق (S, Msb.) or رشقهم (M.), رشقهم (Msb.), رشقهم (M. Msb.) or رشقهم (K.) or رشقهم (K.) aor. , (S, M, Msb.) inf. n. رشق (S, M, Msb, K.) as also رشقهم (Msb) [or رشقهم (Msb)]. He shot, or shot at, him, or them, with the arrows, and other things. (S, M, Msb, K.) It is said in a trad. فَهُوَ آشَدُ عَلَيْهِمْ مِنْ رَشقِ النَّبِلِ [Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows at them]. (TA.) And رشقهم بنظره He cast his look at them. (M.) See also 4, in two places.

2. رشق (S, M, Msb, K.) inf. n. رشقهم بنظره رشق (S, M, Msb,) 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 رشق is said of a girl: (T;) or he (a boy, M, or a person, Msb) Was, or became, light, or active, (M, Msb,) in his work; (Msb;) and in like manner رشق is said of a girl. (M. [See also 5.])

3. رشقه (Moheet, K,) inf. n. رشقه (Moheet,) رشقه (Moheet,) He went, or ran, with him; or vied with him in going, or running; syn. رشقه (Moheet, K,) [And] رشقه مقصدي He vied with me (براقى) in going to the place to which I was repairing. (A, TA.)

4. رشقه (Zj, K: *) as also رشقه (Zj, O.) See also 1. He looked sharply, or intently, or attentively: (S, K:) [and] رشقه أَرَشقَتِألْقا, she looked sharply, &c.; said of a woman, and of a [or wild cow]. (M.) You say, رشقه أَرِشقَتِإِلَالْقا, [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 رشقه (JK.) And رشقه الطبية إِلَإِمَارْكَمَا The she-gazelle looked sharply, or intently, or
attentively, at the object of her want. (A, T.A.) As some say, (M,) ُءَرَقْت انْطِبَىَة signifies The she-gazelle extended, or stretched out, her neck. (S, M, K, T.A.) ُءَاَرَقْهَا, said of a bow, How light, and swift in the flight of its arrow, is it! [Note] (K, T.A.)

5 ُفِي الأَمْرِ He was, or became, sharp in the affair. (M. [See also 1, last signification.])

َرَقِّ ُقِرَشْنَ تُرُشُ in the affair. ُقِرَشْنَ: see the next paragraph, last sentence.

َرَقِّ a subst. from 1 in the first of the senses explained above: (S, K:) [i.e. as signifying] A bout (شَوْطٌ) of the shooting of arrows; (T, M, T.A;) when persons, competing in shooting, shoot all the arrows that they have with them and then return to the butt: (T, T.A;) and a direction in which arrows are shot, (S, M, Msb, K,) when the people, all of them, shoot all the arrows: (Msb:) pl. ُرَقَقٌ ُقِرَشْنَ (شَوْطٌ). (Msb, T.A;) You say, رَقَقٌ ُقِرَشْنَ, or رَقَقٌ: (Msb,) or رَقِّ, (Msb,) or عَلَى رَقِّ, (Msb,) or رَقَقٌ: (Msb,) and ُقِرَشْنَ. (M,) We shot, all of us, [a bout,] in one direction; (S, K;) or they shot, (M, Msb,) all of them, (Msb,) [a bout,] in one direction, with all their arrows: (M, Msb.) And it is said in a trad. of Fudâleh, ُقِرَشْنَ ُقِرَشْنَ ُقِرَشْنَ. (TA.) Accord. to IDrd, ُقِرَشْنَ signifies The arrows themselves that are shot. (Msb.) ___ Also The [stridulous] sound of the pen (لَه, M, Z, K) when one writes with it; (Lth, M,) and so ُقِرَشْنَ. (Lth, M, Z, K)

َرَقِّ: see the next paragraph but one, in two places.

َرَقِّ: see the next paragraph, in two places.

فُوْسُ رَقِّ A swift-shooting bow; (Jk, A, K;) as also ُقِرَشْنَ ُقِرَشْنَ ُقِرَشْنَ (O, K,) and ُقِرَشْنَ ُقِرَشْنَ ُقِرَشْنَ. (Jk, K;) and ُقِرَشْنَ ُقِرَشْنَ applied to a boy, (T, T.A;) or to a man, (S, K;) and ُقِرَشْنَ ُقِرَشْنَ, (Jk,) and ُقِرَشْنَ ُقِرَشْنَ applied to a girl, (T, T.A;) Just in proportion, (Jk, T, A,) and slender: (A, T.A;) or goodly, or
beautiful, and slender, in stature, or person: (S, K;) or رشيق (M, Msb) and مرشيق (M) signify a boy, (M.)
or a person, (Msb,) light, or active, (M, Msb,) in his work; (Msb;) and in the same sense are applied to a girl: (M:) the pl. [or rather quasi-pl. n.] of رشيق is أَفْقُ أَدَم and is of the class of أَفْقُ أَدَم, (TA.)

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Siegling. (Har p. 37.) \_

i. q. رشيق, i. e. ذو رمي [lit. An arrow having propulsion; meaning shot; the latter word being] of the class of [possessive epithets, such as]

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, [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 بنات عِمَّ المرشقات [lit. the sons, or daughters, (for applied to irrational animals is pl. of ابن, ابن,) of the paternal uncle of the long-necked ones, i. e., of the gazelles]: he says,

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meaning [And verily I have frightened the wild oxen or cows [having waggings of the tail]. (L.) \_

See also the paragraph commencing with قوس رشيق, in two places.

I \_

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.]
ٌﻢَﺷَر (S, K,) aor. , inf. n. رَﺷَمَ (S,) He stamped, or sealed, wheat. (S, K. [See رَوُﺷَمَ,]) ___ And He wrote; (K, TA;) [upon it], and [to him]: accord. to the copies of the K, like رَﺷَمَ; but this is a mistake for رَمَسَ, with the unpointed س [and without teshdeed]. (TA.)

2 رَﺷَمَ see above.

4 رَﺷَمَ see the next paragraph. ارْشَمَت It (land) showed its herbage. (TA.) ___ And She (a wild cow) saw and depastured the رَﺷَمَ (K, TA;) i. e. the first that appeared of the herbage: the epithet applied to her is رَمَشَم [without ة]. (TA.)

8 رَﺷَمَ, in the copies of the K erroneously written رَأْشَمَ, [is expl. as meaning] He stamped, or sealed, his vessel with the رَوُﺷَمَ (K, TA;) like رَوُﺳَم (Aboo-Turáb, TA) and رَوُﺳَم [q. v.]. (S, Msb, K, all in art. رَوُﺷَم.) ___ And particularly The mark, or impression, &c., of rain, upon the ground. (K.) ___ And The first that appears of herbage; (ISk, S, K;) as also رَوُﺷَمَ (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 (AA, K.) And the thing with which the mouth of a vessel is stamped, or sealed; (K;) and ٌمﻮُﺷاَر signifies [the same; or] a stamp, or seal, with which the head [or mouth] of a large jar such as is called ٌخَابِيَة is stamped, or sealed: (TA in art. ٌدَرْسَم;) as also ٌمَوْسَر (M and K in that art.) and ٌمَوْسَر (K in that art.) or a stamp, or seal, in a general sense; as also ٌمَوْسَر (M in that art.) See also ٌمِشْرُم, an epithet applied to a wild cow: see 4.

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He (a man) came to a feast uninvited thereto, and entered without permission. (S, K. * [See ٌن*-شَر, below.]) And he who watches for the time of food, and then goes in to the party when they are eating, is termed ٌشِراَو (S.) And One who eats all that is upon the table of food; syn. ٲْمُقِّم (TA.) Also A small gift to the pupil of the ٌغِئِّاص [or goldsmith]; in Pers, called ٌشَاكِرِدَانَهَّ [correctly ٌشَاكِرِدَانْهَ). (K. [in the CK is a mistake for ٌمُحَضْرِي in the TA.)

A turn, or time, for the taking of water; (K;) so in the M; (TA;) as also ٌنْشَر. (K.)

Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty. (K.)

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 ٌشِراَو (S.)

And One who eats all that is upon the table of food; syn. ٲْمُقِّم (TA.) Also A small gift to the pupil of the ٌغِئِّاص [or goldsmith]; in Pers, called ٌشَاكِرِدَانَهَّ [correctly ٌشَاكِرِدَانْهَ). (K. [in the CK is a mistake for ٌمُحَضْرِي in the TA.)

And One who watches for the time of food, and then goes in to the party when they are eating, is termed ٌشِراَو (S.)

Also i. q. ٌةﱠﻮُﻛ [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. (KL, PS,) Also i. q. ٌفَر [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. رَشَاً, 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], Msb, TA.) Hence, [accord. to Th, but see رشوة below,]

2. رَشَا (S, Mgh, Msb, K) aor. رَشَوْنَ He gave him a *bribe.* (S, * Mgh, Msb, K.) [See also 3.]

3. رَشَا (S, ISd, K) inf. n. رَشَأْ i. q. صانعه (TA,) i. q. [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 حَاَبَاهُ [app. as meaning he treated him, or behaved towards him, with partiality]: (ISd, K:) or ظَاهَرَهُ [he aided him, or assisted him]. (S.)

4. رَشََلَوُ He put a رَشَأَةَ [or rope] to the bucket. (S, ISd, K,) said of the colocynth [or any similar plant (see رشاة] *It extended its rope-like branches [or stalks].* (Az, S, K, ↓ TA.)

5. رَشَا He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment. (S, ISd, K.)

6. رَشَى He took, or received, a رَشَأَةَ [or bribe], (S, Mgh, Msb, K,) منْهُ from him. (Mgh.)

7. رَشَى He sought, or desired, to be suckled; said of a young camel. (S, K,) And رَشَى مَا في رُشَأٍ [ما في the case of his deciding

8. رَشَى He drew forth what was in the udder. (Az, TA,) [Hence, probably,]
judicially, for his doing so [agreeably with the desire of the briber]. (S, K, ↓ TA.)

[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; (Msb, 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 Tābi‘ees that there is no harm in man's bribing for the defence of himself and his property when he fears being wronged; so says IAth: and Lth explains the last of these three words as meaning an act of bribery: (TA:) accord. to Abu-l-‘Abbās [i. e. Th], (TA), the former meaning is from رشأ said of a young bird, explained in the first sentence of this art.: (Msb, TA:) or it is from أَرْشَاء, (IAth, Mgh, TA,) signifying that by means of which one obtains water, (IAth, 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, Msb, TA) is رشأ and (of the second, Msb, TA) رشأ or رشأ. (S, Msb, K, TA.)

A rope: (S, Msb, K:) [or a well-rope; i. e.] the rope of the bucket: (Mgh:) and رشأ, also, with kesr, has the same meaning as رشأ: (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 I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope]; and that رشأ, meaning a rope, is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رشأ is judged to be و because one obtains water by means of the رشأ, like as one obtains the thing sought by means of the رشأ, which is the reverse what has been said above, that أَرْشَاء is from أَرْشِرَأ, (Mgh, Msb, K,) the pl. is أَرْشِرَأ and أَرْشِرَأ 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 beta of Andromeda; or, more correctly, delta and epsilon, 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] بطن الخوت, in the navel of which is a bright star, which the moon makes one of its mansions; (S, TA;) or including بطن الخوت, which is in the navel of Andromeda; for بطن الخوت is the name of the bright star [beta] that is above the drapery round the waist of Andromeda; (Kzw, descr. of Andromeda:) قلب الرشاء is also called قلب منازل القمر, in art.] [See بطن الخوت, in art.]

A young camel; syn. فصيل. (K.) [See 4, last sentence.]

The giver of a رشوة [or bribe]; hence the trad., لعَنَ الله الرَّاشِي وَالرَّآشِي وَالرَّآئِش. i. e. [May God curse] the giver of a رشوة, 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. (IAth, TA.)

The receiver of a رشوة [or bribe]. (IAth, TA.) [See an ex. above, voce رشوة.]

A seeker, desirer, or demander, of a رشوة [or bribe]. (TK;) Hence, (TK,) one says, إِنَّكَ لَمَسْتَرِشِّي لِفَلَانٍ [in the TA لَمَسْتَرِشِّي لِفَلَانٍ], i. e. [app. meaning Verily thou art obedient to such a one, subservient to that which gives him happiness.]. (K, TK.)
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; (Msb, K,) namely, a building; (Msb,) and stuck it together, (S, * Mgh, K,) inf. n. (S,) signifies the same; (S, Mgh, K,) and so: (TA:) or these three verbs all signify he made it (a building) firm and compact: (M:) or signifies he made it (a building) firm and strong: (IDrd, K:) and, said of anything, it was made firm, and joined together. (M, TA.) And hence, He tied [perhaps a mis transcription for he stopped up] firmly the mouth of the [a kind of vessel]. (Mgh.) And made it firm, and joined together. He closed, or locked, his door; as also, q. v. (TA in art. He was importunate, or urgent, in asking, or begging. (Fr, TA.)

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

see 1, in two places. She (a woman) put on, or wore, her [a kind of face-veil] in such a manner that nothing was seen but her eyes: (AZ, S, M:) as also, (AZ, TA,) or She (AZ, TA,) or was of the dial. of Temeem. (AZ, TA.) He was importunate, or urgent, in asking, or begging. (Fr, TA.)

see 8.
They placed themselves close together; (Ks, S, M, A, K,) in a rank, (S, Mgh, Msb, K,) in prayer, (A, TA,) and in battle, (TA,) so that there was no intervening space among them; (Ks,) as also (A:) they placed themselves in a rank, or in ranks, in battle, and in prayer. (M.)

The stones were stuck, or set close, together; as also The stones were stuck, or set close, together; as also (A.) See also 6.

He continued, or became fixed or settled, in the place. (IAar, K.)

in the teeth is like in the teeth signifies [the same, i. e., Nearness together. (M, TA;) and (M,) or the latter is vulgar, (S,) and not allowable, (K,) or, accord. to AHát, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fs, and is the only form mentioned by AHei, (TA,) and, accord. to some of the moderns, (Mf,) and (M, TA,) which is a contraction of the first, (TA,) [Lead;] a certain mineral, (M,) well known; (S, K;) i. q. (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] (K;) and Abu-I-Hoseyn ElMedáïnee says, it used to be said, the drinking from a vessel thereof and white, which is [also called] (K;) and Abu-I-Hoseyn ElMedáïnee says, it used to be said, the drinking from a vessel thereof [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-I-Hoseyn ElMedáïnee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) a piece thereof. (Msb.)

see the next preceding paragraph.
رأس،: see the next preceding paragraph.

أرض: see أرض.

مرصوص، in two places. A woman’s [face-veil of the kind called] drawn near to her eyes.

(AA, K.) See also رصص.

صوص: see رصص. Also, (accord. to a copy of the M) or رصص, with teshdeed, (K) Stones cleaving to the circuit of a running spring; and so رصص ] signifies a stone: and the pl. is رصائص [which is reg. as pl. of either of the above-mentioned forms without tesh-deed but not as pl. of that with teshdeed]. (A) You say, The stones were heaped together upon the grave. (A) Hence, رصص, (as in the A) or رصص, (accord. to the K) A niggard: (A, K) likened to a stone. (A)

صر: see رصص, in two places.

صر [app., accord. to the TA, A manufacturer of lead: or] a seller of lead. (Meyd, in Golius.)

صر: see رصص, in two places.

صرّة: see رصص. Hard ground or land. (K) This is its meaning accord. to IDrd. (TA.)

أرض، A man whose teeth are near together: (M, A, K) fem. رضاء. (M, A) And the fem., applied to a woman, Impervia coëunti; as also رضاء الفخذين A woman whose thighs are close together. (A) A thigh that cleaves, or sticks, to its fellow. (O, K) A [cap of the kind called] like a melon. (O, K)

مرصص: see what follows, in two places.
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 مرصوص signifies the same; (A, Mgh, TA;) and so مصرف. You say also مصرف بيض رصيش Eggs [set] one upon another. (K.) A thing done over, or overlaid, مرصوص with رصاص; as also مرصوص A well cased with رصاص. (Ibn-'Abbád, K.)
1. He sat [or lay in wait] for him in the road, or way: [see this verb below] and of a beast of prey, (S, A, K,) or of a wolf, (M,) i. e.  He watches, or waits, to leap, or spring: 

2. He charged him with the watching, or guarding, of such a thing. (L.)

3. He watches, or waits, for the drinking of the other camels, and then she drinks. (S, A;) or [she watches, or waits, for the drinking of others, that she may drink.] (K.)

4. The land was rained upon by a rain such as is termed. (L.)

5. See above, first sentence.

6. He charged him with the watching, or guarding, of such a thing. (L.)
See also 1, in four places. also signifies He prepared, or made ready, [a person, or thing, for him, or it; (As, 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, I prepared for him punishment: properly signifying I put punishment in his road, or way. (L.) And I prepared for him good and evil. (A.) Unless I prepare it for a debt that I owe]. (S.) And [hence, app., as seems to be indicated in the TA,] you say, 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, like as one says reckoning such treatment of them as alms. (TA.) Also He requited him, or recompensed him, with good, (L, K, TA,) accord. to the original application, (L, TA,) or with evil, (L, K, TA,) as some apply it. (L, TA.) He showed, or cast up, or produced, the reckoning. (MF, from the 'Ináyeh.)

see 1, first sentence, in two places.

see 1, in two places.

: see the next paragraph.

: see three places. Also A road, or way; (Msb;) and so, (TA,) both signify the same, (M,) and (S, K, TA) and (TA:) and (TA:) and (IAmb, K,) or (S,) or both, (M, A,) and and, (A,) a place where one lies in wait, or watches, (IAmb, S, M, A, K,) for an enemy: (IAmb, K;) the pl. of is the pl. of is,
(TA,) which signifies also lurking places of serpents. (M, L.) You say, َﺪَﻌَـﻗ ُﻪَﻟ ِﺪَﺻْﺮَﳌِ َأ َﻚَﻟ ِدﺎَﺻْﺮِﳌِ (A, * Msb.) And َﺪَﺼَﺗْﺮُﳌِ (A.) He lay in wait for him in the way. (A, * Msb.) And َأَلَﻚَ ﱠﻞُﻛ ٍﺪَﺻْﺮَﻣ (TA.) And ‘Adee says,

[And verily deaths are in a place of lying in wait for men, so that they cannot escape them].

(TA.) in the Kur [ix. 5], means And lie ye in wait for them in every road, or (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And ِدﺎَﺻْﺮِﻤْﻟﭑِﺒَﻟ, 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-‘Arafeh, TA:) or, accord. to El-Aamash, the مرساد is here a name applied to three bridges behind the ِدَﺻَر; 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, ِدﺎَﺻِر, *ةَﺪَﺻَر* (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 IAar, the former word signifies rain such as is termed جهاد, after which other rain is looked for; and if other rain follow it, herbage is produced: one shower thereof is termed ِدﺎَﺻِر, ِةَﺪَﺻَر and the latter mentioned by Th: (M,) or ِةَﺪْﺻَر signifies a shower, or what falls at once, of rain [app. in any case]: (S, K;) the pl. of ِدﺎَﺻِر is ِةَﺪَﺻَر, ِةَﺪْﺻَر (S, M, K) and ِةَﺪْﺻَر, (M,) the latter mentioned on the authority of A’Obeyd: (TA:) or the latter is pl. of رصدة. (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.)

* وَإِنَّ ذَٰلِكَ لَمَّا يَجِدُكَ بِمَرْسَدٍ *

(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.

A pitfall for a lion; syn. (S, K.) — And a ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended. (K.)

: see , in the latter part of the paragraph.

One who lies in wait for men in the way, to take their property unjustly; (Msb;) syn. with the Pers. — and so . (Meyd, accord. to Golius who, however, explains the Pers. word as meaning , ; which I do not think to be here intended thereby.)

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.)

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 (حیة) that watches, or lies in wait, to bite persons passing along the road, or way. (L.)

Snares, or traps, prepared for catching beasts of prey; as also . (Arrám, L.)

: see .

Sitting [or lying in wait] for one in the road, or way: (Msb:) or watching, or waiting; 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. , (K,) and , like as is pl. of , (Mgh, Msb,) and
of حرس, (Mgh;) or [rather] رصد is syn. with راصدون, (S, * A, * K,) or with مرصدون, [which has the same meaning,]

and is a quasi-pl. n., (M,) a word like حرس, (S, A) and خدام, (A,) and used alike as sing. and pl. and masc. and fem.; and

sometimes they said راصد; and رصد also is used as a pl. of راصد, agreeably with analogy; (Mgh;) and رصد likewise

appears to be a pl. of the same. (Ham p. 415.) One says، فلان يخاف رصدا من قلدامه وطلبا من ورائه، i.e. [Such a one fears] an enemy lying in wait before him, and pursuers behind him. (A.) By رصدا، 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,) الراصد is an appellation of The Lion. (K, TA.)

ٌدِﺻْﺮُﻣ: see رصد, in six places.

ٌدِﺻْﺮُﻣ [i. q. راصد]. One says، أنا للك رصدا بإحسانك حتئ كافلك به، [I am watching, or waiting, for thee, on account of they beneficence, that I may requite thee for it]. (Lth, A.) 이

أرض مرصدة، Land in which is a small quantity (رصد, M) of herbage: (M, K,) or land which has been rained upon, and which it is hoped will produce herbage: (AHn, M, K,) and

 Alexandria Land in which is a small quantity (رصد, 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 (رصد, M) and so مرصودة،: (S, M.) or،: مرصد (M,) and so أصبه رصد، and مرصد،: (M.)

ٌدِﺻْﺮُﻣ: see رصد, in five places.

ٌدِﺻْﺮُﻣ: see رصد.

ٌدِﺻْﺮُﻣ: see رصد.

ٌدِﺻْﺮُﻣ: see رصد, in three places.
It stuck, adhered, or clave, to it; and stuck, adhered, or clave, together. (TA.) [See also the part. n. of the latter verb, below.]

He kept, or became addicted to, the use of perfume; syn. He rubbed, or anointed, himself with perfume. (IF, K.)

He remained, stayed, dwelt, or abode, in the place. (K, * TA.)

He tied the thing in a complicated treble knot, such as the knots of the and the like: [or perhaps this is a mistranscription, for ; for it is added.] When you take a thong, and tie in it treble knots, this [action] is termed. (TA.)

The act of setting, fixing, or putting together; [jewels, precious stones, gems, pearls, &c.] syn. The act of making [a thing] according to a measure; [See the pass. part. n., below.] 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, The bird put twigs and feathers near together, and wove with them its nest. (A, TA.)

He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series. (TA.)

A kind of 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. lxxxvii.,]
the like in verse; as in the saying of Aboo-Firás [El-Farezdak],

(Har p. 9.) ___ See also 1; last sentence.

8 see 1, first and second sentences.

The button of the loop of a copy of the Kurán. (AA, Z, Sgh, K.) ___ See also what next follows.

The knot that is in the bridle (اللَّيْمَاء), by the cheek (المعِدَّر), resembling a small piece of money such as is called (مَلَس). (K.) ___ A ring, of those with which a sword is ornamented: (S:)

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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: or [the pl. signifies] plaited thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with (S:; (TA;) i. e. (K and TA in art.) on the authority of ISh. (TA in that art.) The pl. of (S, K) in all the senses explained above (K, TA) is (S, K:)

Sticking, adhering, or cleaving. (AZ, L.)

Adorned with jewels, precious stones, or gems; applied to a crown, and sword: (K:) or you say,
meaning a crown set with jewels, precious stones, or gems:

and سيف مرصع a sword ornamented with the rings called فرس مرصع الثَّنَّ السَّحَمَّ, pl. of from S. يصاصع.

A horse having the hairs of the fetlock بعضها في بعض [meaning compacted together, as though Woven]: (A, TA.)

His teeth are set close together. (A, TA.)
**1. فَصَر**

, aor. , [or , as appears from what follows, ] inf. n. He put, or joined, together, or together and in regular order, its several parts. (M.) [Hence, ] (S, O, Msb, in the M)

or in the building or structure: (S, O:) or he built, or constructed, and joined together, the stones. (M.) And His teeth were disposed in a regular and an even row in their manner of growth; as also , inf. n. (M.) And He (a man praying, O, K)

put his feet together: (S, O, K:) or he put his legs near together. (M.) __

Also He bound it round with a thing. (Har p. 376.) You say, , inf. n. He bound, (S, O, K)

or wound, (M,) a sinew upon the socket of the head of the arrow; (S, M, O, K,) when it had broken. (M.) __

also signifies She [a woman] was small, or narrow, in the gratitude (vulva). (M,) , inf. n. , 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 below.]

One says also, This is a thing, or an affair, that will not become thee, or be suitable to thee. (S, O, K.)

**2. رَصِيف**

[inf. n. of ] 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.)

**3. فَصْرَت**

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. فَصَر**

He mixed his wine (شرابه) with what is termed , i.e. water
descending from the mountains, upon the rocks. (O, K.)

5 see 8.

6 They stood close together, side by side, in the rank. (S, O, K.)

8 It had its several parts put, or joined, together, or together and in regular order; as also, [or this means it had its several parts well put, or joined, together; &c., (see 2, of which it is the quasi-pass.,)] and . (M.)

راصَفُ Stones put, or joined, together, (S, M, O, Msb, K,) [whether artificially or naturally, and particularly] in a channel of water: (O, K) n. un. راصَفَة . (S, M, O, Msb, K,) A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed راصَفُ ; 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. راصَفَ the channel of a reservoir such as is termed مصنعة . (M.) [Hence,] ماءُ الراصَفُ The water descending from the mountains, upon the rocks. (K.) B-'Ajáj says, من راصَف نازع سيلا راصَفا

meaning that the wine of which he is speaking was mixed with water of a راصَفُ [or ledge of rocks or stones] that had contended, in flowing, with another راصَفُ, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying من ماء راصَف من راصَف, [but in both of my copies of the S, ماء is erroneously put for راصَف, ] and he calls its passing مسيره [in the O and in one of my copies of the S, مسيره]) from راصَف to راصَف its contending therewith [i. e. with the latter راصَف]. (S, O.) See also راصَفة.
The two bones called رضفتان of the two knees. (M.)

A sinew (عَقبة) that is wound upon the socket of the head of an arrow; (S, M, O, K,) when it has broken; (M:) as also رضوفة, each with damm; (K:) or as also رضوفة, [thus written with kesr,] of which the pl. is رضائف (M) and [coll. gen. n.] رضاف; (M, O;) but [ISd says,]

I think that AHn has made this last to be a sing.: and رصف is the pl. of رصفة, [or rather it is a coll. gen. n.,] and أراسف I hold to be pl. of رصفة: (M:) or رصف is the pl. of رصفة. (S, K.) Also, and رصفة, A sinew (عَقبة) that is bound upon another sinew, and is then bound upon the suspensory (حملة) of the bow. (M.)

Two round bones in the knee of a horse, separate from the other bones. (Ibn-‘Abbád, O.)

A woman نر لَفَج [or Vulva]: (S, M, O;) or small therein: (M;) or small in the vulva, and narrow therein, and, consequently, impervia viro; as also رصافأ (IAar, * O, * K) and مرصوفة: (O, * K;) or this last, [Syn with مرصوفة,] a woman whose place of circumcision has cohered [after the operation, when she was young], and, consequently, impervia [viro]. (M.)

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, Msb, 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. (Msb.) ___ Also An arrow having a sinew wound upon the socket of its head, when it has broken; and so ___ See also رصاف, which signifies The sinews, or ligaments, (عصب) of the horse: or this signifies the bones of the side: (Ibn-'Abbád, O, K;) and has for its pl. مرصوف, like كتب [as pl. of كتاب]. (K.) رصافة inf. n. of رصاف. (q. v.) (K.) ___ See also رصاف. ___ And no stay, or support, to us was more gentle, or convenient, (أرفق) to us than she, or it: no verb thereof [in this sense] has been transmitted. (M.) رصافة: see رصاف. رصافة: see رصاف. رصافة: see رصاف. رصافة: see رصاف. رصافة أرفق [i. q., أرفق]: see رصاف. رصافة: see رصاف, in two places. مرصوف, applied to a woman: see مرصوف. رصافة i. q. مطرقة: (O, K;) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.) رصافة الأنسان A man having the teeth near
together. (O, K.) See also رصيف. The lion. (IKh, O, K.) [This art. is wanting in the copies of the L and TA to which I have had access.]
1. (S, M, K.) inf. n. رَنَصْرَةَ 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. رَنَصْرَةَ 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.) رَنَصْرَةَ (As, S, M, K.) aor. Rَنَصْرَةَ, inf. n. رَنَصْرَةَ (As, S,) He made it complete, entire, or perfect; (As, S, M, K;) namely, a thing. (As, S,) See also 4. See 2, in two places. رَنَصْرَةَ (As, S, K.) inf. n. رَنَصْرَةَ (S,) He reviled him, or vilified him. (S, K.) رَنَصْرَةَ (K,) thus accord. to some copies of the S, (TA,) inf. n. رَنَصْرَةَ; (K;) accord. to other copies of the S, رَنَصْرَةَ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by رَنَصْرَةَ, is رَنَصْرَةَ;]) He overcame the thing by knowledge: (S, K;) so says AZ: (S:) [accord. to the JM, رَنَصْرَةَ signifies He knew it: but] the reading in the K, with teshdeed, is confirmed by the saying of Z, in the A, that رَنَصْرَةَ لِهَذَا الحُجَر means Verify thou for me, or to me, this information; syn. حقَّقَة; a tropical phrase. (TA.) رَنَصْرَةَ 4 He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K;) as also رَنَصْرَةَ; namely, a thing. (TA.) You say, رَنَصْرَةَ The building was made, or rendered, firm, stable, &c. (TA.) And رَنَصْرَةَ If thou doest a deed, do it soundly, thoroughly, skilfully, judiciously, or well. (TA.) رَنَصْرَةَ Firm, stable, strong, solid, compact, or sound; (S, M, K;) applied to a thing: (M;) and رَنَصْرَةَ, made, or rendered, firm, stable, strong, &c. (TA.) You say رَنَصْرَةَ A coat of mail firmly, strongly, or compactly, made. (TA.) And رَنَصْرَةَ A building made, or rendered,
firm, stable, strong, &c. (TA.) And

Grave, staid, steady, sedate, or calm; and

forbearing: still, or motionless; or firm, or sound, of judgment: wise, or sensible. (M.)

Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. (S, K.)

also signifies Pained, or suffering pain: (S, K) so in the saying of a poet,

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, are The two extremities of the that are set in, or upon, the [n. un. of , which is evidently the correct reading, meaning the bones that are between the arm and the shank, in the knee. (S, K.)

An iron instrument with which beasts are cauterized. (K.)

Marked with a hot iron; syn. (K.)
1. **ضرَّ ُﻪَﺿَر**

*He bruised, brayed, pounded, or crushed, it:* (IF, A, Msb, K) or it signifies, (S) or signifies also, (K) *he bruised, brayed, pounded, or crushed, it coarsely, not finely,* (S, A, Msb, K) as also *ضرِّ ُﻪَﺿَرَ ُﻪَﻣﺎَﻈِﻋ* (TA) or *he broke it,* (Msb, TA) and so ↓ the latter verb. (S, K, TA) You say, ضرَّ ُﻪَﺿَرْ ُﻪَﻣﺎَﻈِﻋ, He bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K, TA) as also ضرَّ ُﻪَﺿَر ُﻪَﻣﺎَﻈِﻋ, he broke it; (Msb, TA) and so ↓ the latter verb. (S, K, TA) You say, ضرَّ ُﻪَﺿَرْ ُﻪَﻣﺎَﻈِﻋ. He beat him, and crushed his bones. (A.) And I heard of what befell thee, and it crumbled my liver and crushed my bones. (A, TA.)

4. **ضرِّ ُﻪَﺿَر**

*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 *ضرَّ ُﻪَﺿَر ُﻪَﻣﺎَﻈِﻋ* in the country, or in the land; syn. *ضرَّ ُﻪَﺿَر ُﻪَﻣﺎَﻈِﻋ* [q. v.]. (ISk, TA) *ضرَّ ُﻪَﺿَر ُﻪَﻣﺎَﻈِﻋ* became thick. (S, K) *ضرَّ ُﻪَﺿَر ُﻪَﻣﺎَﻈِﻋ* made the sweat to flow. (AZ, * K, * TA.)

5. **ضرَّ ُﻪَﺿَر**

See the next paragraph.

8. **ضرَّ**

*It (a thing) broke, or became broken, in pieces;* (TA) and *ضرَّ* signifies [the same; or] *it broke, or became broken, bruised, or brayed;* (KL) [and so, accord. to some, *ضرَّ* signifies [the same; or]] حِجَارَةٌ[، meaning *Strones 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.)

Dates bruised, or brayed, (S) or freed from the stones, (K) or bruised, or brayed,
and freed from the stones, (TA,) and steeped in unmixed milk; (S, K, TA;) as also رضيض (K) or dry dates bruised, or brayed, and thrown into fresh milk; as also رضيض (A.) رضيض Fragments, or broken particles, (S, IF, Msb,) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDrd, K.) رضيض Bruised, brayed, pounded, or crushed: (K) bruised, &c., coarsely: as also رضيض. (S, K.) See also رض.

رض: see what next follows.

رض Pebbles: (IDrd, A, K;) or small pebbles: (A, K;) as also رض، (K;) which is a contraction of the former: (TA;) or bruised, or crushed, pebbles. (S.) Hence the saying زهر ذو سهلة ذو رضيض A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رضيض signifies Hard, smooth stones. (K, L.) And with ظ, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) Land broken up ____ with stones. (IAar, S, K.) Small drops of rain. (AA, K.) Fleshy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with ظ; applied to a woman. (S, K.) كف رضيض Buttocks that quiver (K, TA) in walking. (TA.) رضيض Pasturing beasts that crush the herbage in eating: (TA;) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.) رضّ Always sitting still, not quitting his place. (Ibn-'Abbád, K.) رض Also Thick [milk such as is termed] رضّe: 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, ṭarṣṭ is put in [some copies of] the K instead of ṭarṣṭ in the explanation given by AZ. (TA.) Also A mare that 
runs vehemently. (AO, TA.)

MARṣsA 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 ṭarṣṣ (q. v.) and ṭarṣṣ and ṭarṣṣ.] See also 
Rṣṣ.

MARṣṣ see Rṣṣ; and Rṣṣ. Page 1096
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 her (A,) or her (K,) saliva; (A, K, TA;) as also

The rain poured vehemently, or abundantly and extensively; (K, TA;) as also the rain poured, inf. n. (A, TA,) rain. (TA,) And the sky poured incessantly with rain in large drops. (AA, TA.)

is also used as a verb, [meaning an inf. n. of saliva signifying it fell, or formed, in distinct particles upon the trees,) from applied to dew. (TA.)

see the preceding paragraph.

see 1, in two places.

see 1.

Saliva; syn. saliva (rizq) 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 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 musk: (K;) or so
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 راضبة, (S, K:) one of which is called راضبة, [with respect to which it is a coll. gen. n.,] and راضبة, (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)

[In the TK] Sweet salivae. (K, TA.)
1. حضر

He broke, (S, L, Msb, K,) and bruised, brayed, or crushed, (Msb, TA,) pebbles, (S, K,) or date-stones, (S, L, Msb, K,) &c., (Msb,) with a stone [&c.]; (L,) like خضر, (S, Msb,) which is a dial. var. (Msb.) And He broke, (Msb, TA,) or bruised, (TA,) a person's head (Msb, TA) with a stone; (TA,) as also خضر. (Msb, TA.)

5. ترضَح

(S, K) and خضر It became broken, (S, L, K,) [or bruised, brayed, or crushed,] with a stone [&c.]. (L,) Jirán-el-’Owd says,

*يَكَادُ الحَصْصِ منْ وَطْنِهَا يَتَرَضَحُ*

[The pebbles almost became broken by her tread]. (S.)

8. خضر

see the next preceding paragraph. خضر ارتضَح منْ كَذَا 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.)

Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K,) And رضَح A date-stone that flies from beneath the stone [called مرضاح]. (TA,) ___ Also, [or perhaps more properly with خَ] A small gift. (TA,) ___ And A little of news or tidings. (TA.)

رضَح is a subst. from حضر; and [as such, as is implied, or rather indicated, in the S:] signifies Broken [or bruised, brayed, or crushed,] datestones; i. q. خضر نوى مرضاح. (S, K,) as also خضر i. e. خضر. (K,) [See
also رضيح, with رضيح
رضح: رضحة
رضح: رضيح
رضح: رضيح

رضاح [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says,

\[\text{بكل وآب للحرص] رضاح}
\[\text{ليس منصر ولا فرراح}\]

[With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading]. (S.)

مراضح 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.]

مراضح The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]. (S, K.) [q. v.] is a dial. var. of weak authority. (TA.) [See also what next precedes.]

رضوح: رضوح.
1 He broke, bruised, brayed, or crushed, pebbles, and date-stones, and a bone, and other things, of such as were dry, or datestones and the like; like He broke another's head, or the head of a serpent, &c., with stones; as also He gave him what was not much; he gave him little; I gave them, of my property, a small gift. I gave the man a little out of much. 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.

2 see above, in three places.
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 Elkhattábee 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.] 

We obtained of him, or it, something. (JK, L)

They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly: from in the last of the senses explained below. (K, * TA.)

We cast, or shot, one at another; syn. تراَضَخْناَ. (S, K;) or signifies a people's shooting arrows, one at another: (JK, TA;) and We shot, one at another, with arrows: (TA;) and They shoot, one at another, with arrows. (A.)

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,)
خطر، (S, Mgh, Msb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure فعل in the sense of the measure ضرب الأمر, [applied to a dinar]; (Msb;) [app., in its primary acceptation when thus used, A]

fragment: for] you say, عنده رضخ من خير (He has a fragment of bread): (A: [so in a copy of that work; and this is agreeable with significations of رضخ: or the right reading may be خير: (see the last sentence in this paragraph:) or it may be that which here next follows:]]

Monte: A small gift; (S, * L, Msb, TA;) and so راضخة (JK, A, [in my copy of the Mgh, erroneously, راضخة,]] and راضخة (Mgh, L) and راضخة (JK, A) or a moderate gift, neither good nor bad; and so راضخة: (L:) and a small gift, less than one's share, of booty. (Mgh, * MF.) Also, [or خير من خير] 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 تستبينه, we find تستبينه, (TA.)

وقعت رضخة من مطر: see the next preceding paragraph. ___ One says also، رضخة: (JK, A) A small quantity of rain fell: (JK:) pl. رضخ. (JK, A. *)

وضوعى رضخ and رضخة and رضخة [or or خير من خير] and رضخة Bruised, or crushed, date-stones, [with which camels are fed, and] which are first moistened with water. (L in art. حفد.) [See also خير, with ح.]

رضخة: see رضخة.

رضخة: see رضخة, in two places.

رضخة: see رضخة, in two places.

مرضخة: see what next follows.

A stone with which، (K, and Hamp. 615,) or upon which، (Ham,) date-stones are broken [or bruised or crushed; to serve as food for camels]; (K, Ham;) as also مرضخة: مرضخة: (TA:)}
but ٌخﺎَﺿْﺮِﻣ is [said to be] a dial. var. of weak authority, of ٌحﺎَﺿْﺮِﻣ (TA in art. ٌحضِّر).

ٌخﻮُﺿْﺮَﻣ: see ٌﺦﻴِﺿَر. It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving.

(L.)
رضع

رضع أمه 1

(أثر.Ô;&) the former of the dial. of Tihámeh; (أثر.Ô;&) the latter of the dial. of Nejd; (أثر.Ô;&) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (أثر.Ô;&) and (أثر.Ô;&) i. e. (أثر.Ô;&) inf. n. (أثر.Ô;&) of the first, (أثر.Ô;&) or of the third, (أثر.Ô;&) which is also an inf. n. of 3,] and (أثر.Ô;&) inf. n. of the first, (أثر.Ô;&) and (أثر.Ô;&) of the first, (أثر.Ô;&) and (أثر.Ô;&) of the second, (أثر.Ô;&) and (أثر.Ô;&) of the third, (أثر.Ô;&) and (أثر.Ô;&) the last two are simple subs. form (أثر.Ô;&) said of a child; (أثر.Ô;&) He sucked the breast of his mother; (أثر.Ô;&) and (أثر.Ô;&) signifies the same. (أثر.Ô;&) You say, (أثر.Ô;&) This is my foster-brother; and (أثر.Ô;&) The saying, in a trad., 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: (أثر.Ô;&) 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. (أثر.Ô;&) You also say, of a man, (أثر.Ô;&) يترفع إله (أثر.Ô;&) and (أثر.Ô;&) (أثر.Ô;&) He sucksthe teats of his camels and of his ewes or she-goats, by reason of his sordidness: see (أثر.Ô;&) He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (أثر.Ô;&) i. e. he was born in meanness, sordidness, or ignobleness. (أثر.Ô;&) He begs of men; (أثر.Ô;&) asks gifts of them. (أثر.Ô;&) So, accord. to IAar, in the saying of Jereer,
And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdak asks of him; but [properly speaking] the مَقَعُد is one who cannot stand, so as to lead the blind. (TA.)

He sucks the sweets of the present world, and disparaises it]. (TA.)

*(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 *(S, TA,)*

; (Ibn-’Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) ضَاعَا, (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 *(S, TA,)*] or one says, لُؤُوم وَرِضْع, 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. (Msb.)

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 *رَضْعَة*; and that the right reading is *رَضْعَتَ أَلْبَانَهَا*; and the meaning, It rendered their milk little in quantity.]

He sucked with him; or had him sucking with him; (Msb, * K, * TA;) he had him as his [or foster-brother]. (Msb.) [Hence,] BETWEEN THEM TWO IS THE SIPPING OF THE WINE-CUP, OR CUP OF WINE. (TA.)

He gave, or delivered, his son to the woman who should suckle him. (S, K,) [See also 4.]

She (a woman) had a child which she suckled. (K.)
milk, though not having a child that is suckled. (IB.) You say also, [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 لَفَاحٍ or لَفَاحٍ. (K voce مَلْحُ, q. v.) [See also 3.]

6 They both sucked the breast of a woman together; each with the other. (TA.)

8 The she-goat drank [or sucked] her own milk [from her udder]. (S, K.) Hence اِرْتَضَعُ الكَأْسِ The drinking [of the cup] of wine. (Har p. 284: [See also 3.])

10 He sought, or demanded, a wetnurse. (K.) It is said in the Kur [ii. 233], "وَإِنْ أَرْتَمَ أَنْ أَنَّ تُسَتَّرَضِعْنَ أُولَادَكَمْ And if ye desire to seek, or demand, wet-nurses for your children; i.e., the second objective complement [accord. to this order of the words], but the first in reality because the wetnurse is the agent with respect to the child, being suppressed; for you say, اِسْتَرْضَعْتُ اِلْمَرْأَةَ وَلَدْيَيْكَ, 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. لْ is suppressed in the Kur; the meaning being لأُولَادَكُمْ. (El-Howfee, in the Burhán fee tefseer-el-Kur-án.)

A kind of trees upon which camels feed. (O, K.)
The young ones [or suckers] of palmtrees; (IAar, K;) as also رَضَع, (K,) accord. to Lth and IDrd and the S; (TA in art. رضع;) or the latter, accord. to Az, is a mistranscription: (K * and TA in that art.:) n. un. with ء. (TA.) Meanness, sordidness, or ignobleness; a subst. from رضع; as also رضع. (K.) رضع

A foster-brother; syn. pl. رضاع (TA.) You say, هُذَا رَضِيعٌ مَّا نَظَرَهُ أَخِي. (S, Msb, * K, *) i. e. This is my foster-brother. (S, K. *) A child while it is a suckling; a child before it is termed Weaned. (IAar, TA in art. طين.) [See also رضاع.] [In expanations of the words رضاع and رضاع, in the S, it is applied as an epithet to a kid, evidently as meaning Sucking; or a suckling; like رضاع, q. v., and رضع. See two other significations, voce رضاع, in two places.

, 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 رضاع, q. v.] Rضاع also signifies The [west wind, or westerly wind, called] رضاع دبور: or a wind between that and the [south wind, or southerly wind, called] جنوب رضاع: (IDrd, K, TA:) because, when it blows upon the milk-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.) رضاع, 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 Msb, to be an inf. n. of رضع, q. v.]

Rضاع 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.) رضاع: see the next paragraph.

Sucking the breast of his mother; a suckling; as also رضع: pl. of the former رضع; and of the latter; (K. [See also رضع, which signifies the same; as is shown below, voce رضاع; and by Bd 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: (Msb:) or a pastor who does not take with him a milkingvessel, 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 milchbeast: (TA:) pl. رَضَاعٌ. (Msb:) The phrase رَضَاعٌ لَّيْمٌ رَاضِعٌ [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 رَضَاعٌ. (Msb. [See, however, what follows.]) [Hence,] Mean, sordid, or ignoble; (K, TA;) as also رَضَاعٌ pl. رَضَاعٌ. (K) and رَضَاعٌ, as a pl., [i.e. pl. of رَضَاعٌ] has the same signification, of mean, &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', اليوم يوم الرَضَاعِ، 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; (ElYemámee, K, TA;) i.e. born in meanness, sordidness, or ignobleness. (TA.) A beggar: (TA:) one who begs of men: (K:) thus Ibn-‘Abbád explains لَيْمٌ رَاضِعٌ. (TA.) One who eats the particles of food remaining between his teeth, lest anything thereof should escape him: (K:) or such is termed لَيْمٌ رَاضِعٌ. (TA.) A possessor of milk: after the usual manner of a possessive epithet [like نَابِلٌ]. (TA.) رُضاَعَةٌ A central incisor when it falls out: (Msb:) or the رُضاَعَتَانِ are the two central incisors (S, Msb, K, TA) of a child, (S K, TA,) over which the milk is drunk [or sucked]: (Msb, TA:) pl. رُضاَعَتَانِ. (S, Msb, K:) or the رُضاَعَتَانِ are the teeth of a child that grow and then fall out in the period of sucking;
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 milk-teeth of a child, and of a horse &c.; it applies to the teeth called رّابعات that fall out, as well as to the ثَنَایاُ or central incisors, accord. to AO, in a passage relating to a colt, in his كتاب quoted in the TA in art. حفر; and to the teeth called قوارح that fall out, accord. to a passage in the S, voce أُحْفُر q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

The breast, as being the place of sucking: pl. مِراَضٌعُ. (Ksh and Bd in xxviii. 11.) And [as an inf. n.] The act of sucking the breast: pl. as above. (Ksh and Bd ibid.)

Suckled: pl. مِراَضٌعُ which is opposed to قَطْمُ pl. of قَطْمٌ. (Mgh.)

A mother [or other woman] suckling: (Msb:) 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 the epithets ضِئاَح and ثِمَاط are applied to a woman; and if مِراَضٌعُ 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 أُمْرَأَةُ رِضْعُ which 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: (Msb;) 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 Kur, 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 مَلَعٌ is not added, it is meant as a subst: (TA:) Fr and some others say that it is without مَلَعٌ when the proper signification of suckling is meant: and with مَلَعٌ when the tropical signification of a subject of the attribute of suckling in time past or future is meant: (Msb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is مَرَاضِعٌ (Mgh, Msb, TA) and مَرَاضِعٌ (Msb, TA.) The saying in the Kur [xxii. 2], ﺎَﻬَـﻧْوَـﺗ ُﻞَﻫْﺬَﺗ ﱡﻞُﻛ ٍﺔَﻌِﺿْﺮُﳌا 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 مَرَاضِعٌ 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]. (Msb.) ___ It is said in a trad., ﺎَﻬَـﻧْوَـﺗ ُﻞَﻫْﺬَﺗ ﱡﻞُﻛ ٍﺔَﻌِﺿْﺮُﳌا means 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. مَرَاضِعٌ is metaphorically applied as an epithet to bees (سِراَﻮَﺟ, i. e. جُوارُس) (TA.) مَرَاضِعٌ: see مَرَاضِعٌ. __ 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.) مَرَاضِعٌ [for مَرَاضِعٌ، agreeably with an opinion mentioned by El-Howfee, (see 10,) One for whom a wet-nurse has been sought, or demanded]. You say، فَلَانَ المَرَاضِعُ ﻓِﻲ ﺋَيَّ ﺃَﻣِي، [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Temeem].
(TA.)

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راضف

1. رَفَضَهُ, aor. رَفَضَهَا, (S, Msb, K.) inf. n. رَفَضَهَا. He cauterized him, or it, (namely, a thing, Msb.) with a heated stone. (S, Msb, K.) And He roasted it (namely, flesh-meat,) upon heated stones. (Msb.) And Az says, Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses. (O.) He ejected his excrement, or thin excrement. (Ibn-‘Abbád, O, K.)

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PEAT RASFM, n. un. with ه (S, O, Mgh, Msb.) It is said in a prov., خذ من الرَّفْضَة ما عليها. [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,] مطغنة الرَّفْضَة 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, extinguished 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: حلمس:) 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. طَنْفَا [q. v.].) Also Certain bones in the knee, like fingers put together, holding together one another; (O, K:) above which
is the [or patella]: (TA in art. دغص:) in a horse, *What are between the shank and the arm:* (En-Nadr, O, K:) they are *certain small bones, places together, at the head of the upper part of the [app. a mistranscription for كراع, i.e. shank]:* (En-Nadr, O:) one thereof is termed "رضفة" and

Sheybán and Teghlib and Bahrà and Iyád. (O, K.)

*رضفة* A certain brand, or mark, made by burning the skin with [heated] stones. (Lth, O, K.) ___ See also "رضيف," last sentence.

*رضيف* Milk that is boiled by means of the heated stone [or stones]. (S, O, K.)

*مرضوف* Roast meat *roasted by means of heated stones*: (S, O, K: *) and *thoroughly cooked thereby.* (K.)

*مرضوفة* 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 ElKumeyt,
(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.]
is originally because of the kesreh: (S:) the tribe of Teiyi said for (IDrd in
his lex., cited by Freytag; and Mughnee voice there said to be a dial. var. of ُ\
َىِﺿَر, (S, M, Msb, K,) and
َىِﺿَر عليه, (M, Msb, K,) which is of the dial. of the people of El-Hijáz, (Msb,) the verb being thus made trans. by means of ُ\
َىِﺿَر عليه Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr.,
َىِﺿَر عليه (M, TA,) aor. ُ\
َىِﺿَر عليه (K,) inf. n. ُ\
َىِﺿَر عليه (S, M, Msb, K) and ُ\
َىِﺿَر عليه (M, K) and ُ\
َىِﺿَر عليه (S, * M, Msb, * K,) the last of the dial. of Keys and Temeem, (Msb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Kur read ُ\
َىِﺿَر عليه with kesr, except
َىِﺿَر عليه 'Ásim, who is related to have read it with damm, (T, TA,) and ُ\
َىِﺿَر عليه Março, (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 ُ\
َىِﺿَر عليه (M, Msb, K;) the
object being a person: (Msb;) and Sb states that they also said ُ\
َىِﺿَر عليه ورضوا عليه, with the medial radical quiescent, for ُ\
َىِﺿَر عليه; but it is extr. (M,
TA,) The saying in the Kur [v. last verse but one, and ix. 101, &c.] [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, ُ\
َىِﺿَر عليه العبد عن الله means The servant's, or man's, being
not displeased with that which God's decree has made to happen to him; and
ُ\
َىِﺿَر عليه 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,
ُ\
َىِﺿَر عليه (S, Msb, K,) and ُ\
َىِﺿَر عليه (M, Msb,) inf. n. ُ\
َىِﺿَر عليه (Msb, TA) [and ُ\
َىِﺿَر عليه and ُ\
َىِﺿَر عليه &c., as above]; and
ُ\
َىِﺿَر عليه بِه ُ\
َىِﺿَر عليه (S, Msb;) I
was pleased, well pleased, content, contented, or satisfied, with it; regarded it

َىِﺿَر عليه
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 ارَضَى عَنْهُ and امَرَى بِهِ ارَضَى عَنْهُ as it has in ارَضَى عَنْهُ and امَرَى بِهِ ارَضَى عَنْهُ and امَرَى بِهِ; and ارَضَى عَنْهُ 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: (Msb, TA:) the
object being a thing: (S, Msb, TA:) or (accord. to explanations of ترضاُها in the Kur ii. 139) I loved it, or liked it; (Ksh,
Bd, Jel;) inclined to it; (Ksh;) had a desire for it. (Bd.) The saying of the lawyers, [respecting a woman whose
consent to her marriage has been asked,] يَشْهَد عَلَى ارضاىُها means It [i. e. her silence] testifies, or declares, her
permission [or consent]; because permission indicates ارضاىُهُ بِصَاحِبَا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as
a companion]. (S.) And ارضاىُهُ لذلَك الامَر, and ارضاىُهُ [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 ارضاىُ لصحبتهُ وخدمتهُ (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 ارضاىُ معيشَتِهُ (His living, or sustenance, was found pleasing, well pleasing,
contenting, or satisfying; or was liked, or approved): one should not say ارضاىُ [in this case]. (S, K.) ___
ارضاىُ, (S, M, K,) aor. ارضاىُ رضوُهُ, (S, K,) signifies I surpassed him in ارضاىُ [i. e. in being pleased, well
pleased, content, &c.: see above, second sentence]: (S, * M, K *): so in the saying, ارضاىُ فرضوُهُ [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 ارضى رضوُهُ thus used is ارضى رضوُهُ and ارضى رضوُهُ: (M;) both these signify the same (K, TA) as
inf. ns. of this verb. (TA.)

2 رضوُ 3

3 رضوُ 3 see 1, last sentence. ___ رضوُ, inf. n. ارضى رضوُهُ and ارضى رضوُهُ signifies [also] I agreed, consented,
accorded, or was of one mind or opinion, with him. (Msb.)

He, or it, made him to be pleased, well pleased, content, contented, or satisfied; (Msb.) [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, MA, Msb, K,) inf. n.  

Hence, in the Kur [ix. 8]:

*They will please you, or content you, with their mouths, but their hearts will be incompliant.* (TA.) And

I made

him to be pleased, well pleased, content, &c., with me, [and he was pleased, &c.]. (S.)

He sought to please, content, or satisfy, him; (M, K;) as also *astrepha* (K.) A poet says,

*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

Instead of to avoid what is termed *huxin*; but some relate it in the manner better known, saying

*I pleased, contented, or satisfied, him* (astrepha) *after striving, labouring, or toiling.* (S.)
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 ُہاَيﺿاَرَـﺗ [signifies the same]. (Bd in iv. 28.) And ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺗ ُہوَﺿاَرَـﺛ
being pleased, &c. (Akh, S;) or the latter is only an inf. n. of ٌةﺎَﺿَاَﺮُﻣ (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 رضوان and ِناَﻮَﺿِر (S, M, K;) Ks heard ِناَﻮَﺿِر and ِناَﻮََﲪ as duals of ِةﺎَﺿْﺮَﻣ and ِةﺎَﺿَاَﺮُﻣ; and says that the proper way is to say رضوان and ِناَﻮَﺿِر, [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: (S:) and accord. to some, ٍضاَﺮَﻣ is an irreg. pl. of ِةﺎَﺿَاَﺮُﻣ; but others say that it is pl. of ِةﺎَﺿْﺮَﻣ (TA.) You say, ٍضَر ﻰًﺿِر (M, K, &c.) Also رضوان an inf. n. of ِةﺎَﺿَاَﺮُﻣ; like رضوان and ِناَﻮَﺿُر (M, K, &c.) Also The treasurer, keeper, or guardian, of Paradise. (MA, K.)

One who is responsible, accountable, or answerable; syn. ضامن: so in the copies
of the K, and in like manner in the Tekmileh: accord. to the copies of the T, ضامر [lean, or light of flesh, &c.]. (TA.)

And Loving; a lover; or a friend. (IAar, K, TA.) And Obeying, or obedient. (IAar, TA.)

Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving. (M, K.) __

Hence the saying, Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil. (TA in art. طخش.) The pl. of مرضة [accord. to rule]; or this is an irreg. pl. of رضى. (TA.)

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 م защит; and being well known to be commonly as above:) or chosen, or preferred: (Msb:) or seen, or judged, to be fit for a thing or an affair: (M:) see also رضى, latter sentence.]
(Quasi root)

a dual of رضوان, which see in art. رضوان.
It (a thing, S, Msb) was, or became, the contr. of what is termed (S, Msb, K) and (K;) it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Msb:) or soft, or tender, to chew: (A:) [and fresh, or green; agreeably with the Pers. explanation, تَرْشَد, 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 رطْب and soft, or tender, said of a branch, or twig, and of plumage, &c.: (K:) [and تَرْطَب, as used in the L in art. عَقَد, &c., signifies the same.] رطْب [used as a simple subst.] signifies A quality necessarily involving facility of assuming shape and of separation and of conjunction. (KT.) [Hence, شَرَطْب said of a girl, She was, or became, sappy, or supple; and soft, or tender: and شَرَطْب said of a boy, He was, or became, sappy, or soft, or supple; and femininely soft or supple: see شَرَطْب, below. Hence also, تَرْطَب [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 ذَخَّمَا رَطْبَهُ يُدَكُّ (A.) And دَخْمَا رَطْبَهُ يُدَكُّ [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. شَرَطْب, aor. — He spoke what he had
in his mind, right and wrong, or correct and erroneous. (K, TA.)

ارْطُبِّ (A'Obyd, S, A, K) and He fed a horse (or similar beast, K) with the trefoil called [q. v.]. (A'Obyd, S, A, K.) See also 2.

He made, or rendered, a thing such as is termed [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 ارْطُبِّ (S:) he moistened a garment, or piece of cloth, (A, K, TA,) &c.; (TA;) as also ارْطُبِّ (K, TA.)

—we 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 [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 ارْطُبِّ, (S, A, K,) inf. n. as above, (S,) He fed people with [or fresh ripe dates]; (S, A, K;) and so ارْطُبِّ, (K,) You say, من ارْطُبِّ خَلْهَ وَمِرْطَبٍ خَبَّ فَعَلْهَ وَلَا يُطَّبِّ (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.

ارْطُبِّ as a trans. v.: see the next preceding paragraph, in two places. 

The fullgrown unripe dates became [i. e. freshly ripe dates]: (S, A:) or so ارْطُبِّ, and ارْطُبِّ, and ارْطُبِّ, (K,) of which last the inf. n. is ارْطُبِّ: or all signify, attained to the time of ripening: (TA:) or ارْطُبِّ signifies the full-grown unripe date had ripening (ترطيب) beginning in it. (Msb.) And ارْطُبِّ (h) the palm-trees had upon them, (S,) or produced, (A,) or attained to the time of
having, (K,) dates such as are termed (S, A, K.) See an ex. in the next preceding paragraph. And ارطَب الْقَوم The people had palm-trees that had attained to the time of having such dates: (K) or ارطَب signifies he had abundance of such dates. (A.) And ارطُبُت الأَرض, inf. n. The people became amid fresh green herbage. (Msb.) And ارطُبُتُضْرَأَلُا, inf. n. The land had such herbage: (Msb:) or abounded therewith. (A.)

ٍبَطْرٍ see 1, in two places.

Contr. of (S, Msb, K) and جافٍ; 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:) 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.) And جارِيَة رطبة A soft, or tender, [or a sappy, or supple,] girl, or young woman. (A, K, * TA.) And غلام رطب A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K,) And رجل رطب A soft, or supple, man. (A.) [Hence also,] [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 [A pliant, or] a vitious, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يا أَبَنَ الرُطبَة [O son of the fornicatress
or adulteress]. (A.) And ِبﺎَﻃَر, like قَطَام, رَطَاب, being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) __ And يُحمل الخَطَّاب الرَّطَب يُحمل الخَطَّاب الرَّطَب, see 1 in art. __ And عيش رطب A soft, a delicate, or an easy, life. (A.) __ And ُلَﺪْﻨَﳌا: see 1 in art. ُلﲪ. __ 

And ِبﺎَﻃَر, being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) __ And يُحمل الخَطَّاب الرَّطَب يُحمل الخَطَّاب الرَّطَب, see 1 in art. __ And عيش رطب A soft, a delicate, or an easy, life. (A.) __ And ِبﺎَﻃَر, being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) ___ 

**Perfect in clearness:** it does not denote the رطوبة that is the contr. of بوسة: and similar to this is the expression ِبﺎَﻃَر [app. meaning Fresh and fragrant, or fine, aloes-wood]. (TA.)

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 Kifáyet el-Mutahaffidh, رطب signifies fresh, or juicy, herbage or pasture; (TA;) or, as some say, رطب, like غرفة, رطبة, [though this seems to be the n. un. of رطب,] has this last meaning; (Msb;) what is dry being called حشيش. (TA.)

Fresh ripe dates; i.e., ripe dates (A, Mgh, Msb, K) before they become dry; (Msb, TA;) also called ِبَطُر, (K, TA) and ِبَطِرب: (TA:) the dates so called are well known: (S:) [it is a coll. gen. n.:] n. un. with ِبَطُر: (S, Mgh, Msb, K:) it is not a broken pl. of رطب, being masc. [as well as fem.] like ِبَطِرب: you say, َهُذَا رطب 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 ِبَطُر and [of mult.] ِبَطُر, and the pl. of the n. un. is ِردب رطب, رطب, رطب: (S,) There are two sorts of رطب: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عجوة [q. v.]. (Msb,) [See also ِبَطِرب.]
while juicy, or fresh, or green, (S, A, Mgh, TA) before it is dried: (Msb:) or, as some say, a meadow of, while continuing green: and signifies the same: (TA:) pl. water, which is also said to be applied to the cucumber and melon and [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.)

A seller of, or fresh ripe dates: mentioned in the K only as a surname.

[A seller of, or fresh ripe dates: mentioned in the K only as a surname.]

Land abounding with [q. v.]. (S, * A, K.)

A well of sweet water among wells of salt water. (K.)

A horse fed with [the trefoil called] [q. v.]. (A.) [And A man fed with (or fresh ripe dates),] Also A man in whom is softness, or suppleness; (K) or a horse watered with (or fresh ripe dates). (S.)
1. **الطَّرِِّر** (O, Msb, K,) aor. —, inf. n. طَرُّر (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. عَدَّ. (O, K.)

2. **تَرُطِّرٍ** The act of weighing by, or with, أَرْطَّالَ([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 thereof: (S, O, K:) and the making it to be loose, and to hang down: (IAar, IAmb, K:) accord. to IAmb, طَرَّر ذَهَباً بَذَهَباً means he made his hair to be loose, and to hang down: (O:) but accord. to the T, the saying of the vulgar, طَرَّرُتْ شَعْرِي, as meaning طَرَّّرُتْ شَعْرِي, [i. e. I made my hair to be wavy, or somewhat curly; or combed it; or combed it down; &c.;] is a mistake: for تَرُطِّرٍ 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. **رَأْطَرّ**، inf. n. مِراطَرَّة، He sold by counterpoising gold for gold, and coined dirhems for coined dirhems. but [Mtr says] I have not found this except in the Muwatta. (Mgh.) You say also، بِمِراطَرَّة، [He sold by counterpoising]. (TA.)

4. **رُئِّلٍ** He had a child such as is termed رُئِّل [q. v.]: (Ibn-'Abbád, O, K;) or his ears became
flabby. (Ibn-'Abbád, K.)

(س, ك) A man soft, lax, or uncompact; (س, ك, * تاء:) and old and weak: or inclining to softness, and laxness, or uncompactness, and old age; (ك:) and a boy slender, slim, or lean, (ك, تاء:) or, as some say, (تاء:) near to attaining puberty, or virility: (ك, تاء:) or whose bones have not become strong: (ك:) or the former, applied to a boy, Whose strength has not become fully established; as also [thus written with fath to the تاء:] (و) pl. (ك, تاء:) and the first, i.e. رطم, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (ك:) fem. with ة (تاء:) one Who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (و:) and, applied to a horse, (البار, أ, ك:) as also رطم, (ك) or, as some say, the latter only, (تاء:) light, (البار, أ, ك, تاء:) and weak: (تاء:) fem. with ة (و, ك, تاء:) in all the senses. (تاء:) [is also explained in the K as syn. with العدل: but perhaps this is a mistranscription for عدا: see i, last sentence.] See also the next paragraph.

(س, مغ, أ, مساب,) the former of which is the better known, (ماسب, تاء:) or the more chaste, (و, تاء:) [but the latter is that which is now in common use.] A certain thing with which one weighs, (مغ, أ, مساب,) or which one uses as a measure of capacity: (مغ, مساب:) [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: (س:) accord. to the standard of Baghdad, twelve ounces; the ounce (وقية) being an استار and two thirds of an استار; and the being four استار and half of a منثال; and the being a منثال and three sevenths of a منثال; and the being six دينان; and the being eight دينان and two fifths of a دينان; so that the رطم is ninety استار: i.e. a hundred and twenty-eight درهم (ماسب:) or, accord. to A'Obeyd, a
hundred and twenty-eight of the weight of seven [explained voce (Mgh:) or twelve ounces; the ounce (Mgh, K, TA:) being forty so that the whole is four hundred and eighty (Mgh, TA:) this is the Syrian رطل (TA:) and thus it is, accord. to El-Harbee, in the saying, [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 ﷲ; the ﷲ being twenty [Dr. (Mgh:) so that the whole is five hundred ﷲ; as is related on the authority of 'Áïsheh: but in a trad. 'Omar, twelve ounces, without the mention of the ﷲ: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghód: (TA:) [as a measure of capacity, i. e. a pint, ] it is said in the A [&c.] to be the eighth part of the صاع; the half of the ﻣد; (TA:) [i. e.] the half of the ﻣن: and hence applied to one of the vessels of the vintner [app. because it contains a pint]: (Har p. 650:) pl. ﻹاطرأ (Msb.) See also ﻹطر, in two places.

موفع: see رطل: ___ and see also what here follows.

موفع, like موفع [in measure], (K,) written by Sgh with fet-h, (TA:) i. e. موفع, (so in the O,) A tall man. (O, K:) ___ See also رطل.
1: *رطم* He made him to stich fast [in the mire]. (S, TA.) __ And hence, (TA.) [or *رطم* في أمَر] He caused him to be involved in an affair, or a case, from which he could not extricate himself. (K, TA.) __ [And hence, app.,] *رطم*, said of a camel, He had, or was affected with, a suppression of his excrement: (K, TA:) and so, accord. to the K, *رطم* بِسَلْحَه, expl. in the K as meaning He ejected his excrement, is a mistake for *أطم* أطم, or أطم, (TA.) __ [أطم] رطم, (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: *رطم* He was silent; (Sh, K;) said of a man. (Sh, TA.) __ See also 1.

5: *رطم* see 8, last sentence.

6: *رطم* see the next paragraph.

8: *رطم* He stuck fast [in the mire]. (TA.) You say, *ارتممت الدابة في الوحِلْ* [The beast stuck fast in the mire], and *ارتممت في الخبار* [in the soft ground], (TA in art. رَتَم) and *ارتممت في الرمل* [in the sand]. (S and K in that art.) And *ارتممت به فرسه* His mare’s feet sank [in the mire, or soft ground, or sand,] with him. (TA.) __ And hence, (TA.) [ارتممت في أمَر] 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 *ارتمَم عليه أمَر* (S,) or أمَر, (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 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 He suppressed, or retained, the excrement; as also ṭrāṭmeh. (K.)

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 ṭrāṭmeh; as in the saying, ṭrāṭmeh (K). He fell into an affair in which one struggles, &c.]. (TA.)

Suppression of the excrement, in a camel. (K.)

A woman wide in the vulva; (S, TA;) as in the saying of a rājiz,

* * * *

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. ṭaṭ�. (q. v.). (K.)

Also Foolish; stupid; or unsound, or deficient, in intellect. (TA.) And White; applied to a domestic hen. (AA, TA.)

[app. ṭrāṭmeh]: see ṭrāṭmeh.

Keeping, cleaving, or adhering, to a thing. (S, K.)
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.)
He spoke to him [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Aboo-Zekereeyà, [i. e. in a language foreign to the Arabs]: (TA: [and in like manner expl. in the MA and PS and TK:)] or, [as sometimes used,] in a language not generally understood, conventionally formed between two, or several, persons: (JM, TA:) [or he gibbered, Page 1103

or uttered gibberish or jargon, to him: (see R. Q. 1 in art [رمز:}]) and (S, K) They so spoke (&c.) (S, K) among themselves. (S.) A poet says, (S,) namely, Tarafeh, (TA,)

[Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians}. (S.) ___ You say also, رَطَنْ بِشَيْءٍ, meaning He alluded to a thing, not mentioning its name explicitly, or unequivocally. (JM.)

3 رَطَنْ see above, first sentence.

6 رَطَنْ see 1, in two places.

: see the next paragraph.
TA, as from the K, and رَطْنُ , (S, K,) accord. to As, Camels when they are many, (TA,) or, accord. to Fr, camels when they are such as are termed رَفَاقٍ [pl. of رَفَاقٍ], and have their owners with them: (S, TA:) or camels when they are many, and are such as are termed رَفَاقٍ, and have their owners with them: (K:) and accord. to As, they are also termed تَقْـﭬٍ and نَوِحَاطَ: by رَفَاقٍ 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 رَفَاقٍ. (TA.)

What is that to which thou alludest, not mentioning it explicitly? [i.e. What is this thy speech?] (K.)
The land produced the kind of trees called ُضرَأ and belonging to art. ِرط (q. v.). (S.)

Sands producing the trees called ُرط or ُرط. (M.)

[or, as some say, ُرط]: see art. ُرط (K.) it is of the measure ُفَعَل for one reason, and ُفَعَل [or ُفَعَل] for another reason: for they say ُدَأ ُطوُرْم as well as ُرط, meaning A hide tanned with the leaves of the tree called ُرط.

ُرط: see ُرط, above.
The being still, syn. سكُون، [a signification contr. to one borne by two other words in this art.,] (IAar, K,) is the inf. n. of رعَّةُ الريح، aor. رعَّةُ، [probably a mistake for رعَّةُ، which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] The wind was, or became, still. (TK.)

R. Q. 1 رعَّةُ داَبَّهُ He (God) caused him [a child, or boy, as is implied in the S,) to grow. (S, Z, K.)

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 IN the L we find إذا لم تكن رضا، [meaning when it was not trained, رضا being here used in the sense of مستويه,] in the place of إذا كانت رضا، which is the reading in the O and TS and K. (TA.) [See also رعَّةُ، below.]

R. Q. 2 رعَّةُ ترعرعُ He (a child, or boy,) became active (َكْرَتْكَ،) and grew, grew up, or became a young man, (S, K,) and some add وَكْرِيرٌ [and became big, or attained to full growth]. (TA.) [See its part. n., below.] The tooth became loose, and wabbled, or moved about. (K.) [or rather, على وجه الأرض،] The water is in a state of commotion, or agitation, upon the surface of the ground. (TK.) And The mirage was in a state of commotion, or agitation: being likened to water. (TA.)

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: (Msb:) and 
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 ؤ : (Msb, TA:) Az mentions his having read in the handwriting of Sh 
راعة the people; the 
 várias, like رجزاج, 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. ] راعة signifies [also] One Without heart 
and without intellect or intelligence. (AA, K.) ___ And An ostrich; (Abu-l-'Omeythil, K;) because always 
as though frightened. (Abu-l-'Omeythil.)

راعع : see راعة.

راعع : راعة n. un. of راعة [q. v.].

راعع : راعع; each in three places.

راعع : راعع; each in three places.

راعع [originally an inf. n. of R. Q. 1] A state of beautiful youthfulness, and activity, of a boy. 

(ТА.) ___ 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.)

راعع : see the next paragraph.

راعع 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 
راعع 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 راعع : (TA:) or a youth, or young man, of goodly proportions, (S, K,) with
beauty of youthfulness; (K) as also رَعْرَع (S, K) and رَعْرَع (Ibn-'Abbád, K) or arriving at the age of puberty; (TA) as also رَعْرَع and رَعْرَع (K): or who has become active, رَعْرَع (Mgh,) and big, or of full growth: (TA) [see also the pl., (S, TA,) i. e. of رَعْرَع and رَعْرَع, (TA,) رَعْرَع and رَعْرَع, (S, TA,) A coward. (El-Muárrij, K.) A certain plant: [perhaps the inula Arabica; now called بﻮﱡيَأ رَعْرَع; or, as Forskål (in his Flora Aegypt. Arab., pp. bxii. and 150,) designates the plant now thus called, inula dysenterica:] some say that this word is formed by transposition from رَعْرَع applied to a boy, (Mgh, TA,) Almost, or quite, past the age of ten years: (Mgh:) or active; syn. رَعْرَع [See its verb, R. Q. 2; and see also رَعْرَع.]
 Reef

Reef 1, aor. — , (Msb, K) inf. n. Reef (K, TA) and the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) and the inf. n. is Reef; (Msb;) and Reef, like Reef; both mentioned by Iyád and Ibn-Kurkool, and the last by ISk also; (TA;) and Reef; (K;) He feared; he was afraid or frightened or terrified: (Msb, 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,) Reef said of a valley, [like Reef] aor. — , It became filled with water. (L,) Reef; and Reef (, K,) inf. n. Reef; (A, TA;) The pigeon raised, and poured forth loudly, or vehemently, its cooing cry. (A, * K, TA.) You say Reef, aor. — , [inf. n. Reef,] He composed, or uttered, rhyming prose. (K,) Reef; (S, A, Msb, K,) aor. Reef; (A, K,) inf. n. Reef; (A, MA) and Reef; (MA,) He caused him, or made him, to fear, or be afraid; frightened, or terrified, him: (S, A, Msb, K;) or he filled his bosom and heart with fear: or he put him in the utmost fear, or terror: (TA;) and Reef signifies the same, (Lb, K,) inf. n. Reef; (K,) and so does Reef, acc. to Ibn-Talhah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Msb; but this is disallowed by IAar and Th and J. (TA,) Reef [Hence,] Reef, aor. — , [inf. n. Reef,] signifies also He threatened. (K, * TA,) Reef Also, aor. — , (K,) inf. n. Reef, (TA,) He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise. (K, * TA,) Also, [like Reef] (S, A, Msb, K,) aor. — , (K,) inf. n. Reef, (TA,) He filled (S, A, Msb, K) a watering-trough, or tank, (S, A,) or a vessel: (Msb;) and it (a torrent) filled a
valley. (L, TA.) رعیة, (K,) aor. — , (TA,) also signifies He cut it into pieces, or long pieces, or slices, (see below,) namely, a camel's hump, or other thing; and so رعیة, (K, TA,) inf. n. (TA.) And He broke its (an arrow's) رعیة [q. v.]. (K.)

2 رغب as an intrans. v.: see 1, in two places. — The inf. n., رغب, 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.) رغب, inf. n. as above, and, in one sense, رغب also: see 1, in two places. Also, inf. n. رغب He repaired its (an arrow's) رعیة [q. v.]. (K.)

4 رغب see 1.

8 رغب an inf. n. of 1, in senses pointed out above. (M, A, Msb, 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.)

رعیة رغب (S, A, Msb, K) and رغب (A, Msb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رغب 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., (Msb, TA,) Fear, fright, or terror: (S, A, Msb, K,) or fear that fills the bosom and heart; as Er-Rághib and Z have indicated, following Aboo-'Alee and IJ: or the utmost fear or terror. (TA.) One says, فعل ذلك رغبا لا رغبا 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. رغب: pl. رغب: see the next preceding paragraph.

رعیة رغب: see the next preceding paragraph.

رعیة: see last sentence.
Rébus: see تَرِيْعَبَة.

Rébus: see تَرِيْعُبَة, in two places: ___ and see also تَرِيْعُبَة.

Rébus: see what next follows.

Rébus: (S, A, K) and Rébus: (K) A woman, (S, A,) or a girl, or young woman, (K,) Tall, and well-formed; soft, thinskinned, 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: (Iaar, Lh, K:) and the first, tall: (TA:) pl. Rébus: (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 تَرِيْعَبَة. Also the first, The base, or lower part, (أصل) of the طَلَّعَة [i. e. either the spathe, or the spadix, of a palm-tree]; and so Rébus. (K.)

Rébus: Afraid, or frightened, or terrified: (K;) [or filled with fear; or in a state of the utmost fear or terror: (see 1:) and so Rébus, مرَعُوب, مرَعِب, مرَتٌم: (TA:) and so Rébus signifies [the same; or] weak and cowardly. (S, K.) [Hence,] Rébus, مرَعُوبَة and Rébus, مرَعُوبَة and Rébus, مرَعُوبَة a cowardly man, who sees nothing without being frightened. (A.) Rébus, مرَعُوبَة has a different meaning: see art Rébus.] Also Fat, as an epithet; (K;) dripping with grease: (S, K;) and so Rébus, مرَعُوبَة. (K) And applied to a camel's hump as meaning Full and fat. (S.) And Short; as also Rébus, مرَعُوبٌ: pl. [of the former Rébus and [of the latter]

Rébus: (TA.)

Rébus: see what next follows.

Rébus: and Rébus, [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 (K, TA.) ___ Also the former (راعب), 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.)

( hạng راعي, (S, A,) or راعية, (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 راعب [in the CK راعب]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marásid; and in the Mj and other old works, الخمامة الراعية 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, الراعي, 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 حمام راعي means a pigeon that cooes loudly, or vehemently, exciting admiration by its voice, or filling with it the passages thereof. (TA.)

راعي: see راعبة.
تراعبة: see راعبة.
تراعيب: تراعبة.
تراعبة, (S, A, K,) in the Mj, and in [some of] the copies of the S, تراعب, without ة, (TA,) Very fearful: (S,) or most exceedingly fearful (A, K, TA) of everything. (TA,) You say, هو في السلم تلعابة وفي الحرب تراعبة [He is in peace most exceedingly playful, and in war most exceedingly fearful]. (A.)

تراعبة A piece of a camel's hump; (S, K;) as also راعبة, رعبة, (K) and راعب; (TA:) pl. راعب; (K;) or rather, accord. to AHei, this is a coll. gen. n.: (MF, TA:) it is also pronounced راعب; (Sb, AHei;) 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 فعيل, with fet-h [to the ف]. (MF, TA.)

A frightful قفرة [or desert destitute of herbage and of water]. (K. [In the CK and TA, قفرة is erroneously put for قفرة.]) 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.])

Also A camel's hump cut into pieces, (S, TA,) or into long pieces, or slices. (TA.)

Also A camel's hump: see رعيب. Also A camel's hump: see مربع. Also A camel's hump: see مراعب, in two places.

Also A camel's hump: see مراعب.
She (a goat, K, TA, and a sheep, TA) had white extremities to her [or two wattles] (K, TA) beneath the two ears. (TA.)

She (a woman) adorned herself with the [kind of ear-ring, or ear-drop, called] (S, K, TA) and the [necklace called] (TA; as also (I), K, TA.)

see what next precedes.

see what next follows, in two places.

and are said to be applied to Anything suspended: or, accord. to some, only to the [kind of ear-ring, or ear-drop, called] and the [necklace called] and the like: or, accord. to Az, signifies anything suspended, such as the and the like, suspended from the ear; or the [necklace called] and the pl. is [or rather this is a quasi-pl. n.] and and signify the [kind of ear-ring, or ear-drop, called] (S, A, K, TA;) and any similar pendant to the ear: (TA;) or the is in the lower part of the ear; and the , in the upper part thereof; and the is a pearl, or large pearl, attacked to the: (IAar, TA;) and the pl. of and and (S, K, TA) and (TA.) [Hence,] signifies [also]

Wool, or wool died of various colours, (TA; or, (S, A, K,) as also , (K,) such wool suspended to the [kind of
women’s camel-vehicle called, ḥodż, (A’Obeid, S, K, TA,) and the like, for ornament; like what are termed [pendant] ornaments of the ḥodż, of the kind called ẓubad, consisting of such wool. (A.) And The blossoms of the pomegranate-tree. (A.)

راعثة: see the next preceding paragraph. [Hence,] The ʿunton [or Wattle] of the cock, (S, K, TA,) that grows forth beneath the bill; i. e. its beard, or barb; (TA;) as also راعثة: (K:) each of the two things that grow forth beneath the bill of the cock. (A.) You say, صاح دواززغتنان [The owner of the two wattles cried;] meaning the cock. (A.) And a poet says, (S,) namely, El-Akhtal, (TA,) *

* ما ذا يُؤْفِقُي والنوم يَعْجِنِي
* من صوت ذِرَعَتَان سَاكَن الدَّار

[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 suprà,) or ʿunton, (L,) The ʿunton [or Wattle], (Ham,) [i. e.] each of the ʿزناتان [or two wattles], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see ʿزنة)]. (Ham, L.) ___ And A drinking-vessel, such as is called تَمْلَة, made of the spathe of a palm-tree;

(T, M, L, K, TA;) as also ʿزانة, (K.)

راعثة: see ʿزانة, in two places.

راعثة: see ʿزانة, in two places: ʿزانة, in three places.

شَاة ʿزانة A sheep, or goat, [or, accord. to some, a goat only (see ʿزنة),] having two wattles(ʿزناتان), beneath her two ears. (S, A, K.) ___ And A species of grape, having long berries;

(K, TA;) likened to the ʿزناتان [or two wattles of a sheep or goat]. (TA.)
see رَعَّاثُ, in two places.

A boy adorned with the [kind of earring, or ear-drop, called] رَعَّاثُ (S) or قَرُطُ (TA.)

And [hence,] A cock having a رَعَّاثَةً [or wattle]. (S, TA.)
The shy thundered: (S, Msb:) or made a sound to be heard from the clouds] previously to rain: (L:) and [in like manner] رعد, aor. رعد وبرق, is said of the clouds (السحاب), or of the angel that drives the clouds. (K.) You say, رعدت السماء وبرقت, and, accord. to AO and AA, رعدت وأبرقت (S, TA,) which latter As 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.)

He threatened, or menaced, with evil; as also رعدت وبرقا (Msb:) or the latter signifies he threatened, or menaced; or he frightened, or terrified: (K:) and رعد وبرق he frightened, or terrified, (S, K,) and threatened, or menaced; (S:) as also رعد لى بالقول, aor. رعد, inf. n. رعد; and رعد he threatened him, or menaced him: (As, TA:) and ارعد لى, inf. n. ارعد; and ارعد he threatened me, or he frightened me with speech: (TA:) or, accord. to As, ارعد and ارعد أبرق are not allowable: when one cited against him the verse of El-Kumeyt,

ARUD وأبرق يا يزيد فما وعديك لي بضائر

[Threaten and menace, O Yezeed, but thy threatening is not harming to me], he denied ElKumeyt to be an authority. (S, TA:) [See also an ex. in a verse cited voce مالسﻹا وبرق نيح رعد. لج, occurring in a trad., means When El-Islâm came with its threatening and its terrifying. (TA.) [Hence also,] رعدت وبرقت She (a woman) beautified and adorned herself, (S, A, * K,) and showed, or presented, herself, لى to me: (A:) or she exhibited her beauty intentionally: (TA in art.
and [some hold that] ٌتَﺪَﻋْرَأ ْتَﻗَﺮْـﺑَأَو signifies the same. (TA.) ___ See also 8, in two places. ___ And see 4.

4 اِرْعَدَ He, or it, (a company of men, S, Msb,) was assailed, or affected, by thunder; (Lh, S, Msb, K;) as also ٌتَﺪَﻋْرَأ: and the former, he heard thunder. (TA.) ___ See also 1, in seven places. ___ ٌةَﺪْﻋِر ْﺖَﻗَﺮْـﺑَأَو caused him to tremble, quiver, quake, shiver, or be in a state of commotion. (S, * L.) ___ See also 8, in two places. ___ Also ٌتَﺪَﻋْرُأ It (a hill, or heap, of sand) poured down; or became [shaken, and consequently] poured down. (IAar, K, TA.)

5 ٌتَرْعَدَ see the next paragraph, in two places.

8 اِرْعَدَ He trembled, quivered, quaked, shivered, or became in a state of commotion, (S, A, L, Msb, K,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also ٌتَرْعَدَ, aor. (Msb: [written in my copy without any syll. signs; but it seems to be indicated that it is ٌتَرْعَدَ aor. I believe, however, that ٌتَرْعَدَ 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 ٌتَرْعَدَ, (S, A, L, K,) and ٌتَرْعَدَ, (L,) and ٌتَرْعَدَ (TA;) by fear, (A, L,) or cold, (A,) &c. (L;) You say, ٌتَرْعَدَتْ فِرَائِصْهُ عَنْدَ الْفَتْرِقُنْغِ pl. of ٌثَرْقُنْغِ q. v.) [His muscles called the فِرَائِصْ pl. of ٌثَرْقُنْغِ q. v.] quivered on the occasion of fright. (S, A, * L;) And ٌتَرْعَدَتْ الْأَلْيَةُ (K,) or, as in some of the Lexicons, ٌتَرْعَدَتْ, (TA,) The الْأَلْيَةُ [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] ٌذَﻮُلَافَ and ٌقَرِيسَ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1 ٌتَرْعَدَ He was importunate in asking, or begging. (S.)

R. Q. 2 ٌتَرْعَدَ: see 8, in two places.

ٌتَرْعَدَ 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 Bd in ii. 18, where it is said to be from الرعد، or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bd ubi suprà:) [but see what follows, in which رعود occurs, perhaps as its pl.:] or الرعد 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,] جآء بذات الرعد والصليل i. e. [He brought, or brought to pass, that which had thunder and noise; meaning,] War: (S, K, TA:) or calamity: (A, TA:) and الرواعد بذات ثلاثات lênواد calamities: (A:) [for] ذات الرواعد in the CK signifies calamity. (S, K, TA.) And [which may be rendered In his letter are thunders and lightnings;] meaning, words of threatening. (A.)

رعدة: see what next follows.

A tremour, quivering, quaking, shivering, or commotion, (S, A, L, Msb, K,) occasioned by fear, (A, L,) or cold, (A,) &c; (L;) and رعدة signifies the same. (K.)

رعديدly; (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 رعديد applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also رعديد. (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. (IAar, TA.) ___ And [ Anything quivering or quaking: hence, as a subst., particularly applied to The kind of sweet food called فَلْوُذْ: (A,) or فَلْوُذ. (K.) It was said to an Arab of the desert, Dost thou know what is called فَلْوُذ? and he answered, فَلْوُذ نعم أصفر رعديد. (S.) ___ Also, (A,) and رعديد، (IAar, A, K,) A hill, or heap, of sand [shaking, or shaken, and consequently] pouring down. (IAar, A, K.)
What is thrown away from wheat when it is picked, or cleansed, (l, k,) as the
and the like: by some written رَعَادَةٌ, q. v., but the former is more correct. (l.)

That thunders much 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.

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with ء, 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
werewith he cannot restrain himself; it is a kind of trembling with a coldness,
or chilness, and intense numbness, and formication 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
shoulderblade 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 abd-dalati phi hist. aeg. comp. p. 82; and de
sacy's translation and notes.])
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.) or to the wealthy nigard: (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 رعد, in two places.

رعد: Importunate in asking, or begging. (K.)
and مَعْرَز: see what here follows.

مَعْرَز (S, Mgh, Msb, K) and مَعْرَز (S, K) and مَعْرَز (S, Mgh, Msb, K) and مَعْرَز (S, Msb, K) and مَعْرَز (S, K) and مَعْرَز (S, Msb, K) and مَعْرَز (S, K) and مَعْرَز (Msb, K).

The down, (S, Msb, K,) or what resembles wool, (Az, Mgh,)

that is beneath, (S, Mgh, Msb, K,) or amid, (Az,) the hair of the she-goat: (Az, S, Mgh, Msb, K:) Sb makes مَعْرَز an epithet; meaning Soft, applied to wool: and Kr says that this and مَعْرَز are the only words of these two measures in the language: (TA:) [he seems to have held the م to be a radical letter: but accord. to J,] مَعْرَز is of the measure

مَعْرَز, because مَعْرَز does not occur [except in the instance of مَعْرَز, the name of a certain plant]. (S.)

Mَعْرَز: see what immediately precedes.

Mَعْرَز A garment, α piece of cloth, made of Mَعْرَز. (K.)
1. He trembled, quivered, quaked, or shivered; (S;) as also ٌﺶِﻋَر and [of the latter,] ٌﺶْﻋَر, (S, K;) and so ٌﺶَﻋْﺮُم (A;) and ٌﻦَﺸْﻋَر, (S;) in which last, the ن is augmentative. (S, K,) And in like manner, ٌﺶِﻋَر, (S, K,) applied to a she-ostrich; (S,) or to a beast (ٌﺚَﺑَاَد, 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 رعشاء, applied to a she-camel, signifies longnecked. (TA.) And رعشش، applied to a she-camel, Whose head shakes by reason of old age; (S, K;) as also رعشش، or, as the latter is expl. in the K, by reason of briskness, or sprightliness. (TA.) Cowardly; or a coward; (S, K;) as also رعشش، رعشش، (K in art. رعشش،) and رعشش، (A, TA;) one who trembles in war by reason of cowardice. (TA.) Quick; swift; applied to a male ostrich; (Kh;) as also رعشش، applied to the same, and to a camel; fem. with رعشش، رعشش، (K in art. Rعشش،) and رعشش، applied to a female ostrich: (Kh, K;) or the last, thus applied, signifies tall. (TA.) And رعشش، رعشش، (En-Nadr, A, K, TA;) and رعشش،. (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.)

In him is haste, or quickness, to meet his enemy. (A.)

A tremour, quivering, quaking, or shivering, that befalls a man in consequence of a disease that attacks him, not quitting him. (TA.) You say, به رعشش، and رعشش، رعاش، [and رعشش،] A tremor, &c.] (A.)
A kind of pigeons that soar in their flight and circle in the air; as also مرعش.

(S, K:) the latter form being sometimes used: (S:) or this signifies the white pigeon: or, accord. to Abu-l-'Alà, the vulture نسر that has become extremely aged, or old and weak. (Ham p. 823.) مرعش: see رعش: and مرعش.

مرعش: see رعش.
(Quasi root)

\( \text{سنش} \)

fem. with \( \text{سن} \): see \( \text{سن} \), in art. \( \text{سن} \).
He made a [q. v.] to it, namely, an arrow; as also you say, meaning he wound and bound the sinew upon it, namely, an arrow; as also He broke its. (TA.) And He broke its; (Ibn-Abbâd, K;) as also. (Ibn-Abbâd, TA.) It (an arrow) had its broken; its broke. (S.)

The socket of the head of an arrow, or place into which the head enters, over which are the twists of sinew: pl. ظﺎَﻋْرَأ (Lth, S, K.) It is said in a prov., إنَّ فَلَانَا لَيُكَسِّرَ عَلَيْكَ أَرَاعَازُ النَّبْلِ: [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., ما قَدْرُتْ عَلَى كَذَا حَتَّى تَعْطَفْتْ عَلَى أَرَاعَازُ النَّبْلِ: [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.)

An arrow having its broken: (S:) and [in like manner,] An arrow having its broken,
and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Aboo-Kheyreh El-'Adawee, Ibn-'Abbád.)

An arrow [having a made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.)
1 رفع, aor. — and —, (S, K') inf. n. رفع (TK) He (a horse) preceded; went, or got, before; outwented, outran, or outstripped; as also رفع, (S, K) and رفع, (K') [This is held by some, and is said in the O, to be the primary signification: see رفع, aor. —, The blood flowed. (K') And رفع, أَنْفَه, رفع, aor. —, His nose bled; blood flowed from his nose: this is the chaste form of the verb رفع, from which is formed the part. n. رفع، is incorrect; (Mgh;) unknown to As: (O:) رفع alone, aor. — and —, has this last signification; as also رفع, (S, O, * Msb, K) but this is a dial. var. of weak authority, (S, O,) or is rare; (Msb;) and رفع, aor. —; and رفع, (S, Sb, K') (mentioned above as incorrect); (K') and the inf. n. رفع is رفع, (Msb, K) and رفع, (K), or the latter is a simple subst. (Msb.) And hence رفع signifies also It (a vessel, such as a skin,) overflowed: ] see 4, in two places. 2 رفع entered with him the door. (O, K.)

2 رفع see the next paragraph, in two places.

4 رفع 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 voice, and in the L and K voice، باخية; and so accord. to Ibn-Maaroof,) the inf. ns. رفع and رفع signify the bringing blood from the nose. (KL.) And رفع the skin (S, O, K) so that it overflowed (فرَّعُ عَيْنٍ حتَّى تَرَفَعُ عَيْنٍ) whence the saying of a rájiz, [Amr Ibn-Leja, so in a copy of the S,]

* يرفع أعلاها من أمتلاتها

[Its upper part overflows, or overflowing, by reason of its fulness]. (S.)

1
8 َﻒَﻌَـﺗْرِإ
see 1, first sentence.

10 َﻒَﻋْﺮَـﺘْﺳِإ
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

ٌفﺎَﻋِْﱰْﺳِا
which I have rendered above.] [Hence,] ٍفﺎَﻋِْﱰْﺳِا

The pebbles

made the toe, or sole, or foot, of the camel to bleed. (S.) ___ And

He endeavoured to make the piece of fat to drip, and took what became melted

thereof. (Th, O, K.)

ٍفﻮُﻋُر
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. (Msb.) ___ And hence, The issuing

of blood from the nose: (O, * Msb:) or, accord. to some, (Msb,) blood itself, issuing, or that

issues, from the nose: (S, O, * Msb, K;) because it issues before one knows it. (Msb.)

ٍﻒِﻋاَر
[a pl. of which the sing. is not mentioned,] Light rains. (IAar, O, K.)

ٍفﺎﱠﻋَر
Clouds (سَحَاب
preceeding another cloud. (AA, O, K.)

ٌفﺎَﻋُر
One who gives many gifts. (Fr, O, K.)

ٌفِعَر
Emitting much blood: mentioned by Freytag, but without any indication of the authority.]

ٌفَعَّر
A horse that precedes other horses; that goes, or gets, before them; that

outgoes, outruns, or outstrips, them; (S, O, Msb, K;) as also

ٌفَعْﺮَـﺘْﺳُﻣ
(O, K;) ___ Having blood

flowing from his nose: (Msb:) or having a continual bleeding of the nose. (PS and TK voce

ٌفَﻮُنُأ ُﻒِﻋاَوَر
Noses bleeding]. (O.) ___ The extremity of the

ٌمَسْـﻃَر
[or lower

ٌفَﺮْعَـﻧِأ
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.) Spears that are the first to thrust, or pierce: or from which blood is dropping: (S:) or spears are termed رواعف because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

Ar-Rawai'a and أرهاة رأوافة بئر, (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 (Mohammad) was enchanted, his charm was put into the spathe (ّﻒُﺟ) of a palm-tree, and buried beneath the رأوافة بئر of the well. (S, O.)

Ar-Rawai'a: see the next preceding paragraph.

المرأف: see رأوف.

 مراعف, as part. n. of راعف, is [said to be] incorrect. (Mgh.)

مراعف, [a pl. of which the sing. is not mentioned,] The nose and the parts around it. (O, K,) One says, "لَكَ اِلْمُمَّعَرَفَ" like مرامعه, (S, O, * [See art. مرامع.)

مُسترامعف: see راعف. [This art. is wanting in the copies of the L and TA to which I have had access.]
He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K.) or رعونَة and رعونَة signify the being foolish, or stupid: and also the being soft, weak, relaxed, or languid. (KL.) And رعون 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,

[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 رعون.) [And accord. to Freytag, as on the authority of Meyd, Haste of pace.] And رعونَة signifies also The being beautified, and adorned: and رعون, the displaying oneself adorned. (KL.) رعونته الشمس رعونَة, (S, K.) inf. n. رعونَة, (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 رعون He (a man) became thus affected by the sun. (TA.) Pass. part. n. رعون, signifying Thus affected by the sun; (S, TA;) applied to a man. (TA.)

4 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.)

A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain: (S, K:) pl. رعون. (S, K,) And A long mountain: (K:) or, accord. to Lth, a mountain that is not long: pl. رعون. (TA.)

a dial. var. of لعنتك. (Lh, K.)

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.)

in the phrase راعنا, 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.] الرعونة: El-Hasan read راعنا, with tenween: and Th says that the phrase means Say not ye a lie, and mockery, and foolishness. (TA.) [See also 4 in art. رعى.]

Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or, so applied, foolish, or stupid: (KL:) [and also soft, weak, relaxed, or languid: (see 1:)] and foolish, or stupid, and hasty, in speech: (K:) fem., applied to a woman, راعنة. (S:) [pl. رعون.] [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning Having a رعون, or prominence, or projecting part: accord. to Freytag, is qui habet رعون: 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 رعون]. (TA.) Also An army having
redundant parts, or portions, (K, TA,) like the رَعَانْ of mountains: (TA:) or an army has this epithet applied to it as being likened to the رَعَانْ of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerousness. (S.) ___ El-Basrah is termed ﺔٌءﺂَﻨْﻋﱠﺮﻟا, as being likened to the رَعَانْ 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 ﺔٌءﺂَﻨْﻋﱠﺮﻟا is also a name of A sort of grapes, of Et-Táïf, (K, TA,) white, and long in the berries. (TA,) is a prov., meaning More unsteady and changeable than the air of El-Basrah. (Meyd.)

ٌنﻮُﻋْﺮَم: see 1, last sentence.
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] رَعَوِي and رَعَوِي (K) and رَعَوِي (S, K) and رَعَوِي (K) are syn. with رَعَوِي (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 رَعَوِي (S, K) and رَعْوَيْ (K) and رَعْوَيْ (S, K,) [in the last of which the radical و is changed into ى as it is in ىَوْعَرْ (K, TA,) you say, فَلَان ىَوْعَرْ،] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple subs.: (S, TA:) you say، فَلَان ىَوْعَرْ، and حَسِنَ الرَّعَوِي [&c., meaning Such a one is good in respect of refraining, &c.]. (S.) رَعَوِي is of the measure ىَوْعَرْ (S, MS,) or ىَوْعَرْ (S, MS,) or from ignorance, and reverted therefrom: (Ham:) and رَعَوِي (alone) signifies He refrained, forbore, or abstained; and he repented: (Har p. 240:) [see also an ex. in a verse cited voce َلَأ.] accord. to AHei, it is quasi-pass. رَعَوِي (TA,) [Hence, رَعَوِي app. signifies I caused him to refrain, forbear, or abstain, &c.]}

ىَوْعَرِي, inf. n. رَعَوِي: see the preceding paragraph, in five places.

رى: see 1, in three places: ___ and see also art. رَعَوِي

رى: see 1: ___ and see also art. رَعَوِي

رى: see art. رَعَوِي

رى: see art. رَعَوِي
(in some copies of the K, without teshdeed); and رعى: see art.

رَعَوُةُ: see art.

رَعَوْةُ: see art.
The cattle pastured, or pastured by themselves. (Msb.) And the cattle pastured upon, or depastured, the herbage; all signifying the same: (TA:) and of a camel you say, He pastured upon, or depastured, the herbage by himself; and in like manner also signifies The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy. (Er-Rághib, TA.) You say, I kept, or tended, or pastured, the camels, (S,) or the cattle, (Msb, K,) or the sheep or goats; (MA,) and signifies the same as اَرْعَا اَرْعَا. (K.) And [His habitual work, or occupation, is the tending, or pasturing, of camels]. (ISd, K.) And [Such a one tends, or pastures, for his father;] i. e. [tends, or pastures, his father's sheep or goats]. (S.) And hence, as also 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, 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: (Msb:) and The prince ruled, or governed, his subjects, inf. n. May God
keep thee, or guard thee. (Har p. 617.) And ِهِرَاءُوُهُوُهُ (K,) inf. n. ِرَعايَةُ (TA) [and ِرَعايَةُ], He was mindful, or regardful, of his affair; or case; as also ِرَعايَةُ ِأَمْرُهُ (K, TA,) inf. n. ِرَعايَةُ. (TA.) And ِرَعايَةُ ِأَمْرُهُ (app. as an inf. n. of ِرَاعِيٌ) signifies The guarding of palm-trees. (TA.) And َفَمَا رَعُوهَا حَقّ ِرِعايَتِهَا (TA,) in the Kur [xvi. 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, ِرَعايَةُ, inf. n. ِرَعايَةُ (ISk, S,) i.e. I was mindful, regardful, or observant, of his ِحَرْمَةُ [meaning of what was entitled to reverence, respect, honour, or defence, in his character and appertenances]: and in like manner, ِرَعايَةُ ِالَّخْوَقُ, mentioned in the S, means The being mindful, regardful, or observant, of rights, or dues. (PS.) This last phrase is from ِرَعايَةُ, inf. n. ِرَعايَةُ, (TA,) which means I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him; (S, Msb, K, TA;) acting, or behaving, well to him; doing good to him; or conferring a benefit, or benefits, upon him. (K, TA.) [Hence also, ِرُوَعِيُّ ِفِهَّ كَذَّاُ.] Regard is had, in it, (the meaning of a word or phrase,) to such a thing, as alluded to therein:] And ِرَعايَةُ ِالأَمْرُ (S, K,) inf. n. ِرَعايَةُ, (TA,) signifies also I looked to see what would be the issue, or result, of the affair, or case. (S, Msb, K.) Hence, accord. to Er-Rághib, ِرَعايَةُ ِالْنِّجَومِ; (TA:) you say, ِرَعايَةُ ِالْنِّجَومِ; (S, K,) and ِرَعايَةُ ِالْنِّجَومِ; (TA:) He watched the stars, (S, K, TA,) waiting for the time when they would disappear. (K, TA.) El-Khansà says,

* أَرْعَىٰ ِالْنِّجَومَ وَمَا كَلَّفَتُ رِعَائِهَا
* وَتَأْتِرَةً أَنْغِشُهُ فَضْلُ أَطْمَارَى

[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 garment. (S.) رعاية also signifies The being faithful to an engagement, or promise; syn. (Mgh. [See راعآ, below; last sentence.])

2 رعاه, inf. n. ترعة, He said of him, رعاه الله [May God keep him, or guard him: or he said to him, رعاك الله May God keep thee, or guard thee]. (TA.)

3 The ass pastured with the [other] asses: (S, K:) and in like manner one says of camels with wild animals. (TA.) رعاة الأرض, a reading required by the context in the K, is wrong; the correct phrase being [q. v.]. (TA.) See also 1, in the latter half of the paragraph, in eight places. رعاة the manazara is also syn. with رعاة 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. رعاة the lūṣ and تراعة [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.)

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 i. q. رعاها, رعاها, 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 رعاه الأرض, [as though رعاه الأرض or the like were understood] The land abounded [as though it fed abundantly] with herbage: (Zj, K;) رعاه the manka, in this sense [as stated above, see 3,] is wrong. (TA.) And رعاه the manka He made the place to be a pasturage for him. (ISd, K;) رعاها the manka ارعيه سمعي means I made my ear, or ears, to be mindful of his speech: (Er-Rághib, TA;) or I gave ear, hearkened, or listened, to him. (S, Msb.) You say,
Hearken thou, or listen thou, to my speech. (K.) Hence in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form راعن ا نعرا، and means راعن ا نعرا، the having gone away because it is an imperative: he says also that it is read راعن ا نعرا، as an objective complement, from الوعونا: (S: [see art. رعن]) the reading in Ibn-Mes'ood's copy of the Kur-án is راعن ا نعرا، (TA.) You say also، راعن ا نعرا، He will not pay any regard, or attention, to the saying of any one. (TA.) And راعن ا نعرا، 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. راعن ا نعرا،. (S, K.) Aboo-Dahbal says، إن كان هذا السحر منك فلا راعن ا نعرا، [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، راعن ا نعرا، signifying راعن ا نعرا، and that the verb is made trans. by means of راعن ا نعرا، as properly meaning راعن ا نعرا، but I doubt not that the correct reading is راعن ا نعرا، i.e. He showed mercy to him, coming to him, or getting sight and knowledge of him.) راعن ا نعرا، also، راعن ا نعرا، [or راعن ا نعرا، signifies راعن ا نعرا،] signifies راعن ا نعرا،. (TA.) راعن ا نعرا، see 1, first and second sentences. راعن ا نعرا، see 1, in three places, first two sentences. راعن ا نعرا، [app. signifies He desired cattle to pasture: and hence, he left them to pasture alone]. You say، راعن ا نعرا، meaning I left my cattle to pasture without a pastor to take
care of them in the night: and [in like manner,] in the day. (TA in art. ___.) He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration. (Har p. 361.)

**Pasture, or herbage:** (S, Mgh, K;) the food of beasts: (Msb:) pl. of the former [meaning kinds, or sorts, of pasture or herbage]: (K;) and of ↓ the latter [Msb.] It is said in a prov., [Pasture, but not like the سعدان 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 [همئ: the decoction thereof blackens the hair. (Ibn-Seena, book ii. p. 252.)

**Pasturing,** or **herbage:** a subst. from 1 in the first of the senses mentioned in this art.; i. e. [The act of cattle's pasturing, or their pasturing alone:] from [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals.] You say [of a man]; [He performs well the act of keeping or tending, or of pasturing or feeding, camels.] (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.)

**Pasturing,** and **herbage:** see the next paragraph. [Both seem to be also subs. from [أَرْعَىٰ عَلَيْه) and thus to be syn. with
and likewise, the radical ى is probably syn. with ى، and ى، in like manner, ى. You say, ىَوْقَـبٗ I have no mercy nor pity to bestow upon him. (JK in art. ىَوْقَـبٗ. [See ىَوْقَـبٗ.] ىَوْقَـبٗ.
See also 1 in art. ىَوْقَـبٗ [from which ىَوْقَـبٗ in this phrase may also with reason be regarded as derivable].

ىَوْقَـبٗ a subst. from ىَوْقَـبٗ as used in the phrase ىَوْقَـبٗ [expl. in the first paragraph; thus signifying Mindfulness, regardfulness, or observance, of an affair, or a case]; as also ىَوْقَـبٗ and ىَوْقَـبٗ. (K.) ___ See also the next preceding paragraph. And see art. ىَوْقَـبٗ.

ىَوْقَـبٗ Pastured: ruled, or governed: and kept, or guarded: so accord. to Golius, as on the authority of the K., but not in my copy of that work. It is agreeable with analogy as syn. with ىَوْقَـبٗ: and from it is formed the subst. next following.]

ىَوْقَـبٗ [with affixed لَٰثَثٗ لِلثُّثُثٗ, 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. ىَوْقَـبٗ. (TA:) this latter (the pl.) signifies cattle kept, tended, or pastured, for any one; (K, TA:) for the subjects and for the Sultán; (TA:) as also ىَوْقَـبٗ رَعَـبٗ ىَوْقَـبٗ: (K, TA: in some copies of the K, without teshdeed:) and ىَوْقَـبٗ رَعَـبٗ signifies cattle kept, tended, or pastured, for the Sultán, (K, TA,) especially, and upon which are his brands and marks. (TA.) Hence the trad., ىَوْقَـبٗ رَعَـبٗ ىَوْقَـبٗ: (K, TA:) pl. ىَوْقَـبٗ [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: (Msb, 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 ىَوْقَـبٗ, in the latter half of the paragraph: pl. as above. (TA.)

ىَوْقَـبٗ رَعَـبٗ: رَعَـبٗ ىَوْقَـبٗ.
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 رعاة، as meaning cattle that pasture around the dwellings of the people. (TA.)

ٍعاَر [act. part. n. of 1]. You say ماشية رعاة Cattle pasturing, or pasturing by themselves: (Msb:) pl. روعى [a mistranscription for روعى], (TA.) جنادب راعى the former and راعى البستان 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.) راع also signifies A keeper, or guarder, (TA,) or pastor, (Msb,) of cattle: (Msb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رعاة, (S, Msb, TA,) but this is said to be mostly used as pl. of راع in another sense as will be shown below, (TA,) and app. رعاة and رعاة (mentioned below) and رعينان; (S, Msb, TA,) and رعاة has a pl., namely, رعاة. (TA.) [Hence,] راعى the name of The star [α] that is upon the head of الحاوى [i. e. Ophiuchus]: that which is upon the head of الحاوى [a mistranscription in my MS. for الجانى, i. e. Hercules, the star α] being called كَلْبُ الرَّاعي. (Kzw.) Also The star [γ] that is upon the left leg of Cepheus: between whose legs is a star [app. K] that is called كَلْبُ الرَّاعي [Kzw:] [from their longitudes it seems that these two stars are the same as are meant by what here follows:] كَلْبُ الرَّاعي [or كَلْبُ الرَّاعي in a certain star over against الدَّوَّار, [or Aquarius, which latter is] below; in the path of which is a
red [or perhaps another (TA in art.)] star, called (And accord. to Freytag, رَﺧآ instead of رَْﲪَأ) is the name of A star otherwise called the Foot of Orion: and رَﻋﺎِي 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,] رَﻋﺎِي signifies also A ruler, or governor, (S, K,) or prince, or commander, (Msb,) who manages, conducts, orders, or regulates, the affairs of a people: (Msb, K,) and a ruler, or governor, of himself: (TA:) pl. رَﻋﺎِي and رَﻋَا, (K,) but it is said that the former is mostly used as meaning rulers, or governors, and the latter as pl. of رَﻋَا in relation to sheep or goats [or the like], (TA,) and رَﻋَا and رَﻋَا. (K,) It is said in a trad., اَرْـﻴَﻃ ﻰَﻠَﻋ ُﻪﱠﻧَأ ٍﻋَر اَرْـﻴَﻃ ِرَبْعَانٍ كُلُّهُمْ رَﻋَٰٰ وُلْدُهُم مَسْرُونٌ عَنْ رَِّمْعِهِ كُلُّهُمْ رَﻋَٰٰ رَِّمْعِهِ كُلُّهُم مَسْرُونٌ عنْ [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 رَﻋَا in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رَﻋَا. (Ellámi' es-Sagheer of Es-Suyootee.) And one says, ليس المرعي كالراعي [The ruled, or governed, is not like the ruler, or governor]. (S.) In the saying of El-Karkhee, اَرْـﻴَﻃ ﻰَﻠَﻋ ُﻪﱠﻧَأ ٍﻋَر اَرْـﻴَﻃ ِرَبْعَانٍ, relating to [carrier-] pigeons, it is from الْوَفاَء الرَِّمْعِي signifying الْوَفاَء الرواية [the saying meaning He sold birds on the condition of their being such as would be faithful to their charge;] for pigeons in El- Irák 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.) رَﻋَا [fem. of رَﻋَٰٰ. Also a subst. formed from the latter word by the affix ء; like رَعُي from رَعَٰٰ: see رَعَا, third sentence. ___] رَﻋَا is the name of A certain bird: (TA:) [and so is رَعَا 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, رَعَا الخيل; [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 [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 الشيب], and hence, being nearly syn. with The commencement of hoariness, (K, TA,) and the first marks thereof. (TA.)

أَرْعَى [app. More, and most, merciful or compassionate; from أَرْعَتْ عليه, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: and hence, being nearly syn. with أَرْقَ في the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَرْقَ كَذَا أَرْقَ بِأَرْعَى عَلَى [app. meaning This affair is more, or most, easy and convenient to me]. (TA.)

اًرَعْوَة The yoke that is placed upon the necks of the two bulls employed in ploughing; (AA, Sgh, K, TA;) of the dia. of Azd-Shanoo-ah. (TA.)

اًرُعْلِيَ: see اَرْعَلِ. اَرْعِل: see what next follows.

اًرْعَيْلَة, اًرْعَيْلَةَ (Fr, S, ISd, K) and sometimes without teshdeed, (K,) the first without teshdeed mentioned by Sgh on the authority of Fr, (TA,) and اًرْعَيْلَةَ (S, K) and اًرْعَيْلَةَ (Sgh as from Fr) and اًرْعَيْلَةَ (Sgh, K) and اًرْعَيْلَةَ (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:
Who is a good seeker after herbage for the cattle. (ISd, TA.)

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 رعى, in three places.

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.)
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.) 

The soul's hoping largely, and desiring much. (TA.)

He desired it, or wished for it; (S, A, Mgh, Msb, K;) as also اَم َﱃ ِﻪِﻓ ٌﺔَﺒْﻏَر and ُءﺂَﺒْﻏَر [I have not any desire, or wish, for it]. (A.) And َكﺎَﺒْﻫُر ٌﺮْـﻴَﺧ ْﻦِﻣ َكﺎَﺒْﻏُر, i. e. The fearing thee is better than the loving thee; َﺐِﻏَر ُﻪْﻨَﻋ He did not desire it, or wish for it; (S, A, Mgh, Msb, 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.)

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, رَﻐْبَ إلى فِلَانِ فِ كَذَا He made petition to such a one,
petitioned him, or asked him, for such a thing. (TA.) And To God I humble, or abase, myself, and make petition; syn. [To Him I raise my humble petition]. (A.) And [Fear should be of God; (not of a creature:) and petition, &c., should be to Him]. (Lth, TA in art. (K.) And I made myself to be not desirous of, or to shun, or abstain from, or leave, him, or it; the having the same effect as in the, &c.; and hence,] he held himself above, or superior to, him, or it. (K.) And I made such a one to shun, abstain from, or leave, this, disliking it for him. (MF.) (It anything) Was, or became, wide, or ample. (TA. [See also 6.]) You say, I made such a one to shun, abstain from, or leave, this, disliking it for him. (K) and (TA,) The valley was large and wide, taking, or receiving, much water. (K, * TA.) And 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,] 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, signifies Voracity: and alone, as occurring in a trad., is explained as meaning capaciousness of the belly, and voracity. (TA.) And He was, or became, liberal, or bountiful, and large in opinion or judgment. (A.)
He made him to desire, or wish for, a thing; (S, * MA, K; *) as also (S, * K: *) both signify the same. (S.) You say, I made him to desire, or wish for, his companionship]. (A.) And (S, * K: L ar, TA:) He gave him what he desired, or wished for. (A, TA.) He made it wide, or ample. (A, TA.) May God enlarge thy power, and make its steps to extend far. (A, TA.) They vied, one with another, in desiring it; or they desired it with emulation; syn. (A and TA in art. تنافسوا فيه). The place was, or became, wide, or ample. (TA. [See also رغب.] See 1, third sentence. رغب: see رغبة, second sentence. رغب: see رغبة, and with both of which it is synonymous. It is also a pl. of the latter, (L in art. أسد,) and of of. (TA.) A desire, or wish: pl. (Mgh, Msb.) Hence, [The desires, or wishes, of the people, or of mankind, became few]. (Mgh.) See also رغبة. رغبة: see رغبة.
مَغِرَ، 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 رَغْبَةُ (S, TA). [In one copy of the former erroneously written رَغْبَبِ; in another, رَغِيْبَ; and in another, omitted.]]

رَغْبَةُ The [knot called سُعدَانَة of a sandal; (K;) i.e. the knot beneath the [appertenance called] شَعَب which passes through the sole and between two of the toes, and to which the شَرَك، also called زَمَام، is attached. (TA.)

اَرْضٍ رَغِب اَرْضٍ Rَغِبَ لَانَدُ (A’Obeid, ISk, S, K) and Rَغِبَ Rَغِبَ (K) Land that is soft, (A’Obeid, 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.)

رَغِبَ 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. رَغِبَ Rَغِبَ (TA) and Rَغِبَ Rَغِبَ (L in art. أَسْمَ) You say also طَرِيقٌ رَغِبَ A wide road: pl. رَغِبَ (TA:) And A wide, or an ample, place. (TA:) And وَادٌ رَغِبَ وَادٌ رَغِبَ (TA:) [and so] جَرِيَّة وَادٌ زَهِيد (JK;) or A wide valley, that takes much water; as also طُعْنَة وَادٌ زَهِيد (TA:) And سِيفٌ رَغِبَ A wide sword, that inflicts a large wound. (TA:) ___ A man, or other animal, (K;) having a capacious inside, or belly: (S, K;) pl. رَغِبَ (TA:) ___ Voracious; a great eater: (A, K: [but accord. to the former, not tropical in this sense:])] desirous of much eating: (Msb:) very greedy, or gluttonous: (S, K: [see also Rَغِبَ;]) 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 رغيب الجوف a man who is a great eater; (TA:) or capacious in the
inside, or belly, and a great eater: (JK:) and بطن رغيب a belly that devours much. (Ham. p. 418.)
He is not content but with much; contr. of رغيب [TA:] and بل رغيب having a different meaning: see art.
* A horse of wide step, that takes a large space of ground (A, TA) with his legs: pl. رغاب. (TA.)
* the latter word being the pl. form, Camels yielding a copious supply of milk, and very
profitable. (IAth, TA) And Many camels. (TA.)
* A thing desired, or wished for; (K;) as also رغيبة: (Ham. p. 501:) a thing of high account or
estimation; that is desired, or wished for: pl. رغائب. (A, Mgh.) You say,
Verily he is a liberal giver of everything that is desired. (TA.)
* And رغيبة has a similar meaning; for] you say also,
[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-Kilääbee,
TA:) or that which is wished for by one who has large hope and who desires much:
whence the prayer called صلاة الرغائب [generally said to be a supererogatory prayer]. (TA.)
* What is called the زيادة of the liver. (JK, K.)
Very, or intensely, or exceedingly, desirous of much eating. (Msb.) [See also رَغَّبَ.]  
Desiring, or wishing; (K;) [as in the phrase رَغَّبَ في كَذَا desiring, or wishing for, such a thing;] and so مرغَب. (TA.)  
[A place, or time, of desire or wish: and hence, an object thereof.] You say, خَطَبَ فَأَصَابَ المرغَب [app. meaning He demanded a woman in marriage, and attained the object of desire]. (A.)  
Possessing competence or sufficiency; rich, or wealthy; (K; TA;) possessing much property. (JK; TA.)  
see مرغَب.  
[Desired, or wished for. مرغوب عنه Not desired, &c. مرغوب إليه]  
Petitioned, &c.: see an ex. voce مرغوب.]  
To him are allowed, or permitted, such and such things; like مرغوب لَهُ كَذَا وَكَذَا سَعِب. (TA in art. سعِب.)  
[lit. Causes of desire; sing., if used, مرغَبَة, a word of the same class as مَجْنِّة and مَجْنِّة &c.: and hence,] things that are eagerly desired, or coveted; syn. أَطْمَاعَ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) Things that are desired to be gained for subsistence, or sustenance; i. q. مَضْطَرِّبَاتٌ للْمَعَاشَ. (K; TA. [In the CK, the former of the two nouns in this explanation is مَضْطَرِّبَاتٌ in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِّبَاتٌ, syn. with مَضْطَرِّبَاتٌ مَكْسِبَات. Freytag renders the explanation personæ quæ in rebus quæ spectant ad victum perturbatae et anxiæ sunt; deriving this meaning from the rendering in the TK: Golius, with a near approach to}
correctness, renders it *res ad sustentandam vitam necessariae*; but he has given this explanation as on the 
authority of J, by whom it is not mentioned; and has put for ٌﺐِﻏاَرَﻣ for ٌﺐِﻏاَرَﻣ.}}

ٌﺐِﻏاَرَﻣ: see ٌﺐﻴِﻏَر.
ٌﺐِﻏَتْﺮُﻣ: see ٌﺐِﻏاَر.
ٌﺐِﻏْرُم: See also ٌﺐِﻏِر*, last sentence. Also *A large, big, bulky, or corpulent, man.* (JK.)
**1. **He sucked her; (S, A, K;) namely, his mother. (S, A.) Hence, in a trad., 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. (TA.) Hence also, The people, or men, asked, or begged, of him so much that all that he had passed away. (TA.) And He, (El-Ahmar, JK, S, K,) was asked of, or begged of, so much that all that he had became exhausted. (El-Ahmar, JK, S, K.)

**2. **He thrust, pierced, stuck, or stabbed, him time after time; and so He, (K, TA.) See also the latter below.]

**3. **He suckled him; (S, K;) namely, her young one. (S.) See also He thrust, pierced, stuck, or stabbed, him in his... (K)

**4. **See also 1, last signification.

**5. **See 1, first signification.

*See what next follows.*

A certain duct in the breast, or mamma, (S, K,) that emits the milk: (S:) or a certain sinew, or tendon, (ISk, T, S, K:) sometimes written [dual of a certain duct (عرق) in the breast, or mamma, (S, K,) that emits the milk: (S:) or a certain sinew, or tendon, (ISk, T, S, K:) sometimes written] 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 [q. v.,] and the shoulderjoint, (JK, TA,) on either side of the chest: (TA:) or the blackness [app. meaning the areola] of each of the two breasts. (TA.)

له [لا] Land that does not flow with water except [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.]

Any female suckling; (JK, S, K;) as also , meaning particularly a ewe suckling: but [the inf. n.] has been used in relation to the she-camel: or applied to a [a hackney-mare] that is sucked, i. q. ; (S, TA;) and that scarcely ever raises her head from the manger:

[whence] it is said in a prov., [The most voracious of beasts is a hackney-mare that is sucked]: or, as J gives it [in the S, and Z in the A], thus, as verse:

*وُهُّلَمْ بِذَوَّةِ رَغْوُثْ فِي مِنْفَعَ

[More voracious than a hackney-mare that is sucked]: and is applied to a woman as meaning suckling: the pl. of . (TA.) Also A child, or young one, that is suckled; a suckling. (TA.)

: see the next preceding paragraph, in two places. Also Possessing much property. (JK.)

[written in the JK, but said in the K to be like .] The part, of the finger, which is the place of the signet-ring. (K.)
\[\text{مرغوث} : \text{see its fem. above, voce رغوث.} \]

[Hence,] A man asked of, or begged of, so much that all that he had is exhausted. (El-Ahmar, JK, S, A, K.) And Possessing little property. (JK.) And أمواله مرغوثة [His possessions are exhausted. (A.)]
1. **रग्द (S, Msb, K.) aor.** — (Msb, K.) inf. n. **रग्द रग्द** (Msb) [and as seems to be indicated in the K by its being said that the verb is like **रठु मः**]; and **रग्द, (S, Msb, K.) aor.** — (Msb, K.) inf. n. **रग्द जः** (Msb). *It* (one's life) *was, or became, ample in its means or circumstances, unstraitened, or plentiful, (S, Msb, K.) and easy, (Msb,) and pleasant. (S, K.) [Hence, app.,] *Such a one is striving, labouring, or toiling, in his affair: he will not flag, or be remiss.* (JK.) [In the JK, रग्द, aor. रग्द, is mentioned immediately after an explanation of रग्द, app. to indicate that it signifies *We prepared, or we ate,* रग्दिः.]

4. **रग्द रग्द** They became in a state of life ample in its means or circumstances, unstraitened, or plentiful; (S, A;) they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K.) आरग्द आल्लाह उमीन्हें सल रग्दिः गुद्ध अदी उमीन्हें They left their cattle to pasture by themselves, where they pleased. (S, K.)

10. **आरग्द आल्लाह उमीन्हें** He found life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (Har. p. 657.) One says, एन्ज़्ल थिथ परग्दिः अलिघ थें वरग्दिः उमीन्हें [Alight thou where life is found to be ample in its means &c.]. (A.)

11. **आरग्द आरग्द** आरग्द अदिदाद (S, TA,) inf. n. **आरग्द अदिदाद** (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 (in the CK [مَلْمِهِهِ]) 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.) — ارغمد also signifies Languidness, or weakness, in the eye, and the ear, and the sight. (JK.)

Q. Q. 3

أَرغَذَ a verb app. syn. with رَغَذ in an intensive sense;] of the measure أَرَغَذْ أَفْعَالُ [inf. n. of رَغَذ]. (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.)

رَغَذ, 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 .] You say

ишاع رغذ and أرغمد and رغذ, (A, Msb) and أرغمد , (Lh, TA,) and life that is ample in its means or circumstances, unstraitened, or plentiful, (Lh, A, Msb,) and easy, (Lh, * Msb,) and pleasant. (A, Msb.) And رغذ and رغذ, A mode of life ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (S, A, K.) And قوم رغذ , (A, L, K,) or نساء رغذ, (JK,) and نساء رغذ, (A, L, K,) or 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.)
**He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, (A, Msb,) and easy, and pleasant.**

(A.) See also رَغَد, in five places.

وَرَغَدَ، وَقَدْ رَغَّدَ، وَقَدْ رَغَّدَ، and its fem., with ّة: see رَغَد.

**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: (Msb:) or a piece, or portion, of fresh butter: (A:) pl. ُﺪِﺋﺎَﻏَر (JK, A.) You say،

ِﰱ ٍﺪَﻏَر َﻦِﻣ ِﺶْﻴَﻌﻟاَﻮُﻫ

meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called بِرَرٍ with some fresh butter. (A.)

**What is taken forth from wheat, and thrown away.** (JK.)

ٌةَﺪَﻏْﺮَم

A place abounding with herbage; a meadow, or a garden; syn. روضة. (L.) See also مرَغَدَة.

ٌ٪دأَغَرَة

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.]
increase and multiply: God made his property to increase and multiply. (TA.) You say, They were few, and God multiplied and increased them: and in like manner one says of حسب [or grounds of pretension to respect], &c. (S, TA.) And رغَسَهُمِ اللَّهُ مَالًا, (El-Umawee, S, K,) and ولداً, (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 أَرْغَسَهُ مَالًا, (K,) and ولداً, (TA.)

Increase: (S, K;) abundance: (TA:) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. خير. (S, K.) El-‘Ajjâj says,

[app. meaning, A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin]: أصل نصاب, (S.) ___ Also A benefit, favour, boon, or blessing; syn. نعمة: (K;) or ampleness, or largeness, therein: (TA:) pl. أَرْغَاسَ, (K.)

مرغَس One who makes himself to have a plentiful and pleasant and easy life;

مرغَس A plentiful state of life; as also مرغَس, (K;) in the saying هم في ض ع.
They are in a plentiful state of life. (TA.)

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, هو

He has a blessed, or fortunate, forelock. (TA.) And with ۵, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) Prolific; having numerous offspring. (Lth, K, TA.)
1. رَفَرِّيَ He collected together (JK, O, Msb, K) clay, (JK, O, K,) or dough, (Msb, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Msb) [and flat, but not thin, or not very thin], with his hand. (Msb, O, K,) He put into the camel's mouth, by mouthfuls, seeds (بابز), and flour, (JK, O, K,) and the like. (O, K.)

2. رَفَرِيَ He looked sharply, or intently; (JK, O, K,) or attentively; (JK, O, K;) 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.)

3. رَفَرِيَ 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 رَفَرِيَ (Mgh;) [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure رَفَرِيَ in the sense of the measure مَفَعُولٍ (Msb,) from رَفَرِيَ as expl. in the first sentence above: (JK, O, Msb, K;) pl. [of pauc.] رَفَرِيَ (S, O, Msb, K) and [of mult.] رَفَرِيَ (JK, S, MA, Mgh, Msb, K) and رَفَرِيَ and رَفَرِيَ رَفَرِيَ (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbád. (O.)

4. رَفَرِيَ: see what next precedes. [This art. is wanting in the copies of the L and TA to which I have had access.]
(Quasi root)

: see Q. Q. 3 in art. رغل.
His nose clave to the earth, or dust. (TA.) [Hence,] His nose clave to the earth, or dust. (TA.) [M. e. earth, or dust.] (TA.) _______

He was, or became, abased, or humble, or submissive; as though his nose clave to the ground by reason of abasement &c. (Msb.) And Lo! my nose clave to the earth, or dust. (TA.) _______

Such a one is, or has been, abased, or humbled. (TA.) _______

Such a one was unable to obtain his right, or due; (JK, S, TA;) as also ______

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 [This is also syn. with the two preceding.] (IAar, K, TA;) in some copies of the K erroneously written خسر. (TA.) _______

You say, I dislike not, &c., of it, anything. (JK, TA;) And _______

The pasturing beasts disliked, &c., the pasture. (TA.) _______

See also 2. _______

He said to him; (JK; [see below;]) or, so as to anger him; and vexed him. (TA;) and app. and _______

He disliked it, disapproved it, or hated it. (K, TA.) _______

I dislike not, &c., of it, anything. (JK, TA;) And _______

He said to _______

See 4, in three places. _______
him or he did with him that which made his nose to cleave to the earth, or
dust, (مَا يَرِتَمْ أَنْفَهُ) and that which abased him. (Hamp. 97.)

3 مراغمة 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:) راغمه 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: (Msb:) and
He cut off his family from loving communion, or forsook them, or deserted them,
against their wish. (TA.) It is said in a trad., لِرَاغمَ رَهَبٍ إِنْ أَدْخِلَ أَبُو بِهِ النَّارُ, 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، راغم فلَان قومه 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;) Such a one
does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4 مراغمة He cast it upon the رَغَمْ, i. e. earth, or dust: and he made it to cleave to the
earth, or dust. You say، راغمَ اللَّثْقَةَ مِن وَهُهُ He cast the morsel from his mouth upon the
earth, or dust. (TA.) And it is said in a trad. of *Aisheh, respecting the material for dyeing the hair, and the hands of women,
(سَلِيْمَةَ وَرَاغِمٍ) Wipe thou it 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, He, (i. e. God, JK, S,) or it, (i. e. abasement, or humility, or submissiveness, K, * TA, *) made his nose to cleave to the earth, or dust; (JK, * S, TA;) [or may He (i. e. God) make his nose to cleave to the earth, or dust;] and and 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, Msb) abased him, humbled him, or rendered him submissive, (Msb, 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 ↓ the latter of the same two phrases: and the former, He angered him; and angered him: (TA in art. and Msb:) God abased, or may God abase, the noses by means of him, or it. (Har p. 369.) [Rgme, also, signifies He abased him, humbled him, or rendered him submissive: you say,] This is an abasing, or a humbling, to him: (Msb:) and (TAR) means For the abasing, or humbling, of the devil. (Mgh.) ___ And 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 It He became angered, or angry, (S, K, TA,) with speech, and otherwise: (TA:) and sometimes it occurs with ز [i. e. Rgme]. (S, TA.) Hence the saying of El-Hotei-ah, [app. describing a she-camel,]

* ترى بين خبيها إذا ما ترغمت *
[Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out]. (TA.) See also 1.

One says to another, [by way of imprecation,] *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] is added, (M,) which is an imitative sequent to ُ_lengths_of.* (K in art. ُ_lengths_of.) And ُ_lengths_of* for ُ_lengths_of* [May cleaving to the earth, or dust, befall his nose;] which may likewise be meant to be understood properly, or tropically. (TA.)

The Prophet said, *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.)

You say, *He did it against his wish; in spite of him; or notwithstanding his dislike, or disapproval, or hatred.* (Msb, TA.) You say, ُ_lengths_of* and ُ_lengths_of* (Msb, K, TA) and ُ_lengths_of* (K, TA) also signify Dislike, disapproval, or hatred. (Msb, K, TA.)

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.)

Earth, or dust; (S, Msb, K;) as also ٌمَغَر (IAar, 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: (As, TA:) or, as IB says on the authority of AA, sand that dazzles the sight; as also ٌمَغَر; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

A thing that one desires, or seeks; (JK, K;) as also ٌمَغْرَم (TA:) so in the saying, لِي عَنْدَهُ رَغَامَة (JK, TA) and ٌمَغْرَم (TA) [I have a thing that I desire, or seek, to obtain from such a one].

The nose; as also ٌمَغْرَم and ٌمَغَر (K,) of which the pl. is ٌمَغْرَم (TA;) or ٌمَغْرَم 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, لَأَطَالَ مَرَاغْمَك [I will assuredly trample upon thy nose with the parts around it]. (TA.) And The [appertenance called the] ُزِيَادَة [q. v.] of the liver; as also ٌرَغَامَى (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, (قِصْب, S,) or the tube, (قِصْب, K,) of the lungs. (S, K;) Also A certain plant: a dial. var. of ٌمَغْرَم [q. v.]. (K.)

ٌمَغْرَم : see 1. You say, َوُه ٌمَغْرَم وَفْنَأْلَا [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 ٌمَغْرَم is its pl.: you say, ٌمَغْرَم ُهَام رَغَامِى ُأَنْفُ [q. v.]. (Har p. 369.) And ٌمَغْرَم is used as an imitative sequent thereto. (K.) Also Angry. (TA.) And Disliking, disapproving, or hating. (TA.) And Fleeing. (TA.)

ٌمَغْرَم : see ٌمَغْرَم, first sentence: and see also ٌمَغَر (K;) and ٌمَغْرَم.
A certain game of the Arabs. (K.)

A woman who angers her husband. (K, TA.)

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 Bd 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: (Bd 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. مَضَطَّرِبْ [meaning a place in which one goes to and fro seeking the means of subsistence: see art. ضَطِّرُب: (Fr, JK, S, K:) and a fortress, or fortified place; syn. حصَن. (IAar, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدُ فِنَّالْأَرْضِ مَرَاغَمًَا كَثِيراً [He shall find in the earth many a road &c.]. (S, TA.) And a poet says,

* إِلَىَّ بَلْدٍ غَيْرِ دَايْنِ المَحْلِ

* بَعْدُ الْمَرَاغَمَةِ وَالْمَضَطَّرِبِ

[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.)

مرَاغَمِ: see the next preceding paragraph.
(S, Mgh, K,) aor. ْغرَ، (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K,) or ْغرَت، aor. ْغرَت، said of a she-camel; (JK, Msb;) inf. n. ْغرَانِ، (JK, S, Mgh, Msb, * K,) with which ْغرَة is syn. [either as an inf. n. or as a simple subst.];

He grumbled, or uttered a grumbling cry; syn. ْضَحَ، (S,) or uttered a cry, (Mgh, K,) and grumbled; syn. ْضَحَتْ فَضْحَ، (K,) or she uttered a cry [&c.]; (Msb:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) ْغرَانِ signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Msb) of the camel [when he is being laden, and on some other occasions of discontent],

(Msb,)

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or of animals having the kind of foot called ْفَخ، (S:) also of the bird called ْغرَة، (S:) syn. ْضَحَ، (S,) or the bird called ْغَرَّة، (Meyd, [See also Freytag's Arab. Prov. ii. 3289.]) And in another prov., (JK, Meyd,) or ْسَقَب، [i.e. There befell them the like of the grumbling cry of the young camel,] meaning, the ْغرَانِ 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.])
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 [ٌءﺂﱠﻏَر ]See also 2.)]

It frothed; (S,) it had [froth]; as also , (K,) aor. [or froth]; as also , (TA:) or it had much froth; as also , (TA:) or its froth estuated. (Msb.) — [Hence,] also signifies The act of angering [another]. (IAar, K, TA.)

He made his she-camel to utter the grumbling cry termed (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-Fak'asee says,

[And a young camel belonging to the family of Sheddád 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.,

[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 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.] 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, He subdued, subjected, or
oppressed, him; and abased him: because the camel [generally] does not utter the cry termed رَغَأ، except in consequence of abasement, or humiliation. (TA.) ___ [Hence also,] She is the slave مَلِيَّةٌ رَغَأ، meaning مَلِيَّةٌ 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 رَغَأ،]) You say also, مَا أَنْعَىْ وَلَا أَرْغَىْ He gave not a sheep or goat, nor a she-camel; (S, K;) like as you say, مَا أَحْشَىْ وَلَا أَجْلِ. (S. [See 4 in art. رَغَأ،]) See also 2, in two places. ___ [Hence,]

said of him who is discharging his urine, He had much froth to his urine. (K, TA.) ___ [Hence also,] تَرَاغُواْ سُقَاطَ حَدِيثُهَا, a phrase used by a poet, means She feeds us with [or gives us] little discourse, [or the refuse of her discourse,] like froth. (TA.)

They uttered the cry termed رَغَا، [or rather a cry, or cries, similar thereto,] one here and one here. (S, K.) It is said in a trad., تَرَاغُواْ عَلَىْ فَقَتَلُوهُ (S, IAth, TA) They shouted, one to another, and called one another, against him, to slay him, and slew him. (IAth, TA.)

He drank رَغَأ، i. e. froth: (S, Msb:) or اَرْتَغَى رَغْوَةٌ he took, and sipped, or supped, froth. (K.) It is said in a prov., يُسِيرُ حَسًى فِي أَرْتَغَىْ 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 As, 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-Shaabee, 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.)

A single uttering of the grumbling cry termed رَغَا، (TA.) Also, and رَغْوَةٌ رَغَا، (JK, S, Msb, K,) the last mentioned by Lh and others, (S,) and رَغَايةٌ (JK, S, Msb, K) and رَغَايَةٌ (S, Msb, K,) the latter as heard by Abu-I-Mahdee, (S,) and رَغَاوَى (JK, S, Msb, K) and رَغَاوىٍ (S, K,) the latter as heard by Abu-I-Mahdee, (S,) and رَغَاوَىٍ (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: (Msb:) pl. of the first رَغْثَة, (Msb, TA,) and of the second رَغْة, (S, * Msb, TA,) and of the last رَغَوي. (TA.) Also the first رَغْوَة), A rock, or a piece of rock. (IAar, K.)

[The grumbling cry termed رَاغْيَة, a subst. from رَاغِة, (inf. n. of رَاغَة, (TA.) See also the next preceding paragraph.

رَغْوَة: see رَغْة.

رَغَوان: see رَغَة.

رَاغْيَة: see رَاغِة.

مَرَاغَي: see رَاغِة.

رَاغْاء Loquacious: or loud in voice: (TA:) and رَغْوَان is [syn. therewith, or nearly so, being] a surname of Mujáshi’ (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 دَخْل, dust-coloured: its crying is termed رَاغِة; and the pl. is رَاغَاتَ: (En-Nadr, TA.)

[part. n. of رَاغَة, You say رَاغْة نَائِقَة رَاغِية, (Msb,) Rَاغْاء: (m. ofثَغْوَة, (TA in art. ثَغْوَة and hence,] He has not a sheep or goat, nor a camel: (TA)
He has not a sheep or goat, nor a she-camel. (S:) and there is not in the house any one. (S and TA in art.) Also, A certain bird, begotten between the [q. v.] and the [or common pigeon]; an admirable variety: so says Kzw, but he has written the word with the unpointed غ: Es-Suyootee says that in the Tibyan it is with the pointed غ: and El-Jahidh mentions its being prolific, long-lived, and having in its cooing a quality which its parents have not. (TA.) Also Milk having froth. (JK.)

Also Syn. with غاجاج as an inf. n. or a simple subst.: (JK:) see 1, in two places: [as a simple subst., like غاجاج, it has for its pl. غاجاج: you say, ﴿لِأَلَغِاجاجٍ﴾ I heard the [grumbling] cries of the camels. (TA.)

Quoted as an epithet applied to camels, meaning Whose milk has much froth. (K, TA.)

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. غاجاج. (JK.)

Speech, or language, that does not clearly express its meaning. (S, K, TA.)
For (T,) or رَفَفَ لُونهُ, (S, M, O, K,) aor. رَفِّيَفَ رَفَفَ and رَفِّيَفَ رَفَفَ and inf. n. رَفَف. Its colour shone, or glistened; (T, S, M, O, K;) said of a thing; (T;) as also

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٨ْرَفَت أَسْنَانِهُ, (K.) Thus رَفَت أَسْنَانِهُ, (M.) El-Aashà says, describing the front teeth of a woman,

َيَشِفِّي اَلْمَيْمَةَ ذَا الْحَرَاءَ

ومِهَا تُرْفُكَ غَرَبَهُ

[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, رَفَت الْبَرْق, aor. رَفِّيَفَ رَفَت اَلْبَرْق, (M,) inf. n. رَفَت, (M, K,) The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again. (M, K.*) رَفَتْ الْبَرْق, aor. رَفِّيَفَ رَفَتْ الْبَرْق, (M, Lth, T:) or رَفَيَوَ, (M, K.) The plant, or herbage, quivered, or became tall, being green and glistening; and رَفَيَو is a dial. var. of the inf. n. رَفِّيَف in this sense: (Lth, T:) or quivered, or became tall, and was luxuriant, or flourishing, and fresh, or succulent; or, as Aฮn says, became glistening, or bright, in its sap: (M*) and رَفَتْ الشَّجَر, aor. and inf. n. as above, The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also رَفَتْ وَرْفَ, (T in art. رَفَتْ وَرْفَ, (T in art. رَفَتْ وَرْفَ,
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; (IAar, T, K,) as, for instance, of the eyebrow. (IAar, T, M.)

said of a bird: see R. Q. 1, in two places. ___

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; (IAar, T, K;) as, for instance, of the eyebrow. (IAar, T, M.)

He exulted; rejoiced over much, 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.)

He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. رَأَيْحَة (K:) and so said of the heart. (O.)

He laboured for him with service, both honourable and mean. (O, K.)

He treated such a one with honour: (O, K) [and so, accord. to the TA, رَأَيْحَة فَلَا فَلَا] (K) and so said of the heart. (O.)

The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him. (O, K.)

Wealth became abundantly bestowed upon him; syn. ضَفْتَة (IAar, T, K) and (K) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n. رَأَيْحَة (O.)

He ate (IAar, T, K) soundly, (IAar, T, [see رَأَيْحَة, the inf. n. of unity,]) or much, or largely. (O, K.)

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)

He drank milk every day. (K, TK) [Hence, perhaps,] أَحْذَتْهُ الحَمِيَةُ رَأَيْحَةً

The fever attacked him every day. (O, K.)

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, رَأَيْحَة أُمَّهُ (O, K) or رَأَيْحَةُ الْمَرَأَةَ (M, O,) or رَأَيْحَةُ الْجَارِيَةَ (IAar, L in art. مَصْدَة,) aor. رَأَيْحَةُ (M, O,) inf. n.
saliva from her mouth: (IAar, M, and L ubi suprà:) or he kissed her with the extremities of his lips. (M, O, K.) And hence, (M,) in a trad. of Aboo-Hureyreh, (T, M, O, Msb,) means

Verily I suck in her saliva [from her lips while I am fasting]: (A 'Obeyd, T, M, O:) or I kiss [her lips], and suck [them], and suck in [her saliva from them]. (Msb.) رَفَّهُ، (M, O, K,) aor. — , (M,) inf. n. رَفَّهُ، (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, فَلَان يَحْفَنَا وَيَرْفَنَا, meaning Such a one gives to us, and brings us corn or food. (M. [See also other explanations in art. حَفَنَ]) And فَلَان يَرْفُنَا Such a one guards us, defends us, or takes care of us. (S.) [Hence,] it is said in a prov., من حَفَنَا أو رَفَنَا فَلِيْقُتَصِد That which here seems from the context to mean tent] what is termed a رَفَّهُ [q. v.]. (M.) [And hence, app.,] رَفَّهُ, aor. — , inf. n. رَفَّهُ, He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part. (K.) رَفَّهُ, He fed him [i. e. a beast] with رَفَّةٍ, i. e. straw; or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof. (M.) رَفَّهُ, (M,) inf. n. رَفَّهُ, (M, O, K.) The garment, or piece of cloth, became thin:

(M, O, K: *) but this is not of established authority. (M.)

She (a hen) spread, or expanded, the wing over her egg. (O, K.)

see 1, first sentence.

R. Q. 1 رَفَّهُ، (T, S, M, K,) inf.n. رَفَّةٍ, (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 رَفَّهُ : (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. فَرَفُّ) and he (a bird)
expanded his wings; as also \( \text{يرَفُّ فِرَّ} \); but this latter is not used. (O, K.) One says also, of an ostrich, \( \text{يرَفُّ بِجَناَحِيُّهُ} \) \( \text{يَعَدُو} \).

\[ \text{He flaps his wings, then runs}. \] (T, S, O.) ___ [See also R. Q. 1 in art. \( \text{زِفِّ} \), last sentence.] ___

He was, or became, affectionate, favourable, or kind, to the people, or party; syn. (M.) ___ \( \text{يرَفُّ} \) also signifies \text{The making a sound}: (K:) its verb, \( \text{يرَفُّ} \), meaning \text{It (a thing)} made a sound. (TK.)

\( \text{يرَفُّ} \) A thing resembling \( \text{طَاق} \), [i.e. a kind of arched construction, app. like the \text{صنعة} described and figured in the Introduction to my work on the Modern Egyptians,] (El-Farábee, S, Msb, K,) upon which are placed the \( \text{طَارَفُ} \) [or choice articles, such as vessels and other utensils &c.,] of the house; as also \( \text{يرَفُّ} \) (IAar, T, K:) the \( \text{رَف} \) 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: (Msb:) the pl. is \( \text{يرَفُّ} \) (T, S, O, Mgh, Msb, K) and \( \text{يرَفُّ} \) (O, Mgh, Msb.) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, \( \text{أَمَامَ أَنَّ رَفَاقَ نَقَصَّفَ مَنْ كَبَأ} \) \( \text{Verily my shelves are breaking with dates, by reason of the large quantity thereof}. \) (Mgh.) \( \text{يرَفُّ} \) (IAar, T and TA in art. \( \text{رَفُّ} \)) also signifies \text{The planks of the} \( \text{حُجَّد} \) [or lateral hollow of a grave]. (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, \( \text{رَفُّ} \) also signifies \text{A small arched window in a wall.}] [When the \( \text{بَيْت} \) is mentioned, by \( \text{بَيْت} \) may sometimes be meant a tent:] see also \( \text{رَفُّ} \). Also \( \text{A flock of sheep} \), (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.) ___ \( \text{A herd of oxen or cows} \). (Lh, O, K.) ___ \( \text{A row} \) of birds. (IAar, T and TA in art. \( \text{أَبَل} \)) ___ \( \text{A company} \) of men. (Fr, T.) ___ \( \text{Large camels} \); (O, K;) as also \( \text{رَفُّ} \) (K:) [or] \( \text{أَنْعَاصُ} \) of camels. (M.) \( \text{An enclosure} \) 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. (M, K.) \( \text{A soft garment or piece of cloth} \). (K.) And, as some say, (M,) \( \text{Saliva} \) (M, K) itself [as well as the sucking in of saliva: see 1]. (M.)
A daily šarab [i.e. drinking, or share of water]. See alsoرفأ.

رفأ [inf. n. of unity ofرف،] i. q. [app. as meaning A flash of lightning]: (IAar, T:) or a shining, or glistening. (O.) ___ And A quivering, or throbbing. (IAar, T.) Also A sound act of eating; syn. أكلة محكمة. (IAar, T, O, K. [In the CK, in this sense, erroneously writtenرفأ.]) ___ And A suck. (IAar, T.)

رفأ i. q. [i.e. Straw; or straw that has been trodden or thrashed, and cut}; and what has been broken in pieces thereof; [also writtenرفأ andرفأ andرفأ;] (M, O, K;) as also. (K.) [See alsoرفأ.]

رفأ What has fallen about of straw, and of dried leaves or branches of the سمر [or gumacacia-tree]. (IAar, M.)

رفأ 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

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app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. wordدهنشنده.]] One says alsoرفأ [app. ]

Front teeth shining or glistening. (Har p. 314.) ___ Applied to a garment, or piece of cloth, (S, O,) and to trees (شجر), (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] فسطاط. (Sh, O, M.) ___ See alsoرفأ ذات الرفأ Boats upon which a river was
crossed, consisting of two or three joined together, for the use of the king. (O, K.)

The thing that is put in the lower part of the helmet. (AA, O. [See also رَفَرَفِ.] )

ٌﺔَﻓﺎَﻓِر

The thing that is put in the lower part of the helmet. (AA, O. [See also رَفَرَفِ.] )

ٌفَﺮْـﻓَر

Also A plant, or herbage, intensely green. (TA in art. ورف.)

ٌفَﺮْـﻓَر

Also A window; or an aperture for the admission of light; syn. (IAar, T, K;) and so رَفَنَف. (AA, T, O, K.) Also Coverlets (حابس, 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, (ثَبَاب خضر,) [which may have either of these two meanings,] S, M, O, K,) that are spread, (M,) or of which مِحَابِس [see above] are made, (S, O, K,) and which are spread; (K;) n. un. with ئ; (S, O, M; ) but some make the former a sing.: (O:) pl. رَفَرَفَ: (M;) or it signifies, (T, O,) or signifies also, (K,) the redundant parts of مِحَابِس, (T, O, K;) and of beds; (K;) and anything that is redundant and that is folded: (O, K;) or pieces of thin دِياج [or silk brocade]: (M, K;) it occurs in the Kur lv. 76: and some say that it there means the meadows, or gardens, (رَياض,) of Paradise: (Fr, T;) or, as some say, pillows: (T:) or it signifies also a pillow: and meadows, or gardens; syn. (رَياض:) also a carpet: (T:) and sometimes it is applied to any wide garment or piece of cloth. (Bd in lv. 76.) Also The كَسَر [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 خَرْقَة (خِبَاء) that is sewed upon the lower part of a [tent of the kind called سِرَادِق, (Lth, T, M, O, K;) and of a فِضْطَاطُ, (Lth, T, M, K;) and the like; as also رَفَنَف, of which the pl. is رَفَنَفَ: (M: [in the CK, الفِضْطَاطُ is erroneously put for الفِضْطَاطُ,]) or the skirt of a tent: (Bd in lv. 76:) and, accord. to IAar, the extremity, edge, or border, of a فِضْطَاطُ. (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 ئ. (S.) And the قُرْفَ رَفَفُ of a coat of mail is [The تَقْعِيَة, q.
v. or a piece of mail 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] آیکهٔ. (T, O, K.) ___ Soft, or tender, and drooping trees. (M, K.) And Certain trees, (K,) certain drooping trees, (As, T, O,) growing in El-Yemen. (As, T, O, K.) ___ Also, [because pendent,] The [caruncle, in the vulva of a girl or woman, called] بطَر [q. v.]. (Lh, M, K.) And A species of fish (Lth, T, M, O, K) of the sea. (M, K.)

The bird called خاطنْ ظلهٔ. (Ibn-Selemeh, S, O, K. [See art. خاطن.] ) And sometimes, (S,) The male ostrich: (T, S, M, O, K:) because (S) he flaps his wings (يرفرف بجناحيه) and then runs. (T, S, O.) ___ Also The wing of an ostrich and of any bird. (M.)

Quick, or swift. (O.)

: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

[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.]
He brought the ship near to the bank of a river; (M, K;) as also (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, (M, K;) is expl. as signifying simply he made, or drew, or brought, near. (TA.)

They brought the ship near to an island: and some say for ; which latter is the original. (TA.) Hence, accord. to ISd in the M, but this I think doubtful,

He repaired, or mended, [or darned, the garment, (S, Mgh,) 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 ; (S;) i.e., one says also , (Mgh,) inf. n. (T;) and , (Mgh,) inf. n. which is of the dial. of Benoo-Kaab; (Mgh;) but this last is strange. (TA.)

See 1 in art. (Mgh, ) One says, (Mgh, ) He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs: (S, M,) i.e., by, he rends his religion, and by he repairs it. (M.) And [hence,]

He effected a reconciliation, or made peace, between them; (M, K;) like (T;) And (T;) He appeased quieted, or calmed, the man, (M, K, TA, [like , without , see art. ])]
stilling his fear, or terror, and treated him with gentleness. (T;)

See also 3. (Mgh, ) is also said to signify (Mgh, ) He married; or took a wife; (T;) or so (without , T.)
He said to him, (namely, a man who had had a wife given to him, T, S, M, K.) as also فر ( [see فر below;) as also فر, without . (TA.)

He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. (in selling): (AZ, T, S, M, K; [see فر below;) as also فر, signifies فر ( TA;)

He, or it, drew near, or approached. (K.) You say, فر 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.) __ He inclined to, or towards, him, or it; (Fr, T, K; *) as also فر. (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 فر. (TA in art. فر.) __ 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.

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 ترافوا علی الأمر 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.)

Close union; coalescence; (ISK, T, S, M, K;) consociation; these being the meanings if the root be with ( ISk, T;) good consociation: (T:) and composure of disunited circumstances or affairs: (K;) or reparation: (Msb:) and concord, or agreement; (T, S, M;) like مرفاطات; [if the root be]
without ؤ: (T;) or, if the root be without ؤ, the meaning is tranquillity; or freedom from disturbance, or agitation. (ISk, T, S.) Such are said to be the meanings in the saying, بالرَفَاةُ وَالْبَنِينَ; (ISk, T, S, M, Msb, 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]. (Msb.) 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 فِيْكَ بَارَكَ أَلَّهَ عَلَيْكَ [May God bless thee], and [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying، بالرَفَاةُ وَالْبَنِينَ لاَ البناتِ [May it be with close union, &c., and constancy, and the begetting of sons, not daughters]. (Har p. 364.) And one says also، بين القُومِ رَفَاةٌ، meaning Between the people is close union, and concord, or agreement. (Msb.)

رَفَاةٌ [A darner;] 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. َرَفْوَرُ. (Mgh.)

مرَفَا: see the next paragraph. ___ Also A place where garments are darned. (KL.)

مرَفَا، (S, Mgh, Sgh, K,) and مرَفَا، (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. َفِرْضَةٌ. (Mgh.)

ٍبَرَفُّنَى 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، قَفْوُزٌ 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.)


ٌﺖَﻓَر

ٌﺖَﻓَر ُﻪَﺘَـﻓَر ( , T, M, A, K,) aor. — and — , (M, K,) inf. n. ٌﺖَﻓَر ( , M,) (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 ٌﺖَﻓَر It was broken; or broken in pieces; [&c.] (Akh, S.) You say, ٌﺖَﻓَر, aor. — , inf. n. as above, He broke, or crushed, his neck. (Lh, M,) And ٌﺖَﻓَر عظم الجزور 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, 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.) ٌتَﻓَر (water) broke the vehemence of thirst. (Z, TA in art. فر.) (See also 9.)

ٌﺖَﻓَر ٌﺖَﻴِﻓْﺮَـﺗ

ٌﺖَﻴِﻓْﺮَـﺗ, He broke it [app. much, or into many pieces]: — and hence, He dishonoured, despised, or condemned, him; ٌﺖَﻴِﻓْﺮَـﺗ being syn. with ٌﲔِﻘْﲢ, and contr. of ٌﻞَﻴِﻓْﺮَـﺗ and ٌﻢَﻴِﻈْﻌَـﺗ ( . Er-Rághib, TA. *)

ٌﺖَﻓَر ٌتَﻓَر

ٌتَﻓَر , as also ٌتَﻓَر , (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 ٌتَﻓَر ( .) 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.)
i.q. *Straw; or straw that has been trodden, or thrashed, and cut:* also written *رفثَة,* and *رفِّیتَة,* and *رَفْعَة.* (IAar, T, K.) It is said in a prov., *أَنْ أَغْنِيَ عَنْكَ مِنْ أَنْفُهُ عَنِ الرَّفْثَة* (TA) or *إِلَى الْرِّفْثَة* (T). *[I am more free from the want of thee than the badger is from the want of straw; or cut straw]: the *رَفْثَة* is what is called *عَنْاقُ الْأَرْض,* which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ه; but *رَفْتَة* is with ت: (T;) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. *رفْتَه.* [See also *رَفْتَه.*]) Also One who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything. (K, *TA.)*

A mode, or manner, of breaking, breaking in pieces, crushing, &c. (Lh, M.)

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 *مرْفَوتَه,]* 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], *أَنْ أُدَا كُنْتُ عَظَامًا وَرَفَةً* When we shall have become bones and broken particles? (S, M, TA.) [Hence also the phrase] *لَا يَرْفَاتَكَ,* meaning No, by thy ancestors who have become broken and crumbled bones in the dust. (Har p. 634.) And [hence one says,] *هُوَ الْذِّى أَعَادَ الْمَكَارَمَ وَأَحْيَا رَفَاتَهَا وَأَنْشَرَ أَمْوَاهَا* 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.)

*مرْفَوْتَه* Broken, broken in pieces, &c. (Akh, S. [See *رفِّيَتَه,*])
I. رَفَتْ (T, S, M, A, Mgh, Msb, K) or (M, A, Mgh) or in منطقه (Msb), aor.; (K, and so in a copy of the S,) or ⌜, (T, and so in another copy of the S,) or both, (Msb, TA,) the latter mentioned by Iyád in the Meshárík; (TA) and رَفَتْ (M, K) aor. ⌜; (K,) and رَفَتْ, aor. ⌜; (Lh, M, K,) inf. n. رَفَتْ which is of رَفَتْ, (M, TA,) and رَفَتْ (T, * S, * M, A, * Mgh, * Msb, K, *) which is of رَفَتْ, (M, TA,) or of رَفَتْ, (Msb,) or, accord. to some, this is a simple subst., (TA,) and رَفَتْ; (K,) and أَرْفَتْ; (T, S, M, A, Mgh, Msb, K;) and تَرَفَتْ; (A;) He uttered foul, unseemly, immodest, lewd, or obscene, speech, (T, S, M, A, Mgh, Msb, 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 Msb or ) spoke plainly of what should be indicated allusively, relating to coition. (A, Mgh, Msb,) And رَفَتْ وَأَمَرَّتهُ, and معها, رَفَتْ بَيْنَهَا, and (TA,) and أَرْفَتْ. And 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 رَفَتْ إِلَى أَمَرَّتهُ 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. أنَّ أَفْضَلَ إِلَيْهَا. (A.) [See also رَفَتْ below.]

Rafat, inf. n. مَرَافَتْهُ, [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.)

See 1, first sentence.

A'rafat 4

See 1, first sentence.
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.)

**रफ़त**, 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, Msb, 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, Msb, 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, (Msb,) it is coition: (A, Mgh, Msb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Msb,) the making an appointment for coition: (A, Mgh, Msb:) and with the eye, (A, Mgh,) or with respect to the eye, (Msb,) the making a signal of a desire for coition: (A, Mgh, Msb:) 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, Msb:) and speech that may be a means of inducing coition: (Zj, T:) or foul, unseemly, immodest, lewd, or obscene, speech: (M, Mgh, Msb:) 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 this is so given as to relate, not to َلَا َرَفَتْ َرَفَتْ, but, to َﻻ َرَفَتْ.

And in the same, ii. 183, where it is allowed in the night of fasting, it means *Coition:* (Msb:) or the *going in* to one's wife; syn. ِإِفْضَاء. wherefore it is made trans. by means of ِإِلَى ِإِفْضَاء. like as is ِإِفْضَاء. (M, Mgh.)
1. **ردف**

_He gave him, or gave him a gift:_ (T, S, M, A, * Msb, K;) or it signifies, (Msb,) or signifies also, (S, M, A,) _he aided, helped, or assisted, him:_ (T, S, M, A, Msb:) and (M, A, Msb,) inf. n.

_رُدَف_ (S, K;) signifies the same (S, M, A, Msb, 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 _رُدَف_ (A;) [meaning _he aided him; or he aided with him; or he aided him, being aided by him; for_] _مَرَافِعةٍ_ is syn. with _مُعاونَةٍ._ (S, L.) One says, _لا أَقْوِمُ إلَّا رُدَفًا_ I will not stand unless I be helped to do so. (TA.) ___ [Hence,] _He propped it up; namely, a wall: (Z, T, A:) and_ _رُدِفْتُهُ بِهِ_ I propped it up, _or supported it, namely, a thing, with it, meaning any other thing used for such a purpose._ (Z, T, A:) ___ And [hence,] _رُدَفْتُهُ وَرَفَدْتُهُ_ He made for him, (AZ, S, M, *) or _put upon him, (T, M, *) namely, a camel, (AZ, S,) _an appertenance of the saddle,_ called a _رَفَادٍ:_ (AZ, T, S, M;) [and _رُدَفْتُهُ عَلَيْهِ_ signifies the same; for] _رَفَادٍ_ signifies the same; for _رُدِفْتُهُ بِرُفَادَةٍ_ [meaning _It is furnished with a piece of rag, as a compress,] is said of a wound (S, K) &c. (S.) ___ And _رُدَفْتُهُ رَفَدًا_ signifies also _It held it fast; namely, any one thing, another thing._ (M.)

2. **ردفوا فُلانًا**

_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 also _رَفَدُ فَلَانًا_ because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground _رَفَدُ فَلَانًا_ (A,) _And_ _رَفَدُ فَلَانًا_ _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 هَمْلَةٌ, (T, L,) or like that called هُرُولةٌ. (K.) [See 2 in art. رَفَدٌ.]

3 رَافَدَ see 1.

4 أَرَفَدَ see 1, in two places.

6 They aided, helped, or assisted, one another by gifts or otherwise]. (S, * M, A, Msb, K. *)

8 He gained, acquired, or earned, (T, S, M, A, K,) property. (T, M, A.) And ارتفد ات * I obtained a gift, or aid, from him. (A.)

10 He sought, desired, demanded, or asked, aid, help, or assistance, from him by a gift or otherwise]. (S, * A, Msb, K. *)

رفد: see the next paragraph.

أَرَفَدَ: A gift; (S, A, Msb, * K;) [and so, app., مرفد or مرفد or مرفد or مرفد.] a gratuity: (T, S, A, K;) pl. مرفاد (Ham p. 128) [and مرفاد is pl. of مرفد or مرفد or مرفد.] You say, المراد هو كثير الأُرفاد [He is a person of many gifts]. (A.) It is said in a trad., من أقترب الساعة أن يكون الفي رفدا [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, Msb;) as also مرفد [app. مرفد and مرفد;] 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, (IAar, Ibn-El-Mubarak, T, S, M, A, L, K,) and رفاد, (El-Muàrrij, T, S, M, L, K,) and مرفد, (S, M, L, K,) and مرفد, (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. مَرْفَد (T:) or a large عَس, (M, L,) larger than the common عَس, which latter is a large قَدَح that holds enough to satisfy the thirst of three men, or four, or more; larger than the حَدَق (L:) or a حَدَق (Ibn-El-Mubarak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a حَدَق a she-camel is milked: (T:) or a vessel in which one milks. (El-Muärrij, T.) One says, مَهْرِيق رفادة [His drinking-cup, or bowl, was emptied], meaning he was slain; a phrase similar to مَدّ فلان بِرفادة [A:) or he died. (K.) And رَدّ مَدَامَه بِرفادة [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, رَدّ مَدَامَه بِرفادة; which I think a mistranscription: in the latter, رَدّ مَدَامَه بِرفادة)]

A company such as is termed عاصبة, of men, (M, L,) [aiding one another]: pl. رَفَادَة: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]

ٌةَدﺎَفِر A she-camel that fills the [vessel called] رفادة or رفادة at one milking: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAar, L:) or that aids her owners by the abundance of her milk: (TA in art. دَكْر) pl. رفادة. (L)

ٌةَدَفِر A kind of pad, or stuffed thing, beneath a saddle; a thing like the جَدِيدَة 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. (Tih, T.) ___ A piece of rag with which a wound, (S, K,) &c., (S,) is furnished as a compress (يرفادة كما). (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] ذيِبَن (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 [i. e. the supplying these provisions and this beverage] pertained to the Benoo-
Háshim; and the [or service of the Kaabeh], and the [or banner], to the Benoo-'Abd-ed-Dár: (S:) the term [signifying he aided him by a gift &c.: (Mgh:) the first who performed this custom was Háshim Ibn-'Abd-Menáf. (T.) ___ One says also,

aider, or helper, or assistant, to me. (A.)

[act. part. n. of ; Giving, or giving a gift: and aiding, &c.: ] you say, [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A., TA.) And [A river that flows into, and augments, another river: you say ]

[app. as meaning A thing that aids, helps, or assists, from ] signifying the act of aiding, helping, or assisting. (TA,) [is its pl., and] signifies The [of a roof, (IAar, S, M, Mgh, K,) over which are laid planks, or only] the
bundles of reeds, or canes, called (IAar, L in art. حرابِّد;) as also (S, M.) A poet says,

(describing a house, S in art. رَبْحَ)

[Its rafters are the most excellent of rafters]. (S, M.)

أَرْفَدَةُ، (S, K.) or أَرْفَدَةُ, 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.)

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تَرْفِيدُ، a subst., like تَنْبِيِتُ, and The posteriors of a woman. (IAar, M.)

مَرْفِدُ، and its pl. مِرْفَادٍ; see مِرْفَدُ، in four places.

مَرْفِدُ، and its pl. مِرْفَادٍ; see مِرْفَدُ، 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. *)

مِرْفَادٍ [a pl. of which the sing. (probably مِرْفَادُ and مَغْزَارٌ and مِدْرَارٌ &c.,) is not mentioned,] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter. (S.)
ُﻪَﺴَﻓَر

( S, M, Msb, K ) aor. — ُﻪَﺴَﻓَر ِﻪِﻠْﺟِﺮِﺑ
(M,) inf. n. ِﻪِﻠْﺟِﺮِﺑ
( S, M, Msb, K ) and — ُﻪَﺴَﻓَر ( S, M, &c.) and
( Jm, K ) or this is a simple subst., ( M,) and ِﻪِﻠْﺟِﺮِﺑ
( Jm,) [ or this also is a simple subst., ]

He kicked him, or struck him

with his foot or leg, ( S, M, Msb, K, *) in an absolute sense, ( M, Msb,) or in, or upon, the breast. ( Kh, M, Msb.)

ِﻪِﻠْﺟِﺮِﺑ
inf. n. ِﻪِﻠْﺟِﺮِﺑ
He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food. ( M, TA.)

ِﻪِﻠْﺟِﺮِﺑ
( K,) aor. — ِﻪِﻠْﺟِﺮِﺑ
(TA,) He bound the camel with the ِﻪِﻠْﺟِﺮِﺑ
[q. v.]. ( K)

A kick, or blow with the foot or leg, [ in an absolute sense, or ] in, or upon, the breast. ( Lth, K.)

ِﻪِﻠْﺟِﺮِﺑ
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 ِﻪِﻠْﺟِﺮِﺑ
and ِﻪِﻠْﺟِﺮِﺑ
(M, TA.) Also The [ cord, or rope, called ] ِﻪِﻠْﺟِﺮِﺑ
[q. v.]: ( K: or
the bond with which the hind legs of the camel, when lying down, are bound to
his thighs. ( Ibn-'Abbád, TA.)

ِﻪِﻠْﺟِﺮِﺑ
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.)

ِﻪِﻠْﺟِﺮِﺑ
: see ِﻪِﻠْﺟِﺮِﺑ
ِﻪِﻠْﺟِﺮِﺑ
: see ِﻪِﻠْﺟِﺮِﺑ
ِﻪِﻠْﺟِﺮِﺑ
: see ِﻪِﻠْﺟِﺮِﺑ
ِﻪِﻠْﺟِﺮِﺑ
An instrument with which flesh-meat is pounded. ( M, TA.)
Frast

Frast, aor. — and —, inf. n. Frast (S, Mgh, Msb, K) and Frast (S, K) He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Msb, K.) __ He separated, dispersed, or scattered, it. (L.) ___ Frast also signifies The act of breaking [a thing]. (TA.) ___ And The act of driving away. (TA.) ___ And Frast He threw, cast, or shot: (K:) whence Frast as explained below. (TA.) ___ And Frast he left his camels to separate, or disperse themselves, in their place of pasture, (S, A, Msb, K,) wherever they pleased, not turning them away from what they desired; (S;) as also Frast, (Msb, K;) inf. n. Frast: (TA:) or, as the latter is explained by Fr, he sent them away without a pastor. (TA.) __ Frast the camels separated, or dispersed themselves, (Fr, A, Msb,) in the place of pasture: (Msb:) 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.] ___ Frast the palm-tree expanded its raceme, and the [or envelope] thereof fell off. (S, Sgh, K) ___ Frast the valley widened; became wide; as also Frast, (O, K,) and Frast, (Fr.) ___ Frast He shed his [or front teeth]. (AA, TA.) ___ Frast in the vicinity He left a small quantity of water remaining in the skin. (AZ, S, K.) [See also ___ Frast said of a horse, He put forth his veretrum without being vigorously lustful. (K.)
It (a thing, TA) broke, or became broken, in pieces. (O, K.) See also 9, in three places.

It (a thing) became dispersed, (S, A, K,) and departed, or went away; (S, K, TA;) as also (A, K, TA.) It (a company of men) separated, or became dispersed; or dispersed themselves; as also ↓ the latter verb. (Lth.) The tears became scattered in drops: (S, K: [in one copy of the S, ارضاض الدمع is explained by ترشيشه, but the right reading is ترشيشه, 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 ترفض signifies the same. (TA.)

You say also, [The torrent dispersed itself]. (S, K.) And أرض جرحه The thick purulent matter of his wound flowed, and became dispersed. (TA.) And أرض عرقا His sweat ran; and flowed. (TA.) أرض وقع The pain ceased, or went away. (TA.) And أرض جرحة [My patience departed in consequence of it]. (A, TA.)

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, إبل أرض also, and رفاضة: (S, A, K,) and the pl. of رفاضة: (S, K,) [and رفاضة seems to be a pl. of رفاضة.] Also A herd of gazelles in a state of separation, or dispersion: pl. رفاض: (TA.) You say also نعام رفاض Ostriches in separate flocks.

The men are in a state of separation, or dispersion, in journeying. (TA.) And. The different parties of men. (S, K,) And رفاض من كلأ Scattered pieces of herbage or pasturage, (Jm, S, K,) distant one from another. (Jm, S, O.)
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,) also signifies What is large, and in a state of separation or dispersion, of a thing: pl. أَرْفَاضُ، A side, or a part, or portion,

(TA,) of a thing. (TA,) Also رَفْضُ, (IAar, ISk, Az, Z,) or رَفْضٌ (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 مَزَادَةٌ: like a جَرْعَةٌ (TA:) or a little less than is sufficient to fill a skin: (IAar:) pl. أَرْفَاضُ. (Lh.) And hence, the former, Food that is sufficient to sustain life; syn. قُوَّةٌ (TA.)

The persuasion, or creed, or a tenet, of the رَفْضَةٌ; as in the saying attributed to the Imám Esh-Sháfi’ee,

* إن كان رفضا حب آل محمد
* فليشهد الفقهاء أن رفضي

[If the love of the family of Mohammad be a tenet of the Ráfídees, let men and genii bear witness that I am a Ráfídee]. (TA.)

And its pl. رَفْضُ: see رَفْضٌ in six places.

رَفْضٌ (A, L,) or رَفْضٌ (S, K,) A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L,) And رَاعَ قَبْضَةٍ رَفْضَةٌ 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. قِبْضَةٌ.]
، ولشوقي إليك في قلبك رفضات وحبك في: ما فاصلي رفضات [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.)

الذووم رفضي في بيوتم 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.) [رضاي seems to be a pl. of رضاي; like as كلهك is of هللك. See also رضاي.]

What is broken in pieces, and scattered, or dispersed, of a thing. (IDrd, S, K.)

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.)

See رفس, in four places.

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.)

Men who pasture their beasts upon land such as is termed رفس: (S, K;) or, as in the O, who sow such land. (TA.)

In the following saying of 'Amr Ibn-Ahmur El-Bahilee means A thrower: he says,
meaning, *When the women of El-Hijáz 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 *

**A party of رأّفّضى (K) whence the rel. n. رأّفّضى [signifying of, or belonging to], (TA.)** [is pl. of رأّفّضى, 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 رأّفّضى, A certain sect of the شيعة (S, Msb, K) of ElKoofeh; (Msb;) so called because they deserted Zeyd the son of 'Alee, (As, S, Mgh, Msb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Msb;) for they had promised allegiance to Zeyd the son of 'Alee (As, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Aboo-Tálîb, (As, 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: (As, O, L, K;) which is also applied to this sect, as though it were pl. of رأّفّضى, like as أصحاب is of صاحب; (TA;) and also: but not رأّفّضى, (TA;) and the rel. n. [which serves as a n. un.] is رأّفّضى [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. (Msb,) **إِبَالْ رَأْفَضى: see رأّفّضى.**

**Rأّفّضى:** see رأّفّضى, in two places.

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

**Rأّفّضى:** sings of Rأّفّضى: the former is explained as **A place in which water flows, and where it remains:** (TA:) or رأّفّضى واد signifies the parts of a valley into which the torrent
disperses itself. (S, A, * K. *)

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.)

مرفض: see مشروع.

مرفض: Anything becoming dispersed, and departing, or going away. (S.)

مشروع: see مشروع.
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 وضعة: خفضه: (Msb:) or of رفعه: (S, Mgh, K:) as also رفعه: (K, TA;) and رفعه: (TA;) and رفعه: (K;) for accord. to the Nawádir, you say, رفعه بيداه [he raised it, lifted it, heaved it, or took it up, with his hand]; but Az says that رفعه is intrans., and that he has heard no authority for its being trans., in the sense of رفعه, except that which he had read in the Nawádir el-Aaráb: (TA:) رفعه 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: (Msb:) it signifies the putting away or removing or turning back a thing after the coming or arriving thereof; like as دفع 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. (Msb.) [In its principal senses, proper and tropical, رفع agrees with the Latin Tollere. ] It is said in the Kur [ii. 60 and 87] وَأَنْعَـفَرُ ُمُﻜَﻗْﻮَـﻓ َرﻮﱡﻄﻟٱ We raised above you from its resting-place the mountain: and in the same [xii. 2] ﷽َعَرْـا اَﺬٰﻫَُّ رَفْعَانَا فِوقُكمُ َالتَّرِيَّرَ ﻷَلِإِ َْيْاذِ ُﻊَﻓْﺮَـﻳَُّ ُﻢﻴِﻫٰﺮْـﺑِإ َﺪِﻋاَﻮَﻘﻟا َﻦِﻣ And when Abraham was rearing or uprearing or making high or lofty the foundations of the House of God, at Mekke:] (Er-Rághib.) And you say, اَرْفعُ هذَا [Take thou this:] (Mgh:) or take it and carry it [away; or take it up and remove it]. (TA.) And اَرْفعُ الزَّرَعَ [رفعه إلى البَيْدَرِ] (Lh, K,) or اَرْفعُهُ [رفعه إلى البَيْدَرِ] (Msb,) aor.
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 Msb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.]

They raised towards me their eyes. (TA.)

I went in to such a one, and he did not look towards me, nor pay any regard, or attention, to me. (Mgh.) [ل is not here a mistake for ل, for the phrase is often found thus written.] The thing was, as it were, raised into view, i.e. it rose into view, to me; I saw the thing from afar. (TA.)

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. زها.

And we have exalted some of them above others in degrees of rank, or station: and We exalt in degrees of rank, or station, whom We please: (Er-Rághib:) and God exalteth whom He pleaseth, and abaseth: (S and TA:) and [in like manner,]

And God exalteth whom He pleaseth, and abaseth: And God exalteth whom He pleaseth, and abaseth: (S and TA:) and [in like manner,]

And God exalteth whom He pleaseth, and abaseth: And God exalteth whom He pleaseth, and abaseth: (S and TA:) and [in like manner,]
which God hath permitted to be built; (Bd, TA;) accord. to some: (TA:) or, to be honoured; (Zj; Bd;) so says El-Hasan; (Zj;) or, to be exalted in estimation. (Er-Râghib.) It is said in a trad., إنَّ اللهَ يَرفعُ العَدلُ وَيَخَفِّضُهُ Verily God exalteth the just, and maketh him to have the ascendency 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. ضَفََّنَ] And you say, رَفعَهُ عَلَى صَاحِبِهِ فِي النَّجْلِسَةِ He advanced him above his companion in the sitting-place, or sitting-room, or assembly]. (TA.) And and [I exalted thee, or held thee, above such a thing]: (M voce and and رَفَعَهُ عَلَى أَفْعَكَ عَنْ هَذَا الأَمَرُ God exalted his work by acceptance; or God accepted his work. (Msb.) It is said in the Kur [xxxv. 11], And righteous work He will accept: (Jel:) or the meaning is [righteous work will cause praise, or the like, (mentioned immediately before the above-cited words of the Kur,) to ascend, and obtain acceptance]. (Mujáhid, TA:) Katádeh says, [that the meaning is,] speech will not be accepted without work. (TA.) رَفَعْ أَفْعَكَ أَفْعَكٌ رَفَعْ أَفْعَكَ أَفْعَكٌ Rفع Also signifies The bringing a thing near; or presenting, or offering, it; syn. تَقْرِيبُ. (S.) And hence, رَفَعُ سُلْطَانَ رَفَعَ سُلْطَانَ Rفع unto the Sultan, (S, Mgh, K,) and رَفَعُ الْحَاَكِمَ Rفع unto the Governor, (TA,) inf. n. رَفَعُ عَلَى الْحَاَكِمَ (S, * TA) and رَفَعُ عَلَى الْحَاَكِمَ (S, K) and I رَفَعُ عَلَى الْحَاَكِمَ (TA,) I presented him to, or brought him before, or brought him forward to, the Sultán, (S, * Mgh, * K, * TA,) and the judge, to arraign him and contest with him: (TA:) and رَفَعُ عَلَى الْحَاَكِمَ Rفع unto the Governor, or judge: (K;) or he presented him 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: (TA:)(or it denotes the doing so mutually; for, accord. to Mr.,) رافع signifies he brought his adversary before the Sultán قريه إليه, the latter Rافع القرآن علی السلطان [He adduced, or brought forward, the Kur-án against the Sultán;] he interpreted the Kur-án against the Sultán, and judged thereby that he should rebel against him. (TA:)(or it denotes the doing so mutually; for, accord. to Mr.,) رافع signifies I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, He is such a one the son of such a one, or He is of such a tribe, or city, &c.; syn. نسبته, and نسبتة. (TA:)(And hence, رفع الحديث إلى النبي, meaning) He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentence here next following]. (TA:) You say also، رفع الحديث إلى قائله, meaning أسنده، رفع الحديث إلى قائله. [i. e. He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, Such a one told me, from such a one, and so on if more than one intervened between him and the Prophet, from the Apostle of God; or with an interruption in the mention of the persons by whom it had been transmitted]. (S * and Msb in art.) [And hence what next follows.] It is said in a trad., كل رافع رفعنا من البلاع فقد حزتها أن أسنده، تعنص أوفبط، in a very old and excellent copy of the former of which I find, as above، أولينا، and so in some copies of the K and in the O and TA in art. بلغ; but in one copy of the S and in the TA in the present art., I find in its place علينا، and so in the CK in art. بلغ، where the verb preceding it is erroneously written رفعت، and in the L, in the place of علينا، is put عبنًا; of all which three
readings I prefer the first; though the last is agreeable with an explanation of ُﻪُﺘْﻌَـﻓَر given in the Msb and in the sentence next following:)) i. e. Every company of men (جماعة, S, TA), or person (نَفس, TA), that communicates, or announces, from us, (S, TA,) and makes known, [lit. traces up to us,] what we say, (TA,) [or rather, aught of what is communicated, or announced,] or [aught] of what is communicated, or announced, of the Kur-án and of the [statutes, or ordinances, &c., termed] سنن, (K in art. بلغ,) or the meaning is التبليغ, i. e., [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. بلغ,) let that company, or person, communicate, or announce, and relate, that I have forbidden its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,] referring to El-Medeeneh: (S, * TA:) but some relate it differently, saying, [of the communicaters, or announcers,] like حداث in the sense of محدثون: (TA:) and some say, من البلاغ من البلاغين في التبليغ, meaning [of those who do their utmost in communicating, or announcing. (Hr, and K in art. بلغ.)] [Hence,] I made it known. (Msb.) You say, رفع عليه كلامًا [He told, or related, a saying against him; informed against him]. (S and K voice رَفّى, q. v.) And رفع على العام رفيعة, i. e. of those who do their utmost in communicating, or announcing. (Hr, and K in art. بلغ.)

He communicated, (S,) or made known, (Msb,) [or Submitted, or referred,] a case [to the administrator of the law]; (S;) and إلى الحاكم, [to the governor, or judge]. (TA.) And رفعت الأمر فعنان, inf. n. فعنان, I made known [or submitted, or referred, by way of appeal, the affair, or matter, to the Sultán. (Msb.) See also 2.] [And hence, app.,] رفعته له غاية فسما لها، [An object to be reached, or accomplished, was proposed to him, and he aspired to it].

(TA,) رفع البعير, (Sb, K,) and (TA,) or the she-camel, (TA,) and the beast, (M ubi suprà,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace;
constrained him, or her, to go the pace termed [q. v. infrà], (TA;) which is an inf. n. of the intrans. verb [q. v. infrà] said of a camel (S, TA) and of a beast: (TA:) and رفعه, (S, TA;) [and رفعه] and رفعه, (TA;) [and رفعه] inf. n. signify the same: (S, TA:) or the phrase used by the Arabs is [Make thou thy beast to exert itself, &c.]. (L, TA.) [You say also, app. in like manner, رفعتني أرض: or in this case the verb may have a different meaning: see an ex. in the first paragraph of art. خفض.]

I urged him to tell the utmost of what he knew; (A in art. نص;) i.e. I went to the utmost point [with him in questioning him, or asking him. (TA in that art.)] He stirred up the fire; made it to burn up, or withdrew, her milk; i.e., did not yield her milk: (A, TA:) and رفعت البَلَبَاءِ في ضرِعْها [She (a camel) drew up, or withdrew, her milk; &c., or refused to yield, the biestings in her udder]. (As, S, K.)

He kept it, preserved it, laid it up, stowed it, or reposited it, in his repository, store-room, or closet, and his chest. (TA;) He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA;) or to severity thereof, (Msb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder:

(Msb:) or the first is an allusion to many journeyings. (TA;) so in the Firdows, on the authority of 'Alee and I' Ab and 'Áïsheh, meaning [The pen of the recording angel is withheld from three persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Msb; *) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi' -es-Sagheer of Es-Suyootee; in which we find وهيثlicity of the Firdows, on the authority of 'Alee and I' Ab and 'Áïsheh, meaning [The pen of the recording angel is withheld from three persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Msb; *)

These three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi' es-Sagheer of Es-Suyootee; in which we find three persons in the place of those three.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Msb.)
[often signifies He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted.] You say, O God, withdraw, put away, or remove, from us this straitness, difficulty, distress, or affliction. (S in art.) [And in like manner also you say, He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.] [may also be rendered in a similar manner; They gave over, or relinquished, war; as though they put it away; like: but] is used by Moosà Ibn-Jábir [in the contr. sense, they raised, or made, war;] in opposition to [They disagreed; and some of them said,] We will exclude a way, or passage, from among the portions, or shares, (q. v.,) of the land, or the house; and [some of them said,] We will not exclude it. (Mgh.) In the conventional language of the grammarians, in the inflection of words, is like in the non-inflection. (S) You say, He made the final letter to have or in its inflection. The people, or company of men, went up, or upwards, through the countries, or lands. (As, K, TA,) the former an inf. n. (Sb, S, TA) of the measure (Sb, TA,) like [its contr. (S, A, K, all in art. خفض,) the former an inf. n. (Sb, S, TA) of the measure مفعول (Sb, TA,) and مفعول, (S, A, K, all in art. خفض,) the former an inf. n. (Sb, S, TA) of the measure مفعول (Sb, TA,) like [its contr. مفعول and مفعول, (S, TA,) and موضع (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: (Msb:) or Went the pace termed, [q. v. infrà,] which is a running below that termed حضر: (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. موضع and موضع They [namely men] rose
above the [easy and quick pace termed] in their going, or journeying. (JSk.) رفع،
inf. n. رفعه (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-EsSarráj,) they did not say رفع from رفع in the sense of رفع (S, O;) so says Sb; and he adds, but [they said] ارتفع ; (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 رفع in حسبه ونسبه 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. (Msb.) ___

The garment, or piece of cloth, was fine, fine in texture, delicate, or thin.
(Msb.) ___ رفعه, (S, K,) inf. n. رفاعه (K,) He (a man, S) was, or became, high, or loud, زرفع in voice. (S, K.) [See رفاعه below.]

* خلت سبيل أيتي كان يحبش
* ورفعته إلى السجفين فالناسد

[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. مذهمه; agreeably with the next explanation of رفع 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;) ___ رفعه Him put them, brought them, or sent them, forward; or advanced
them; 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; in the war, or fight. (TA.)

You say also, I brought forward this affair, or matter, to the commander, governor, or prince. (From an Arabic note on the above-cited verse of En-Nábighah, cited by De Sacy, ubi suprà.) [See also 1, in two places in which reference is made to this paragraph.]

You say also, I brought forward this affair to the commander, governor, or prince.

The ass ran with a running of which one part was quicker than another. (Lth, K.)

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.)

He spared them; or pardoned them, and forbore to slay them. (K.) And I left him; or left him unmolested; or left him, being left by him; or made peace, or reconciled myself, with him; syn. تَارَكَهُ. (TA.)

He exalted himself; he was, or became, haughty, proud, or disdainful; syn. يَتَجَالَ; (S in art. جل;) [and so يَتَرَفَّعُ عَنْ ذَلِكَ, occurring in the S in art. دكَل, on the authority of AZ.] You say,

(S ubi suprà, TA *) Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَرَفَّعُ عَنْ كَذَٰلِكَ. (S ubi suprà.) And My ambition raised me above such a thing; made me to hold myself above it, or to disdain it]. (TA.) See also 8.

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
ُﻪَﻌَـﻓاَر َﱃِإ
\[\text{or each of us communicated, or made known, his case (against the other)}\]
to the governor, or judge. (TA.)

8 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 رفع as signifying the contr. of وضعه. (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. قلس:) [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 رفأ.] ___ Said of a man: see 1, voce رفع, near the end of the paragraph. ___ [His rank became high, elevated, exalted, lofty, or eminent]. (S, TA.) ___ said to a man entering a sitting-place, sitting-room, or assembly, means Advance thou: it is not from ارتفاع denoting height. (TA.) ___ See also 5. ___ [The morning became advanced; meaning] the sun became high: the الضحى being originally a pl., namely, of الضحوة; [wherefore the verb is fem.;] but afterwards used as a sing. [as in the next ex. here following]. (Msb.) You say also, ارتفاع الضحى [meaning the same]. (TA.) And [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 رمح or more]. (S and K in art. ممعٌ) ___ [The price rose, or advanced, and became low, or
They removed from, or to, a place. ___. (TA.)  

They quitted him; became withdrawn from him. ___. [What are termed 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.)

He desired, required, demanded, or asked, that it should be raised, elevated, taken up, or removed. (K.) You say, The preacher asked that the hands of the people should be raised for supplication. (TA.) [And hence, as though meaning i.e. It required that itself should be removed,] What was on the table became consumed, and it was time for it to be taken up, or removed.

(K.)

[see رفع (of which it is the inf. n.,) throughout].

[see رفع 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 رفعه a subst. from رفع. (Msb.)

رفع) and رفع and their coordinates, [such as رفع الصرام, &c.,] but رفع I have not heard; (S, TA;) These are days of removal, or transport, of seed-produce from the place in (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.] ___ رفعه, or رفعه, (accord. to different copies of the K,) or each, (TA,) also
signifies The storing-up of seed produce. (K.)

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

High, elevated, exalted, lofty, or eminent, in rank, condition, or state; noble, honourable, or glorious; (S, Msb, K, TA;) applied to a man: (S, Msb, TA:) fem. with ة. (TA.) You say, هو رفع القدر (He is high, &c., in respect of grounds of pretension to honour, and of rank]. (TA.) And hence the phrase used by letter-writers, الجَنَبُ الرَّفِعُ [The exalted object of recourse].

TA.) Hence also the phrase in the Kur [xxl. 15], رفع الدِّرِجَاتِ 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. (Msb.) ___ رفع الصوت [High, or loud, in voice]; (K, TA;) applied to a man.

TA.) ___ سير رفع [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 رفع البعير, in the latter half of the first paragraph: and see also مرفوع. (K in art. نص.)

رفع [an inf. n., (see 1, last sentence,)] and رفع, (ISk, S, K,) and رفع, (Sgh, K,) [Highness, or loudness, or vehemence, (K, TA,) in the voice, (ISk, S,) or of the voice. (K.)

A string (خيط) whereby he who is shackled (مقيد) raises his shackles (قيد), (Yoo, S, K,) to which that string is fastened; (TA;) as also رفع . (K.) ___ Also, (S, K;) and رفع, (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. رفع, (K;) pl. رفعات. See also رفع . (TA.) See also رفعات، رفعات . (TA.) See also رفعات، رفعات.
A case which one communicates, or makes known, to the administrator of the law: (S, TA:) pl. فعَّر. (TA.) You say, لى عليه رفاعة. I have, against him, a case to communicate, or make known, &c., or which I have communicated, or made known, &c.[. (TA.)

One who traces up traditions to the Prophet, or to his Companions; or who communicates them, or makes them known. (TA.) [See رفع الحديث &c.]

رفع act. part. n. of رفع, رفع, one of the names of God, meaning The Exalter of the believer by prospering [him], and of his saints by teaching [them]. (TA.) خفاضة رفاعة, in the Kur lvi. 3, is explained in art. خفاضة رفاعة for جماعة رفاعة, (S, TA) or نفس رفاعة. (TA:) see a trad. (commencing with the words كل رفاعة) in the first paragraph of this art. تاقة رفاعة 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, (إذا رفعت, TA,) the biestings in her udder. (As, S, K.) [See also رفع, to which it is opposed.] A man going up, or upwards, through the countries, or lands: pl. with pl. of رفع. (TA.) Lightning rising. (Lth, K, TA.) رفاعة [pl. of رفع, جماعة رفاعة مرفع on their camels or beasts]. (ISk.) أرض رفاعة السقيا Land difficult of irrigation; contr. of خفاضة السقيا. (TA in art. خفاضة.)

رافعة [as a subst., or an epithet in which the quality of a subst. predominates,] A hard and elevated tract of land. (ISh, TA voce خفاضة which signifies the contr.) [See also رفع.] رفع Higher, or more elevated &c.: and highest, or most elevated &c.[. More skilled in tracing up, or ascribing, or attributing, a tradition to its author; i.e. q. نص (He ran with a running of which one part was quicker than another); said of an ass. (Lth, K.)
A place of elevation: and hence, ___ A chair, or throne; syn. كرسي: of the dial. of El Yemen. (TA.)

A thing with which one raises, elevates, or takes up. (TA.)

A thing with which one raises, elevates, or takes up. (TA.)

pass. part. n. of رفعه. (S, K, *) in the Kur [lvii. 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.)

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 رفع البعير, in the latter half of the first paragraph:] and signifies A certain pace of a beast, (S, TA,) of a horse and of a camel; (L) contr. of موضوع; (S, TA;) and of موضوع; (A in art. خفض;) it is a run below that termed حضر: (S, TA;) or above that which is termed عدو: (TA: [but probably is here a mistake for حضر:];) or a pace of a camel rising above the [easy and quick rate of going termed] [محلة: (ISk.) You say, ليس له مرفوع. (S.)

A high mountain. (TA.)
1. رفع عيشه

His means of subsistence became ample, or abundant.

(S.) [See also رفع, below.] ـ He made the means of subsistence ample, or abundant. You say,

I will make ample, or abundant, to you the means of subsistence. (TA.)

رفع

5. رفع

He (a man) became, or made himself, ample, or abundant, in his means of subsistence; syn. توسى (S.) or he exhibited ampleness, or abundance, in his means of subsistence. (PS.) رفع فوق البعير 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 [or groins:] in the K, as also in the O and Tekmileh, is erroneously put for خلف رجليه, the reading in the L. (TA.) رفعُها

He sat between her thighs, for the purpose of compressing her; (K;) from the Nawádir el-Aaráb; as also

رفعُها, i.e. رفعُها, the reading in the L. (TA.)

رفع

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.)

Islamic sources

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 رفعة, (JK, * S, * TA,) an inf. n., (S,) and رفعنة, [also, app., an inf. n., like رفاهية] (JK, * S, * TA;) and رفعنة, like بلهنَّية (K, TA) and رفعنة.
ampleness, or abundance, of the means of subsistence. (K, TA.) Also, (S, Msb, &c.,) and (ISk, Mgh in art.) and any of the other مَعَابِين [or places of flexure or creasing]; (ISk, Msb,) and any place of the body in which dirt collects, (ISk, Jm, L, Msb, 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 رَفْعُانَ are between the pubes and the thigh, [one on each side,] and are also called the مَعَابِين: (Zj in his Khalk el-Insân:) the latter (رفع) 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 فُرج [or vulva, or external portion of the organs of generation,] (ISh, Msb, K) of a woman: (ISh, K:) and sometimes the itself: (Msb:) the pl. is أَرْفَاعٌ (S, Mgh, Msb, K) and أَرْفَاعُ (Msb, K) and [of pauc.] أَرْفَاعٌ [ISh, Msb, K) and أَرْفَاعٌ (Mgh in art.) 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,] signifies the مَعَابِين [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] مَعَابِين of the body: (Mgh in art.) IAAar says that signifies the roots of the arms and of the thighs, and has no proper sing.: and أَرْفَاعُ the sing. of أَرْفَاعٌ [but this is app. a mistranscription for أَرْفَاعٌ meaning that أَرْفَاعٌ has for its sing.] and أَرْفَاعُ أَرْفَاعٌ signifies the مَعَابِين.
and بَلََ↤a 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 رَفْغ (not رَفْغ signifies any of the مَغَابِن and of the بَلََ เป็นa 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 أَرْفَاع [or groins and armpits and the like]: (TA:) or the former [or each] signifies the dirt of the مَغَابِن [or places of flexure, or creasing, of the body]; (K,) or the dirt and sweat that collect in the مَغَابِن of the armpits, and of the roots of the thighs, and other places of folding of the limbs. (TA.) Also the former word, رَفْغ. A soft, or plain, tract, or piece, of land: (J déco. K: *) pl. رَفْغَآ. (K.) Land having much soil or dust. (L, K.) Hence, one says, جَآء فَلَانَ بَلََ Giớiفَأ إِلَىَِّ لُمْوَـقَ ِغْفَرَك 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-Málîk, K, * TA:) the lowest part of a valley and of a desert: (TA:) or أَرْفَأَل الوَادِى signifies the sides of the valley. (AHn, JK, TA,) A side, or lateral part or region: (Akh, IAar, K:) pl. أَرَفَأَل. (K.) You say, هو هُوُ مِنِ الرَّقْبِ مِنْ قُوْمِهْ, 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 أَرْفَأَل 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 أَرْفَأَل of a valley: or the sing. of أَرْفَأَل in this sense is رَفْغ. (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 دَرْةٌ: so accord. to the author of the L; but accord. to others, it is دَرْةٌ دَفْغ, with اِلْلَّادِ, if this be not a mis transcription. (TA.) As an epithet, رَفْغ signifies Soft; applied
to dust, or earth, and to food, or wheat, (طعام,) and to كَلِس [or quicklime, &c.]. (K, * TA.)

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

رفغ: see رفغ in the middle of the paragraph.

A she-camel having purulent pustules, ulcers, or sores, in the رفعان [meaning groins or armpits]. (A, TA.)

رفغاء [fem. of رفغ], applied to a woman, (JK, Ibn-'Abbád, L, K,) Small in the متاع [or Vulva]: (L:) or thin in the thighs, small in the هن [or Vulva], deep in the رفعان [or groins]: (JK, Ibn 'Abbád, K:) or a woman narrow in the أرفغ [or groins, or inguinal creases, or the like]: (TA in art. لبر, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) wide in the رفغ [app. meaning the Vulva or the parts around the vulva]. (JK, A, L.)

طغض, رفع (S, TA) and فرغ (TA) Ample, or abundant, (JK, S, TA,) and pleasant, or good, (S, TA,) means of subsistence. (JK, S, TA.)

رفغ: see رفغ, second sentence.

رفغية: see رفغ, second sentence.

رفغينة: see رفغ, second sentence.

رفغ: see رفغ.

رفغة, i. q. نعمة [app. as meaning A benefit, benefaction, favour, boon, or blessing]: pl. ريفغة. (TA.)
ٌﻎَﻓْرَأ: see ٌﻎﻴِﻓَر. ٍﻊَـ ($_Its fem., ٌﻎَـ) رَـاَء, is mentioned above, by itself.

ٌﻎَﻓاَﺮَم: see ٌﻎَـ ٌغرَّاَم, in the middle of the paragraph.

*ٌﻎَﻓر* ٌﻎَـاَء (syn. with مَرْصوَـة) مَرْفصوَةَ: A woman *small in the* [٠؛] هَٰٰن [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.)

ٌﻎَـ ٌغرَّاَم: see ٌﻎَـ ٌغرَّاَم, in the middle of the paragraph.
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.)

He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Msb, K.)

And to him; (AZ, O, K.) and in like manner, (JK, S, O, Mgh, Msb, K.)

He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, (JK, O, K.)

He used gentleness, or acted gently, in his affair; syn. (JK, O, K.)

He applied himself with gentleness to his needful affair or business; syn. (JK, K.)

And Ṭَقَفَر َلَمَعَلَا, with fêth to the ف, aor. —, I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well. (Msb.)

And ِرَقَفَتُ ِفِي ِسَيْرِ I proceeded in a right, or a moderate, manner in journeying, or in pace. (Msb.)

Fr says, I heard a man at 'Arafât saying [to the pilgrims there assembled],

[May God make you to be in the companionship of Mohammad: may God bless and save him]. (O.) [And accord. to the TK, one says, (JK, O, K.)]
him: but what is commonly said in this sense is، $رفق$ فلانا، $رفق$ $فناق$، q. v. [See also $رفق$، $رفق$، $رفق$، (S, K, O,) aor. — , inf. n. $رفق$، (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 $رفق$ $بعير$، aor. — , inf. n. $رفق$، he bound the camel's neck (分かりably, I think, a mistranscription for $عضد$ i. e. arm,)] to his pastern, because of a slight lameness therein. (JK.) — , inf. n. $رفق$، He had his elbow distorted from his side. (TA and TK. [See below, and see also $رفق$، $رفق$ and see also $رفق$، $رفق$، $رفق$، (TA.) [And $رفق$، is probably said of a she-camel, as meaning, $She had, in her teat, or teats, what is termed $رفق$: see, again, this word below.] 2

$رفق$ [as the inf. n. of the verb in the phrase $رفق$، is the inf. n. of the verb in the phrase

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$رفق$ السّاة، 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 $شيء$ مرفقة، explained below. (O.)

$رفق$ He was, or became, his $رفق$، or travelling-companion; he accompanied him in a journey; (S, O, Msb, K,) inf. n. $رفق$، (TK) and $رفق$، (TA.) — And this latter inf. n. also signifies The being hypocritical, or acting hypocritically. (TA. [See also 3 in art. $رفق$،])

$رفق$ : see 1, second sentence. — Also $He profited him, or was useful to him$; (S, O, K,) as also $رفق$، (K.) — [And in the present day, it means $He associated him$، $بغره$ With another or others.]

$رفق$ 5$رفق$، see 1, in four places.
They were, or became, travelling companions; they travelled, or journeyed, together; as also they two were, or became, travelling companions; &c.: (JK:) and we were, or became, companions in travelling, or journeying. (S, O.)

i. q.طلب رفقة [both meaning He sought, or demanded, aid, or help]. (Har p. 395. [See also 10.]) And hence, (Har ibid.,) He profited, or gained advantage or benefit, by him, or it, (S, Mgh, Msb, TA,) namely, a thing. (Msb.) [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 مرافق of his arm [i. e. upon his elbow]: (O, Msb, * K:) or upon the pillow [called مرافة]. (K.) And It was, or became, full, or filled. (K.)

He sought, or demanded, his profiting him, or being useful to him. (TA.)

Q. Q. 2 He took a مرافق, i. e. pillow [upon which to lean with his elbow]. (S.)

Gentleness, softness, tenderness, graciousness, courteousness, or civility; contr. of عنيف, صعب, (IDrd, O, K,) or لطيف, حسن صنع, (IDrd, O, K,) or خبرة, لطيفة, فعل, لين جانب, and so رفاق. (JK:) and likewise; whence the phrase أولى فلاظن رافية. (IDrd, O, K,) 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 خبرة. (Mgh.)

Also A thing by means of which one seeks help or assistance. (K.) See also مرافق. 

Inf. n. of رفاق: see the next preceding paragraph. [Also Easy of attainment.] You say مرتفع رفاق [A place of
pasturing, or of unrestrained and plentiful pasturing, easy to be sought [and attained]. (S, O.) And 

Water that is easy (JK, S, O, K) to be sought (JK, S, O) and taken: (JK:) or of which the well-rope is short. (K.) And 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 رق، 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 رق.

رق: see what next follows.

رق, (JK, S, O, Mgh, Msb, K,) in the dial. of Temeem, (Msb,) and رق، (S, O, Msb, K,) in the dial. of Keys, (Msb,) and رق، and on the authority of Ibn-Tal-hah رق، (K, [in which this last is said to be like ثامنة وثامنة, to indicate that it is with damm to the ر, but not (as will be shown below, voce رق,) that it is without tenween, imperfectly decl., and determinate like رق،]) 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, Msb, 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.] رقاق، (S, O, Mgh, Msb, K,) which is pl. of رق، (Mgh, Msb,) and رق، [which is also pl. of رق،] and [of pauc.] رقاق، (O, K,) and the pl. of رق، is رقاق (Msb:) or رقاق is a quasi-pl. n. of رق،, or syn. with this last used in a pl. sense; and its pl. is رقاق and رقاق and [quasi-pl. n.] رقاق . (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 رفاق, agreeably with the renderings which I have given above.] ___ The pl. رفاق 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 رفاق. (TA voce رطانة.)

The pl. رفاق: see the next preceding paragraph.

An epithet applied to a she-camel: see رفاق.

The cord that is used for the purpose described in the explanation of رفاق الناقة, رفاق البعير. (JK) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S, O, K,) or in the explanation of رفاق الريعة (O,) or in the explanation of رفاق الوالد (O,) accord. to different readings: (O:) i.e. And verily I, with respect to the fault, or the complaint, of the family of Läy, or and the family of Lám, am like her that yearns towards, or longs for, her home, or accustomed place, going along with her arm and shank in the رفاق: 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.

Also A thing in form like a finger, made for the teat of a she-camel when she is affected with the disorder termed رفاق: it is stuffed with dates, and then the رفاق [q. v.] is bound over it, in order that it the teat may be cured. (JK.)
Gentle, soft, tender, gracious, courteous, or civil; (JK, Msb;) as also رافق. (JK.) And hence, (Msb,) Gentle, delicate, nice, neat, or skilful, in work or operation; contr. of أخر. (S, O, Msb, K.)___ And رافق عليك وافق بك This affair, or thing, is easy, or convenient, to thee: see رافق. (O.) Also A companion (JK, S, O, Msb, K) and companions (JK, S, O, K) in travel-ling, or journeying, and afterwards: (Kh, S, O, Msb, K:) used as sing. and pl., (JK, S, O, K,) like صديق (S, O) and خليط: (O:) pl. رفقة: (JK, S, O, K;) with which رفقة is syn., as in the phrase Young men companions &c.]. (JK.) See also رفقة. It is said in the Kur [iv. 71], وحسن أولاناك رفقة (JK, S, O,) meaning رفقة [i. e. And good, or very good, will be those as companions after the journey of life] in Paradise! (JK.) And Mohammad is related by 'Aisheh 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، بل الرفيق الاعلى من الجنة Nay, rather, the highest companions of Paradise]; meaning, I desire the company, or congregation, of the prophets. (O.)

See رفقة, in two places.

See رافق.

See رفاق, in two places.

[compar. and superl. of رافق; meaning More, and most, gentle, &c.]___ [Hence,] one says، هذا الأمر أفرق [and رافق عليك] This affair, or thing, is more, or most, easy, or convenient, to thee. (TA in art. المفرق.) [See also an instance voce رافق (in art. حنونو، last sentence.] Also, applied to a camel, Having the elbow (حرف) distorted from the side: (JK, S, O, K:) so says Lth: (O:) and so the fem. رفقة، 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 زلاقات (O.) Accord. to As (O.) زلاقات applied to a she-camel signifies Having

the orifice of her teat stopped up; (O, K;) and so زلاقات: (K;) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, having the orifices of her teats stopped up. (O.)

زلاقات: see زلاقات, in two places.

زلاقات: see what next follows, in three places.

زلاقات and زلاقات inf. ns. of زلاقات (AZ, O, K;) of which زلاقات also is an inf. n. (O, K;) Also A thing by which one profits, or gains advantage or benefit. (S, O, Msb, K;) It is said in the Kur [xviii. 15], ويبني لکم من أمرکم زلاقات or زلاقات, 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 زلاقات (S, O,) which, however, is allowable, meaning زلاقات. (S. [See زلاقات, last sentence.] The pl. is زلاقات. (Msb.) [Hence,] زلاقات الیکور Such appertenances [or conveniences] of the house as the privy and the kitchen and the like: (Mgh, Msb:) or the sinks, and the like, of the house: (S, O, K;) and particularly privies: (O:) when used in these senses, the sing. is زلاقات only, with kesr to the م and fet-h to the ف; (Mgh, Msb,) likened to the noun signifying an instrument. (Msb.) [See also زلاقات, in art. حوز.] And from the same words in the sense expl. in the second sentence above, (Msb,) زلاقات and زلاقات signify also The elbow, or elbow-joint; the place where the ذراع joins upon the عضد; (S, O, K;) [in other words,] the place where the عضد is connected with the ساعد; (Mgh;) the زلاقات of a man: (Msb:) [and in like manner in a beast, the elbow, or elbowjoint, as in the JK, S, O, and K, voce زلاقات; and in countless other instances: but in the K voce زلاقات (q. v.), it seems to be applied to the knee of a beast:] pl. as above. (Msb.)

زلاقات A pillow (S, O, Mgh, K) upon which one leans [With the elbow]: from زلاقات in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)
A sheep, or goat, having the fore legs white to the elbows. (O, K.)

A camel whose elbow hurts his side. (O, K.) And A she-camel that is hurt by the [q. v.] when her udder is bound therewith, and from whom blood issues (JK, O, K) when she is loosed [therefrom], (JK,) or when she is milked (O, K.)

A camel having a complaint of his [or elbow]. (IDrd, O, K.)

A place, or thing, upon which one leans [properly with the] or remaining: (O, K:) or nearly full: so explained by IAar 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. صحيح)

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, [i. e. filled]; and , which means herbage of which the blossoms have not yet come forth from their calyxes; and [accord. to this reading] meaning herbage of which the blossoms have appeared: (TA in art. صحيح:) [or, accord. to the reading , 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
meaning of what was flowing and going away. (TA ubi suprà.) [Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]
1. **فزف**

فزف ٍ، (S, M, K;) aor. ـ، (K;) inf. n. فزف، aor. ـ، (M, K;) inf. n. فزف؛ (M;) *He was awkward* (S, M, K;) *in his manner of wearing his clothes,* (S,) or *with his clothes when walking* &c. (see فزف،) *and in every work.* (M, K;) ـ And فزف، (M, K;) or فزف في ثيابه، (S, TA,) aor. ـ، (S, M;) inf. n. فزف؛ (Lth, T, M, K) and فزف (T, TA) and فزفان فزفان، (M, K;) and فزف فزف، (S, M, K;) *He dragged his skirt, and kicked 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 skirt, and walked in the manner described above: or he moved his arm up and down [in walking]: (M, K;) and فزف في ثيابه، [inf. n. of 4] signifies a man's *having a long garment,* such as a skirt and a جبة، (Khalid Ibn-Jembeh, T in art.) and one says، تزفاف في مشيها خروفا، (S.) *She drags her skirt,* &c., in her gait, by reason of awkwardness، (S,) a phrase used by Ru-beh، [فزف المرا فلا،] being app. pl. of مرا فلا، a regular inf. n. of فزف، *means She walks with every sort of* فزف or وفر ووزف [i.e. dragging of the skirt,* &c.;] (Lth, T accord. to different copies.) And فزف، inf. n. فزف، *He walked with an inclining of his body from side to side* (كبير،) *by reason of pride* (كبير،) or *by reason of old age* (كبير،) (K; accord. to different copies:) the فت is augmentative. (TA.) See also the next paragraph, last sentence, in two places.

2. **فزف**

فزف ٍ، (S, M, K;) aor. ـ، (K;) inf. n. فزف، aor. ـ، (M, K;) inf. n. فزف؛ (M;) *The making a garment ample,* or *long towards the ground:* the letting it down، or making it to hang down، (TA;) [and so فزف،] *you say،* فزف ثيابه، (Sh, T;) or فزف، (M;) or فزف، (K, TA, in the CK) فزف، *He let down، or made to hang down، his garments، or his garment، or his skirt.
He magnified him, or honoured him: (A 'Obeyd, T, S, M,) 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 رَقَفَهُ:] 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 تَرْقَفَهُ:] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-

Rummeh says,

* إذا نحن رقفنا أمرًا ساد قومه
* وإن لم يكن من قبل ذلك يذكر

[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 فَلَانُ 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 رَقَفَل also signifies The leaving a well for its water to collect in it; (S, O, K;) and so رَقَفَلَ الْرَّكْيَةَ (O, K;) you say، رَقَفَلَها He left the well for its water to collect in it; (Ks, T, M;) as also رَقَفَلَهَا, aor. ـ، inf. n. رَقَفَلَهَا (O.)

4 ارَفَلٍ، and its inf. n. ارَفَلَل: see 1, in two places: and see also 2, in two places.

5 ارَفَلٍ see 1, in two places. ___ ارَفَلَ also signifies He was, or became, or was made, a lord, or chief. (Sh, T, TA.) Hence, in a trad. of Wáïl Ibn-Hojr، يُرَقَفَلُ عَلَى الأَقْوَالِ حِيْثُ كَانُوا مِن أَهْلِ حضُوْمَةَ 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

rosse, inf. n.

réf., (IDrd, O, K, TA,) or, as in some copies of the Jm réf., (O, TA,) or réf., (accord. to a copy of the M,) or réf., (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 réf.,] The skirt, or lower extremity, of a garment. (M, O, K.) You say, réf ref [explained above: see 2]. (K.) And

e. [A shirt ample, or long,] in the skirt. (TA.)

réf. The water that collects after drawing, (jamma, 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, (jamma, thus accord. to other copies of the K, or [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.

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A call to the ewe, to be milked. (Ibn-'Abbád, K.)

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. réf. ; fem. [of the latter] réf. léf., (M, K.) And réf. (Lth, T, M, K, TA) and réf. (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 (réf.), in her gait, by reason of awkwardness: (S, TA:) and, 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 réf. , 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 رَفَلٌ may be well used as an epithet applied to a woman: (Lth, T;) or رَفَلٌ (TA) and رَفَلٌ, (Seer, M, K, TA,) in which latter
the 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. رَفَلٌ, Foolish; stupid; or unsound, or deficient, in intellect, or understanding. (S.)
And رَفَلٌ, A foul, or an unseemly, or ugly, woman; (M, K;) as also رَفَلٌ , (M,) or رَفَلٌ , (K;) and the
same epithets are applied likewise in this sense to a man. (M.) See also رَفَلٌ.

رَفَلٌ: see the next preceding paragraph, near the end.

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, As, T, M;) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountaingoat; (M)
and signifies the same: (Lth, As, M;) and applied to a horse as meaning also (M) having much flesh; (M, K;) and so
رَفَلٌ: (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
like سَحَابٍ رَفَلٍ; (K;) or رَفَلٍ, Rِيفَلٍ, or رَفَلٍ, (so accord. to different copies of the T;) and so applied to a garment. (TA.)

Also A man having a long skirt. (Ham p. 386.) [Hence,] رَفَلٌ, Ample means of subsistence. (S, M, TA.) See also رَفَلٌ.

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

رَفَلٌ: see رَفَلٌ.

A thing that is put before the penis of the goat, in order that
he may not copulate. (IDrd, M, K.)

رَفَلٌ; and its fem., with : see رَفَلٌ, in three places.
and its fem., رَفَلَاء، see رَفَلَ، in three places.

ٌرَفَل: see رَفَل.

ٌإِزَارُ مَرَفَلٌ [A waist-wrapper] made to hang down. (Sh, T.) [Hence, perhaps, what next follows.]

ٌمَرَفَلٌ [written without any syll. signs, app. either مَرَفَلٌ or مَرَفَلَة, an epithet used as a subst., or converted into a subst. by the addition ofة.] A long [dress or garment such as is called حَلَّةٍ, in which one drags his skirt, and walks with an elegant and a proud and self-conceited gait (يُرَفَلُ فِيهَا). (TA.)

ٌمَرَفَلَةُ 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.]

ٌمَرَفَلٌ, applied to a woman, means [i.e. Who drags her skirt, &c., much]: (Lth, T;) [and in like manner,] applied to a man, (TA;) [which means the same: see 1]. (M, K, TA.)

ٌمَرَفَلِلٌ [app. pl. of مَرَفَلٌ, an inf. n. of رَفَلُ: see 1.

ٌمَرَفَلِلٌ, applied to a woman, means [i.e. Who drags her skirt, &c., much]: (Lth, T;) [and in like manner,] applied to a man, (TA;) [which means the same: see 1]. (M, K, TA.)
His life, or the
life, was, or became, ample in its means or circumstances, unstraitened, or plentiful,
and easy, pleasant, soft, or delicate. (JK, * Msb, K.) [See also Rafa'a, below.]

Inf. n. Rafa'a (JK, Msb, K) and Rafa'a (Ms, K) and Rafa'a, (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. Rafa'a, below,)] an easy, a pleasant, a soft, or a
delicate, life, with ampleness of the means of subsistence; and is [syn. therewith, its part.
being syn. with Rafa'a, and the verb itself being] quasipass. of Rafa'a: (Msb:) or he found, or experienced, rest,
or ease, after fatigue. (JK.) [See also 4.] —, (S, Mgh, K,) aor. —, (S, Mgh,) inf. n. Rafa'a and Rafa'a, (S,
and it is implied in the K that Rafa'a 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
Rafa'a,
below.] 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.])

He rested himself; made himself
to be at rest or at ease; or gave himself rest. (Mgh, Msb.) —, (S, Mgh, K,) or
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 Rafa'a

Rafa'a
Rafa'a (JK, K,) or al-'ish, (Mgh, Msb,) inf. n. Rafa'a and Rafa'a (JK, Mgh, Msb, K *) and Rafa'a, (JK,) His life, or the
Grant thou to me a delay: it is from رَفَحٍ as used in relation to camels. (Mgh.) And رَفَحٍ عليه التَّعْبُب. (TA.)

Fatigue was removed from him, or made to quit him. (TA.)

He found, or experienced, rest, or ease, (K,) or he remained, stayed, dwelt, or abode, and found, or experienced, rest, or ease, (IAar, TA,) at our abode; as also رَفَحٍ, inf. n. رَفَحٍ (IAar, TA;) and رَفَحٍ (IAar, 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圓اف 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圆اف, in that trad. is meant [the indulging in] ease and plenty. (JK.) _ The cattle remained near to the water (K, TA) in the water-ing-trough or tank, pasturing there upon the plants, or trees, called ضَِحمٌ. (TA.) _ And اَرَفَهُوَا Their camels, (JK,) or their cattle, (K,) came to the water to drink (JK, K) every day, (JK,) or when they would. (K.) _ He (God) made them to have an easy, a pleasant, a soft, or a delicate, and a plentiful, life; as also رَفَحٍ, inf. n. رَفَحٍ (K, TA;) and رَفَحٍ (K,) and رَفَحٍ (K,) and رَفَحٍ (K,) I made him to find, or experience, [or enjoy, (see 1,) an easy, a pleasant, a soft, or a delicate, life, with amleness of the means of subsistence.

(Msb.) _ And اَرَفَهُوَا الإِبْلِ; (S, K;) and اَرَفَهُوَا, (K,) and اَرَفَهُوَا, 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.)

see 1.

see 4.

[said in the K to be an inf. n. of رَفَحٍ said of a man, and app. of رَفَحٍ said of camels; or it is] a subst. from رَفَحٍ said of
They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein. (TA.) Also Small, or young, palm-trees. (JK, K, TA. [By Golius and Freytag written, in this sense, رفه.])

خف i. q. [i. e. Straw; or straw that has been trodden, or thrashed, and cut: by some written رفه and by some, رفته; (Kr, S, K;) whence the prov., أغنى من التفه عن الرفه [More free from want than the badger is from the want of straw]; التفه meaning the beast of prey called عنان الأرض because it does not feed upon straw: (S;) [by some written رفه; and by some, رفته; and by some, رفته:] accord. to some, the former word is with تفه: and رفته occurs as its pl. in a verse cited by IF: accord to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. رفه.) [See also رفته, in art. رفه.]

شفه Pity, compassion, or mercy. (AHeyth, K.) Thus expl. as used in the saying، إذا سقطت الطرفه قتت في الصرفه الأرضي الرفه [If pity should fall, it will kill in the auroral shift of the stratum of pity]. (TA. [But is here an evident mistranscription for الطرفه الصرفه: the name of the Twelfth Mansion of the Moon: the meaning is, When sets aurorally, pity becomes little in the earth; because then the cold ends: see art. صرف.])
رَفَهٌ: see رَفَّ، in two places.

رَفَتِي: see رَفَّ.

رَفَتِي: see رَفَّ، in two places.

رَفَتِي: see رَفَّ, in two places.

رَفَتِي: see رَفَّ, in two places.

A state of life ample in its means or circumstances, unstraitened, or plentiful, (S, Msb, K,) and easy, pleasant, soft, or delicate: (Msb, K,) so in the saying, (S) and (S, Msb) and (S) He is in a state of life ample in its means &c. (S, Msb.)

رَفَتِي: see the next preceding paragraph.

رَفَتِي, applied to life, as meaning Ample in its means or circumstances, unstraitened, or plentiful, (Mgh,) and easy, pleasant, soft, or delicate; like رَفَتِي: — and] applied to a man, (JK, S, Msb,) In a state of ease, and amleness of the means or circumstances of life; (JK, S,) in a state of rest, or ease; (Mgh, Msb, K,) enjoying an easy, a pleasant, a soft, or a delicate, life; (Msb, K,) as also رَفَتِي: (K [though this seems to be applied more properly to life itself, being from رَفَهٌ: R\v,]) and رَفَتِي: (Mgh, Msb, K,) or signifies in a state of rest, or ease, after fatigue; and its pl. is رَفَتٌ: [the latter word being pl. of رَفَتٌ, R\v,] Camels coming to the water to drink (JK, K) every day, (JK,) when they will. (K,) (S, Msb, K,) and رَفَتٌ: (JK, S, K, *) Between me and thee is a night, and are three nights, of gentle, or easy, journeying. (JK, S, Msb, K,) He is affected with mercy, pity, or
compassion, for him. (Abū-Laylā, K.)

means [i.e. *He is one who leads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he*. (TA.)]

see رافه: مترفه.
I repaired, or mended, the garment, (Msb, K, TA,) where it was rent, drawing parts thereof together; (TA;) or rather, as is well known, I darned it; for Рفو is the finest, or most delicate, kind of sewing; the weaving [over] a rent, or hole, in a garment, so that it appears as though there were in it no rent, or hole: (Har p. 91:) and Рتفر signifies the same: (S, M, Msb:) I appeased, or quieted, the man; (TA;) as also Рتفر; (M and K in art. Рفا:) I quieted the man's fear; (S, K, TA;) did away with his fear, like as one does away with a rent, or hole, by Рفو [i. e. darning]. (TA;) And Рفا, aor. Рف، He married, or took a wife; (TA;) and Рفا is said to signify the same. (TA in art. Рفا.)

I said to him (i. e. to a man taking to himself a wife, S) [expl. below, see 3]: (S, K;) and so Рتفر (T, S, M, K; all in art. Рفا.)

means He agrees, or is of one mind or opinion, with me; [the inf. n. being syn. with] Рفا, (S, TA,) or Рفا, (M, TA,) as also Рفا. (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]:

(TA;) or Рفا [is a simple subst., or is generally used as such, and] signifies close union, or coalescence; and concord, or agreement; (S, K, TA;) and good consociation: (TA;) and hence the saying, to one taking to
himself a wife, (S, in the TA [to the king],) [May it (the marriage) be with close union, &c., further expl. in art. [ءآَفِر]: (S, TA:) ISk says that it is originally with ٍءآَفِر; (TA:) but if you will, he says, the meaning may be, with tranquillity, or freedom from disturbance or agitation; from Rَفوت الرُجل I appeased, or quieted, or calmed, the man. (S, TA.) ___ مَرَافاة is also syn. with مَرَافاة: and مَرَافاة: as a dial. var. of Mَرَافاة: [i.e., Rافاه] signifies, like دَاراه, He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.: and he treated him in an easy and a gentle manner in selling; or abated to him the price, or payment: ] and accord. to IAar, اَرفاه [also, like اَرفاه,] is syn. with دَاراه. (TA.)

4 أَرفِئَت إلیه I had recourse, or I betook myself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging: (TA:) and I inclined to, or towards, him, or it: a dial. var. of أَرفِئَت السِفينة I brought the ship near to the land; a dial. var. of أَرفِئَت. (ISh, TA.) ___ See also 3, last sentence.

6 تَرافُوا عَلی الأَمَر They agreed together to do the thing; a dial. var. of تَرافُوا. (TA.)

Rَفَأة: pl. رَفَأات: see رفَأة, in art.

Rَفَأة: see 3; and see also art. Rَفآ: Rَفِئ: see art. رَفِئ. Rَفَأ: Rَفِئ: see art. Rَفِئ. Rَفَأ: Rَفِئ: see art. Rَفِئ.
Pure milk: (IAar, TA:) or milk of a gazelle: or pure and good milk: (M, K:) ISd says, it may be of the measure, or, or it may belong to art. because one says, but not [to his knowledge] (TA.)
1 رًقَ, aor. — , (S, Mgh, * Msb, K,) inf. n. رَقَةٌ, (JK, S, Mgh, K, * TA,) It (a thing, JK, S, Mgh, Msb, TA) **had the quality** termed دَقَة; (K, TA; [in the CK, الرَّقَةُ is erroneously put for الدَّقَة;]) [i. e. it was, or became, the contr. of غَلِيطُ; (S, Msb, TA,) and of نَخْنُ; (S, TA:) [or rather, properly, it is the contr. of نَخْنُ; i. e. it was, or became, thin as meaning of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; said of a garment and the like: shallow, or of little depth; said of water, and of sand, &c.: thin as meaning wanting in spissitude; said of mud &c.: attenuated: see رَقَةٌ, below; and رَقَقٍ [in like manner] signifies the contr. of استغْلِظٌ [and therefore contr. of غَلِيطُ; for these last two verbs are syn.]. (S, K.) ___ [Hence,] رَقًَةٍ عَظَامَةٌ, [inf. n. رَقٍ, or رَقَةٌ, or both, (and if so, the second pers. may be رَقَّةٌ, and the aor. رَقَقٌ, and رَقَقٌ)] **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 رَقَةٌ and رَقَّةٌ below; and see also رَقَةٌ.]) ___ And رَقَّةٌ, [inf. n. رَقَةٌ, He was, or became, weak: and abject, mean, paltry, or contemptible: see رَقَةٌ; and see also 4:] his patience, or endurance, became weak, or weakened: (TA:) he was, or became, weak-hearted, and fearful; as also رَقَّةٌ قَلْبُهُ: (Mgh:) and affected with shame, shyness, or bashfulness. (K, TA.) ___ And رَقَّةٌ لَّهُ, (Mgh, K, *) first pers. رَقَّةٌ لَّهُ, aor. — , inf. n. رَقَةٌ, (K,) **He was, or became,** [tender-hearted, (see رَقَةٌ and رَقَقٌ,)] merciful,
compassionate, or pitiful, to him; (Mgh, K;) as also signifies the same as حلاً. (S, K.) [And signification of 衔,TS:] and as also signifies the same as حلاً. (S, K.) [And 

His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate: see رق, and see also 2. And رق صوته His voice was, or became, slender, or soft, or gentle. And رق حاله His state, or condition, was, or became, narrow in its circumstances, or evil: see رق, below, and 4; and see also 4 in art. خف. And رق عيشه His living, or sustenance, was, or became, scanty.] And رق عدده His years that he numbered were for the most part passed, so that the remainder was little in his estimation. (IAar, TA.) رق (Mgh, Msb.) aor. —، (Msb,) inf. n. رق (S, Mgh, Msb, K,) He was, or became, a slave; (S, * Mgh, Msb, K; *) or he remained a slave. (Mgh.) رق and رق He made him a slave: (Msb:) or ↓ the latter signifies he kept him as a slave; (Mgh;) contr. of أعتقه; (S, Mgh;) as also أستره: (S:) or ↓ the second and ↓ third, he possessed him as a slave; (K;) and so رق; accord. to ISk and Az and others: (TA:) or ↓ أستره signifies he made him, or took him as, a slave; (Mgh;) or he brought him into a state of slavery. (TA.)

رق (S, K, TA) inf. n. رق (TA;) and رق (S, K, TA) contr. of عطظه; (K;) or He made it, or rendered it, رق [i.e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رق, below]. (S, TA.) [Hence,] رق الكلام 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,) أؤمن صيحة رق 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-Shaabee to one who spoke of kissing a woman when meaning thereby __ (TA.) [Hence also,] __ (K in art. أَرْقُهُ (حَزَنٌ or حُزَن, S in that art.) __ *He made his voice slender, or soft, or gentle.* __ 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 ِل; both as in بالله and بالله;] the contr. of ِتَفْخِيَم. (Kull p. 127.) __ ِقَرْرُ ُهُمْشِىٰ said of a camel, (K, TA,) __ *He went an easy pace:* and ِقَرْرُ, alone, signifies the same. (TA.) [See also R. Q. 2.] __ ِقَرْرُ ُهُمْشِىٰ said of a camel, (K, TA,) He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people. (TA.)

4 ِقَرْرُ, 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. ِقَرْرُ ُهُمْشِىٰ or ِقَرْرُ ُهُمْشِىٰ أَرْقُهُمْ أَخْلَاقِهِمْ Their natural dispositions were, or became, niggardly, tenacious, or avaricious. (TA.) ِقَرْرُ ُهُمْشِىٰ: see 2, in two places. __ See also 1, last sentence, in three places.

5 ِقَرْرُ __ and see also 2. __ *She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened.* (TA.)

6 *Thou knowest not what thing thou wilt choose:* (JKc) or to what state, or condition, thy mind will come at the last. (TA.) The origin of the word ِقَرْرُ is unknown. (JKc) [See also art. ِبُرَمِكِ.]
The water became shallow; and hence, it sank into, or disappeared in, the earth, except a little. (K, TA.) And the night for the most part passed. (TA.)

R. Q. 1. He poured it forth in small quantity; namely, water &c.: (K:) or he made it to come and go; namely, water. (S.) 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.) 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,

[And she is cool, with the coolness of the] of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA: in the latter, He mixed the wine. (TA.) He made his eye to shed tears. (TA.) It is said in a trad., 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 below.]

R. Q. 2. It poured forth in small quantity. (TA.) He, or it, ran in an easy manner. (TA.) It (water, &c.) was, or became, in a state of motion, or commotion; (K, TA;) in which sense, [meaning it flickered,] it is [also] said of the [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,)] The tears went round about at the inner edge of the eyelid-
And The sun appeared as though it were turning round (A'Obeid, 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'Obeid, TA.) It (a thing) shone, or glistened; (JK, S, K;) as does the مَرَاب [or mirage]. (JK.)

His eye shed tears. (TA.)

Also, (JK, S, Mgh, Msb, K;) and رَقَ, (Msb, K,) but the latter is a rare dial. var. though some read thus in the Kur lii, 3, (Msb,) [Parchment; and vellum; so in the present day; or] skin, (Mgh, Msb,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Msb, K;) or (so accord. to the Mgh, but in the K and) a white [i.e. blank] صَحِيفَة [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 ضِئَائِف [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, Msb,) The tortoise: (JK;) or a great tortoise: (S, K;) or the male tortoise: (Msb:) 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. رَقِق.*

(A'Obeid, JK, S, Msb, K.)

Shallow, applied to water; or shallow water; (IDrd, K, TA;) not copious, or not abundant; (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, K, TA;) as also رَقَ.
(K;) and so رقاقٍ. (IDrd, K.) See also رقاقٍ.

رقاقٍ: see رقاقٍ. [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 رقاقٍ; but perhaps by this may be meant that it is an epithet syn. with رقاقٍ, as it is said to be in the K.]) See رقاقٍ. ___ The leaves of trees: or the branches that are easy for the cattle to eat. (K.) And A certain thorny plant. (K.) See also رقاقٍ. Also The state, or condition, of a slave; slavery; servitude; (JK, S, Msb, K;) and so رقاقٍ. (KL.)

رقاقة 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. رقاقٍ. (K.) See also رقاقٍ.

رقاة [an inf. n. of رقّ in several senses, as shown above, in the first paragraph of this art.: it is explained in the K as syn. with دفقة: [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 صفاقة: (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رقّ 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 رقاقٍ جانب [Weakness of resistance; similar to لين جانب; contr. of غليظ جانب]; (Hamp. 631;)
and in the phrase weakness of religion: also abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness: (see 1:) and shame, shyness, or bashfulness. (K.) Also [Tender-heartedness, (see "قَرَأ") mercy, compassion, or pity; (K;) and so قَوْفُ رَقَأ (TA in art. حن:) in the soul, it is the contr. of جفوة and قسوة. (ElMunáwee, TA.)__ [And Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech: see "قَرَأ", and see also 2. __ And Slenderness, softness, or gentleness, of voice.]__ And Evilness [or narrowsness of the circumstances] of state or condition: so in the saying, عجبت من فتحة ماله ورقة حاله (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 رقَّة بطن (A looseness, or diarrhoea]. (TA in art. خلف.)

رقق, 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, مَا في ماله رقق There is not in his property paucity. (TA,)__ And Scantiness (رقق) of food. (TA.) See also the next paragraph.

 Raqاق A desert tract such as is called: (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 Raqاق and رقاق [q. v.]: or a soft and wide tract of land; (K, TA,)
accord. to As, *Without sand;* (TA:) as also رقاق and رقاق and رقاق; (K:) the last of which is a contraction of رقاق, used by Ru-beh, (S, TA,) by poetic license. (TA.)

A hot day. (Fr, K.) [See also ققرقر.

Thin bread, (S, Mgh, Msb, K,) such as is [flat, or flattened, or] expanded: (TA:) n. un. رقاق, (Mgh, * Msb, K,) meaning a single thin, round cake of bread: (Mgh:) one should not say رقاق, with kesr: (K:) the pl. of رقاق accord. to the K is رقاق; but this is pl. of رقاق, like as كرام is pl. of كرام. (TA.) [See also مشي مشي رقاق, said of a camel, means رقاق, (K, TA,) i. e. He went an easy pace. (TA.) See also رقاق.

Having the quality termed دقة; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK;) as also رقاق, (K,) of which the fem. is likewise with دقة; (TA;) and رقاق, (K,) like رمان; (TA;) [i. e.] contr. of أيض, (S, Msb, K, TA;) as also رقاق (K, TA) and رقاق (K:) and contr. of نخن: (S, TA:) [or rather this last is the proper explanation of رقاق, as well as of all the other epithets above mentioned; (see رقاق;) 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 رقاق, 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 سفيف: (El-Munáwee, TA;) as also رقاق (TA:) and to water [as meaning shallow, or of little depth; and in like manner to sand: see رق: (IDrd, K, TA:) [thin as meaning wanting in spissitude; applied to mud &c.: attenuated.]: pl. رقاق (TA) and رقاق (JK.) [Hence,] الأرقة The part between the خاصرة and the الأرقة, or رقاق [or flank] and the الأرقة, or رقاق [or groin, on either side]: (AA, K:) and the pl. الأرقة the thin parts at the flanks of she-camels. (JK.) Also, the dual, الأرقة The part between the حضان and the الأرقة, or part between the armpit and the flank, on either side]. (K, TA. [In the CK حضان, q. v.]) And [The two veins called the
The two sides. (K.) And, of the nose, the thin and soft part of the side. (TA.) [Also Thin, or attenuated, and consequently weak, in the bones; see \( \text{قَرَأ} \) meaning A she-camel whose marrow-bones have become weak and thin, and whose medullary canal is wide:] pl. \( \text{قَرَأ} \) and \( \text{قَرَأ} \). (Iaar, TA.) Also Weak: and abject, mean, paltry, or contemptible: applied to a man [\&c.]. (TA.) And goats are called \( \text{قَرَأ} \) [Weak cattle] because they have not the endurance of sheep. (TA.) Weak-hearted. (Mgh.)

And \( \text{قَرَأ} \) Soft, or tender, of heart; contr. of \( \text{قَرَأ} \). (El-Munáwee, TA.) Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language.] \( \text{قَرَأ} \) means [Soft or tender, \&c., of expression; applied to a man: and also soft or tender or easy and sweet expression. (Harp. p. 8.) [Slender, or soft, or gentle, applied to the voice.] A man gentle, gracious, or courteous, to his associates. (TA in art. حشئ.) And عيش شرقي [A soft or delicate, pleasant, or plentiful and easy, life. (TA.) Sometimes mean the same: but it commonly means Scanty living or sustenance.] And والخال [Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see \( \text{قَرَأ} \).] Also A slave, (S, Mgh, Msb, K.) male and female; (Msb;) but the latter is [also] called [Lh, JK, TA:] and \( \text{قَرَأ} \); for it is used as sing. and pl.; (S, Mgh, Msb, K;) like أَقَرَأَ. (TA: accord. to Abu-l-`Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of أَقَرَأَ (Meb, TA;) erroneously said in the K to be أَقَرَأَ; (TA;) and that of أَقَرَأَ is أَقَرَأَ. (Lh, TA.) Using it as pl., you say, هُلْؤا [These are my slaves]. (Mgh.) And لَسْتِ في الرِّقَّة صدقة, i. e. [There is no poorrate] in the case of slaves used for service [as distinguished from those that are for sale]. (Msb.) [See also مرفع.] رَقَأٌ (fem. of أَقَرَأَ, q. v.).
Quickness in going and coming. (JK. [If an inf. n. in this sense, its verb is perhaps ُقِرَٔ.)

Also, applied to a collection of clouds (سحاب), Going and coming. (TA.) See also the next paragraph. Applied to tears (دم), Going round about at the inner edge of the eyelid. (TA.)

Anything shining, or glistening. (S, TA.) [Hence,] رقاقة the name of a sword of Saad Ibn-'Obádeh El-Ansáree. (K.)

Applied to a day, i.e. حرّ صار [app. a mistranscription for حرّ رقاقة; like حرّ رقاقة as though shining, or glistening, with the sunlight]. (Fr, TA.) The ترقص [or commotion, or moving to and fro, or coming and going, whether real or apparent,] of the سراب [or mirage], and of anything that shines, or glistens. (JK.)

What is in a state of commotion, of the سراب [or mirage]: (IDrd, O, K:) and رقاقة سراب means [the same, or] what [moves to and fro, or undulates, or] comes and goes, of the سراب. (S.) And سراب رقاقة [Mirage] that shines, or glistens. (TA.)
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. ُﻖِﻗَر [app. as meaning Shallow, or perhaps thin]; (IDrd, O, K;) and so ٌقِرَاق . (IDrd, O.) ___ And A sword having much ٲgment [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.)

أَرَقن [compar. and superl. of ُرَق] ُقِرَى [its fem.,] applied to a piece of fat (شَحَمَة), [i. e. Of the finest, or most delicate, sort of fat; (in the CK, erroneously, من ُقِرَى ٌقِرَاق)] Such that no one comes upon it without his eating it. (JK, TA.) Hence the prov., ُقِرَى ٍقِرَى وَجَدَتِنِي الشَّحَمَةَ الرَّقُى عَلَيْهَا المَأَى (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 ُهُمِقَرَى ٍرَك ُقِرَى, or ُقِرَى ٌرَك, in art. وَرَك, or ُقِرَى ٌرَك. They are more, or most, tender-hearted; and more, or most, inclined to accept admonition. (TA.)

ُقَرْمَق sing. of ُمِرَقَمَ (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 صفاق [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 رفَقَان [or groins] and the genitals and the [other] places of which the skin is thin or delicate: and, of a camel, the أَرْقَاج [or groins, and similar places of flexure or creasing]: (TA:) or (K) ُمِرَقَمَ [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 alae thereof;] as also ُمَسْتَرْقِمْ (TA:) pl. as above. (JK.)

ُمِرَقَمَ, 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 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 ء, (Msb, TA,) and so of the latter. (Msb.) [See also رقق, last signification.]

رقق A horse thin in the hoof: (K:) or light therein. (AO, TA.)

رقق A cake of bread [made thin and] wide, or broad. (TA.) [See also رقاق,]

رقاق A baker’s rolling-pin; (MA;) the thing with which bread is made thin [and flat]; (K;) i. q. خور [q. v.] and صويح. (TA, in art.)

مرقوق: see مرقوم.

مرقوق Cattle disposed, (K, TA,) and seen to be near, (TA,) to fatness, or to leanness, (K, TA,) and to perishing. (TA.)

مرتوت: see مرقوت.
The tears stopped, or ceased to flow; dried up, (IDrst, Aboo-'Alee El-Kâlee, K,) and stopped, or ceased: (K:) and in like manner, the blood: (JK, S, Mgh, Msb:) whence the phrase جراحان لا يرقنان Two wounds not ceasing to bleed. (Mgh.) And in like manner also, (JK,) The vein stopped or ceased bleeding; syn. القطع, (Fs, JK, TA,) and سكن, (TA,) or ارتفع; (K,) [in all of which explanations, دمده is understood.] رقة بينهم, (K, TA,) aor. — , inf. n. رقة, (TA,) He effected a reconciliation, or made peace, between them; (K, TA,) like رقة بينهم, (TA:) and [in like manner,] رقة ما بينهم. He arranged, or rightly disposed, or rectified, the matter, or affair, between them. (TA.) And the former phrase رقة بينهم also signifies He created disorder or discord, or made mischief, between them: thus having two contr. meanings. (K,) رقة في الدرجة, (K,) and رقة, (TA,) also, mentioned by Ibn-Málik in the Káfiyeh, as a dial. var. of رقى, and both mentioned by Iktt, aor. of each — , (TA,) He ascended the series of stairs, or the ladder: (K:) on the authority of Kr; but extr. [with respect to usage]. (TA,) Hence, ارتقا علياك طلعتك (a dial. var. of ارتقى 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.)

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 لا أرقأ الله دمته is expl. by El-Mundhíree as meaning May God not remove, or do away with, رقأ, his tear.
(TA.) You say also, *تْﺄَﻗْرَأ َقْﺮِﻌﻟا* [meaning *I caused the vein to stop or cease bleeding:* see 1]. (K, TA.)

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 رَقَأٌ. (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 Fs, it was said by Keys Ibn-'Ásim El-Minkaree, (TA,) لَآ أَتْتَسبَأَّ الإِبْلُ فَإِنَّ فِيهَا رَقُوءُ الدَّمَ:* 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.)

[Rجل رَقِوءٍ بِينَ الْقُومِ] A man who is a reconciler of the people; or a peacemaker between them: and [so] رَقِوءٍ لَمَّا بِيْنَهُم, a phrase used by a poet. (TA.)

مرَقَأةٍ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مرَقَأةٌ, (TA,)

A series of stairs; or a ladder: (K, TA.)
He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it; namely, a man, or a thing; as also He sat looking, watching, or waiting, for his companion; and

He guards, kept, preserved, or took care of, it; was mindful, or regardful, of it; namely, a thing; as also You say, I will guard, or keep watch, for you to-night. And He feared him;
because he who fears looks for, or expects, punishment.

ٌباقر

signifies I feared the punishment of God. (Msb.)

[as inf. n. of "رقب" app. used intransitively, or perhaps as a simple subst.,] signifies 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, putting the rope [or a rope] upon the , (TA.)

meaning He watches the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water. (TA.)

He put the rope [or a rope] upon the for the leopard. (JK.)

They made a for the leopard. (JK.)

He assigned the house to him as a , (Msb.)

and to his offspring after him, in the manner of a , (TA.)

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 the maraqa: because each of the two persons looks for the death of the other; (S, Mgh, Msb;) in order that the property may be his: (Msb:) the subst. is [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 the 'aumr; and the subst., in both of its applications, to see these two words]. (S, Msb.)

5 Thickness of the [or neck, &c.]: (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) See also.

8 A pit made for the purpose of catching the leopard: it is, for the n. like the 'yibz for the lion. (JK, K.)

Such a one inherited property from distant relations; not from his fathers. (K, TA.) And [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 السَّدُّ الَّذِي ﻋَرَضَ الْمُكَارمَ *
* تِلَكَ الْمُكَارَمُ ﻋَنْ رَقْبِ *

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: being pl. of the 'rib, i. e., he inherited them from near ancestors. (TA.)
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.] رَقَب (JK, S, Msb, K) and [coll. gen. n.] رَقَب (JK, S, K) and [pl. of pauc.] أَرَقَب (IAar, K) and رَقَب (S, Msb, K.) By a synecdoche, it is applied to The whole person of a human being: as in the saying, [His sin, or crime, &c., be on his own neck; meaning, on himself]. (IAth, TA.) [Hence also] one says, [This affair is upon your own selves], and [upon thine own self]. (A.) And [May God emancipate him]. (A.) And, in a trad., relating to camels, They themselves, and the burdens that are upon them, are thine. (TA.) And [hence], in another trad., لنا رقاب الأرض To us belongs the land itself. (TA.) Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) A slave, (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. رَقَب. (Mgh.) You say, [May God emancipated a slave, male or female. (IAth, TA:) And He released a slave, or a captive. (TA.) The necks of provision-bags] is a nickname which was applied to the عجم [or Persians, or foreigners in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karáfee, TA in art. دوز;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

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 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] Mohammad, it is not a هبة: accord. to Aboo-Yoosuf, it is a هبة like the the عمرى; but none of the lawyers of El- 'Irāk says so: the Málikees absolutely forbid it. (TA.) You say,

[My house is thine as a ﺱِرْﻗَاء]: from ﺱِرْﻗَاء; because each of the two persons looks for the death of the other. (A.)

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: (Msb:) or he who has not sent before him to Paradise, by its dying in infancy, any of his children: this, says A'Obeid, 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 ﺱِرْﻗَاء, in the Jámi' es-Sagheer of EsSuyootee.)

* وَرَثَهُ عِنْ عَمَّى رَقْبَادَنَّ *
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. (Msb,.) ___ And A she-camel that does not draw near to the wateringtrough, 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,.) ___ الرَقِبٌ Calamity, or misfortune. (K,)

A looker, watcher, or waiter, in expectation [of a person or thing]: (S, Msb, K,) pl. الرَقِبٌ, (Msb,.) ___ A guarder, guardian, keeper, or preserver: (JK, S, A, Msb, 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,] الرَقِبٌ 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 الرَقِبٌ [or shuffler of the arrows]: (JK, S, K,) or the man who stands behind the حِرَاسة [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 الرَقِبٌ; (Lh, L in art. الرَقِبٌ) the arrows are ten in number: the first is الرَقِبٌ, which has one notch and one portion; the second الرَقِبٌ, which has two notches and two portions; the third الرَقِبٌ, which has three notches and three portions; the fourth الرَقِبٌ, which has four notches [and four
portions]; the fifth, التَفْوِيس, which has five notches [and five portions]; the sixth, المُسَل, which has six notches [and six portions]; and the seventh, المَعَلَى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are the uğَود and the سَفِيقُ. (TA.) A poet says,

*إِذَا قَسَمَ الْفَوْى أَعْشَارَ قَلِيٌّ
فَسِهْمَاكُ الْمَعَالِيَ وَالْرَّقِبَ

[When love divides the tenths of my heart, thy two arrows will be the mo'allà and the rakeeb]: by the سَهْمَان, [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 مَعَالِي has seven portions and the رَقِب has three, the سَهْمَان would gain the whole of his heart. (TA. [See also a verse cited voce ___])

*عَشَرُ مَهْمُّانِ رَائِشْعَأ مْلَقَ
*كِمْهَسَ فَيْلَعُّمُ بَيْقَرْلَاَو

The star, or asterism, that sets with the rising of that other star, or asterism: for example, the الْأَكْرُلُ التَّرَيَا رَقِبُ النَّجْم: [and the former is the رَقِب of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِب signifies the star, or asterism, which [as it were watches, (يراقب)] in the east, the star, or asterism, setting in the west: or any one of the Mansions of the Moon is the رَقِب of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see لَزَانَم رَمَقْلَا, in art. لَزِن and see also ظَن:]) and رَقِب 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 the الأَكْرُلُ التَّرَيَا رَقِبُ النَّجْم: The الدَّبَرُانُ التَّرَيَا, or نُوْء: see تَرَيَا, نُوْء:] The [also] an appellation applied to the الدَّبَرُانُ التَّرَيَا رَقِبُ النَّجْم: [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] the Capella is so called as being likened to the رَقِب of the game called Réssîm. (TA.) [Hence,] one says,

*لَا أَتِكَ أَوْ يَلْقِي النَّجْمُ رَقِبَهَا
I will not come to thee
unless their [ Raqib] meet the Pleiades]. (A.) Raqib also signifies A man's successor; (A, K) of his offspring, and of his kinsfolk, or nearer or nearest relations by descent from the same ancestor; &c.]. (K.) So in the saying, [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors]: because the successor is like the father to the son. (A.) Also 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 was looked upon by reason of hatred: (TA:) or a certain malignant serpent: pl. Raqib and Raqibat. (T, K.)

A low, or an ignoble, man, a servant, or a slave, syn. رجل وغد, (S, K,) who keeps, guards, or watches, the utensils and furniture called رجل of a people when they are absent. (S.)

And Raqab, (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and Raqiban, (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 رقبة [or neck, &c.]:

(JK, S, A, K) the fem. [of the first] is رقبية, (JK, IDrd,) applied to a female slave, (JK,) not applied to a free woman, nor does one say Rقبية the daughter. (IDrd.) Also [an epithet] applied to The lion; (K) because of the thickness of his رقبة. (TA.)

An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, * Msb, K: *) [a structure such as is termed] an علم, 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., مرقمات signifies elevated pieces of ground. (TA.)

: see what next precedes.
A skin, or hide, *that is drawn off from the part next to the head* (S, K) and the *neck*, &c. (S.)
 Raqḥ

(2) Raqḥ, (S, A, inf. n. ترَقِيحٍ, (S, K, هَلْيَخْحِثْنِ,) 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 [app. with the objective complement (المعيشة or العيش) understood]. (TA.) And he gained, acquired, or earned, property. (TA in art. رقح.) It occurs in a trad., in the phrase رقح إنسانًا, as meaning رقح مانعًا [q. v.]. (TA.)

(5) Raqḥ see above. He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, sustenance for his family, or household; syn. أَكْتِسبُ, (S, [see also 1,]) or تَكْسِبُ; (A, K;) on the authority of Lh. (TA.)

A woman who gains her subsistence by prostitution. (MF.)

Raqḥah 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 [i.e. in uttering the ejaculation كَسْبُكَ لِبَيْكَ, during the performance of the rites of the pilgrimage,] جَنَّمَكَ لِلنَّسَاحَةِ لَمْ نَتَّأَتِ الْرَقْحَةَ [meaning We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic]. (S, A, TA.)

Raqḥi A merchant, trafficker, or trader, (A, TA,) who manages well his property. (TA,) You say, هو رَقْحَي مَالِ. 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.)

He is the gainer, or earner, of sustenance for his family. (A, L.)
1. رَدَقَ He slept, (JK, S, A, Msb, K,) accord. to some, specially, (Msb, K,) by night; (JK, Msb, K) but it correctly means, whether by night or by day; as is shown by verse 17 of ch. xviii. of the Kur-án: (Msb:) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رَدَقَ is by night; and رَدَقَ, by day: but the Arabs used both of these words as meaning the sleeping by night and by day. (T, TA.) You say, وَأَمَلَ رَدَقَ and رَدَقَ, [There is not in me any sleep]. (A.) [Hence,] رَدَقَ عن الأَمْر He abstained, or held back, from the affair. (Msb, TA.) And رَدَقَ عن ضيِّفِهِ He neglected his guest; the he did not pay attention, or frequent attention, to his guest. (A, TA.) And رَدَقَ النَّوم inf. n. رَدَقَ, and رَدَقَ النَّوم (TA,) The garment became old and worn out, and no longer of use; (A, * TA;) like رَدَقَ السَّوقَ The market became stagnant, or dull, with respect to traffic; like رَدَقَ الحَرْث The heat remitted, or subsided. (TA. [See also رَكَّدَ.]})

2. تَرَقَّيْدَ A certain manner of going on foot, (JK, K,) with quickness: (JK:) perhaps a mistranscription for تَرَقَّيْدَ. (TA.)

3. اَرَدَقَهُ 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, رَدَقَتْ الرَّجُلَ وَلَدَهُا The woman put her child to sleep. (A,) or رَدَقَتْ المَكَانَ, (K,) or رَدَقَتْ المَكَانَ, (S,) or رَدَقَتْ البَلَدَ, (A,) or رَدَقَتْ البَلَدَ, (IAar, JK, TA,) He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land. (IAar, JK, S, A, K.)

4. تَرَقَّدَ He feigned himself asleep. (A.)
9 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 (AA, T in art. رمذ:) or he ran with leaps, or bounds, as though leaping, or bounding, from a thing; (As, L in art. رمذ:) or he went at random, heedlessly, headlong, or in a headlong course; and quickly; (As, JK, L in art. رمذ:) as also (As, T in that art.)

He became overpowered by sleep [or drowsiness; and therefore desired to sleep]. (A, TA.)

Mill-stones of Rakd; (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 A mill-stone of the mountain [or valley] called رقد. (A.)

A sleep. (S.) One says, [How sweet is the sleep of the time a little before daybreak!]. (A.) A state of extinction of vitality [مأ أطيب زقدة السحر] between the present life and the life to come. (JK, A. *) A period of heat befell us lasting half a month, or less, (A,) or ten days: (JK, K;) or زقدة signifies a heat that befalls one after days of wind and an abatement of violent heat. (L.)

see رقد.

[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.)

see رحى زقدة, above.

زقادة (A) and يرقود (K) [all signify the same; i. e. A man who sleeps much; as the last is expl. in the K and so
A woman who sleeps much in the morning after sunrise; as also امرأة رقود الصحیح نويم الضحى. (A.)

Rقد: see the next preceding paragraph.

Rقود [ act. part. n. of 1: رقود [is its pl., and] signifies Persons sleeping; as also رقود; (S, K;) the last occurring in the Kur xviii.

ٌدراَد A large vessel of the kind called دن: (K;) or a vessel of the kind so called, (S, K;) or a vessel in form like the دن, (JK;) resembling an باردة (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. رواقيد. (JK, S.) And A certain fish, (JK, K;) small, (K;) of the size of the finger, and round; (JK,) found in the sea. (TA.)

ٌدیِقْراَد A sleeping-place: (S, A, K;) pl. مراقد. (A.) You say، يبعثه من مراقده [He roused him from his sleeping-place]. (A.) And أخذوا مراقدهم [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.)

ٌدِّقْرُم A medicine that causes him who drinks it to sleep (S, K. [In a copy of the A مراق; and thus pronounced in the present day.]) Also A conspicuous road: (JK, K;) thus on the authority of As; but ISd says, I know not how it is: and others say that it is مراق. (TA.)

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

ٌدِّقْرُم: also مفاق: Also a man quick in his affairs. (S, K.)
رونود: see رفود.
سعيد

1. رَقَشَ (A) aor., (TK) inf. n. رَقَشَ (S, M, A, K) He variegated; coloured with two or more colours; decorated; embellished; syn. نَقَشَ; زَيِّنَ; تَرَقَشَ (Har p. 57); and رَقَشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَشَ رَقَشَ.]) He wrote: (M, TA:) and he pointed, or dotted, (As, M, TA,) characters, and writing: (As, TA:) as also رَقَشَ, inf. n. تَرَقَشَ; in both senses: and ↓ the latter, he wrote upon, or in, papers or the like, or books. (M, TA.)

2. رَقَشَ, inf. n. تَرَقَشَ: see 1, in three places. He embellished his speech: or embellished it with lies: syn. حَسَنَ, and رَفَقَ (TA:) or زَيِّنَ, (A) and رَوَرَ (S, K) and زَخَرَ. (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 embelishes 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. عَانَبَ. (M, TA.)

5. رَقَشَ He adorned himself: (A, K:) he displayed his beauty, or goodliness. (A, TA.) See also 1.

8. ارتفَشُوا They became mixed together in fight. (AA, K.)

A good, or beautiful, [i.e. character, or handwriting]. (TA.) [See also رَقَشَ: and see 1.] Also Food. (M.)
A colour in which are intermixed duskiness, or dinginess, and blackness; and the like of those two hues. (M.) [See ٌءﺂَﺸْﻗَرَأ.*]

: see what next precedes.

The serpent: (A, Sgh, K;) app. because of the ٌءﺂَﺸْﻗَرَأ upon his back: (TA:) or a serpent speckled with black and white [like ٌءﺂَﺸْﻗَرَأ]. (A.)

dim. of ٌءﺂَﺸْﻗَر, signifying The pointing, or dotting, of characters and writing: (As, TA:) or of ٌءﺂَﺸْﻗَر; as also ُءﺂَﺸْﻗَرُأ. (AHát, K;) the latter is allowable. (A Hát.)

fem. ٌءﺂَﺸْﻗَرُأ ( ; S, M, &c.;) pl. ٌءﺂَﺸْﻗَر ( ; A;) Variegated with duskiness, or dinginess, and blackness; or the like of those two hues; applied to the [species of locust called] : (M, TA:) and the fem., applied to a serpent ( ٌءﺂَﺸْﻗَر) signifies the same: (M:) or speckled with black and white; (S, K;) and so when applied to a she-goat: (IAar, M:) or, applied to a serpent, it signifies one of the viper-species ( ٌءﺂَﺸْﻗَرُأ); because of the lines and specks upon its back: (IAth:) and ُءﺂَﺸْﻗَرُأ ِْﲔَـﻧُذُﻷا 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 ُءﺂَﺸْﻗَرُأ having in it a mixture of colours. (IDrd.)
شَقْیَرُ: see أَرْقَیَشُ.
1. **Sheikh** (S, M, Msb, K) aor. inf. n. **قهر** (S, M, Msb, CK) or **قهر** of the measure **حلب** inf. ns. of **طرد** and **حلب**, [He danced; this is what is meant by the explanation] he played, or **قهر** (S, M, Msb,) inf. n. **قهر** (S, M, Msb, CK,) or **قهر** of the measure **حلب** like **دَرَط** and **بَلَح**, inf. ns. of **دَرَط** and **بَلَح** (IDrd, IB, TA,) [He danced; this is what is meant by the explanation] he played, or **قهر** (S, M, Msb,) inf. n. **قهر** (S, M, Msb, CK,) or **قهر** of the measure **حلب** like **دَرَط** and **بَلَح**, inf. ns. of **دَرَط** and **بَلَح** (IDrd, IB, TA,) [He danced; this is what is meant by the explanation] he played, or **قهر** (S, M, Msb,) inf. n. **قهر** (S, M, Msb, CK,) or **قهر** of the measure **حلب** like **دَرَط** and **بَلَح**, inf. ns. of **دَرَط** and **بَلَح** (IDrd, IB, TA,) [He danced; this is what is meant by the explanation] he played, or

*syn. بَلَح* (A, K;) said of a **رَقَص** [or dancer], (A, K,) or of a **لَعَاب** [or player or sporter], (M,) and of a مخْتَبِر* or effeminate man, or one who affects the manners &c. of women], and of a صِوْق* or mystic, in a choral celebration of the praises of God, which is termed a رَكِذ, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) ___

Also **قهر** (Lth, A,) aor. inf. n. **قهر** (Lth, M, A, K) and **قهر** (Lth, M, K,) or the latter only, (IDrd, Ibn-Málik, TA,) and **قهر** (Lth, M, A, K,) **قهر** (Lth, M, A, K,) **قهر** He (a camel, A, TA) **went the pace**, or in the manner, termed **خَبَب**; [I.e. ambled;] (Lth, M, A, K, TA;) or **Went in a manner which was a kind of** خَبَب: or went quickly. (TA.) One does not say **قهر** [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 **قَنُفْر** and **قهَر** (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, رَقَص فَوَادَه بِيَن جَناحِه مِن الْفَرْع* [His heart throbbed, or leapt, between his two sides, by reason of fright]. (A.) ___

**قهر** also signifies **I** (wine, S, K, and the beverage called **ذِبْنَان** A) estuated: (A, K;) or began to do so. (S, A.) ___

And **I** (the mirage) **was, or became, in a state of commotion;** [it danced;] (S, M, A, K;) and so it signifies when said of bubbles **بَابِحَ** (M.) You say, **لَآَلَا** (TA) [I came to him when the mirage danced; in the heat of the day]. ___ And He hasted, or was quick, in his speech. (A, TA.) You say also, لَه رَقَص فِي الْقُول* [He has a haste in speech. (A, TA.) ___] [And He spoke evil against another.] You say, مُّعطَت رَقَص النَّاس عَلَيْنا I heard the evil speaking of the people against us. (A, TA.)
[He made him to dance; or to play, or sport;] trans. of 1. (Msb.) You say, أَرْقَصَ وَلَدَهَا، (S, A,) or أَرْقَصْبِهَا، (M,) She (a woman, S, M) [danced, or dandled, her child; or] made her child to leap or spring or bound [in her arms or on her knee]; (S, M,) as also أَرْقَصْتَهُ، أَرْقَصَتِهَا، (S, M, A,) inf. n. أَرْقَصَتْهُ، (S, A;) or the latter verb has an intensive signification. (Msb.) أَرْقَصَ بِعِيْرَهُ أَرْقَصَ بِعِيْرَهُ أَرْقَصَ بِعِيْرَهُ أَرْقَصَ بِعِيْرَهُ أَرْقَصَ بِعِيْرَهُ أَرْقَصَ بِعِيْرَهُ أَرْقَصَ بِعِيْرَهُ He made his camel to go in the [ambling] manner termed [in appearance] went up and down; the mirage, only, making it [seem] to rise and sink. (TA.)

A dance, or a dancing: pl. رِقصات. See an ex. voce رِقصة.

A dancer; a player, or sporter: one who dances, or plays, or sports, much, or often: (S, A, Msb, K;) an intensive epithet. (Msb.)

A female dancer. A certain game of the Arabs. (IF, K.)

Land that does not give growth to anything, though rained upon. (K.)

A man dancing; playing, or sporting. (Msb.) The star [μ] on the tongue of the twin [or Draco]. (Kzw.)

Speech, or language, that makes one to be affected with a lively
emotion of joy, or of grief. (TA.) You say also, [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 ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.)

A desert that makes the traverser thereof to hasten, or go quickly. (A, TA.)

A camel that goes much, or often, in the [ambling] manner termed (M, TA.)
2 I made specks, or small spots, [with ink or the like, (see 5,)] upon my garment; syn. نقطَتْ نقطَتْ. (A, TA.)

5 His garment became sprinkled with specks, or small spots, of ink or the like. (K, TA.)

9 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 نقطَة:)]

as also, (K, TA:) the former, he (a sheep, or goat,) was, or became, such as is termed. (S.) ___ It (the stalk, or twig, of the جَفْرَع) put forth its leaves, and what resembled nails (أَطَافِير) were seen in the place of separation (مَتَفرَقٌ) of its stalks, or twigs, and internodal portions; as also ↓ the latter verb: (K, * TA:) this is said to be after what is termed دِإءِ and صاَوْخِإ (TA:) or ↓ the latter verb, said of the جَفْرَع, signifies it put forth its leaves; and this it does before its دِإءِ. (S:) [see جَفْرَع:] in a trad. occurs the expression نقطَتْ نقطَتْ; but El-Kutabee thinks that it should be نقطَتْ. (TA.)

11 see 9, in three places.

A dotting, or speckling: نقطَة. (O.)

Blackness mixed with speckles of white: (S, 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 epithetُﺮَﻗْرَأ. (TA.)

ُﺮَﻗْرَأ Black speckled with white: or the reverse: fem.ُﺮَﻗْرَأ. (K.) Applied to a sheep or goat, Like, (S,) or syn. with, (K,) or speckled with black and white. (Har p. 303.) And the fem., applied to a domestic fowl or hen (دَجَاجَة), Black speckled with white: (S:) 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 (رسالة), and to an ode (قصيدة), 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. (Har p. 303.)

ُﻂَﻗْرَأ A certain reptile; the most malignant of the [kind of lizards called]ُعَطَاَء: when it crawls upon food, it poisons it. (TA.)

ُﻂَﻗْرَأ [A mess of crumbled or broken bread] having much oil (Sgh, K *) or clarified butter. (TA.)

ُﻂَﻗْرَأ The leopard: (K:) an epithet in which the quality of a subst. predominates. (TA.)

Civil war; conflict and faction; sedition; or the like; syn.ُفَتْنَة: (K:) because of its variableness: or such as is not universal: likened to a speckled serpent: occurring in a trad. (TA.)
\textit{He patched it; pieced it; put a piece of cloth in the place thereof that was cut or rent; (Msb:) repaired it, (K,) and closed up the hole or holes thereof, (TA,) with [a patch or] patches; (S, K;) namely, a garment, or piece of cloth; (S, Msb, K;) and in like manner, a skin, or hide; (TA;) as also (Msb, K;) inf. n.}阿拉伯文 \textit{He stopped it up, or closed it up; namely, any hole, or aperture; and so \( \text{ورّقّه} \)} as in the saying of 'Omar Ibn-Abee-Rabee'ah, 

\textit{And they (referring to women) used, when they saw me, or heard me, to come forth, (َّنْجرَخ being used for َنْجرَْﳜ)} and close up the apertures in the walls with the eyes and the parts immediately around them.} \textit{(L.)} 

\textit{He repaired it in a figurative sense; as also (ورّقّه) You say, [He repairs his religion by his repentance]. (TA,) And} \textit{He repaired his state, or condition, in the present word by sacrificing his blessings in the world to come}: whence the saying of 'AbdAllah Ibn-El-Mubárak,
[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 He repaired, amended, or put to rights, his state, or condition, and his means of subsistence; syn. أصلح (TA,) and رقح (K, * TA:) with which latter رقح is also syn. as signifying he gained, acquired, or earned, property; accord. to an explanation of its inf. n., ترقيق. (TA.) And يصل الكلام رقح (TA) He connects the language, and repairs one part thereof by inserting another: said of a poet. (TA.) And ترقيق also signifies [The act of interpolating: or] the adding to a tradition, or story, or narrative. (TA.) ___ ما رفع مرجعا [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.) ___ [Mo‘áwiyyeh 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.)] 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.) He closed up the interval between him and the horseman;] means he reached, or overtook, the horseman, and pierced him, or thrust him; signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA,) He hit, or struck, the butt, or target, with an arrow. (K, TA,) He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases رقع كفأ [He struck him a
slap with the hand; and [He beats the ground with his foot]. (TA.) And

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,]

, (S, K,) or , (TA,) He censured him, reviled him, or satirized him. (S, K, TA,)  رْعَأ ( , TA,) inf. n.  رَقْعَةٌ ( , K,) He was, or became, stupid, foolish, deficient in sense; (S, K, TA;)

shattered, or marred, in his intellect; (TA;) such as is termed رْعَأ ( , S.)

see 1, in seven places.  رْعَأ ( , S, K,)  رَقْعَةٌ ( , K,) He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

, see 10. ___ Also He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

, 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.)

The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also رْعَأ ( , K,)  رَقْعَةٌ ( , S, Mgh, Msb, K) and  رْعَأ ( , TA.) Hence the saying, رَقْعَةٌ ( , K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt,[ where others read رْعَأ (instead of رْعَأ , TA.)] [See also رَقْعَةٌ ( , S.)]

The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.)

A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Msb, K;) pl. رَقَعَةٌ ( , S, Mgh, Msb, K) and رْعَأ ( , TA.) Hence the saying, "الْرِّقَعَةُ بِالْقَصْمَةِ فَوَاطِلْبُكُمْ مَشَاكِلًا [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, the حَرب is erroneously put for ] pl. قَاعٍ. (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. رَقَاعٍ. (TA.) You say, رَقَاعَ الآَرَضُ مَخْتَالُهَا [The patches of the land, or ground, are various, or diverse]. (TA.) And pl. رَقَاعٍ. (TA.) And ma وَجَدْنَا [This is a patch of herbage]: and عَقَرٍ. (TA.) غَرَبَ قَمَتْ رَقَاعٍ مِن عُشْبٍ [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. رَقَاعٍ (S, K) [and accord. to modern usage رَقَاع also]. Hence the saying in a trad., يُبْيِئُ أَحَدُكُمُ الْقِيَامَةَ عَلَى رَقَاعِ تَتَّقَقُ [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering]; meaning, by the the claims to be made upon him, or the dues incumbent on him, written on the رَقَاعٍ. (TA.) ___ A butt, or target, at which to shoot; also termed غَرَبَ قَمَتْ رَقَاعٍ. (TA.) ___ A chess-table; also termed رَقَاعَ الشَّطَرَنِّج: so called because it is patched [with squares]. (TA.) ___ 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, رَقَعَةُ هذَا الْتَّوْبَ جَيِّدَة [The substance or thickness of this garment, or piece of cloth, is good. (Mgh.) ___ [The pl.] رَقَاعٍ 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 رَقَعَةُ الرَّكَِّبَة:] رَقَعَعَتْ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Msb;) as also مَرْقَعٍ. (TA.) ___ And hence, (O, Msb,) Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render ﻰُبْلُ مَرْقَعَةَ. (S, TA;)]
shattered, or marred, in his intellect; (TA;) as also أقع, (TA,) and مقعانة; (S, K;) or unsound in intellect; likened to a ragged, or old and worn-out, garment; as though patched: (Msb;) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA;) fem. [of رقعة; (K,) but this is post-classical; (L, TA;) and [of الرقعة; (TA;) pl. رقعة. (K,) __ Hence also, (TA;) 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 الرقع; 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 الرقع: (TA;) or the heaven, or sky: (Msb, 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] like as the garment is patched with the; (TA:) pl. رقعة. (S, Mgh, Msb.) It is said in a trad., أنققت ملك يتيم من فوق سبعة رقعة. (S, * Mgh) Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making رقع masc., as though he regarded it as meaning سقف. (S, TA;) [See also رقع.] 

ِرَقَاٰعِي مَالِ [He is a good, or right, orderer, or manager, of property, or of camels, &c.]; because he amends the condition thereof. (TA.)

[act. part. n. of رع: see an ex. voce حرق. It is said in a trad., المؤمن واه راقع فسعيد من هلك على رقوعه. The believer is one who becomes unsound in his religion by his disobe-

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repairing: ] (TA in the present art.:) i.e., one who offends [and] who repents. (TA in art. وهب.)

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:** (ISkh, K:) or slender in the shanks. (TA.) [Also More, and most, stupid, foolish, or deficient in sense.] You say, [There is not beneath the sky a person more stupid, &c., than he]. (TA.)

**A place of patching; or a place to be patched; as also متَرقَّم.** [Hence,] [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) And [I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.)

A poet who connects language [skilfully], and repairs one part thereof by inserting another. (TA.)

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.)

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 خرقة, or دلق, or دلق, or دلق, or (now generally by the vulgar) دلق, from the Persian دله. Also thought by A'Obeyd to mean A quiver, or a pouch, much patched: whence the prov., زندان في مرقعه [Two pieces of stick for producing fire, in a quiver, or pouch, much patched:] an allusion to a poor and unprofitable man. (Meyd.)

A camel having patches, traces, marks, or commencements, of mange, or scab. (TA.) A man censured, reviled, or satirized. (TA.)

[so in three copies of the S, and in the TA: in Freytag's Lex., مرتفع, see مرتفع. in three places: i. q. مرتفع. (T in art. ردم.)
1. رَقَل 1
   رَقَل 1  see the next paragraph.

2. رَقْلَت 4  ارقلت رَقْلَت 4 It became such as is termed رَقَلْـة [q. v.]. (Msb.) __
   ارقلت رَقْلَت 4, said of a palm-tree (نَخلة), inf. n. ارقلت رَقْلَت 4, said of a he-camel, (S, K;) or ارقلت رَقْلَت 4, said of a she-camel, (JK, Msb, TA;) inf. n. as above, (JK, S, Msb,) He, or she, went quickly; (JK, K;) went a sort of quick pace; (Msb;) went a sort of pace of the kind termed خَبَّ [q. v.]: (S, TA:) or went a sort of run exceeding that termed رَقْلَت 4 signifies the same as ارقلت رَقْلَت 4, is also said of a man, (S, K;) meaning He went quickly. (TA.) And you say, ارقلت رَقْلَت 4 They went quickly in, or to, war, or battle. (JK, TA.) And ارقلت رَقْلَت 4 is metaphorically said, by Aboo-Heiyeh En-
   [Such a one is quick in affairs]. (TA.) And ارقلت رَقْلَت 4 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, ارقلت رَقْلَت 4 also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjáj [as his authority for this explanation]:

   لاَهُمَّ رَبَّ الْبَيْتِ وَالْمَشْرَق
   وَالْمَرْقَالَاتِ كُلُّ سَهْبٍ سَمَّلَق

   but Az says that this is a mistake of Lth; that كُلُّ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkeh) and of the Musharrak (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.)

3. رَقَل 1  رَقَل 1  see the next paragraph, in two places.
A tall palm-tree: (S, Msb:) or a palmtree exceeding the reach of the hand; (K, * TA;) above such as is termed: or this latter word, accord. to As, has this meaning; and the former word, a palm-tree higher than such as just exceeds the reach of the hand: (TA:) or a palmtree of which the trunk has become such as that one may reach the fruit from the top of it: (JK:) pl. لاقِر (JK, S, Msb, K) and تلاقِر (Msb) and لاقِل (K,) or [rather] of this last it is a n. un.

(Msb.) Hence the prov.,

* وما يُدْرِيكُ بالدَخْل  
* ترَى الفتىَانَ كَالرَّقَلِ

[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 لاقَوِر, pl. راقِل, of a Hudhalee poet, applied to the trunks of palm-trees, signifies Tall. (Abulfedæ Annales, vol. i. page 494.)]

* راقِل; pl. راقِل: see what next precedes.

A rope by means of which palm-trees are ascended; (S, TA,) so in one of the dials.; (TA,) i.

ق. حابُول (q. v.) (S, K) and كر. (S.)

*** مَرَقَالِ (S, K) and مَرَقَالَة (ISd, K) and مَرَقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed much, or often: (S, TA;) and مَرَقَالِ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فَلَانُ مَرَقَالٌ فِي الأَمُورِ [Such a one is quick in affairs]. (TA.)

* مَرَقَالِ; pl. مَرَقَالٌ: see the next preceding paragraph, in two places.
He wrote (S, Msb, K) a writing, book, or letter. (Msb.) And
He sealed, stamped, imprinted, or impressed. (S, TA.) And
He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or
plain. (K, * TA.) One says, (JK, S, or (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., (يرقم) where the
writing, &c., (رقم) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like,
And the writing, &c., (ت رقم) and made its letters distinct, or
plain. (TA,) One says, (JK, S,) or (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., (يرقم) where the
writing, &c., (رقم) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like,
And the writing, &c., (ت رقم) and made its letters distinct, or
plain. (TA,) One says, (JK, S,) or (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., (يرقم) where the
writing, &c., (رقم) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like,
And the writing, &c., (ت رقم) and made its letters distinct, or
plain. (TA,) One says, (JK, S,) or (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., (يرقم) where the
writing, &c., (رقم) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like,
it, or touching it: see 3 in art. [Msb.] (Hence,] هو يزيد في الرقم is a phrase used by the relaters of traditions as meaning He adds to his tradition, and lies: from the writing upon a garment, or piece of cloth. (TA.) You say also, He cauterized the camel. (TA.) [And] رقم الغرس He (a farrier) marked the horse, making lines upon him, with a hot iron: see مرقوم, and see also جاعرة.

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2 رَقْم see above, in two places. رَقْم signifies [also] The drawing, and the writing, of a line [or lines]. (KL.) رَقْم is originally an inf. n. [of 1, q. v.]: and hence رقم الثوب The writing [or price-mark, &c.,] upon the garment, or piece of cloth. (S.) Hence also الرقم الهندی 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] برود: (S:) or a striped sort of [the kind of garments, or cloth, termed] فوشی; or of [the kind of cloth termed] خز; or of [the kind of garments called] برود: (K:) or a garment, or piece of cloth, figured with round forms: (Har. p. 416:) or رقم برود signifies a sort of figured, or variegated, or decorated, [garments of the kind called] برود: (Mgh:) or رقم signifies [cloth of the kind termed] خز figured, variegated, or decorated; (JK, Msb;) so accord. to El-Farábee:

(Mgh:) but accord. to IF, رقم 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 رقم برود رقم [a garment of the kind called] برود, and garments of the kind called برود; thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]:

(Msb:) and مرقوم (Msb, TA) and مرقوم (TA) signify a garment, or piece of cloth, figured, variegated, or
decorated: (Msb, TA:) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) See also رقم, in two places.

The day of Er-Rakam was one of the days [of conflict] of the Arabs, (S,) well known. (K.)

A calamity, or misfortune; (JK, S, K;) as also رقم and رقم; (K;) all mean thus, and a thing that one cannot accomplish, or manage; (TA:) and رقم signifies the same as رقم. (JK.) One says، وقع في الرقم، (TA,) and الرقم وقع في الرقم، (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 رقم بالرقم الرقم جاء فلان Such a one brought to pass that which was a great calamity or misfortune. (As, TA.) And بنص الرقم signifies the same as الرقم، which is a calamity or misfortune. (S, TA.) One says also، بالرقم جاء بالرقم meaning [He brought, or did,] much. (K.)

Any one of several small marks of cauterization upon the shanks of a beast. (JK, T, TA.) One of what are termed الرقمتان: (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 جاعرتان which are two black spots [or marks made by cauterization] upon the rump of the ass: (TA:) or what borders upon the جاعر of the ass, of the mark made by cauterization: or two portions of [callous] 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., ما أتمنى من الأمم إلا كالرقمة من ذراع الدابة[Ye are no more, of the nations in general, than such as is the رقم of the arm of the beast].
A small quantity of herbage; as in the saying, [I found not save a small quantity of herbage]. A herb, or leguminous plant, of those termed [pl. of حَرِّ, 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 (روضة, 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, or valley, in which is the water. (Fr, JK, TA.)

The colour of the serpent termed رَقَمْة; (JK, TA;) as also رَقَم. (TA.) See also رقم. A certain plant, (K, TA,) resembling the كَرِش [i. e. كَرِش or كَرِش, 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 مَسْتَحَقًا, 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 رَقْمْة [perhaps meaning the رَقْمْة, q. v.,] only as a herb, or leguminous plant, of those termed أَحْرَار, 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 هَمَقَر, and the pronunciation Rókama.]

Certain arrows, so called in relation to a place in El-Medeeneh, (S, K,) named الرَّقَم; (K:) or in relation to a place thus named in the way to El-Medeeneh; (JK;) or, accord. to Nasr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقَم, used as a fem. epithet, Remaining, staying, dwelling, or abiding; and remaining fixed. (JK.)
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, 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: (Bd:) 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-Hasán, 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 I'Ab is related by 'Ikrimah to have said, I know not what is the measure; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure in the sense of the measure applied to a woman, Intelligent; such as is termed داهية. (Fr, K, TA.) A great calamity or misfortune. (JK.)

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] [q. v.]: (ISh:) or a serpent upon which are white specks: (Ham p. 784:) or the most malignant of serpents, and the most wont to pursue mankind: (Ibn-Habeeb, K;) or a serpent like the جنان 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 جَانَّ, the punishment of the جَانَّ to them who kill them: (Sh:) or, applied to a serpent, i. q. أَرْقَمٌ [q. v.]: (Mgh:) or the male serpent: (K:) the female is not so called, nor is she called أَرْقَمٌ; (TA:) but she is called رَقَمَةٌ: (K, TA:) when you use the epithet, you say أَرْقَمٌ; but أَرْقَمٌ is [used as] a subst: (Ibn- Habeeb:) the pl. is أَرْقَمٌ, أُرْقَامٌ: (JK, ISd,) a pl. proper to subs., because the quality of a subst. is predominant in it. (ISd, TA.) See also مَقْرِمٌ. For the fem., أَمْقَرٌ, see مَقَرٌ, 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 رَقَعَةٌ [pl. of رَقَعَةٌ, q. v.], and upon the writings termed تَوْقِيعَاتٌ [pl. of تَوْقِيعَةٌ, 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.) مَرْقَمٌ A writing-reed; (K) because it is an instrument for الرَّقَمٌ, i. e. writing: (TA:) also مَرْقَمٌ [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) [signifying Thy pen has exceeded its due limit], (K, TA,) in some of the lexicons, طَعَّمَ مَرْقَمَةٍ, (TA,) and جَاهِشَ مَرْقَمَةٍ, (K,) and عَلَا, or غَلَاء, accord. to different copies of the K, and فَاضِ, (TA,) and طَفَحَ مَرْقَمَةٍ, (K, TA,) all [virtually] meaning the same. (TA.) Also A thing with which bread is marked: pl. مَا رَقَمَتْ, مَرَقَمَتْ (TA;) like مَرْقَمَةٌ. (K, TA;) and ارْتَفَعَ مَرْقَمَةٍ, (K, TA:) pl. منْسَقُ [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: pl. مَرَقَمَتْ. (MA.) مَرْقَمٌ: see مَرْقَمٌ and الرَّقَمٌ.
A writer; as also

Written; (S, Msb, TA;) as also (Msb:) and sealed, stamped, imprinted, or impressed:

(S:) and a writing marked with the dots, or points, (JK, TA,) and having its letters made
distinct, or plain: [i. e. distinctly written:] and signifies the same: (TA:) the first occurs in the Kur [lxxxiii. 9 and 20], in the phrase, (S, TA,) meaning, in both instances, [as some say, a writing] sealed, or
stamped. (Jel.) See also قَرَم. Also A beast having small marks of cauterization upon his
shanks; every one of which is termed (JK, T, TA;) or (JK, TA;) or (Fr, S, K, TA;) or in which
is little herbage: (Fr, S, K, TA;) or in which is the plant called (JK.)
1, aor. رَقَّا، inf. n. رَقَوُ، said of a bird, *It rose, or rose high, in its flight.* (Msb, TA.)

mentioned in this art. in the K, as well as in art. رَقَّ: see the latter art.
1.  He ascended, to him, or it; as also 1 ascended it; namely, a ladder, or a stair, (JK:) or  I ascended it, (S:) and  I ascended it, (Mgh, Msb;) and  I ascended it, (Mgh, Msb, TA,) the verb being thus trans. by itself, (Msb, TA,) without  (Mgh,) and likewise with  (TA,) I ascended, or mounted, upon the mountain, and upon the house-top: (Msb:) and  is in like manner trans. without  (JK, S, Mgh, Msb, K,) and whence the saying, [Thou hast indeed ascended a difficult place of ascent.] (Mgh.)  [Hence,]  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. (S, TA.  

[Some, instead of  (Mgh,) he charmed him, syn.  (Mgh, Msb, K,) aor.  (JK, Mgh, Msb,) inf. n.  (JK, S, Mgh, K) and  (JK, Mgh, Msb, * K) and  (JK,) He charmed him, syn.  (JK, Mgh, Msb,) by invoking God: (Msb:) and (Mgh) he puffed, or sputtered, upon his charm; syn.  (Mgh, K,) [it signifies he charmed him from, or against, such a thing; (M,) 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 Kur-án:] the epithet applied to the performer is  [meaning Charming; &c.]: (S, Mgh, TA,) and  [A charmer; &c.; or one who habitually practises charming; &c.]: (JK, K, TA,) and the epithet applied to the person who is the object of the
performance is [meaning Charmed; &c.]. (JK, TA.) In the saying أَرْقَ عَلَى رَأْسِي مِن الصَّدَاع، meaning Charm thou me [or rather charm thou my head against the headache]), the verb is made trans. by means of على because it is as though it implied the meaning of أَرْقَ مُّنَ. (I. e. recite thou a spell) and أَرْقَ مُّنَ [i. e. puff, or sputter, upon knots]. (Mgh.)

He made him to ascend; syn. صَعَدَهُ. (TA.) [See an ex. in a verse of ElAashà cited in art. 2, رَقَّاهُ, inf. n. رَقَّٰتْ. And hence, He elevated, or exalted, him.] [Hence also, رَقَّاهُ عليه كَلَّامَة.] voce ثَمَانِينَ [THAMANON] رقى عليه. (TA.) [See an ex. in a verse of ElAashà cited in art. 2, رَقَّاهُ, inf. n. as above, i. q. رَقَّاهُ, 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 رقى as quasi-pass. of رقى thus used]. (S, K.) You say also, رقى عليه الباطل, 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]. (JM, TA.)

He rose by degrees, or step by step, in knowledge, or science. (S, TA.) And hence, 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, رتقى إليه الخبر, The news, or information, came to him, or reached him. (MA.)

[meaning He exalted himself] is from رتقى في الامش, signifying الصعود and الارتفاع. (Har p. 128.)

His belly became [drawn up, i. e.] lean, or lank; syn. انطوى: said of a camel, and of a sheep or goat. (JK.)

He asked him, or desired him, to charm him. (S, * TA.)
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 (مسحر) and infidelity; but in such as is from the Kur-án or any of the forms of prayer, there is no harm: (Mgh in art. تم:) [see عَدْوَة] [but عَدْوَة generally signifies an amulet to charm the wearer against the evil eye &c. :] 'Orweh says,

فَما تَرَكْتُ مِن عَدْوَةَ يَعْرَفَانَ
وَلَا رَقْيَةٌ إِلَّا مَا رَقِيْانِ

[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 enchant, or fascinates: and hence it is said,] [Woman is a thing by which one is enchanted, or fascinated]: (Msb:) pl. رَقْيِيَ (S, Msb, K.)

رَقِيَّاً [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst., (Msb,) of the measure رَقَّةً, aor. رَقِّي. (Msb, TA.)

رَقْيَةَ [Ascent; or the act of ascending:] the subst. from رَقِّي, aor. رَقِّيَ (TA.)

رَقَّاءٌ One who ascends mountains much or often. (TA.) See also 1, last sentence but one.

رَقَاق: see 1, last sentence but one. The saying in the Kur [lixxv. 27], من رَقَاق [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 rájiz,

لَقَدْ عَلِمْتَ وَالأَجْلَ الْبَاقِي
أَنَّ لَنْ يَرْدَ الْقَدْرَ الرَّوَاقِي
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 راقية as an epithet applied to a woman, or of this same word as an intensive epithet applied to a man. (S.)

A place of ascent; as also مرتقي and مرتقي; (Msb, TA;) and so مرتقي and مرتقي: (Msb;) or ↓ these last two signify a series of steps or stairs; or a ladder; syn. درجة; (S, K;) and سلم; (M and K in art. سلم;) the former of them as being a place of ascent, and the latter 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 مرتقي [and of مرتقي] is مرتقي. (TA.) You say لآ مرتقي جبل لآ مرتقي فيه (JK, TA) A mountain in which is no place of ascent. (TA.)

The two edges [or alæ] of the nose: (K, TA;) so says Th; but the expression commonly known is مرتقي الأَنْف, mentioned before [in art. رق]. (TA.)

Marqat: see مرتقي, in four places.

Marqat: see 1, last sentence but one.

Marqat: see مرتقي, in two places; and see an ex. in the first sentence of this article.
كر

1. (S, K,) aor. (K, JM, TA, in the CK) رَكَ (K, JM) [and app. رَكَ (K, JM)] q. v. infrà, and (CK, [but not in the TA nor in my MS. copy of the K,] or [i. e. رَكَ, like رَكَةُ دَقَّةٍ and رَكَةُ دَقَّةٍ, with both of which it is syn.,] (JM,) It (a thing, S) was, or became, weak, or feeble; syn. ضعف: and thin, or of little thickness or depth; syn. رَقَ: (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. رَكَ) and unsound, invalid, or incorrect; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, (Cut thou it off from where it is weak, or thin): for which the vulgar say, (S.) [And hence also the saying,] رَكَةُ رَكَةً In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, (A and TA in art. رَكَ) رَكَةُ رَكَةً, aor. رَكَ, (K,) inf. n. رَكَ, (TA,) He threw one part of the thing upon another. (S, K,) [I put the غَلُ (or iron collar) upon his neck, and inserted his hand in it; or I confined his hand to his neck by means of the غَلُ.] (S,) [Hence,] رَكَةُ رَكَةً, i. q. q. رَكَةُ رَكَةٍ (or غَلُ) I attached to him responsibility for the sin, crime, or misdeed. (S, K,) And رَكَةُ رَكَةٍ (in like manner) means رَكَةُ رَكَةٍ (or غَلُ) I attached to him responsibility for the rendering of this right, or due. (Lth, TA,) And رَكَةُ رَكَةٍ, aor. رَكَ, i. q. رَكَةُ رَكَةٍ (or غَلُ) He reversed the order of parts, or of the parts, of the affair, or case. (TA,) رَكَةُ رَكَةٍ, (IDrd, K,) aor. رَكَةُ رَكَةٍ, (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 رَكَةُ رَكَةٍ (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 ّكَر ُّٰ God lessened, or diminished, or may God lessen, or diminish, his, or its, increase. (Ibn-'Abbád, TA.)

2 رَكُّنَ see 4, in two places.

The sky rained such rain as is termed ّرَكَّنَ (S, K;) as also ّكَرَّنَ. (Ibn-'Abbád, K.)

And ّرَكَّنَ The land was rained upon with such rain as is termed ّرَكَّنَ (S,) or with such rains as are termed ّكَرَّنَ; as also ّكَرَّنَ. (TA.)

4 ّرَكَّنَ The sky rained such rain as is termed ّرَكَّنَ (S, K;) as also ّكَرَّنَ. (Ibn-'Abbád, K.)

The land was rained upon with such rain as is termed ّرَكَّنَ (S,) or with such rains as are termed ّكَرَّنَ; as also ّكَرَّنَ. (TA.)

8 رَكَّنَ (K,) inf. n. ّرَكَّنَ (TA,) [He was indistinct in his speech;] said of a drunken man: (see its part. n., ّكَرَّنَ, below:) or, ّرَكَّنَ 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 ّرَكَّنَ He doubted in, or respecting, his affair, or case.

(Yaakoob, K,) ّرَكَّنَ is also syn. with ّرَكَّنَ (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 Yaakoob, it is an instance of substitution [of ك for ج. (TA,) One says, ّرَكَّنَ (He passed by in a state of commotion &c.]. (TA.)

10 ّرَكَّنَ He esteemed him weak, or feeble. (S, K.)

R. Q. 1 ّرَكَّنَ He was, or became, cowardly, or weak-hearted. (IAar, TA.) [See also ّرَكَّنَ, its inf. n., below.]

R. Q. 2 ّرَكَّنَ (K,) relating to a skin [of milk], (TA,) means ّرَكَّنَ [i. e. Its being agitated] with the butter. (K, TA. [In the CK, ّرَكَّنَ and ّرَكَّنَ are put for ّرَكَّنَ and ّرَكَّنَ.])
Lean, or emaciated: mentioned by J [and in the K] in art. Also, (S, K,) and (K,) Weak rain: (T, S:) or rain little in quantity: [and in the K] in art. 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; (PS in art. contr. of جوز: (S and K in that art.:) [and unsound, invalid, or incorrect; applied to information, an announcement, &c.: see 1.] You say ثوب ركبة النسيج A garment, or piece of cloth, weak in respect of texture. (S, * TA.) And إله يبغض الولاة ركبة [Verily he hates weak rulers, or magistrates]: occurring in a trad. ركبة being pl. of ركبة, like as [its syn.] ضعيف is pl. of ضعيف. (TA. [See also a similar saying in what follows.]) And صلح ركبة العلم (TA.) A man having little knowledge, (K,) and intelligence. (TA.) And ركبة and ركبة, (K,) the latter of which has a stronger signification than the former, like طول طول in relation to طول, (TA,) and ركبة, (K,) which has a still stronger signification, (TA,) and أرك, (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. (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K;) accord. to AZ, راكاً and راكاً 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 راكاً likewise, and راكاً: and the pl. is راكون. (K;) It is said in a trad., إن لعن الراكاً, (TA:)) meaning Verily he cursed him who is not jealous of his wife. (S.) And in another trad., السلطان الراكاً إن الله يبغض، i.e. [Verily God hateth the sovereign, or ruling, power, that is weak. (TA:)]

ٌةَﻛﺎَﻛُر[app. an inf. n., see 1, first sentence,] Weakness, or feebleness. (TA. [See also ٌةَﻛَرْﻛَر.])

ٌةَﻛَرْﻛَر[as a subst., see ٌةَﻛَرْﻛَر, in two places.]

ٌةَﻛَرْﻛَر[so in one of my copies of the S, and in the O, and in my MS. copy of the K,) or ٌةَﻛَرْﻛَر, (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, (لَا يُعْثِكَ, so in my copies of the S, or لَا يُعْثِكَ, so in the O,) or to him who does not aid thee, (لَا يُعيِّنكَ, so in the TA and CK, [in my MS. copy of the K it reads either لَا يُعيِّنكَ or لَا يُعْثِكَ.)]
in needful affairs, (S, O, K,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also أَرْقُ, voce أَرْقُهُ, وَقِيَّ.] Accord. to AA يَكَرَّ signifies A wide عَفْلَقْ [or vulva, or flabby vulva]. (O, TA.)

The sound of the echo, (K, TA,) which it returns to one from the mountain, imitating what one utters. (TA.)

رَكَّأٌ [inf. n. of R. Q. 1,] Weakness, or feebleness, in anything. (K. [See also مَرْكَّعِهَا.])

رَكَّأٌ A woman large in the posteriors and thighs. (S, K.)

رَكَّٰٓ ِكَّبَثَٰٓ ِبَثَٰٓ نَعْلِيكَ in needful affairs, (S, O, K,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also أَرْقُ, voce أَرْقُهُ, وَقِيَّ.] Accord. to AA يَكَرَّ signifies A wide عَفْلَقْ [or vulva, or flabby vulva]. (O, TA.)

ٌرَكَرََُهَا, applied to land (أَرْضَ), Rained upon with such rain as is termed مَرْكَّع, (K,) as also مَرْكَّعَة, (TA) and مَرْكَّعٌ, (K,) the last two meaning also rained upon by such rain as is termed مَرْكَّعٌ, and containing but little pasturage, (TA,) and مَرْكَّعَة, (K,) which last is mentioned by ISh, and explained as meaning a place upon which has fallen only a little, or weak, rain. (O.)

: see the next preceding paragraph.

ٌمرَكَّعٌ [or skin for milk or water] dressed, or prepared, (وُعِلْجَة,) and put into a good, or proper, state. (S, K.) ___ See also رَكَّٰٓ ِكَّبَثَٰٓ ِبَثَٰٓ نَعْلِيكَ, last sentence.

ٌمَرَكَّعَةٌ A soft, or flabby, camel, having diluted marrow (مَذْوَقُ النَّفْقِي). (O, K. [In the CK, النَّفْقِيٌّ is erroneously put for النَّفْقِي.; and in my MS. copy of the K, النَّفْقِي.] ___ 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.)
"I rode, or rode upon, and I mounted, or mounted upon, the beast, or the horse."

("TA."

[See also "I rode."]

[And "I embarked in the ship; went on board the ship."]

And one says, of anything, "He was ridden, or ridden upon, and was mounted, or mounted upon: whence other significations in other cases, indicated above.

[TA."

[And hence, "He came upon him, or overtook him; or he followed closely, or immediately, after him: and "I followed close after him."

[And hence, "He went upon, or trod, or travelled, the road, and the sand or sands, and the desert: and.."]

("A, TA.")

As meaning "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:

[And hence, "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.

("A, TA." "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."

[In like manner,] one says also, of anything, "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."

[And hence, "He came upon him, or overtook him; or he followed closely, or immediately, after him: and "I followed close after him.

[And hence, "He went upon, or trod, or travelled, the road, and the sand or sands, and the desert: and.."]

("A, TA." "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."

[In like manner,] one says also, of anything, "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."

[And hence, "He came upon him, or overtook him; or he followed closely, or immediately, after him: and "I followed close after him.

[And hence, "He went upon, or trod, or travelled, the road, and the sand or sands, and the desert: and.."]
He embarked, or voyaged, upon the sea. Hence, 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 (A, K) and (S, A, MA, K) He committed a sin, or crime, or the like. (S, MA, TA.) And (S, K) He did to him an evil, or abominable, or odious, deed. (A.) And I became much in debt: and Debt burdened me]. (Msb.) He went at random, heedlessly, or in a headlong manner, without consideration, (A,) or without any certain aim, or object, (Msb,) not obeying a guide to the right course. (A,) You say, He goes at random, &c., not knowing whither to direct himself. (S and K in art. [See also , inf. n. , aor. (S, A, K,) he struck him, or smote him, with 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., I struck his nose with my knee. (TA.) And in another trad.,
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, was a metonymical appellation of the knee.

He (a man) had a complaint of his knee. (TA.)

He was large in the knee. (K.)

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 He put, or set, one part of it upon another:

He set it, or fixed it, in another thing: he composed it; constituted it; or put it together.]

The putting together, or combining, things, whether suitable or not, or placed in order or not: it is a more general term than تأليف, which is the collecting together, or putting together, suitable things. (Kull p. 118.) You say, He set the stone in the signet-ring: and He fixed the spearhead in the shaft; (A;) and [the arrow-head in the shaft]. (S.) And [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.

He (a colt) became fit for being ridden; attained to the fit time for being ridden. (S, Msb, K.) [See also [Mrkb.] He gave him, appointed him, or assigned him, an
animal on which to ride. (S.) [See also 2.] ीُﺒَﻛْرَأ ُﻪَﻔْﻠَﺧ

He mounted me, or made me to ride, behind him. (A.) And ِﲏَﺒَﻛْرَأ ﺎًﺒَﻛْﺮَم ﺎًﻫِرﺎَﻓ

He mounted me on a quick, brisk, sharp, or strong, beast. (A.) ِﲏَﺒَﻛْرَأ أًﻣرَا

Hence, He made him to venture upon, embark in, or undertake, an affair. And ِ.userName ذِنْبُه

He made him to commit a sin, or crime, or the like.

5 ِبَﻛْرَأ It had one part of it put, or set, upon another; as also ِبَﻛْرَأ (K:) [it was, or became, composed, constituted, or put together: see 2.] You say, ﺎًﺑُﻛْرَم ﺎًﻫِرﺎَﻓ

The stone was set in the signet-ring: and ﺎًﻫِرﺎَﻓ

The arrow-head was fixed in the shaft. (S.)

6 تَرَاكُب The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also تَرَاكُب (TA.)

8 اَرْتَكَب See 1, in eight places.

10 استَرْكَب فَأَرْكَبَهَ [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.)

1 ِبَﻛَر ِبَﻛَر See 1: and 5. You say, تَرَاكُب السَّحَابَات

7 ِبَﻛَر The ِبَﻛَر (ISk, Msb, K:) or the place of growth of the ِبَﻛَر (S, K,) or of the hair of the ِبَﻛَر (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 ِبَﻛَر alone:] or the part that slopes down from the belly, and is beneath the ِبَﻛَر [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Msb, K) itself: (TA:) or the external portion thereof: (K) or the
are the roots of the two thighs, upon which is the flesh of the pudendum: (TA:) the ٍبَكَر is masc.: (Msb:) it is common to the man and the woman, (S, Mgh, Msb, K, *) accord. to Fr: (S, Msb:) or peculiar to the woman, (S, Mgh, K,) accord. to Kh:

(S:) ElFarezdak makes it plainly common to both, saying,

* حين يئفى الركَب المُحلولَ بِالرَكَب *

[When the shaven pubes met the pubes]: (TA: [and a similar ex. is given in the S and Msb, as cited by Fr:]) the pl. is ٌبِكَر (S, Mgh, Msb, K) and ٍبِكَر (K;) the latter being pl. of the former; but in some copies of the K ٍبِكَر, like ُدِجَّاسَم.

(TA,) Also Whiteness in the ٍرَكَّة [or knee]. (TA.)

A single ride, or act of riding: pl. ٌرَكَّات (IAth, L.) [Hence,] one says, يَرَكَّب هُوَ يَمْشِى الرَكْبَة [i. e. ٍرَكَّب رأسه] هُم يُمْشِىن الرَكْبَات (TA.)

[They go at random, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase ُتَمْشِين الرَكْبَات, occurring in a trad., meaning ُتَرَكَّبُون رؤوسكم [Ye go at random, &c., (see 1,)] and ُتَمْشِين تَرَكَّبُون الرَكْبَات

following one another without consideration, IAth says that ٍرَكَّة [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. ٌرَكَّات 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 ُتَمْشِين: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is ُتَمْشِين تَرَكَّبُون الرَكْبَات (L)

a word of well-known meaning, (S, Msb,) [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: this is the right explanation: in the K ٌمَوْضُع ٌمُؤَلِّكُون ٍدَرَأ و ٌمُوصِل ٌوُظيفَةٍ [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 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 عَرُوقُبَان: in every quadruped, the رِكَابُان are in the fore legs, and the عَرُوقُبَان are in the hind legs: and the مَرْفَقُ الوُظِيف [i. e. the upper joint of the metatarsus]: (TA:) or the رِكَابُ is the مرْفَق [which in a man is the elbow, but here seems to mean the lower joint] of the ذراع [or radius] of anything [i. e. of any beast]: (K:) [from its being said in the S and Msb that the رَكَابُ is well known, I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term رَكَابُ 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 رِكَابُات, (S, Msb, K,) i. e. the pl. of mult., and the pl. of pauc. is and رِكَابُات and رِكَابُات. (S.) Lh mentions the phrase بِعْبَرِ مُسْتَوِقَه الرِكَاب [meaning A hardkneed camel]; as though the term were applied to each part, and the pl. used accord. to this application. (TA.) ___ One says [of an agitating affair or event], أمَرَ أَصْطَبَكَ فِيهِ الرَكَاب وَحَكَتَ فِيهِ الرَكَاب الرَكَاب [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,) بين عينيه مثل رُكَاب العَزْن [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, هما كَرَكِبَتِي العَزْن [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 الأَنَاسِ مِنْ مَلْحِهِ عَلَى رُكَابِهِ [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 مَلْحِهِ عَلَى رُكَابِهِ is also used as meaning The smallest thing makes him angry.] (TA:) and a poet says,
[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 [in the place of من عصبة، 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. Also The lower part (أصلجلابة) صليانة, when it has been cut. (K.)

A mode, or manner, of riding. (S.) You say, هو حسن الركبة He has a good mode, or manner, of riding. (A, * TA.) [It is said in the K to be a subst. from ركبة; as though signifying A riding.]

A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (S,) but less in number than the company called ركب: (S, K:) [and probably also a company of riders upon any beasts, but less than what is called ركب] accord. to MF, it is a pl. of ركب: (TA.) [See also بوك وكرب].

ركبة: see ركب.
روكب: see ركب.
روكب: see ركب, in two places.

Travelling-camels, used for riding; i. e.] camels (S, K, TA) upon which people journey; (S, TA;) i. q. مطلى: (Msb:) or camels fit for carrying. (Har p. 22:) it has no proper sing.: (S:) the
word used for the sing. is ٌﺔَﻠِﺣاَر (S, Msb, K:) or, as ISh says, in the Book of Camels, ٌبﺎَﻛِر and ٌﱪِﻋ are applied to camels that go forth for corn (مﺎَﻌَﻃ) 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 ٌﻞِﻣﺎََﳏ are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called ٌﻊِر, though bearing corn, [unless] if hired: [I insert

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the words or other and unless because it is further said, ] ٌﻊِر are not those that bring corn for their owners; but these are called ٌبﺎَﻛِر: (L, TA:) the pl. is ٌبُﻛُر, (S, K:) accord. to A'Obeys, (TA,) and ٌبُﻛُر; (K:) or, accord. to IAar, ٌبُﻛُر is not pl. of ٌبُﻛُر; and others say that it is pl. of ٌبُﻛُر, signifying any beast on which one rides, [an epithet] of the measure ٌلﻮُﻌَـﻓ in the sense of the measure ٌلﻮُﻌْﻔَم (TA;) but called by ISd a subst.; (TA voce ٌزوُﺰَﺟ); and ٌﺔَﺑﻮُﻛَر is a more special term than ٌبﻮُﻛَر (TA in the present art.) ___ [Hence, ] ٌبﺎَﻛِر ِبﺎَﺤﱠﺴﻟا [The bearers of the clouds; i. e., the winds.]

(A, K.) Umeyeh says,

* تَرَدُّدُ والْرِياحُ لَهُ رَكَابُ *

[It (referring to a cloud) goes to and fro (تَرَدُّدُ, تَنْتَرَدُدُ), 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 ٌزْﺮَﻏ with respect to a camel's: pl. ٌبُﻛُر (K.) ٌبُﻛُر and ٌبُﻛُر: 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: (Msb;) 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:
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 رَكَبَةُ (K) and رُكَبَتَيْنِ (K * and TA in art. حَلْبَةٌ [see حُوْلَبَةٌ in several places,]) a she-camel *that is ridden*; or that is broken, trained, or rendered submissive or manageable: (K:) or رُكَبَةُ has this last signification, accord. to AZ: and its pl. is رَكَابَتُ رَكَبَةٍ (TA voce رَكَابِ يُنِيْنِ) and رُكَبَتَيْنِ (K) and رَكَبَةُ (K * and TA in art. حَلْبَةٌ [see حُوْلَبَةٌ in several places,]) a she-camel *that is ridden*; or that is broken, trained, or rendered submissive or manageable: (K:) or رُكَبَةُ has this last signification, accord. to AZ: and its pl. is رَكَابَتُ رَكَبَةٍ (TA voce جَوْز) and رُكَبَتَيْنِ (K) and رَكَبَةُ signifies [also] a she-camel *fit to be ridden*; (S, TA;) like as ُتَوْبُكَر signifies fit to be milked: the ٌتَوْبُكَر and ٌتَوْبُكَر 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 بَوْلَح in several places.] You say, ـْمَا َوُبُكَرَ َوَلَا َتَوْبُكَرَ َوَلَا َتَوْبُكَرَ He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) ___ Also بَوْكَر A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) ___ And طريق ركوب A road ridden upon, (S, TA,) and trodden so as to be rendered even, or easy to be travelled. (TA.) See also رَكَابٌ.

One who rides with another; a fellowrider. (K,) رَكِيبٌ السَّعاة mentioned in a trad., and there promised a place in Hell, means He who accompanies tyrannical عَمَل [or collectors of the poor-rateS]. (TA.) ___ See also رَكِيبٌ مِنْ غَنْلِ مَرْكَبٍ رَكِيبٌ (TA) Palmtrees planted in a row by a rivulet, or not by a rivulet. (K, TA,) Also A مشاَرة [or channel of water for irrigation]: (TA:) or a rivulet between [two pieces of sown ground such as are termed: (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:
The people who stay, or dwell, by water; syn.  The nightmare, or incubus, came upon him. (A.)

**Riding; or a rider:** (Mgh, Msb, 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  a rider upon a camel, ass, horse, or mule.

**Olive-oil:** so called because brought on camels from Syria. (S, A, * K.)
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 Kur viii. 43,ُﺐْﻛﱡﺮﻟا may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of ُﺐْﻛَر is ُبُﻛْرَأ, (S, K) [a pl. of pauc.,] and ُبﻮُﻛُر. (K.) Accord. to IB, you do not say ُبﺎﱠﻛُر ِﻞِﺑِإ and ُنﺎَﺒْﻛُر ِﻞِﺑِإ: but it is said that ُبﺎﱠﻛُر ِﻞْﻴَﺧ &c. are allowable. (L.) An instance of نﺎَﺒْﻛُر as distinguished from نﺎَﺳْﺮُـﻓ occurs in a verse cited as one of the exs. of the preposition ِب ( TA.) ُبَﻴْﻛُر [properly signifying A small company of riders upon camels, &c.,] occurs as meaning collectors of the poorrates: it is the dim. of ُبُﻛْرَأ; and shows that this latter is not a pl. [properly speaking] of ُبَﻛَر; for, were it so, the word used as its dim. would be ُبُﻛُر. (TA.) [See also ُبَﻛَر, ُبَﻛُر and ُبَﻛَر. (K): or, as some say, the last of these words is not thus applied, but means a woman who rides much: AHn, 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 ُبَﻛَر is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large
palmtrees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ham. p. 66:)

accord. to As, 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 راكوب Rakkab: the pl. of this last [and of راكوب] is راكوب Rakkab. (TA:) means What first appear, or grow forth, from the قلين (A, K, TA:) i.e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA:) راكوب Rakkab also signifies The head [or summit] of a mountain (جبل), as in [most of] the copies of the K; in some of which is found جبل [or rope]. (TA.)

راکه: see the next preceding paragraph. Also sing. of راكوب (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 روادف راكوب, (A, K, TA,) of which the sing. is روادف Rada'if. (TA.)

راکب راكوب راكوب: see راكه, latter part, in four places.

راکب Large in the ركبة [or knee]. (S, K:) A camel having one of his knees larger than the other. (S, K)

راکوب 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 ركيب Rakeeb. (S, K:) pl. راكيبة Rakeiba. (TA.) [See also ركيبة Rakeiba.]

مركبه an inf. n. of ركيب. (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 مراكب 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, Msb, TA;) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَكِبُ is the pl. (Mgh, Msb.) You say, Excellent, or most excellent, is the thing upon which one rides, the beast. (A.) And the vessels, or the ships or boats, of El-Yemen came. (A.) ___ [And hence the name of The principal star (α) of Pegasus; because in the place of the saddle.]

A colt that has become fit for being ridden. (TA.) And A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)

A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAar, 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. (Hamp. 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 مَرَكِبٌ and so the arrowhead [fixed] in the shaft: (S:) or signifies, (K, TA,) as a subst., (TA,) a thing set مَرَكِبٌ 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, Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A. *)
1. (S, A, Msb.) aor. — (Msb.) inf. n. (S Msb, K.) It was, or became, still, or motionless; (S, A, Msb, K.) said of water: (S, A, Msb:) 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 رَجُهم [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,] طَفَقَتْ رَجُهم تَرَاكَدَتْ [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 رَكَدَتْ السَّفِينة]) And رَكَدَتْ السَّفِينة The ship became still, or motionless, (S, * A, * Msb, TA,) or aground. (TA.) And رَكَدَتْ الْمِيزَان The balance was, or became, in a state of equilibrium. (S, A, K.) And رَكَدَتْ البَكْرَة 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 رَكَدَتْ النَّسْمَة The sun was, or became, at its midday-height: (S:) or continued overhead; as though not quitting its place. (A.) And رَكَدَتْ الْقَوْم The people were, or became, still, motionless, or silent. (S, A.)

4. رَكَدَهُ He rendered it still, or motionless; namely, water [&c.]. (Msb.)

6. رَكَدَهُ [app., in its proper sense, It became still, or motionless, by degrees]. See 1.

A bowl that is full, (K,) or filled; (S:) or heavy; (A,) or filled and heavy. (L.) And رَجَفَتْ رَكْوُد A she-camel whose supply of milk is constant, (A, K,) unceasing. (K.)

Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say
Water that is not running: and a wind becoming still, or calm; pl. رَأَكُدَ roar. (A.) [Hence,]

The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)

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-Habeeb 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,

They (the ravines) showed him, in every spot where he stopped, streaks of the shy, and the much-depressed parts of the earth were his places of abode all the day].

(S, * L.) [I quotes this verse, in the S, but with منزل in the place of موطن, and مرتعة in the place of مثبوه, as an ex. of مراكك in the former of the senses explained above.]
1. **زَکَر** (S, A, Msb, K) aor. — (S, Msb, K) and — (K) inf. n. **زَکَر** (S, A, Msb, K) and a stick, (A) or some other thing, (TA) *into the ground*, (S, A, Msb, K) *upright*; (TA) as also **زَکَر** (K) inf. n. **زَکَر** (TA) You say also, **زَکَر** (K) inf. n. **زَکَر** (TA) The heat made the thornbushes fast in the ground [by hardening the soil]. (TA) And **زَکَر** (A, TA) *caused them to exist therein.* (K, *TA) And **زَکَر** (A, TA) *or caused them to exist therein.* (K, *TA) And **زَکَر** (A, TA) *you say also*.

He stuck, or fixed, a spear, (S, A, Msb, K) and a stick, (A) or some other thing, (TA) into the ground, upright; (TA) as also [TA] fixed the metals, or minerals, in the mountains: (A, TA) or caused them to exist therein. (K, *TA) And **زَکَر** (TA) *you say also*.

Inf. n. as above, **He buried the property.** (TA)

2. **زَکَر** see the preceding paragraph.

4. **زَکَر** (a man) found what is termed **زَکَر** (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 **زَکَر** (ES-Sháfi‘ee, TA) *collected together, in the mine.* (ES-Sháfi‘ee, TA) *It (a mine) had in it what is termed** (K) or what is so termed was found in it. (IAar, TA)

8. **زَکَر** (a spear) became stuck, or fixed, in the ground. (Msb.) **He became fixed** (K, *TA) in his place of abode. (TA) You say, **زَکَر** (TA) *or what is so termed was found in it.* (IAar, TA) *It (a mine) had in it what is termed** (K) or what is so termed was found in it. (IAar, TA) *Such a one entered, and remained fixed in his place of abode, not quitting it.* (A, TA) And **زَکَر** (TA) *He put the extremity of the bow upon the ground and leaned upon it.* (S, A, *TA) And **زَکَر** (TA) *He bore upon the head of his spear, leaning upon it, in order that he might die.* (Mgh, from a trad.)

8. **زَکَر** **A sound:** (Fr, TA) or a low sound; (S, A, K) i. q. **زَکَر** (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], [Or dost thou hear a sound of them? &c.]. (S, TA.) [See فَهْر] [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, واَحَدَبَّ وَاَحَلَّسْ in the place of واَحَدَبَّ وَاَحَلَّسْ.] Also An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (K.)

Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, I heard one of the Benoo-Asad say, كَلَمَتَ فَلَا نَافَما رَأَيْتُ لَهُ رَكَّةٍ I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

Metal, or other mineral; (A, Mgh, TA;) What God has caused to exist أَحْدِثْهُ, i. e. (أَحْدِثْهُ, i. e.) in the mines; (K;) meaning تَرْهَ مَثَالًا that is created in the earth; (TA;) as also رَكَّةً: (K:) the former is pl. of رَكَّةٍ: (K:) or it is pl. of رَكَّةٍ: (Ahmad Ibn-Khádíd, TA;) and pieces (K, TA;) of large size, like [stones such as are called] جَلَامِيْدَ, (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-‘Irák, 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, Msb, K) of the people of the Time of Ignorance: (S, Msb, 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- Hijáz, it signifies specially property buried by men before the period of El-Islám; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed رَكَّةٍ is for the government-treasury: (S, * TA;) or, accord. to another relation, of
what is termed رَكِّزَةٌ: as though it [the latter] were pl. [or rather coll. gen. n.] of رَكِّزَةٌ, or [the former] of رَكِّزَةٍ. (TA.)

رَكِّزَةٌ: see رَكَازٍ, last sentence.

رَكَازٍ: see رَكَازٍ, last sentence.

رَكِّزَةٌ: see رَكِّزَةٍ, in three places: see also مَرِكَزٍ.

A thing that is firm, or fixed. (Mgh.) [Hence,] one says, عَزِّهِمْ رَكِّزٍ Their might, or glory, is firmly established. (A, TA.)

مَرِكَزٍ A place where a spear or other thing is stuck, or fixed, into the ground, upright: (TA:) a place of firmness, or fixedness. (Msb.) ___ 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, اَﺬٰﻫُمْ مَرِكَزٍ ﻟِّﻴَﳋا This is the fixed station of the cavalry]. (A.) Pl. مَرِكَزٍ. (A.) ___ The centre of a circle. (S, K.) ___ Rَكِّزَةٍ signifies the same as مَرِكَزٍ [but in what sense I do not find pointed out]. (TA.)

Verily it is firmly fixed in the minds, or understanding. (A, TA.)
He turned it over, or upside down; (S, A, Msb, K) or he turned it over upon its head: (Msb, TA)
and the former, he reversed it; made the first part of it to be last; or turned it fore part behind. (Lth, A, Msb, K) It is said in the Kur [iv. 90], since God hath subverted them for what they have done, or committed; syn. (IAar, K) or hath made them return to their unbelief; (Fr, S, K) and (Msb, TA) signifies the same: (Fr, TA) or hath separated, or dispersed, them, for what they have done of their disbelief, and acts of disobedience: (Jel) اًََََكَرْسَتَ the thing; or set it apart. (TA) You say also, May God overturn thine enemy upon his head: or change, or reverse, the state, or condition, of thine enemy. (A) And He turned him back, or caused him to return, to evil. (A) And Return thou the garment, or piece of cloth, to the dyeing-liquor. (A) 

see 1, throughout.

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, Such a one fell [again] into a case from which he had escaped. (TA)
i. q. رَجْسٌ [Uncleanness, dirt, or filth; or an unclean, a dirty, or a filthy thing]: (S, A, Msb, K;) and anything that is disliked, or hated, for its uncleanness, dirtiness, or filthiness; (Msb;) as also رَجْسٌ (TA:) the former is similar in meaning to رُجُعُ [dung] of a man, or of a horse and the like, or of a wild beast; (A ‘Obeyd, TA;) and رَجْسٌ [also] is Syn. With رَجُعٍ. (TA.)

مرَكَوسٍ A thing turned over, or upside down; turned over upon its head; turned fore part behind; as also رَكِيسٍ, (TA.) __ Turned, or sent, back, or away; as also ↓ the latter epithet. (TA.)

مرَكَوسٍ One who goes back, or reverts, from his state or condition; like منَكَوسٍ (IAar, TA;) and ↓ the latter epithet (رَكِيسٍ), a weak person, who returns, or reverts, from one thing or state to another; syn. ضَعَيفٌ. (TA.)
رَكَضَ

1. رَكَضَ, aor. — , inf. n. رَكَضُ, He moved, (S, A, K,) or struck with, (Msb,) his leg, or foot: (S, A, Msb, 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] [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 رَكَضَ الخَيْلُ The horses struck the ground with their hoofs: and جَاءَتُ الخَيْلُ رَكَضَتُ السُّجَدُ [The horses came striking the ground with their hoofs]: and رَكَضَتُ السنَّةُ الخَيْلُ الرَّمَضَاءِ بِكَرَاعِيَّها [The locusts termed جَندَبُ striking the vehemently-hot ground with their two legs]: and تركَتْهُ رَكَضَتُ بِرَجُلِهِ لَمَوتُ 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., رَكَضَ, signifying the act of moving the wing: (K, TA:) and الطَّائِرُ رَكَضَ بِجَناحِهِ 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:) رَكَضَ also signifies The act of impelling; syn. دَفَعُ: 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. (As.) You say, رَكَضَ الفَرْسَ بِرَجُلٍ I urged the horse to run, with my foot or leg. (S, O, Msb. *) And رَكَضَ الطَّائِرَةُ فَرَضَتْ بِرَجُلٍ And رَكَضَ الفَرْسَ بِرَجُلٍ aor. — , inf. n. رَكَضَ, He struck the sides of the beast with his foot or leg. (TA:) And رَكَضَ الطَّائِرَةُ فَرَضَتْ بِرَجُلٍ And رَكَضَ الفَرْسَ بِرَجُلٍ and رَكَضَ بِرَجْلِينَ, 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 ركض الفرس, originated the saying ركض الفرس, meaning The horse ran: (S, Mgh: *) which some disallow; but without reason, since it has been transmitted by a good authority: (Msb:) it is disallowed by As: (TA:) [and J says,] the correct phrase is ركض الفرس: (S:) or you say, ركض الفرس, meaning [The horse was urged to run,] and he ran: (K:) and ركض هو signifies the act of running: (K, in another place in this art.:) and the act of fleeing: whence, [in the Kur xxii. 12] (K)
do, they fled from it, from punishment: (Zj:) or were routed, and fled from it: (Fr:) or they ran from it: (Mgh:) [for] ركض النجوم in the السماء The stars moved along in the sky: (A, TA.) [And hence,] ركض also signifies A man's going along by both his legs together. (TA.) You also say, ركض البعير (S, A, Msb) The camel struck him with his kind leg: (S, Msb:) like as you say, ركض الفرس: (A, Msb: *) but you should not say, [when a camel is the agent,] ركض. (Yaakoob, S.) And ركض الأرض, and ركض الثوب, He struck the ground, and the garment, or piece of cloth, with his foot or leg. (TA.) And ركض الشم السهم The bow propelled the arrow: (A, TA.) I shot with the bow: (A, TA.) هو لا يركض المحبجن He does not defend himself: (K:) or he is not angry and vexed at a thing, nor does he defend himself. (IAar, L.) And ركض النار بالمركض [He stirred the fire with the] راكضه 3

contended with him in a race, each making his horse to run. (S, K.)
Her fætus became large in her belly, and moved about: (S, O, L, K) or her fætus moved about in her belly: (A 'Obeyd;)

4  تَضَكَّرَةٌ, said of a woman, (K;) or of a mare, (A 'Obeyd, S, O, L,) Her fœtus became large in her belly, and moved about: (S, O, L, K;) or her fœtus moved about in her belly: (A 'Obeyd;) and so تَضَكَّرَةٌ, said of a she-camel. (A, TA.)

6  اَوْجَرَخَنِوْضَكَّرَتِي They went forth contending together in urging their horses. (A.)

And تَراَكَّضْوا إِلَيْهِمْ خَيْلَهُم They contended together in urging towards them their horses. (S, A) until they overtook them, or came up to them. (A.) And تَراَكَّضْوا إِلَيْهِمْ خَيْلَهُم [They urged their horses in the raceground. (A, TA.)

8  ضَكَّتْرِإ see 6. ___ ضَكَّتْرَة ُهُتْكَرَتُ شَوْمَلَّ I left him struggling with, or convulsed in, his legs, previously to death: see also 1, near the beginning. (A, TA.) ___ تَراَكَّضْوا [app. signifies They urged their horses in the raceground]. (A, TA.)

ضَكَّرَةٌ نَمَلَفِ ِتَرْكَبَ لَمْوَت 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, (تَنْتَلْبٍ,) in his affair, and strove thereby to accomplish or effect it. (A, TA.)

Hence تَراَكَّضْتَ signifying The travel-ling through, or traversing, countries, or regions. (Har p. 660.) ___ See also 4.

كَضَةٍ An impulse: a motion: (K;) [pl. رَكَضَاتٍ; see an ex. voce رَكَضَاتٍ رَكَضَات.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكَضَةٌ 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 رَكَضَةٌ جَبِيلٍ The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

كَوْضُ رَكَضَةٍ, applied to a bow, (قَوْص) That sends the arrow swiftly: (S, TA;) or that impels it
vehemently: and [or perhaps رَآَٰضَه] signifies the same. (AHn, TA.) ___ See also رَآَضَه.

: see the next paragraph.

: applied to a horse,-running; as also رَآَضُه: (K:) or the correct epithet is رَآَضُه: (S:) and رَآَضَه signifies the same, applied to a mare. (TA.) [Hence,] بت أرعي النجوم وهي رآض: I passed the night observing the stars while they moved along in the sky. (A, TA.)

: the former incorrectly written in the K تَرِکْضُه, تَرِکْضُه, and the latter in one copy تَرِکْضُه, تَرِکْضُه, [or, in some copies, تَرِکْضُه, and the latter in one copy written تَرِکْضُه, تَرِکْضُه,] 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 رَآَضَه: (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 كَثْرَه to be augmentative: (MF, TA:) and in the L they are expl. as signifying a particular kind of gait: or meaning as above. (TA.)

: 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 the word مناكش حوض,) on either side: (TA:) pl. مناكش حوض. (A.) ___ [Hence,] مناكش حوض: The sides of a watering-trough, (A, K,) against which the water strikes. (A, TA.)

: applied to a mare, (A 'Obeyd,) or a she-camel, (A,) Whose fetus moves about in her belly; (A 'Obeyd, A;) or Whose fetus is large, and moves about in her belly; (see 4;) as also مناكش حوض. (A) See also رَآَضُه. (A.) See also مناكش حوض . (A.) See also مناكش حوض. (A.) See also مناكش حوض: in two places. ___ Also An instrument for stirring a fire. (A, K.)

: A mare that beats the ground with her legs (K, TA) when she runs. (TA.) ___ See also خَوَض. ___ Also A certain part of a bow; well known; one of the two parts called its
each of the two curved extremities thereof; as also the side thereof: (K.) pl. مَرْكَضٌ (TA.)

see مَرْكَضٌ.

The place in which water collects. (S, A, K.)

see مَرْكَضٌ.
He bowed, or bent, himself; or became bowed or bent: (Th, S, Mgh, Msb:) so says Er-Râghib, 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:

(Th:) 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, Msb, 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,) 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-án] 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.) He lowered his head, or he humbled himself, to God; syn. اَلَّهَ رَكَعَ إلى. (Z, TA.) also signifies He prayed; (Mgh;) and so رَكَعَ. (TA.) Thus in the Kur [ii. 40], And pray ye with those who pray. (Mgh.) You say also, رَكَعَاتُ, and, رَكَعَتْ, and, رَكَعَتْ, and, رَكَعَتْ, رَكَعَتْ, Рек'аеъ, and two рек'аеъs, and three рек'аеъs. (K.) [See Рек'аеъ, below.] Also, accord. to IKoot and several others, He stood to prayer. (Msb) 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.)
The palm-tree inclined: a phrase which may be of classical authority, but [Mr. says,] I have not found it.

(Mgh.) Said of a man, (TA,) رَكَعٌ, also signifies He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased. (K, TA.)

See 1, in the latter half of the paragraph.

A single act of standing in prayer: and in its legal acceptation, used in a more particular sense; (Msb;) meaning a single act of standing in prayer, followed by the رَكَعَةٌ [or lowering of the head in the manner described above (see the second paragraph)] and two prostrations: (TA:) and hence, by a further extension of the meaning, for 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. رَكَعَاتٍ. (Msb, K.) Using it in the last of these senses, you say, صلى رَكَعَةٌ [He performed the prayer of one bowing of the head and body]: (K:) and صلى رَكَعَاتٌ [he performed the prayers of two bowings of the head and body]. (Msb, K.) A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.

A deep hollow in the ground: (IDrd, K:) asserted to be of the dial. of ElYemen. (IDrd, TA.)

_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 Ignor-
rance to a follower of the true religion, not worshipping idols: (TA.) ___ pl. راًكَعْنَ (Mgh) and رَكَعَتَ (A) Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرَكَعٌ [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. مَراَكَعٍ. (TA.)


1. **रक्ल**

   रक्ल, aor., (S, TA,) inf. n. रक्ल (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, लोक्लातक रक्ला। I will assuredly kick thee with one kick after which thou shalt not eat one meal. (TA.) And फारस रक्ल मदद बरेले। The horseman puts the beast in motion with his foot, or leg, for the purpose of his running. (S.) And रक्ल, also, [inf. n. of रक्ल, 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.

4. लोक्ला मसझाते। He struck his मसझात [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.)

5. त्राकल० त्राकल० They kicked one another: (S, * K, * TA:) said of boys, meaning they struck one another with their feet, or legs: and त्राकल signifies the same as त्राकल। राकल चे चाहिए। you say, त्राकल चे चाहिए।

6. [The boy kicked his companion, or fellow, being kicked by him]. (TA.)

7. रक्ला: see 1 [of which it is the inf. n. of un].

8. रक्ल। 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
And the pl. is مراكLAN. (S, TA.) And A road: (S, K;) because it is beaten with the foot. (TA.)

The foot, or leg, [as being the instrument with which the action termed ركُل is performed:] in the copies of the K, الرجل is erroneously put for الرجل: or, accord. to the L, the foot, or leg, of the rider. (TA.)

Ground trodden by the hoofs of horses or similar beasts. (S, 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.)

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.

You say, The clouds were, or became, heaped, or piled, up, one above, or upon, [or overlying,] another; as also the flesh of the she-camel became accumulated; meaning the she-camel became fat. (TA.) [And The darkness became condensed, or dense: for the Arabs describe thick darkness as darknesses one above another: see Kur xxiv. 40.] And the occupations, became accumulated. (TA.)

see the next preceding paragraph, in two places.

Clay, or mud, (S, K, TA,) and earth, or dust, (TA,) collected together [and app. heaped up]. (S, K, TA.)

Clouds (bâhs) 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 subs., implying what is collected together &c; and the rest only as epithets:) and you say

also (TA) and (K, TA:) and means a thing accumulated, one part upon another. (TA.) ___ And A large herd or flock or the like; (K, TA:) likened to the () of clouds or of sand. (TA.)

: see the next preceding paragraph. ___ [Hence,] A fat she-camel. (TA. [See 6.]) is applied by Dhu-r-Rummeh as an epithet to midnight (meaning , i.e. Densely dark, as though its darknesses were heaped one upon another: see 6]. (TA in art. )

The main part, or middle, of a road. (S, K, TA.)

: see .

: see .
**Rnk**

1. **Rnk** to Elie, (S, Mgh, Msb, K) aor. — (S, Msb, K) of the dial. of the lower (سفلی) [app. in territory] of Mudar, and said by Az to be not chaste [thought it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Msb;) and **Rnk** aor. — (S, Msb, K;) mentioned by AZ; (S;) and **Rnk**, aor. — (S, Msb, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Msb,) because neither the medial nor the final radical letter is faucial; (Msb;) said to be the only instance of its kind except (T in art. أَبِي ṣr., ṣr., aor. — which is likewise an instance of the commixture of two dial. vars., like *Rkn* and *Rk* and *Rk* and *Rk*, aor. — (TA;) inf. n. (S, Mgh, Msb, K) and and *Rk* (TA;) *He inclined to him, or it;* syn. *Mal*: and *he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind;* syn. *Ssk*: (S, Mgh, K;) or *he leaned, rested, or relied, upon him;* syn. *Aámub* علىه: (Msb;) or *he inclined to him in the least degree;* (Bd in xi. 115;) and *aWnk* and *aWnk* ( , Ksh, Bd, TA,) accord. to the dial. of Temeem; and *aWnk* and *aWnk* in the pass. form, from *Rkn* in the lion. — (Ksh, Bd.) *He kept tenaciously to the place of alighting, or abode,* (TA;) inf. n. *Rkn* and *Rk* and *Rk* and *Rk* [primarily, it seems, said of a mountain, meaning *It was inaccessible, or difficult of access, having high, or strong* i.e. *sides or angles:* see Har p. 561; and see *Rkn* 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. **Rnk** 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 ٌنَّﻛْرَةٌ (نَّﻛْرَةٌ) that has this signification. In my copy of the Kl. ٍنَّﻛْرَةٌ (نَّﻛْرَةٌ) is expl. by مَانِدِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِكَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَنِکَرْدَن*
means of him, or it). (TA.) A thing whereby one is strengthened, such as dominion, 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, And he turned away from belief with his forces; because they were to him like the ṫāRAINT, where it is said, A man's kinsfolk; or nearer, or nearest, relations; or clan; or tribe; syn. عشيرة: (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 ṫāRiN, properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, Or that I might have recourse to a strong people, or party, &c.: (TA:) or it here means عشيرة [explained above]. (Jel.) And A noble, or high, person; as in the saying, هو ركن من أركان قومه [He is a noble, of the nobles of his people]. (TA.) And الإنسان 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: (S, K:) so in the saying, He has recourse to strong, or vehement, might and resistance): (S:) 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-Nábighah [Edh-Dhubyánee],

* لا تقدسني بركن لا كفاء له*

[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], means [The
essence of the thing; or that whereby the thing subsists: from the thing; because the thing subsists not from the thing itself; else it would necessarily be the case that the agent would be a thing 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 thing: (Kull, and in like manner) is explained in the Msb as meaning the parts of the thing, as when we say that the whole of the thing 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, means that whereby the thing is complete; and this is intrinsic therein; differing from the condition thereof, which is extrinsic thereto. (KT.)

A mountain having high sides, or angles: (S, K:) or having strong angles: (TA:) or inaccessible, or difficult of access, having angles. (Har p. 561.) And hence, (Har ibid.,) A man firm, (Har,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, Har, TA.)

A great headman, or chief, of a village or town: [app. from the Greek ἄρχω v; 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.)

A kind of vessel, well known, (K, TA,) like a tor [q. v.,] of leather, used for water: (TA:) or i. q. in which clothes and the like are washed; (TA:) called in Pers. pl. [They sowed the sweet-smelling plants in the]
A thing \textit{having} \(\text{أركان} \) [here meaning \text{corners, or angles}]. \(\text{TA.}\) [Hence,] \(\text{أضرع مركن} \) \(\text{A great udder;}\) as though having \(\text{أركان} \) (S, TA:) and \text{an udder that has opened} [or \text{expanded}, in its place so as to fill the \(\text{أفراغ} \) [or \text{groins}], and is not very long. \(\text{TA.}\) Tarafeh says,

\[\text{وضررتها مركنة درور}\]

[\text{And her udder is great, having much milk:} or,] accord. to AA, \(\text{مركنة} \) [here] signifies \(\text{جمعاة} \) \(\text{meaning collecting much}. \) (TA.) And you say also \(\text{ةَنْكَرُم} \) \(\text{عْرَض} \) \(\text{A she-camel great in the udder;}\) or \text{whose udder has \text{أركان} by reason of its greatness}. \(\text{TA.}\)


1. *He dug, or excavated,* (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.)

2. He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed * الفكر,* (AZ, TA,) or a watering-trough [in an absolute sense]; as also * الفكر,* (TA.)

3. See what next precedes.

4. * الفكر (S, Mgh, Msb, &c.) and الفكر (K,) all well known, but the first is the most chaste, (MF,) A certain thing for water: (S:) it is [a small drinking-vessel] like a تور, of leather; (ISd, TA,) a small drinking-vessel of skin: (Nh, TA;) or a small دلو [or bucket, generally of leather], (Mgh, Msb,) Well known: (Msb:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. الفكر and الفكر; (S, Msb;) the latter allowable. (Msb.) The prov. (S) صارت الاقوس الفكر, app. meaning the bow became exchanged for a vessel such as is called الفكر, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.)

5. A small زورق [or skiff]. (ISd, K.)

6. A رقعة [or piece of cloth, or rag,] beneath the عواصر, (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 فلهم of a woman; i.e. her فرج [or vulva]: so in the copies of the K: but in the T, her فلقة [i.e. the prepuce of the clitoris], on the authority of IAar; as being likened to the الفكر of water: (TA:) the pl. [app. in all its senses] is الفكر and الفكر [as above], (K,) or in the last sense الفكر. (TA.)
A well: (S, Msb, K:) or a well containing water; (MA:) otherwise a well is not thus called: (Durrat el-Ghownas, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [&c.]: (MA:) pl. رکاٰیا (S, Msb, K) and رکی (S, 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 رکی: (so in some copies of the K and in the TA:) accord. to ISd, it is from رکاٰ in the first of the senses assigned to this verb above. (TA.)

مرکو [pass. part. n. of 1: and hence, as a subst.] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, زومناٰو بیع, which may mean either that the small watering-

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trough is called جرموز, and such is the case, or that مرکو also signifies a small جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce جوی:] Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مرکو 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 سلس.]
(S, M, Mgh, Msb, K,) aor. ﴿ُﻪﱠﻣَر ﴾, (T, S, M, Msb, K) and ﴿ِمُﺮَـﻳ ﴾ (T, S, M, Msb, 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 ﴿ُﻩﱠﺮَﻫ ﴾, aor. ﴿ﱡﺮُﻬَـﻳ ﴾ and ﴿ﱡﺮِﻬَﻳ ﴾ and ﴿ُﻪﱠﻠَﻋ ﴾, aor. ﴿ﱡﻞُﻌَـﻳ ﴾ and ﴿ﱡﻞِﻌَﻳ ﴾, (TA,) inf. n. ﴿ﱞمَر ﴾ (Lth, T, S, M, Mgh, Msb, K) and ﴿ٌﺔﱠﻣَﺮَﻣ ﴾ (Lth, T, S, Mgh, K,) He repaired it; or put it into a good, sound, right, or proper, state; (Lth, T, S, M, Mgh, Msb, 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.; (Msb;) as also ﴿ﱡَﻤَر ُﻪَﻧْﺄَﺷ ﴾ (S,) or ﴿ﺎَﻬَـﻧْﺄَﺷ ﴾ referring to a house (مَر ﴾: (Lth, T:) and in like manner, he rectified it, namely, an affair, after it had become disorganized, or disordered: (Lth, T:) and ﴿رَمَم ﴾ signifies the same in an intensive sense; [i. e. he repaired it, &c., much, or Well:] (Msb:) and ﴿َمَﺮْﻣَر ﴾ he repaired, or rectified, his affair, case, state, or condition. (TA.) The saying, ﴿ﺎﱠﻨُﻛ َﻞْﻫَأ ِﻪَِّﲦ ِﻪِّﻣَرَو ﴾, (T, S,) occurring in a trad., (S,) accord. to the relaters thereof ﴿ِﻪُِّインタ ِﻪِّﻣُرَو ﴾, but A'Obeyd 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'Obeyd, 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, ﴿َمَر ﴾, 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.) ﴿رَمَم ﴾ also signifies The act of eating; and so ﴿ُﻪﱠﻣَر ﴾. (ISH, T.) You say, ﴿ِمُﺮَـﻳ ﴾, (T, S, K,) aor. ﴿ﱢٌمُﺮَـﻳ ﴾, inf. n. ﴿ِمَر ﴾, (TA.) He ate it. (T, S, K.) And it is said in a trad., (TA.) ﴿َمَر ﴾, inf. n. ﴿ُﻞُﻛ ﴾: or, accord. to one reading, it is ﴿ْﻢُﻜْﻴَﻠَﻋ ِنﺎَﺒْﻟَِ ﴾. (TA.) Keep ye to the milk of cows, for they eat of all the tress; (T, S, * TA;) i. e. ﴿ُﻞُﻛ ﴾: or, accord. to one reading, it is ﴿ُﻞُﻛ ﴾. (TA.) ﴿َمَر ﴾, aor. ﴿ِمُﺮَـﻳ ﴾, inf. n. ﴿َمَر ﴾, means The sheep, or goat, took the dry herbage, or fodder, with its lips. (M.) And ﴿َمَر ﴾, aor. ﴿ِمُﺮَـﻳ ﴾, inf. n. ﴿َمَر ﴾, and ﴿َمَر ﴾, The sheep, or goat, ate from
the land. (S.) And ِﺖﱠﻣَر ُﺔَﻤْﻬَـﺒﻟا, (K,) inf. n. as above; (TA;) and ِﺖّﲤرا; i.e. [The lamb, or kid, or the beast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And ِﺖﱠﻣَر ُﺔَﻤْﻬَـﺒﻟا, (S,) or ِﺖْﻢِﻬَﺒﻟا, (K,) inf. n. as above; (TA;) and ِﺖّﲤرا; i.e. [The lamb, or kid, or the beast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And ِﺖﱠﻣَر ُﺔَﻤْﻬَـﺒﻟا, (S,) or ِﺖْﻢِﻬَﺒﻟا, (K,) inf. n. as above; (TA;) and ِﺖّﲤرا; i.e. The lamb, or kid, or the beast, or quadruped, reached and took the branches (M, K) with its mouth.

He eats every [kind of] ِمﺎَﻣُﺮَـﻳ ﱠﻞُﻛ ٍمﺎَﻣُر [q. v.]. (T.) And ِﻢّﻣَﺮَـﺗ َﻢْﻈَﻌﻟا He ate off the flesh from the bone; syn. ِتَّUrlParser; or he left the bone like the ِمﺎَمُر [q. v.]: in [some of] the copies of the K, ِﻢَمَﺮَـﺗ is erroneously explained by ِقﱠﺮَﻌَـﺗ; [in my MS. copy, by ِفﱠﺮَﻌَـﺗ; and in the CK, by ِقﱠﺮَﻔَـﺗ;] the right reading being ِتَّUrlParser, as in the A.

And it is said in a trad., respecting the she-cat, ِﻻَو ﺎَﻬُـﺘْﻠَﺳْرَأ ُمِﺮْﻣَﺮُـﺗ ْﻦِﻣ ِشﺎَﺸَﺧ ِضْرَﻷا meaning And I did not send her for her to eat of the creeping things of the earth. (TA.) And ِمَّمِر, aor. ِتَّUrlParser, (T, S, M, Mgh, Msb, K,) inf. n. ِتَّUrlParser (T, M,) or ِمَّمِر (T, M,) or both, (K, TA, [the former written in the CK ِمِر]) and ِمَّمِر; (M, K;) and ِمَّر; (M, K; [but see what follows;]) The bone became such as is termed ِمَّمِر [i. e.,] became old and decayed; (MA, KL;) syn. ِبَلِي. (T, S, Mgh, Msb, K,) Accord. to IAar, one says, ِمَّمِر عِظَامَةَهُ, and ِمَّمِر عِظَامَةَهُ, meaning His bones became old and decayed; syn. ِبَلِي. but others explain ِمَّمِر differently, as below: see 4. (T.) In the saying, mentioned in a trad., َبُسر ِّٰ ْﺖَﻴِﻠَﺑ, meaning [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 ِمَّمِر; one of the two مs being rejected; like as is done in ِحَسْتَ أَحْسَسْتَ, for ِحَسْتَ أَحْسَسْتَ; (IAth, K, * TA: [in the CK, ِتَّUrlParser is put in the place of ِتَّUrlParser]) accord. to one relation, it is ِمَّمِر; accord. to another, ِمَّمِر; and accord. to another, ِمَّمِر; but the first is the proper manner of relation.

(TA.) And ِمَّرَم ُﻞْﺒَﳊا The rope became old and worn out or rotten, (see ِمَّمِر,) or] ragged, or dissundered. (M.)

2 ِمَّمِر see 1, first sentence.

4 ِمَّمِر, said of a bone, It had in it, or contained, ِمَّمِر, 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,) meaning Not
a bone of her that is broken and from which the marrow is [sought to be]
contaıns any marrow]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And
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
coming 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. 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. He (a
company of men) were, or became, silent. (S.) See also R. Q. 2. He inclined to
diversion, sport, or play. (IAar, M, K.) And He was cheered, or delighted, and
pleased, or was diverted, by reason of such a thing; like
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.

see 1, in the middle portion of the paragraph, in four places. He
began to be in that state in which one could feel his hump. (K.)

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 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

He moved his lips, (T,) or his mouth, (S,) to speak: (T, S;) or 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,  

Such a one uttered not [a letter, or a word]: (T, TA:) or put not himself in motion [therewith]. (IDrd, TA.) And (He spoke to him and) he returned not a reply. (M, TA.)  

There is not for me any avoiding it, or escaping it: (S:) or (T, TA) There is not for him any avoiding, or escaping, that thing, or affair: (TA:) and some say : (S:) so says Lth: (T:) [accord. to ISd,] in the saying (S:) meaning There is no avoiding, or escaping, that,  

is an imitative sequent; (M:) and so says Lth. (T. [But see the next paragraph.]) See also another signification assigned to in the last sentence but one of the next paragraph. (And see the last sentence also of that paragraph.)  

: see 1, second sentence: and see also the paragraph next preceding this, in two places. Also i. q. (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.  

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, (ISk, T, S, M,) and (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 is an imitative sequent: see the next preceding paragraph]. (T.) One says
also, [See also [q. v.]] [voce] (TA) [q. v.]) [See also i. q. [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, Freytag has assigned to رم, not to رم; 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, [He has not any object in his mind except such a thing]. (M.) And so in the saying, [He has not any object in his mind except thee]. (TA in art. حم.) Also A company of men: occurring in a trad. applied to a company of [the people called] أكاذب, abiding in a place] like a حي [or tribe] of the Arabs of the desert: [perhaps correctly رم, from the Pers. رم:] said by Aboo-Moosà to be app. a Pers. word. (TA.)

The herbage and other things that are upon the land: whence the current saying, جة فلان بالطم والرم, 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] (T.) [Or i. q.] app. as meaning Good of any kind; and particularly wealth; as appears from what immediately follows: one says, جة بالطم والرم, meaning He brought him much wealth. (S. [Or] جة بالبحر والبرى means He brought what was of the sea and what was of the land: (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, 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 رم signifies what is borne [on its surface] by the water; but this is a signification of رم; and رم signifies what is borne by the wind: (TA:) or what is upon the ground, of fragments of dry
herbage. (M, K.) [See also art. طَمَمٌ.] Also Marrow. (T, S, M, K.)

The remains of a rope after it has become ragged, or dissundered: (T:) or a piece of a rope (S, M, Msb, K) that is old and worn out or rotten; (S:) as also رَمَّةٌ (M, K:) pl. [of mult.] رَمَّ (T, S, M, Msb, K) and رَمَّمُ (M, K:) and they said also رَمَّ (M, K:) and حِبَلٌ أَرْمَامٌ (or رَمَّمٌ) and رَمَّمٌ (M, K;) [like and ثَوْبٌ أَخِلاقٌ حِبَلٌ أَرْمَامٌ;] thus using the pl. as though every part [of the rope] were termed a single thing. (M.)

Hence the saying، دُفِّعُ إِلَيْهِ الشَّيْءُ بَرَمْتُهُ I gave him the thing altogether: (T:) or أَخَذَهُ بَرَمْتُهُ He gave him the thing altogether: (M; and the like is said in the Msb:) and أَتَّبِعْ بَلْدَّي بَرَمْتُهُ I brought thee, or have brought thee, the thing altogether: (M:) or أَطَّعْ بَرَمْتُهُ 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 رَمَّ (Msb:) or, as some say, from the bringing a captive bound with his رَمَّ; but this is not a valid assertion. (M.) In all the copies of the K، رَمَّةٌ is also expl. as syn. with الجَمْلَةُ; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is أَسْبَابُهَا رَمَّ (TA.) 'Alee said, dispraising the present world، أَهُـبَبْسَأ مَـمَرْأ، meaning [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) [perhaps as pl. of رَمَّةٌ] also signifies The last remains of herbage. (M, TA.)

Old and decayed bones: (AA, T, S, M, Msb, K:) or the old and decayed, of bones: (Mgh:) pl. رَمَّ (S, Msb.) The performance of the act termed therewith is forbidden. (Mgh, TA.) [See also رَمَّةٌ.] [And A bone in which is marrow: (Freytag, from the Kitāb el-Addád. )] See also رَمَّةٌ, first sentence. Also A two-winged ant: (M, K:) so accord. to Aboo-Hàtim; but disallowed by ElBekree. (TA.) And The أَرْضَةٌ [or woodfretter], (M, K,) in some one or more of the dialects. (M, TA.)

Clever, ingenious, skilful, or intelligent, girls, or young women: (IAar, K:) app. pl. of رَمَّةٌ, [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.)

It is applied as an epithet to رمامة, in a saying of 'Omar, explained in art. It is accord. to some, it means that

whereof the heads are grown, so that they are eaten (تَمَكَّل, i. e. تَمَكَّل: 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.)

شَة رَمُوَم A sheep, or goat, that eats that by which it passes. (M, TA.)

رمیم A bone old and decayed: (S, M, Msb, K:) and رمامة signifies the same (K, TA) in an intensive sense: (TA:) or the former is like رمامة; (A 'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the old and decayed, of bones;

(مَعْلُوُّم, [meaning eroded,] from رَمَى مَيْت: (Ksh ibid.:) or it is used in the sense of the measure مَعْلُوُّم, or مَعْلُوُّم, [numerous] [I ate it]: (Bd ibid.:) its pl. is in most instances أَرْمَاء [when it is used as a subst. or as an epithet], like أَرْمَاء دَلْيل [or أَرْمَاء دَلْيل]; and أَرْمَاء also occurs [when it is used as a subst., for أَرْمَاء, of which رَمَى is a pl., or when it is used as an epithet], like أَرْمَاء كَرَام: (Msb:) or you say أَرْمَاء رَمَم: and أَرْمَاء also; or 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 suprà, (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, Bd, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مَعْلُوُّم, [meaning eroded,] as stated above; (Bd;) or because words of the measures مَعْلُوُّم and مَعْلُوُّم are sometimes used alike as masc. and fem. [and sing.] and pl., like مَارِأ سَدَق and مَيْل وَسَر and مَيْل وَعَد. (S.) And Hátim, or some other, says,
[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 مريم may have the meaning of a gen. n., as observed above. (M.) — [Hence,] Anything old and decayed or worn out. (M.) One says, 
أَحِيَّ رَمَيْ مُكَانَمَ — [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: (Lh, M:) from the same word in the sense first expl. above. (M.) مريم is one of the names of The east, or easterly, wind; الصَّبْأ: and is also a proper name for a woman. (M.)

Ramāmah A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.)

Ramā, applied to a ewe, White, (S, M,) without any colour upon her. (M.)

Ramām Qushāsh 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.)

Ramān is of the measure of the measure of Abu-l-Hasan [i. e. Akh], of the measure of the measure (M, TA,) and is [therefore] mentioned in the S and K in art. حشيش [or herbs, or dry herbage,] of the Season called ربيع: and also a certain species of trees, (S, M,) of sweet scent: n. un. with رمāmah signifies a certain well-known sort of حشيش in the desert; and 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, (Abou-Ziyad, M, K,) which people use as a remedy for the sting of the scorpion. (Abou-Ziyad, M.)

Containing ٌمِر, i.e. marrow; applied to a bone. (T.) And, [in like manner without ٌمِر] 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‘Obeid, T, S;) in a general sense; or, as some say, from fear, or fright; (TA;) applied to a man, (A‘Obeid, T,) and to a bird, as in the saying of a rájiz, (S,) namely, Homeyd El-Arkat, (TA,).

[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.] مَرَمَات signifies Calamities, or misfortunes: (T, K;) so accord. to AZ in the saying, [He smote him, or afflicted him, with calamities, or misfortunes]: or, accord. to Abou-Málik, it signifies المسکنات [i.e. silencing words or acts]. (T.)

مرَمَة [originally, a noun of the same class as رَمَة and مَرِيح and مَرَيمة and مَرِيمة, meaning A cause of repair: and hence, a thing needing repair; as in a phrase mentioned voce رَمَة بَيْت. See also مَرَيمة, voce海岸. And see what
here follows.

(Th, T, S, M, TA,) accord. to the K, 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 *Macam*; (Th, T;) as also *Maram*.[like *Macam*]. (S, M, K.)

sing. of *Maram*, (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, [i. e. The affair, or case, of such a one is rectified, or repaired]. (TA.)
ثَمَر

1. *THMAR* aor. (S, TA.) 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. (As, TA.) The camels ate *THMAR* alone, without any change of food: (T in art. طلح, S, M.) or had a complaint from eating *THMAR*. (S, M, K.) AHN says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating *THMAR* when hungry; and that one fears for the camels in this case. (M.)

2. *THMAR* He mixed, or confounded, a thing with another thing. (IAth, TA.) *THMAR* He left some milk remaining in his she-camel's udder after milking: (M;) as also *THMAR* He left somewhat of milk remaining in the udder; as also *THMAR* He, or it, exceeded him, or it; (IAth, TA;) as also *THMAR* He exceeded the age of fifty years: (M, K;) and in like manner one says of other numbers, relating to age. (M.) And *THMAR* His sheep, or goats, exceeded the number of a hundred. (M.) And in like manner, *THMAR* The she-camel yielded more than the contents of her milking-vessel. (M.)
A certain shrub, resembling a dwarf tamarisk, a certain pasture of camels; a species of tree [or shrub], of the kind termed *ham* (T, S, A, Msb, K), growing in plain, or soft, ground; the leaves of which fall, [or droop], like the *an* [i.e., kali, or glasswort], eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] *halta* (T): it is a species of tree [or shrub] resembling that called *ghsa* (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 *gsa* (M: like the *an*, and it is burned for making *ilq* [or potash]: AHn says that it has long and slender *bad* [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 *jam* [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 Basrees, the *thmrt* occupies the space of a man sitting, and grows in the manner of the *shh* [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 *an*: (T, M: [See a prov. cited voce *wnz*, in art. *dn*] 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 [i.e. the back, or the flesh on either side of the back-bone]. (K.)

A raft, constructed of pieces of wood or timber (As, T, S, M, Msb, K) put together (T, S, M, Msb, K) and bound, (T,) upon which one embarks (T, S, M, Msb, K,) on the sea or a great river: (S, M, Msb, K:) of the measure فَعَلِيَّةٍ that he collected together a thing, and put it into a right, or proper, state, or adjusted it: (As, TA:) pl. أَرْمَاتٍ. An old, wornout, rope; pl. أَرْمَاتٍ.

and one says حَبِيلُ أَرْمَاتٍ, (S, M, A, K,) meaning as above, (A,) i. e. أَرْمَامُ; (S, K,) like as one says ثُوبٌ. (M:) and one says ثَمِرُ أَرْمَاتِيُّ, (S, M, K,) meaning as above, (A,) i. e. مَامُرَامُ. (S, K,) meaning as above, (A,) i. e. مَامُرَامُ. (S, K,) like as one says بَوْثٌ. (IAar, 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 ثُمِرَةٌ: pl. of the former ثُمِرَاتِ. (M:) And i. q. حَلْبٌ [app. as meaning Milk, or fresh milk, drawn from the udder]. (T.) An An excel-lence, or excellent quality. (T, K.) So in the saying, in the Nawádir el-Aaráb, لَفَلَانَ عَلَيْ فِلَانَ ثُمَرَةٌ [To such a one belongs an excellence over such a one]. (T.)

[part. n. of ثُمَرَةٍ. You say بَلْ ثُمَرَةٍ, (S, M, K,) and رَمَانِيَّةٌ (S, K) and رَمَانِي (M, K,) [which are pls.,] Camels having a complaint from eating ثُمَرَةٌ. (S, M. K. [See 1, third sentence.])

ثُمَرَةٌ: see رَمَةٌ.

أَرْضٌ رَمَاتِ: see مَرَامَةٌ.

أَرْضٌ مُرَمَةٌ: see أَرْضٌ مَرَامَةٌ.

[from رَمَةٍ] The maker of a raft or rafts: and one who draws, or tows, [or propels,] a raft. (MA.)

[In the CK] Land producing [the shrubs called] أَرْضٌ مُرَمَةٌ, (M, K,) and أَرْضٌ رَمَاثٌ [signifies
the same, or \textit{land in which are} (Ham p. 99.)

They are in a state of confusion. (K.)

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He thrust him, or pierced him, with a spear, or lance. (S, A, L, K.) And 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, K,) or any solid-hoofed animal, (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 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] جندب, 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.)

He contended with him in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.])

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.])

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-Hareeree, (cited by De Sacy in his Chrest. Ar, sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. أرمُاح, رُماح and أرمُاح, رُماح, (S, L, Msb, K,) the former of mult. and the latter of pauc. (L:) [Hence the saying, 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 We were tried with a long and distressing day. (A, TA.) And [They are in league against the sons of such a one as one man]. (A, TA.) And [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 رمٍح . And hence the saying,] He (a man, K, TA, or an old man, TA) stayed himself upon a staff by reason of extreme old age, or decrepitude:

by أبوسعد is meant Lukmán the Sage, (K, TA,) who is mentioned in the Kur-án: (TA:) or Marthad Ibn-Saad: or it is a surname applied to old age, and decrepitude. (K, TA.) ___ See also رمٍح. ___ [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 زَمَنٍ, 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.] ___ ٍرَمَاحُها, said of the [species of barley-grass called] يَمِهَبّ (, 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 نَاقَةٌ ذَاتٌ رمٍح اٍخْذَتُ أَسْلاَحَتُهَا. (TA.) One says also رمٍحُها, said of camels; and ٍرَمَاحُ الذَّئب, 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.) ___ The pestilence
The stings of scorpions, with which they strike; [evidently a mistranscription for "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 "العقارب"]. (K.) A poet, cited by Th, says,

* لعمر ما خشيت بالأبي
* رمح بني مقيدة الحمار
* ولكني خشيت على أبي
* رمح الجن أو إياك حار

[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; [The dim.] رمح is a proper name of The penis; (K, TA;) like as شريح is a proper name for the vulva of a woman. (TA.) ذُو الرمح means A species of jerboa, (K, TA;) long in the hind legs, in the middle [?] of each [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 رمح is its tail. (TA. [It is there added, ورماحه شولاّما; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.])

See: رمح: رمح: a pl. of رمح. (S, &c.) Also [The Vice of kicking, or striking with the hind leg or with both the hind legs;] a subst. from رمح 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, أبراّ إلّيّ من الجماح والرماح [He has a vice of kicking]. (A.) And
[I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking]. (TA.) [And رمة، in like manner, signifies A trick of kicking: see an ex. voce.]

[And that has a habit of kicking]. You say رمة دابة رموم عضوض and عضاًة ناقة رموم A kicking, biting, beast. (A.) And ناقة A kicking she-camel. (TA.)

Ramām: see Ramām, of which it is the dim., in three places.


A maker of رماح [Spears, or lances]. (S, A, * Msb, K.) You say, رماح هو رماح حادق في He is a maker of spears or lances, skilful in the art of making them. (A.) See also رممح. See also رماح, in two places. A bow that propels [the arrow] vehemently. (K.) The word رماح used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning A thrust, or piercing, with the رمح; but no way of resolving this is known, unless it be used in the place of رمة, as the inf. n. of un. of رمح. (L.)

Also Poverty, need, or want. (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رمح.])

Ramāh, Thrusting, or piercing, another with a رمح [i. e. spear, or lance]. (S, Msb.) Also (S in the Msb or ]]} A man having a رمح [spear, or lance]! (S, Msb, K;) and so رمح السماك الراحم the name of [The star Arcturus;] a certain star, before, or preceding, the ستارة [or Corona Borealis], preceded by another star, the ستار η in the left leg of Bootes, which is called its رمح [or spear; i. e. رمح السماك and simply الرومح], (S, K;) whence its name: it is one of two stars which are together called السماك كأن السماك المرمز the two stars which are together called the Mansions of the Moon: (S:) it is also called السماك المرمز رمح}
other [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْزَلَ, because it has no star [near] before it: حَمَاٰرَةٌ is more red. (TA.) ___ رَمَاحٍ 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 رَمَاحٍ ٌّ يُوُّرُ نَحْرِ رَمَاحٍ signifies a [wild] bull having a pair of horns. (S, K.)
دمر

1. (Sh, T, M, L;) [aor., app., ] inf. n. رد (M, L;) and رد (Sh, T, M, L;) for which A ‘Obeyd erroneously says رد, with kesr to the م; and رد, with teshdeed to the د; (T, L;) They (a people, or party,) perished: (Sh, T, M, A, L;) or became like رد [or ashes]: (A;) and رد غيشهم (L;) or رد غيشهم (TA;) has the former meaning. (L, TA.)

And رد [so in the T and L and TA, not رد.] aor. — inf. n. رد, (a garment, En-Nadr, T, or a thing, TA;) perished by becoming old and wornout, and had no goodness and lastingness. (En-Nadr, T, L, TA.)

2. رد, (S, M, K;) aor. رد, (S, K;) inf. n. رد, (S,) The sheep, or goats, perished by reason of cold, or of hoar-frost or rime. (S, M, K;) رد, (AZ, ISk, T, S, Nh, Msb,) aor. رد, (AZ, T,) or رد, (Msb,) or both, (ISk, S,) inf. n. رد, (AZ, ISk, T, S, Msb;) or رد, (M, TT;) and رد, (M, Nh, L;) He, (God, M, TA, or a man, Msb,) or it, (a company of men, ISk, S,) destroyed (AZ, ISk, T, S, Msb,) a person or thing, (L, Msb,) or people: (AZ, ISk, T, S, M;) or destroyed, and rendered like ashes. (Nh.) رد, (S, M, L, K;) aor. رد, (S, L,) inf. n. رد, (S, M, L;) and رد, (S, M, L;) or رد, (S, M, L;) or رد, (S, M, L;) or رد, (S, M, L;) (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. هاجط. رد, (S, L, K, *) And رد عينه, (T, A, L, Msb,) aor. رد عينه, (L, Msb,) inf. n. رد عينه, (T, A, L, Msb, K;) and رد عينه, (T, Msb;) or رد عينه, (TA;) inf. n. رد عينه, (K, TA;) His eye was, or became, painful and swollen, inflamed, or affected with ophthalmia; syn. هاجط. رد (L, K, * TA.)

2. رد, (M, A,) inf. n. رد, (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., شوى أخوك حتى إذا أنضى رد. [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.

She secreted milk in her udder a little before her bringing forth; syn. اَضْرَعَتْ: (S, K;) or she showed herself to be pregnant, and became large in her udder; as also اَضْرَعَتْ: (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 منتَدَمْرَة: (without اِ. (M.) [See also منتَدَمْرَة.] One says, منتَدَمْرَة صَانُوُن فِرَق رِيق: The ewes have secreted milk in their udders, &c.;) (I Aar, T, S;) therefore prepare thou the رَآق: اِرْبَاق: [i.e., the loops into which their heads are to be inserted:] for the ewes secrete milk in their udders only [i.e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] منتَدَمْرَة المعزى فِرَق رِيق: (I Aar, T. [See also arts. رمَق and رَقْف، جو. 4 منتَدَمْر.)

Armed, as an intrans. v.: see 1, first sentence, in two places. ___ Also, (S, K,) inf. n. اَرْمَد، said of a man, (S,) He was, or became, poor, needy, or indigent. (S, K.) And اَرْمَد التَّوْم: 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. اَرْمَد عَينِهُ: 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.)

Armed: see 1, first sentence. ___ Armed, said of a man's face, i. q. اَرْبَاق [as meaning] It became like the colour
of ashes; or it became altered by reason of anger]. (A, TA.) See also 1, last two sentences. Also, inf. n. أَرْمَادَد said of a camel, accord. to AA, He ran vehemently; and so أَرْقُدَد or, accord. to As, 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 أَرْمَادَد [inf. n. of أَرْمَادَد] The going, or acting, vigorously, or with energy. (M, TA.)

ٌدِمْرٌ, applied to water, Turbid: (T:) or altered for the worse in taste and colour, though still drinkable; (Es-Sijistánee, S, A, K;) as also مَرْد. (Lh, L.) And, applied to a garment, or piece of cloth, Faded; syn. مَرْدٌ; as also مَرْد. (q. v.): (A, TA.) Also, (S, L, Msb, K;) and أَرْمَدَد , مَرْدٌ, مَرْدَد, or مَرْدَدٌ, (S, M, A, L, Msb, K;) and (Henceforth: (A.)) دِمْرٌ, دِمْرٌ, دِمْرٌ, دِمْرٌ and مَرْدَد, (S, K;) which latter is abnormal, (TA,) or دِمْرٌ, and دِمْرٌ) and مَرْدَد, (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 مَرْدَدٌ signifies burnt
to the utmost degree, and reduced to the finest, or most minute, state. (IAth, TA.)

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 (M) signifies the same; (S, M, K) as also , like , (so in some copies of the K, and in a copy of the S,) or , like , (so in other copies of the K,) or ; (so in two copies of the S, there said to be like , and so in the M,) as some say; or , is a pl. of , as is also ; and , which is mentioned on the authority of K, and which is [said to be] the only word of its measure, [though also is mentioned by IHsh.] is a quasi-pl. n.: (M) [Mgh in art. ] and is its n. un., and as such signifies a portion thereof. (M) [Hence one says, ]

Such a one has many ashes of the cooking-pot; meaning such a one is very hospitable; has many guests: (Mgh in art. ) [and so ] and he has many guests: because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And [lit. Ashes were blown and scattered in his face]; meaning his face became altered. (A, TA.) [ ] is a term applied in the present day to Lixivium, or lye; i. e. water infused with wood-ashes.]}

Perdition, destruction, or a state of destruction; (S, Msb;) as also (T, S.) Hence, (S Msb,)

The year of perdition or destruction, (S, Msb, K,) or of drought, (A,) in the days of 'Omar,

(S, Msb, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Msb, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Msb) 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 رماد.

Ramad: A sort of grapes, of Et-Táif, of a dusty black colour. (M.)

Perishing: or becoming like Ramad, or ashes: or] perishing by becoming old and wornout, and having no goodness and lastingness. (En-Nadr, T, L, TA.)

Of the colour of Ramad [or ashes]; (S, M, K;) [ash-coloured; ashy;] of a dusty colour in which is a duskiness, or dinginess: (S:) [fem. ودماء: and pl. رماد.] Hence رماد applied to A female ostrich: (S, K;) [and applied to ostriches: (see 9, last sentence:)] and hence also رماد applied to gnats (T, S, A, L, K) of a certain species: (T:) and you say نعامة رماد [i.e. [an ostrich or a female ostrich,] of an obscure black hue, like the colour of ashes: (M:) and ظليم رماد [a male ostrich of such a colour];: (M:) and نعام رماد [ostriches of such a colour];: (A:) and ثياب رماد garments, or pieces of cloth, of a dusty colour in which is a duskiness, or dinginess; from رماد. (T.) Lh asserts that the م in this word is a substitute for ب. (M, L. [See رماد.]) ___ See also رماد, in six places. ___ And see رماد. رماد and ارمزآ and ارمزآ: see رماد, in five places.

Ramad: see رماد.

Ramad: see Ramad.

Ramad: 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: (Ks, T,) or both signify a she-camel having her udder shining, and infused with milk. (Ks, L in art. رد:) [See also رماد, in the second paragraph of this art.] ___ See
also رمّد. رمّد: see رمّد.

رمّد: see 2.

رمّد: see 2. رمّد: see 2.

Going, or acting, vigorously, or with energy: (K, * TA:) in the explanation given in the K, is a mistake for الجارى (TA. [See Q. Q. 4.])

Flesh-meat roasted in live coals. (T, S. *)
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 تَرَمَّر َّنْفَصْ. 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 تَرَمَّر َّنْفَصْ. 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, َّرَمَزُ إِلَيْهِ He made a sign to him with the lips, or eyebrow. (A.) And ُهْتَرَمَزَتُ ﻣَرَأَةٍ بِنَفْعَهَا The woman made a sign to him with her eye. (TA.) And َّتَكْلَمُ رَمَزاً َّهُوَأَنْمِرْلَةُ ﺎَﻬِﻨْﺌِيَعُوُبُوُهْﺗَرَمَزَتُ He talked to him by making signs &c.]. (A.)

see 1, in two places.

They made signs, or indications, in one or other of the manners described above, one to another]. You say, دَخَلَتْ عَلَيْهِمْ فِتَاغَمُوا وَرَمَزاً I went in to them, and they made signs and indications, &c., one to another]. (A, TA.)

Making frequent signs, in one or other of the manners described above; like
زومز. You say, A woman who makes frequent signs. &c.; who has a habit of doing so; syn. زمز. (TA.) And جارية زمارة يدها زمارة بعينها زمارة بدمها زمارة بحاجبها [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, زمارة signifies [also] An adulteress, or a fornicatress: (Sh, S, K:) a prostitute: (A:) because she makes signs with her eye. (S, TA.) [See also رمز.]

زامز. 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.] زمز. In the Kur iii. 36, instead of زومز, some read زمز, meaning زمزا; meaning as here explained: and some read زمز, meaning doing so mutually; pl. of زومز [which is an intensive form, meaning, making frequent signs &c.; like زممز]. (Bd.)
He buried him, or it; (S, Mgh, Msb) namely, a dead person; a corpse: (S, Mgh, Msb) this is [said to be] the primary signification: (A:) as also

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, We filled it up with dust, or earth. (M.) And it is said in a trad. of Ibn-Maakil, and amsowá قبرى, 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, , inf. n. He, or it, effaced, or obliterated, the traces, or remains, of the thing. (M.) And The wind effaces the traces, or remains, by what it raises, of dust or sand &c.]. (A.) And رمَسَوْا قَبْرَ فَلَان They concealed the grave of such a one, and made it even with the ground. (S.) And رمَسْتَ الخَبْرَ, (K, * Msb,) and الحديث, (TA,) I concealed the news, or information, (K, * Msb,) and the story. (TA.) And رمَسْتُ عليه الخَبْرَ, (S, M,) and الأمر, (As A,) I concealed from him the news, or information, (S, M,) and the affair. (As, A,) The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart.

(A, TA.) I cast a stone at him. (Ibn- 'Abbád, S, K. *)

أَرْمَسْ 4 see 1, first signification.
i. q. اغتمس (Mgh, Msb) or (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 اغتمس and اغتمس 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, The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein. (TA.)

روس 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 راموس and راموس, or a grave that is made even with the surface of the ground; not elevated: (TA:) and مرميس signifies the place of a grave; (S;) or of a رومس (TA:) the pl. [of pauc.] of رامس رامس (M, K) and [of mult.] راموس. (M, Msb, K;) A low, gentle, or soft, sound or voice. (M, TA.)

مرمس: see رومس, in two places.

المهمات (AHn, M, A, K) and (AHn, S, M, &c.,) [each pl. of الرامسة], 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,) also signifies Flying things طير that fly by night: or any creeping thing (تَأَبِ) that comes forth by night (ISH, K)
is called (ISh.) It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

Ramās: see Ramās; for the latter, in two places.

Ramās: see Ramās; for the latter, in two places.

Marmūs Buried; as also Marmūs (M, TA:) having dust, or earth, poured upon it; as also ↓ the latter epithet. (TA.) Concealed news or information. (TA.)

Waqwau in Marwasa (JIar, M.) They fell into a state of confusion in respect of their affair, or case. (JIar, M.)
His eye had in it what is termed 
And [q. v.]. And [aor. and] inf. n. as above, 
I looked towards him, or at him, with the most secret look. 

It (disease) caused him to have what is termed Filth, or foul matter, or white filth, or tough, or dry, white filth, that collects, or concretes, in the inner corner of the eye: if fluid, it is called or it is in the side of the eyelashes: or What is fluid; what is concrete being termed or i. q. or i. e. dirt which the eye emits: or smallness and sticking of the eye. You say, [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices]: for is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

[Dim of ] or [i. q. ] or [i. e., Procyon; (see )] one of the two stars of the: so called because of its smallness and its littleness of light [in comparison with the other , which is Syrius]. (M.)

A man having, in his eye, what is termed (Msb, K:) fem. (Msb, K:) and pl. (TA.)
The earth, or ground, and the stones, became vehemently heated by the sun. Our day became intensely hot. Our day became intensely hot. He had his fast burnt by the ground, or stones, vehemently heated by the sun. He had his fast burnt by the ground, or stones, vehemently heated by the sun. Our day became intensely hot. Our day became intensely hot. 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 this]. Also, said of a man fasting, 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 this]. Also, said of a man fasting, His inside became vehemently hot by reason of intense thirst. And, said of a man, He went upon ground, or stones, vehemently heated by the sun. And, said of a man, He returned from the desert to the region of cities, towns, or villages, and of cultivated land.
You say also, \( \text{ارطمض} \) that and \( \text{راضضت} \) and \( \text{امضضت} \) from the \( \text{امم} \) [meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it]: (A:) [for] \( \text{ارطمض} \) from كذَا.

signifies \( \text{ارطمض} \) he was distressed and disquieted by reason of such a thing: (S, K, TA:) and \( \text{ارطمض} \) [meaning I was distressed and disquieted by reason of such a thing, or affair: or I grieved for it]: (A:) but this I think a mistranscription, for you say \( \text{حضب له} \) and \( \text{حجب عليه} \), accord. to the [S and] L [and CK]: or \( \text{i. q.} \) \( \text{انطمضت} \) رفِّل, accord. to the [S and] L [and CK]: or \( \text{i. q.} \) \( \text{حجب له} \), \( \text{حجب عليه} \), accord. to the O and [some copies of the] K. (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 \( \text{انطمضا} \) and \( \text{انطمضا} \) (K, TA,) inf. n. \( \text{انطمضا} \), aor. —, inf. n. \( \text{انطمضا} \), (TA,) He claved 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 claved 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 \( \text{انطمضا} \) [meaning I was distressed and disquieted by reason of such a thing, or affair: or I grieved for it], (TA,) if used, is the verb whereof \( \text{انطمضا} \) [meaning I was distressed and disquieted by reason of such a thing, or affair: or I grieved for it], 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 \( \text{انطمضا} \) [meaning I was distressed and disquieted by reason of such a thing, or affair: or I grieved for it]. (TA.)

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 \( \text{انطمضا} \) (A.)
He attributed to him [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 ﺽ may be original, or it may be a substitute for ﺽ. (TA.) ñ see ﺝ. I purposed fasting or the fast [app. during the month of ﺝ.] (Sgh, K.)

The ground, or stones, vehemently heated by the sun, burned me. (S.) And The heat burned him; (K, * TA;) as also ﺝ, aor. (TA.) And ﺝ, (Jm, A, K) The heat distressed the people, or company of men; (Jm, K;) so that it hurt them. (K.) You say also, ﺝ (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,] ﺝ It (anything, AA) pained him. (AA, K;) And ﺝ [The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) ___ ﺝ: ﺝ: ﺝ: ﺝ: see 1, last signification.

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.) also signifies The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit; syn. غُثْيَانُ النَّفْسِ. (IAar, K.)
He burned by reason of vehement heat, or of grief. (Har p. 442.)

His liver became in a corrupt, or disordered, state. (S, O, K.)

The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAar, L.)

The horse, or mare, leaped with him: (K:

so said Mudrik El-Kilábee: as also (A boo-Turáb, TA.)

The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K:) or vehemence of heat; (Mgh, Msb;) as also : (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,] Distress and disquietude, or grief.

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crept into me from, or in consequence of, this thing: see [Ramston of the ámm.]

Pebbles, and ground or land, vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon. (A.)

Land of which the stones are vehemently heated by the sun. (S.)

A woman whose thighs rub each other. (Ibn-' Abbád, Sgh, K.)

I felt in my body what resembled [or fever in the bones].

Ground or land, (S, K,) or stones, (A, Mgh, Msb,) or Sand, (IAth,) Vehemently hot: (K:) or Vehemently heated by the sun:

Vehemently hot and burning. (IAth.) [See also [Ramston of the ámm.] It is also syn. with Ramston as
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.)

The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt by the sun, about July]. (M in art. دفاً [See art. مهر.]

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 ناقق, (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Msb, K,) [see رقم: or from رمض said of a man fasting, expl. above: (Fr, K:)

or because [its effect is as though] it burned [and annulled] sins; (K;) from رمسمه الحر, 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 رمضانات (S, Msb, K) and أرضا أرضا (S, Msb) and أرضا (L, K) and رمضانين (K) and رمضانون (Yoo, Sgh, L, Msb,) like رمضانان (Msb,) and اسماء, 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 رمضان is One of the names of God; but this trad. is pronounced by El-Beyhakee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Msb:) [except Mujahid; for] it is related that Mujahid 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 mentioned; (TA:) or it refers to the meaning of The Forgiving; or He who obliterates sins. (K)

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 شفرة; (S, K;) and to a نصل [or blade]; (S;) and to a
razor (مَوسى), as also رَميَّة (A, TA;) and in the last of the above-mentioned senses, to anything: (S:) it is of the measure فَعَّلَ in the sense of the measure مَفَاعُول (TA;) or it may be in the sense of the measure رَميَّة, though this verb may not have been heard. (Sgh, TA.)

Ramض: see رَمْيَة.

Ramض said to be an anomalous pl. of رمْضان, q. v. (IDrd, K.)

Ramض The place in which a sheep, or goat, is dressed in the manner described above in the explanation of رمْضَةَ. (S, TA.)

Ramوض Flesh-meat dressed in the manner described above in the explanation of رمْضَةَ: (S:) or roasted flesh-meat, such as is termed كُنيَس, [a word with which I have not met except in this place,] which is nearly the same as حَنِيد, save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it; as also رَمَيَّة. (TA.)
He looked at him, or it; (S, TA:) as also 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 He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] They give him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) [The inf. n.] also signifies The scanting of fodder and drink. (JK.) [And The drinking little by little.] One says, They have secreted milk in their udders: therefore drink thou their milk little by little; &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. رمٍدٍ and رَنَقٍ: رَنَقٍ: 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, He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) 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; (Ibn-'Abbád, K;) as also
(Ibn-'Abbád and K in art. رقیق.) You say, (Z, or لقیط,JK) [adding] thing after thing, or thing
by thing. (Z, TA.) See also 1, in two places.

3 رامق is said 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 رامق, below. Whence, app.,] the inf. n.
رامق signifies The having little friendship [remaining in the heart]. (KL. [See, again, رامق]) One
says, (Ibn-'Abbád and K in art. رقیق.) [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 or_
Ramáq if دراره. [app. meaning Such a one strives by
artful means to preserve his life] (TA.) __ [The inf. n.] رامق also signifies The being
hypocritical, or acting hypocritically; (K, TA.) [like رافق; see 3 in art. رافق] which is nearly the same in
meaning as مدأرة; because the hypocrite strives to deceive by lying: mentioned by Hr in the Ghareebeyn. (TA.) __
Ramáq الأمر, (S, K;) inf. n. [Ramáq نفاذ, (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 رامق is said by Golius, on the authority of a gloss in the KL, to signify He rendered water turbid; for رامق.

5 رامق is said by Golius, on the authority of a gloss in the KL, to signify 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.)
(a skin, or hide, or (al 'ibsh)), was, or became, thin. (K.) Hence, said of life or the means of subsistence [as meaning It was, or became, narrow in its circumstances, or scanty; like (g)]. (TA.)

It (an affair, S, or a thing, IDrd, K,) was, or became, weak; (IDrd, S, K;) and so said of a rope: (S, K;) or the former verb, said of a rope, it was, or became, weak in its strands. (IDrd, TA.) The sheep, or goats, died: (IDrd, K:) and they (sheep, or goats,) perished, or died,

by reason of leanness, or emaciation: (Ibn- 'Abbád, TA:) or This signifies he perished, or died, by reason thereof. (K.)

The road was, or became, long. (TA: but the verb is there written without the sheddeh.)

see 9, in two places.

The remains of life, (Lth, K,) or of the spirit, (S, Mgh, Msb,) or of the soul; (IDrd, TA;) or the last breath: (TA:) and applied also to strength: (Msb:) pl. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death, i. e. [What will stay, or arrest, the remains of life; or what will maintain, and preserve, the strength. (Msb.) [In like manner, also,] one says, of sustenance,

It stays, or arrests, the remains of life; or maintains the strength. (S, Msb, K.) See also رمق. Also A flock of sheep, or herd of goats: (S, K:) a Pers. word, (S,) arabicized, (S, K,) from (IF, Msb, K.) And accord. to Golius, on the authority of a gloss in the KL, رمق is used for رونق, as signifying Fairness, beauty, or brightness: and also as meaning Bright, and clear.]
ﻖُﻣُر, 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: ٌﻖِﻣاَر and envying persons: sing. ٌقﻮُﻣَر and ٌﻖَﻣَر: (IAar, K, TA:) which signifies one. who looks at men from the outer angle of the eye and with envy. (IAar, TA.)

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, Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance}. (Yaakoob, TA.)

There is not in his means of subsistence ٌقﺎَﻣِر ٌقَامَر ٌقِّﻴِّﻀﻟا ٌقِّﻴﱠﻀﻟا

Straitness, or narrowness, of the means of subsistence. (K.) [In the CK, for the meaning to be strait, or narrow, as applied to the means of subsistence.)] ٌقِّﻴِّﻀﻟا ٌقِّﻴﱠﻀﻟا

Weak; (K;) applied to a man. (TA.)

ٌقِّﻴِّﻀﻟا, applied to a man, i. e. Having, or retaining, remains of life: a possessive epithet, of the class of ٌنِّبَﻻ ٌقَامَر & c.). (TA.) ٌقِّﻴِّﻀﻟا

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 ٌقَامَر ٌقِّﻴِّﻀﻟا ٌقِّﻴﱠﻀﻟا. Also 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.)

A rope that is weak, (S, K, TA,) old and worn out. (TA.)

Mean, paltry, or scanty, means of subsistence. (S, O.) And 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.)

also signifies Anything bad, or corrupt. (TA.)

: see the next preceding paragraph, in two places.

One who is at the last gasp. (TA.) [See also رَمْقٌ.] And One who has but little love, or
affection, for thee remaining in his heart. (S, K.)

A weak-sighted man. (IDrd, K.)
"Ramak" (S, Msb, K) aor., (S) inf. n. "Ramak" (S, K) He remained, stayed, dwelt, or abode, in the place, (S, Msb, K) not quitting it: or he did so being fatigued, or wearied, or distressed: (K) or "Ramak" signifies he (a man) made his home, or constant residence, in a country, or town. (AZ, TA.) ___

"Takmar" (O,) or "Labil" (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,) ___

"Ramak" in the food; he loathed nothing of the food: and so "Rujun" (L, TA:) both mentioned by Lh. (TA in art. "Ramak".)

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 "Ramka," as applied to a man.]) ___ [It seems also that this verb is used in a similar sense in relation to a beast; like "Ramak" said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, "Ramka" as though meaning This is a lean beast: and "Ramka," inf. n. "Ramok," as though meaning It was, or became, lean.]

4 "Ramak" I made him to remain, stay, dwell, or abide, in a place, (S, K,) not quitting it. (K,) ___

And "Armuk" (a pastor) kept the camels constantly at the water, and fed them with fodder. (TA.)

9 "Armuk" He was, or became, of the colour termed "Ramka": said of a camel in this sense [and in another expl. in what follows]. (S, K,) It (a thing, Ibn-'Abbád, O) was, or became, thin, or slender. (Ibn-'Abbád, 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-'Abbád, O, K. [In the CK, كَهْنَ is erroneously put for كَهَنَ.])

The people were deemed ignoble; (K, TA;) as being likened to the رَمَكَة. (TA.)

In the saying of Ru-beh,

& يَرُضُ في الرُّوُّث كِرْدُون الزَّمَكَ

[That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or hack, of the رَمَكَة], AA says, رَمَكَ, 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 رَمَكَة is a mistake. (O, TA. [Perhaps, however, AA knew not رَمَكَة as a coll. gen. n. of which رَمَكَة is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

رَمَكَة A certain colour of camels; accord. to A 'Obeyd, a dun colour; i. e. a كُمَة [or brown hue] so intense as to have in it a blackness: (S:) thus explained by As: (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 زَرْقَة [q. v.]: (Msb:) or the colour of ashes: (K:) or [which is a colour like that of ashes, inclining to blackness: or, as some say, دونَ الْوَرْقَة [less intense than what is termed وَرْقَة]: (TA:) it sometimes has for its pl. رَمَكَة, with two dammehs. (ISd, TA.)

زَرْقَة A mare: and [particularly] a بَرْذُونَة [or mare of mean breed], (Lth, Mgh, K,) the female of the زَرْقَة, (S, Msb,) that is taken for breeding: (Lth, Mgh, K:) pl. زَرْقَكَة, (S, Mgh, Msb,) accord. to rule, (Mgh,) and, زَرْقَات, (S,) and أَرْمَكَة, (Fr, S, Mgh,) formed on the supposition of the elision of the ء, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is زَرْمَكَ. (K.) ___ Also A weak man. (K.)

زَمَكَ: see the next paragraph, in two places.
Remaining, staying, dwelling, or abiding, in a place, (Msb, K,) not quitting: or especially, when fatigued, or wearied, or distressed. (K.) See also 1, last sentence. Also, and (S, Msb, K,) the former of which is the more usual, or more approved, (TA,) A certain thing, black, (S, Msb, K,) like pitch, (Msb,) that is mixed with musk, (S, Msb, K,) and is then called musk. (Msb.) [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-Akta', (O, TA,)

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[Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with أَرْمَك. (S, O.,) ] A poet says, (S, O.,) [أَرْمَك, from the Pers. أَرْمَك, is also the name of A certain astringent medicine, used as a remedy for dysentery &c. In the printed edition of the Kánoon of Ibn-Seenà (Avicenna), book ii. p. 253, it is erroneously written رَمَك.] Of the colour termed أَرْمَك. (S, Msb, K,) applied to a camel: fem. أَرْمَكَة. (S, Msb.) The أَرْمَكَة is said by Honeyf-el-Hanálim, 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, TA, ) A poet says, [applying it to dust,]
[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 ُءﺂَﻜْﻣﱠﺮﻟا; said by IAth to be fem. of ُﻚَﻣْرَﻷا. (TA.)
as syn. with 

\( \text{He wove the mat of palm-leaves or the like.} \) (T, S.) [Or, He ornamented the couch, and the mat, with jewels, precious stones, gems, &c., and the like. (M, K.) [Or, He made the weaving of the mat thin (Har p. 55.) And He made the woven thing, or the weaving, thin. (M, K.)] and He wove palm leaves split and then plaited together,] (S, O, K.) or some other thing, (S, O,) and made the same a back (جعله ظهرًا to the couch. (S, O, K.)] 

I wove the with a of leaves, or fibres, of the palm-tree. (TA.) [Hence, I wove, i. e. composed, the saying and the description]. (Phrases cited in the TA from two modern poets.) 

\( \text{He went a kind of trotting pace, between a walk and a run;} \) (S, Mgh, Msb, K; [in the M said to be less than } \text{and above app., 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,) i. e. (TA,) while performing the circuitings round the Kaabeh, (T, Mgh, 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 Es-Safâ and El-Marweh. (S, TA.) [It is also said of a camel: see رملة the year's having little rain. (KL.) ___

2 He put رملة into it; namely, food; (M, TA;) and (TA) so رمله 2 (Ibn-'Abbâd, K, TA;) aor. ـ، inf. n. رمله but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تَكُنَا الْقَدوِّ وَأَنْ يُرِمَّلْ النَّحْمَ بِالْثَّرَاب 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.) ـ 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 رمله 2 (K TA;) but in this sense also the former verb is the more chaste. (TA.) And رمله فَلَانُ بَلَدَم Such a one was defiled, or smeared, with blood. (T, TA. [See also 4 and 5.]) ـ In relation to speech, or language, (TA,) signifies i. q. التَزِيف The adulterating it, corrupting it, or rendering it unsound, or untrue; and as inf. n. of رملة its being [adulterated, corrupted, or] unsound, or untrue. (TA. [See the pass. part. n., below.]) ـ See also 1. And see 4.

4 أَرْمَلَ It (a place) became sandy; had رملة in it or upon it. (Msb.) ـ And He clave to the sand. ـ And [hence,] He became poor: (Mgh;) or his provisions, or travelling-provisions, became difficult to obtain, and he became poor: (Msb;) or his travelling-provisions went: (Mgh;) and أَرْمَلُوا their provisions, or travelling-provisions, became exhausted, or consumed: (A 'Obeyd, T, S, M, K, TA:) from رملة as though [he or] they clave to the sand; (TA;) like أَدْفَعُ أَرْمَلَ of أَدرْفَعَ أَرْمَلَة the preceding: (Mgh, TA;) or from رملة أَرْمَلَ the preceding meaning little rain: or from رملة أَرْمَلَ the preceding meaning he made the weaving of the mat thin: (Har p. 55;) and أَرْمَلُوا زَادُونَ They exhausted, or consumed, their
provisions, or travelling-provisions. (K, TA. [In the TT, as from the M, أَخْنَوْهُ is erroneously put for أَنْفَدُوْهُ, the explanation in the TA.]) ___ And [hence,] أَرْمَلَتْ مِنْ زُوجَهَا، (Yz, T, S, Msb.) or, accord. to Sh, أَرْمَلَتْ مِنْ زُوجَهَا. (T, accord. to different copies; and 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. تَرَمْيِلْ. She (a woman) became such as is termed أَرْمَلَة (T, Msb, K, TA.) i. e. without a husband; (T, Msb;) 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: (Msb;) or [she became a widow,] she lost her husband by his death. (S.) ___ And أَرْمَلَ said of an arrow, It became defiled, or smeared, with blood, (Ibn-'Abbád, K, TA,) and had the mark thereof remaining upon it; (Ibn-'Abbád, TA;) and so أَرْمَلَ. (TA. [See also 2 and 5.]) Said of a poet, it is from أَرْجُزْ أَرْمَلَ, (TA;) i. e. He versified, or composed verses, in the metre termed أَرْمَلَ. (Ibn-Buzurj, L in art. قَصَد.) 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, أَرْمَلَ لَهُ فِي قَيَّمَةِ He lengthened, and widened, or made long, and made wide, for him his shackle, or shackles. (Ibn-'Abbád, TA.)

5 أَرْمَلَ He became defiled, or smeared, (T, S,) with his blood, (T,) or with blood; as also أَرْمَلَ. (S. [See also 2 and 4.])

8 أَرْمَلَ see 4 and 5. You say also, أَرْمَلَ فَالَّذِي فِي بَيْنَهَا Such a woman maintained, or undertook the maintenance of, her children, her husband having died. (O, TA. [But in both I find فِي بَيْنَهَا, an obvious mistranscription, for which I read فِي بَيْنَهَا, for which I read قَامَتْ عَلَيْهِمْ, for which I read قَامَتْ عَلَيْهِمْ.]}

3 أَرْمَلَ [Sand; a kind of dust or earth, (M,) well known: (Lth, T, M, Msb, K;) 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 رَمَلُ (Lth, T, S, M, Msb, K) and [of pauc.] آَرَمْل (M, K;) [and أَرَمْلُ is used as a pl. pl., i. e. pl. of أَرَمْلُ; occurring in a verse cited in the TA, art. حز] [Hence,] امَّرَأ it is a name of The hyena. (ISk, S.) [Hence also,] الرَمْلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously,] لَمَر) or لُمْرَأ, i. q. علم اخْتَطَأ, علم الرَّمَلُ, (IAar, TA in art. خُط,) [Geomancy,] a certain well-known science. (TA in the present art. [See a description of it voce خط.] )

رَمَلُ Weak rain: (IAar, T;) or little rain: (Har p. 55:) or a small quantity of rain: (El-Umawee, T, S, M, K;) one says, أَصَابُوهُم رَمَلٌ مِن مَّطرٍ. 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 أَرَمْلُ. (T, S, M.) [Hence, perhaps,] أَرَمْلُ مِن إِبْلٍ. A number of camels in a state of dispersion. (TA.)

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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 kind legs, (M;) differing from the rest of her colour: (S, M, K;) n. un. رَمَلَة. (TA. [See also رَمَلَة.] ) And A redundance, or an excess, (زِيادةٍ) in a thing. (K.) الرَّمَلُ 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 فَعَالاتِين (T, TA) six times; (TA;) so called from الرَّمَلُ signifying a certain kind of walk or pace, inf. n. of رَمَلٌ [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-Abras (TA in arts. بنذ and بَطْق)]

* فَالْقَطُّبَاتِ فَالْدُّنْوُبُ *

* أَقْفَرُ مِن أَهْلٍ مَلْحُوبٍ *
Melhoob (the name of a place, K in art. خب) has become destitute of its inhabitants, and El-Kutabeeyát, (by which is meant a certain water, called القطبية, with its environs, K* and TA in art. القطب) and Edh-Dhanooob (the name of a place, TA in art. ذنب): he says also that, generally, the محو [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 قصيد [as meaning that of which the hemistichs are complete] nor such as is termed رجز [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, K. *) [See also زمل.

زمل: see رمل, of which it is the n. un.

زمل sing. of رمل, which signifies The diversity of colours (وشت) upon the legs of the wild bull: (T: [see also رمل]) or رمل 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.] رمل and [of pauc.] أربال. (K.)

زمل: see رمل.

زمل Of, or relating to, رمل (or sand): sandy.

زجمل 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 رمال 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 زمل السريه.])

رمال Land (أرض) rained upon with الرمال, i.e. little rain. (Ibn-'Abbád, TA.)
A practiser of the science called [i.e., geomancy]. (TA.)

which signifies Female weavers of mats. (T, TA.)

A. q. مراع, 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:)] and the latter also to a pl. number, (M,) as meaning needy, needing, or in want: (M, K:) or as meaning destitute, or indigent, &c.: (K:) and the pl. is أراملأ and أراملأ; (M, K,) after the manner of subs., because the quality of a subst. is predominant therein: (M:) 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, is applied to a number of men and women, as meaning destitute, or indigent; (T, S, Mgh;) or so to a number of persons whether men or women; (Msb;) and to men though there be not among them women; (T, S, Mgh;) and so this last, to a number of men and women needy, needing, or in want, and weak, (S, K,) though there be not among them women. (S.) Ibn-Buzurj mentions the saying, إن بيت فلان لضخم وإثيم لأراملأ ما يحملونه إلا ما استفرو له 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; [signifying he was lent the back of my camel. (TA.) See also أراملأ is also applied to a woman as meaning Having no husband: (T, S, M, Msb, K:) or a widow; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth:

(Ibn-Buzurj, T, Mgh, Msb, K:) it is applied to her who has no husband because she is in need of him who would expend upon her;
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, أَرْمَلُ is applied to a man as meaning having no wife, (T, S, M, Mgh, Msb, K,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَمِمُاُّ is applied to a man [as well as to a woman], and to a woman: (T:) or a widower; one whose wife has died: (TA:) or أَرْمَلُ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Msb, [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, Msb,) whereas he is her maintainer: (IAmb:) Jereer says,

*كُلُّ الأَرْمَلِ قُدْ فَضِيَتْ حَاجَتَهَا فَمِنْ حَاجَةِ هَذَا الأَرْمَلِ الْمُذْكُورَ*(M, TA,)

(M, TA,) or هذى الأرامل الخ (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 أَرْمَلُ, 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 أَرْمَلُ, it is for the men and the women, because أَرْمَلُ generally applied 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 أَرْمَلُ اُنْسِكَانْ: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning: meaning [лizard of the kind called] ضَبَّ, in the following saying of a rájiz,

*أَحْبَبْ أَنْ أَصْطَادَ ضَبْاً سَحِبَلاً رُعَيَ الْرِّبيعَ وَالْشَّتاءَ أَرْمَلَا*(T, TA,)

(T, TA,) meaning I love to hunt out, or catch, a large ضَبْ, that has pastured during the
autumn and the winter, having no female, so that he may be fat. (TA.) Also one says also مَأَرْمَلَة (ISk, T, S, M, K) and تَنَسَّر مَأْرَمَلَه (ISk, T, S, M) meaning A year of little rain (ISk, T, S, M, K, TA) and of little good or benefit. (T, M, K, TA.) Also i. q. [I. e. Black and white: or white in the kind legs as high as the thighs]: (AA, T:) or a sheep or goat of which all the legs are black: fem. زَرَمَلَة (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)

as fem. of أَرْمَل، and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أَرْمَلَة as an epithet applied to a boy, or young man. (Lth, T, Ibn-‘Abbád, K) i. q. أَرْمَل [as meaning Poor, needy, or the like]; (Ibn-‘Abbád, K) accord. to Lth, (T, M, TA) i. q. زَرَه [I. e. abject] in Persian: (T, M, TA: [but in two copies of the T and in the TT, as from the M, زَرَه]) but Az says, I know not مَأْرَمَلَة، nor the Persian rendering thereof. (T.) Also The stump (ةَجَمَور) of the [plant, or tree, called] جَفْرَع: pl. مَأْرَمَلَة] أَرْمَلَة (K:) or أَرْمَل الْعَرَفَج signifies the stocks, or stems, (أُصُول، [but

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this sometimes means stumps, as well as roots, &c.,] of the عَرَفَج. (M.)

مَأْرَمَل: see مَأْرَمَل.

مَأْرَمَل A man whose provisions, or travelling provisions, are exhausted, or consumed. (A’Obeyd, T.) See also مَأْرَمَل, first sentence. See also مَأْرَمَل.

مَأْرَمَل A small [I. e. shackle or pair of shackles]. (IAar, T, K.)

مَأْرَمَل Food, or wheat, into which sand (ةَرَمَل) has been thrown. (TT, as from the T) And
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 جريش)] so that it has complicated streaks. (TA, and so in the TT, as from the T.) ___ And Speech, or language, adulterated, corrupted, or rendered unsound, or untrue: like طعام مرمول (TA.)

The lion; [app. because he smears his prey with blood;] as also المرمل. (O, K.)

A mat woven of palm-leaves or the like (see 1); as also مرمل. (A `Obeyd, T, TA.)

Palm-leaves (خوص) woven together. (K, * TA.)
The pomegranate; a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with ٌنﺎﱠﻣُر (أس: S, M, Msb, 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 رمَن has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance: (K:) رمَن is of the measure ٌنﺎﱠﻣُر accord. to Sb: (M in art. ٌنَﻼْﻌُـﻓ:) Kh, being asked by Sb respecting نَﻼْﻌُـﻓ أرْمَن or [rather] respecting رمَن, (M in art. ٌنَﻼْﻌُـﻓ:) 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 ا and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure ٌفَعَّال, making it to accord to many similar names of plants, (M) like حمَّاض &c., (S, M) ٌفَعَّال فعَّال being more common than ٌفَعَّال فعَّال; (S,) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is ٌفَعَّال, 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 ا and ن, as وعْمان and عْمان.] (Msb.) [Freytag mentions several varieties of رمَن, as follows: but the names, as given by him and here transcribed, require verification or correction: رمَن القسطلسي رمَن المرسي رمَن العدسي رمَن الخزابي رمَن الترحين رمَن رمَن 글اششني مالوم Punicum maximum, esu gratissimum et acinorum expers: رمَن السحي رمَن الدلوى رمَن الدوارى, sunt minoris magnitudinis, formae rotundae: رمَن السفريا Malum Punicum magnitudine et sapore praestantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transfulerat: 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 white poppy: or a species thereof. (K. [The heads of the poppy are called because of their resemblance to pomegranates.]) ___ In the present day, and more properly are used as meaning A young woman's breasts, when small and round; they being likened to pomegranates. In a saying of Umm-Zara, (mentioned in the M in art. seems to be used in this sense, or as meaning a woman's posteriors.] ___ The n. un., is also used, vulgarly, as meaning The third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal]: (K in art. or it signifies the thing [or part in which is the fodder, of the horse. (M and TA in art. and in the present art.) One says, [The beast filled its. (TA.) And, 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 ___ n. un. of [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, Msb, K.) ___ Of, or relating to, the pomegranate. ___ A seller of [or pomegranates]. (TA.) ___ Of the colour of the pomegranate. ___ Rubycoloured. ___ And, accord. to Golius, on the authority of a gloss in a copy of the KL, The ruby itself.] ___ A kind of food prepared with pomegranates. (KL.) ___ dim. of [or rather of , the n. un.]. (TA.)
A place of growth of زمان [or pomegranates], (T, K,) when they, (K,) or their stems, (T,)
are numerous therein. (T, K,)
Roma, mentioned under this head in the M, see the art. here following.
he threw, cast, or flung, the thing, (S, K,) aor. [in the K it is implied that one says also; agreeably with a phrase mentioned in what follows:)] you say, I threw the stone from my hand; (S, TA;) as also I cast the pebbles, or The horse threw, or threw down, [i. e. threw off,] his rider: (T:) 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, I threw him, or threw him down or off, from the horse &c.: (Msb:) and I threw him, or pierced him, with his spear, and threw him, or threw him down [or off], from his horse: (El-Farábee, S, Msb:) and 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-‘Abbás, 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.]) He cast forth his excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence. You say also, I shot the arrow, [i. e.,]
He shot, or shot the arrow, from, and upon, meaning with, the bow; and accord. to El-Ghooree, also; (Mgh;) but one should not say ṭayámir ṭayámir (S, M, Msb, K,) unless meaning he threw it from his hand; though some make it to mean ṭayámir ṭayámir (Mgh, K,) 

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 ṭayámir, or ṭayámir ṭayámir (M, K. *) [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. *) [May God smite him, or afflict him, with such a thing: but generally, may God smite him, or afflict him, with such a thing; as in the saying,] 

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. (ISk, T, S, M.) [Hence,] one says, in cursing a person, ṭayámir ṭayámir (S, M, K,) ṭayámir ṭayámir (Mgh, Msb, K,) [May God]
his assailant. (L in art. حجر. [See also, in that art., رمى فلاً فنّ الأرض, and رحمه لبًدا.]) [And رماه بكذا. He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence, ] رماه بقيبح, (TA,) or يأمر قيبح, (IAar, T,) or بالقيبح, (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 Kur xxiv. 4 and 6. (T, TA.) [And رماه بسوء He cast an evil imputation upon him; accused him, or suspected him, of evil: see رمي alone. And رماه, alone He accused him, or suspected him.] And رماه بالحق [He accused him with truth]. (L in art. حرق, in explanation of رماه بالحق.) رماه ببسانه He spoke against him. [And رماه آله للك It means May God aid thee, or aid thee against thine enemy, and work [good] for thee: (AO, S, TA: *) and رمي means 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 Kur, وما رمي إذ رميت ولكن آله رمي [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يبرمي,) that enemy. (M, TA.) [In like manner, also, فلاً رمي من وراء فلاً It means Such a one defends such a one. 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 نبذ رمٰى رمان القوم بأبصارهم. (A in art. نبذت به) 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 بصره الأرض He cast his eyes on the ground.] رمي 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 رمٰى باقته الفلأة 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
The man journeyed. (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, رأيئ ناسا يرمون الطائف I saw men directing their course to, or towards, Et-Táif. (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] 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 (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 also app. means He (a governor) imposed an impost upon his subjects: see رمي. And رمي, aor., means also He misconj ectured; 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 لجم رمى السحاب see 6. رمي على الخمسين see 4. رمي is a verb of the same kind as هؤلاء, [invariable as to person, time, and mood,] and means Excel-lent [or how excellent] is he in his throwing, or shooting! (IJ, TA voce هؤلاء, q. v. [See also بطل, voce بطول, بطان.]) 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 رمائه alone often means رمائه بالسهام; whence it is said that مرامة signifies the shooting arrows, and throwing stones, with any one. (KL.) It is said in a prove., respecting an affair in which one is forward before doing it,
Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A 'Obeyd, T.)

see 1, first sentence, in seven places: ... and see also 6. (M, Mgh.) also signifies It (a thing, Mgh) exceeded. (M, Mgh.) You say, It (anything) exceeded it, namely, another thing. (M.) Hátim- Teiyi says,

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., (T.) And hence, (T,) you say, i. e. He exceeded [the age of fifty]; (AZ, A 'Obeyd, T, S, M, K;) [like أَرْمَيُ رُمْأَ ] as also \( أَرْمَيُ رُمْأَ \) [for \( أَرْمَيُ رُمْأَ \)] signifies the exceeding in age: and one says also \( أَرْمَيُ رُمْأَ \) and \( أَرْمَيُ رُمْأَ \) in the same sense. (IAar, T.) And signifies the same as \( أَرْمَيُ رُمْأَ \) [meaning Such a one took usury or the like]. (S.) See also \( أَرْمَيُ رُمْأَ \), below. You say also, i. e. [He reciprocated reviling, or vilifying, with him, and he exceeded him. (S.)

He shot, or cast, at the butts, and at the trunks of trees. (ISk, T, S, M.)

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 ارْتَمَى ارْتَمَى to cast the hombs at The people, or party, shot arrows, [one with another, or] one at another. (T.) [Hence,] The countries
cast him forth, or expelled him; (M, K, TA;) [as though they banded him, one to another;] as also ارتمت, (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 مثرا, (K,) or تمرا (M, K.) ___ And ترامى أمره إلى الطفر [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-Hârîthah, سي في الجاهلية فتراي الأمر أن صار خديجة, (T, TA;) i. e. [He was made a captive in the Time of Ignorance, and the case] came eventually, and led, (to his becoming the property of Khâdîjeh, [being understood before أن صار],) as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, تراخى ترامى الأمر, meaning i. e. The affair was sluggish, or backward: (K:) [or] one says of a [purulent swelling such as is termed] تراخيص, (T,) or of a wound, (S,) إلى الفساد, (T,) or إلى الفساد, (S,) i. e. It was in a sluggish, or backward, state, (تراخيص,) and became putrid and corrupt. (T,) And ترامى إليه الخير The news, or information, came to him; or came to him by degrees. (MA.) __ ترامت سفرته His journey was, or became, distant, or far-extending. (Har p. 34.) __ تراماه‌الٍّشْبَاب Youthfulness, or youthful vigour, attained its full term [in him]. (Skr, M.)

8 It was, or became, thrown, cast, or flung. (S, K, TA.) It fell to the ground: so in the saying، ارتمت 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.
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 IAar. (T.) رَماَءَ [thus written in the M]: see رَمَي.

A single throw, or cast, or fling: and a single shot: (Mgh, Msb, TA:) pl. رَمَيَاتِ. (Msb, TA.) رَمَيَةٌ [originally an inf. n.]: see رَمَي.

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)

An excess, or an addition; i. e., (A 'Obeyd, T, Mgh,) i. q. رِياٍّ، (A 'Obeyd, T, S, M, K;) or زِيَأٍ، (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 اْوَعْيَبَت، (A 'Obeyd, T,) or he said لا اوُرَـﺘْشَت، (S,) ﴿لا إِنَّ أَخَافُ عَلَيْكُم الرُِمَآءَ﴾، (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، ﴿لا إِنَّ أَخَافُ عَلَيْكُم الرُِمَآءَ﴾، (Az, TA in ﴿فَلَلَا ﺎِوْنِﻴّلَلا﴾، and, as some relate it, he said، ﴿إِنَّ أَخَافُ عَلَيْكُم الرُِمَآءَ﴾، (T, Mgh;) [which means the same;] using the inf. n. (T, Mgh.) رَمَيَةٍ: see the next preceding paragraph.
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. مَرُوم [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 مَرُوم [added لِلْنَقْلِ, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, مَرُوم and مَرُوم 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 دَمَرَىَّا. (M, TA.) Also, (M,) accord. to As, i. q. مَرُوم، i. e., (T, S,) [i. e. Thrown at, or cast at, or shot at, or shot,] of the clouds of the hot season and of the autumn: (S:) or, (M, K,) accord. to Lth, مَرُوم 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 As: (T:) and مَرُوم is a dial. var. thereof: (TA:) the pl. is دَمَرَىَّا, (T, S, M, K,) like as that of آَمْرَأ [S,] and سَمَقَى [Lth, T, M, K] [each, properly, a pl. of pauc.,] and دَمْرَىَّا. (M, K.) مَرُوم: see the next preceding paragraph, in two places. [As a subst.,] it signifies A thing, (S, M,) meaning (S) an animal (As, T, S, * Mgh, Msb) of the chase, (As, T, S,) that is thrown at, or cast at, or shot at, or shot, (As, T, S, M, Mgh, Msb,) by its pursuer; and any beast thrown at, cast at, shot at, or shot; (As, T, S, M, * Mgh, Msb,) applied to the male and the female: (As, T, Mgh, Msb;) it is originally a word of the measure مَعْطَىَّة in the sense of the measure مَعْطَىَّة: (Msb:) [or rather] it is made fem., (As, T,) [i. e.] it has ة, (S,) because it is made a subst., (As, T, S,) not an epithet: (As, T:) it is not متَوْرُوم converted into مَرُوم: (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 دَبْيَحَة 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] دَبْيَح: (M:) the pl. is دَمْرَىَّا and دَمْرَىَّا. (Msb.) One says، دَبْيَحَة the hare. (S, M, * Mgh, Msb) Also, An impost which the governor imposes [so
I render upon his subjects. (TA.)

(Translation)

Thus correctly written, like رميا, (TA) [and in two copies of the T written رميا; in a copy of the M, رميا,] i. q. (T, S: *) or مرامة: (K: T, S: *) or it is an intensive inf. n. from الرمي, of the measure رميا like هجري and خاصيسي (Nh, TA:) one says, كانت بينهم رميا (T, * S, M, * 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.)

وَرَمِي act. part. n. of 1; (Lth, T, TA;) Throwing, &c.: (TA:) [pl. رمamy.] Hence, a name of The constellation Sagittarius; the ninth of the signs of the zodiac: thus called in the present day; but more commonly, (القوس,) رامي 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 مرسي.]

More, and most, skilled in throwing, or casting, or shooting: see an ex. voceْ نفِت.

ترميم: see 3 [of which it is a quasi-inf. n.].

مرميم A place [of throwing, or casting, or] of shooting arrows; (KL:) the place of the butt at which arrows are shot: (TA:) [pl. مرميم,] Hence, مقصيد [meaning A place, and an object, to, or towards, which one directs his aim or course]: (TA, and Har p. 54:) pl. مرميم. (Har ibid.:) whence the trad., َليِّس وَرَآء اللّهِ مرميم, i. e. [There is not, beyond God,] any object مقصيد.
towards which to direct hopes. (TA.)

An instrument for throwing, or casting, or shooting: pl. مرام (Har p. 54.) (Hence, مرام) [Engines for throwing fire upon the enemy]. (S and K voce حرقاء. ) [See also مرام.]

램 i. q. خلوة [as meaning The limit of a shot or throw]. (K in art. خلو.) See also the next paragraph.

An arrow with which one shoots (As, IAar, T) at a butt: (As, 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 IAar,] S, TA:) [and app. a missile of any kind: (see مرمى)] pl. مرام (M.) When they see many مرام in the quiver of a man, they say,

* ونبل العبد أكثرها المراما

[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 مرام. (M.) [See also the last sentence of this paragraph.]

It is also used, tropically, as meaning A منتجيق [or kind of engine for casting stones]

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at the enemy; app. such as was called by the Romans onager, or the like thereof: because, like the مرام before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مرام. ] And [the pl.] also signifies Thunderbolts; syn. صواعق. (Bd in xviii. 38.) 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 مَرْمَةٌ (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.: لَوْ أَنَّ أَحْدَهَمْ دَعَى إِلَى مَرْمَاتِينَ:
الأَجَابَ وَهُوَ لَا يُجِبُّ إِلَى الصَّلَاةٍ (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual
of مَرْمَةٌ 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 IAar, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مَرْمَةٌ: (T, Mgh, TA:) but in another,
and similar, trad., مَرْمَاتِينَ is followed by أُوْرَق يِ (i.e. or a bone with some meat remaining upon it). (T, Z, TA.)

مرَمَيُ pass. part. n. of 1; Thrown, &c.: (TA:) [thrown at, or cast at, or shot at, or shot:] see يِرَمَيُ. [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 امْرَأَةٌ مَرْمِيَةٌ:
عَسَى مَرْمِيَةٌ (TA in art. مَرْطُ.)

مرَمَيُ A scout (T, K) لْقَوْمٍ [to a people or party]: (T, K: *) and so مَرْطُ (T.)
1. aor. ٌنَرَ, inf. n. ٌنُرَ; (Msb, K;) It (a thing) emitted a sound; (Msb:) or he cried aloud; (K;) or 

2. or, aor. and inf. n. as above; and ُنِﺮَﻳ, inf. n. ٌﲔِنَر; and ُنِرَ, aor. and inf. n. ٌنِرَ; (Msb, K;) she cried aloud, said of a woman: (Sc;) or ُنِرَ and ُنِرَ signify he raised his voice in weeping; (Ham p. 11:) or ُنِرَ signifies the crying aloud in weeping; (Lth, T;) or the uttering a plaintive, or mournful, voice or sound or cry: (M;) and ُنِرَ signifies the crying aloud in weeping; (Lth, T, M;) or the uttering a loud, or vehement, sound or cry; (Lth, T, M;) or the uttering of the sound of reiterating the breath with weeping: (IAar, T;) or ُنِرَ and ُنِرَ 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, ُنِرَ, inf. n. as above; and ُنِرَ, inf. n. as above and ُنِرَ ٌنَرَ, inf. n. ُنِرَ, inf. n. [which is properly inf. n. of ُنِرَ as belonging to art. ُنِرَ]; 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:

3. (M;) and ُنِرَ, inf. n. ُنِرَ; see 1, in seven places. ُنِرَ is said of a woman in her wailing [as expl. above]; and of a pigeon ُنِرَ; (M;) and of a bow ُنِرَ, (T, S, M, Msb, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the K ُنِرَ, but this is a mistake, (TA,) meaning it [twanged, or] produced a sound, (S, M, Msb,) accord. to Ahn, above what is termed ُنِرَ; (M;) and of a cloud ُنِرَ.
in its thundering [app. as meaning *it resounded*]. (M.) And ّنرا أَرْنُّ لُكْدا (M.) Also is said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) Such a one was cheered, or delighted, and *pleased*, or was diverted, by reason of such a thing; as also ّنرا رَنَأ لُهُ أَرْمُ لُهُ رَنَا لُهُ (T.) And ّنرا أَرْنُّ إِلَيْهِ: see 1, last sentence.

A sound, voice, or cry, (IAar, T, S, K,) [in an absolute sense, or] in joy or sorrow: (IAar, T:) or *a plaintive*, or *mournful*, cry; whence one says ّنرا عُوْدُُ دُوْ رَنَأ [a lute having a plaintive sound]; (Lth, T:) or *a moaning*; or *a cry*; (Msb;) or *a loud cry*: (M, Msb: *) and also *a plaintive*, or *mournful*, voice or sound or cry, in singing, or in weeping: (M:) pl. ّنرا رَتَّ. (IAar, T.)

A certain thing that utters a cry [or sound] [in one of my copies of the S] 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,

[And the ّنرا did not raise its voice at him, or it]. (S.) ___ Also *A small quantity of water.* (TA.)

[ Accord. to Gollus, El-Meydânee explains it also as meaning *A woman afflicted and oppressed by misfortune*; and Gollus adds, as though moaning, or lamenting.]

Mankind, or all created beings. (AA, T, K.) One says, ّنرا مَا في الرُّنَأ مِثْلُهُ [There is not among mankind, or all created beings, the like of him]. (AA, T.) Also, (AA, T,) or ّنرا رَنَأُ الرُّنَا, (K,) The month Jumádà: (AA, T:) or a name of Jumádà-l-Ákhireh; (K;) and so ّنرا رَنَا, (K, T,) [said to be from لُكْرا رَنَأ, (see art. ّنرا, being)] without teshdeed: pl. ّنرا رَنَأ: Aboo-‘ Amr Ez-Záhid disallowed ّنرا رَنَا, and pronounced
it to be a mistranscription: but accord. to Ktr and IAMb and Abu-t-Teiyib 'AbdEl-Wáhid and Abu-l-KásimEz-Zejjájee, it is only;
because in it were known the results of their wars; from applied to a ewe or she-goat: and was a name of Jumádá-l-Oolá:
see also art. *rab*, in which is said what somewhat differs from the statement here. (TA.)

*ram*an, with teshdeed, accord. to Th, *i. q.* (TA:) or so, without teshdeed, (M, TA,) accord. to A 'Obeyd: the
latter is mentioned in its proper place [in art. *ron*, q. v.]. (TA.)

*ronan*, an epithet applied to a day, meaning *Vehement in respect of anything*, is of the measure *wâufla*, from
*ron*an, accord. to IAar; but accord. to Sb, of the measure *tâfla*, from *roe*n*na*, meaning hardness, and grievousness, of a thing, or
an affair, or event: it is mentioned in art. *ron*. (M.)

*ronan* is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (S:) and, as also, *ronan*, as an
epithet to a bow [as meaning *twanging*], and so to a cloud [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.)

: see the next preceding paragraph.
The hare; and now applied to the rabbit also, a certain animal, well known, like the hare, having short fore legs and long hind legs, that treads the ground with the hinder parts of its hind legs: a certain very prolific animal, called in Pers. خرگوش: 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, and its sickness ceases: (Kzw:) the word is a gen. n., of the fem. gender, accord. to El-Jahidh; but (Msb) applied to the male and the female; (M, A, K, TA;) as is also أَرْنَبَ (Msb,) which is a dial. var.: (Mgh, Msb:) or to the female only; the male being called زَزْرَخ (T, M, K, TA;) accord. to Lth; but others allow its application to the male: (T:) the female is also called عَرْكَشَة: and the young, خُرْقَة: the pl. is أَرْنَبُ (T, S, M, Msb, K) and أَرَانَ (Lh, S, M, K,) the latter, like تَعْالَ for تَعَالَ, occurring in poetry, (S, M, *) and not allowed by Sb except in poetry. (M.) The أَرْنَب in أَرْنَب 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 أ but such as

is triliteral; as أَرْنَب أَرْشُ and أَرْشَ أَرْنَب (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, إِنَّمَا هُوَ أَرْنَب [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 أَرْنَب. [Hence, also,] أَرْنَب 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 Orion, and facing the west. (Kzw.) Also, (K.) or a large field-rat, (M, L, K.) like the jerboa, (M, L) having a short tail. (M, L, K.) accord. to Kzw, A certain marine animal, the head of which is like that of the 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 [meaning in water]: so that, accord. to this explanation, the resemblance [to the commonly so called] is in the name, not the form. (TA.) Also A sort of ornament worn by women. (M, K.)

The end, or tip, [i. e. the lower portion, or lobule,] of the nose: (T, S, A, K:) this is [also] called. The end, or tip, (Mgh, Msb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. The ends of their noses cut off, (A, TA.) You say, held in contempt, (A, TA.) And I found them to be more fearful than hares]. (A, TA.) See also .

Cloth of the kind called of a blackish colour. (A.) See also .

A large or rat: (K.) omitted in some copies of the K. (TA.) See .

: see .

A villous garment of the kind called. (T, K.) See also .

A [garment of the kind called] that is of the colour of the hare; (T, M, A, K,) as also . (A.) See also the next paragraph.

A [garment of the kind called] of which the thread is intermingled
with the soft hair of the [or hare]; (T, S, M, K;) as also مرنب, (so in a copy of the M,) or مرنب, like مرنب, مرنب, like مرنب, مرنب. See also the next paragraph.

A land in which are [or hares]; (S:) or abounding therewith; (T, Kr, M, and so in some copies of the K;) as also مرنب, مرنب, مرنب, مرنب. (T, M, A.)

see مرنب.
The Indian nut, or cocoa-nut: (AHn, S, A, Mgh, Msb, K, TA:) thought by AHn to be an arabicized word: (TA:) [J says,] I do not think it to be Arabic: (S:) pl. (Msb.) ___ Also A kind of smooth date, (Msb, K,) so some say, (Mgh,) like that called [a coll. gen. n.:] n. un. with ٌ, (K.) ___

\( \text{نج} \) is a name given by the children of Mekkeh to The [or fruit of the] دوم, i. e. \( \text{ثيبيكا Thebaica} \), or \( \text{Theban palm}. \) (A.)
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. (Ham. p. 562.) [And, said of a beating, and app. of intoxication &c., It made him to swoon, or faint: for,] that he swoons, or faints, you say, He was made to incline from side to side: (S, * L.) he was affected with giddiness in the head like one in a swoon. (L.) Also, (L,) and 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,) He was, or became, inimical to such a one, domineering, and exalting himself. (A.) He sipped wine (باَﺮَﺷ) by little and little. (AHn, K.)
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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 عصفور [q. v.]. (K.)

The prow, or fore part, of a ship. (Az, K.)

: see what follows.

Swooning, or fainting; or affected by a weakness of the bones, (S, L, K,) and of the body; (S, L, K,) Also, (A, K,) or مرنح (so in the L,) Aloes-wood, (A, L, K,) of the best kind, (L, K,) used for fumigation. (A, L, K.)
[a coll. gen. n.] A kind of tree of sweet odour, (AO, T, S, A, Msb, K,) which distils much ٌلﺎﱠﻴَﺳ; (A;) of the trees of the desert; (AO, T, S, A, Msb;) 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; (حَبَّة;) called [i.e., the tree is called, and not the berry, for the verb is masculine,] ٌةَﺪْﻧَر ( : M:) or the myrtle (سآ; M, A;) this is also called ٌرَنَد, (Kh, Msb, K,) on account of its sweet odour; (Kh, Msb;) and Ahmad Ibn-Yahyà says that the ٌرَنَد is the ٌةَﻮْـﻨَﺣ, and is of sweet odour; but AO also denies it to be the ٌةَﻮْـﻨَﺣ (T;) and so does As: (S;) or aloes-wood, (عَود,) with which one fumigates; (M;) (or عَوْدٌ الطَّيَب, with which one fumigates, AO, and T,) is also thus called, (AO, As, T, S, K,) sometimes: (AO, As, T, S;) [and accord. to Forskål, (Flor. Aeg. Ar., cxix.,) the artemisia pontica bears this name.]
i. q. [and زُرِّ، i. e. Rice]; (S, K; [incorrectly said in the TA to be omitted by J;]) in the dial. of 'Abd-el-Keys: (ISd, TA:) as though the first ز were changed into ن (, S, TA,) as in (TA.) [See حَظِّيَاتِ.]
1. ٍﻖَﻧَر (, S, Sgh, K,) aor. ِﻖَﻧَر (, K;) and ِﻖَﻧَر, aor. ِﻖَﻧَر (, ISd, K;) inf. n. (of the former, S) ِﻖَﻧَر (, S, K) and [of the latter] ِﻖَﻧَر; (K;) ِﻖَﻧَر, aor. ِﻖَﻧَر; (ISd, K;) inf. n. (of the former, S) ِﻖَﻧَر (, S, K) and [of the latter]. (K.) See also 4, in two places.

2. ِﻖَﻧَر , (S, K,) inf. n. ِﻖَﻧَر , (IAar, S,) He rendered water turbid, thick, or muddy; (IAar, S, K;) as also ِﻖَﻧَر. (S, K.) ___ And the former, He cleared it; rendered it clear: thus it bears two contr. significations. (IAar, K.)

[Hence,] one says, ِﻖَﻧَر ُّٰ May God clear away thy َﻚَﺗاَﺬَﻗ [or mote in the eye; probably meaning that which annoys thee]. (IAar, K)

Also, as an intrans. verb, He was, or became, confounded, or perplexed, and unable to see his right course. (TA.) And ِﻖَﻧَر 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,) ِﻖَﻧَر َٰٰ, (IAar, S,) 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,] ِﻖَﻧَر َٰٰ, (IAar, S,) i. e. 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. ِﻖَﻧَر [q. v.], (K. [See also art. ِﻖَﻧَر.]) ___ Also He continued looking; (S, K, TA, in this art. and in
art. (S and TA in the same two arts.) And you say also,  

**[meaning He continued looking at it]**. (S in art. دَنْقٌ رَنُقٌ إِلَى النَّظْرِ and دَنْقٌ رَنُقٌ النَّظْرِ) And **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** (مَكَانٍ), (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, رَنْقُ السَّفِينَة فِي مَكَانٍ] (JK, TA) The ship turned round in its place without proceeding in its course. (JK, TA.) **The sun became near to setting.** (TA. [See also تَرَيْقٌ رَنُقٌ منْهُ المَلْيَةٍ (K)]) And **Death was near to befalling him:** a metaphorical phrase from رَنُقٌ رَنُقٌ said of a bird. (TA.) ***Sleep pervaded (خَالَطَ) his eyes,** (S, Z, Sgh, K,) without his sleeping. (Z, TA.) **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 رَنَقٌ جَنَاحَهُ or رَنَقٌ حَيْثُ His wing was broken &c. See the pass. part. n., below.]

4 رَنْقُ _ 2. Also **He moved about, or agitated, [or waved,] his banner, previously to a charge, or an assault, in war or battle;** (IAar, K;) and [in like manner,] رَنَقٌ رَنَقٌ, inf. n. رَنَقٌ, he moved about, &c., the banner. (TA.) And **It (a banner) was moved about or agitated [or waved];** (IAar, K;) and [in like manner,] رَنَقٌ رَنَقٌ it (a banner) was moved about &c. over the heads. (TA.)

5 رَنْقُ _ see 1. 

**Turbid, thick, or muddy, water;** (S, K;) as also رَنْقُ رَنْقٌ (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 رَنِق . (JK.) Accord. to IB, رَنِق has for pl. رَنِيق; as though this were pl. of رَنِيقأ (TA;) and the like, that fall into it and render it turbid. (JK, TA;) or pl. of رَنِيقأ الماء, (Ibn-’Abbád, K, TA;) or of رَنِيق, (JK,) and is formed by transposition, (JK, Ibn-’Abbád, K, TA;) being originally رَنِيقأ. (Ibn-’Abbád, TA.) One says, ما في عيشه رَنِق [There is not in his life anything that renders it turbid]. (JK.) Also Lying, or falsehood, or a lie; syn. كَذْب. (TA.)

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

رونق: see عيش رَنِق (Hence, ) Turbid life. (S.)

رونق A small quantity of turbid water remaining in a watering-trough or tank. (TA.)

رونق [And accord. to Freytag, رَنَقآ occurs in the Deewán El-Hudhaleeyeen as meaning A small quantity of turbid Water.] Accord. to Ibn-’Abbád, (TA;) one says, صار الماء رَنِق, (K, TA;) or روناق, (JK, and so in the CK 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, صار الماء رَنِق واحدة [The water became one puddle in which mud predominated]. (TA.) See also رونق.

رونق: see the next preceding paragraph. Also Land (أَرْض that does not give growth (JK, Ibn-’Abbád, K) to anything: (JK, Ibn-’Abbád:) pl. رَنِقَوَات. (JK, Ibn-’Abbád, K;) And A female bird sitting on eggs. (K.)

رونق The [or Water] of a sword; (S, K, TA;) i.e. its فَرْنُق [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 [or early part of the forenoon], (S, K;) &c.; (S;) meaning The first, or beginning, thereof; (JK, * TA;) and its clearness. (TA.) One says, أَتَبِتِهِ فِي رُونَقِ الضَّحَّى I came to him in the first, or beginning, of the [or early part of the forenoon], (S, K;) &c.; (S;) meaning The prime of}

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youth; and its freshness, or brightness, and beauty. (TA.)

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 نقتن, from the Jámi' of El-Ghooree.)

A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls. (K.)

I met such a one having his eyes languid by reason of hunger or from some other cause. (S.)
1. رَتَمٌ: see 5, with which it is syn., in two places.

2. رَتَمٌ see the next paragraph, in four places.

3. رَتَمٌ and رَتَمٌ (S, Msb.) aor. , (Msb.) inf. n. رَتَمٌ i. q. رَجَعَ صوته (S, Msb) i. e. [He trilled, or quavered; or] he reiterated his voice in his throat, or fauces, (S and K and TA in art. رَجَعَ،) 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: (Msb:) and the former said of a bird, in its هَدَاء [or cooing]; (S, Msb;) and of a bow, when it is twanged: (S:) and رَتَمٌ [inf. n. of رَتَمٌ] signifies the like: (S:) or رَتَمٌ signifies تطريب الصوت [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 رَتَمٌ [mentioned above as inf. n. of رَتَمٌ]: (Lth, T, M, K;) whence رَتَمٌ [which signifies the same, as is shown by what follows]: (Lth, T:) رَتَمٌ is said of the pigeon, (M, K,) and of the [bird called] مِكَاء (M,) and of the [locust, or species of locust, called] جَنَادِبٍ [meaning it chirped], and of the bow [meaning it emitted a musical ringing sound, or a plaintive sound (see رَتَمَتْهَا, 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 رَتَمٌ likewise: (M, K;) or you say, حَمَامَة تَرَتَمَتْ [The pigeon trills, or quavers, or cooes]: and of the مِكَاء you say, في صوته تَرَتَمَتْ [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, وَلَوْ تَرَتَمَتْ [It has a musical ringing sound, or a plaintive sound]. (Lth, T.) It is said in a trad., مَا أَذَنَّ أَلٌْلَهُ لَشَيْئٌ أَذَنَّهُ حَسَنَ الْخُطْبَةَ بِالْقُرْآنٍ (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, [good in respect of the voice,
trilling, &c., in reciting the Kur-án]. (TA.)

i. q. صوت [as meaning A voice, or sound; or, more probably, the uttering thereof: see رَمْ, of which it is
an inf. n., in the next preceding paragraph]. (S, K.)

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رَمْ [a pl. of which the sing. is not mentioned; app. pl. of رَمْة; like as رَمْم is supposed to be of رَمْم, originally رَمْم;] Good, or
excellent, female singers. (IAar, T, K.)

رَمْ, (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
(TA, and thus it is written in the CK,) and رَمْتَة, (M, and so in the K accord. to the TA,) or رَمْتَة, (S, [and so in my MS. copy of
the K,]) or this last also, (M,) or رَمْتَة or رَمْتَة, (accord. to other copies of the K,) i. q. رَمْ [i. e. A trilling, or
quavering, &c.: see 5]. (S, M, K.) Thus in the phrases, حسن رَمْة حسنة and رَمْتَة حسنة [He heard a good, or
pleasing, trilling, &c.:] (M;) and رَمْم or رَمْم رَمْم. (accord. to different copies of the K) [i. e.
He, or it, has a good, or pleasing, trilling, &c.]. رَمْتَة is formed by the addition of و and ت, like as is
مَلْكَوْت: (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,) [رَمْم, also, said in the TK to be
an inf. n. of رَمْم, and in the M and K to be syn. with رَمْم, is used in a similar manner:] you say, حَمْعَتْ لِهَا رَمْم [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 تَرْنَة of the bird in its cooing. (Msb.)

A certain slender plant, (T, K,) well known; (T;) said by As to be one of the plants growing in plain, or soft, ground: (A'Obeyd, T:) IAAar is related to have said that the تَرْنَة, with نَ, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for تَرْنَة; but the تَرْنَة are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the تَرْنَة is of the slender kind of plants [as is said above]. (T.) See also the next preceding paragraph, in two places.

Having a plaintive sound (سَح, so in a copy of the M, or حَنٌّ, K, TA) on the occasion of shooting. (M, K.)

Also an epithet applied to a bow, meaning Having a plaintive sound, in two places. ___ Also an epithet applied to a bow, meaning Having a plaintive sound, in three places. ___ Also an epithet applied to a bow, meaning Having a plaintive sound, in three places.
He gazed, i. e., looked continually, (Lth, T, S, M,) without any motion of the eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or رَنَا اِلّيَه signifies [simply] he looked at him, or it; as also رَنَا; but the former is said to be the original word. (TA in art. رَنَا.) [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, ﴿يرَنُوُّ إِلَى اِلّيَة﴾ [He is cheered, or delighted, &c., with her discourse]. (M, K.) And ﴿يَرَنُوُّ إِلَى اِلّيَة﴾ I was cheered, or delighted, and pleased, or was diverted, with his discourse. (T.) And رَنَا لَكَذَا ﴿أَرَنُوُّ لِه﴾ and ﴿أَرَنُوُّ لِه﴾ He was cheered, &c., as above, by reason of such a thing: and so أَرَنُوُّ لِه. (T in art. رَنَا.) And رَنَا, (K,) aor. as above, (TA,) is syn. with طَرَب [app. as meaning He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted]. (K.) ﴿رَنَا﴾, below, which is perhaps an inf. n.]  

2 رَنَا see 4. Also, (TA,) inf. n. ﴿تَرَنَا﴾ i. q. طَرَب [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,) ﴿تَرَنِين﴾ signifies also The act of singing. (K,) And i. q. حَنِين [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. (M in art. رَنَا.)
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.)

(S, M, Msb, K;) and (M, K,) inf. n. of the latter "ُةَيْنَاَرْـت" (TA;) It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Msb) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K;) or pleased him: (Msb:) 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. رن.) [See also 2.] ___

He reduced him to obedience, so that he became still, and continued obedient: (T, TA:) from a trad. (T.)

He continued looking at the thing that he loved. (IAar, T, K.) [See also 1.]

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.]

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.)

A piece of flesh or flesh-meat: pl. (IAar, T, K, TA,) like as شهوة is pl. of شهوه. (TA. [In the CK, the pl. is erroneously written رنتات.])
AZ. (T.)

ّرّ، with damn. i. q. طّرب [app. as meaning A lively emotion of joy; mirth, joy, gladness, or delight]. (K. [See also ّرّ، in art. ّرّ، and see the last signification of 1 in the present art.]) ___ Also A sound, voice, or cry: (El-Umawee, T, K:) [like ّرّ، as expl. in the S and K:] pl. ُنر in the following phrase is like عدو: (K:) you say, ّوّنر فلاّت. He is one who gazes, or looks continually, at such a woman or girl: (Lth, T, S: [see also ّرّ، in art.]) or he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl. (M, K. *) And ّلّنر ُنراّنّاّماني Such a one is a person who expects things for which he wishes. (Lth, T, M. *)

رجل ّرّ A man who gazes, or looks continually, at women. (S. [See also ّرّ، in art.])

كأس ّوّنّّا [A cup of wine] lasting, or continuing, syn. دائمة, (IAar, T, S, Msb, K,) to the drinkers; (IAar, T, K;) the word ّوّنّا being with fet-h to the ش, pl. [or rather quasipl. n.] of شارب; TA; [in the CK, and in one copy of the T, erroneously, علىالشرب;] still, or motionless; syn. مائكة: (S, Msb:) [were it not for this addition, the meaning might be thought to be, a cup of wine circling to the drinkers:] or pleasing:

(IAar, T, K;) the word ّوّنّا is of the measure ُننونا، and it occurs in the poetry of Ibn-Ahmâr, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

تَرّق A fornicatress, or an adulteress: (M, K:) [accord. to ISd,] of the measure ُننونا، from ّوّرلا، i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,]

بن تَرّق One that is base-born. (S.) [See more in art. تَرّق.]

مَرّ A singer. (AA, K.)
َﺐِﻫَر

feared with caution. (TA.) You say, ُﻪْﻨِﻣ ٌﺔَﺒْﻫَرِﰱِ ﱠ مْﻠَـﻗ and ٌﺐَﻫَر [In my heart is fear, or cautious fear, of him, or it]. (A.) ___ And ُﻪَﺒِﻫَر، inf. n. ٌﺚَﺒْﻫَر جُوك (JK, Mgh) and ٌﺚَﺒْﻫَر; (JK;) [and app. ُﻪَﺒﱠﻏَر ِﻪﻴِﻓ: used in this sense by postclassical writers, and perhaps by classical authors also. ___ And ُﻪَﺒَﻫَر He made him to have no desire for such a thing; to relinquish it, or abstain from it; contr. of ُﻪَﺒَﻏَر ِﻪَﻴِﻓ: used in this sense by postclassical writers, and mentioned by Golius as so used in El-Mekeen's History.] ُﻪَﺒِﻫَر, said of a man, ِﺐِﻫاَر, or monk: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History. ُﻪَﺒَﻫَر, said of a man, ِﺐِﻫاَر, or monk: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History. ___ And ُﻪَﺒَﻫَر He rose, and then lay down upon his breast, by reason of weakness in his back-bone. (TA.) You say also, ِﺖَﺒَﻫَر ُﺔَﻗﺎﱠﻨﻟا َﺪَﻌَﻘَـﻓ ﺎَﻬﻴِﻳﺎَُﳛ (JK, TA,) [or, accord. to some copies of the K, ﺎَﻬﻴِﺑﺎَُﳛ, inf. n. ٌﺐﻴِﻫْﺮَـﺗ (K, TA,) but in some copies the verb is an unaugmented triliteral, [app. ِﺖَﺒَﻫَر,] (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.) ِﺐِّﻫُر It (an iron head or blade of an arrow &c.) was rubbed [app. so as to be made thin: see ِﺐِّﻫُر]. (JK.)
He, or it, frightened him, or caused him to fear; (S, K;) as also رهیه (MA:) or disquieted him, or agitated him, by frightening. (A.) You say, ﴿The skin quivers when frightening befalls from him﴾. (A, TA.) And ﴿His valour and courage frightened men away from him﴾. (A.) And ﴿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 رهیه (JK, A,) inf. n. ﴿He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) from the watering-trough or tank﴾. (A, K,) رهث (said of a man, TA) also signifies He rode a camel such as is termed رهث. (K.) Also He was, or became, long in the رهث, i. e. sleeve. (IAar, K.)

He (a man) became a رهث [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 صومعة [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. (Msb.) رهه He threatened him. (K.)

He called forth fear of him, so that men feared him. (TA.) ﴿And they called forth fear of them﴾, [i. e. of themselves,] so that men feared them. (TA.) See also 4.

An emaciated she-camel; (As, S, K;) or so [the fem.] رهیه (JK:) or the former, a she-camel much emaciated; as also رهیه; 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 رهیه (TA:) or one that has been used in journeying, and has become fatigued, or jaded; (JK, TA;)
fem. with ة and ءرعهاء 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. رهاب. (S, K.)

: see what next follows, in two places.

(ز, TA) and (ز, TA) A sleeve: (T, K:) accord. to Z, (TA,) of the dial. of Hymyer; but one of the innovations of the expositions [of the Kur-ân]: (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-Heereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukátil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are للرَب and للرَب and للرَب and للرَب: an inf. n. of للرَب:; and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says، وتَعَضَو ِءْﻰﱠﺸَلَا ِﰱ ِﱮْﻫَر, meaning I put the thing in my sleeve [to carry it therein, as is often done] (TA.)

: see what next follows: __ and see also رهابانية.

[which last I write with tenween accord. to a general rule applying to words of the measure ءَﻶْعُـﻓ and توبه, and رهاب: and رهاب: and رهاب: and (K,) as also رهاب, (Msb, [but accord. to the S and K, this last is an inf. n. of رهاب]) signifying Fear: (Msb, K,) or fear with caution. (TA.) One says، رهبوت خير من رحموت, (S, Meyd, K,) or, accord. to Mbr، رهبوت خير من رحموت, (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. رغب]) And للرَبْع خير من رغبَك, a similar prov. [expl. voce رغب.] (Meyd.) And للرَبْع خير من الله والرغبي إلَه [also expl. voce رغب.] (Lth, TA.) For the first word, see also.
Excessively fearful. (Bd in lvii. 27.)

Excessively fearful.

Fearful; applied to a man. (S.)

Fearful; in two places.

Monkery; asceticism; the life, or state, of a monk or an ascetic; the state of a Râhîm, (A, Msb,) or Christian devotee; (Mgh;) the masdar of راهب, (JK, S, K,) as also رهينة : (S, K:) or it is originally from رهينة ; and by a secondary application is used as a noun signifying excess, or extravagance: (AAF, TA:) or it is from رهينة , [which has the same signification, of the measure فعلية from رهينة فعلية 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 رهبان, signifying excessively fearful: so in the Kur lvii. 27; where it is said, ولا ملائكة راهبة, (Abd.) meaning And they innovated excess &c.: they innovated it: (AAF, Bd, TA:) and some read with damm, [رهبانة,] as though from رهبان, pl. of راهب. (Bd.) It is said in a trad., (TA,) لَا رهبانة في الإسلام There is no monkery in El-Islâm: 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., عليكم بالجهاد فإنه رهبانة أعظم Keep ye to the waging of war against the unbelievers, for it is
the asceticism of my people], (TA.)

نهاب and باه: see what next follows.

نهاب (S, K) and باه and باه and باه accord. to El-Hirmázee, (K, TA,) [The ensiform cartilage, or lower extremity of the sternum;] a certain bone, (S, K,) or small bone, (TA,) in the breast, impending over the belly, (S, K, TA,) resembling the tongue, (S,) or like the extremity of the tongue of the dog: (TA:) or a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly: (TA:) the tongue of the sternum, at the lower part: (ISh, TA:) or, accord. to IAar, the extremity of the stomach: (TA:) pl. [or rather coll. gen. n.] باه [and باه], (K.)

نهاب and باه: see what next precedes.

نهاب Fearing; [or a fearer; or fearing with caution; or a cautious fearer,] as in the phrase He is one who fears God; or a fearer of God; &c.: whence the signification next following. (Msb.) ___ A Christian monk, ascetic, religious recluse, or] devotee; (Mgh, Msb;) one who devotes himself to religious services or exercises, in a صومعة [or cell]; (TA;) one of the رهبان of the Christians: (S, K;) [i. e.] the pl. is رهبان (A, Mgh, Msb) and رهبة; (A;) or, sometimes, رهبان is a sing.; (K;) as in the following ex., cited by IAar:


* لو كنت رهبان دير في القلل *
* لألَّخِذُ الرَّهَبَانِ يسُعى فَنَزُّلٌ *
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 رهابين is a pl. (A, Msb, K) of رهاب. (K,) and رهابنة is another pl. (A, K) of the same, and so is رهابون. (K,) See also مرهوب.

A state, or condition, that frightens. (TA.)

أرهاب Birds that are not rapacious; that do not prey. (K.) [App. so called because timid; as Golius supposes.]

مرهوب, applied to a she-camel, [though of a masc. form,] Fatigued in her back. (TA. [See its verb, 2.])

مرهوب Feared: (Mgh, Msb:) [or feared with caution:] applied to God. (Msb.) In the phrase لَبَيْك مرهوب ومرغوب إليك [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c., it is in the nom. case as the enunciatice of an inchoative ] أنت مرهوب suppressed. (Mgh.)

[Hence,] المراهب, as also المرهوب, [the latter in this case being like راض in the sense of مرضي] The lion. (K.)
ٍﺞﻫر

4. (K,) or جﻫر َرﺎَﺒُﻐﻟا (S, Mgh, K,) He, or it, raised the dust. (S, Mgh, K,) You say,

The hoofs of the horses raised the dust. (A,) __ [Hence, because a heavy rain raises the dust,]

The sky poured, or flowed, with rain. (A, K,) __ And جﻫر بينهم He raised, or excited,

conflict and faction, or sedition, or discord or dissension, between them, or among them. (A,) __ And جﻫر They raised a tumult in talking and

clamouring]. (A,) __ And جﻫر He had in his house, or chamber, much خور [or incense].

(Iaar, K.)

See what next follows.

(Dust, syn. َܓْﻫُر َرﺎَﺒُﻐﻟا raised. (Mgh.) In the phrase َرﺎَﺒُﻐﻟا is subjoined by way of explanation. (Mgh.) It is said in a trad.,

[Upon him, or it, is raised dust], جﻫر the الغبار is subjoined by way of explanation. (Mgh.) It is said in a trad.,

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 َ. (K,) __ Also, (K,) or the former word, (TA,) Excitement of evil or

mischief, of conflict and faction, of sedition, or of discord or dissension. (IAar, L, K, TA.)

See what next follows.

Weak; (K,) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK;) and soft; as also

, (K,) with damm; (TA; in the CK [erroneously] َرﻫْﺟِر) applied to a man. (TK.)
An easy, gentle, pace: (TA:) the latter app. a Pers. word, arabicized; (S;) [from رُهَوَر or رُهَوَر, or] its Pers. original is رُهَوَر. (L.)

A certain [easy] kind of pace. (S, K.)

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.)
Q. 1

( TA,) inf. n. ( K, TA,) He circled in walking [like the bird called : ( K, TA,) or he was as though he circled in his gait. ( Az, TA,) See  . 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 IAar to Th, says,

* 

* 

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.)

( S, K) and ( K) A certain bird, in Mekke, like the ( or sparrow); ( S, K;) as also ( K;) as also ( K:) and ( K:) and a certain bird resembling the , [which is said by Es-Sakhawee, cited in the Msb in art. , to be the , i. e. lark,] except that it is , [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 , ( S, TA;) pl. ( S, K;) and ( K, TA;) or the , signifies the same: ( TA:) or the . A bird resembling the , that moves as though circling in her gait: ( JK:) and accord. to the L, in art. , the is the . ( 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 understanding: ( K:) or so the first word ( K): or a weak man: ( JK:) pl. ( TA.)

( TA:) : see the next preceding paragraph.
,, without teshdeed, A heavy [or slow] man. (JK.)

 Also A liar. (K.)
We are collected together, or congregated; as also We are collected together, or congregated; the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for which I find put in the place of in a MS. copy of the K.: from Ibn-'Abbád. (TA.) In a trad. occurs the phrase, 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]. (TA.)

A man's people, and tribe, consisting of his nearer relations: (Msb:) i. e. his near kinsfolk: and a number of men less than ten, among whom is no woman; (AZ, S, Msb, K;) as also: (AZ, Msb:) or from seven to ten; (IDrd, Msb, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called and and all applied to men, exclusive of women: (Th, Msb:) and signifies the same: (ISH, TA:) the pl. of is (Lth, S, K) and the pl. of (Lth) and the last of these being pl. either of or of, (TA,) and as though pl. of though Sb makes it pl. of, because of the rareness of the pl. pl., (ISd,) and [which is app. pl. of]. (S, K;) You say, They are his people, and his tribe, closely related. (S, TA.) And it is said in the Kur [xxvii. 49], And there were in the city nine persons, (Bd,) or nine men. (Jel.) You also say
A collection of plants of the kind called رشة. (IAar, Sh, TA in art. لؤک.) An enemy; syn. عدو; (K, TA; [in the CK عدو;]) mentioned by Sgh, on the authority of Ibn-'Abbád. (TA.) A skin, (K,) or a waistwrapper (نزار) 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-Táíf, 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; (Ahleyth;) or a waistwrapper (مثيرر) 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; (IAar;) Worn by children, (M, K;) or by a young girl before she has arrived at puberty, (IAar,) and by a woman in menstruis: (IAar, S, M, K, &c.:) [in Nubia, the طهر, 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 Kaabeh] naked, and the women wearing [only] the رهط: (S:) [see also حوف, in two places:] the pl. is أرهاط; (S, TA) and رهط: (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 waistband and the knee, slit in several places like the [thongs called] شرك [of the sandal, pl. of شرك]; 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. ٌأَرْهَطْةٌ [a pl. of pauc.]. (K.)

ٌرَهْطٌ : see ٌرَهْطٌ.

ٌرَهْطٌ Of, or relating to, or belonging to, a ٌرَهْطٍ, meaning a man's people, and tribe, &c. (L.)

ٌرَهْطَةٌ : see what next follows.

ٌرَهْطَاءٌ : see what next follows.

ٌرَهْطَاءٌ وٌَدَّمَآَءٌ , ٌرَهْطَاءٌ (S, K) and ٌرَهْطَآَءٌ , (K, TA) like ٌرَهْطَآَءٌ , (S, TA) One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K, TA) and collects it; (S, TA) it is the first hole that it excavates; (TA:) and is between theءﺂَڪَاصَعَآَءٌ and theءﺂَڪَافَآَءٌ; 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 theءﺂَڪَاصَعَآَءٌ, and what is behind that, covering its hole except enough to admit the light from it. (TA:)

ٌأَرْهُوُطٌ : see ٌأَرْهُوُطٌ.
1

**Raf**

1. **Raf**, aor. , inf. n. **Raf** (JK, MA, K) and **Raf** (JK, K) and **Raf** (TA), (JK, 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 **Kl**. (MA.) **Raf:** see what next follows.

4. **Rafa**, (JK, S, K, &c.,) inf. n. **Rafa** (Ham p. 93;) and **Rafa**, aor. , (K,) inf. n. **Rafa**; (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,] أُرَهْفَتٍ عَلَيْنَا لَسْتَنَا أَرَهْفَ غَرِبَ ذَهْنَكَ لَمْ أَقُولُ [Thou hast sharpened against us thy tongue]. (A, TA.) And أُرَهْفَ غَرِبَ ذَهْنَكَ لَمْ أَقُولُ [Sharpen the edge of thine intellect for what I say]. (A, TA.)

**Raf** Thin; slender; (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (ISH, TA in art. **B**:) 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; **Mraf** being used in its stead. (TA.)

**Mraf** (JK, S, TA) and **Mraf** (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 pointed: or made sharp or keen: see 4:] and see also خَصْرُ مَرَفَفٍ أَذْنُ مَرَفَفٍ A slender ear. (TA.) And مَرَفَفٍ A slender waist. (Ham p. 93;) And مَرَفَفٍ رَجُلُ مَرَفَفٍ الجَسَّمُ (JK, TA) and مَرَفَفٍ فَرْسُ مَرَفَفٍ A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)
[as a subst., or an epithet in which the quality of a subst. is predominant,] *Swords*; (Ham p. 93;) and so مرھفات: (S and TA in art. درَد:) or *swords made thin in the edge or point*. (Ham p. 349.) One says مرھفات بوارد.

*Sharp, or cutting, swords:* (TA in art. درَد:) or *slaying swords*. (S in that art.) مرھف بوارد:

مرھف: see مرھف، in two places.


He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. غشته: (S, K:) and (K) reached, or overtook, him, or it: (ElFárábee, Msb, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Msb, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Msb, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Kur [x. 27], ولا يرهق وجههم قدر ولا ذلة, meaning And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjection, or ignominy]. (S, TA.) And you say, رهقه: (Msb, TA,) or رهقه الالهين, Debt, or a debt, came upon him. (Mgh, Msb, TA.) And رهقتنا الصلاة, (inf. n. Msb, or, رهق, or, رهق, TA,) The time of prayer came upon us. (Mgh, * Msb, TA.) And it is said in a trad., إذا صلى أحدكم إلى الشيء فليرهقه, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, إلى سترة فنيرهقه], i. e. towards a thing that he has set up for that purpose, &c.) One says also, طلبت فلادا حتى رهقه, inf. n. رهقه, 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 طلبت الشيء حتى رهقه وكدت أخذه أو أخذته [I sought the thing until I came near to it, and I almost took it, or I took it]. (Az, Msb.) And رهق شخص فلان, i. e. [Such a one's going, or going forth or away,] drew near: (S, Mgh, TA,) also signifies I drew near to it; syn. دانته, i. e. The night has drawn near to you, therefore hasten ye]; syn. (TA.) You say also, رهقه بما يكره, inf. n. رهق, He did to him that which he disliked, or hated. (JK.) And إما رهقت: see 4. رهقه, as an intrans. v.: see رهقه, which is its inf. n.,
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. [(Mgh.) It is said in a trad., صلی علی آمره ترہق, (S, Mgh,)] meaning [He prayed over a woman] suspected of evil conduct. (S.)

He (a boy) was, or became, near to attaining puberty, or virility; (S, Msb, K;) as also ارھق, inf. n. And (Msb.) راهقت [She nearly attained the age of twenty]. (K in art. عصر.)

I. q. He made excessive disobedience to come upon him, properly as a thing that covered him; (S, K;) and [I. e. made it to reach him, or overtake him, or befall him. (K.) It is said in the Kur xviii. 79, اًﺮْﻔُﻛَو اًﻨﻴِﺸَﺨَﻓ ْنَأ ﺎَﻤُﻬَﻘِھْﺮُـﻳ ً, 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, Bd. [See also خشی]) And one says, حَتَّی رَھَقَتِه أَرْھَقِی فَلَان إِنِّمَا, meaning Such a one made me to hear 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 اًﺮْھَقَت الرَّجُل آَمَرا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Msb.) And رَھَقَت عَسْرًا 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. إِيَّاهُ أَغْشَاهُ، (Ksh and Bd in xvii. 72.) And أَرْهَّقْهُ، alone, He demanded of him a difficult thing. (S, Msb, K.) You say, لا تَرْحَقْنِي لَأ أَرْهَقَكُمُ اللَّهَ. Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K.) And إِرْهَاقٍ 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، أَرْهَقْناُهُمُ الْحَيْلِ We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) ___ And ارْهَقَ الصَّلاةَ He delayed the prayer (JK, S, Mgh, Msb, 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, Msb.) ___ And أَرْهَقْ نَأَ يُصَلَّى i. q. أَعْجِلْهُ عنَهَا [i. e. I hurried him so as to prevent him from praying: see similar phrases in art. أَعْجَلَ: (K.) ___ See also 1, near the end of the paragraph, in two places: ___ and see 3. تَرْهَقَ الدِّابةُ السَّرِجَ: see 4 in art. زَهَقَ.

The doing of forbidden things: (S, Mgh, Msb, K:) Wrongdoing; wrongful, unjust, in jurious, or tyrannical, conduct: (Fr, S, K:) it has this meaning in the Kur lxii. 13, (S, TA,) accord. to Fr; or, as some say, the former meaning: (TA:) the doing evil: (AA, K;) and a subst. from إِرْهَاقٍ 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 Kur lxii. 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 َﻖِﻫَر, aor. َﻖِﻫَر, [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 Kur]: sus picion, or evil opinion: and sin: accord. to Katádeh: lowness, vileness, or meanness; and weakness; accord. to Zj: error; accord. to Ibn El-
Kelbee: and bad, or corrupt, conduct: and pride: and so َﻖِﻫَر, in these two senses: and the commission of a sin or crime or fault; syn. عُنْت and the act of reaching, or overtaking [app. of some evil accident]: and perdition. (TA.)

َﻖِﻫَر A man in whose conduct, or character, is َﻖِﻫَر [expl. above: i.e. one who does forbidden things: &c.:] (O:) hasty: quick to do evil: and self-conceited; proud, or haughty. (TA.) And َﻖِﻫَر A vitious woman; or an adulteress, or a fornicatress. (TA.)

َﻖِﻫَر: see َﻖِﻫَر.

يَعُدُو َرَهْقِي He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power (َسئلَّه َرَهْقُر ُﻩِبَلَاط, or, as in the CK, َسَبَّه َرَهْقُر ُﻩِبَلَاط [which is virtually the same]): (M, K, TA:) or he runs quickly, so that he almost reaches, or overtakes, (ِسَبَّه ٌيَكَاد ٌيرَهْقِر,) the object of his pursuit. (JK)

َرَهْقِن ِمَآثَة: see what next follows.

َرَهْقِن ِمَآثَة As many as a hundred; (AZ, ISk, JK, S, K;) as also َرَهْقِن ِمَآثَة: (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.)

َرَهْقِن 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.)

Wine: (K:) a dial. var. of رهق, like as مهد is of مدح. (TA.)

مراهق applied to a boy, and راهقة applied to a girl, From ten to eleven years old. (TA.) [See also مراهق.]

Saffron. (JK, IDrd, S, K.)

مراهق Reached, or overtaken, (JK, S, O, K,) to be slain. (S, O.) ___ Straitened. (Ham p. 682.)

مراهق One to whom men come (S, K, TA) often, (TA,) and at whose abode guests alight. (JK, S, K, * TA.) ___ Also One to whom رهق [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.)

مراهق Near to attaining puberty; applied to a boy: (JK, Mgh, TA:) and with رهق applied to a girl. (TA.) [See also مراهق.] [Hence,] 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 'Arafát. (Nh, O, K, TA.)

And صلى الظهر مراهقًا He performed the noon-prayer nearly missing the time. (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.]

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.)

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.]

Thin clouds, resembling [falling] dew; (K, TA,) in the sky. (TA.)

Yellow water [or fluid] in the [app. here meaning the membrane that encloses the fœtus of a beast]. (IDrd, K.)

A horse quivering, and flaccid, or flabby, flesh. (TA.) And A horse quivering, and flaccid, or flabby, in the breast. (S, TA.)

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, ُتِهِيجٍ is erroneously put, in this explanation, for ُتِهِيجٍ])
The land was rained upon [with such rain as is termed] رهمة. (Z, TA.)

The sky, or the cloud, shed the sort of rain, or rains, termed رهام or رهمة. (JK, S, K.)

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 رهمة. (S): pl. رهام and رهمة: (JK, S, K) El-Ámidee seems to have held that رهام is pl. of رهمة; for he likens these two words to ننام and ننام; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رهام in a verse of Lebeed cited in the first paragraph of art. رهمة.]

Land upon which rains such as are termed رهام have fallen: (Hamp. 99:) and [from رهمة, Meadows] watered by the rain termed رهمة. (JK, S, K) one should not say ننام. (K.)

روضة مرهمة: رهمان. [See رهمان.

رمان, 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 رهام, which is at variance with an express statement in the K.])

A sheep, or goat, [in the former written رهام, but said in the latter to be like سحاب;] and so Rهامان lean, or emaciated; (JK, K)
(TA:) [i.e.] you say also [شاة رهوم, (JK, K, TA,) meaning a sheep, or goat, lean, or emaciated: (TA:)] from [رهوم, or perhaps رهام, or both, as meaning] clouds (سحاب) that have discharged their water. (JK.)

\[\text{مَوُهر (TA:)}\] رهام, applied to a bird, That does not prey: (K:) or the bird called غنوق. (JK.) Also A large number.

(JK, K.)

\[\text{مَوُهر (TA:)}\] رهوم: see رهام. ___ Also A man weak in seeking, or searching, to find what is best to be done; who follows mere opinion; as also رهمان. (JK, K.)

\[\text{مَوُهر (TA:)}\] رهوم: see رهام. ___ Also A man Weak in seeking, or searching, to find what is best to be done; who follows mere opinion; as also رهمان. (JK, K.)

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\[\text{مَوُهر (TA:)}\] رهوم: see رهام. ___ Also A man Weak in seeking, or searching, to find what is best to be done; who follows mere opinion; as also رهمان. (JK, K.)

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 رهمة: so in the saying, نزلنا بدلان فكلنا في أرهم جانب في: 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.)

\[\text{مَوُهر (TA:)}\] رهوم: 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. رهمه] (S:) or derived from رهمه, [as some say,] because of its softness. (K.) You say, مرهم الاعواد مرهم الاعواد, [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.)
أرض رهما: روضة مرهومة

see above.
It (a thing, S, Msb, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, stead fast, stable, fixed, fast, settled, or established. (S, Mgh, Msb, K, TA.) This is the primary signification. (Mgh, TA. *) Hence, (Mgh, TA.) He remained, stayed, dwelt, or abode, in the place. (A, Mgh, TA.) And (JK, S, K,) aor. —, (K, TA,) or —, (JK, [but this I think to be a mistake,]) inf. n. (JK, TA.) He was, or became, lean, or emaciated; (JK, S, K, TA;) and fatigued, tired, weary, or jaded. (JK, TA.) You say, He rode until he became lean, or emaciated. (ISH, TA. [See ٌﻦِﻫاَر.] As trans., see 4, first signification. [Hence,] as a law term, 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, He deposited the thing with him (Msb, 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 I restricted the commodity or placed it in custody, for, or by reason of, the debt; and is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Msb:) for, properly, they say, (Msb,) signifies I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge (Msb, K *) with some one. (Msb.) ‘Abd-Allah Ibn Hemmám Es-Saloolee says, (S,) or Hemmám Ibn-Murrah, (TA,)
[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 As, who says [i.e. leaving with them, as a pledge, Málik]: he likens this phrase to the saying, and this is a good way of explaining it; for the is that which is a denotative of state; the meaning being: [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, أَرَهَنَتْ النَّسِيَّةُ, but only أَرَهَنَتْ الرَّيْحَةِ. (S, TA.) [See, however, 4.] You say also, رَهَنَتْ عَنْهُ, inf. n., 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,

[Make thou thy sons to be pledges in lieu of them: in that case I will make my sons to be pledges: being for ]. (TA.) And [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 أَرَهَنَتْ الرَّيْحَةِ; (IAar, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as أَرَهَنَتْ الرَّيْحَةِ. (TA.)

I laid a bet, or wager, or stake, with such a one, for such a thing, (S, Msb, K, *) mostly (TA) said in relation to horses running a race, (JK, TA, *) to be taken by him who should outstrip, or overcome. (Msb.)

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., هُمَا كُفُّرِسِيُّ رَهَانٌ [explained in art.]. (JK.)
4 He made (a thing, Msb,) to continue, subsist, last, endure, remain, or remain fixed
or stationary; to be, or become, permanent, can stant, firm, steady, steadfast,
stable, fixed, fast, settled, or established; (S, * Mgh, * Msb, K; *) and so
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 expa-
nation of
He prepared food, and
continued it, or made it permanent.] ___ [Hence
as used by some in another sense of
He prepared food, and
continued it, or made it permanent.]
I staked
my property. (JK.) And
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
I made my children to be as a stake for him, or it. (S, K.
He resigned him to death. (IAar, TA.) 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,) 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. (S, TA;) and in the T it is said, [and in like manner in the JK,] that
signifies he lent
him a sum of money &c.; ] accord. to Er-Rághib, the proper meaning [of
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;) also signifies He, or it, weakened him: (K;) [like
and rendered him lean,
or emaciated. (TA;) And
God weakened him; syn. (JK.)
They two laid bets, wagers, or stakes, each with the other. syn. تَوَاضِعَا الرُّهُون. 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. (Msb.)

He took, or received, from him a pledge. (K.) [Or] He took, or received, it as a pledge: (JK, Mgh.) or 

He, or it, was given as a pledge. But for neither of these has he mentioned any authority.]

He asked him, or desired him, to pledge a thing with him: and, to give a pledge. You say, اَسْتَرَهَّنَهُ اَذَكَرَهُ بِهِ. 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.)

Rَهَن, originally an inf. n., (Msb,) is syn. with مرَهَنُون; (Mgh, Msb;) i.e. (Msb) it signifies [A pledge;] a thing deposited with a person (Msb, * 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 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-Râghib, TA: رَهَنَة, also, is syn. with Rَهَن [as meaning the act of giving as a pledge], like as شَيْمَة is syn. with شَهَم; the ة being added to give intensiveness to the significa tion: then, like Rَهَن, it is used
as syn. with [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i.e.] رهنة is an inf. n. like شتينة, applied to denote the pass. part. n. [used as a subst. properly so termed] like رهن not as an epithet; (Bd in bxxiv. 41;) [or, in other words,] signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself; (K:) [I here follow two copies of the K, in which it is said, كل ما أحبس به شيء فرهينة و مرتهنة: in the CK, and in the copy of the K followed in the TA, فرهينة و مرتهنة, which perverts the meaning, though رهن and مرتهنة may be used in the same sense as رهنية and مرتهنة, as will be seen in the course of this paragraph: and in the TA, in the place of احبس, is put يحبس, meaning: there is, however, this difference between رهنية and مرتهنة; 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, Msb, K) and رهن (Mgh, Msb, 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 فعل has not a pl. of the measure فعل except in rare and anomalous instances, though he says that it may be [as it is said to be in the Msb] 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 عيد, (I, K,) like as عيد is of عيد: (TA:) the pl. of رهنية is علق رهان ما فيه (S, K,). [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., (Meyd,) [i.e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver when its depositer is able to release it; for] لا is here either negative or prohibitive: you say, علق rect. علق, aor. inf. n. علق [or علق], meaning The pledge remained in the hand of the receiver when the depositer was able to release it: (Nh, cited in a copy of the Jámi' es-Sagheer: ) the trad. means that the receiver of the pledge shall not have a right to it when the depositer 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-Islám abolished it. (Meyd, * Nh.) You say also, 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 and and and I am taken [as a pledge] for such a thing. (Mgh.) And [hence,] I am responsible, or a surety, to thee for such a thing. (JK, TA) and His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were it would be without (TA.) And [hence,] Mankind, or all created beings, are the pledges of death]. (TA.) And (JK, TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And 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, 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); by which is meant responsibility, or suretiship. (TA.) And [hence,] 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, Every soul is a thing pledged with God for what it 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; (Bd;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., Every boy that is born is a pledge for his عقيدة, 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 عقيدة is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khattábee says that the best explanation of it is that of Ahmad Ibn-Hambal; that if the عقيدة be not sacrificed for the
boy and he die an infant, he will not intercede for his parents. (TA.) ___ See also what next follows.

He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K, * TA.)

It is also a pl. of the latter word. (S, Mgh, Msb, K.)

Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, * Mgh, Msb.) You say طَعَامُ رَاهِنٍ (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And خَمْرُ رَاهِنٍ Wine of which there is a continual, or constant, supply; uninterrupted, or unfailing. (TA.) And نُعْمَةُ آللِهِ رَاهِنٍ [The bounty of God is] continual, permanent, or constant. (TA.) And حالة راهنة A state, or condition, continuing; remaining to the present time. (Es-Semeen, TA.) And اَذٰهُ راهن كَل meaning as explained above, and also meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) Reاهن Remaining, staying, dwelling, or abiding, in a place. (JK.) Prepared. (K.) One says, هُذَا راهن لَك 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 ٌﺐِلْ ٌنٌذِرٌ راهن Camels that will not, or do not, pasture upon the plants, or tress, termed حضْرٌ مَحضْرٌ راهنة The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the
A thong, or strap, that is bound upon the middle of the yoke [or yoke] that is upon the two bulls [drawing a plough]. (JK.)

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.)

Pledged; deposited as a pledge; or restricted, or placed in custody, for, or by reason of, a debt; (S, * Msb;) originally مَرْهُونَ [or مَرْهُونَ بَيْدَينَ]; (Msb;) and يَرْهُن وَيْدَيْنِ signifies the same; (S, Msb;) 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 withoutة, as remarked above, voce يَرْهُن] is مُكَفْوَةَ [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رَهْنِ.

One who takes, or receives, a رَهْن [or pledge]. (S.)

see رَهْن, in two places.
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 [xlv. 23], [expl. in art. ترك, and below]. (S.) رهو also signifies The going easily: (S, K:) one says, جاءت الخيل رهوا, [The horses, or horsemen, came pacing along easily]: and accord. to IAar, رهوا في السير, aor. as above, mean He was gentle in going, or pace: (S:) or, as some say, رهو in going, or pace, is the being soft, or gentle, with continuance: (TA:) or the going along quietly: (JK:) and one says, جاءت الآبل رهوا, meaning The camels came following one another. (TA.) Also The going lightly: (JK:) you say, رهت, 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, رها The sea became still, or calm. (S.) And رها البحر The heat became allayed, or assuaged. (TA.) Hence some explain و ترك البحر رهوا [mentioned above] as meaning And leave thou the sea motionless, or calm: some, as meaning dry. (TA.) And you say, فعل ذلك رهوا Do thou that quietly, or calmly, without being hard, or difficult: (TA:) or Voluntarily; without its being asked, or demanded; (K and TA in art. سهو;) and without constraint. (TA in that art.) And أعطيته رهوا I gave to him voluntarily; without being asked; or without constraint. (JK.) رها, (JK, TA) aor. as above, (TA,) inf. n. رهو, (JK, K,) said of a bird, He spread his wings, (JK, K, TA,) Without flapping them. (JK.) 

He ap proached it, or drew near to it. (K, TA.) [App. a dial. var. of راهه, رها, (K,) inf. n. مراهاة, (TA,) راهن.
which is better known.] You say, I approached, or drew near to, puberty, or virility.

(JK.) Also He aided him in his foolishness, or stupidity; syn. (K, TA: in the CK)

4 ارهي 4 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 I continued to them the food and the beverage; (Yaakoob, S, K) like أرهنت. (S) — He did well: they say to the shooter, or thrower, when he does ill, i.e. Do thou well. (TA) — Be gentle with, or to, thyself: (S, K, TA) [in the CK; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رفاها في السير, meaning: but the right reading is أره, for] one says also ما أرهتي إلا علاني نفسك 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) — ارهي للك الشئ The thing became, or has become, within thy power; or reach; or possible, or practicable, to thee. (TA) — I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA) — I did not leave it still, or motionless: and أرهذاك Leave thou that until it become still, or motionless. (TA) — He kept continually, or constantly, to the eating of the [Kركي, رهو, or species of crane called]

6 ارتهى They two made peace, or became reconciled, each with the other; syn. (JK, K, TA: in the CK) توادعا

9 ارتهوا They became commingled, confounded, or confused. (K) Also, (K) or أرتهوا رهية They made رهية; 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.)

\( \text{رفوع} \) inf. n. of 1. (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 \( \text{فلج} \) (TA.) \( \text{ةَﻮْﻫَر} \) A place where water remains and collects or stagnates: (JK, TA:) a \( \text{جَوْة} \) [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 \( \text{رَهْوَة} \), 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 \( \text{رَهْوَة} \) 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] Ghatafán are called in a trad. \( \text{رَهْوَة} \) تتبع ماء, 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 \( \text{رَهْوَة} \), and accord. to the TA app. of \( \text{رَهْوَة} \), in each case agreeable with analogy,] is \( \text{ءَآْهَر} \) (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 \( \text{مَيْر} \) wide in the mouth. (TA.) ___ A woman (S) wide in the vulva; (Lth, ISh, S, K;) as also \( \text{رَهْوَة} \) (Lth, K) and \( \text{رَهْوَة} \) (IAar, K;) [or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also \( \text{رَهْوَة} \) (JK, TA:) or (TA) a woman that is not approved on the occasion of \( \text{عَامج} \) (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 مطرَ رهو] A still rain. (TA.) Also A company of men (JK, K, TA) following one another. (TA.) And غارة رهو [A company of horsemen making a raid, or an inroad, or incursion, following one another. (TA.) And one says, 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] كركك or a certain aquatic bird resembling the كركك: (TA:) pl. رهام. (JK.) And A headcovering which is next to the head, and which very soon becomes dirty. (TA.)

رهاوة A state of elevation: and a state of depression: thus having two contr. significations. (TA.) ___ See also the next preceding paragraph, in four places.

مرهاظ : see رهو, as applied to a woman, in two places: ___ and see also مرهاة.

رهوان A depressed piece of land or ground. (TA.) ___ And applied to A برذون [or horse for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:) or رهوان [thus I find it written, but it is commonly pronounced رحوان, or رووان. (TA:) is a vulgar term applied to a pacing horse. (MF voce.)

رهاء 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 سراب [or mirage]: (JK, TA:) and What is even of anything. (TA.) ___ See also رهو, as applied to a woman. It is also [app. A hue, or a haze, like dust-colour and smoke. (TA.)

رهيه Wheat which is ground between two stones, and upon which milk is poured:
or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K.)

A life ample in its means or circumstances, unstraitened, 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] ٍﻩاَر ٍرَأَهْ (K.) And Anything still, or motionless; as also ٍمَّأَعَط ٍﻩاَر Food that continues, or is permanent; like راهن (AA, S;) and [in like manner (see ٍراهن)] the fem. of each, with ٍرَأَه, is applied to wine. (S.) [Freytag adds, Inde dictur Celer de equo: but ٍرَأَه is here a mistranscription for ٍِﻫاَو: see ُﻞَْﲜَأ.] 

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[the epithet ٍرَأَه, converted by the affix ٌة into a subst.,] ٍعَيْشَة A bee; because of its quiet manner of flying. (JK, K.)

ٍفَرْس مَرْهَةٌ مَرْهَةٌ, with kesr, (K, TA,) like مَسْحَةٌ [in form], (TA,) or مَرْهَةٌ (JK, and so in the CK, [like مَرْخَاة in form, and, as most explain the latter, similar also in meaning, whence it seems that مَرْهَةٌ is the more probably correct,]) ٍعَيْشَةٍ A quick, swift, or fleet, mare: (JK, * K, TA:) pl. ىَﺮْكَس, (JK, K,) [or rather ٍعَيْشَةٌ if the sing. be مَرْهَةٌ مَرْهَةٌ, and ٍعَيْشَةٌ if the sing. be مَرْخَاهُ مَرْخَاهُ,] like ىَحَرْسُ, (TA,) or like ٍحَرْسُ [or rather ٍحَرْسُ, pl. of ٍحَرْسُ مَسْحَةٍ, (TA,) or like مَرْخَاهُ مَرْخَاهُ (JK:) but in the M, it is ىَرْحَدُ, [app. meaning that the sing. is thus,] like ىَرْكَسٌ; and in like manner in the Tekmle and the Jm. (TA.)
روأ

2 روأ في الأمر (T, S, M, Mgh, Msb, K, &c.,) inf. n. (S, Mgh, K,) or (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like تَرْوَيْة, inf. n. of تَرَكُّيَّة, (TA,) and, (S, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fs, روأ also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حُلَالَة السَّوَيق (TA;) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, Mgh, Msb, K;) and thought upon it repeatedly; syn. تَعَفَّقَهُ (M, L, K, TA;) i. e. رَدِّدَ فِيه فَكْرَه. (TA;) not hastening to reply: (S, K;) and وَرَيْي signifies the same; (K in art. وَرْي,) i. q. فَكْر. (T,) or, accord. to some, it is a mispronunciation. (MF.)

Hence, يوم الثوية The eighth day of the month Dhu-l-Hijjah; originally with ء its derivation from هوُيُرُيّة is a mistake; and its derivation from الْرُّيّدُ requires consideration. (Mgh.) [See 2 in art. روأ.

4 أُروأ It (a place) abounded with the [kind of plant, or tree, called] رَأٌة: (AZ, AAF, K;) or so أُروأات, said of land (أَرْض), (M.)

رآأ 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. رَآِة: (T, S, M, K;) and dim. روَيْة: (M, TA;) AHn says that the رآأ is not taller nor broader than a sitting man: and accord. to one of the Arabs of the desert of `Omán, 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 عَظَلَة [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 طَلْح [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 I'hish to be the same [tree] that is called غِيل [see art.]; but they have found fault with him. [for so saying]: it is not the عَشْر [asclepias gigantea], as one author has supposed; but a tree resembling this: (MF, TA:) such is the truth: the عَشْر is not the عَشْر: 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 عَشْر commences small; then increases to the size of the بَذْجَانة [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 عَشْر is not thus: the عَشْر [he adds] is not found in Egypt; but it and the عَشْر are peculiar to El- Hijáz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عَشْر 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 عَشْر in El-Hijáz. (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. ر.أ।

رَأِيَةٌ n. un. of رَأَيَةٍ. (T, S, M, K.) See also رَأْيَةٌ, in art. رَأَيَةٌ.

رواَيَةٌ, or, as some say, only رِوَايَةٌ رِوَايَةٌ, without ء; (M;) the latter was the usual form, without ء; (S, Msb;) or each; (K;) a subst. from الرِّوَاهُ which means Inspection, examination, consideration, or thought; (S, * M, Msb, K;) and repeated inspection or examination or consideration; (M, * Msb, K, * TA;) or consideration of the issues, or results, of an affair; (Msb;) without haste to reply. (S, * K, * TA.) You say, فَلَانْ لَيْسَ لِهِ رُوَايَةٌ Such a one has no inspection, &c.], (T.) It precedes what is termed عَرِيْمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed *يَبْدِهَةٌ [i. e. intuitive knowledge, &c.]: one has well said,
[His intuitive knowledge undoes the loops of meanings when they are fast
closed, and inspection suffices him]. (Har p. 8.) [See also رویه in art.]

رویه dim. of رأی, q. v. (M, TA.)

قصيدة رائية

A روى of which the is (TA in

باب الآلِف اللّيّنة)}
It was, or became, thick, or coagulated: (M, A, Msb, 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'Obeid, T, S; *) or before and after it had been deprived of its butter: (Mgh.) [Hence,] َباَر ُﻪُﻣَد (T, M, A, K,) aor. as above, (T,) inf. n.

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 ُرﻮُﻔَـﻳ ُﻪُﻣَد (T;) or like ىِﻠْﻐَـﻳ ُﻪُﻣَد: his blood being likened to milk that has become thick, and fit to be churned.

The man was, or became, confused, or disturbed, (As, T, S, K,) in his affair, or case, (As, T,) or in his reason, or intellect, (S, K,) and his opinion: (As, 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 ِرَابُّنَسْمَه: (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 َباَر (T, M, K,) inf. n. َباَر (TA;) and َباَر (T, M,) inf. n. َباَر (K) He (a man, Th, M) was, or became, fatigued, or jaded. (Th, M, K) And َباَرُّمٌ ُﻪُﻤِنطقَة فِلنَام The riding-camel of such a one was, or became, fatigued, or jaded. (T.) And َباَر He, or it,
was, or became, quiet, still, or motionless. (IAar, 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 و يربو،] 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 IAar that signifies أصلح رآب with hemz. (T. [See more in art. شوب.]) Accord. to IAar, رآب 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 رآب; app. in relation to the prov. above cited.])

2 روب اللَّنَّ: (S, M, A, K,) inf. n. بيروت (AZ, M,) He made the milk to be such as is termed رآب; (S, M, A, K;) as also راب (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 راب اللَّنَّ: see 2. [راب as an intrans.]

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verb app. signifies He had much milk such as is termed رآب: see its part. n. مريب, below.] The equal in quantity or measure or the like: so in the saying، هذَا رَاب كَذَا [This is the equal in quantity &c. of such a thing. (K, * TA.)

روب: see راب, in two places. ___ Hence, (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. (IAar, T, M.)

The ferment of milk, (T, S, M, A, Mgh, Msb, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رأئب (T, S, Mgh, Msb, TA;) and signifies the same as رؤية 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 رأئب in both of these two senses; (T;) or in the latter state it is termed رأئب : (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 رؤية ,) that has become such as is termed رأئب: (M:) or remains of milk left in the [skin or vessel called] مروب in order that fresh milk, when poured upon it, may quickly become رأئب: (T;) and milk containing its butter: and also milk from which its butter has been taken forth: (Aboo-' Amr ElMutarriz, MF, TA.) It is said in a prov., ْﻮَﺷ َﻚَﻟُﻪُﺘَـﺑوُر ٌﺐُﺷ [Mix thou a mixture, app. of thick and fresh milk: thine shall be what will remain of it]: (S:) or ِﻚَﻟُﻪُﻀْﻋَـﺑ [thine shall be some of it]: (so Meyd:) it is like the saying ْﺐُﻠْﺣُا ﺎًﺒَﻠَﺣ [expl. in art. ﺮﻄﺷ]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) ___ I. q. ﹰىِدْرُد [as meaning A ferment] such as is put into [the beverage called] نايرد [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 in this sense is mentioned by Lh: (M:) you say،ِِِﻠْٰرُعَأ َﺔَﺑَوُر َﻚِﻠْﺤَﻓ (T,) or َﻚِﺳَﺮَـﻓ (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 مهاء, and more remote in respect of the place into which it is injected. (M.) ___ Strength of a horse to run: so in the phrase فَرْسٌ بَاقٍ ﺑٰﺗَى ﺭَوْيَةٌ (A horse
whose strength to run remains]. (A.) ___ Intellect (IAar, S, A) of a man (IAar, S) when it has attained to full vigour: (A:) [app. as being likened to the روية of the stallion:] so in the saying, 

He would talk to me, I being then a boy, not having full intellect]. (IAar, S, A: in one of my copies of the S, and in the TA, ليست. ___ The main, or most essential, part, syn. جماع, of an affair: (M, K:) so in the saying, 

ما يقوم بروية أمره [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the روية 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, 

لا يقوم بروية أمه, (S, A,) or ما يقوم الح [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, (سطرة, S, M, or قطعة, K, or عطقة, 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, 

مضت روية من الليل A period, or short portion, (ساعة,) of the night passed: (T, M, TA:) and يبقى روية من الليل A period, or short portion, (ساعة,) of the night remained: (M, A, TA:) and هرق عنا من رويه الليل (S, A,) i. e. أكبر جهدنا or the like, 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; نم before روية being redundant]. (A.) ___ A piece of flesh-meat: (M, K:) so in the saying, 

قطع اللحم [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 Esheybânee, i. q. مشارة, which means أقاقية or channel of water for irrigation: but it has also other meanings, which see in art. شور. (TA,) The tree called نَلَك; (T, K, TA;) expl. by Ibn-Es-Seed as meaning the tree مَحْرِش. (TA,) A kind of hooked instrument كَلْوَب by means of which an animal that is hunted is drawn forth from its hole: (M, K,) accord. to Abu-l-'Omeythil, the مَحْرِش [app. meaning the same, or an instrument used for drawing forth the lizard called ضُبَط from its hole]. (M,) It is also mentioned by IAar as [syn. with رَأِب and رَبْعَة,] 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 حَرْنَة is patched, or pieced, when it is broken: (TA;) pl. رَبْعَة: but this is [properly, or originally, رُوَبَة] with ُه: (T, TA:) so says ISk. (T,) [See art. رَأِب.] رَبْعَة: see the next paragraph.

**Râbûn**, applied to milk, (Lth, T, S, Mgh, Msb, K, &c.,) and رُوَب, so applied, (Lth, T, M, K,) Thick, or coagulated: (M, Msb, K,) or churned, and deprived of its butter: (As, T, M, K,) see also رُوَبَة, 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 ُعَشْرَة is applied to a she-camel when pregnant and when she has brought forth. (A 'Obeyd, T,
S.) A poet, cited by As, says,

\[ \text{ِﺮِﺛﺎَﳋا} \]

(T, S Mgh) meaning Aboo-Má‘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 رَأْتِب in the former instance may be from رَأْب of which the aor. is رِئِب, so that it may there mean what occasioned doubt, or evil opinion: see رَأْتِب in art. رَأْب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.] And one says, رَأْتِب ما عندى الخ: (T,) or ما عنده شوب و لا: (S,) i.e. He has not, or I have not, mixed honey, nor milk such as is termed رَأْتِب: (T, M:) or, as some say, honey nor milk; thus explaining the two words شوب and رَأْتِب without restriction. (M. [See also art. شوب.] [Hence,] رَأْتِب applied to a man, (T, S, M, A, K,) as also نَرَأْتِب, (T, M, K,) and رَأْتِب, (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 رَأْتِب 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] رَأْتِب: (Lh, M:) pl. of the first, (S, M, A, * Mgh, ) accord. to As, (S,) or of the second, رَأْتِب: (S, A, Mgh:) you say قَومُ رَأْتِب 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 (S, Mgh.) And رأئب رأئب (S, Mgh.) And رأئب رأئب

also signifies a thing, or an affair, that is clear, or free from dubiousness or confusedness; (Th, T and TA in art. رئيب رئيب رئيب. See an ex. in that art.)

أوب: see the next preceding paragraph.

Morab A vessel, (T, S,) or receptacle, (A,) or skin, (M, K,) in which milk is made to be such as is termed رأئب رأئب رأئب رأئب [See also مرواب.

مراب Having much milk such as is termed رأئب. (Har p. 416.)

مراب 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 سقاة مرواب A skin in which milk has been made such as is termed رأئب: (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., مرواب سقاة سقاة سقاة مرواب (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 مرواب مرواب مرواب مرواب (M, K,) 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 مرواب مرواب مرواب مرواب 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.)
ثور

1. (T, S, M, &c.,) aor. (T, A, Msb,) inf. n. (T, M, A, Msb,) said of a horse (S, Msb, K) and the like, (Msb,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) He dungen. (M, Msb *) It is said in a prov., (S,) or (T, M, A, Msb,) said of a horse (S, Msb, K) and the like, (Msb,) [i. e.] of a solid-hoofed animal (T, M, A, Mgh) of any kind: (T, Mgh:) [a coll. gen. n.:] n. un. (S, Msb, K:) and pl. (S, M, A, Mgh, K.)

ثور : see what next precedes. Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.,] of the 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. (T,) You say, فلان يضرب بلبسائه روثة أنفه (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. (T,) It is said in a trad. that the mulet for mutilating a person by depriving him of this part is a third of the whole price of blood. (T,) ___ And The bill of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill روثة أنفها, (M,) ___ And روثة السيف, occurring in a trad., is expl. as meaning The upper part [of the kilt] of the sword, that is next to the little finger of the person grasping it. (T,) Also The remains of the culms of wheat in the sieve, when it is sifted. (K. [Not found by SM in any other lexicon.])

مروث (M, K) The part whence the روث (or dung) issues; (M,) the خواران [i. e. the rectum, or the tuel,] of a horse. (K.)
A man *having a large nose.* (A, TA.)
1. *جَوَرُْ (S, A, Msb, K.) aor. *جَوُرَْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.) *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.) *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.) *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

It (a thing, S, or a commodity, Msb) had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand. (S, * A, * Msb, K. *)

And *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

The dirhems, or money, passed, or had currency, among men, in buying and selling. (Msb, TA.)

And *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

The thing, or affair, was, or became, quick, speedy, or expeditious: (L, Msb:) or came quickly. (MF.)

And *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

It was, or became, present, or ready, and prepared: so in the saying, *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

(Take thou what is present, or ready, and prepared.) (Har p. 116.)

See also 2.

The wind was, or became, confused, (Msb, K,) not continuing from one direction, (Msb,) so that one knew not whence it came. (K.)

2. *جَوَرُْ (S, A, Msb, K.) inf. n. *جَوُرَْ (A, Msb, 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, * Msb.)

He made the thing to be quick, speedy, or expeditious; or was quick with it. (L.)

So in the saying, *جَوَرُْ (S, A, Msb.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

I excited the affair, or event, and it became excited.) (TA.)

He embellished his speech, or language, and made it vague, so that one knew not its true meaning: (Msb, TA:) from *جَوَرُْ (S, A, Msb, K.) inf. n. *جَوَرُْ (S, A, K.) or this is a simple subst., and the inf. n. is *جَوَرَْ (Msb.)

For *جَوَرُْ (Tal.,) or from *جَوَرُْ (Msb.)

The dust continued, or went round, upon, or over, the head of the
camel; syn. دام. (TA.)

5. تروح He [app. a camel] went round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

ٌﺔَﺟْوَر Haste, quickness, speed, or expedition. (IAar.)

ٌجاَوَر [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. (Msb.)

ٌجاﱠوَر [app. applied to a camel] Going round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

ٌﺮْﻣَأ ٌجﱠوَﺮُﻣ A confused thing or affair. (TA.)

ٌنَﻼُﻓ ٌجِّوَﺮُﻣ 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.)
It was violently windy. (S, Msb, K.) And حار, aor. رح، inf. n. 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.) The trees felt the wind. (AHn, K.) [See also another meaning below.] [Hence, perhaps,] حرا، aor. رح، inf. n. 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 حراح راح and ارتّاح راح and ارتّاح راح and ارتّاح راح signify the same: (S, L, K: [in the CK، حارات ارتّاح is erroneously put for الاستراح]) and استراح he (a man) became light, or active, and quick; syn. بُسر. (Msb.) You say, حار through [and حراح راح and حراح راح and حراح به راح لذّة] 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,

و زعمت أتلك لا تراح إلي النسا

[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 حراح للأمر ارتّاح i. q. حراح للأمر [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it]. (TA) And راح لذّك الأمر لذّك الأمر
He brightened in countenance at that thing, (L) [there explained by أشرق له، and this I regard as the right reading, rather than that which I find in the copies of the K, which is أشرق عليه, perhaps meaning the same as i.e. he became acquainted with that thing, or knew it, syn. أطلع عليه] 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 sometimes, metaphorically, of dogs when called by their owner, and of other animals. (L) [It is also said that] روح and روح and روح and روح [all app. inf. ns. of روح, or some of them may be simple subs.,] and روح [as though inf. n. of روح ] (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 روح, below.]) You say also، استروحت إلى حديثه [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 استروحت إلى حديثه he inclined to his discourse. (MA.) And راح للمعروف، (S, A, L, K,) sec. pers. رح له，(L) aor. روح، inf. n. راحة (S, L, K) and ريح (L) and of راح له، (A, L,) He was affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do what was kind or beneficent: (A,) or ارتاح للمعروف، (S, L, K,) he inclined to, and loved, kindness or beneficence. (L,) And أرتاح للله، (S, K,) He was affected with alacrity, &c., and so disposed to bounty or liberality. (S, K,) And نزلت به بليبة فأرتح الله برحمة فأنقذه منها [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-Fârisee says that it is an instance of the rudeness of speech characteristic of Arabs of the desert. (TA.) [Hence seems to have originated, as is app. implied in the TA, the assertion that] signifies The being merciful: and God delivered him from trial, or affliction: (K:) or God was merciful to such a one. (S.) One also says, (K,) or (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, [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, (K, TA,) and (TA;) not the going in the latter part of the day. (K, * TA.) [See also what follows.] راح, aor. inf. n. رواح; and رواح; both signify the same; (S, Msb, K, &c.;) contr. of ادا. (S;) said of a man, (TA,) and of a company of men, (K, TA,) He, and they, went, or journeyed, 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, Msb, K, TA;) this is said to be the primary meaning: (TA:) but they also mean he, or they, returned: (Msb:) and Went, or journeyed, at any time: (Msb, * TA;) [for] 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: so say Az and others: (Msb:) or راح, inf. n. رواح, 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 [mentioned above, where a different explanation of the verb is given]: (Mgh, * Msb:) and [in like manner] one says to his companion or companions, (S, L, K,) aor. راح: or رواح: as meaning Go, or journey: (TA:) but راح, (AZ, L, K,) signifies only The camels returned in the
evening, or afternoon, (S, * Meb.) when their pastors drove or brought them back to their owners: so says Az. (Meb.) You say, (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
(A,) and "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 daybreak 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
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 (L, TA:) or
they (i. e. camels) returned from the place of pasture in the
evening, or afternoon, to their owners. (S, Meb.)
; (S, A, K,) aor.

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 summer: (S, TA;) and
The branch put forth
leaves after other leaves had fallen from it. (R, TA.) [See another meaning of
near the
beginning of this art.] He became a stallion, or fit to cover. (S, K,) aor.

The wind smote it; namely, a thing; (L, K;) as, for instance, a tree, and said of a tempestuous wind. (L.) And
said of a pool of water left by a torrent, It was smitten by the wind. (S, A, K.) In like manner also it
is said of other things. (TA,) One says, 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  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, (S, K,) or or  راح (A 'Obeysd, S, K;) first pers. رح (A 'Obeysd, S,) aor. رح (A 'Obeysd, S, K,) and رح (AA, S, K,) [inf. n., app., of the former رح and of the latter رح as in the phrase of similar meaning following:] and رح, (Ks, S, K,) and رح; (AZ, K;) He smelt the thing; perceived its smell, or odour; (S, K, &c.;) as also رح and رح: (Hamp. 228:) and رح, aor. رح, inf. n. رح; and aor. رح; and رح; and رح; and رح; and رح; He smelt the odour: (Msb.) You say of an object of the chase, رح, (K,) and رح; and رح; and رح; and رح; He smelt me; perceived my smell, or odour: (AZ, S, A, TA:) and of the same, رح, (K,) and رح, (T, S, K,) and رح, and رح, (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, رح, and رح, and رح, and رح, and رح, and رح, meaning he smelt, or perceived, the odour; and accord. to Lh, some say, رح; but this is seldom used. (TA) [It is asserted (in Har p. 324) that رح is only from رح; but this assertion is of no weight against the authorities cited above.] It is said in a trad., from سأ رح, من قتل نفسا معاهدة لم يرح راحة الجنة, (A 'Obeysd, S, Mgh, * Msb, *) or لم يرح, (AA, S, Msb,) or لم يرح, (Ks, S, Mgh, Msb,) i. e. [He who slays a person with whom he is on terms of peace, (or, as in' the TA, مؤمنا, i. e. a believer,) he will not perceive the odour of Paradise: (S, Mgh, Msb:) As says, I know not whether it be from رح or from رح. (S.) You say also, رح مني طيبة I perceived from him (a man, S) a sweet odour. (S, A,) [And hence, app.] رح, and رح; and رح; and رح;
He obtained from thee a favour, or benefit. (K.) روح, aor. inf. n. روح, He (a man) had the quality termed روح, [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 روح, His foot had the quality so termed. (TA.)

[He fanned], You say, روح عليه بالروحه, They required to be fanned, by reason of the heat, with the fan. (TA.) ___ Also, (A, Msb,) inf. n. روح عليه بالروحه, He perfumed oil; rendered it sweet in odour; (A, Msb,) by putting perfume in it. (Msb,) روح عنه, روح بهم, and روح بنها: see 4. ___ روح, (A, Mgh, Msb,) inf. n. روح عليه بالروحه, He performed with them the prayers termed روح. (A, Mgh, Msb,) روح, having for its objects camels, and sheep or goats: see 4. ___ روح عليه بالروحه, 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 روح عليه بالروحه, The standing upon the two legs alternately; upon each in turn: and روح عليه بالروحه, The turning over upon the two sides alternately, or from side to side. (K.) You say, روح عليه بالروحه, He did two deeds, or works, alternately; he alternated them. (A.) And روح عليه بالروحه, 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., 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, روح عليه بالروحه, He did a thing with him by
turns, each of them taking his turn and so relieving the other: for the signifying the giving mutual relief, or rest]. (TA in art. عقب.) [See also 6.] راح ويراح: see 1, in the former part of the paragraph.

4 اراح He breathed: (S, A, K:) said of a man, (A,) and of a horse. (S.) [It emitted an odour:] it (a thing, Msb) stank; (S, Msb, K;) as also أروح: (Msb, 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; (Lh, S, M, A, Msb;) said of flesh-meat, (Lh, M, A, Msb,) and of water, (Lh, S, M, A, Msb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between أروح and تروح [q. v., as does also J] said of water. (Msb, TA.) [Also, (inf. n. أراح, L,) He (a man, S, and a beast, Lh) revived, or his spirit returned to him, after fatigue; (Lh, S, K;) like استراح, q. v.: (TA:) and he had rest. (K.) And [hence], (S, Msb, K;) inf. n. أراح, (TA,) or أراح, (Msb,) He (a man) died; (S, Msb, K;) as though he found rest: and he (a camel) died, or perished. (TA:) You say, أراح فأراح [He rested, i. e. had rest, and so rested others], meaning he died, and so people became at rest from him. (A.) [Hence also,] أرحنا

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. (Msb.) [Also, (inf. n. أراح, TA,) or أراح, (Msb, TA,) 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. [inf. n. أراح,] إراح and إراح, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) And أراح, [app. for] أراح بعيره, [like wise said of a man, He alighted from his camel to rest him and to alleviate him. (L,) or أراحوا أراح: see 1, in the last quarter of the paragraph. أراح and أراح, أراحه, and أراح, أروحه, &c.: see 1, in the last quarter of the paragraph, in twelve places. أراح, (S, A, Msb, K,) inf. n. أراح, (Msb, TA,) and أراح is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like عارة طاعة أطاعه: (TA,) said of God, (S, K,) or of a man, (A, Msb,) He rested him, made him to
be at rest or at ease, or gave him rest; (S, * A, * Msb;) namely, a hired man, (Msb,) or any man; as also روح (TA:) and the former, He (God) caused him to enter into a state of rest, (K, TA,) or of mercy. (TA.) And the former, Give ye us rest. (TK in that art.) And اراح بعیوه He revived, or recovered, his camel. (TA.) [Hence,] اراح الناس بالصلاة He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) ___ And اراح, (S, M, A, Msb, K,) inf. n. راحة; (M, Mgh;) accord. to one dial., هرام, aor. يجرح; (TA;) and روح, (S, * A, TA,) inf. n. حريف; (S,) He (the pastor, Msb) drove back, or brought back, (S, M, Msb, K,) camels, (S, M, A, Mgh, Msb, K,) and sheep or goats, (M, A, * Mgh,) and cows or bulls, (A, * Mgh,) in the evening, or afternoon, (M, Msb,) after the declining of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K,) or راحة علی أهلها [for you say راحة علی أهلها i. e. to اراح علی أهلها i. e. He restored to him his right, or due; (S, K;) as also اراح علی نعما ثريا He gave me much cattle: because she was [as though she were] a مراح for his bounty. (L) ___ حَوْرَت [He fanned himself.] (A, TA,) And حَوْرَت بِمَروحة [He fanned himself with a fan]. (S, Msb, K,) رأيتهم يتروحو في الضحى, occurring in a trad., means I saw them requiring the being fanned with the fan by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses: or seeking rest. (TA.) تروحة الرائحة The odour exhaled, or diffused itself. (Msb,) تروح said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Msb, K,) See also 4. See also 10: and see 1, in five places. تروح said of herbage, It became tall: (S, K;) and in like manner said of trees; as well as in well as in another sense explained in the first paragraph. (TA.) تروح, thought by ISd to be an inf. n., of which the verb is أراحية. 5
They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. تراوحوا أُمرا (K, TA.) And They did a thing by turns; syn. تراوحوا ببوتهم تراوحوا لبوبتهم [like هاروات and هاروأتا,] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. هاروات (K, TA.) And They did a thing by turns; syn. هاروات (TA.) [Hence,] َنِإ ِﻪْﻳَﺪَﻳ ِنﺎَﺣَواَﺮَـﺘَـﺘَﻟ ِفوُﺮْﻌَﳌِ (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]. ___

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.]

It became shaken by the wind: (TA:) or it inclined from side to side. (Msb.) ___ See also 1, near the beginning of the paragraph; and see استراح إلى حديثه, and استراح إلى حديثه, in the former part of the same paragraph. ___ Also, (K,) and استراح, (S, A, Msb, K,) [which latter is the more common in this sense,] and sometimes أرراح, (TA,) and sometimes أرراح, q. v., (Msb,) [and تروح, as quasi-pass. of روح عنه, or به,] said of a hired man, (Msb,) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S, * A, * Msb, * K;) منه (from him, or it), (A,) and به [by means of it]; (Msb;) from أرحة, أرحة; (S;) quasi-pass. of أرحته, أرحة.

He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind. (S, K, TA.) ___ See also 1, in
The rain revived the trees. (L.)

Windy; applied to a day: (TA:) or, so applied, violently-windy; (S, Mgh, Msb, K;) as also رَجْشُالا رَجْشُ، which is the original form, (Msb,) or may be so: (TA:) fem. of the former with ُدُلُّ، applied to a night (ليلة). (A, TA.) [See also رِجُح.] One says، هذه ليلة راحة للمكروب فيها راحة [This is a windy night: the oppressed in mind has rest therein]. (A.) It is also syn. with ارتِبَاح. (S, L, K. [See 1, near the beginning of the paragraph.]) And [hence,] Wine; (S, A, * K;) as also رَاحِ: (S, 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 L, [which mentions these two words in art. رَاحِ، the ر in the former word is said to be substituted for دُلُّ and hence the دُلُّ in the latter if such be the case]. (TA.) See also راحة، in four places.

روح، as an epithet; fem. with ُبُلُ: see رِجُح، 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: (S, K, TA:) or the cold, or coolness, of such gentle wind. (A, TA.) I. q. نفس، نفس. [app. نفس، i. e. Breath; like روح، said to be the primary signification: (MF:) or spirit; [like روح،] syn. نفس، as in the saying، أَحْيَا النَّاسَ بِرُوحِهِ. He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is روحِهِ. (A.) See also راحة، with which it is syn. (S, K.) Also Joy, happiness, or gladness; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفس، and روح، likewise has this meaning: (IAar, TA;) or the former, rest, or ease, from grief, or sorrow, of heart. (As, TA.) In the saying of 'Alee، فِيَا شَرَوْا رُوحُ الْيَقِينِ or رُوحُ الْيَقِينِ، the phrase روحُ الْيَقِينِ is thought by ISd to mean The joy and happiness that arise from certainty. (TA. [See art. بِشَرُ.) Also Mercy (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so رِجُح، (K;) and رِجُح، رِجُح، رِجُح، رِجُح， is said by Az to have this meaning in the Kur 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 أَرَاحَ.
The soul, spirit, or vital principle; syn. النفس (IAar, IAm, Msb, TA, and S and K &c. in art. [but
there is a difference between these two words, for they are not always interchangeable, as I have shown in art. ما
بيه [نفس]) [i. e.] [A (K; [see also روح, third sentence;]) often occurring in the Kur 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 حور حيويان (KT in explanation of the term نفس; 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 الروح الحيويان: [so too نفس; 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. جان (AHeyth, TA:) accord. to the Sunnees, the rational soul, النسم (also termed الروح الإنساني،
الناتحة، 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 Kur iii. 163, which refer to the روح: (Msb:) 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: (Msb:) the word is masc., (IAar, IAm, Az, S, M, A, Msb, K, *) thus, with
the Arabs, differing from نفس، for this they make fem., (IAar, IAm, Msb,) but the former is also fem., (S, M, A, Msb, K,) app. as
meaning نفس، (Msb,) as is said in the R; (TA:) and most hold it to be as often fem. as it is masc.: (MF:) one says خرج روحه (IAar,
Az, TA) [and also خرجت روحة, meaning His soul departed, or went forth]: the pl. is أرواح. (S, Msb.) Also i. q. نفخ (K) [properly A blowing with the mouth; but here] meaning wind that issues from the روح; (TA;) wind, or breath. (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أجبها بروحك, which is also the pl. حوراً. (ADk, TA.) And one says, مالاً للقربه من روحة Give life to it, or enliven it, with thy wind [or breath]. (TA.) And one says، حوراً He filled the skin with his wind; with his breath. (ADk, TA.) [Hence, ]also signifies Inspiration, or divine revelation; (Zj, Th, K;) such as is imparted by means of an angel: thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the روحة 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 Kur-án; (IAar, Zj, S, * A, * K;) whereby God's creatures are [spiritually] quickened, and guided to the right way. (TA.) So in the trad., تحياوا بذكر الله و روحة Revive yourselves with God's book of religion and religious laws, (or may here have some other meaning,) and his Kur-án. (TA. [Mentioned also in the A; in a copy of which, in the place of تحياوا, I find تحياوا, an evident mistranscription.]) And What God ordains and commands (K, TA) by means of his assistants and angels. (TA.) Also Jibreel [i. e. Gabriel]; (S, * A, * K;) called in the Kur [xxvi. 193], and [in ii. 81، سدّاقة روحة القدس, and [in ii. 81، سدّاقة روحة القدس, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الروح القدس, is applied by the Eastern Christians among the Arabs to The Holy Spirit; the Third Person of the Trinity.] And [sometimes Our Lord] Jesus. (S, * 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 Kur bxxviii. 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
روح، in three places. Also pl. of روح: (L:) ___ and of روح: (S &c.)

روح: see رايع, of which it is said to be a quasi-pl. n., in three places. Also **Width, wideness, or amleness. (S, K.)**

El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

"لكن كبير بن هند يوم ذلكم 
فتخ الشمايل في أباقم روح"

(S, TA,) meaning **But Kebeer Ibn-Hind, a tribe of Hudheyl, on that day, were lax 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,** (S, Mgh, K.) in, (S, K,) or of, (Mgh,) [or between,] the two legs, (S, Mgh, K,) **less than what is termed جحجح, (S, K,) or less than جحجح, (A, Mgh,) with wideness between the fore parts of the feet, and nearness of the heels, each to the other:** (S:) or [simply] **Wideness between the fore parts of the feet, and nearness of the heels, each to the other:** (Msb:) or a spreading in the fore part of each foot: (Lth, Mgh, Msb;) or **a turning over of the foot upon its outer side:** 1Aar says that روح in the legs is **less than فاع, and this is less than عقل, (TA.)**这意味着 This is a thing, or an affair, which we do by turns; as also عور. (TA.)

روح originally روح, the و being changed into ى because of the preceding kesreh, (T, S, Msb,) as is shown by its dim. mentioned below; (T, Msb;) Sb held it to be of the measure فعل; and

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Abu-I-Hasan, فعل and فعل [if the latter, originally رزيح] (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 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 ريح and رهاة, like دار and دارة; (S:) [using the latter as a more special term, for] رحة signifies a portion of wind [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but ريح and رهة 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 كوكب and كوكبة: (Sb, L:) ريح is of the fem. gender (IAMb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except أعصار, which is masc.; (IAMb, Msb;) but ريح is sometimes made masc. as meaning هواء (AZ, Msb:) [it is used by physicians as signifying flatus, flatuosity, or flatulence; as in the phrase ريح علبطة a gross flatus:] the pl. [of pauc.] is أرواح (S, Mgh, Msb, K, &c.) and أريا ح (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 ى, (L, Msb,) and [the pl. of mult. is] أريا ح (S, Mgh, Msb, K, &c.) with ى because of the kesreh, (Msb,) and ريح; (K, but not found by SM in any other lexicon;) and the pl. pl. is أرواح [pl. of أرواح] and أراوح [pl. of أراوح]: (K:) the dim. of روح is ريح (T, Msb.,) 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 أجعلها ريحًا ولا جعلها ريحًا [O God, make it to be winds, and made it not to be a wind]. (TA.) [But this distinction is not always observed.]

One says، فلان يميل مع كل ريح كالريح المرسلة [Such a one inclines, or turns, with every wind]. (TA.) And فلان يميل مع كل ريح 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 Taäbbata-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the S.)
Will ye two await, a little, the time of their inadventure, or will ye act aggressively? for prevalence is for the aggressor. (S.) And hence the phrase in the Kur [viii. 48], "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, "Their turn of good fortune departed." (A.) And "When thy turns of good fortune come, avail thyself of them." (A.) And their predominance, or power, depart: (S:) [or in this latter instance it has the meaning next following.] ___ Aid against an enemy; or victory, or conquest, or the turn of good fortune, is to the family of such a one. (TA.) ___ See also رح رف. ___ And see رف (with which it is syn.), in four places. ___ Also A good, sweet, or pleasant, thing. (K.) ___ The pl. رف occurs in a trad. as meaning The jinn, or genii; because they are [supposed to be often] invisible, like the wind. (TA.)

Rah Reh, or ease; contr. of تع (TA:) cessation of trouble, or inconvenience, and of toil, or fatigue; (Msb:) [or freedom therefrom;] and رف signifies the same as راف (S, A, K) from رف رف and رف رف [mentioned in the first paragraph as an inf. n. in a similar sense, as are also رف راف and رف راف, i.e., as meaning the experiencing relief from grief &c.]. (TA:) You say, "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. خوس (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 راف with the fingers: (MF:) pl. راف, (S, A, * Msb, K, *) [or rather this, said in the K to be syn. with..."
They pushed him with the palms of the hands. (A.) The saying of a poet,

*إذا دلّكَ فَمَّنَ النَهْارَ بَرَاحَ *

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 البراح, in art. برّح; 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-Mukhtar 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 أنقي من الراحة (K, TA). l. 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 راح signifies also

Plain and open tracts of land, producing much herbage, (ISH, K,) hard, but comprising soft places and [what are termed] جراثيم, 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، أطعه على راحتة [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 راح: (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]
Of, or relating to, wind: flatulent; as in the phrase flatulent colic.

A word respecting the formation of which there are different opinions; many saying that its medial radical letter is و, and its original form ريحان, 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 ك, 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

[or, i.e. basil-royal, or common sweet basil, ocimum basilicum, the seed of which (called بزير الريحان) is used in medicine]: (Mgh: [see also قبح]) 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 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 ريحان: (Msb;) and the pl. is ريحان الاباحم: (Mgh, Msb) ريحان الاباحم: and ريحان الاباحم: see حبص. ريحان الغيور: a name of The [or myrtle-tree]. (TA in art. مرس: مرس:) 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,] ريحاني [meaning My two descendants] occurs in a saying of Mohammad as applied to El-Hasan and El-Hoseyn. (TA:) A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رزق: (S, L, K, TA;) said to be of the dial. of Himyer.
So in the saying, [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 شريفة (S, TA.) And in the saying, in a trad., [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 استراظ: so in the saying، سيحان الله و رجائه [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 روح.

روحانى، with fet-h to the ر، applied to a place, Good, or pleasant [app., like ريح، in respect of wind or air].

(S, TA.) See also what next follows.

روحانى، with damm to the ر، (S, A, K, &c.,) and روحانى، with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from روح روح [in the former instance], or from روح meaning the breath of the wind when weak [in the latter instance], extraordinary in form, with ا 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-Khattâb 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 angles are those who are termed روحاانى، and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel; and ISh adds that the روحاانى are souls, or spirits, which have not bodies; [spiritual beings;] and that the term روحاانى is not applied to anything save what is of this description, such as the angles 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.)
The evening; (K;) or the afternoon, from the declining of the sun from the meridian until night. (S, K;) One says, ساروا رواح They journeyed in the evening, or afternoon. (TA.) And لقيته رائحة I met him in the evening, or afternoon. (A.) And خرجوا برواح من العشي, (S, K;) and (so in the T, A, L, and K;) or براح من العشي, (so in the S;) and بارواح من العشي, (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 أرونح ريح أتى قلائد و عليه من النهار, and ارونح ريح Así a one came when there were yet some remains for him of day]. (A.)

A day of good, or pleasant, wind; (S, Mgh, Msb, K;) as also يوم ريح and ريح يوم ريح. (TA;) or these two signify a good, or pleasant, day: (S;) and ليلة رواحة a good, or pleasant, night; (K;) or a night of good, or pleasant, wind; as also رائحة ريح مكان ريح a place of good, or pleasant, wind: (S: [see also مَعَانَى رَحْيَة:)] or, accord. to Lth, (TA;) and the Kifáyet el-Mutahaffidh, (Msb,) يوم ريح signifies
a violently-windy day; like (before mentioned). (Mgh, Msb, TA.)

A certain plant that appears at the roots, or lower parts, of the 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 ﺔَِّﳛَر]) this term is applied to the, the, the, the, and the. (TA in art.)

Very brisk, lively, sprightly, active, agile, prompt, or quick. See also ﺔَِّﳛَر.

A flock of sheep or goats. (L.)

Applied to a day; and and applied to a night (ليلة): see راح; and ريح. (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, 1,) 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,] of which the pl. is روح; and روح, of which the pl. is روحون, it having no broken pl.: (L:) روح is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رائح, (S, L, K,) like as خدم is of خدم. (S, L,) of رائح [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 [though this is agreeable with analogy, as well as قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح، قوم رائح, And one says إبل رائح، إبل رائح، إبل رائح، إبل رائح، إبل رائح، إبل رائح, Camels returning in the evening, or afternoon, from pasture. (Msb.) [Hence,] 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. سرح. أعطاني رائحة زوجا 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, مَال رَائِحٌ, 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. رَائِحٌ and رَائِحَة]. (TA.) طِيْب رَوحٍ 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, رَوحٍ in this case is for رُوحَة, [a pl. of فَاجِر and كَافِر] 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-'Ajjáj,

* عَالِيَةٌ أَنْسَاعٍ وَجَلْبٌ الكُورَ
* عَالِيَة سَرَاةٍ رَائِحٍ مَطْوِر
* 

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 خَلْتُ أَعْلَاقَيْ وَجَلْبٍ كُورَ
* 

[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. أَعْلَاقٍ جَلْبٍ is there explained as meaning my things that I held in high estimation: but the rendering that I have given I consider preferable.)

رَائِحَةٌ [fem. of رَائِحٌ, used as a subst.,] and رَيحٍ both signify the same; (S, Mgh, Msb, 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, Msb;) syn. نَسْمٌ; whether sweet or stinking: (K;) and the former, a sweet odour which one perceives in
the [or breath of the wind]: (L:) ↓ the latter is fem. [like the former]: (Msb:) the pl. of the former is روائح; and El-Hulwânee mentions رايح as pl. of ريح, under which see its other

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pl.s. (Mgh.) You say، رائحته and رائحة the latter in the same sense [i. e. I perceived the odour of the thing]. (S.) And لِهِذِٰﳍ لِّقْبَـﻟا [This herb, or leguminous plant, has a sweet odour].

(L:) ↓ It is said in the K, that رائحة means There is not in his face any blood: but (SM says that] this requires consideration; for, accord. to A’Obeyd, one says، وَأَمَّا فِي وَجْهِ رَائِحة دِمْ مِنْ الفَرْقِ [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، وَأَمَّا وَمَا فِي وَجْهِ رَائِحة دِمْ دِمْ [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear].

(Accord. to Mtr, however,) one sometimes says، وَأَمَّا وَمَا فِي وَجْهِ رَائِحة دِمْ دِمْ; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) رائحة also signifies A rain of the evening or afternoon: (Lh, K:) or, as Lh says on one occasion, [simply] rain: (TA:) pl. روائح. (Lh, K:) [And] A cloud سحابية that comes in the evening or afternoon. (Har p. 667.) See also رواح.

More, and most, conducive to rest or ease]. (K in art. خمر.) Also Having the quality termed روح [q. v.] (Lth, A, Mgh, Msb, K) in the thighs, (TA;) or in the legs، (S, A, * Mgh, * K,) and feet، (S,) or in the feet: (Lth, Mgh, Msb;) fem. روحة: (S, Msb;) and pl. روح. (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 قَدْمُ روحاَء، meaning A foot spreading in its fore part: (Lth, Mgh, TA;) or turning over upon its outer side. (TA;) ALSO, and أَرَاحُ وَأَرَاحَة، (K,) or the latter only is correct in this case. (TA;) Wide; applied to a حَمْل [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] قَدْح: and the same also signifies shallow; applied
to a vessel: (TA:) and so ṭawāḥa. (S, A, K.)

أَرْيَحَأ: see the next preceding paragraph.

أَرْيَحٌ: 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 ىَيَّى is said by AAF to be substituted for وَ (TA. Mentioned in the L in the present art. and in art. رَيْحَ، R.) The Arabs have many epithets like this, [as أَحْوَرِيَّى and أَحْوَرِيَّى أَفْعَلٍ، and أَفْعَلٍ أَحْوَرِيَّى أَحْوَرِيَّى،] of the measure أَفْعَلٍ، 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 سِيْف أَرْيَحَ is cited in confirmation from a poem of Sakhr el-Ghei,]) or a tribe of El-Yemen. (TA.)

أَرْيَحَأَة Largeness, or liberality, of disposition; (S, K, TA:) alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence: (S, * A, L, K: *) the former ىَيَّى is said by AAF to be substituted for وَ (TA:) رَيْحَ، accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is أَرْيَحَةٌ أَرْيَحَةٌ أَرْيَحَةٌ (L: in which these two ns. are mentioned in the present art. and in art. رَيْحَ، [See also رَيْحَ، and see 1.]) You say، أَرْيَحَةٌ أَرْيَحَةٌ أَرْيَحَةٌ (S, L, K,) or أَرْيَحَةٌ أَرْيَحَةٌ أَرْيَحَةٌ أَرْيَحَةٌ. (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.]

أَرْوَاحُ A single rest: pl. of رُوحُ رَوْحَ رَوْحَ رَوْحَ، and of رُوحُ رَوْحَ رَوْحَ رَوْحَ. (Mgh, * Msb, * TA:) ___ Hence, the تَروِيْحَةٌ of the month of Ramadán, (K, TA,) or صَلاةٌ تَروِيْحَةٌ
A form of prayer performed at some period of the night in the month of Ramadán, after the ordinary prayer of nightfall, consisting of twenty, or more, rek'ahs, according to different persuasions; (Mgh, * Msb, TA;) so called because the performer rests after each, which consists of four rek'ahs; (Mgh, * Msb, K, * TA;) or because they used to rest between every two [pairs of] salkutions. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, صليت نهار التراويح [I performed with them the prayer of the التراويح]. (A, * Mgh, Msb.)

تراويح a n. of place from 1: (Msb:) A place from which people go, or to which they return, in the evening or afternoon [or at any time: see 1]. (S, Msb, K.) [Hence,] ما ترك فلان من أبيه مغداً ولا مراحاً, (S, and K in art.) and مراحا, (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.

تراويح a n. of place from 4; (Msb;) 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, Msb, K) of cattle, (Msb,) or of camels, (S, K,) and sheep or goats [&c.]. (S.) مراحا, with fet-h, in this sense, is wrong. (Mgh, Msb.)

تراويح and مريحة, 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 مريحة and مريحة, the latter originally مريحة, applied to a tree (شجرة), 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)
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. مروج [for مروج]. (S.) [See an ex. in a verse cited voce دلو, in art.]

مروحة (S, A, Msb, K) and حورم (Lh, K) A fan; a thing, or an instrument, with which one fans himself: (S, A, Msb, K:) pl. مروج. (S.)

مروحة Perfumed; applied to oil; (S, A:) and to إقدم [q. v.], (A'Obeid, S,) which latter is perfumed with musk. (A'Obeid.)

ةاقع مروج A she-camel that lies down behind the other camels. (IAar, Az.)

المزلاج The fifth of the horses that run in a race; (K, TA:) the number of which is ten. (TA.)

مباح, applied to food, That occasions much flatulence in the belly. (A, TA.)

مروج 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. مرحج. (S.) ___ Also, accord. to rule, a n. of time [i. e. A time of rest or ease]. (Ham ubi suprâ.) ___ And a pass. part. n. of 10. (Id. ibid,) [As such] meaning Dead [for مستراح منه]; as also مستراح [lit. at rest or ease]. (Id. p. 251.) ___ And it may also be used as an inf. n. of 10. (Ham p. 228.)
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, What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And رادت (S, M, A, K,) aor. راد رودان (S, M, K) and and (M,) She (a woman) went about to and from the tents, or houses, of her female neighbours. (S, M, A, K.) And رادت (AHn, M,) inf. n. راد رودان (AHn, S, M, K) [and app. رادت &c. as above], The camels went to and fro in the place of pasture. (AHn, S, M, K.) And رادت (A,) inf. n. راد رودان (A,) and app. رادت also]; and The beasts pastured [going to and fro]. (M.) And رادت (T, M,) aor. راد The wind became in motion, or in a state of commotion: (T, TA:) or Veered about. (M, TA,) ___ [Hence,] راد وساده [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 راد خرت اثرatre as expressive of an imprecation, meaning May she be sleepless, so that her pillow may not remain still. (TA:) [And راد خرت aor. رود رود راد (Msb,) inf. n. راد رود (Msb, K) and رود (K;) and ارتوات (Msb,) inf. n. ارتوات; (K;) and ارتوات (K;) and ارتوات (TA;) He sought, sought after, or desired; or he sought, or desired, to find and take, or
to get; (Msb, K; a thing. (Msb.) [It seems to imply the going to and fro in seeking.] You say, "I desire, or seek, something," (S, A, Mgh, L,) and استردة (Mgh.) aor. رُود (S, A, Mgh, L) inf. n. روادة (S, L;) and ارتداد (S, A, Mgh, L;) [and استردت, as appears from what follows;] and simply راد (L;) He sought after herbage, (S, Mgh, L,) and Water. (Mgh.) And راد أهله كَلا (Mgh,) aor. and رود (T, M, L) and ريا (M;) and ارتداد (T, M, L;) and رود (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 تسترَد الطَّير The birds seek after their sustenance, going to and fro in search of it. (A.) [Hence,] ردت النَّواب 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;) راد النَّادَر, aor. as above, He questioned, or interrogated, [respecting a person beloved,] the house, or abode. (M.) I pastured the beasts; as also أردتها. (M.)

3 He endeavoured to turn him [to, or from, a thing]; as in the phrase راوده عَلَى الإِسْلام He endeavoured to turn him, or convert him, to El-Islám; occurring in a trad., in which the agent of the verb is Mohammad, and the object is his uncle Aboo-Tálib; syn. راد (L;) or راودته عَلَى كَذَا (S,) or راودته عَلَى الأَمْر, (S,) or راودته عَلَى كَذَا (L;) or راودته عَلَى الأَمْر, (S,) or راودت هو عَلَى الأَمْر, (Msb,) inf. n. روادة (S, Msb, K;) [primarily] signifies I desired, (S, Msb, K, *) or sought, (Msb,) من مَارِوَدة that he should do such a thing, or the thing; (S, * Msb;) implying contention (المعاصمة), 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: (Msb:) and [hence,] راوده عَن الأَمْر, and راوده عَلَى الأَمْر, He endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing, and to it; syn. راوداه وَعَن الأَمْر (M, L;) or راوداه وَعَن الأَمْر (TT, as from the M;) سَنْرَادَه عَن أَباه, 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 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 incompliance, and to make him yield himself to her:] and she desired, or sought, of her, copulation, &c. (T.) And He endeavoured to deceive him, or beguile him, and to turn him from his disdain, or purpose, or will, by blandishment, or artifice. (A.)

He acted, or proceeded, gently, softly, or in a leisurely manner, (S, A, K, TA,) in going, or pace. (S, A, TA.) 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. He will, 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; (Aboo-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and some times it does not [as will be shown by what follows]: and Lh mentions the saying أَرْدَتْهُ عَنْ نَفْسِه أَرْدَتْهُ عَنْ نَفْسِه [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 incompliance, and to make him yield himself to her:] and she desired, or sought, of her, copulation, &c. (T.) And He endeavoured to deceive him, or beguile him, and to turn him from his disdain, or purpose, or will, by blandishment, or artifice. (A.)
of him, such a thing]. (A.) And ما أردت إلا ما فعلت I desired not aught save what thou didst, or hast done]. (A.) [And اراد به كذا 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,

 despero [-26] أراد أن أنسى ذكرها فكانتا I desired not the remembrance of her, or the mention of her; but it seems as though Leylà were imaged to me in every road; meaning أريد أن أنسى أرادن يهدهل He desired, or meant, me by that. (M.) And ISd says, I think that Sb has mentioned the phrase ارادن يهدهل, i. e. He intended, or meant, me by that. (M.) اراد often signifies He intended, or meant, such a thing by a saying or an action. And they found therein a wall that was near, or about, to fall down, (Bd, Jel,) or that was ready to fall down; though الإرادة is only from an animate being, and not properly predicatable of a wall: and there are many similar instances; as the saying of a poet,

يريد الزمح صدر أبي براء ويعدل عن رماء بن عقيل

The spear is ready to pierce the breast of Aboo Barà, but it turns away from the bloods of the sons of 'Okeyl]. (M.) [In like manner also] one says, اراد البكاء He was about, or ready, to weep: a phrase of frequent occurrence; like ههم بالبكاء تهية للبكاء. (TA in art. جهش, &c.) You say also, على الأمر أراده على الشيء, (M,) or على الأمر, (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 اراده على أن يكتب He incited him, or made him, to write. (Mgh.) And اراده إلى الكلام He constrained, or necessitated, him to speak. (M, * TA.)
He trembled, or quaked, by reason of extreme softness, or tenderness, and fatness. (KL)

see 1, in four places.

see 1, in five places. ___

A woman who goes about to and from the tents, or houses, of her female neighbours; (AZ, As, S, M, A, K.) as also راد (TA) and رود (S M) and رود (Aboo-' Alee, M) and رود, like راد . (K.) You say راد a soft, or tender, woman; not one that roves about: in which the former راد may be without ر, and the latter must be so. (A and TA in art. راد .) [See رود, where it is stated that راد and رود, as epithets applied to a girl or woman, are syn., one with another, meaning Soft, or tender, &c., like راد and رود and رود . (K.) You say رود, A wind blowing violently to and fro: (TA:) [and رود signifies the same; or Wind in motion, or in a state of commotion.; or veering about: see 1.] [And] A wind blowing gently; (A;) and so رود and رود (K) and رود . (TA. [See also art. راد.])

رود : see what next precedes.

رود Gentleness; or a leisurely manner of acting or proceeding. (S, M, A, K.) [And accord. to the TT, as from the M, so رود; but this is a mistranscription, for رود: see this last, in art. رود.] You say, He walks, or goes, gently, softly, or in a leisurely manner. (S, A,
K.) And its dim. is ٌﺪْﻳَوُر . (S, A, K. [But see what follows.]) They said ٌردى, meaning Gently, softly, or in a leisurely manner; (T, S, M, A, K;) with tenween: (T:) and امش رويدى. 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, ٌرويدى زيداً, 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. امئله: hence it has no dual nor pl. nor fem. form: and hence they say that it is for ٌرويدأ, in the sense of ْدوُر، 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 ٌدوُر، though it has a nearer resemblance to ٌدوُر أ، because it is a noun: others hold it to be the dim. of ٌدوُر، and cite the saying [of a poet],

کأته مثل من يمشي على رُودَ

[As though he were like him who walks, or goes, gently, &c.:] but this is a mistake; for ٌرويد is not put in the place of a verb, as ٌرويداً امش. (M.) Accord. to Ibn-Keysán, ٌرويد seems to have two contr. significations; for they said, ٌرويد زيداً, 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, كَرُود اَرْمَع, meaning Act thou gently, &c., towards, or with, 'Amr; syn. امئله: (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 ٌرويد 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 ٌرويد applies to one and to more than one and to the male and to the female; though sometimes one says كرودك to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, ٌرويد امش is an abbreviated dim. of ٌرويد أ, the inf. n. of ٌرويد, (S.) In like manner also one says, (K, TA,) to a male, (TA,) ٌرويدكنى [Act thou gently, &c., towards, or with, me]; and to a female, ٌرويدكنى; and to two persons; (TA;) and ٌرويدكمي (K, TA) to males more than two; (TA;) and ٌرويدكنى (K, TA) to females more than two. (TA.) ٌرويد is used in four different manners: first, as a verbal n.; as in
اًﺮْﻤَﻋ (S, K, *) i.e. اَرْوَدْ عُمْرا (S,) meaning [expl. above]: (S, K;) secondly, as an inf. n.; as in فَضْرَبَ الرَّقَاب [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, * K; *) like سار اوُرْدَاء رويِدا (S,) meaning [expl. above]: (S, K;) secondly, as an inf. n.; as in عَذَرُ الحِيٍّ [expl. in art.]: (M;) thirdly, as an epithet; as in سار اوُرْدَاء رويِدا [They went, or journeyed, at a gentle, or leisurely, rate of going, or journeying]; (Sb, S, K;) and رويِدا سار اوُرْدَاء, in which سار is suppressed: (T:) fourthly, as a denotative of state; as in سار الْقُوم اوُرْدَاء [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,

* رويِدا تَصَالِه بِالعَراق جِيِدَا
* كَأَنَّك بالصَّحَابَة قد قَامَ نَاَدِهُ

[Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-'Irák: it is as though thou wert with Ed-Dahhák, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying,

وَأَلَّهُ لَو أَرَدتَ الْتَّرَاحم لأَعْطِيتُك رويِدا ما الشعر [By God, hadst thou desired the money, I had given thee: let alone the poetry: ما [explained in art. غَب]}.

[T, M:) like the phrase، رويِدا الشِّعر يَغْب (M:) and similar to this is the saying، رويِدا الشِّعر يَغْب [explained in art. غَب]. (T.)

[originally رُوَدَ] Will, wish, or desire; (K;) and so [originally رُوَدَ] ريد [originally رُوَدَة] ريدة: (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، أَرَدتِه بِكَلِّ ريدة [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.)
رواد: see راد.

ريدة: see ريد.

رواد: see راد, in two places.

The wild bull; a species of bovine antelope; (M) called ذب الريادي because he goes to and fro, not remaining in one place; (M in art.ذب) 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.ذب) And A man who is in the habit of visiting women. (AA, T and K in that art.)

روؤد: see ر اوود.

الروند الصيني, (K,) or الريوند الصبيني or الروند الصبيني, (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) China-rhubarb; (K;) a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an ا to it, (K;) saying راوند: (TA:) there are four kinds thereof; the best of which is the صبيني; and inferior to this is the خرساني, which is [commonly] known by the appellation of الدواباب, 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.)

رويد: see 4, first sentence: and see also رود throughout.

روادة: see راد.

رويدآ: see رويدية, رويدية or رويدية. And رأد [act. part. n. of 1, Coming and going; moving to and fro; &c.] [Hence,] رأدة: امرأة رائدة. And
Beasts pasturing at pleasure: (T:) or going to and for [in the place of pasture]; or pasturing together while the rest are debarred from the pasture, or tied. (M.) And رَأَد ٌةَﺪِﺋاَر رِيح رَأَدَة [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 رَأَد العَين: The عَوار 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 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 مرود. 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 رَأَد signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyi; (M;) [originally رُوُد,] of the measure فعل in the sense of the measure فَاعل, (S, K;) like فَرَط, (S,) or of the measure فَاعل deprived of its medial radical letter, or of the measure فعل, [originally رُوُد,] but if so, it is a kind of rel. n., not an act. part. n.: (M;) the pl. of the former is رَأَد (M, A, L) and رَأَد. (L.) One says, لا يَكِذِب الْرَأَد أَهْلُهُ (T, Mgh,) or لَا يَكِذِب الْرَأَد أَهْلُهُ (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, أَنَا رَأَد الْمَوْتَى: 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, رَأَد 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,] أَنَا رَأَد رَوْدُ الحَاجَاتَ: 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. رائد and TA.) [See also art. راد.] 

ا subst. that is put in the place of ارتقاء [inf. n. of 19], and of راداة [inf. n. of 4]. (T in art. رائد.)

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Gentle, or quiet, and unnoticed in operation: so in the saying، الظهر أروى غير [Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accident]. (S, TA.) [More, and most, desirous], occurring in the prov. إن كنت تريدين. If thou desire me, I am more desirous of thee، is said by Akh to be altered from أريد أروى; and thus to be like أريد، in the phrase هو أخيل الناس، originally أحول أخيل، (MF.)

أريد: see what next precedes.

مراد A place where camels go to and fro in pasturing; (S, K;) as also مسترادر. (K.) And مراد الريح The place where the wind blows to and fro, or] goes and comes. (S, TA.)

مراد [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 كحل is applied to the eyes; (TA;) syn. ميل,
(S, M, A, K,) and مکاحل: so called [because it is passed to and fro along the edges of the eyelids,] from رئاد signifying he, or it, came and went: (Mgh:) pl. مرواب. (Msb.) ___ The pivot of the sheave of a pulley, if of iron. (S, K. * ) ___ A wooden pin, peg, or stake; syn. وتد. (M, K.) ___ An iron [swivel] that turns round in the [i. e. bit, or bit and bridle]: (S, K.) or an iron [swivel] which is attached to the رسن of the colt [or horse] and of the hawk, [i. e., to the halter, or leading-cord, of the colt or horse, and the leash of the hawk,] and which, when he turns round, turns round with him: (A;) or the مردان, also called the رائدان, are the two rings in [either of] which is the [or side-piece of the headstall of the horse]. (IDrd, in his Book on the Saddle and Bridle.) You say, دار المهر و بالازى في المرود [The colt, and the hawk, went round, attached to the مرود]. (A.) ___ A joint; syn. مفصل. (M.) ___ A limit, or an extent, to which one runs: so in a trad. of ‘Alee, in which it is said, إن لبني أمية مرودان يرون إليه [Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]: from مرود as signifying إمها. (TA.)

مرید [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.]

مرتاد حاجة: see مرتاد. مراد: see مراد. [Also pass. part. n. of 10.] The sayings فلان مراد لمثلها and فلان مسترادي لمثلها and مسترادي لمثلها 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, مراد and مسترادي لمثلها; 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

۲: رأس: see رأس.
۸: رأس: see رأس.
8: رأس: see رأس.
أرأس: رواسب: for both, see رأس: and for the latter, see also رواسب.
1. روض

(ضّوَر) روض, (S, M, A, Msb, K) aor. رياض, (S, M, A, Msb, K) and رياض, (S, M, K) or the latter is used poetically for the former, and روض, (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 to go: (TA:) and روض, inf. n. ترويض, he did so well, or vigorously: (S, TA.) Hence, راض صاحبه [He made his companion easy and tractable].

(ضّوَر) روض, (TA,) inf. n. ضير, (S, M, K,) or the latter is used poetically for the former, and رضأ نفسه [He trained, disciplined, or subdued, himself; or] he became clement, or forbearing. (Msb.) And روض نفسك بالتفويظ [Train, discipline, or subdue, thyself well by piety]. (A, TA.) Hence also, راض النّاعم القواقي [The poet rendered rhymes, or Verses, easy to him by practice]. (A, TA.) And روض له أمر [He made an affair easy to him; syn. لبيب, q. v. (TA in art. سوس,) راض, inf. n. راض, I bored the pearls: and سهل الرياضة, هو صعب الرياضة, It is difficult to bore, and easy to bore. (A, TA.)

2. روض

see 1, in three places. روض, (K,) inf. n. ترويض, (TA,) He kept to the رياض [pl. of روضة, q. v.]. (K,) روضة, (S, K) or the روضة, (S, K) or the روضه, (S, A, K,) or 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 روضة. (S, M, K,) And راض الله الأرض [God made the land رياض. (M.)]

3. روض

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,) بيع المروضة, That mode of selling which is termed بيع.
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

It (a place) became abundant in its ٌﺔَﺿْوَر, q. v.; [pl. of اَروْضَة, رِياْض;] (Yaakoob, S, A) as also َضَرْأ (Yaakoob, S) The land became clad with plants, or herbage (M,) [And hence,] It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Msb, K;) concealing its bottom; (A;) as also َضْرَﻷا (Yaakoob, S, A.) And َضْرَأ The land became clad with plants, or herbage (M.) ___ [And hence,] It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Msb, K;) concealing its bottom; (A;) as also َضْرَﻷا (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 َضْرَأ, said of a watering-trough, has originated the saying, (S,) شربوا حُتَى أَراضَوا They drank until they thoroughly satisfied their thirst. (S, K, *) And َضْرَأ also signifies He drank a second draught after a first. (K, TA.) ___ [Hence,] He poured into the watering-trough a sufficient quantity of water to conceal its bottom. (TA.) ___ And hence, (TA,) َراضٌ, said of a vessel, It satisfied their thirst: (S, * K;) or it satisfied their thirst in some degree. (M, TA.) Hence the saying, فدْعَاهَا بِيَمْعَأ يَرْبَيْضُ الرَّهْطَ And he called for a vessel which would satisfy (K, TA) in some degree (TA) the number of ٍﻂْﻫَر (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is ُﺾِبْرُـﻳ (K, TA,) with the singlepointed َب. (TA.) ___ َراضٌ also signifies He poured milk upon milk; (K;) accord. to A ’Obeyyd; but he deems it strange. (TA.)
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 رضأ as inf. n. of رضأ in the first of the senses expl. above. (TA.) In the phrase تراوضاً السَّلَعَة, 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. [في] requires consideration. (Mgh.) You say also, They practised dissimulation, or showed feigned affection, each to the other, in, or respecting, the thing, or affair; as also نظر (مغ. and K in art. نظر) is syn. with نظير. (M and K in art. نظير.)

اَرَاضَيْنَ, said of a colt, (K,) and أرِاضَتْ (S, A,) said of a she-camel, (S,) or of a beast.

It became broken, or trained. (S, A, *) And hence, [The rhymes, or verses, became rendered easy by practice to the poet.] (A, TA.)

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, Msb, K.) And [hence (see its part. n. below)] The mind was, or became, dilated, free from straitness, cheerful, or happy. (K, TA.)

: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

[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 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 جرائم [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 ٌضر 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: (Msb:) it is said in the ‘Ináyeh, that ٌوضر [perhaps a mistake for ٌضر] 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, ٌوضر signifies a beautiful garden: (M:) the pl. of ٌوضر is رواض, (S, M, K,) [or rather this is a coll. gen. n.,] and رياض, (S, M, A, Msb, K,) originally رياضان, (S,) and رياضان, (Lth, M, K,) originally رياضان, (TA,) or rather is pl. of ٌوضر, (M,) and ٌوضر, (M, Msb,) in the dial. of Hudheyl رواضات: (Msb:) Az says that the رياض of the hard and stony and rugged tracts in the desert are low level places, in which the rainwater stagnates, or remains, or collects, and which consequently produce various kinds of herbage,
that do not quickly dry up and wither: that sometimes a روضة contains thickets of
wild and sometimes it is a mile in length and breadth: but such as are very wide are termed
(ٍمةَسْر) It is said in a prov., [More beautiful than an egg in a
meadow, or garden]. (A, TA.) And one says, [I, in thy presence, am as though I were
in a meadow, or garden]: and [Thy sittingplace is like a
meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Mohammad is related to
have said, Between my grave, or between my house, and my pulpit is a روضة of the رَيَاض of Paradise: meaning, accord. to Th,
that he who abides in this place is as though he abode in a روضة of the رَيَاض of Paradise. (M.) [See another tropical meaning of
voce روضة, last sentence.] Also, (K,) or روضة 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, المسَاكَات الإِخَاذات and المسَاكَات الإِخَاذات are erroneously put for
 المسَاكَات الإِخَاذات and المسَاكَات الإِخَاذات].) Also, (K,) or روضة, (S, M,) About the half of a فرْيَة [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.)

روضة [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.]

روض A breaker, or trainer, (M, Msb, K,) of colts, (K,) or of beasts (دَوَاب): (M, Msb:) pl. رواض (S M, K) and
روض. (M.)

روض, originally روض (S,) [in its primary sense seems to be syn. with . And hence it signifies] Clement,
or forbearing. (Msb.) [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 اِلْجُلْحُ app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) 

An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed: (TA:) or means an ode not well, or not skilfully, composed. (A.) And أمر رض An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated. (A, TA.)

رض as a subst.: see رض

رض Hard ground in the lower, or lowest, part of a plain, or of soft ground, which retains water: pl. مراضات مراض and مراض مراض. (Az, K.)

مراض, (S, K,) and its fem., with ية, (S, Msb,) A colt, (S, K,) and she-camel, (S,) or beast (دابة, (Msb,) broken, or trained. (S * Msb, K.) See also رض.

رض مستروضة Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and نبات مستروضة أُفِل ذاك ما دامت النَّفْس مستروضة Do thou that while the mind is free from straitness, cheerful, or happy, (S, M, * Msb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استرض said of a place, as explained above. (S.) 

مُسْتَرْض، (S, M,) is also applied, by a poet, (S, M,) El-Aghlab El-Ijlee, (S,) or Homeyd ElArkat, (AHn, M, IB,) to poetry, and to the metre termed رجز (S, M;) as meaning Easy: practicable. (M, TA.)
موع، {IAar, Az, Msb, *} aor. موع (Mgh,) inf. n. موع {Msb, TA} and موع موع {IAar, TA} {He, or it, affected his موع, i.e. heart, or mind, with fright, or fear; fear of it (namely an affair or event) reached his موع; (Az, TA) he, or it, (a man, S, or an affair or event, IAar, TA, or a thing, Msb,) frightened him; put him in fear; made him afraid; (S, Mgh, Msb, K;) as also موع {IAar, 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., إذا شمت لنسان في عارضية فذلك الروع, 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,] موع, aor. موع (TA,) inf. n. موع {S, K,} He was, or became, frightened, or afraid; or he feared; (S, * K, * TA;) as also موع {S, K, TA.) And موع منه, aor. موع, inf. n. موع, 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. موع, in which some read موع, instead of موع.)] To a man, you say, لا ترع, or موع {S, TA.) And hence the saying, in a trad., La ترعى {S, TA.) And hence the saying, in a trad., لَن تراعا ما رأينا من شيء [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, لَن تراعا منه {He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it. (TA.) [It affected his موع, i.e. heart, or
mind, with a sudden surprise; it took him by surprise.\footnote{One says, \textit{مَا رَأَيْتِي إِلاً مُحيَّٕوكٍ}, meaning \textit{Nothing took me by surprise but thy coming}; \textit{i. e. I was surprised by thy coming}; or \textit{I knew not save thy coming}; as though he said, \textit{nothing struck my fancy but thy coming}. (TA.)\footnote{And it is said in a trad. of I'Ab, \textit{فَلَمْ يرُنْي إِلاً رَجُلٌ أَخْذَ مَنْكِيَّي} \textit{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 heart, or mind, with admiration, or pleasure; it excited his admiration and approval; it pleased him, or rejoiced him; (S, Msb, K;) said of beauty \&c. (Msb.) It is said in a trad., describing the people of Paradise, \textit{وَتَيْمُعُرَـيْفَاـٖ} \textit{i. e. apparel} \&c., by its beauty. (TA.) \footnote{It (drink) cooled it, (namely, the heart,) or allayed its thirst.} A poet says,\footnote{\textit{سَقَانِي شِربَةٌ رَاعِت فُؤَادِي} \textit{Squa’ah Allah from the pool of the Apostle}; \textit{فِي رَدْوَّةٍ مِّن أَلْبَاسٍ}}

\textit{[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, \textit{هذَّه} \textit{شربَةٌ رَاعِت فُؤَادِي} \textit{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} \textit{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 رَوعٍ [q. v. infrà] is one and the same [whether trans. or ...}
intrans.; i.e., you say راعه, aor. نروع, inf. n. راعت, meaning He, or it, excited his admiration and approval, &c., as expl. above; and راع, 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, راعت, 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 trans. verb hence derived is نروع, aor. نروع, inf. n. نروع. (TA.) اذك راع في يدك كذا: see art. ريع. And راع, aor. نروع, and نروع, inf. n. of the former, and of the latter ريع: see art. ريع.

2 نروع see 1, first sentence, in two places.

5 نروع see 1, in the former half of the paragraph.

8 ارتوع see 1, in the former half of the paragraph, in two places. i. q. ارتوع 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.)

[See 1, of which it is an inf. n.] Fright, or fear; (S, K;) as also نروع [accord. to some, but this seems to be little known]. (TA.) Hence the saying, افرخ روعه His fright, or fear, departed. (S.) Az says, All the lexicologists whom I have met say نروع, with fet-h to the ر in رروعه, except El-Mundhiree, who informs me that AHeyth used to say, It is only خرفا كوعور, with damm. (TA.) Accord. to different relations of a trad., you say, افرخ روعك, 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 خرفا كوعور, with fet-h; 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-Ahmad El-Hasan Ibn-' Abd-Allah Ibn-Sa'eed El-' Askeree; and AO says that
افرح روعك [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‘áwiyeh, that he wrote in a letter to Ziyád, ليفرح روعك, with damm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-h; except AHeyth, who relates it thus, with damm; (TA;) meaning Dissmiss thou the روع from thy heart: (TA:) for you say استرحت البيضة when the young bird quits the egg; and روع is fright, or fear, which does not depart from itself, but from its place, which is the روع; with damm; (AHeyth, K;) the روع in the روع being like the young bird in the egg: in like manner also one says أفرح فؤاد الرجل when a man’s fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying،

قد أفرح عن روع الكرب
(for قد أفرح عن الكرب روعه). (AHeyth, TA.) AHeyth adds،

قد أفرح عن الكرب روعه (TA,) one also says،

على الأمر، or، أفرح روعك عن الأمر، [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. فرح, in several places.] ___ Also War, or battle; as in the phrase، شهد الروع (He witnessed, or was present at or in, war, or battle). (TA.) [See also an ex. in a verse cited voce سعف.]

The heart: (S, Msb, K;) or the part thereof which is the place of روع، i. e. fear: (K, * TA;) or the core, &c., thereof: (K;) and the mind: (S, Msb, K, * TA;) and the understanding; or intellect. (S, K.) See روع, in five places. You say، وقع ذلك في روعي That came into my mind. (S, Msb, * TA.) And it is said in a trad., إن الروح نفت في روعي, Verily the Trusted, or Trusty, Spirit (meaning Gabriel)
inspired into my mind, or heart]. (S.) You say also, ُع۝وَر, meaning He went to [app. a mistake for from] a thing, and then returned to it. (TA.)

**رُوع** The quality of exciting admiration and approval by beauty (S, K) and pleasingness of aspect, or by courage; (K;) the quality denoted by the epithet ُع۝وَر, applied to a man, (S, K, *) and ُرُوعَة, applied to a woman. (S.) [See also 1, near the end of the paragraph.]

**رُوع:** see ُع۝ئاَر; last sentence.

**رُوعة** A fit of fright or fear: (S, K, TA:) pl. ُرُوعَات; (TA;) which is applied by Tawfiq 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., ْﻢُﻫﺎَﻄْﻋَﺄَﻓ ِﺔَﻋ۝وَﺮِﺑ ِﻞْﻴَﳋا, 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 ُع۝وَر, or heart]: (IAar, K;) beauty that excites admiration and approval, or pleases, or rejoices. (TA.)

**رُوعة** applied to a she-camel, Quick, spirited, vigorous; sharp in spirit; syn. ُةَﺪَﻳِﺪَﺣ ِداَﺆُﻔﻟا, applied to a he-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masc. form, ُع۝وَر, is not thus used], (S,) sharp in spirit; syn. ُع۝ئاَر, ُع۝وَد, and ُع۝وَدَة, applied to a mare in the T, ُع۝وَرُة, without, is applied as an epithet to a mare: and IAar says that ُع۝وَرَة, ُع۝وَدَة, thus applied, is not from ُع۝ئاَر, 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 ُع۝وَرَة, applied to a horse, is like this epithet applied to a man; and IB says, in art. ُع۝ع۝س, 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 on. (TA.) [See also ُع۝وَر, رُوعة, and ُع۝وَد.]
by its beauty and abundance or multitude. (Lth, TA.) ___ Applied to beauty, That excites admiration and approval in the [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 (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 generousness, 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 ئ: (TA:) that of the latter, (S:) the pl. of رأع is رأع, (K, * TA,) applied to men, like as (the pl. of رأع) is to women: (TA:) and the pl. of أروع is أروع (K, TA,) applied to men and to women. (TA:) You say also, A beautiful horse, that frightens (بَصِيرَةٌ فَرُوسٌ, i. e. [or rather startles, but better rendered excites admiration and approval in, or pleases, or rejoices,]) the beholder by his beauty: (Mgh:) and فرَوسٍ رائعةٌ, and [but see, respecting the latter, a remark of IAar in the next preceding paragraph,] a mare that excites admiration and approval, or pleases, or rejoices, (مُثَرْوَةٍ) by her generousness, or excellence, or high blood, and her description. (TA:) [See also art. رأع, to which, as well as to the present art., رأع, applied to a horse, is said, in the TA, to
Belong.] And Beautiful ornament. (TA.) And Surpassing, or excelling, speech, or language. (TA.) Also Frightened, or afraid; and so روع, with the و unaltered, as though it were of the measure مفعول [or both signify having fright or fear: for] each is a possessive epithet: or the former may be of the measure مفعول in the sense of the measure مفعول [and therefore have the signification first given]. (TA.)

集聚: fem. روع, pl. روع: see the two paragraphs next preceding; the former in three places; the latter, in five.
He turned aside or away from a thing: (K,) or went this way and that, (Mgh,) or to the right and left, quickly, (Msb,) and deceitfully, or guilefully: (Mgh, Msb,) [or turned aside to deceive him who was behind him: for] the primary signification of غور is the turning aside to deceive him who is behind one. (Er-Rághib, TA.) It is said in a prov.,

* غور جعُر وأنظرِ أيَن المَفر
*

[for المفر, 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 جعُر: see art. جعُر.] (S, TA.

[Freytag seems to have found زعَلا for رفَلا; and has explained غور راَعِج as meaning Vide ubi capræ sint, hyæna!] And you say, غئار عن فلاَن. 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, غئار عن فلاَن. He turned aside, or away, from such a one [and particularly with deceit or guile; eluded him; dodged him]. (JK.) And هو يَروع عن الحق. [He deviates from the truth, or from that which is right or just]. (TA.) And راغ من كذا. The road turned aside or away, or deviated. (Msb.) And راغ من كذا. He turned away from such a thing, and returned, concealing his return: (Har p. 21:) [for, accord. to Fr, راغ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.) And راغ إلى كذا. (S, Msb,) or إلى فلاَن, (TA,) He turned aside (S, Msb, TA) to such a thing, (S, Msb,) or to such a one, secretly. (S, Msb, TA.) Hence, in the Kur [li. 26], فلاَن إلى أهل فجأة بعجل سمين. 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 عَلَيْهِمْ ضَرْبًا 
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 رَوَغُ 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.)

And he turned against the [xxxvii. 91], ْﺮَﺿ ْﻢِﻬْﻴَﻠَﻋ ً

And he turned against them secretly, (Bd, TA,) smiting them with the right hand, or because of the oath that he had sworn; (Bd;) as though the رَوَغُ 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.)

He sought to obtain quickly an object of want of such a one. (JK, TA. [See also 4.]

2 الروَغُ, (IAar, K,) inf. n. تَروِيْغَ (TA,) He smeared, seasoned, imbued, or soaked, a mess of دَيْرَث [i. e. broken, or crumbled, bread], (IAar, K, TA;) or a morsel, or mouthful, (TA,) with grease, or gravy, or dripping; (IAar, K, TA;) as also رَوَغَتْ التَّلْقَةَ بالسَّمْنٍ, (TA:) or you say, ُﺖْﻏِوْﺮَـﺗ ُﺖْﻏِوْرَ, inf. n. as above, I smeared, seasoned, imbued, or soaked, the morsel, or mouthful, with clarified butter; as also ُﺖْﻏِوْرَ I soaked the bread in grease, or gravy, or dripping; syn. رُوتَ لَهِ فِيه. (JK)

3 الروَغَ, (MA, TA,) inf. n. مِرَوَاغَة (KL, TA) and مِرَوَاغَة, (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. اْرَاغَهُ, inf. n. اْرَاغَهُ, inf. n. اْرَاغَهُ, 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. رَوَاغَهُ. (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, ُنَﻼُﻓ ُغِواَﺮُـﻳ ِﰱ ِﺮْﻣَﻷا 
Such a one practises deceit, &c., in the affair], inf. n. مِرَوَاغَة.

(S.) And I ceased not to endeavour to turn him, or to entice him to
turn, from such a thing, syn. أرَأوْدُهُ (TA in this art;) and [in like manner] you say, فلَان يَرِيغُ عَلَى أَمْرٍ. Such a one endeavours to turn me, or to entice me to turn, to a thing; and ﻣِن أَمْرٍ. and seeks, or demands, my doing so. (TA.) _____

also signifies The act of wrestling together; (S, K;) like تِراوُحَهُ. (K.) You say, رَأْوَغَهُ. He wrestled with him: (TK;) or تَراوَغْوَا. One of them wrestled with another; [or they wrestled, one with another; or they wrestled together;] as also تَراوَغْوَا. (S, TA.)

4 أَرَاغٍ see 3, in two places. _____

أَرَاغٍ أَرَاغَ (S, Msb, K;) inf. n. إِرَاغَةَ (Msb, TA;) also signifies He sought, sought for or after, sought to find and take or get, or pursued after, and desired, (S, Msb, K;) a thing; (Msb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (ْمُﻜَـﺗَﻏاَرِإ) before him; (Har p. 21;) and أَرَاغٍ أَرَاغَ (S, Msb, K;) inf. n. إِرَاغَةَ (Msb,) signifies the same. (S, Msb, K;) is expl. in one of my two copies of the S by the words طَلْبِتَكُمْ. (Msb,) I think that the right reading is طَلْبِتَكُمْ; and the meaning, Seek ye me with your seeking: the proper meaning is seek ye me with your seeking. ] Khálid Ibn-Jaafar Ibn-Kláb says, speaking of his mare حَدْقَةٍ أَرَاغُونِ إِرَاغَتَكُمْ فَإِنَّكُمْ وَ حَدْقَةٍ كَالَّذِينَ حَمَشُوا تَحَتَّ الْوَرْدَ. [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, أَرَغَتُ ارَاغْتُ إِرَاغَتِكِمْ الصِّدَدَ. (S.) And I sought, or pursued, the game, or object of the chase. (S.) And I went forth seeking in every road, or way, a camel

The eagle pursued the game this way and that, as the latter went. (Mgh and TA in art. إِرَاغَتُ إِرَاغَتْهُ الصَّيْدَ. (I sought, or pursued, the game, or object of the chase). (S.) And خرجت أَرِغْتُ بِعِيْرَا شَرْدُ مِنَ الصَّيْدَ. (I went forth seeking in every road, or way, a camel)
that had run away from me. (TA, from a trad.) And What is this that thou seekest and desirest? or that which thou seekest and desirest? (S, TA.) And فَلَانْ يَرِيْغُ كَذَا وَ كَذَا Such a one

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eeks, and devises or plans or plots, such and such things. (T, TA.)

5 ṭūrū َّغَوْاَـﺗ He (a beast) rolled, or turned himself over. (JK, IDrd, K.) And ṭūrū َّغَوْاَـﺗ He became befouled, or bedaubed, in the mud. (JK.)

6 ṭūrū َّغَوْاَـﺗ see 3, last two sentences.

8 ṭūrū َّغَوْاَـﺗ see 4, second sentence.

ٌﺔَﻏاَر: see رَأْحَ .

ٌغاَوَر [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 رَأْحَ. (S, Msb, K.) رَأْحَ رَأْحَ لَه رَأْحَاَء , (so in the TA, the vowel of the ر in رَأْحَ not indicated,) or خِير رَأْحَاَء , (so in the JK,)

Abundant [wealth, or good of any kind]. (JK, TA.)

ٌرَغ: see رَأْحَ .

ٌرَغ [originally رَأْحَ A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbád, K.) You say, فَلَانْ فِي الرَّيَغٍ Such a one is in a state of plenty, &c. (JK.) See also art. رِيَغ.

ٌرَغ : see what next follows.
The wrestling-place of a people; (Yz, JK, S, K;) as also (K,) which is the original form, the and being afterwards changed into because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or (So in the JK.)

رواغ [meaning An evasion or elusion, a shift, a wile, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbád, K:) from (inf. n. of راغ): so in the saying, Thou tookest me by an artifice, &c.] (JK, Ibn-'Abbád, K.) [It has a similar meaning also in a saying cited voceءﺂَﺟْﻮَﺣ, q. v.]

رواغ and رواغ: see رواغ. [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'áwiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, أَيْضَأ إِنا أَنتَ تَعْلَبُ رَوَاغَ كُلُّمَا خَرَجْتَ مِن جَحْرٍ أَنْجَحْتَ فِي جَحْرٍ Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.)

[ Hence, is an appellation of The fox. (JK, K.)

 طريق راغ A deviating road. (S, TA.) Hence راغ [as a subst.] A road deviating from the main road: pl. رواائح. (TA, from a trad.)

راغ : see what next precedes.

أُروغ [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]. Tarafeh Ibn-El-'Abd said to 'Amr
Ibn-Hind, censuring his companions,

َمَاء أَشْهَبُ اللَّيْلَةُ بِالْبَارِحَة

* ٌحَرَب

[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. بَحْرِ]
روف

رف: (IDrd, K,) aor. رروف, inf. n. رروف, (IDrd,) is a dial. var. of رراف (K,) aor. رراف: (K,) or, as some say, (IDrd,) signifies The being still; and is not from رفاف (IDrd, K;) [ISd says,] رروف, inf. n. رفاف, signifies [he, or it, was, or became, still, &c.] and رقف [q. v.] is a dial. var. thereof [signifying thus]; and is not from رروف رروف syn. with رحم (M.)

روف: see رقف.

رف: Wine; a dial. var. of رقف (TA.)

روف: Mercy, or compassion: (O, K;) so accord. to IAar. (O.)
\[\text{ROQ}
\]

1. **ROQ**

   (S, Msb, TA,) aor.  

   (S, Msb,) inf. n.  

   **ROQ** (wine, or beverage, S, or water, Msb, TA, and a thing, TA) \textit{was}, or became, clear:  

   (S, Msb, TA.) \textit{He}, or \textit{it}, exceeded \textit{him}, or \textit{it}: (JK) \textit{[and] he, or it, exceeded him, or it, in excellence}. (K.) You say, \textit{Such a thing was redundant, or remained over and above, in my hand; like \textit{RAQ}.}  

   \textit{Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family}. (JK.) \textit{Raq \textit{li} or Raq \textit{falan \textit{alaiy} Ahle},}  

   (L in art. And \textit{Raq \textit{falan \textit{alaiy} Ahle} Such a thing was redundant, or remained over and above, in my hand; like \textit{RAQ}.}  

   (Msb;) \textit{He cleared, or clarified, wine, or beverage, or water;}  

   (Msb:) \textit{he cleared, or clarified, wine, or beverage, with the \textit{ROQ}}. (JK, TA.) \textit{He} (a drunken man) \textit{made water in his clothes}. (AHn, K, TA.)  

   (IAar, K, TA,) \textit{long-toothed:} (MA:) \textit{[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 \textit{ROQ}, below.]}

2. **ROQ**

   (S, Msb,) inf. n.  

   (S, K,) \textit{He cleared, or clarified, (S, Msb, K,) wine, or beverage, (S,) or water;}  

   (Msb;) \textit{he cleared, or clarified, wine, or beverage, with the \textit{ROQ}}. (JK, TA.) \textit{He} (a drunken man) \textit{made water in his clothes}. (AHn, K, TA.)  

   \textit{The night extended the \textit{ROQ} [or curtain] of its darkness;} (S, Msb, Har ubi suprà, TA;) \textit{became dark;} (Har, TA;) as also signifies \textit{The selling a commodity and buying one better than it, (IAar, K, TA,) or longer than it, and better:} (TA:) or the selling an old and
wornout 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, *(He sold his commodity, and
bought with it and something added thereto a better commodity).* (TA.) ___ One says also,
*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, K: expl. in the former by *(He sold his commodity, and
bought with it and something added thereto an better commodity).*; and in the latter by *(He sold his commodity, and
bought with it and something added thereto a better commodity).*).

4 *(He poured it out, or forth;)* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:)

and one says also *(He poured it out, or forth;)* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:)

and one says also *(He poured it out, or forth;)* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:)

and one says also *(He poured it out, or forth;)* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:)

and one says also *(He poured it out, or forth;)* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:)

and one says also *(He poured it out, or forth;)* (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:)

added, also because one says, راق الماء، aor. رائق، inf. n. رائق، signifying the water poured out, or forth: IB says that راق الماء is from أرق الماء، aor. رائق، inf. n. رائق، signifying the water went to and fro upon the surface of the earth. (TA.) One says also, كأرماظ، and كأرماظة and [meaning He poured forth his seminal fluid]. (TA.) And كأزمت عنك من الظاهرة and [meaning Stay thou until the mid-day heat shall have become assuaged, and the air be cool; syn. أرد. (IAar, TA in art. فح) [See more in art. هرق.]}

5 تروق It (wine, or beverage, [&c.]) became clear [or rather cleared] without pressing, or expressing. (TA.)

6 هما يترافون الماء They two pour the water out, or forth, by turns. (TA.)

Clear; applied to water &c. (IAar, K. [See also رائق.] [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; (IAar, K;) as also رائق (JK) and رائق. (IAar, 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 رائق. (K.) A horn (JK, S, K, TA) of any horned animal: (TA:) pl. رواق الغرس. (S, TA.) [Hence,] A spear which the horseman extends between the horse's ears: (K;) [for] spears are regarded as the horses' horns. (Hamp. 90.) And A great calamity or misfortune; (K, TA;) lit. twohorned. (TA.) And حرب ذات رواقين A vehement war. (TA.) Also [A] courageous [man], with whom one cannot cope. (K.)
chief (IAar, JK, K) of men. (JK.) A company, or collective body, (As, O, K,) of people: so in the saying, جَآِئَنا رُقٌّ مَّن بَيْنِ 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 رَأَس جَمَاعَةَ الْقُومٍ [which means the numerous and strong company of the collective body of the people]. (As, O.) Also syn. with رُوَاقٍ 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 رَوْقُ، (O, K,) and رِيْقَ، (O, K,) which is a contraction of رِيْقَ: (O:) you say, شَيَابُهُ رِيْقَ and فَعَلَهُ فِي رُوَاقِ شَيَابِهِ He did it in the first part of his youth: (S, TA:) and The first part of youth passed. (TA.) Also The youth [itself] of a man. (TA.) Also Life; i.e. the period of life: whence the saying, أَكَلَ رُوَاقَهُ [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, رُوَاقٍ: but accord. to Aboo- `Amr Esh-Sheybánee, this is pl. of رِوْقُ مَن الْبَيْلِ. (TA:) [or the pl. of رُوَاقٍ in this sense is A part, or portion, of the night passed. (TA.) And أَرْوَاقُ الْبَيْلِ means The folds of the darkness of night. (K, TA.) And أَرْوَاقُ العَيْنِ The sides of the eye: so in the saying, أَسْبَلَت أَرْوَاقَ العَيْنِ The sides of the eye shed tears. (O, K, * TA.) Also The body. (K, TA:) and [in like manner the pl.] أَرْوَاقَ signifies the extremities and body, of a man: (TA:) and his self; (JK, * TA:) as also the singular. (JK, TA:) You say, رُمَى بَأَرْوَاقِهِ He covered us with himself [by throwing himself upon us]. (TA.) And أَلْتَقُى عَلَى الْبَيْلِ أَرْوَاقَهُ He covered us with his weight. (TA.) And رُمَى بَأَرْوَاقِهِ رَماَحَ بَأَرْوَاقِهِ He threw his weight upon him. (TA.) And أَلْتَقُيَّ عَلَى الْبَيْلِ He mounted the beast: and أَلْتَقُى عَلَى الْبَيْلِ He alighted from the beast. (O, K.) And أَلْتَقُيَّ عَلَى الْبَيْلِ He remained at rest in a place; (S, O, K;) like as one says, أَلْتَقُى 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]

also signifies a man’s determination, or resolution; his action; and his purpose, or intention. (K, TA.)

And hence the saying, [meaning He devoted his mind and energy to it, or him]: (TA:)

[or] you say thus, and [meaning his loving it, or him, (An ‘Abd) vehemently [i.e. he loved it, or him, vehemently; agreeably with explanations of the saying ٌقْوَر in art. ٌقْر, 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 ٌقْر and ٌقْر we find َﻚْﻴَﻠَﻋ and ُﻪﱠﺒُِﳛ; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read َﻚْﻴَﻠَﻋ, we should read ٌقْر; for in this case the meaning of the saying would certainly be he loved thee vehemently. Freytag, misled by the reading ُﻪﱠﺒُِﳛ in the S and K, renders َﻚْﻴَﻠَﻋ as meaning Magno amore erga ipsum te accendit. Golius gives, in its place, ٌقْر (for ٌقْر, as meaning Valde amavit eum.)] ___ You say also, (JK, S, O, K,) or ٌقْر ٌقْر: (TA,) The cloud cast down its rain, and its vehement rain consisting of large drops, (S, O, K, TA,) upon the earth: (JK, TA:) or persevered with rain, and remained stationary upon the land: (JK, TA:)

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 ٌقْر and ٌقْر: (O, TA:) [i.e. they said ٌقْر only, in all cases when they used it as an epithet meaning clear, because it is originally an inf. n., like ٌقْر &c.:] or, as some say, by ٌقْر is meant its waters rendered heavy by the clouds: and one says, ٌقْر: (TA:) [or] The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags: (TA:) [for] ٌقْر: (TA in another part of the art. [See also ٌقْر, as used in relation to clouds.]) also signifies A
substitute for a thing, (O, K,) accord. to [the JK and] Ibn-'Abbád. (O.) And أَلْوَق is The breathing of [i.e. in] the agony of death (نَفْس النَّزَع). (O, K, TA. [In the CK and in my MS. copy of the K نَفْس النَّزَع, which means the agony of death itself.])

ُقْوﱢﺮﻟا means the agony of death (ُﺲْﻔَـﻧ ِعْﺰﱠـﻨﻟا). (O, K, TA. [In the CK and in my MS. copy of the K نَفْس النَّزَع, which means the agony of death itself.])

ُقْوَر is said to be pl. of رَوْقَة, and of رَأَق, and of أَرْوَق. (TA.) [See these three words.]

**روق** 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.]

ٌقَوَر is i. q. ٌقَوْرَأ (TA.) [See these three words.]

ٌقَوَر 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.]

ٍقَوَر: see ٌقَوَر, in two places, in the former half of the paragraph: and see also ٍقَوَر: in two places, in the former half of the paragraph: and see also ٍقَوَر.

ٌقَوَر i. q. جَمال رَأَق, q. v. [i. e. Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.]. (K.)

ٌقَوَر 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 رَأَق, q. v.:] and it has a pl., [or coll. gen. n.,] namely, ٌقَوَر; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAar, 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, أَلْوَقَة يَا أَطْعَمَهُ إِلَاء أَرْوَقَةَ He gave him not save a little, or paltry, thing. (IDrd, O.)

ٌقَوَر: see what next follows.

ٌقَوَر: see what next follows.
supported upon one pole in the middle thereof; (Lth, O, Msb;) as also رواق (Lth, O, Msb, K,) * TA; expl. in the

former as signifying a رواق (TA:) or a roof in the front, or fore part, of a بيت [or tent]; (S, O, K;) as also رواق (S:) or a curtain that is extended below the roof; as also رواق (JK, Z, K;) its hinder part being called its ضرب رواق: (S:) and [hence] the place of the huntsman in which he conceals himself to lie in wait; (K;) as being likened to the رواق (TA:) and رواق (Lth, K,) signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; (see سدة;) 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
The part, of the clouds, that resembles the tent. See also [The curtain of night: and] the first part of night; and the greater, or main, part thereof.

[It extended the curtain of its darkness]: (S, Msb:) and [It let fall its curtains]. (S.)

[See also an ex. in a verse cited voce مَرِّم, in art. رم.] __ And The eyebrow. (JK, K.) [imperfectly decl. روآق العين] as being a proper name and of the fem. gender, though it is implied in the K that it is روآق and [الروآق and الروآق] is a name for The ewe, (O, K,) by which she is called to be milked, by the cry روآق روآق; (O;) but not unless she be رآق. (app., if not a mistranscription for رآق, formed from this latter by transposition, and thus meaning dusky: see روآق.) (O, K)

Clear, or clarified, [or rather مرّم has this meaning, and رآق signifies clear;] wine, or beverage. (TA.) And Pure musk. (TA.) [See also the same word in art. رق: and see روآق.] [Also Exceeding, surpassing, or superlative: see 1, second and next two following sentences.] __ See also روآق, third sentence. [Hence,] Goodly, or beautiful: (S, K, TA:) from رآق, signifying as expl. in the first paragraph of this art.; (S;) or from رآق signifying it was, or became, clear: (TA:) pl. روآق, (S, K,) like as صاحب فاره and صاحب فاره are pls. of صاحب فاره and صاحب فاره, (S,) [or rather quasi-pl.,] applied to boys, (S, K,) and to girls; (S;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual:] and روآق is another pl. of روآق, like as يَبْرِ رَأَف, روآق المؤمنين, (S,) بَازِل رآق, روآق, in which روآق is [quasi-] pl. of روآق, means the best, and the manly and noble or generous, of the believers. (TA.)

Also The most excellent of anything; (JK, S;) as, for instance, of wine, or beverage, and of rain. (JK.) __ And it is said to signify also, (JK, Ibn-'Abbád, O,) or so رقٍّ, (accord. to the
A scantly fall of rain: thus bearing two contr. meanings. (JK, Ibn-Abbád, O, K.)

A clarifier; or strainer; (S, Msb, K,) syn. مصفاة, (S, K,) for wine or beverage: (S:) the ناجود [q. v.] with which wine, or beverage, is cleared, (Lth, JK, K, TA,) without pressing, or expressing: (TA:) and (sometimes, S) the [kind of wine-vessel called] باتِیة, (S, K,) Accord. to IAar, (O, TA,) who is said by Sh to differ herein from all others, (TA, ) signifies also The [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَسْقَى بِرَوَقِ الْشَّابِ الحَاضِب

[app. meaning He gave to drink of the cup of ruddy youth: see حاضب as an epithet applied to an ostrich]. (TA.)

[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 أَجَمَّ. (K,) ___ Also, applied to a man, (S, 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, (S, K, TA,) and project over the latter: (TA:) fem. رِوَقَاه: (JK, TA:) and pl. رُوَقٌ; (K, TA,) which is also said to be pl. of رَوَقْإ. (TA,) [In the K is added, after the mention of the pl., Rُوْقٌ قُومُ رِوَقٍ وَ رَجَلُ أَرِوْق: an addition altogether redundant.] [It seems that it is also Syn. with أَرِوْق, as being formed from the latter by transposition; and that hence] one says سِنَةٌ رِوَقٍ وَ رُوَقَاه and [meaning A rainless year and rainless years], and عَاثِثُ فِهِمُ عَامُ رَوَقٍ [meaning A rainless year made mischief; or havock, among them, as though it were a dusky wolf]. (TA.) See also رَوَقٌ، last sentence.

And [hence,] The مَاءٍ مَاءَ [meaning Seminal fluid] of a man; as also إِهْرَاقَةٌ هِراَقَةٌ. (TA.)
[See: see art. ريق.

ريق: نَقاَرَم

[Water, and hence, Seminal fluid, poured forth]. (TA. [There immediately followed by نَقاَرَم, q. v.])]

 диск: نَقاَرَم

A man pouring forth water, and hence, his seminal fluid]. (TA. [There immediately followed by مَاء مِراَق, q. v.])

 диск: نَقاَرَم

see: نَقاَرَم: and see نَقاَر, in art. ريق. Also A tent (بيت, S, K, and خِبَاء S) having a رواق [q. v.]. (S, K. [Said in the TA to be tropical; but why, I do not see.] )

 диск: نَقاَرَم

He has the رواق of his tent fronting, or facing, that of mine; (JK, A, O, K; *) and so

isko: مَراَقي

(A, TA.)
He discharged his urine interruptedly and convulsively. (Sh, T.) He put forth his yard for the purpose of staling. (A'Obeyd, T, S, M, K.) He extended his penis feebly: (M, K: *) or he emitted his semen before access to the woman. (K.) Also, (inf. n. as above, T, S, 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: (S:) 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:) \textit{i. q.} موضع، [q. v.]. (JK and TA in art. رود.)

\textit{رَوْلَ} (As, T, S, M, K,) the former also with رَوْلَ أَبَالْ، [س،] as mentioned in art. رَوْلْ (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with س، (S, TA,) and A'Obeyd says that it is without س، or, accord. to ISk, it is [also] with س، (M and TA in art. رَوْلْ) \textit{Slaver:} (IAar and T in explanation of the former, and S in explanation of both:) [like ابَالْ، mentioned in art. رَوْلْ] one says رجل كثير الروال A man having much slaver: (IAar, T: in one copy of the T روْلْ:) and

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Such a one, his slaver flows: (S:) or both signify the slaver of horses and similar beasts, (As, T, M, K,) and of children: (As, 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 روْلْ], in art.
See also the next paragraph.

Falling in drops. (AA, T, K.) And (K) it has an intensive signification, [app. meaning Much slaver;] (M, K,) like شاعر شاعر, (M.) Also, (M, K,) and راول راول, (S, TA,) but disallowed in this sense by As, (T, S,) in the K, erroneously. رم رم, (TA, [see also رم رم, in art. رم,]) A redundant tooth, (S, M, K,) in a man and a horse, (S,) not growing in the manner of the استر [or other teeth]: (M, K:) or رم رم and رم رم signify a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قضم: (Lth, T:) accord. to ISh, رم رم [pl. of رم رم] 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 رم رم: (TA:) or this last, which is pl. of رم رم, signifies redundant teeth that are behind the {other} teeth; as also رم رم, with the ى elided. (Ham p. 818.)

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

راول: see also رم رم, in two places.

راول, (IAar, T, K, in one copy of the T رم رم, (K,) A man having much slaver. (IAar, T, K.) And

[Bread, or food,] Soft with seasoning. (IAar, T, TA.) And A horse much affecting to act as a stallion. (IAar, 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.)

رم [see 2, of which it is a part. n.:] One whose penis is, or becomes, flaccid: so accord. to IAar. (T.)
Mor, (T, S, M, Msb,) aor. 
Maram, (T, S, M, Msb,) inf. n. 
Mawra, (T, S, M, K,) and 
Marama, (Msb, K, TA,) 
He sought, sought 
for or after, or desired, syn. 
طلب, (T, * M, Msb, K, *), a thing. (S, M, Msb.) ___ [And hence, He attempted 
another person in fight &c., and a thing.] ___ And [hence also] 
ألرم, (K,), or 
روما, the movement, 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 (حركة مختلطة) 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 الإشمام, 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 
همزة بين بين]، such as in the saying of the poet,

* 
* 
* 

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? [i.e. 
أَنْ رَأَيْتُ جَاهَلٍ وَفَارَقَ جَرِيرَةٍ 
و صَاحَ غَرَابُ الْبِينِ أَنتُ 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? [i.e. 
أَنْ رَأَيْتُ جَاهَلٍ وَفَارَقَ جَرِيرَةٍ 
و صَاحَ غَرَابُ الْبِينِ أَنتُ 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? [i.e. 
أَنْ رَأَيْتُ جَاهَلٍ وَفَارَقَ جَرِيرَةٍ 
و صَاحَ غَرَابُ الْبِينِ أَنتُ حَزِينٌ
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. \( \text{ى or \( \text{ي}, \text{as in دواب} \& \text{c.} \)]}, 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] and it is such \[for \text{د and \text{ذ}, 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} \text{د} 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 \( \text{( electrónico الحركة)} \) is not proper errs; as in the reading of Hamzeh, in the Kur [xviii. 96] فَمَا أَسْتَعَوْا, and the like of them \( \text{مَرَأَب عَلَى} \), may not be made movent in any manner [and therefore it may not be incorporated into the following letter].

(S, TA.) is [also] in a case of pausing after a word ending with any letter except the fem. ٤, [in like manner] meaning The indicating the vowel with an obscure sound: [I' Ak p. 351:] ٤ in pausing after a word that is or is from ٤ signifying [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.] ٤ ٤ (Msb, K) followed by ٤, (Msb,) and (K) ٤ (IAar, S, K,) \( \text{He made such a one to seek, seek for or after, or desire, the thing.} \) ٤ And ٤ \( \text{He meditated, intended, purposed, desired, or endeavoured, to do one thing after another.} \) (K.) \( \text{And} \) ٤ \( \text{He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected.} \) (K.) Quasi 4. ٤ \( \text{For} \) ٤ ٤ ٤ ٤ \( \text{He mocked at, scoffed at, laughed at,} \) ٤ or \( \text{بِه} \), accord. to different copies of the K, (TA,) ٤ \( \text{He mocked at, scoffed at, laughed at,} \).
derided, or ridiculed, him, or her. (K, TA.)

A certain species of trees. (S, K *)

روم inf. n. of 1 [q. v.]. (T, S, M, &c.) See also what next follows.

روم The lobe, or lobule, of the ear; (M, K) as also رومن rom. A certain nation, (M, K) well known; (M [*]) [said by the Arabs to be] descendants of Er-Room, the son of Esau (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, (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 زمن and زمن (AAF, S, M;) the former being distinguished from the latter only by the doubled ز ي, like as مر is distinguished from its pl. [or coll. gen. n.] only by the مر: (S;) and رومن has for [its proper] pl. رومن, (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, جزير الروم The Sea of the Greeks; meaning the Mediterranean Sea.]

رومة Glue, with which the feathers of an arrow are stuck: (M, K) said by A'Obeied to be [thus] without ء; but mentioned by Th with ء. (M, TA. [See art. رام.])

روم The sail of an empty ship: (AA, T, K;) that of a full ship is called مربع. (AA, T.) See also رومن. رومن i. q. لغام [The foam of the mouth of a camel]: (K) mentioned also in art. رومن [as written رومن, and signifying slaver]. (TA.)

روام [pl. of رام, which signifies Seeking, &c.; act. part. n. of 1:] i. q. طالب [pl. of طالب]. (TA.)
ٌﻢِﺋاَر: see what next precedes.

ٌموُرَم. (TA.) See ٌموُر.

ٌماَوْرَأ pl. of ٌموُر ( . TA.) See ٌموُر.

ٌماَﺮَﻣ i. q. مطلَب (S, M, K) [accord. to the PS A place of seeking or searching: but it should be observed that مرام is an inf. n., and also a n. of place and of time: also that مرام is expressly said in the Msb and TA to be an inf. n. of ٌموُر, 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 ٌموُر in the sense of طلَب, and at the end of the art. as signifying the same as مطلَب]. One says، َوُهوُذِمَبَرُمْلا ُدِدُعِب ِمَآرِرْلا [which may mean...

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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 ٌتْبَـث، he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both ٌمرام and ٌمرام may here be inf. ns.]. (TA.)

ٌموُرَم Sought, sought for or after, or desired. (Msb.)
نور

ٌنْوَر It (an affair, or event,) was, or became, hard, difficult, or severe. (TA.)

ٌناَر Our night was, or became, very cloudy and hot. (Th, M, TA.) See also رَانٍ in art.

ٌنْوَر (an affair, or event,) was, or became, or hardness, difficulty, severity, vehemence, or intenseness: (T, K:) pl. ٌنوُؤُر (T, and so in a copy of the K,) or ٌنْوُؤُر (CK.) [See also ٌنْوَر.]

ٌنْوَر signifies [or signifies also

ٌناَر It (an affair, or event,) was, or became, hard, difficult, or severe. (TA.)

ٌناَر The furthest part of a thing. (Yoo, K.)

ٌناَر 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, كَحِفَّ عَلَّهَا عَنْكَ رُوتَى [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event]. (M.) [See also ٌناَر.] 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 رُوتَى, without الَّى (in art. رُوتَى, without الَّى (in art. رُوتَى, without الَّى (in art. رُوتَى), as though it were a contraction of رُوتَى, given to the month Jumâdâ-l-Ákhireh, because of its intense cold [when it was so named]. (TA.)

ٌنْوَر: see the opinions of IAar and Sb respecting its derivation in art. [It is said in the S and K in art. نَورِي, that there is no word like it except ٌنْوَر.] You say ٌنْوَر (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) and ٌنْوَرِي (T, S, M, K) . A day, and a night, hard, difficult, severe, distressing, or grievous: (S, 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 [&c.]. (M, TA.) You say also [virtually] meaning the same: (K:) [or this may mean A day of clamour; &c.; as will be seen from what follows.] occurs at the end of a verse of a rájiz: this may be [by poetic license] for and and occurs at the end of a verse of En-Nábighah El-Jaadee, for. (S.) Accord. to Sh, as is said in the T, (TA,) as also (K, TA,) as also (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-Nábighah ELJaadee as an ex.: but AHeyth disallowed 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: (S, K;) and cries, shouts, or noises, and clamour. (TA. [In one place, in the TA, رون, 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.])

; and its fem., with ء; and: see the next preceding paragraph, in four places.

He is overcome, subdued, or subjected. (K,) [here is a contraction of رن مرون به having for its aor. برون, as a dial. var. of رن having for its aor. برين: see art. رين].
رونند

ورونند or راونند: see art. رونند
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 جَعَلَ. (Mgh in explanation of the first.)

And روَيَةُ النَّبَاتَ (M,) or روَيْةُ الملَأُ (TA;) and روَيَةُ (M, K;) [The plant, or herbage, or the trees, had plentiful irrigation: or] i. q. تعَمَّل تَعَمَّل [lit., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by reason of plentiful irrigation. (TK.) ___ روَيَةُ and روَيَةُ 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. (Harp. p. 100.) ___ is شَبَعَتُ مِن هَذَا الْأَمْرِ وَرَوَيَةُ likewise metaphorical, meaning I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S * and TA in art.) See also a verse cited voce ىَوْرَـيَ (p. 85,) in which is made trans. by means of that particle in the place of ىَوْرَـيَ (S, T, M, K,) and ىَوْرَـيَ (S, M, K,) aor. ىَوْرَـيَ, inf. n. ىَوْرَـيَ, or ىَوْرَـيَ (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or ىَوْرَـيَ, (M, [probably also correct,]) He brought water to his family: (S, M, K;) [but in the T it is implied that the meaning is like that of the phrase here following:] ىَوْرَـيَ ٱلْقَوْمِ (ISk, T, S, K,) aor. as above, (ISk, T, S,) inf. n. ىَوْرَـيَ, (so in the TA,) He drew water for the people, or party: (ISk, T, S, K,) You say, ٌرىَكُمْ من أَيْنَ ٌرىَكُمْ (S,) or ٌرىَكُمْ (so in
the T., meaning *Whence is your providing of yourselves with water?* (T.) Immediately after the latter of the foregoing phrases; and S, immediately after the former of them: so says ISk. (T.) And He drew water upon the camel. (M. [See سان] And And ro seráل ad malآ, ro venta la irbesta) [inf. n., app., روياة] He (a camel) bore, carried, or conveyed, water. (Msb, TA.) Hence, (Msb, TA,) ro venta la ad malآ, ro venta la irbesta, (T, S, M, Mgh, Msb, K,) and the áer, (T, S, M, Mgh,) عته, (MA,) aor. يبروئ, (T,) inf. n. روياة; (T, S, M, Mgh, K;) and تروه; (M, K;) both signify the same; (K,) He bore in his memory, knowing by heart, (حممل,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Msb, TA,) and the poetry, (TA,) [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, اَششَد توقَشدة Recite thou the ode; but you do not say, إَهِورِا unless you mean thereby Relate thou it by heart. (S, TA.) [One says also, رو venta la irbesta, meaning It has been related as heard, or received, from him. And رو venta la irbesta, كذَا, and يبروئ كذَا, 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 في روياة كذَا, meaning According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.] (M, K,) [aor. يبروئ, (T,) inf. n. ير، (M,) He twisted the rope: (M, K,) or he twisted the rope well, or thoroughly, or soundly. (M,) He bound the man (S, M, K, * TA) with the rope called رؤياء, (M, TA) upon the back of the camel, (S, K, *) lest he should fall (S, M, K, * TA) from the camel (M,) in consequence of his being overcome by sleep. (S, M, * TA,) And روئت علَيْه رؤد़ياء, aor. رؤياء, inf. n. رؤياء, I bound the رؤد़ياء upon the leathern water-bag, or pair of leathern water-bags, called رؤد़ياء. (T,) You say, رو رؤد़ياء علَيْه, aor. رؤياء, inf. n. رؤياء, and رو رؤياء علَيْه, I bound him, or it, with the rope [called رؤد़ياء, as is implied in the M]. (M, * TA,) And رو رؤد़ياء علَيْي، the áer. aor. اَروؤی، inf. n. اَروؤی، رؤد़ياء, called رؤد़ياء. (T,) You say, رو رؤد़ياء علَيْه, aor. رؤياء, inf. n. رؤياء, and رو رؤياء علَيْه, I bound him, or it, with the rope [called رؤد़ياء, as is implied in the M]. (M, * TA,)
the camel]; like رواه، (TA.) And روای He bound a load with the روآ (TA.)

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روی، inf. n. تروية: see 4, in two places: and S. [Hence,] يوم التروية [The day of providing oneself with water;] the eighth day of Dhu-l-Hijjah; (T, Msb) the day before that of 'Arafah:

(M:) so called because they (the pilgrims, T) used to provide themselves (تبردون، T, M, or مبردون، Msb, and so in a copy of the T, or برونون، S, K) on that day with water (T, S, M, * Msb, K) for the aftertime, (S, Msb, K,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Msb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekke 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، (TA.) روی (K.) [And in a similar manner it is explained in the Ksh and by Bd in xxxvii. 101. See also 2 in art.]

روی (S, M, * Mgh, * K, * 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.)

روی (M, Mgh, TA;) 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، (Msb, TA,) the poetry، (TA,) and the tradition, narrative, or story، (Msb, TA;) or he taught him to do so; i.e. he related to him by heart (روی له)
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 [We had the tradition, narrative, or story, related to us by heart; and in like manner, the poetry.] (Msb, TA.) (S, K, [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 روات [q. v.;] (M, TA:) [and روات فيه app. signifies the same:] see in the former half of this paragraph, in an explanation of يوم الثروية or روات. (M, MA, Msb, K) حسِنَهُ] من الماء [and روات من الماء (MA) inf. n. (KL, and Har p. 67;) and رواه (MA), وَرَاهُ (MA), inf. n. (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, Msb, * K, * KL;) he did away with his thirst [thereby]. (Har ubi suprà.) One says of a she-camel abounding in milk, [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, ارواه is said of water, and of milk, &c., meaning It satisfied his thirst.] [Hence, ارواى and اروى 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.  تروى: see 1, first three sentences. ___ You say also, تروى and ترووا, meaning They provided themselves with water. (M.) And كآتو يتروون من الماء نَرْوُنَّ من الماء (Msb, and so in a copy of the T; see 2, second sentence;) or
They used to provide themselves with water: [Whence do ye provide for yourselves water?]. (T and S; see 1, in the middle of the paragraph.) And The morsel was imbued, or soaked, with clarified butter]. (En-Nadr, TA in art. غير, and لس: see 1, in the latter half of the paragraph. اذ: see 8.

And Arwā : see 1, first and third sentences: and see also 5, in two places. ارتوا 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 Arwā 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 Arwā. رؤ : see رأى. رأى: see what next follows: and see also art. رأى.

Arwā, said by Esh-Shámeé, in his Seereh [of the Prophet], to be also with damm [i. e. رأى, which is anomalous, like رؤى, for رؤى], [MF, TA,] is an inf. n. of رأى: (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, Msb, K.) One says, فلان في رأى و مشبع [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نظر:) [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.]
source abounding with water. (S.) See also art. رئى.

Dates when they ripen [after they have been cut off,] not upon their palm-trees; as also مرو. (TA.)

روى: see رؤيا, in art. رأى.

Dates when they ripen [after they have been cut off,] and not روى (T, S, M, K [in this last improperly said to be like إلی, which is without tenween,]) and 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,] الارأء is a name of The well of Zemzem. (K, TA.) And رؤيا, (so in the TA, as from the K, and as mentioned by Az on the authority of IAar, [but I have looked for it in vain in two copies of the T, app. روى, or perhaps روى, like the Pers. رؤى, for one of these two may be from the other,] or (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 روى,]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.)

for روية, رأى, (see رأى, in art. رأى,) or of the measure روية from رأى, (see Har p. 24,) i. q. [as meaning A pleasing, or goodly, aspect; or beauty of aspect:] so in the phrase رجل له روى [A man having a pleasing, or goodly, aspect]. (S.)

روى: 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] خَيْلَةٌ: and sometimes the load is bound therewith upon the camel: accord. to AHn, it is thicker than well-ropes: (M:) and مَروَى signifies the same: (T, K:) pl. of the former أَرْوَى; (T, S, K;) and of ↓ the latter مَراوَى, (T, K,) i. e. مَراوَى. (TA.) See also رَوَى. \[ Also \textit{full}, or complete, drink. (K, TA.) \]

You say, شَرِيت شَرباً رُويَاً (S, TA) I drank a full, or complete, drink. (TA.) \[ \textit{And} \] \textit{A cloud of which the rain-drops are large,} (S, K,) and vehement in their fall; like سَقِىٰ: (S:) pl. أَرْوَى. (TA.) \[ And, accord. to IAar, \] \textit{One who gives to drink;} or a waterer; syn. : [in one copy of the T, in the place of the الساقى, I find the الساقى, which I think an evident mistranscription:] \[ \textit{Weak:} \] \[ \textit{and} \] \textit{Strong in body and intellect.} (All three from the T.) \[ \textit{Also The} \] \textit{[fundamental] 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:

\[
\text{إِذَا قَلْ مَالَ الْمُرَءَ قَلْ صَدِيقَهُ}
\]
\[
\text{وَأُمِّتٌ إِلَيْهِ بالْعِيْونَ الأَصَابُعُ}
\]

\[ \text{[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him:] (Ak̲h, 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 رُويَاٰٰت 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 قَصِيدَانَ عَلَى رُوِيٍّ وَاحِدٍ \[ \text{Two odes constructed upon one rhymeletter;} or} \]
having one fundamental rhyme-letter]. (S.)

 roam [an inf. n. of روى, q. v., when used as a subst., meaning A relation, or recital, &c.,] has for its pl. روايا. (JM.) See roam, last sentence but one.

روية A want, or thing wanted: (A `Obeyd, T, S:) so in the saying, إنا عند فلان روية [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 لنا قبلك روية [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 روية في أمر [originally روية], Inspection, examination, consideration, or thought, of an affair; (S, M, K;) without haste: (M:) pl. روايا. (JM, TA.) You say, مضى على وجهه بغير روية [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. بكر.) See رواية, near the end. [See also روية in art. روا.]

رجل رواة A man whose habitual work, or occupation, is the drawing of water by means of the roam [q. v.]: you say, جاء رواة القوم [The people's habitual drawer of water by means of the roam came]. (T.)

روية [originally روي A sweet odour (T, M, K;) of anything. (T.) One says of a woman, إنها لطيبه الرؤية, meaning Verily she is sweet in the odour of her body: and hence the saying of Imrael-Keys,

* إذا قامتا تضويع المسكن منهما *

* نسيم الصبا جاءت بريت القرنفل *

[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 ربيان.
an epithet from [originally رُوَيْ (T, M, Mgh, Msb, K;)] Satisfied with drinking [of water and of milk &c.];

having drunk [thereof] enough to quench, or satisfy, his thirst; contr. of عِطْشَانُ (S, Mgh: *)

fem. رَيْانَ (T, S, M, Mgh, Msb, K;) in which the ك is not changed into ك because the word is an epithet; for it is changed into ك only in a subst., of the measure Receiv., of which ك is the final radical, as in قَوْى; so that if it were a subst., it would be رُوَيْ (S, M;)

originally رَيْاءُ (M:) as to رَيْانُ that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الحَارِثَةُ, though without the article أَلَّ (S, * M:) the pl. is رَوَآِئٌ (T, S, M, Mgh, Msb, K;) with kesr and medd., (S,) in measure like كَبَّ, (Msb,) masc. and fem. (Mgh, Msb.) You say قُومُ رَوَآِئَ مِنَ الْمَاءِ [A people, or party, satisfied with drinking of water]. (S.) ___ And نُبْسُ رِيَانٍ [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, رَيْانُ signifies also Full of fat and flesh. (JM.) And you say رِيَانَ [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَيْيَةُ, رَيْيَةُ, رَيُّهُ, رَيَّةٍ 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 وجه ظَمَانُ [A woman full, or plump, in the place of the anklet]. (JM.) And رُقْسُ رِيَانُ الْظَظَرِ [A horse fat in the portion of flesh and sinew next the back-bone on each side. (T.)

راو [as the act. part. n. of رُوَيْ 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. رُوَيْ, 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 رُوَيْ, but in an intensive sense
as meaning *a large, or copious, relater or reciter or rehearser, &c.*; (T, S, M, Mgh, K.) i. e. رَجَل رَوَآِيَةٍ لِلْشَعْرَ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رُوَايَةٍ is رُوَايَاتٍ. (S, TA.) Also One who has the superintendence, management, or care, of horses [strangely rendered by Freytag, who seems to have read ﻋَلَى اﻟْـجِـمْـلِ, من يقَوَّمُ عَلَى اﻟْـخِـيْلِ, and then 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 مَزَادَةُ 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 [see مَزَادَةٌ in art. ﻣَزَادَاتٍ]: (T:) [accord. to ISd,] it is applied to the مَزَادَةُ, 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 مَزَادَةٍ, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رُوَايَاتٍ, as above. (Mgh, TA.) One says of a weak person who is in easy circumstances, مَا يُرَى رُوَايَةٍ، meaning He is unable to turn back the 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 رُوَايَةُ اﻟْـبَـيْـلَادِ (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.) ٍروَايَا is also applied as an appellation to the chiefs of a people; (IAar, Th, T;) as pl. of ٍروَايِة; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M. *) A Temeemee, mentioning a party that had attacked his tribe, said, َلِقِيَاهُمُ فَقَتَلُنا الْرُوَايَا وَأَخْنَا الْرُوَايَا meaning [We encountered them, and we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) ٍروَايَا also occurs in a trad., in which it is said, َشَرُّ الْرُوَايَا رُوَايَا الكَذِبَ and accord. to some, it is, in this instance, pl. of ٍروَايِة (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 ٍروَايِة ; (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 ٍروَايِة ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) See also رَوَايَة.

ٍروَايَة: see the next paragraph, in two places.

ٍروَايَة, (T, S, M, Msb, K,) originally ٍروَايِة, [ٍروَايِة, (S, M, Msb,) and ٍروَايِة, (Uh, M, K,) The female of the ٍروَايَة, (El-Ahmar, وَعَوْل, El-Ahmar, Page 1197

A 'Obeyd, T, S, M, Msb, K,) which means mountain-goats: (TA:) or the female and the male; the former of which is also called ٍأَرَوَى, and the latter ٍأَرَوَى; (AZ, T, Msb;) and which are of the kind called ٍشَأْن, not of the kind called ٍبَقُر: (AZ, T:) pl. ٍأَرَوَى, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) of the measure ٍعَفُولُة, (S,) a pl. of pauc., Msb,) applied to three (El-Ahmar, A 'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Ahmar, A 'Obeyd, T, M, K,) and
applied to many, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) of the measure فاعل, (S, M, Msb,) erroneously held by Abu-'Abbás to be of the measure فعالي; (M;) an irregular pl.; (Msb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and أروى is a broken pl. (M.) It is also a proper name of a woman: and so is أروى, (S.)

روى: مروى

روآى: مروى, in two places.
1. I made the banner, and the pass.

2. Also I stuck, or fixed, [into the ground,] the banner, or standard. (M, TA.)

3. [as though a contraction of استحشت, like as استحشت is a contraction of استحشت,] for استحشت: see رأى, first signification.

4. رأى, رأى, رأى: see رأى, first signification.

5. رأى, said in the CK, in art. رأى, to be a pl. of رأى: see this latter word.

6. رأى: see art. رأى. It is also said in the K, in art. رأى, to be pl. of رأى: see this latter word.

7. رأى: see art. رأى. It is also said in the K, in art. رأى, to be a pl. of رأى: see this latter word.

8. Also Beauty of aspect; (K; and M in art. رأى; [and therefore belonging to art. رأى]. (M in art. رأى. [See also رأى, in art. رأى])
رِيا: see رُيَى, in art. رِيا, an inf. n. of رَأَي [q. v.]. (T, M, K; all in art. رَأَي.)

رِوَى: see art. روَى.

رِيَى: see روَيَى, in art. رِى.

رِيَى: see روَيَى, in art. رِى.

رِيَى: see روَيَى, in art. رِى.

رِيَى: see روَيَى, in art. رِى.

رِيَى: see روَيَى, in art. رِى.

راَي: see what next follows.

راَيَة, (T, S, M, Msb, K,) and رَبَأَى, mentioned by Sb on the authority of Abu-l-Khattáb, the ٌىَأَر, though a substitute for the medial radical, [i. e. كى,] being likened by him to the augmentative ٌىَأَر, and therefore the final radical is made كى, like as is done in the case of سَمْعَاء، (M,) ٍىَأَر, or standard, (T, S, M, Msb, K,) of an army: (Msb:) accord. to some, (Msb,) originally with كى, [see رَبَأَى, in art. رِى,] though pronounced by the Arabs without كى; (T, Msb;) but others deny this, and say that it has not been heard with كى: (Msb:) pl. رَبَأَات (M, Msb, K) and [coll. gen. n.] رَبَأَى (M, K.) ٍىَأَر. (M, K.) ٍىَأَر: (M, K.) ٍىَأَر [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 رَبَأَى: see this latter word.

رِيَى: dim. of رَبَأَى. (Lth, T.)

قُصِيَدَةُ رِيَى An ode of which the رَوْى [or fundamental rhyme-letter] is ر. (TA in باب الالف)
and: see in art.
(like ْرَأَى، TA, [app. indicating that its aor. is ْرَأَيْ، like ْيَخَافُ، TA], a dial. var. of ْرَأَيْ [He saw; &c.]. (M, K.)

1. q. ْرَأَيْ في الأمر اَرِيَ [q. v.]. (T, * K.) inf. n. ْتَرِيَة، i. q. ْفَسَحْ عَنْهُ مِن خَانَاقَهِ [app. meaning He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled]: (M:) or ْفَسَحْ عَنْ خَانَاقَهِ [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.) ْرَأَيْ رَآءَا (M, K.) He wrote a . (T, A.)

2. (M, K, *) said to be formed by transposition, [i. e. from ْرَآءَى، TA,] inf. n. ْمَرَايَة، (T, A.) He feared, or was on his guard against, such a one. (M, K, *) See also 3 in art. ْرَآيَ.

3. رَآيَا فَلَانَا (M, K, *) said to be formed by transposition, [i. e. from ْرَآءَى، TA,] inf. n. ْمَرَايَة، (T, A.) He feared, or was on his guard against, such a one. (M, K, *) See also 3 in art. ْرَآيَ.

This is a mistake, occasioned by his finding ْرَآءَيْ, in a verse, miswritten for ْرَآءَيْ (T, A.) [See also ْرَآيَ، TA,] ْرَآيَةُ قَصِيَدَةٌ رَأْيَةٌ.
It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind:

(Ksh and Bd in ii. 1:) [this is the primary signification; (see رَيْبَةٍ; a signification also borne by رَأِبَةٍ; (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: (Msb: and in like manner رَأِبَةٍ is expl. in the Mgh:) or it (a thing, M) caused me to have what is termed رَيْبَةٍ [i.e. doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; as also رَأِبَةٍ : (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, Msb,) accord. to AZ, (T, Msb,) the former signifies he, (T, M, *) or it, i.e. his case, (M, * Msb,) made me to know that there was on his part what is termed رَيْبَةٍ [i.e. something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; (T, M, Msb;) made me to be certain, or sure, of it: (Msb:) and ↓ the latter signifies made me to think that there was in him what is so termed; (Sb, T, M, Msb, K;) without my being certain, or sure, of it: (Msb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also [he put into me, i.e. into my mind, doubt, or suspicion &c.]; (Sb, M, K; and in a similar manner is expl. in the latter;) or [the made me to think that which occasioned doubt, or suspicion &c.]: (K: and in like manner رَأِبَةٍ is expl. in the Ham p. 363:) and رَأَبَةٍ signifies أُوْلِصَتْ إِلَى الرَّيْبَةٍ [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] رَأَبَةٍ signifies أَتَّأَفَّى بِرَيْبَةٍ رَأِبَةٍ [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi suprà;) or, (K,) accord. to Lh, the Arabs say, (M,)
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 [to the verb, saying  and , and and , &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,] they reject that letter; but [so accord. to the M, but in the K or, ] it is allowable to say, (M, K;) i. e., to prefix the when the verb is made trans.: (M:) accord. to As, (T, ) [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., [or (or ]] and what thou dislikest, or hatest: (T, S:) and HudheyL say, , , , as As says on the authority of 'Eesà Ibn-'Omar; (M;) and and , , , meaning I doubted:

[an evident mistranscription for ] and and both mean 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]

without [an incipient] : (TA:) accord. to Lth, , inf. n., signifies the thing, or event, [app. said only of that which is evil,] betided me, or befell me: and , his affair, or case, brought upon me doubt [in the TA i. e. evil)] and fear. (T.) It is said in a trad., of Fâtimeh, meaning That displeases and disquiets me which displeases and disquiets her. (TA.) And in another, respecting a gazelle lying curled in sleep, , meaning No one shall oppose himself to it and disquiet it, or disturb it. (TA.) And in another, , 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 . (Mgh,
TA, *) or, as some relate it, (TA,) i. e. Leave thou that which causeth thee to doubt, (Mgh, TA, *) and occasioneth in thee َﻚُﺒﻳِﺮُﻳ (,) i. e. 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. (Mgh.) And the Hudhalee, (S, TA,) Khálid Ibn-Zuhayr, (TA,) says,

[O my people, what aileth me with Aboo-Dhueyb? 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.]:

(S and TA, in this art. and in art. َﺰﺑ; but in the latter with ُﺐُر in the place of its syn. ُﺐُر: it is said in the L that َﻦَب is trans. and intrans.; and that he who makes it trans. makes it syn. with َﺮَُﳚ; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

but َﺮَُﳚ when intrans. signifies َﻢُﺸَﻳ ﻰِﻔْﻄِﻋ َو ﱡﺮَُﳚ ِﰉْﻮَـﺛ which means 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,
[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 Hamp. 363, where إِنْ هُبِنِي يَلَّا إِلَى إِنْ هُبِنِي يَلَّا is put in the place of إِنْ هُبِنِي يَلَّا,) 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 أَرِيتَ إِنْ هُبِنِي يَلَّا [and thus I find it in two copies of the T,] asserts that إِنْ هُبِنِي يَلَّا means if thou make him of necessity to have doubt, or suspicion &c.; and أَرِيتَ [here said in the TA to be with damm, but this is evidently a mistranscription for with fet-h, for it cannot mean with damm to the أ, as أَرِيتَ does not bear an appropriate signification, nor can it mean with damm to the ت, as the explanation relates to the reading of أَرِيتَ with fet-h 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 أَرَابِ 4, 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. صارُ ذَا ريبة (Sb, T, S, M;) and he did a thing that occasioned doubt, or suspicion &c.: (As, T;) it is said when one is told something of a person, or thinks it, or imagines it: (Msb;) 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. صارُ ذَا ريبة (T, K) or ذَا ريبة (M.)

5 أَرَابُ 5 see the next paragraph.

8 He doubted, (S, Msb, K,) [respecting him, or it]. (S.) See 1, in the former half of the paragraph. And
He suspected 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 (Har p. 257;) and استراح (Har p. 257;) and استراح (S, K and Har ubi suprà:) the last used by [the tribe of] Hudheył. (TA.) [It often means particularly He was sceptical in matters of religion.]

10 He fell into that which occasioned doubt, or suspicion or evil opinion; meaning he feared so that he doubted of safety or security: (Har pp. 256 and 257:) he conceived doubt, or suspicion or evil opinion: (Har p. 309:) he doubted: and became infected with suspicion or evil opinion. (Idem p. 309.) See also 8.

Want, or need. (TA.) Hence, in a trad., ما راكِمِإ (M, K,) or the latter is a simple subst.: (S, Msb:) 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 Bd in ii. 1:) [and hence] the former signifies doubt; (T, S, Msb;) as also ↓ the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bd ubi suprà, and Mgh:) and opinion; syn. طَنْتُ (Msb:) and ↓ the latter; (S, M, A, Mgh, K,) and the former also, (M, A, K,) doubt, or suspicion or evil opinion; syn. تَهَمَّة (S, M, A, Mgh, K) and طَنْتُ (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. (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رَأَيْكُ من أَمْر فِي trad. cited above: see 1: (Mgh:) the ↓ pl. of the
latter is رَبُّ (Msb.) A man, and a thing or an event or a case, is said to be [as meaning Having in him, or it, something occasioning doubt, or suspicion &c.] (A.) [often occurs as meaning There is no doubt; without doubt; undoubtedly.] ___ Hence, رَبُّ الزَمان The accidents, or evil accidents, of time, (Ksh and Bd ubi suprà, in Fleischer's ed. of the latter رَبُّ الزَمان, which is more agreeable with the explanation, but رَبُّ الزَمان is more usual,) that disquiet, or disturb, the minds and hearts: (Ksh:) and رَبُّ الدَّهْر the accidents, or evil accidents, of time: (S:) and signifies the same; i.e. صرِفه, (M, K,) or صرِفه, (T, Msb,) and حوادثه. (T. [This is said in the TA to be tropical; but I do not find it so characterized in the A.]) ___ [Hence, likewise, رَبُّ also signifies A want; a needful, or requisite, thing, affair, or business; syn. حَاجَة (S, A, Msb, K.) A poet says, (S,) namely, Kaab Ibn-Málik El-Ansáree, (TA,)  قَضَيْنَا مَن قَّامَةٌ كَلِّ رَبٍّ وَخَيْبٍ ثُمَّ أَجِينَا السَّيوُفْا [We accomplished, from Tihámeh, every want, and from Kheyber: then we gave rest to our swords]. (S.) [Rabu mentioned by Freytag as applied in art. دُلَّ of the S to a certain plant, and written رَبُّ in both of my copies of the S in that art., is a mistake for رَبُّ, which is the reading in the TA, pl. of رَبِّ.] رَبِّ: see the next preceding paragraph, in six places. ___ [It often means particularly Scepticism in matters of religion.] أَمَرُ رَيَاب A thing, or an event, or a case, that frightens, or terrifies. (M, K.) رَائِب [act. part. n. of 1; Causing, or occasioning, doubt, or suspicion or evil opinion, &c.] IAar
says that Aboo-Bekr is related to have said, in his charge to 'Omar, عَلَيْكَ بِالرَّأَبِ مِنَ الأُمُورِ وَيَدُكَ وَالرَّأَبِ مِنْهَا، which Th explains as meaning 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 رَأَبُ رُؤَبُ أَوَّلَهُ, said of milk; and the second is from رَأَبُ رُؤَبُ ثُنَاءُهُ of which the aor. is بِرِءُب, applied to a man, (T, S, A,) and to a thing or an event, (M, A,) i. q. وُذِذَذُرِءُ رُمَّةٌ [expl. above, voce بَرِء. (T, S, M, A.) ْمُهْـنِإ ْكَشِذ ذُرِءُ رُمَّةٌ اﻮُنَّاَكِ فِﰱ, in the Kur xxxiv. last verse, means Verily they were in doubt causing to fall into suspicion or evil opinion: or it means ذُرِءُ رُمَّةٌ ذُرِءُ رُمَّةٌ [having in it something occasioning suspicion &c.]: (Ksh and Bd:) or ذُرِءُ رُمَّةٌ ذُرِءُ رُمَّةٌ [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.)

مَرَتَأ Doubting [or suspecting]. (Msb.) [It often means particularly Sceptical, or a sceptic, in matters of religion. And دَمَرَتَأٌ فِيهِ, Doubted of, or suspected.]
He, or it, was, or became, slow, tardy, dilatory, late, or backward; (T, S, M, A, Mgh, Msb, K;) as also

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

Thy news or the news of thee, or his news or the news of him, was slow, &c., in coming to us. (T.) And

Such a one was slow, &c., in coming to us. (T.) And

the meaning in both cases being the same, from the language, i.e. Many an act of haste causes slowness, &c.; that occasions, as its result, slowness, &c.;: (A:) a proverb. (S, A.) And it appears from the following saying of Maakil Ibn-Khuweylid,

[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 desire may be a dial. var. of desire: but the poet may mean that does not make a man slow, i.e. slowness, &c.; (S;) or according to one relation of the saying, a verb, (K:)

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, He fell short, or failed, of doing, or accomplishing, what was incumbent on him: and in like manner, He fell short, or failed, of accomplishing his affair]. (M.) And signifies The being fatigued, tired, weary, or jaded: (K:) its verb, is said of a man or of a horse. (Tk.)
The rendering a thing soft, &c.] (K.)

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 What retarded, or delayed, thee, or what kept, or held, thee back, from us? or what hath retarded, &c.? (S.)

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, I sought, or desired, aid, or succour, of him, and I did not deem him slow, &c.]. (A, TA.)

A space, or measure, [of time,] syn. قدر, (T, Msb,) or مقدار; (A, K;) or a time, a while, syn. ساعة. (Mgh.) You say, I granted him a delay during the space of his doing such a thing]. And [He tarried not save during the space that, or as long as, or while, I said such a thing].

(A, TA,) And so in the saying, 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

Aashà Báhileh says, * لَا يُصِبُّ الأَمْرَ إِلا َرَيْثَ يَرْكُبُهُ * وَكُلُّ أَمْرٍ سُوَى الْفُحْشَاءِ يَأْثُرُ *

[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, i. e. (TA:) [See also an ex. in a verse cited voce راجلة, and another in a verse cited voce ريح.]

Rheit Slowness, tardiness, dilatoriness, lateness, or backwardness; contr. of عجلة; like [the inf. n.] ريث; (Ham p. 503;) i. q. (Idem p. 640.)

Rائف: see what next follows.

Rيث applied to a man, (IAar, S, M,) and, as some say, to anything, (M,) Slow, tardy, dilatory, late, or backward; (IAar, T, S, M, A, K;) as also رائف; (A, TA;) the latter occurring in a trad. (TA.)

مرتب العينين or A man (Fr, S, A) slow of sight. (Fr, S, A, K.)

Such a one is not a person whose aid is deemed slow, tardy,
By day, in agriculture, the raising, with the implement called بَنِْﳎ, the ridges that form the borders of streamlets for irrigation. (M.)

A ledge of a mountain, (T, S, M, A, K, M) in any of the sides thereof, (A,) resembling a wall; (M)

i. q. حيد: (S, M, A:) pl. of pauc. آرياد (M) and (of mult., M) يهود على ريوود (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.)

Also An equal in age; syn. ظر: for so in a verse of Kutheyir cited voce ظدأ (TA.)

رَأَدَة: see what next follows: and see رود in art.

A wind blowing gently; as also ريدانة (T, S, M, A, K) and رادة: (S, M, A, K,) or the first, as some say, that blows much. (M.) [See also رود in art.]

See art. رود.
His (a man's) marrow became thin. (TA.)

He, (God, S, K,) and it, (emaciation, TA,) made his marrow to become thin. (S, K, TA.)

see what next follows.

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.)

[And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest]

means my emaciation is manifest: the poet says because by he means ; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is . (S.) also signifies The water that comes forth from the mouth of a child. (K.)
(Quasi root)

居室 : see رأس, voce رئاس.
居室 : see رئيس, in two places.
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: (Msb:) and Flān lā yirsh wā la ibrī. (TA:) It is said in a prov., [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: (Msb:) he did good to him: he strengthened him, and aided him to obtain his subsistence. (TA:) In the saying of Dhu-r-Rummeh,

* رَاشَةُ العَصْوَنِ شَكِيرَةٌ *

[Their shoots clad the branches: or surpassed in length the branches:] It is said to mean or, accord. to AA, طَالِ: but the former meaning is the better known. (TA:) [It is also doubly trans.:] you say, رَاشَةُ اللَّهِ مَالَα. God gave him property. (TA, from a trad.) Rash, (K) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, He became feathered. __ And hence,) He collected ريش, meaning,
property, and َأَثَاث [or household goods, or furniture and utensils, &c.] (K, * TA.) ___ And He (a man) became rich, or in a state of competence: (Fr:) and َثَرَّ he became wealthy, or abundant in wealth. (Bd in vii. 25.) [See also 8]. He (a bird) shed many feathers. (TA.)

2 َثَرَشَ see 1, first sentence.

5 َثَرِيشَ see 8, in two places: and see 1, last sentence but two.

8 َثَرَشَتَ He became strengthened in his wing, or power, by being an object of beneficence; as also َثَرَشَتَ (A:) he became in a good state, or condition: (S:) he attained good: (Msb:) he obtained good, and the effect thereof was seen upon him; as also ↓ the latter verb. (TA.) [See also 1, last sentence but two.] َثَرَشَتَ: see 1, first sentence.

8 َثَرَشَتَ A bird whose feathers have grown. (TA.) ___ [And hence,] A man possessing property and clothing; as also ُثَرَشَتَ (A, Msb,) See also the next paragraph.

8 َثَرَشَتَ (Feathers; plumage;) a certain appertenance of birds, (S, A, Msb, K,) well known, (A, Msb,) constituting their clothing and ornament; (A, TA:) as also َثَرَشَتَ (Kt, K:) n. un. of the former with ُثَرَشَتَ (S, Msb:) pl. [of pauc.] َثَرَشَتَ (S, K) and [of mult.] َثَرَشَتَ (D, K, K,) Hence, (B,) Clothing: (ISk, B:) or superb, or excellent, clothing; as also َثَرَشَتَ (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: (Msb:) and state; or condition: (TA:) and ↓ the latter, property: (Msb:) and goodness of state or condition; (A, TA:) or a goodly state or
condition: (Msb:) 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 أَنَاثٌ [or household-goods, or furniture and utensils, &c.]: (TA:) the Benoo-Kllab 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 لَحَمْسَ الْرِّيْشِ Verily he is goodly in clothing, or apparel. (TA.) Respecting the saying, إِعْطَاهُ مَالَتِ الْرِّيْشُ heraهاأَطْعاً من مالٍ برَيْشَها 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 As, [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.)

رَیْشُ: (Mgh, K,) (of which it is a syn. as well as a pl.,) in several places.

رَائِشُ: (A, Mgh, K,) namely, the briber and the accepter of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (شَرُّهُ) this one of the property of that. (A.) Such Mohammad cursed. (Mgh, TA.) [See شَرَّرَشُ, in art. وَشَرَّرُشُ.)

رُرَّشُ: (A, Mgh, K,) or having the feathers stuck upon it; (S, A, * K;) as also مُرِیْشُ: (Msb:) or having its feathers repaired, or put into a right state: (Msb:) and رَرَائِشُ signifies [the same: (Mgh, K;) being like دَافِقَةً (K;) applied to water [in the sense of دَفَقَةً. (TA.) Hence the saying, مَا لَهُ أَفَدُّ وَ لَا مُرِیْشُ [lit. He has not a featherless arrow nor a feathered one]; meaning,
he has not anything. (S.)

Also, applied to the kind of garment called (A, K,) an epithet similar to (A:) signifying Figured (Lh, K) with marks in the forms of feathers. (Lh.)
Any [covering for the body such as is called] "not of two pieces\(^1\) (S, Mgh, Msb, 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, (Msb,) any garment, or piece of cloth, that is thin (Mgh, Msb, K) and soft; (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also 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. \(^{2}\) (S, Msb, K,) __ You say, خَرَجْ مَشْتَهْلَأْ بِرْيَاطَةَ الْفَضْلُمْ: [He went forth enveloped with the mantle of darkness]. (TA,) And هو يُبْحَرُ رِيَاطَةُ الْحَمْدَ: [app. meaning He is prolix in praise]. (TA,) __ The pl. رِيَاطَةُ: see above.

\(^1\)  Something resembling the سَرَاب [or mirage] in the desert. (TA.)

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It increased, or augmented; (S, Mgh, Msb, K;) said of wheat and other things: or, as some say, it denotes 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, راعت الخنطة, (S, Msb, K,) aor. ربيع, inf. n. ريع [&c.]; (Msb;) and أرعت, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and which is the same as ريع الطعام; (TA;) The wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God: (S, Msb, K, TA:) and in like manner one says of other things. (Msb.) And راعت, and راعت الشجرة, but the former is rare, The tree became abundant in its produce, or fruit. (AHn.) And sometimes they said, (S,) The camels had many young ones; (S,) they increased, and had many young ones. (IF, K.) One says also, راع اداز, which is the same as راعا، 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. راع في يدك صار له زيادة. (S.) [See the first sentence above; and see ربيع, below.] And راع في يدك. Such a thing was redundant, or remained over and above, in my hand; as also راق; syn. زاد. (L in this art., and TA in art. روع:) Sgh has mistranscribed the explanation, زاد, in his two books, [the TS and the O,] writing داف; and the author of the K has imitated him in mentioning this in art. روع, instead of the present art., which is its proper place, but has written for the explanation أفاد. (TA,) راع, aor. ربيع (IDrd, S, K,) inf. n. روع (S, TA,) He, or it, returned; went, or came, back; reverted: (IDrd, S, K,) and روع, aor. تروع (IDrd, and K in art. روع,) inf. n. روع, (K in that art.,) signifies the same; (IDrd, and K in art. روع,) or it returned to its place: (TA in that art.:) but the former verb is the more common. (TA in
The pastor cried out at them, and they returned to him. (TA.) And I exhorted him, but he refused to return, or revert. (TA.) And 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, Somewhat of it returned: (S:) and it returned to his inside. (TA.) And in like manner one says of anything that returns to him, They drew, gathered, or collected, themselves together; (Ibn-‘Abbád, TA;) as also ; and (Ibn-‘Abbád, K;) inf. n. (TA.) ___ See also 5. It became rent: so in the saying of El-Kumeyt,

*[When a side thereof is sewed up, a side becomes rent]. (S.) [It is also said that] is like [app. as signifying He returned a reply, or an answer, to a person; for it is mentioned immediately after as syn. with.] (TA.)

2 They ascended, or ascended upon, the [n. un. of , q. v.]. (Ibn-‘Abbád.) ___ See also 1, near the end of the paragraph. [See also (in art. , with which seems to be syn.)]

Their wheat increased, or augmented; or received increase and blessing from God; or thrived by the blessing of God: (Ibn-‘Abbád, K:) and in like manner, their seed-produce [in general]. (TA.) ___ He increased, or augmented, the thing; or made it to increase, or augment; as also . (TA.)
increase. (Mgh.)__Revenue arising from the increase of land: because it is an augmentation. (Mgh.)__Milk; as in the phrase, ناقة كبيرة ريعها [A she-camel whose milk is abundant]. (A, TA.)__Redundance; a part, or portion, redundant; a surplus; or a residue; syn. فضل of anything; as of flour, or meal, (Msb, K.) over and above the measure of the wheat; (Msb) 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,
To every poor man, a mudd of wheat: the redundancy, 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 redundancy 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, املكو العجين فإنه أحد الريعين Knead ye well, or thoroughly, or soundly, the dough; for this action is one of the two causes of redundancy; the other cause being the grinding]. (TA.) [Hence also,] 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 ريع. __ Also, (K,) and ريعان , [which latter is the more common in this sense,] (S, K,) The first and most excellent part of anything: (S, K:) said in the B to be a metaphorical application from ريع as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) ربع الشباب, by poetic license written ربع, (TA,) or ربع الشباب, (S, A, L, TA,) 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 ربع in relation to wheat: (A, TA:) or from ربع المطر, the first of rain. (L, TA.) Hence also, (S,) ربع السراب, (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,] ربع الصبحي The whiteness, and beautiful splendour, of the first part of the day after sunrise. (K, TA.) __ فلان ليس ربيع ناقة لها ريع A she-camel having one pace, or rate of going, [app. a quicker pace,] after another. (TA.) __ مرجوع [app. meaning 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 روع. (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 Msb;) which latter signification is also assigned to ٌﺔَﻌﻳِر (TA;) and whence the phrase, ْﻢَﻛ ُﻊﻳِر َﻚِﺿْرَأ, meaning what is the elevation of thy land? [a phrase not to be mistaken for ْﻢَﻛ ُﻊْﻳَر َﻚِﺿْرَأ, in which the meaning is increase:] (Az, TA:) or any [road such as is termed] ٌﻒِج: (K:) or (so accord. to the Msb and K, but in the S and ) a road (S, Msb, K) of any kind, (K, TA,) to which some add, whether travelled or not: (TA: [see an ex. in the first paragraph of art. ٌﻒِج]) 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 ٌﻒِج, before mentioned: (TA:) or a mountain; (S, Msb;) so accord. to 'Omárah: (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 ة [i.e. ٌﺔَﻌَﻣْﻮَﺻ, as it is written in the S; and ٌﻊَﻳَر 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 ٌﻊَﻳَر and ٌﻊَيِر are sometimes used, at least in one sense, as coll. gen. ns.:]) pl. [of mult.] ٌر: (S, TA,) which is extr., (TA,) and ٌر: (IB, TA:) or ٌر: (TA:) but AO says, contr. to J, that ٌر is pl. of ٌر: (IB, TA:) or ٌر: (TA:) and ٌر: (TA:) 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. ٌصِمْوَعَة: and a pigeon-turret. (IAar, K.)

ٌﺊِع : see ٌ.zero.

ٌوضوع: see ٌزوار.

ٌوضوع: see ٌزوار, in three places. Also A number of men who have drawn, gathered, or collected,
themselves together: (Ibn-'Abbád, K: *) otherwise, they are not so called. (Ibn-'Abbád.)

رِعَانٌ: see رَيْعٍ, in four places.

رِعَانَ: A she-camel abounding with milk. (A, K, TA.)

فَرْسُ رَائِعٍ: A fleet, or swift, and excellent, horse. (S, TA.) [See also art. رَوَعٍ, to which, as well as to the present art., it is said in the TA to belong.]

 gereٌت: A register in which is written the جرَعٍ [i.e. increase, or revenue arising from the increase, of the lands] of districts: the جَرَعُ being augmentative: but it is a post-classical word. (TA.)

أَرضُ مُرَيْعَةٍ, with fet-h to the مُ, A land [of much جرَعٍ, or increase;] abounding with herbage; fruitful; or plentiful. (S, Msb, TA.)

عُرِّيْرُ: as an epithet applied to the سَرَابُ [or mirage]: see عُرِّيْرَةٍ, in art. رَيْعٍ.

مُرَيِّعٌ: A she-camel that goes away in the place of pasturing and returns by herself; (K;) or such is termed مُسْبَعُ مُرَيِّعٌ (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.)

مُرَيِّعٌ: A slippery man, who anoints himself with oils. (Ibn-'Abbád, K.) I am holding, refraining, or abstaining, from this affair. (TA.)
2. He smeared, seasoned, imbued, or soaked, a mess of [i.e. broken, or crumbled, bread, with grease, or gravy, or dripping; i.q. روّغّها (En-Nadr, K, TA) بالدَّسَمَ (En-Nadr, TA.)

The morsel, or mouthful, was [smeared, seasoned,] imbued, or soaked, (تّوَثرَ) 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.]

: see what next follows.

, as in the [T and] O and Tekmileh and L; in the K, erroneously, (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,

* وإن آثارت من ريا غ سملقا
* نهوي حواميها به مدفقا
* using an inversion, for he means [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. نفَّر [The act of fleeing, going away or aside or apart or to a distance, retiring to a distance, shrinking, &c.; inf. n. of نّفَر, q. v.]: (K;) so some say. (TA.) Sgh says that this word may belong to the present art. and to art. رؤفّ, q. v. (TA.)

, signifying The place in which beasts roll, or turn themselves over, is thought by Az to be so
called from رِياَضُ in the first of the senses assigned to it above. (TA.)

穆َيْغٌ A thing *defiled with dust* or *earth*, or *much sprinkled with dust.* (B'-Azeezee, K.)
He (a man of the desert) came to the region, district, or tract, of cities, towns, or villages, and of cultivated land: or they approached the region, district, or tract, of cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth. The cattle pastured in the region.

He was, or became, near to having, or incurring suspicion; syn. and as meaning Falsa protulit, calumniis accusavit. He also assigns to the signification of Adpropinquavit regioni, as on the authority of the Ham; in which I do not find it.

The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life; as also.

Wine: more properly mentioned in art.
 Reef. Land in which are sown fields, or seedproduce, 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 Sawád (السُواد), 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. ْرَأ (T, S, M, TA) and ٌفَ (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] ْرَأ (M, K) only. (M.) See also 4.

ٌفَ (ٌفَ) Of, or belonging to, the Reef, or region of cultivated land; opposed to ٌرَب (ٌرَب), applied to a plant [&c.]. (M, voce ٌرَب.) Cultivated land; contr. of ٌرَب. (IAar, and M and K * and TA in art. ٌرَب.)

ٌفَ (ٌفَ) Of Reef. Land abounding with herbage, and with the goods, conveniences, or comforts, of life. (S, O, K.)
It was agitated, and moved to and fro, or it shone, or glistened, above the ground; and signifies the same.

And in the former sense, may be said of water; for the signifies also The going to and fro upon the surface of the earth. Also, said of water, and of blood, It poured out, or forth. See art. 

I gave him to drink the wine, or beverage, fasting; when he had not yet eaten. (TA.)

He poured it out, or forth. (Msb, K.) See art.

see 1, first sentence.

They two pour the water out, or forth, by turns. (TA in explanation of the latter in art.)

A shining, or glistening, of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr,
[And lo, the shining, or glistening, of a sword behind me]: thus written by El-Wákidee: if the reading [from بريق] had been transmitted, it would be evidently reasonable. (IAth, TA.) And i. q. 

[as meaning False, or Vain, speech or conduct]. (K.) One says, [Desist thou from thy false, or vain, speech or conduct]. (TA.) 

[or mirage]. (TA.) __ And رق 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 راق, which is [said to be] not applied [in this sense] to anything but water: you say [Desist thou from thy false, or vain, speech or conduct] (IDrd, K) and راق (As, JK, K) Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury. (As, JK, IDrd, K.) __ See also رق: both are also mentioned in art. رق q. v.

رق Saliva; syn. رضاب: (S, K, TA;) i. e. (TA) the Water of the mouth; (JK, Msb, K, TA;) its لعاب: (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 بساق ريق and رين. (K in art. بصق:) and رق signifies the same, in poetry: (Msb, TA:) or this has a more particular meaning; (S, Msb, * K;) [i. e. it means somewhat of saliva; or a little saliva:] the pl. is [a pl. of pauc.] (S, K, TA) and رق [a pl. of mult.]. (TA;) [Hence,] one says, Rاق [Suffer thou me to swallow my saliva;] give thou me time to swallow my saliva: (K and TA in art. بلع:) or grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing. (Har p. 164.) [And He swallowed his saliva: meaning he restrained his anger: see 1 in art. بلع:) And مبلع [It was drunk in the state of fasting; before breakfast]: (S, K;) and in like manner [It was so eaten]. (K;) And Rاق هو علي الريق (AO, S, K;) or Rاق هو علي الريق (TA;) and Rاق هو علي الريق (AO, S, K;) of the measure Rاق, راق (S,) and راق (K;) i. e. [He is fasting:] he has not breakfasted. (TA.) And Rاق (ISk, S)
I came to him fasting, not having eaten anything. (ISk, S, TA.) Hence also ريقة, likewise called لعب السّمسم، and مخاط السّمسم، and ريقة الشيطان, The fine filmy cobwebs termed gossamer: see arts. Also مخطر لعب and مخطر السّمسم.

Strength: and the remains of life, or of the spirit, or of the soul: syns. رقة, رقة, [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, كان هذا الأمر وَبَنَ رُيق

This event happened when there was in us strength. (TA.)

[ accur. to Freytag, as occurring in the Deewán 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 ريقة, meaning ريقة.]

ريك is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

Any thing eaten, or drunk, على ريقة [i.e. in the state of fasting; before breakfast]. (K.) See also ريقة, in two places. And see ريقة, likewise in two places. Also Empty-handed. (K.) You say, جاء رائغا, He came empty [-handed]. (JK.) Also Pure; (As, K;) applied to musk, and to anything. (As, TA.) [Mentioned also in art.]

Also said to signify عَجْنٌ بَالْمَسْك, تَوَّبٌ عَجِنٌ بَالْمَسْك, [i.e. عَجْنٌ بَالْمَسْك, app. meaning that it is an epithet applied to a garment as signifying Sprinkled with musk and then pressed, or kneaded]. (TA.)

ريك, in two places. Also, (S,) and ريقة, (S, K,) which is a contraction of the former, sometimes used, (S,) and رّوْق, (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. رّوْق, 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. عرض, but with روية in the place of ريقة, from the TA, in which it is ascribed to ElBa’eeth.]
ريدوق : see the next preceding paragraph.

تريباق ، said in the T to be so called because containing the saliva of serpents, is explained in art. (TA.)

مراق [app. a n. of place from راق having for its aor. يريق] said of water; though anomalous; for by rule it should be مريق. The part, of the throat, which is the place of passage of the water. (T and TA in art. درا : see the last sentence of the first paragraph of that art.)

مريق 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 مرووق. (TA.)
1, aor. رَأَلُ He (a child) *slavered.* (Ibn-’Abbád, O, K.) [See also art. رُولِ.]

*Slaver;* (Ibn-’Abbád, K;) [like رُولِ;] without ِء. (TA.)
is syn. with مرام، aor. مرام (He went away, or departed; and he quitted a place: and he ceased doing a thing:) (Lth, T, TA:) مرام being the inf. n. (TA.) IAAr used to say, in relation [or reply] to the saying [I did not go away, &c., or I have not gone away, &c.]: [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، مرام، aor. مرام (S, Mgh,) inf. n. as above, (S,) He went away from it, departed from it, or quitted it; syn. مرام; (S,) or فارقته مرام منه، and فارقه namely, his place. (Mgh.) And مرام من عند فلان [I went away from such a one]: both meaning the same. (S.) And Go not لت مرام منا Go not thou away from him, or it; syn. لم مرام منه، and لم مرام منه ما مرام من (M, K) I went not from the place; syn. لم مرام من (M, * K, * TA) I ceased not doing that; syn. لم مرام من (TA.) And i. q. [The being, or becoming, distant, remote, far off, or aloof; &c.:] (T, K:) [you say، ما مرام، 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، هذة العدلة مرام على هذة [There is to this side-burden an inclining, or a leaning, by reason of an excess of weight 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، مرام، meaning It inclined, or leaned.] And The becoming drawn together, of the mouth of a wound, in order to heal; as also رام. (K.) [Both are said in the TK to be inf. ns. of رام، aor. as above, said of a wound, meaning Its mouth became drawn together, in order to heal.] قطع رام به [q. ٌرَام وَب]
or became, disabled from prosecuting, or unable to prosecute, his journey]. (S, K.) A rájiz says,

*[And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.)

 rám عليه 2

He exceeded him; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from rám as signifying زيدة and فضل [i. e. excess, &c.], or as signifying [expl. above]. (TA.)

He (a man, ISk, S) remained, stayed, dwelt, or abode, in the place. (ISk, S, M.) And رَمُت السَّحابة فَأَغْضَنت The cloud remained without clearing away [and rained continually]. (S, TA.) And ráم, inf. n. as above, He journeyed all the day. (TA.)

Excess, redundancy, or superiority; syn. فضل, (ISk, T, S, M, K,) and زيدة, (S, K,) which is like فضل. (TA.) One says,

This has excess, or superiority, (فضل, ISk, T,) over this. (ISk, T, S, *)

a phrase used by El'-Ajjáj, means من زجر فعله الفضل [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.

A thing such as is termed علَواوة [q. v.] between the two side-loads of a camel.

Hence the saying, الرَمُ أَتْقَل عَلَى الْذَوَاب مَن الحَمَل The additional burden that is put
between the two side-loads is more onerous to the beasts than the (usual) load]. (TK)

after the flesh of the slaughtered camel has been distributed (T, S) in the game called الميسر, (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 portion, 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 ملحةء [q. v.], and the two shoulders together with the two arms; then he betakes himself to the طفاطف [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 ريم; 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 طالخا, for which is erroneously put in the copies of the K, TA) of the darkness. (M, K, TA.) A long [indefinite period such as is termed : : TA.)

A long period of the day-time had remained; or, emphatically, remains. (S.) And نهار ريم means A long day or day-time: so in the saying, عليك نهار ريم [app. meaning A long day is appointed thee for the performance of a work or task]. (AZ, T.) Also i. q. دورة [as meaning A series of stairs:] (IAar, Jm, T, S, M, K:) of the dial. of El-Yemen. (S.) Aboo-'Amr Ibn-'Alа says, as related by As, 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, اصعد الدرجة اصعد الدرجة اصعد الدرجة اصعد الدرجة اصعد الدرجة [meaning: ascend thee the stairs]. (JM, cited in the PS.)

And i. q. دكان [meaning A kind of wide bench, of stone or brick; and also a shop]: (M, TA:) likewise of the dial. of El-Yemen. (TA.)

And Small
mountains. (IAar, T, K.) And A grave: (IAar, T, S, M, K:) or the middle thereof. (M, K.) See also what next follows.

The antelope leucoryx; a white antelope; an antelope (ٌْﱮَﻇ) that is purely white: (IAar, T, K:) written with and without s: [see ٌﻢْﺋِر, in art. مأر:] pl. ٌمآْرَأ (Jm, PS) [and ٌماَرآ].

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 ٌﻞَﻌْﻔَم from َماَر, aor. ُﱘِﺮَﻳ (S, Sgh, Msb, TA:) but some say that, as a proper name, it is arabicized, from َماَرآ. (TA.)
نيَر

1

[ [109x670]ُﻦِﻳِﺮَﻳ [81x622]]

[ [87x622] inf. n.]

[ [130x622]ُﻦْﻳَر [133x622]]

[ [174x622] in its primary acceptation, app. signifies [178x622] Its was, or became, rusty, or covered with rust. And hence,] [120x592] It (a garment, or piece of cloth,) was, or became, dirty, or filthy; syn. 

[ [334x592] تَطْبَعَ. (M, TA.) ]

[ [150x592] Hence also,] [178x562] (S, M, K,) aor. 

[ [259x562]ُﻦَﻳِرَﺗ [262x562]]

[ [346x562] [Hence also,] [178x562] His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. 

[ [418x562]ْﺖَﺜَﻏ [461x562] ( , S, M, K,) and ]

[ [461x562]ْﺖَﺜَﺒَﺧ [90x502] ( , S, K.) [And ]

[ [439x502] It covered his heart: (Zj, T, S, Mgh, K,) aor. and inf. n. as above, (Msb,) It (anything) covered it; namely, a thing: (M:) or it (anything) overcame him; (A'Obeypd, T, S, M, * Mgh, Msb, K;) as also رَأَى بِهَٰٓ (Zj, T, M:) as also (A'Obeypd, T, S, Mgh, K;) and رَآ ء (A'Obeypd, S, Mgh, K;) [And ]

[ [250x502]ُﻪَﻧاَر [136x442] ( , A'Obeyd, S, Mgh, K;) and ]

[ [130x442] رَآ ء ِبِهَٰٓ ( , A'Obeyd, T, S, Mgh, K;) and ]

[ [155x442] Wُﻠُـﻗ أَم اﻮُﻧﺎَﻛ َنُﻮﺒِﺴْﻜَﻳ [95x352] ]

[ [212x352] لَناَر ﻰَﻠَﻋ ْﻢِِ [212x352], in the Kur [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-Rághib, 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, [十八届] means the heart's becoming black in consequence of sins. (T.) You say also, رَأَى عَلَى قُلُوبِهِ [十八届] His heart became covered [十八届. (M,) And ]

[ [81x172]ُﻦِﻳِر ﻰَﻠَﻋ ِﻪِﺒْﻠَـﻗ [81x172]]

[ [120x172] Rَأَيَ عَلَى قُلُوبِهِ [十八届] His heart became covered [十八届. (M,) And ]

[ [178x172]ُﻦَﻳِر ِﻪِﺑ [328x142] 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. [十八届] 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-Kanânee B-Aarábee: (T, S:) and he died. (M.) And Rânt ُبَيْهُ the ُحَمْرُ, (T,) or Rânt ُبَيْهَ the ُحَمْرُ, (S, M, [in one copy of the S ُحَمْرُ]) The wine 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 ْﺖَﻧاَر ِﻪِﺑ ُﺮْﻤَﳋا (T,) or ْﺖَﻧاَر ِﻪْﻴَﻠَﻋ ُﺮْﻤَﳋا (S, M, [in one copy of the S ُﺮْﻤَﳋا]) The wine overcame him; (S, M;) and overwhelmed him: 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 ْﺖَﻧاَر ِﻪْﻴَﻠَﻋ ُﺮْﻤَﳋا (S, TA: *) or infected, or pervaded, the eye. (Msb.) Et-Tirimmáh says, ٍُمَُ�흑ُْاَُْا ُرْوَْاَُْا ُرْوَْاَُْا ُرْوَْاَُْا ُرْوَْاَُْا ُرْوَْاَُْا ُرْوَْاَُْا

[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 رَنَد in art. Rânt in the K, shows that Rânt signifying he, or it, overcame, &c., has as well as يرَوَن as its aor.]) And you say also, رَنَد ُبَيْهَ and رَنَد ُبَيْهُ, and رَنَد ُبَيْهُ, and رَنَد ُبَيْهُ, and Death took him away. (M.)

4 اَرَانَأ ِهِرَانَأ 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.)

رَنَد: see the next paragraph. Also [A kind of legging;] a thing like a خَفَ [or boot], but longer, and without a foot: (K;) described by the author of the Msb, in his handwriting upon the margin, as a piece of cloth made like the خَفَ, stuffed with cotton, worn beneath it on account of the cold: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَنَد, originally an inf. n.: (Msb:) 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. and: (S, K; [in a copy of the S, and in the CK, is erroneously put for or a cover, or covering. (Msb.) [And hence,] The like of rust, covering the heart: (Zj, T:) black-

ness of the heart: pl. (T.) And signifies the same as. (TA.) i. q. [i. e. Wine, or some wine, or a kind of wine]: pl. : (IAar, Th, T, K;) so called because it overcomes the reason. (TA.) A man beset, or encompassed. (TA.) Persons whose cattle have perished, or died: (El-Umawee, T, S, K;) and whose cattle have become lean, or emaciated. (El-Umawee, T.)
1. رَهِّیْر (K) inf. n. رَهِّیْر, said of the سَرَابِ [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 رَهِّیْر, likewise said of the سَرَابِ, [signifies the same,] *i. q.* (S, K, TA:) or رَهِّیْر signifies *it was made to run hither and thither, in no uniform manner*: (IAar, TA:) or *it glistened uninterruptedly*. (TA in art. رَهِّ.)

And He, or it, returned; like رَعِّیْر, aor. رَعِّیْر. (TA in art. رَعِّ.)

2. رَهِّیْر, said of the سَرَابِ [or mirage]; and *هَرْجَانِیْلاَ مْهَرْجَانِیْلا* (TA) *wealthy sheaf*: see رَهِّیْر, below.

3. رَهِّیْر see 1.

4. رَهِّیْر, (S, K,) as an epithet applied to the سَرَابِ [or mirage], (TA,) *i. q.* (S, K, TA,) *meaning* کَأَنَّهُ رَهِّیْر أَوْ مَرِّیْر [meaning, *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.)

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The eleventh letter of the alphabet; commonly called زُؤُث, and sometimes زُؤُث, (see زُؤُث in art. زُؤُث, زُؤُث. (MF.) It is one of the letters termed مَجُوُّرَة [or vocal, i.e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسْلِيَّة, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for ص; as in پُلْذُمي for پُلْدْصُمي, and پُذْدُمي for پُذْدُصُمي: and in the Tes-heel it is said that it is sometimes interchanged [with ص] after ج, جنَح خُنُح الْدِّيْار; and after ر, جُزِّب خُزِّب رَسْب: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odrab and Kaab and Benul-' Ambar. (TA.) [As a numeral, ز denotes Seven.]
رَابِر
&c.: see art. زبر.
Q. 1 He did over dirhems, or pieces of money, with [i. e. quicksilver]. (Mgh.) [It is said that] the verb [from , or rather its inf. n.,] is (TA:) [but see below.]

, (S, Mgh, Msb, K,) thus pronounced by some, (S,) and this is the form preferred by ElMeydánee, and that which is in the Fs and its Expositions, (TA,) rendered quasi-coordinate to , (S, in which it is mentioned in art. ) also pronounced .

(S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it , (Msb,) an arabicized word, (S, K,) of well-known meaning, [i. e. Quicksilver,] (Msb, K,) originally Pers. [ or or ]; (S;) i. q. : (Mgh, TA:) some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain therein. (K.) Hence, as being likened thereto, (TA,) and signify also A man who is light, inconstant, unsteady, irresolute, or fickle. (Ibn- 'Abbád, TA.)

Of, or relating to, quicksilver. And A seller of quicksilver.

, (Lth, S, Mgh, TA,) said by Th to be correctly , with kesr to the (TA in art. ) [but this is app. a mistake,] or , with fet-h to the (Msb,) A dirhem, or piece of money, done over with [i. e. quicksilver]: (Lth, Mgh, Msb, TA:) the vulgar say (S, Mgh.)
1. He roared, or growled; i.e., *made his cry, or voice, to be heard* (S, A, K) in his chest, (S, A,) or *from his chest*; (K,) as also *he cried out, and was angry*. (TA.) ___ And [hence], said of a stallion-camel, as also (K, by implication,) or *he reiterated his voice, or cry, in his chest, and then prolonged it*, (A, K, TA,) *in his braying*: (A:) or *he threatened in his braying*. (TA.) ___ [Hence also,] (IAar, TA.)

4. See 1, in two places.

5. ___ Also An *angry man, who severs himself from his companion*. (IAar, TA.)

A thicket, wood, or forest; or a bed of canes or reeds; syn. *ةَرْأَز* (S, A, K, TA;) as also *ةَرْأَز*; (IJ, TA) [such as is the haunt of the lion; for] you say, *الْأَمْسَدُ فِي رَأْزِهِ* (S, TA) i.e. Abu-l-Hárith [the lion] is the lord of the *ةَرْأَز* (or forest, &c.). (TA.) ___ [Hence,] (A,) ___ A garden. (A, TA.) ___ And A collection of camels, or of sheep or goats, *dense like theةَرْأَز* (or thicket, &c.). (A, TA. [See also *ةَرْأَز* in art. زور.)

Roaring, or growling; i.e. *making his cry, or voice, to be heard* (S, A, K) in his chest, (S, A,) or *from his chest*; (K,) as also *ةَرْأَز* (S, K, TA;) like *ةَرْأَز* (TA,) [in the CK, erroneously, *ةَرْأَز*]
and زُئْر (K.) ___ Also An enemy: (TA:) the pl. زَائْرُونَ is thus used by 'Antarah. (S, TA.) ___ And Angry: (IAar, TA:)

and so زِئْر; but original with hemzeh: so says AM. (TA. [See also زُئْر.])

مزَئْر: see the next preceding paragraph.
نوز, applied to a dog, Short: (S, K:) one should not say صيني. (S.)

زوان (S, M, Msb, K) and زوان (M, Msb) and زوان (M, K) and زوان (M, Msb) and زوان (K) and زوان, (K in art., زون, q. v.,) but the like of سحاب is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [A noxious weed, that grows among wheat; app. darnel-grass; the lolium temulentum of Linn.; so in the present day;] a certain grain, (Msb,) the bitter grain, (M,) that mingles with wheat, (S, M, Msb, K,) and gives a bad quality to it: (Msb:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called شیلم, a decoction of which is used as an anaesthetic: it is said in the K in art. شیلم that the زوان is the same as the شیلم: but it is said in the TA in that art., on the authority of AHn, that the grain of the شیلم does not intoxicate,

(as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. شیلم it is said that the زوان is the دنقة شیلم and the زوان is the دنقة شیلم: the TA states more fully in that art. that the دنقة شیلم is said by AHn to be the زوان that is in wheat, which is cleared therefrom; and that the دنقة شیلم is said by AA to be the زوان: Forskål mentions the زوان and the شیلم, as different species, among undetermined plants, and describes the former thus: Zizania Aleppensibus notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: messores plantam non separat; sed post triturationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199;) the n. un. is with ت. (Msb.)
see what next follows.

and applied as epithets to a spear, are dial. vars. of (K, TA) and (TA:) spears being thus called in relation to , one of the Kings of Himyer: (S in art. ) as also and , both formed by transposition. (TA.)
and َأَزَ, َزَأَءَ, َزَأَبَ: see the letter َزَ, َتَأَ and َزَأَبَ in art. َزَأَبَ.
بَز

1. (K) aor. بَزَ [Fr. ﴿زَبَ﴾, so that the sec. pers. is بَزِتِ, and the inf. n. بَزْنَيبُ, (MF, TA)] [He, or it, was, or became, downy: and he (a man) had abundant and long hair; was hairy: or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes: ] the verb of بَزَ Expl. below. (K, TA.) Hence, (TA.) بَزَ (K) inf. n. [Perhaps a mistranscription for بَزَجِي. (TA.) The sun was near to setting; (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also بَزِت ُسَمْشَلا, (S, K,) and بَزِت ُسَمْشَلا, (K, TA) He filled a water-skin (K, TA) to its head. (TA.) Also, and بَزِت ُسَمْشَلا, like رَأَبَب, He carried, or took up and carried, a load, or burden. (TA.)

2. (S, Mgh, Msb, K) inf. n. بَزَ (S,) تَزِبَ (S, Mgh, Msb;) He converted grapes into بَزَ (or raisins); (S, Mgh, Msb;) he dried grapes, (K,) and likewise figs; (AHn, K;) as also بَزَ, (K;) Also, (K,) and بَزَ ُهَقْدِش, (S, K,) Spittle collected in the two sides of his mouth: (K;) or froth, or foam, came forth upon the two sides of his mouth: (S;) and بَزَ ُفَمَهُ, (K, TA) [Signifies the same; or] dry spittle appeared at the angles of his lips, next the tongue: (TA;) and بَزَ (K) and بَزَ ُهَقْدِش (TA) froth, or foam, appeared in the two sides of his mouth. (K,) You say, تَكَفَّمَ فَلَانَ حَتَّى بَزَ ُهَقْدِش Such a one spoke, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S,) [And in like manner you say, تَزِبَ ُفَمَهَفُ. (K, TA) and تَزِبَ ُفَمَهَفُ, (K, TA) and تَزِبَ ُفَمَهَفُ. (K, TA) See also 1.
The grapes became converted into raisins. (Mgh, Msb.) [Hence,] became filled with rage, or wrath. (TA.)

The water-skin became full (K, TA) to its head. (TA.)

He was angry: or he was put to flight in war. (K.)

The penis; the male organ of generation; (S, A, Msb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'álibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. زبيب ; and sometimes زبيبه , with the fem. زبيبة, as being a piece (قطعه) of the body: (Msb:) pl. [of pauc.] أزيدب (Msb, K) and [of mult.] زبيب, (K,) the last extr. [with respect to rule]. (TA.)

And The beard; (S, K;) in the dial. of El-Yemen: (S:) or the fore part thereof; (K;) in the dial. of some of the people of El-Yemen. (TA.)

And The nose; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.)

A sort of dates of El-Basrah; mentioned by Meyd; as also زبيب القاضى which is one of the faults of a thing that is sold, is explained by the lawyers as [The condition of that whereof the fruit quickly falls (MF.)

Also pl. of زبيب, (A.)

A species of rat which is large and deaf: or which has red hair: (K;) or which
has red and beautiful hair: (TA:) or which is without hair: (K:) or a species of field-rat, of large size: one thereof is called زبابة: (TA:) or this signifies a deaf rat: (S:) or a deaf rat of the desert: (A:) and its pl. is زيباب، [or rather this is a coll. gen. n. of which it is the n. un.,] (S, TA,) and [its pl. is] زيببات. (TA.)

The Arabs make it the subject of a prov.: (S:) they say، أسرم من زبابة [More thievish than a zebáb]. (S, A, TA. [Another reading is mentioned in the TA in art. زنب which is there said, on the authority of Ibn-'Abd-Rabbih in the عقد، to signify a rat, or mouse.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee، إذا مثل النبي الهيثم فقيل زيباب حتى دخلت جحرها ثم أحفظ عنها فأتجز برجلها فذبحت by Allah, in that case, were] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebáb! Zebáb! until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered: I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زيباب, as it does the field-rat. (TA.) Also i. q. سائح [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

Dried grapes; or raisins: and also dried figs: (K:) said by AHn to have been used in this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Msb:) n. un. with زبيب. (S, Msb.) Also The froth, or foam, of water: زيبة [is the n. un., and] signifies A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, * K:) [or the dual زيبتينان signifies two collections of froth, or foam, (S,) or of spittle, (K,) or of dry spittle, (TA,) in the sides of the mouth, (S, K,) where the lips meet, next the tongue. (TA,) You say، غضب فثار له زبيبان He was angry, and there appeared two
collections of froth, or foam, in the two sides of his mouth. (A, TA.)

signifies Two black small spots above the eyes: (S, K, and Mgh in art. ٌشَـجِح) or two small spots next the mouth thereof: (TA:) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi suprā) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K:) or two things above the eyes, resembling the زَـغْـتان of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth.: and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زَـبْـب a dim. of زَـب, q. v. (Msb.) Also a shortened dim. of أَرْـب, q. v. (Ham p. 140.)

زِيْبَيْة n. un. of زَـب, q. v. (S, Msb) [See the latter throughout.] Also A small purulent swelling or pustule, that comes forth upon the hand, (S, A, K, TA,) like what is termed ٌفْـرَـع. (TA.)

زِيْبَيْة a dim. of زَـب, q. v. (Msb.)

زِيْبَيْة [now vulgarly called زَـبَـيْبَيْ[or raisins] (Mgh, K) by steeping them in water. (K.) See also what next follows.

زَـبَـيْبَم A seller of زَـبَـيْب [or raisins]; as also زِيْبَيْيِ. (K.)

زَـبَـيْبَم A sort of ship or boat: (S, K) a small ship or boat: pl. زَـبَـيْبَم. (Msb.) Also A certain beast, resembling the cat: (K) it is an animal black and white, short in the fore and hind legs. (Dmr, TA.)

زَـبٌُ For: (K) and, applied to a man, having much hair: (A, K:) or having much and long hair: (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]). or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and
the eyebrows and eyes: (TA:) or, thus applied, having much hair on the chest: (Msb:) and, applied to a camel, having much fur: or having much fur on the face: (A:) or having much hair on the face and under the lower jaw: (K:) or, in the ears and on the eyes: (TA:) or having much hair on the face and body: and زیبَاء, applied to a woman as meaning having much hair in the eyebrows and on the forearms and the hands: (A:) and to an ear as meaning having much hair: (TA:) pl. زَبَزْوَان. (A.) It is said in a prov., كلُّ أَرْبَاءٍ نَفْوُر, (A:) or كلُّ أَرْبَاءٍ نَفْوُر, (A:) or كلُّ أَرْبَاءٍ نَفْوُر [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفْوُر; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) زَبْأَاءٍ is a name of One of the devils. (K, TA:) mention is made in a trad. of a certain devil named السِّؤْفَاء العَقِيْبة: (K, TA:) but in the L, and in the Seeret El-Halabee, it is written السِّؤْفَاء العَقِيْبة: and it is said to be a serpent. (TA in art. السِّؤْفَاء.) A year abundant in herbage. (S, A, Msb, K.) A army having many spears. (Ham. 259.) A dubious and difficult question: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA:) And دَاهِيَة زِبْأَاء A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable; like شَعْرُاء (TA) and وَبْرَاء (S and A and TA in art. شَعْرُاء.) Hence the prov., جاء بالشَّعْرُاء الزِبْأَاء [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)
زب: see what follows.

زب and زب Possessing much wealth. (K.)
1. **زید** (As, S, A, Mgh, Msb, K.) aor. He fed him with, or gave him to eat, [i.e. fresh butter]. (As, S, A, Mgh, Msb, K.) And hence, (Mgh,) زید ِ له, (As, S, A, Mgh, Msb,) or He gave him a gift: (As, A, Mgh, Msb:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.) Hence also, زید ِ له, or زیدت سقاءها, I struck him a blow, or shot or cast at him a missile, hastily, or quickly; as though feeding him with a piece of fresh butter. (A, TA.) زید السقاء, (S, A,) or زیدت سقاءها, (K,) inf. n. as above, (A,) She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) زیدت السویق [app. I put, or added, fresh butter to the meal of parched barley, like as one says زیدت السویق and زیدت السویق &c.,] aor. زیدت السویق, (A, TA,) with kesr; (A;) and زیدت السویق (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but Ibr D thinks that the latter means I swallowed the سویق like as one swallows fresh butter: in my copy of the A, it is written زیدت السویق, which is evidently wrong: perhaps the right reading is تزیدت السویق; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. **زید شدقه** (S, K,) inf. n. زیدت شدقه; both signify the same [i.e. The side of his mouth had froth, or foam, appearing upon it; like زبد and زبد said of a man, [like زبد,] He being angry, froth, or foam, appeared upon each corner of his mouth. (TA.) See also 4, in two places. زیدت القطن, (A, L,) inf. n. as above, (S,) She separated, or loosened, the cotton [with
her fingers, or by means of the bow and wooden mallet], (S, * L, A,) and prepared it well for spinning. (L)

Such a one speaks in like manner as does such a one. (A, TA.)

It frothed, or foamed, or cast forth froth or foam: (S, * A, Msb, K:) and [in like manner] زيد، said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) [Hence,] said of the صدر [or lote-tree], (S, A, K,) It blossomed; (S, K, TA;) i. e. (TA) it put forth a white produce like the froth, or foam, upon water. (A, TA.) And, said of the فناد [or tragacantha], It put forth its leaf خوصة, and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also زيد. (L) Also It became intensely white. (A, TA.)

He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تزيد [Hence,] تزيد the oath hastily; was hasty in taking it. (AA, S, K,) It is said in a prov., حذ for He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA in art. حذ.)

A gift. (S, A, Mgh, Msb.) So in the saying (S, TA) of Mohammad, (TA,) mentioned in a trad., إن لاأ نقبل زيد المشكرين [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, نهى عن زيد المشكرين (A, Mgh, Msb) i. e. [He (Mohammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Msb.)
Fresh butter of the cow or buffalo or sheep or goat; what is produced by churning from milk (Mgh, Msb) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed before it is clarified over the fire; (L)
[i. e. butter before it is clarified over the fire;] the زید [in the CK, erroneously, زید] of milk; (S, K;) what is extracted from milk; (M;) and زید signifies the same as زید: (K;) زید is a more particular term, (S, M, L, Msb,) meaning a piece, bit, portion, or somewhat, of زید: (L:) and زید signifies also the froth of milk [if this be not a mistake occasioned by finding زید instead of زید the كن of زید]. (L) 
[The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L) And زید is another prov. [expl. in art. زید has for its pl. زید, which is metonymically applied to The choice, or best, portions, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) [And it also means An issue, or event: (see an ex. voce متحض: متحض: generally, such as is relishable, or pleasing. Hence, app.,] one says, زید [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.)

Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Msb,) &c., like [in signification]; (Msb;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the White foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) زید is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زید is زید: (A, TA.) زید: see 5 in art. زید, in two places.

زید: see زید, in four places.
Butyraceous: a rel. n. from زید. See زید.

[Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karáfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which زیدة is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) this animal is the cat, (K:) i. e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more to blackness: it is brought from India and Abyssinia: (TA:) the perfume above mentioned is a fluid, or matter, exuded, رشح, thus in the TA and in my MS. copy of the K, but in the CK وسخ [i. e. dirt] resembling black viscous dirt, (TA,) which collects beneath the animal’s tail, upon the anus (المخرج, (K,) and in the inner sides of the thighs also, as says Ed-Demámeenee: (TA:) [see also زهم:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, رشح, accord. to different copies of the K, collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] درهم. (TA. [Other accounts of this perfume, which are less correct, I omit.]) See also زید.

زید, like غراب [in measure], Fresh butter زیدة that has become bad, or spoiled, in the churning: or, as some say, thin milk. (TA voce طلتهم, q. v.) [See also زیدة, below.]

زیدة: see زیدة.
The watery part of milk; that part in which is no good, of milk. (S, K. [See also ُز ٌدﱠ.]) It is said in a prov., اخْتَلَطَ الخَّائِثُ بِإِنَّ ُزَبَّادِ ُدﱠ. (S) The thick milk became mixed with the thin watery part: or the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اخْتَلَطَ ُزَبَّادِ ُدﱠ.]) See also ُز ٌدﱠ. A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a pericarp such as is called ُذِلِّylinder; it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHN says that it has small, contracted, dust-coloured leaves, like those of the ُذِلِّylinder, and its branches, or twigs, spread out: and he adds, AZ says that the ُذِلِّylinder, as also ُذِلِّylinder, the latter like ُذِلِّylinder, is of the [kind of plants called ُذِلِّylinder] [pl. ُذِلِّylinder]. (TA:) [some say that it is the psyllium. (Freytag's Lex.) See, again, اخْتَلَطَ.]

ُذِلِّylinder: see the next preceding paragraph.

ُذِلِّylinder Possessing, or a possessor of, ُذید: (L,) as also ُذِلِّي. (K.)

ُذِلِّي: [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.)

ُذِلِّي: [Hence,] ُذِلِّي: Intensely white. (A, TA.)

ُذِلِّي: see ُذید.
زیر

1 زیر البترا

زیر (A, TA) [aor., — , and perhaps — also] inf. n. (S, K) He cased the well, or walled it internally, with stones. (S, A, K) زیر also signifies The disposing a building, or construction, one part upon another; (K) [as is done in casing a well] and in this sense likewise it is an inf. n., of which the verb is زیر. (TK) الزبر

زیر (TA) inf. n. (S, A, K) He threw stones at him; or pelted him with stones. (K, TA)

زیر also signifies The disposing a building, or construction, one part upon another; (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زیر. (S, K)

زیر (TA) inf. n. (S, A, Mgh, Msb, K) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Msb, K) he prevented, hindered, or withheld, him: (S, Mgh, K) he forbade, or prohibited, him: (K) he repelled him with strength. (MF in art. زیر On the matter of زیر 

زیر the sâlan He chid and repelled the beggar with rough speech. (TA) And زیر He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA)

زیر (S, A, Msb, K) aor. — and —, (S, K) inf. n. as above, He wrote (S, A, Msb, K) a writing, or book:

(A, Msb:) or he wrote it firmly, skilfully, or Well: (TA:) and he inscribed, or engraved, upon stones: (Az, TA:) and زیر تزیرة, also, is syn. with زیر, (S, K) and خط زیر: As says, I heard an Arab of the desert say, زیر آتنَا أَعْرَفْ تَميّتْيى, meaning زیر کتابته خطی، [i.e. I know my writing, or handwriting]: (S:) and Fr says, It is either an inf. n. of زیر, meaning he wrote, though I know not the verb with teshdeed, or it is a simple subst. like تودیه: (TA:) thus زیر is syn. with دُبِر: (A 'Obeyd, A and S in art. دُبِر:) زیر, [and so, perhaps, is زیر] [A Childe, q. v.]: (As, TA) زیر: (TA) thus is syn. with دُبِر: with زیرتته I read it, or recited it; [or did so with a low, or faint, voice;] like دُبِرته [q. v.]: (As, TA) زیر is also syn. with کلام [as meaning The act of speaking, or speech as a subst.]: (K) [SM says,] thus it is
found in all the copies; but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سألته فما زبر لي زبر, meaning I asked him, and he spoke not to me a speech, or sentence] Accord. to the K, زبر is also syn. with صبر [meaning The being patient, or patience]; one says, لما له زبر ولا صبر. ISd says, This is mentioned by IAar; but in my opinion, the meaning here is عقل. (TA. [See زبر below.])

[Or, as syn. with صبر, it may be an inf. n.: for, accord. to the TK, one says, لم يزبر عليه, meaning He did not endure it with patience] Accord. to the K, زبر is also syn. with زبار, inf. n. زبار, He (a ram) was, or became, bulky. (Lth, TA.)

See 1, in two places.

4 زبر (a man, TA) was, or became, large in body. (K.) And He was, or became, courageous, brave, or strong-hearted. (K.) زبار, inf. n. زبار, I rendered him (a ram) bulky. (Lth, TA.)

5 زبر He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.])

Q. Q. 1 زبر (S, A, K) and زبر (K) [and app. زبر], said of a garment, or piece of cloth, (S, A, K) Its زبر [or nap] came forth; (S, K, *) it had زبر. (TA.) Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زبر [or nap] come forth. (K.) [This verb and other similar words with hemzeh next after the ز are mentioned in the K in a separate art. before art. زبر.]

Q. Q. 4 زبار It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) زبار (hair) bristled up. (S, A, K.) زبر He (a dog [and a horse]) bristled up his hair. (S, K.) Marrár Ibn-Munkid El-Handhalee says, (S, TA.) describing a horse, (TA.)

فَهُوَ وَدَ اللَّهُ فِي أَزَبَرَةٍ وَكَمِيتِ اللَّهُ مَا لِلَّبَرِ
[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) Also He (a cat) had abundance of hair. (TA.) Also He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA) 

ٌﺮْـﺑَز Stones. (K.) [The stone casing of the interior of a well: see ٌجُﻮَّل.] And hence,] Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with ٌجُﻮَّل]. (S.) One says, He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And He has not understanding ... आ्, आम [It has not steadiness]. (TA.) See also ٌरْـَوبْـُرِز.

ٌرْـَوبْـُرِز [A thing] written; as also ٌرْـَوبَرِز (K:) [or] a writing, or book; (S;) as also زور, زور, of the measure ٌفَعَّلْ in the sense of the measure مَفَعَّلْ, (Msb, K,) like رسولٌ زور (Msb, TA:) signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA:) ٌرْـَوبْـُرِز signifies particularly the Book of the Psalms of David: (S, Mgh, Msb, K;) and also, and ٌغَّلْا زور the Book of the Law revealed to Moses: (Aboo-Hureyreh, TA:) 

Sa'eed Ibn-Jubeyr read
and said that it means the Book of the Law revealed to Moses (ذقرة) and the Gospel and the Kur-án [together]; and that ذكر means what is in heaven: (TA:) and some also read زبور in the Kur iv. 161 and xvii. 57. (S, TA.)

And pl. of زبر, syn. with زبور &c.: see زبر.

A piece of iron: (S, Msb, K:) or a big piece of iron: (TA:) pl. زبر (S, Msb, K) and زبر. (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فتقطعوا أُمُرهُم بينهم زبر (S, TA,) and زبر; (TA:) meaning قطعا (S, TA,) in both cases; (Fr;) [i.e., But they have become divided, in their state, among themselves, into parties:] or he who reads زبر makes it pl. of زبور, not of زبر. فعلا does not assume the measure فعل in the pl.; and the meaning is, they have made their religion [to be founded upon] various books: and زبر is pl. of زبر: or it may be also pl. of زبور, and originally زبر, being changed therefrom, like as some of the Arabs are related to have said جدن for the pl. of جد, which is originally and regularly جدن; after the same manner زبر and زبر and زبر being a contraction of زبرا, like as عنق is of عنق. (IB, TA.) The anvil (K) of a blacksmith. (TA.) The upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. كاهل (K) or the place of the كاهل (S:) or a certain thing rising from the كاهل (TA:) pl. in this sense, أذناب; or this is a pl. pl., as though it were pl. of زبر, and this were pl. of زبر in this sense. (TA.) One says, شد للأمر زبرته He strengthened his and his back for the affair. (TA.) Also, hence, (S,) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in art. لب) [the mane of a lion:] the collection of hair (Lth, A, K) between the shoulder-blades of the lion &c., (K,) or upon the
place of the kāhāl [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) And [hence,] the zib'ra A certain asterism; (K;) two bright stars [d and q], (S, K;) in the kāhāl [or part of the back next the neck], (K;) or which are the kāhālān, (S, K;) one [namely the Eleventh] of the Mansions of the Moon: (S, K:) [also called al-ḥarātān: see this word: and see mānaṭul-qāmīr, in art. mānāzīl, in dial. of El-Yemen. (TA.) This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.] Also The breast, or what projects of its upper part, (syn. صدرة,) of any beast. (TA.)

zīr, applied to a lion, (S, TA;) and to a man, (TA,) Strong; (AA, S, K; TA;) as also zīr. (K.)

zib'ūr: see zīr, in four places; and see zib'īra, in two places.

zīr: Applied to a ram, Bulky: (Lth, TA;) or large in the [zīrāt [q. v.]: or compact. (TA.) Applied to a man, Strong: and also acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent. (TA.) Also A calamity, or misfortune; (Fr, K;) and so zībūr, (Mohammad Ibn-Habeeb, TA,) which has been said to have this meaning in a verse of Ibn-Ahmar cited below voce zībār. (TA.) And Black mud; or black fetid mud. (Sgh, K.)

zābir: see the next paragraph.

zūbīr: see the next paragraph.

zābīr, zābir, in the CK [erroneously] written zābir, (S, K;) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, * TA,) and zābīr, zūbīr, and zūbīr, and zūbīr, (K in arts., zābīr and zībir, (K,) as also zībir, zābir, and zībīr, (K in arts.)
in two different copies of the K in art. (S, TA; or زْرَد (as in another copy of the K and in the O and TA in the same art.) and (accord. to a copy of the K in that art.) or زْرَد (O and TA in that art., and so accord. to one copy of the K.;) [The nap, or villous substance, upon the surface of a garment, or piece of cloth;] what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] خَزْرَد (S, TA;) the زْرَد of [the kind of cloth called] خَزْرَد, and of a قَطِينة, and of any garment, or piece of cloth; (Lth, TA;) the زْرَد of a garment, or piece of cloth; (AZ, TA;) or what appears of the درز [q. v., here meaning nap, or villous substance] of a garment, or piece of cloth. (IJ, K.) [Hence] one says,

Days took away its freshness, and shook off its nap; meaning its age became old. (A, TA.) And أَخَذَهُ بِزِبْرَى (S, A, K) and زِبَرُهُ (S, K) and زِبَرُهُ (K;) as also زْرَد (S, and K;) and زِبَرُهُ (TA;) He took it altogether, (S, A, K;) leaving nothing of it. (S.) Ibn-Ahmar says,

* وإن قال عَاوٌو من مَعَدَة قَصيَدة
بَعِي جذب عَتْت عَلَى بَوبٍرَأ

i. e. [And if a howler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether; (S, * L,) when I have not been the author of it: (L:) the last word, accord. to Aboo-‘Alee [El-Farisee], being imperfectly decl. because made a proper name for the قَصيَدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name for a bitch (كليلة [If this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إذا قال غَاوَو منُ تَنَوْخَ: in the TA, the former reading is given, except that غَاوَو is put in the place of عَاوَو]) One says also, He returned disappointed, or unsuccessful; (TA;) without having obtained anything; (K, TA;) and
without having accomplished his want. (TA.)

see زیر: زیر, in four places.

see زیر: زیر.

see زیر: زیر.

see art. زیر.

see art. زیر.

see art. زیر.

see art. زیر.

see art. زیر.

see نابزり: نابز, in four places.

see art. نابز.

see art. نابز.

see art. نابز.

see اخدا نابز، (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] زیر، which is a mistake, TA) Large in the [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. مزیرانی (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] زیر، which is a mistake, TA) Large in the [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord.

see art. زیر: زیر.

[Zebrà has become excited], (S, Sgh, TA:) His anger has become excited, is said of any man when this has been the case: (TA:) [It is said that] Zebrà was a clamorous and foul-tongued slave-girl of ElAhnaf Ibn-Keys; and when she was angry, he used to say, قد هاجت زیرآ: and it became a proverb. (S, TA.)

see نابز: نابز.

A writing-reed; (S, A, K, TA:) a reed with which one writes. (TA.)
A well cased, or walled internally, with stones. (S.) See also زئبر.

and (S, K) and مزؤير and مزؤر or, مزئر, مزؤر, or مزؤر ( , accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, having nap (زئبر) upon it: (S, K): [or the second and fifth and sixth, having its nap made to come forth:] or the first is applied to a man [as meaning making to have its nap come forth; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

: see the next preceding paragraph.

: see the next preceding paragraph.
Q. 1

He embellished, beautified, adorned, or decorated, a thing. (TA.)

Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like: (S, TA;) embellishment, ornament, or decoration, of weapons: (TA;) and anything beautiful. (Th, TA.) [Hence,] The vanities and finery of the present world or state of existence. (TA, from a trad. of 'Alee.)

Also Gold: (S, K;) so some say. (S.) And Thin clouds, in which is a redness: (Fr, S, K;) or clouds spotted in the surface with blackness and redness: or light clouds which the wind sweeps away, or disperses: or red clouds: but AZ says that the first of these is the correct signification: and clouds spotted like the leopard, seeming to be such as will give rain: and thin clouds, in which is no water. (TA.)

Embellished, adorned, or decorated: applied as an epithet to [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K;) You say also سحاب مزخرف [app. meaning Variegated clouds]. (TA.)
The chrysolite; a certain green diaphonous gem; a well-known gem; (S, Msb, K)
as also (TA; i. q.); (S and K in art. زمرّد) or said to be so; (Msb;) [but this appears to be a mistake;] or it is a kind of زمرّد (TA:) the mine in which it receives its being is in the mine of the زمرّد, with which it is found; but it is very rare, more so than the زمرّد: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: *some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof.* (ElTeyfáshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)
زبردست

: see the next preceding art.
The name of *a certain devil*; (Lth, K;) to which some add, *insolent and audacious in pride and rebellion*: (TA:) or *a certain chief of the jinn, or genii*: (S, K;) said to be one of those, nine or seven in number, spoken of in the Kur-án [xlv. 28], as listening to the Kur-án. (TA:) And hence, (S, K,) and (K,) or as some say, (S, TA,) (S, and so in some copies of the K,) or (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, (Lth,) (accord. to different copies of the K,) *i. q. إعصار*; (Lth, S, K;) *i. e. A whirlwind of dust [or sand] rising into the sky*; (TA;) *a wind that raises the dust [or sand] and rises towards the sky as though it were a pillar*: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the *زوبعة* is a devil, insolent and audacious in pride and rebellion. (K.) *زوابع* [is the pl., and also] signifies *Calamities, or misfortunes*. (TA.)
1. 
\(\text{زَيْقِ} \), (IF, S, Msb, K) aor. — (A 'Obeyd, S, K) and —, (K) inf. n. 
\(\text{زَيْقُ} \), (TA) He plucked out (IF, S, Msb, K) his hair, (IF, S,) or the hair, (Msb,) or his beard. (K) She (a woman) cast forth her child. (Ibn-Buzurj, TA.) Also, (K,) inf. n. as above, (TA,) He mixed a thing with (ب) another thing. (K,) __ He made a man to enter into (ق) a thing, and a house, or tent, or chamber. (Ikh, TA.) __ He confined a man (As, A 'Obeyd, IF, K) in a prison. (TA.) __ He straitened a man. (TA.) __ He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord; like رقية حبل. (Ikh, TA.) Also He broke a thing. (TA.) __

And He opened a lock. (TA.)

2. رقية , inf. n. رقية, in art.

3. رقية

4. رقية

5. رقية

6. رقية

7. زَيْقِ

8. زَيْقِ

9. زَيْقِ

10. زَيْقِ

11. زَيْقِ

A man very evil, bad, unjust, mischievous, or corrupt: and a woman narrow in disposition. (Ibn-'Abbád, TA.)
mentioned in the S and Msb in this art., and said in the latter to be of the measure فَنَعَل رَبِّق.

زبَق: see زبَق, in art.

زبَق: see زبَق, in art.

زابوقة An angle of a house: or the like of a دَغل [q. v.] in a house (K, TA) or building, (TA,) in which are turning [or zigzag] angles: (K, TA:) so says Lth. (TA.)

زابقيق One who plucks out the hair of his beard, because of his foolishness, or stupidity. (El-Wezeer Ibn-El-Maghribee, TA.)

مَزِيق: see مَزِيق, in art.

مَزِيق: see مَزِيق, in art.

مَزِيق: see مَزِيق, in art.

مَزِيق: see مَزِيق, in art.
1. **Labz** (S, Mgh, Msb, K) aor. ٌلَوُبُزَ and ٌلْبَزَ (Msb.) inf. n. ٌلْبَزَ and ٌلَبَزَ (Msb.) He dunged, or manured, (S, K) land, (S,) or seed-produce; (K;) he put land into a good state for sowing, with ٌلْبَزَ and the like. (Msb.) [In a copy of the M, in art. ٌلْبَزَ, this verb is written َﻞﱠﺑَزَ, which I believe to be post-classical.] And ٌلْبَزَ, inf. n. ٌلْبَزَ and ٌلَدْبَزَ; (TA.) You say, ٌنَﻼُفَ ُﺪْﻳِﺪَﺷَ ِﻞْبَﺰْﻟَا ِﺔَبْﺮِﻘْﻠِﻟ Such a one is strong to bear, or carry, or take up and carry, the water-skin. (TA.)

And ٌلَدْبَزَ: (a place, or ground,) held, or retained, water. (TA.)

2. **Labz:** see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to َﻞَﺑَزَ.]

8. **Adlabz**: see the first paragraph.

(S, Mgh, Msb, K) and ٌبَدْرِبَزَ (K) i. q. ُسرْقِبَزَ (S) or ُسرْقِبَزَ (Mgh, K, TA) [Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]; and the like thereof. (TA.) And the former, i. q. ُحَقَبَزةَ [i. e. A bag, or receptacle, in which a man puts his travellingprovisions; and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.)

ٌٌلْبَزَ A morsel, gobbet, or mouthful. (IAar, K)

ٌٍلْبَزَ: see ٌٌلْبَزَ, in two places.

ٌٌلْبَزَ: see the next paragraph.

ٌٌلْبَزَ A thing that the ant will carry in its mouth: (S, K, TA: [in some of the copies of the K, in the place
of the mukhallat, which, as is said in the TA, is a mistake:)) or as much as the gnat will carry. (TA in art. Hence the saying, or Ela'a He obtained not from such a one anything. (IDrd, K, TA.) And I did not take from him, or it, anything: (S:) and Ela'a I did not stand him in stead of anything; or profit him at all]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. (TA, K, TA.) [See also Zbala\[ A basket of palm-leaves, such as is called \[ S, Msb, K\] and Zbail (S, K) and Zbail (S, Msb, K) and Zbail (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) A\[basket of palm-leaves, such as is called\] (Msb,) or a \[fruits\] or a \[grapes\] or a \[fruit\] (K, TA,) in which things are carried: (TA:) a thing well known: (S:) pl. (of the first, Msb) Zbel (Msb, K) and Zbelan, (K,) and (of the third, Msb) \[K, TA,) One says, \[ TA,) [In the present day it means A scavenger, or dustman.] 

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ٌﻞَﺑاَز and ٌﻞِﺑاَز (S, K) and ٌﻞَﺑْأَز and ٌﻞِﺑْأَز, but mostly without ٌﻞِﺑْأَز (K,) [applied to a man,] Short. (S, K.)

ٌﻞِﺒْﺋِز A calamity, or misfortune: (Ibn-'Abbád, K:) pl. ٌﻞِﺑآَز. (TA.)

ٌﻞِﺑْأَز and ٌﻞِﺑْأَز, and the pl. ٌﻞِﺑآَز, in four places.

ٌﻞَﺑْأَز and ٌﻞَﺑْأَز (S, Mgh, Msb, K) and ٌﻞِﺑْأَز (S, Msb, K) A place of ٌﻞَﺑْأَز: (S, Msb, K) a place where ٌﻞَﺑْأَز is thrown down: (M, K:) pl. ٌﻞِﺑآَز. (TA.)
He pushed it, or thrust it; or pushed it, or thrust it, away; (S, * Mgh, * Msb, * TA;) namely, a thing: (Msb, TA:) or a thing from another thing. (M, * TA.) You say of a she-camel She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Msb, TA.) And زئینت بقنات رجلها, (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: and زئینت being [generally] with the stifle-joints; and ضئكر, with the hind leg; and ضئك خبط, with the fore leg. (S, TA.) And زئینت ولدها عن ضراعها رجلها She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And زئینتهم He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (حرب,) one says زئینت التاس, meaning It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) And زئینت عينا هديتاك ومعروفك Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, thou hast withdrawn, and withheld, from us thy present &c. (TA.) زئین also signifies The selling any fruit upon its trees for other fruit by measure: (K;) whence زئینت (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.) زائن (TA,) i. q. زئین مزابنة (He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him). (K;) مزابنة signifies [also] The selling dates (S, Mgh, Msb, K) in
their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Msb, K) by measure; (Mgh, Msb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from أَلْزِينَ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Malik, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, in a kind in which endamaging, or overreaching, is not allowable; (K;) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

They removed their tents from the road, or Way. (TA.)

They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another. (TA.)

They removed, withdrew, or retired to a distance. (K.)

He made him a [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also :
or 

are like [both app. meaning he esteemed him غيبن, i. e. weak in judgment, and therefore liable to be damaged, or overreached, defrauded, or deceived; like as استغبت both signify he esteemed him ضعيف, i. e. weak ]; or like استغبت [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.)

A tent, or house, (سبيت) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) See also مقام زين نا A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) [In one place in the CK, زين is erroneously put for الزين.] زين: see زين. Also A want, or thing wanted: you say, قد أخذ زين من المال, i. e. [He has taken] what he wanted [of the property], (K,) and زين من الطعام, [of the food]. (TA.)

A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., زين and زين زين: for] you say, حل زين من قومه, with fet-h, [as well as زين, with two fet-hahs,] and زين, with kesr, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) Also A piece of cloth [shaped] after the fashion of the tent حجلة, like the حجلة [a kind of curtained canopy prepared for a bride]. (K.)

(K, TA,) like زين (TA, [زين in the CK being a mistranscription for الزين,]) Vehement in pushing, or thrusting; and so زين. (K, * TA.) زينة: see زينة. زينة: see زينة.
The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called زَنْئَّا (K, TA) because she pushes, or thrusts, with them. (TA.)

One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.,] a thing. (Msb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Msb, K,) or that kicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Msb, K, *) with her hind leg (Msb) [or With her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says حَرْبُ زَنْوَزُ (S, A, Msb, K) meaning A difficult, or stubborn, war or battle; likened to the she-camel termed زَنْوَزُ (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Msb.)

As meaning غَيْبٍ [i.e. Unintelligent, or having little intelligence], and hence, as will be seen from what follows, app. here used in the sense of a dealer with others in buying and selling, a meaning which معَامَلٍ often has, though, as I have shown in art. حَرَفْ, I do not know any authority for assigning this meaning to حَرَفْ. (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK، خَرَفْ، which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies a simpleton, or fool, who is endamaged, or defrauded, (ضَيْغِيَنَةٍ) much;
by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the
person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also a purchaser; because he pushes
away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now
used, or as meaning a customer, and also a dupe,] it is a post-classical word, not of the language of the people of the
desert. (Msb.) [The pl. now commonly used is زنته and some say زبنات.] It is said in a post-classical prov., الزنون يفقر بلا شيء
[which I would render The dupe rejoices without anything, or at nothing]: (Meyd:) or الزنون يفقر بَدَن شيء
meaning [The dupe rejoices at the least, or the meanest, thing: or] the dealer (المتَّرَى) or the purchaser (المعامل), as the word signifies in the dial. the people of El-Basrah. (Har p. 76, q. v.
The editors of the sec. ed. of De Sacy’s Har, to which reference is here made, say, (Notes, p. 90,) Nous pensons que le mot الزنون,
dans l’acception qu’il prend dans ce proverbe dérive du chaldéen نبز. (This verb is written in the Lex. of Gesenius نبز.) See
also De Sacy’s Chrest. Arabe, sec. ed., pp. 186 190.) Also A well in which is a receding in its [or
place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.; (see art. نُوَب) as though its casing were pushed back in that
part]. (K.) And [An inner vest; so in the present day; pl. آنَة] a thing that is cut so as to fit the
body, and worn. (TA.)

زبانى is the sing. of which زبيانى is the dual. (Mz, 40th زبانى signifies The horn [or claw] of the
scorpion: (Msb:) its two horns [or claws] are called زبيانى العقرب; (S, K,) because it pushes with them. (TA.) And
زبيانى, (Ibn-Kunäseh, S, Kzw,) or زبيانى العقرب, (K,) [the former the more common,] The two horns [or claws] of
Scorpio; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus
made to include a portion of Libra;] (Kzw;) two stars, widely separated, (Ibn-Kunäseh, Kzw,) [that rise]
before الأكيل [q. v.; (Ibn-Kunäseh;) between which (Ibn-Kunäseh, Kzw) is the measure of a spear.
more than the stature of a man, (Ibn-Kunāseh,) [or,] in appearance, the 
measure of five cubits: (Kzw:) two bright stars, (S, K,) in, or upon, (K,) the two horns [or 
claws] of Scorpio: (S, K:) [a and g of Libra, accord. to those who make أَلْوُة to mean the auroral setting; and 
perhaps the same, or accord to those who make أَلْوُة to mean the auroral rising: ] one of the Mansions of the Moon, (S, Kzw,) namely, the Sixteenth Mansion. (Kzw. [See ﺔَﻠِزﺎَﻨَﻣ ِﺮَﻤَﻘﻟا, in art.] The saying

* عَضَةٍ بِأَطرَافَ الزْبَاتِ قَمَرٌْ

[It. His moon bit the extremities of the claw of Scorpio], cited by IAar, is expl. as meaning he is 
uncircumcised, except the part from which the قَمَر has contracted; his قَلْفَة being likened to the الزَبَاني [and his كَمْرَة to the قَمَر]:

and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this 
saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the 
moon [in winter] bites the extremities of the الزَبَاني, [i. e. enters Scorpio,] it is most intense cold. (TA.) See also

زَبَانٌ: see the next paragraph.

زَبَانِيَةٌ is a pl., of which the sing. is زَبَانيَةٌ, (Akh, Zj, S, K,) as some say, or زَبَانٍ, (Akh, S,) or زَبَايْنٍ, (S, K,) or زَبَانٍ, (TA,) or زَبَانٍ, (K,) the pl. of this last being originally زَبَانيَةٌ, the [in زَبَانيَةٌ being substituted for the [last] زَبَانٍ: (Bd in xcvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَبَانٍ], holding it to be a pl. having no sing., like أَبِيلٍ and 
عبَادَيد. (Akh, S.) With the Arabs [of the classical age] it signifies The شَرْطُ [app. in the earlier sense of the braves of an 
army, or in the later sense of the armed attendants, officers, or soldiers, of the prefect of the 
police]: (S:) this is the primary signification: (Bd in xcvi. 18:) the sing. being syn. with شَرْطِى: and also signifying the 
مَتَمَرَدٌ [i. e. one who exalts himself, or is insolent and audacious, in pride and in acts 
of rebellion or disobedience, &c.,] of the jinn, or genii, and of mankind: (K:) and i. q. شَدِيدٌ [i. e. strong, 
&c.]: (Secr, K:) each of these two significations [and the first also] being from the meaning of pushing, or thrusting. (TA.)
signifies also *Certain angels,* [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto; (Katādeh, S, Msb; *) the angels mentioned in the Kur [lxvi. 6] as غِلَاطُ شَدَادِ (Zj,) i.
e. *rough* in speech or in disposition, *strong* in deeds or in make. (Bd.)

is said by Freytag to signify a foot (pes), as on the authority of J; as though he had found it expl. by the word رجل: but this is a mistake: it is said in the S that زبان is the name of a man (د. اسم رجل.)

One striving to suppress the urine and ordure: (K, * TA: [the word, with the article آل, is expl. by مدافع الأخمين: see 3 in art. دفع, and see also أخص:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زين, with [in the place of the باب: (TA:) or it means one Withholding them against his will. (K.) ___ One says also, ما بما زين, meaning There is not in it [i. e. the house, الدار,] any one: so says Aboo-Shubrumeh. (TA.)

Pride; syn. مانع جانبه (S.) ___ And [hence, probably,] i. q. [app. meaning A man who defends his honour, or reputation: see جانب: (S, TA:) or a man who defends what is behind his back (ما وراء ظهره). (TA, and so in a copy of the S.)] (TA, and so in a copy of the S.)

Also, and The neck; (IAar, K;) as in the saying خذ بهرون وليفته [Take thou hold of his horns and his neck]: (IAar, TA:) or it may signify the ear; and the pl. زيونات, the head and neck of a horse, by a

metonymy, because the ears are therein. (Ham p. 58, q. v.)

An [eminence such as is termed] أكمة, (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA;) as though it pushed it, or thrust it, away. (TA.)
[He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K;) namely, a thing; (S;) as also أزدِبَة, (S,) inf. n. حمله, which is often syn. with حمله; (TA;) or أزدِبَة, (S,) inf. n. احتمله, and thus accord. to the T and S and M; (TA;) [accord. to one of my copies of the S, i. q. احتمله, which is often syn. with حمله]; or thus in the copies of the K: (TA;) or the first and ↓ last signify he bore upon his back a heavy burden: (JM;) and hence the saying of Kaab, فقَلَتُ لَهُ كَلِمَةَ أزْبِيْهُمْ بِذَلِكَ (JM, TA) i. e. [And I said to him a saying, disquieting, or disturbing, him, (JM, TA, *) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM) __ Also, (K,) aor. and inf. n. as above, (TA,) He drove, urged, or incited, him; (K, TA;) and so زَأ, (K,) inf. n. زَأ, (TA;) and أزدِبَة. (K.) [And i. q. دعاه.] You say, ما دعاه إلى هذا, i. e. دعاهم, What drew, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.?]. (JM, TA.) And ازْبِيْهُ لَهُ شِراً (JM, TA) I prepared [app. evil] for him. (TA.) And ازْبِيْهُ بَشَر, (K, TA;) or ازْبِيْهُ بُكْرُوهُ, (TA,) He smote him with evil. (K, TA.)

[He spread flesh-meat upon a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (TA.) __ See also 5. __ And see 1, in three places.

Arajiz says,

He made a pitfall for a lion (S, Mgh, K) or a wolf; (Mgh;) as also زَأ, inf. n. زَأ, (K,) A
[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped]. (S, Mgh.) ___ And accord. to ISd, signifies the same as [app. in a sense different from that expl. above; meaning He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the . (TA.)

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He walked with a stretching of himself, or with an elegant and a proud and selfconceited gait, and with slowness. (T, K, TA.) ___ And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.)

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A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. (S, TA.) Hence, (TA,) it is said in a prov., [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA;) or is here pl. of the in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) ___ A pitfall for a lion (S, Mgh, Msb, K) or a wolf (Mgh) &c., (Msb,) dug in a high place, (S, Mgh, Msb,) for which reason it is thus called: (S:) pl. as above. (Msb,) ___ A hollow dug in the
ground, in which a sportsman conceals himself from the objects of the chase].

(TA.) — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (Tsd, TA.) — A well: so where it is said in a trad. of an Arab of the desert, [He fell into a well]. (Mgh.) — The excavation made by ants; which they make not save in a high place. (TA.)

Some include this word among those that have contr. significations. (TA.)

أربي Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally أربى, of the measure أربى, which is its pl., signifies various modes of going or pace. (S.) — Evil: (AZ, S:) or a great evil:

(K:) and a great, momentous, or terrible, thing or affair: (AZ, S, K:) pl. as above. (AZ, S.) One says, لقيت منه الأزاي I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.:) And i. q. عجب [app. as meaning A wonderful thing]. (TA.) — And The sound of a bow; (JM, TA; *) its musical ringing, or plaintive, sound. (JM.)
زتن

آرض زتن: see زيتون, in art.
He pierced him, or thrust him, (i.e. a man, S, Msb,) with the [or pointed iron foot of the spear]; (S, A, Msb, * ) and cast at him with it: and also signifies he pierced, or thrust, with haste. (TA.) And I cast at him with the spear. (A, and Ham. p. 147.) [Hence,] He cast, or threw, the thing from himself: (A: or S, A, Msb,) inf. n. as above, (K, TA,) he cast, or threw, the thing from his hand. (K, TA.) [And hence,] It signifies also The running or the ostrich. (K, TA.) You say of the ostrich, We alighted in a valley putting forth herbage; as though casting it from itself. (A, TA.) [Hence also,] It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see 1 below.] She, or he, made her, or his, eyebrow narrow and long: (S, K:) [or made it arched: (see 1, last sentence:) or made it narrow and long and arched: (see 1, last sentence:) or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with [i.e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Râ'ee,
When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or]

... Hence, from تَرْجِيحُ الْحَوَاجِب  as signifying the clipping of the redundant portions of the hair of the eyebrows, زَجْجُ مَوْضِعُهَا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning He made even, and adjusted, the place thereof: or, accord. to IAth, it may be that the hole was in the end of the piece of wood, and so it may mean he made a جُزٍ [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it. (TA.)

... The first of these phrases is said also to signify He removed, or took off, its جُزٍ from the spear: (A:) IAar is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

... said of the eyebrow, It reached to the outer extremity (ذَنَابِي) of the eye. (K.) And, said of herbage, Its intervening spaces became closed up. (TA.)

... [The pointed iron foot, or heel, or shoe, of a spear;] the iron at the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سنّانٌ: (ISd, TA:) pl. [of mult.] زَجْجُةٌ and زَجْجُ جَاجٌ (S, Msb, K) and [of pauc.] زَجْجُ جَاجٌ (TA,) or this last is not allowable, (S, Msb, TA,) accord. to ISk. (Msb.) Zuheyr says,
[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them, and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl. زُجِّاز is also used to signify Spears, altogether. (Ham p. 147.) ___ Hence, as being likened to the زُجُز of the spear, (L,) The extremity of the elbow; (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow: (T in art. ﺮَﺒَا) or simply the elbow. (A.) You say, ﴿وَأَكَّذَوْا عَلَى زُجِّاز مِرْفَاقِهِم﴾: They leaned upon the extremities of their elbows. (A.) ___ [Hence also, A tush, or canine tooth:] زُجِّاز الفَحْل signifies the tushes of the stallion-camel. (A, K.) ___ [Hence also a signification mentioned by Golius on the authority of Meyd, An iron pivot ( subscus ferrea ) round which a mill-stone turns.] ___ Also An arrow-head: (IAar, K,) pl. زُجَّاز and زُجِّاز (K) and أَزْجَة (TA.)

زُجِّ نَارَوْنَاسَةَ وَلاَكَ وَسِفََاتَ العَيْبَاتَ زُجِّ نَارَوْنَاسَةَ وَلاَكَ وَسِفََاتَ العَيْبَاتَ زُجِّ نَارَوْنَاسَةَ وُفَلَّانَةَ وَارْدَقَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ وُفَلَّانَةَ W

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And in camels, **width**, or **wideness**, (روح) **in the space between** the hind legs.

**Width** of a solid hoof: which is a fault. (TA in art. صفر)

**Darts**, or **javelins**, (حراَب) **furnished with iron heads**: (K) its sing. is not mentioned. (TA)

*It is also expl. in different copies of the K as meaning حمرة متقَّلة or مقتَّلة: the first I regard as the right reading; i.e.*

**Asses (wild ass):** **fighting one another.**

**Ass**: (wild ass) **fighting one another.** (AO, S, Msb, K) the first of which is that used by the seven readers [of the Kur-án], (Msb,) and the last is the least common, (TA,) words of well-known meaning; (S, Msb, K) (Glass: pieces of glass:)

**Glass**: **pieces of glass:**

**Glass vessels:** glass flasks or bottles; syn. (TA:) and **glass** drinking-cups or bowls:

(AO, TA:) pls. of جاجز and جاجز and جاجز and جاجز: (AO:) or [rather] these are the ns. un. (Msb.) In the Kur [xxiv. 35], جاجز means **A lamp**, syn. فنديل of جاجز [i.e. glass]. (Bd.) جاجز, with fet-h, also signifies The berries of the clove-tree; syn. حب القرنفل. (Ktr, TA)

**A seller** of جاجز [i.e. glass, glass vessels, &c.]. (Msb, K)

**A maker, or manufacturer, of جاجز [i.e. glass, glass, vessels, &c.]** (Msb, K)

**The anus;** because it emits (ترج) wind and excrement. (TA)
also ٌْ٣ََٔٔ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning Narrow and long: or narrow and arched: &c.]: (A, TA:) and so ٌْ٣ََٔٔ: (TA:) or the former signifies an eyebrow narrow and long [&c.] naturally: and ↓ the latter, rendered so artificially. (MF.) And ٌْ٣ََٔٔ is a name for The eyebrow [itself] in the dial. of El-Yemen. (TA.) Also, applied to a male ostrich, Long in step: (S, K:) or longlegged and long in step: (L:) or that runs throwing out his legs: (TA:) or having white feathers above his eyes: (K:) fem. ٌْ٣ََٔٔ (S:) and pl. ٌْ٣ََٔٔ (K.) And, applied to a man, Long-legged. (L.) Also, applied to a solid hoof, Wide. (TA in art. صر. [See ٌْ٣ََٔٔ, last sentence.])

ٌْ٣ََٔٔ A spear having a ٌْ٣ََٔٔ [q. v.] affixed to it. (ISk, S.)

ٌْ٣ََٔٔ A short spear, like the ٌْ٣ََٔٔ, ٌْ٣ََٔٔ, having at its lower extremity a ٌْ٣ََٔٔ [q. v.]: and sometimes used as meaning one that transpierces, or passes through, quickly. (TA.)

ٌْ٣ََٔٔ An instrument with which the eyebrow is made such as is termed ٌْ٣ََٔٔ [or narrow and long, or narrow and arched, &c.]. (TA.)

ٌْ٣ََٔٔ: see ٌْ٣ََٔٔ in two places.

ٌْ٣ََٔٔ Pierced, or thrust, with the ٌْ٣ََٔٔ of a spear. (S, TA:) And Cast at therewith. (TA.)

___ Also A large bucket (بَرِغ) not made round, but having its two lips [or opposite edges] put together, and then sewed. (K.)
He chid him, by a cry, by his voice, or by reproof: (S, * K, * TA:) he checked him, restrained him, or forbade him, with rough speech: (TA:) or prevented, hindered, restrained, or withheld, him: or forbade, or prohibited, him: by any kind of cry or speech: ] as also أزجره ُﻩَﺮَﺟَز (Msb, TA:) the latter originally from doing such a thing: (A, * Mgh, TA:) and from evil. (TA:) __

He cried out to, or at, the dog, (K;) and the beast of prey, (TA:) in order that he might forbear, refrain, or abstain. (K, TA:) [See a tropical ex. voce حَوْبَتَ Zجر َبْﻠَﻜﻟا and عَبْسَاتَ Zجر َﻊُﺒﱠﺴﻟا and Zجر ِﻪِﺑ (K,) He cried out to, or at, the dog, (K,) and the beast of prey, (TA,) in order that he might forbear, refrain, or abstain.

He incited the camel to quickness: (TA:) he drove, or urged, the camel, (S, K, TA,) and incited him with a peculiar cry, so that he became excited, and went on: (TA:) he said to the camel: حَلَّ Zجر ْلَح (AZ, TA:) and Zجر َﺔَﻗﺎﱠﻨﻟا He said to the she-camel: حَوْبَتَ Zجر َ.Middle voice: (A,) __

He (a pastor) cried out to, or at, the sheep or goats: (A, Mgh, TA:) and in like manner, to or at, a horse or the like, and a camel, and a beast of prey, with a high, or loud, voice, and vehemently: (TA:) and The wind drives the clouds.) (A,) __ Zجر signifies The driving away with crying or a cry: and by subsequent applications, sometimes, the driving away: and sometimes the crying, or crying out, or a cry. (B, TA,) Zجر الطائر (K,) Zجر (TA;) and Zجر الطير (K,) He chid the bird, auguring evil from it. (K, TA,) __ And Zجر الطير He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil. (A,) __ Hence, (A,) Zجر also signifies The auguring from the flight, alightingplaces, cries, kinds, or names, of birds: (S, A, K,)
you say, He augurs from the flight, &c., of birds: (A:) or جرّ signifies the auguring well from a bird's or some other thing's سوّوح [or turning the right side towards one, or the contrary], and evil from its بروج [or turning the left side towards one, or the contrary]. (Zj.) And جرّ means He went away, departed, or journeyed.

(Harp. 308.) [Hence,] it also signifies The practising of divination: (K:) or a species thereof: you say, I have divined that it is so and so. (S, L.) [See also جرّ]

 vzجرت ﷲ I have divined that it is so and so. (S, L.) [See also جرّ]

زجرت ﷲ She (a camel) cast forth what was in her belly. (K, TA.)

They checked, restrained, or forbade, one another, with rough speech; or they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct. (A, Msb.)

He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech; (TA;) or being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained; (S, A, Mgh, Msb, K, TA;) عن كذا from [doing] such a thing. (Mgh, TA.)

, in the Kur liv. 9, means He was driven away. (TA.) He (a dog) became urged, or incited, by a cry, to pursue the game. (Mgh.)

A crying at camels [&c.], and an urging or inciting of them. (TA.) A cry by which one chides, i. e., either checks or urges, a beast &c.; like صه to a man, and عدس to a mule, &c. (The lexicons, passim.) See also what next follows.
Large fish, (K.) \( \text{i.e.,} \) a species of large fish, (IDrd, O,) with small scales: (TA:) IDrd says, thus called by the people of El-Trák, but I do not think the appellation to be genuine Arabic:

\( \text{زَرُوج} \) pl. \( \text{رزُووج} \). (O, K.)

**Zerjuz** A cry. (Mgh.)

\( \text{زَرْوج} \) A she-camel that will not yield her milk abundantly until chidden: (A, K, TA:) or that yields her milk abundantly to her young one if beaten, but does not if let alone: (TA:) or (K, TA, but accord. to the CK and ) a she-camel that knows [her young one] with her eye, but repudiates it with her nose [when she smells it]: (S, K:) and a she-camel that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it; syn. عَلْوَق. (K.) It is also applied, metaphorically, as an epithet to war. (A, TA.)

\( \text{زَجَر} \) [One who chides, &c., much, or often.]

\( \text{زَاجر} \) [act. part. n. of 1]. \( \text{kāfī} \) [Hence,] كَفِي

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The Kur-án suffices as a chider, checker, restrainer, or forbider. (A, TA.) And the زَاجر The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth. (KT.)

The الزَّارِجَات, in the Kur xxxvii. 2, means The angels who are the drivers of the clouds. (K, * TA.) also signifies a diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) 

The الزَّاجر The crow; because one augurs by means of it. (Har p. 662.)
[a subst. formed from the epithet by the addition of . Its pl. occurs in the saying, ]

Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.)

A camel having a looseness in the vertebrae of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K: *) [or having a fracture in his back;] like . (O.)

[An elliptical phrase, meaning [He is, in relation to me, or is here used in the sense of , i.e., in my estimation,] as though he were in the of the dog; (Sb, TA;) i.e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.)

A poet says,

[He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says,

The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.)

, in the Kur liv. 4, (Bd, TA,) is [an inf. n.,] syn. with , (Bd,) meaning Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read , changing the into , and incorporating it [into the preceding letter]. (Bd.)
He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Har,) to evince emotion. (Har.)

[It seems to be indicated in the K that it signifies also He played, or sported: and He, or it (i. e. a company of men), raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly. See the next paragraph.]

Clouds having a thundering: (TA:) [and] so A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) [A low, or faint, sound: hence,] \( \text{عَزَّى} \) \( \text{ةَنَ} \) \( \text{يَ} \) \( \text{شْ} \) \( \text{جَ} \) \( \text{لَ} \) \( \text{زَ} \) [i. e. \( \text{زَ} \) \( \text{جَ} \) \( \text{لَ} \) \( \text{زَ} \) means "The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn]. (TA:) A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reedpipe. (Sb, TA:) Also Play, or sport. (K.) And A species of verse, well known; [a vulgar sort of unmeasured song or balled,] in this sense post-classical. (TA.)
Raising his voice; as also جل. (K.) [Hence,] غيث جل And جل. (TA.) And بحاس جل. (K.) نبت جل. A plant, or herbage, in which, or among which, the wind makes a sound. (K.)

جل: see the next paragraph, in two places.

جل: The sound, or voice, or noise, of men; as also جل. (K.) And جل. (K.) A company, a collection, or an assemblage: (K.) or a party, or company, of men, (S, K,) peculiarly: (TA:) as also جل. (K:) pl. of the former جل. (S.)

جل: see جل. (K.) It is also applied to a song, or singing, [meaning Loud,] in the saying,

* وهو يغنيها غناً جلًا *

[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)
It went, or became urged on or along, quickly. (Ham ubi suprà: there indicated by the context, but not expressed.)

It (a bad piece of money) passed, or had currency. (Er-Rághib, TA.)

It (an affair) was, or became, easy; and right, in a right state, or right in its direction or tendency. (K, TA.) Hence the trad., لا تزجو صالّة لا يقرأ فيها نافحة الكتاب i.e. [A prayer in which the opening chapter of the Book (meaning the Kur-án) is not recited] will not be right. (TA.) Also, inf. n. زجا, said of the [tax called] خراج.

It was, or became, easy of collection. (S.) زجا also signifies The acting with penetrative energy, and effectiveness, in an affair. (S, K.) One says, هذا الأمر قد زجعنا عليه [app. meaning This affair, we have effected it, or accomplished it; like as one says, مضمنا على الأمر].

And زجا عطاً قليل يزجو خير من كثير لا يزجو [A small gift that is effective is better than much that will not be effective]. (S.) One says also, ضحك حتى زجا i.e. [He laughed until his laughing became stopped, or cut short. (S, K.)]

See also what next follows, in two places.

He pushed it gently, in order that it might go on; as also زجاه, aor. زجاه, inf. n. زجاه: and this last, he drove it, or urged it on, gently; (TA;) [and so زجاه and زجاه, as will be shown by what follows:] or زجاه signifies [simply] he drove it, or urged it on: and he pushed it: and so [app. in both of these senses] زجاه and زجاه, (K.) Hence, i.e. from زجاه, I pushed it gently, (Har p. 304,) one says, كيف تدفعها [How dost thou strive with the days in pushing them on, or making them to pass away?] (S;) or كيف تدفعها [how dost thou push on the days? and thus may mean also] (Har;) [or how dost
thou make the days to pass away? [means he made the days to pass away: (MA:) [or how dost thou pass the days? [for it is also said that] means the passing [one's] days. (KL.) [may be well rendered He made the days to pass away by means of exertion; and so means also n. (S.) is expl. by Az as signifying [app. meaning He strove to push on life, or to repel want or the like, with little of the thing]: and accord. to a saying heard by him from a man of the tribe of Fazarah, [or the correct reading may be , and accord. to either reading the phrase may be rendered We strive to push on we, or to repel want &c., with little of our worldly possessions,] means we content ourselves in respect of our worldly possessions with scanty sustenance. (TA. [See also 5.]) One says also [I drove the camels. (S.) And The [wild] cow drives her young one. (S.) The wind drives along the clouds: (S:) or drives along gently the clouds; as also, but in an intensive sense. (Msb.) In like manner, is said of God, in the Kur [xxiv. 43]: and in the same [xvii. 68], [Your Lord is He who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجّيتَ بِالْقُوَلِ وَازِدِجِيَتهَ *

i. e. [I drove him with speech, and] urged him on: for signifies [like &c.]. (TA.) He made easy the attainment of my want. (TA.) Zِجَيَةُ i. q. زَجَيَةُ q. v. in art. زَجَّ ((TA in that art.)
Azjâ see 2, in ten places. Azjâ also signifies *He made* money, or bad money, *to pass, or be current.* (Er-Râghib, TA.)

I contented myself with such a thing: a rájz says,

"Azjâ bâkdâ"

*Azjâ* from *diniâk bâblâg.*

[Content thyself with what is sufficient of thy worldly possessions]. (S. [See also 2.])

Azjî see 2, near the end of the paragraph.

Azjî More penetrating and effective in an affair than another: (S, K:) so in the saying, "Fulan azjî yâhda al-amr min Fulan." Such a one is more penetrating and effective in this affair than such a one. (S, K. *)

Azjî, applied to a horse [or other beast], *That is driven, or urged on,* in his pace, by little and little. (Ham p. 158.) ___ A small, or scanty, thing; (S, Er-Râghib, TA;) or such as is mean, or paltry; that may be pushed and driven away because of the little account that is made of it. (Er-Râghib, TA.)

Merchandise: *Small, or scanty, merchandise; little in quantity:* (S, K: and so it is said to mean in the Kur [xii. 88]: or, as in some copies of the S, little, or mean, or paltry, merchandise: (TA:) or mean, or paltry, merchandise, rejected by every one to whom it is offered: (A, TA:) or merchandise wherewith the days are pushed on [i.e. made to pass away by means of exertion)] because of its scantiness: (Msb, TA: [for *merriage* kama ]) or, accord. to the shereef El-Murtadà, merchandise driven along portion after portion, scantily and feebly: (TA:) or merchandise in respect of which a lowering of the price is demanded on account of its badness (fîhâ i'gmas) (Th, TA:) not in perfect condition:
thus, too, it is explained as used in the Kur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of صنوبر [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

Weak: so termed because of his lagging behind, and requiring to be urged on: (Ham. p. 441:) or anything not perfect in nobility, nor in any other praiseworthy quality: or, as some say, one driven to generosity against his will: (TA:) and also, (TA,) applied to a man, i. q. مزجها [q. v., app. here meaning deficient in manliness, or manly virtue, or the like]. (S, TA.) حفظه أن يزجي الناس, i. e. Time that requires men to push it on, or to make it to pass away by means-of exertion.]

مزجها A man who urges on much the camel, or beast, that he rides. (TA.)
He removed him, or it, from his, or its, place: (S, L, K:) and he pushed, or thrust, away, him, or it: (L, K:) or the latter, he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off: (S, A, Mgh, L, Msb:) and the former signifies also he drew, dragged, or pulled, away, him, or it, in haste. (L, K.) You say, He removed him, or it, far away; (S, K:) or pushed, or thrust, away; and removed; him, or it; (TA:) from it; (S, K:) i. e. from his, or its, place. (TA.) It is said in the Kur [iii. 182], And he who shall be removed from the fire of Hell, or removed far away therefrom, and made to enter Paradise, shall attain good fortune. (TA.)

R. Q. 1

R. Q. 2

He, or it, removed, or became removed; (S, A, Mgh, Msb:) and (Mgh, Msb) removed, or became removed, far away: (Mgh, Msb, K:) and accord. to Es-Semeen, is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, I went in to such a one, and he removed for me from his sitting-place. (Mgh, Msb. *)

Distance: so in the saying, [He, or it, is at a distance from him, or it]. (S, K.) Az says that, accord. to some, this is a reduplicative word from زيّنح, meaning تأخّر; and some hold it to be from الرَّوحُ, meaning the driving vehemently, as also الرُّوحُ. (TA.)
Distant; remote. (κ)

A place to which one removes, or may remove, [in an absolute sense, as is implied in the A, or]

far away. (Ham p. 655.) One says, There is not for me any place to which to remove from him, or it. (A.)
\( \text{زَحْر} \)

1. \text{زَحْر}, aor. \(-\), and \(-\), (K) inf. n. \text{زَحْر} (A, K) and \text{زَحْر} and \text{زِحْرَةُ} (K). \text{He emitted the voice}, (K, \* TA,) or (K, TA, in the CK and,) \text{the breath}, with a moaning; (A, K) [or \text{he breathed hard}; as appears from what follows:] in work, or labour, or in difficulty. (TA.) \text{You say,} [I heard him breathe hard; or emit the voice, or the breath, with a moaning]. (A.) \text{And of a woman bringing forth, you say,} \text{زَحْرَتَ}, aor. and \(-\), inf. n. \text{زَحْرُ}, \text{She breathed hard.} (S.) [Hence,] \text{زَحْرُ} said of a niggardly man, \text{He, being begged of, deemed the begging grievous, or troublesome,} (K, TA,) and moaned thereat. (TA.) \text{زَحْرُ}, (A, K) aor. \(-\) and \(-\), (K) inf. n. \text{زَحْرُ} (S, A, K) and \text{زَحْرَةُ} (S, K) and \text{زِحْرَةُ} (K) [and app. also; (see \text{زَحْرُ})] and \text{زَحْرُ}, (A, K) and \text{زَحْرُ}, inf. n. \text{زَحْرُ} (K) [all signify] \text{He was, or became, affected with a looseness of the bowels:} (S, A:) or with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood. (K) \text{His mother brought him forth.} (A, K.) \text{His mother brought him forth,} accord. to the K, signifies \text{He broke, or clave, his head with the spear:} but IDrd says that this is not of established authority. (TA.) \text{زَحْرُ}, like \text{زَحْرُ}, \text{He was, or became, niggardly, or tenacious.} (K.)

2. \text{زَحْرُ}, inf. n. \text{زَحْرُ} (كرة), \text{He put a ball} into a nose-bag (مَخْلَة), and inserted it into the vulva of the she-camel whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i.e. during the last month of her proper period of gestation,] and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and
that she had at that time brought it forth, then he unstopped her nose, and
brought it near, and she affected it, and yielded her milk. (K, Ta.)

3 زاخرة He treated him, or regarded him, with enmity, or hostility, (A, K, Ta,) and
behaved angrily (انتفتح) to him. (Ta.)

5 تعرزت see 1, in two places. __ [He yields his property with pain, (app. from
said of a woman in child-birth,) by reason of niggardliness]; as though he moaned, and strained himself; or
moaned, being niggardly. (Ta.)

زحر: see زحار.

زحرة [inf. n. of un. of زحر; An emission [of the voice or] of the breath with a moaning: (A:) [or
a hard breathing: (see 1:) it is said to be] like زفرة [q. v.]. (Ta.)

زحزان: see زحار.

زحار [an inf. n. of 1, q. v. __ Also] A certain disease that affects the camel, (K, Ta,) in
consequence of which he suffers from a violent looseness of the bowels, until, or
so that, the extremity of his rectum turns inside-out, and nothing comes forth
from it. (Ta.)

زحار [One who breathes hard; (this meaning being indicated, though not expressed, in the S;) or who emits the
voice, or the breath, with a moaning: see 1, first sentence. ___ And hence,] Niggardly;
tenacious; who moans on being
begged of; (TA; [in which it is said to be with damm; but this is a mistake, occasioned by an incorrect point in the L;]) as also زحرّ زحرّ and زحرّ زحرّ and زحرّ زحرّ (K, * TA.) A poet says,

أراك جمعت مسألة وحرصاَ

[I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning]: (S, TA: in the former thus, in two copies, in the present art. and in art. أن: in the TA زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ زحارّ Zhārā (hence Anānā) is said by IB to be [here] an inf. n. of أن, like أنينا.* (TA.)

A man affected with a looseness, or with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood. (A, * TA.) See also the next preceding paragraph.
\[ 
\text{زَحَف} \\
1 \text{زَحَف}, \text{aor. -ٌ, inf. n.} (\text{S, Mgh, Msb, K}) \text{and ظَحَف} (\text{Msb, K}) \text{and} \text{زُحَف} (\text{K}) \text{He, or it, (an army, Mgh, Msb, * or a company of men, Msb) walked, marched, or went on foot, إلى} [to him, or it]; (\text{S, K}) \text{and [generally] did so by little and little; (accord. to an explanation of زَحَف in the TA;)} \text{crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh:) and زَحَف إلى} [to him, or it], ازدَحَف (\text{S, K}) \text{i. q.}, (S, K) i. e. \text{he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK:) and مشيّة زَحَف} \text{means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Msb, K) or before he stands, (T, TA,) [He drags himself along] على الأرض [upon the ground], or على أنَّه [upon his posteriors]: (TA:) or زَحَف [He went along slowly, by little and little, upon his posteriors: (Bd in viii. 15:) and to the زَحَف of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, يئزَحَف على [he dragged himself upon] الأرض, or, as in the T, على بطنه, i. e. \text{he drags himself along [upon the ground, or upon his belly]. (TA.) زَحَف اللَّبَن [The young locusts not yet winged] went on, or forwards: (S, O, K:) in this explanation in the K should be مشيّي, as in the S and A. (TA.) زَحَف said of an arrow, It fell short of the butt, and then slid along to it. (S, * Msb.) Also, said of a camel, (S, Mgh, Msb, K) aor. -ٌ, inf. n. زَحَف and ظَحَف, and زُحَف, وَزَحَف, (TA,) He became fatigued, and dragged his foot, or the extremity of his foot; (S, Mgh, Msb, K;) as also زَحَف (: S, Mgh, Msb:) or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and زَحَف راحله من الإعياة His saddle-camel stood still from fatigue: or, accord. to El-Khattábee, correctly, زَحَف على: (TA:) or this is} 

a mistake, occurring in the Fāık; and it is correctly with fet-h: (Mgh:) and accord. to the T, رَفحص signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, رَفحص said of one walking, or marching, [i. e., of a man and of a beast,] (Msb, TA,) accord. to AZ, whether fat or lean, (Msb,) aor. رَفحص رَفحص and رَفحص رَفحص, or, as AZ says, رَفحص رَفحص and رَفحص (TA,) signifies, (Msb,) or signifies also, (TA,) he became fatigued, in walking, or marching. (TA.) And رَفحص السّمجر The trees became in a state of gentle motion, by the influence of the wind. (TA.)

2 رَفحص البيت بالرُّحافة He swept the house, or chamber, with the رُمحافة, q. v.}. (TA.)

3 رَفحصونا They fought with us. (TA.)

4 رَفحص أُرْفح said of a man means His camel, or his horse or the like, became fatigued. (S.) رَفحص لنا بنو فلان The sons of such a one became a رَفحص to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) And رَفحص فلاَن Such a one attained to the utmost of that which he sought, or desired. (K, * TA.) رَفحص السَّمجر The wind put the trees into a state of gentle motion. (TA.)

5 رَفحص تراَفحوا They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also تراَفحوا. (TA.)

6 رَفحص They walked, or marched, one to, or towards, another; as also تراَفحوا. (TA.)

7 رَفحص An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A,
or a numerous army or military force; an inf. n. used as a subst.; (Mgh, Msb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحْفٌ عَلَى أَسْتِه, said of a child: (TA:) not applied to a single individual: (IKoot, Msb:) pl. زَحُوْفَ. (Msb, TA.) And hence, as being likened thereto, A swarm of locusts. (TA.) فَرْ مِن الزَّحِفْ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) in the Kur [viii. 15], means, accord. to Zj, نَيْفِحَاز, i. e. [When ye meet those who have disinherited] marching by little and little [in consequence of their great number, to attack you]. (TA.)

The fire of the حَشَةٍ and the ءَآَلٍ, because it quickly blazes in them [and then subsides]; (S, K;) so that one walks, or creeps, from them [and back to them]: (S:) or the fire of the جَفْرَع, (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called آبُو أَبِنُ السُّرِيعَ. (TA.) It was said to a woman of the Arabs, Wherefore do we see you to be scant of flesh in the posteriors and thighs? and she answered, أَرْسِحْنَا نَارَ الزَّحِفْتِينَ [The fire of the حَشَةٍ and the ءَآَلٍ, or of the جَفْرَع, has rendered us scant of flesh in the posteriors and thighs]. (S.)

A man (TA) Who does not travel about in the countries: (K, TA:) so in the Moheet. (TA.)

زَحْفٌ: see زَحَافٌ, in two places. [Also, accord. to Freytag, occurring in the Deewan el-Hudhaleeyen as meaning Going along slowly.]

زَحَافٌ, in the dial. of Egypt, signifies مَا يُزَحَّفُ بِهِ الْبِيْتُ. [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and wall.] (TA.)
One who creeps along (原則) upon the ground, (Ibn-'Abbád, K,) either from fatigue or old age. (TA.) Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-'Abbád, K, TA.)

زَاحَف [part. n. of 1; Walking, &c.] An arrow that falls short of the butt, and then slides along to it: (S, * Msb, TA:) pl. زَاحَة (Msb.) A camel fatigued, and dragging his foot, or the extremity of his foot; (K,) as also زَاحَف، in which the ُة is added to denote intensiveness: (Msb:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K:) and so زَاحَف، (K,) or this last signifies a she-camel that drags her hind legs or feet: and زَاحَف، applied to a he-camel, has the former of these meanings: (S:) [see also سَحْف، said to be a dial. var. of سَحُف، the pl. of زَاحَة، is زَاحَة (S, Msb, K:) and the pl. of زَاحَف، is زَاحَف (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so زَاحَف. (TA.) And, accord. to Aboo-Sa'eed Ed-Dareer, simply Fatigued; (TA;) and so زَاحَف، applied to a camel: (K;) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَاحَة (TA.) Also زَاحَف،: see the next preceding paragraph, in two places.

زَاحَف،: see Zāhaf.

زَاحَف،: see Zāhaf. سَحْف، Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.)

زَاحَف،: see Zāhaf, in three places. (TA.)
which signifies the **places of the creeping** of serpents; (S, K, TA;) and the **marks**, or **tracks**, of the
**passage** thereof: (TA;) and **مَزَاحِف** (TA in art. **مَسْحُف**.) likewise signifies the **mark**, or **track**, of a serpent, **upon the ground**; like **مَزَاحِف** also signifies the **places of fighting** of a party, or people. (TA.) And
The **places of pouring** [of the water] of the clouds; (TA;) the **places where falls the rain** of the clouds. (K, TA. [In the CK, **بَحْسَلَا** is erroneously put for الْسَحَابَة.])

**مَزَاحِف** A camel **Wont**, or accustomed, to become fatigued, (S, K, TA,) and to drag his foot, or **the extremity of his foot**, (S,) or to stand still with his owner: (TA:) or a she-camel that
quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot:
(A, TA:) pl. **مَزَاحِف** (S, TA) and **مَزَاحِف** (TA.)
لَحِز

1. **لَحِز** (S, K) aor. , (K) inf. n. **لَحْزَم** (S, K) and **لَحْزَم** (Ham p. 125) and **لَحْزَم** (S,) **He removed, withdrew, or retired to a distance;** (S, K, TA, and Ham ubi suprà;) and **went back or backwards, drew back, receded, or retreated;** (TA;) **azhal.** (S, K, TA, and Ham) **azhal.** (S, K,) **He removes, withdraws, or retires far away, from affairs.** (TA;) And **He, or it, was, or became, distant, or remote.** (TA;) **azhal.** (S, K, TA, and Ham) **azhal.** (S, K,) **It (a thing, TA) quitted its station, or standing-place;** (K, TA;) as also **زْرَحْوُل** (K;) in some copies of the K, in the explanation of this phrase, **زَلَّ** is put in the place of **زَلَّ**. (TA;) **زَلَّت** (K, TA;) **She (a camel) held back, hung back, or lagged behind, in her course, or journeying.** (K;) **زَحِل** (K, TA) was, or became, fatigued, tired, or jaded. (K, TA.)

2. **لَحِز** (S, K, TA, and Ham) **هَلْحِزَة** He removed him, or it, far away; as also **لَحِز** (S, K, TA, and Ham) **زْرَحْوُل** (K,) **He, or it, constrained him to betake himself, or repair, or have recourse, to him, or it.** (K, TA.)

3. **لَحِز** (S, K, TA, and Ham) **هَلْحِزَة** He made him, or it, to slip , [probably a mistranscription for **أَرْزَلَه** he removed him, or it, like as **زَلَّ** is put in some copies of the K in the place of **زَلَّ** in a case mentioned above,] from his, or its, place. (TA.)
Removing, withdrawing, or retiring to a distance; (S, K, TA;) and going back or backwards, drawing back, receding, or retreating; (TA;) from a place. (S, K, TA.)

A man who removes, withdraws, or retires far away, from affairs, (K, * TA,) whether they be good or evil: (TA:) fem. with ُرَحَلَةٌ, (K,) imperfectly decl., (S, K,) like ُرَحَلَةٌ, reg. part. n. of 1], (Mbr, TA,) [The planet Saturn;] a certain star, of those called ُسَنِّنُا (S, K;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) [The young man, or slave, of Saturn] is [a surname of] Abu-l-Kásim the well-known astronomer or astrologer. (K.)

A man who does not travel about in the countries. (K.) [See also ُزَفَحُةٌ.] And A certain beast that enters its hole with its hinder part foremost. (K.)

A camel that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks. (K.)

Also Light in body. (TA.)

Also ُزَجَلَةٌ, (K;) and so ُزَجَلَةٌ, (Sb, TA,) [Aboo-Málik, TA.)

A she-camel which, when she comes to the watering-trough, and the driver strikes her face, turns her rump to him, and ceases not to recede until she comes to the water-ing-trough. (Lth, K, * TA.)
And also لحظمة place to which one removes, withdraws, or retires far away. (S, TA.)

Ibrāheem Ibn-Kuneyf En-Nebhānee says,

* وما لآمرِي عمّا قضى الله مزلحُ *

i. e. And there is not, for a man, a place to which to go far away from that which God has decreed. (Ham p. 125.) And one says,

* إنّي لى عندك لمزحلَا منتدحاً *

[i. e. Verily there is, for me, with thee, ample scope, or freedom, or liberty]. (S, TA.)
Q. 1. حَزَّ He rolled him, or it, down or along. (S, K.) And He pushed, impelled, repelled, or drove away, or back, him, or it. (S, K.) [Hence,] one says, أُهُّلَهَ لُفُانَ أَلْلَهُ عَنَا شَرَكَ May God put away, or ward off, from us thy mischief. (TA.) وأَلْلَهُ أَنَّا أَنْفَا He gave to such a one a thousand. (Sgh, K.) أَنْفَا He filled the vessel. (Sgh, K.) أَنْفَا He hastened, or was quick, in speech. (Sgh, K.)

Q. 2. حَزَّ He, or it, rolled down or along. (S, * K, * TA.) One says, يُتَرَّحَّلُونِ فِيهِ [They roll down it]; namely, a smoothed descending, or sloping, place. (IAar, T, S.) And He, or it, became pushed, impelled, repelled, or driven away or back. (S, K.) [Hence,] El-Ajjáj says, \* والشَّمْسُ قَدْ كَادَتْ تَنُّ عَنْ دَنْفَا آدَفْهَا بِالْرَّجُحُ كَيْ تَرَحَّلْفَا \*

[And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; تَرَحَّلْفَا being for تَرَحَّلْفَةَ تَرَحَّلْفَةَ الشَّمْسُ السَّمَسَ meaning The sun inclined to setting: or declined from the meridian, at midday. (TA.)

Q. 4. حَزَّ, as also حَبَّ, (Mgh, K.) He was, or became, far; he stood, or kept, aloof; (A 'Obeyd, Mgh, TA;) he removed, withdrew, or retired to a distance; (A 'Obeyd, Mgh, K, TA;) as also تَرَحَّلْفَةَ عَنْ كَذَاً (TA;) from such a thing: (Mgh:) for ex., from adultery, or fornication. (A 'Obeyd, Mgh, TA.)
Smooth rock: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-‘Abbád, TA.)

A slippery place. (TA.) [See also what next follows: and see زحليل.]

The traces of the sliding of children from the top to the bottom of a hill: (As, S, K;) of the dial. of the people of El-‘Áliyeh: in the dial. of Temeem, with ق [in the place of ف] : (S;) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (IAar, S, K;) because they roll down it (F:) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock: (Aboo-Málik, TA;) pl. زحاليف and فلال. (S.)

Asses having smooth and fat bellies. (Ibn-‘Abbád, TA.) Also Small دواب [i. e. reptiles, or insects], having legs, that walk, resembling ants: (K;) or, as in the O, having legs resembling ants. (TA.)

[ acc. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Smooth, applied to rock.]
Q. 1 The rolling [a thing] down; syn. دَرَجَةُ. دَرَجَةُ. (S, K.) You say, زَحَلْقُ الْحِجْرُ, i. e. زَحَلْقُ الْحِجْرُ. (TK.)

Q. 2 He, or it, rolled down; syn. تَدْرَجَ (S, K.) or he slid, or slipped, upon his posteriors. (TA.)

زَحَلْقُ زَحَلْقُ: a violent wind. (Ibn-Abbád, K.)

زَحْقَيْنَ: see the next paragraph.

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زَحْقَيْنَ i. q. زَحْقَيْنَ (S, * K.) meaning [A sloping slide, or rolling-place; or] the traces of the sliding of children from above to below: (TA:) of the dial. of Temeem: pl. زَحْقَيْنَ: زَحَلْقَيْنَ (S:) which likewise signifies slippery places; as also زَحْقَيْنَ. (TA:) And زَحَلْقَيْنَ (K, TA:) because one slips into it. (TA:) And i. q. زَحَلْقَيْنَ; i. e. [A seesaw:] a piece of wood [or a plank] which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other end; and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they [app. who are looking on] call out to them, ﴿أَلَا خَلُوا﴾. (K. [See also زَحَلْقَيْنَ.])

Now leave ye! now leave ye what ye are doing!}. (K. [See also زَحَلْقَيْنَ.])
 Rolled down: see Q. 1. And Smooth. (TA.)
1. **Зحج** (Mgh, Msb, K) aor. , inf. n. **حجز** (Msb) and **مجزم** (Msb) and **مزحم**, with kesr; (K; [but see what here follows, and see also **حجز** below;] and **حازم**; (S, Msb, TA,) inf. n. **مزمّحة** (Msb, TA) and **حازم**; (Msb;) *i. q.* ضايغة [i. e. *He straitened him*, meaning, in this instance, *by pressure; and properly, being in like manner straitened by him*: (K in explanation of **حجز**, and TA in explanation of **حازم**;) or *i. q.* دفعه [he pushed him, or repelled him]; generally meaning [he pushed against him] in a strait, or narrow, [or crowded,] place: (Msb in explanation of **حجز**, and app. in explanation of **حازم** also;) [or *i. q.* دفعه, which often signifies the same as دفعه; but more properly, *he pushed him, &c., being pushed, &c., by him*: for] دفعه نحن الناس [i. e. *The people pushed against me; or pushed me, &c., being pushed, &c., by me;*] in a strait, or narrow, [or crowded,] place: (Mgh:) [or *pressed, crowded, or thronged, me:*] and مزحم is syn. with defendة. (TA in art. دفعه in the place of حجز is a mistake. (Mgh.) One says، حام الحوم بعضهم بعضًا The people straitened one another; syn. [or pressed, crowded, or thronged, one another;] in a sitting-place, or place of assembly: (Msb:) as also اندحوه، اندحوه一处زحم and ترمهاوأ. (K, * TA.) One may also use the pass. form of حجز, i. e. حلم [meaning *He was straitened, by pressure; &c.]; and that of حام زحم, i. e. حام زحم [meaning the same]. (Msb.) so in the Nawadir; as also حامها. (TA.) 3: see above, in two places. [Hence,] one says، حام على الرئاسة وأرادها [He strove for headship, or command, and desired it]. (IAar, TA in art. رأس [And hence the prov. حام رأس، اندحوهZامح عيد أو دع: see art. عيد. [Hence, likewise,] اندحوه also signifies *He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature.* (TA. [I find this explanation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the
He (a man, TA) approached, (K, TA,) and reached, or attained, (TA,) the age of fifty [years]; (K, TA;) as also (TA.)

The waves dashed against each other. (TA.)

They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing. (S.) Hence, by way of metaphor, The creditors were, or became, numerous and pressing. (Msb.) See also 6.

A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another; i.e. a press, crowd, or throng. (K, * TA.) A poet says,

He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

with damm, a name of Mekkeh: (K, * TA:) so says Th: but ISd says that the name commonly known is رحم or رحم. (TA:) or it is [probably, I think, a mistranscription for مأ رحم]. (K, TA.)

[an inf. n. of رحم accord. to the Msb] i. q. زحم. [Likewise an inf. n. of زحم accord. to the K, and of زاحم accord. to the Msb: both signify A straitening, pushing, pressing, crowding, or thronging]. (S.)
The moaning, or hard breathing, (زِحْرَة), with which the child comes forth; as also

and (زَجْم) (K in the present art. and in art.

A gobbet, morsel, or mouthful. (TA.) See 1, last sentence.

: see (TA.)

i. q. or [i. e. One who straitens, pushes, presses, crowds, or throngs, much or vehemently]. (K.) Hence, [A shoulder that pushes vehemently]. (TA.)

or [K in art. دعف, q. v.]

i. q. (K in art. دعف, q. v.)

, (T, TA,) or or , (T, K, TA,) or or , (M, TA,) The elephant: (T, M, K,) and a bull having horns: so in the T, on the authority of IAar: (TA:) or a bull having the horns broken. (M, K, TA)

is also the name of A certain horse. (K, * TA.)
َخُز
(S, A, K) aor. — , inf. n. رَخُزُ (TA) He pushed him, or thrust him, (S, A,) or made him to fall, (K) into a depressed place, or a deep hollow or cavity: (S, A, K) [or he pushed him, or thrust him, in any manner; for] رَخُزُ signifies, accord. to IDrd, any pushing, or thrusting. (TA) You say, رَخُزُ بِهِ فِي النَّار, (A, TA) or رَخُزُ بِهِ فِي النَّار, He was pushed, or thrust, and thrown, or cast, into the fire [of Hell]. (TA) And رَخُزُ (A, TA) He was pushed, or thrust, on the back of his neck: or he was pushed, or thrust, on the back of his neck, and expelled. (TA) And it is said in a trad. of Aboo-Moosà, ﴿وَيَبْطُرْ بِهِ عَلَى رَيْاضِ الْجَنَّةَ وَمَن يَتَبَعَ الْقُرْآنَ يَخُزُ فِي قَفَافُهُ حَتَّى يَغْذَفُ يِنْفَرْ فِي نَارٍ﴾ Whosoever follows the Kur-án as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whomsoever the Kur-án follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell. (S) One says also of lambs or kids, رَخُزُ, meaning They are driven; and impelled from behind them. (TA) And of a driver, رَخُزُ الإِلْبَ He drove the camels quickly, and urged them on. (TA) __ [Hence,] رَخُزُ بِيُولَهُ (K,) inf. n. as above, (TA) He cast forth his urine; (K, TA,) and propelled it. (TA) And رَخُزُ المَاءِ رُكِّبَتْ بَالْمَاءِ, and رَخُزُ المَاءِ رُكِّبَتْ بَالْمَاءِ, She (a woman) ejected the [semen]fluid. (TA) [See رَخْخَاحَة.] __ Hence also, (TA,) رَخُزُ الْمَرَأَةِ (S, * A, * K) aor. as above, (S, A,) and so the inf. n., (TA,) He compressed the woman; (A, K) as also رَخَرَخَهَا (K,) inf. n. رَخَرَخَهَا (TA) And رَخُزُ بِالرَّمْحِ i. q. زَجْجَهُ [He pierced him, or thrust him, with the pointed iron foot of the spear]; like رَخُزُ [TA in art. رَخُزَ] And رَخُزُ (K,) and رَخُزُ (TA,) [as though meaning he propelled himself, ] He leaped. (K, TA; thus, sometimes a man leaps a نِرْحَمْ [here meaning a rivulet for irrigation], putting his رَخُزُ in the middle of it. (TA) __ And رَخُزُ (K,) inf. n. as above, (TA,) He went
quickly; [as though propelling himself:] (TA:) he (a driver) went, or journeyed, a violent, or rigorous, pace. (K, TA.) ﱤَخَز (S, K.) [aor., accord. to analogy, — ,] inf. n. as above, (S,) He (a man) was, or became, angered, or enraged. (S, K. [See also ﱤَخَز (S, A, K,) in some copies of the K, erroneously, ﱤَخُز (TA, aor. — , (S, K,) with kesr, (S,) and — , with damm, [which is anomalous,] (TA,) inf. n. ﱤَخَزَٰٰ, (S, * A, * K) and ﱤَخَزَى, (K,) The live coals glistened: (K:) or glistened vehemently: (S, A:) and in like manner, the silk. (TA.)

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R. Q. ﱨَخَزَى المَرَأَةٌ: see 1, in the latter half of the paragraph.

َرَخَى: see the next paragraph.

َرَثَى: see 2, and 3. Also, (S, L,) and رَثَى, (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] Rancour, malevolence, malice, or spite; and anger, or rage: (S, L:) but رَثَاى is said to have been heard in this sense only in a verse of Sakhrel-Gheí. (TA.)

The young ones of sheep or goats: of the measure ﱨَخَزَى of the measure ﱨَخَزَى and ﱨَخَزَى; so called ﱨَخَزَى ﱨَخَزَى ﱨَخَزَى ﱨَخَزَى ﱨَخَزَى ﱨَخَزَى because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

َرَخَى: see what next follows.

A woman who ejects the [seminal] fluid on the occasion of جَمَاع; (K, TA;) as also . (TA.)

The Vulva of a woman; (K, TA;) because it is the place of ﱨَخَزَى. (TA. [See ﱨَخَزَى المَرَأَةٌ]) And A wife; (S, A, K,) as
though she were the place of زَخُّة (TA;) as also مَزَخَّة. (K.)

مزَخَّة: see what next precedes.
1. رخز، (S, A, K,) aor. زخز، زخز، so in the A, (TA,) It (the sea) became full; or rose, and became full; as also زخز : زخز or زخز, both, said of the sea, its flow, or tide, rose, or became full: (JK, A:) or the former, [or each,] said of the sea, it increased, and its water became abundant, and its waves rose. (TA.) ___ It (a valley) flowed with much water, which rose high: (S, K:) it flowed copiously, and its torrent became full: or it flowed with abundance of water, and its waves rose. (TA.) ___ The cooking-pot boiled, or began to do so: (K, TA:) and in like manner, الحرب [war, or the war; i.e. raged, or began to do so]. (A, * K.) And زخز the people, or party, became in a state of commotion for the purpose of going forth to execute some affair, (AA, JK, K, TA,) or for war. (JK, A, K.) ___ زخز The wind blew strongly, or vehemently. (Freytag, from the Deewán el-Hudhaleeyeen.)] ___ زخز said of a plant, or herbage, It became high, or tall; (A, K;) and so said of anything. (JK.) ___ And, said of a man, He boasted (As, A, K) بما [of what he possessed] (As, K;) or بما ليس عندك [of what he did not possess]; (As,) as also زخز : زخز he magnified himself; or behaved proudly, haughtily, or insolently; and threatened. (TA.) زخز, (K,) inf. n. زخز, (TA,) He filled a thing. (K,) ___ It (the herb, or herbage,) fattened, and rendered comely, the cattle. (JK, K,) ___ He caused a man to be affected with emotion [app. by reason of mirth or joy]; syn. زخز The wind drove along the clouds. (JK,) زخز The wind threw, or scattered, the fine part, or particles, (accord. to the تك the flour and bran,) in the wind, (JK, K, TA,) with the مذرّة [or instrument with which grain is scattered]. (TA.) See also what next follows.
I vied with him in boasting, and surpassed him, or overcame him, therein. (JK, A, K. *)

see 1, first sentence.

Q. Q. 2: see 1.

Fulness of the sea. One says, I have seen the seas, but I have not seen one more surpassing in fulness than he is in bountifulness; and the mountains, but I have not seen one more firm in rock than he is in heart. (A.)

applied to a plant, or herbage, &c., (TA,) Tall; (JK, K, TA;) as also زخاری. (JK.)

A plant, or herbage, full-grown; (IDrd, JK, O, TA;) as also زخيري. (JK)

: see what next precedes.

[A wind blowing violently. (Freytag, from the Deewán el-Hudhaleeyeen.)]

A plant, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom; (TA;) as also زخاری and زخاروی. (K, TA.) See also زخارى. (K, TA.) A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom. (S.) And The blossoms, and the beauty and brightness, of plants, or herbage. (K.) [Hence,] It (a plant, or herbage,) blossomed: (JK.)
or became luxuriant, or abundant and dense, and put forth its blossoms; as also جَنَّٰنٌ, inf. n. جَنْنٌ: (As, TA:) or obtained its full supply of moisture: (A, TA:) or acquired its due degree of beauty and brightness: (TA:) or became tall. (A.) Also It (any affair, or thing,) became complete, or perfect, and in a sound, or good, state. (A, TA.) And أُخْرِجَتُ الْأَرْضُ زَخْارُهَا The land had tall herbage: (A, TA:) when such is the case, it is termed زَخَّةُ أَرْضٍ. (TA.)

کَلَامٌ زَخْوَرِی یٌ: see the next preceding paragraph. Silence in which is self-magnification, pride, haughtiness, or insolence, (JK, K, TA,) and threatening. (TA.)

زَخَّرٍ: see the next paragraph.

زَخَّرٍ A sea full, or flowing with much water, and rising high: (S, TA:) and a valley flowing with a copious and high tide of water: and زَخَّرٍ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فَلَانٌ بُحِرٌ زَخَّرُ وَبِدَرٌ زَخَّرُ Such a one is a full sea, meaning bountiful, and a shining full moon, meaning illustrious]. (A, TA.) The saying of the Hudhalee, describing a woman,

جَوَادٌ بُقُوتُ البَطْنِ وَالْعَرَقُ زَخَّرٍ means Liberal with the food of the belly in the time of hunger, when the vein is full, and] the blood and the tempers are excited: or it means, and her lineage is high; for the vein of the generous flows fully with generosity. (S, TA.) One says also عَرْقَهُ زَخَّرٍ meaning He is generous, increasing [in generosity], or abounding [therein]. (AO, S, K, TA.) And زَخَّرٍ signifies High nobility. (AA, K.) See also زَخْوَرِی, last sentence.

Also Rejoicing, joyful, glad, or happy. (A, K.)

زَخَّرٍ [ a subst. from زَخَّرُ, rendered such by the affix زَاخَّرُ] is its pl., and] signifies Watercourses; or
channels of water. (JK.) And Herbs: so in the saying, (A, TA.)

More, and most, full, &c.]. One says, (A, TA.)

He is, of the seas, the most full, meaning, of the bountiful, the most bountiful; and of the full moons, the most shining, meaning, of the illustrious, the most illustrious. (A, TA.)
Q. 1. َفَﺮْﺧَزَ َـیَـبَـَـَّا signifies The adorning, ornamenting, decorating, or embellishing, or thing, (KL, and Har p. 3,) primarily, with َفِﺮْﺧُز, i.e. gold: (Har ib.:) and hence, (Har,) the adorning, &c., of falsehood, or a lie: (KL, Har:) and the falsifying or adulterating [of speech &c.]. (KL.) You say, َفَﺮْﺧَزَ َـیَـبَـَـَّا, inf. n. َفَﺮْﺧَزَ , He adorned, ornamented, decorated, or embellished, the house, or chamber, &c.; and rendered it complete: and َفِﺮْﺧُز is said of anything as meaning It was adorned, ornamented, decorated, or embellished. (TA.) And َفَﺮْﺧَزَ َمَـِِّـِـَـَـَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

Q. 2. َفَﺮْﺧَﺰَـَُّ (a man) adorned, ornamented, decorated, or embellished, himself. (TA.) َفُﺮْﺧَز Gold: (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) َفَﺮْﺧَزَ َـیَـبَـَـَّا, Generally meaning, with lies]. (S, A, K, in art. َفَﺮْﺧَزَ.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Any orna-

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ment, decoration, or embellishment: (ISd, TA:) anything adorned, ornamented, decorated, or embellished: (Ham p. 784:) and particularly applied to the decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA,) red and yellow and white: its ornature,
consisting in blossoms and flowers: or its perfection: so in the Kur x. 25. (TA.) And The
furniture, or utensils, of a house or tent. (TA.) ___ Anything varnished, or embellished
with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA.) [Hence,]
ُزَخْرَفُ الْوَلُودُ The
ornature of speech; (TA;) the fair appearance, or comeliness, of speech, produced
by the embellishing with lies: (K, TA;) so in the Kur vi. 112: (TA;) or it there means Varnished
falsehoods. (Bd.) ___ [Its pl.] زَخْرَفُ The
signifies The lines, or streaks, [that are seen on the
surface] of water. (S, K.) ___ And Ships: (T, K;) or ornamented, or decorated, ships: (M, TA;) or the
ornature of ships, with which they are decorated. (‘Eyn, TA;) ___ Also Certain insects
that fly upon the water, (T, O, K;) having four legs, resembling the common fly; (O, K;) small flies, having four legs, that fly upon the water: (M, TA;) the sing., زَخْرُفُ, is expl. by Kr [in
the Munjid] as meaning a kind of flying thing. (TA.)

ُفِرْخُزُم Adorned, ornamented, decorated, or embellished: (S, TA;) [&c.: see the verb.]
He buttoned a shirt [&c.]; (S, Mgh, Msb, K *) as also زرُرَـ. زرُرَـ, inf. n. (S, Mgh, Msb, K) He buttoned a shirt [&c.]; (S, Mgh, Msb, K) He buttoned a shirt &c. with many buttons; (TA.) He buttoned a shirt [&c. with many buttons; for it] has an intensive signification. (Msb.) You say، زرُرَـ، and زرُرَـ، and زرُرَـ، and زرُرَـ، Button upon thee thy shirt. (S.) He narrowed his eyes [as when one draws together the edges of a vest in buttoning it]. (K, * [in which, in this instance, as in others, only the inf. n. of the verb زرُرَـ is mentioned,) and TA.) He collected, or drew together, vehemently, or forcibly. (A, Msb, K) زرُرَـ, [referring to the pieces of cloth composing a tent] He made in them what are called رازَرُرَـ (pl. of زرُرَـ, q. v.]. (TA.) And زرُرَـ, aor. as above, (S, A, TA,) and so the inf. n., (S, K,) He drove away. (S, A, K, TA. [In the TA, the inf. n. is expl. by Itُدْﺮﱠﻄﻟا الشركُ لِّلشَّالِ, but the former is a mistranscription for لِّلشَّالِ, the reading in the S.]) One says، فِﻨْـﻴَﻋُ ﱡرُرْرُا، and زرُرَـ، and زرُرَـ، and زرُرَـ، and زرُرَـ، He drives away the troops with the sword. (S, A.) He bit another. (S, * A, K, *) He pierced, or thrust, another, (K, TA,) with a spear. (TK.) He plucked out hair. (K, * TA.) He shook goods, or household furniture, or the like, to remove dust &c. (O, K: * only the inf. n. is mentioned in the latter.) زرُرَـ, (K,) aor. زرُرَـ, (TA,) He increased in intelligence, (K, TA,) and in probations, or experiences. (TA. [See also زرُرَـ, below, in this paragraph.]) Also, aor. زرُرَـ. زرُرَـ, inf. n. زرُرَـ, (TA.) It (a spear-head) gleamed, or glistened. (A.) And زرُرَـ، زرُرَـ، زرُرَـ، زرُرَـ، زرُرَـ، aor. زرُرَـ، (S, K,) His eye gleamed, or glistened. (S, K, *) And زرُرَـ، زرُرَـ، زرُرَـ، زرُرَـ، زرُرَـ، aor. زرُرَـ، (S, K, TA.) His eyes gleam, or glisten, in his head. (Fr, S, * A, TA.) He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist. (K.) And He became intelligent after having been foolish, or stupid. (K. [See also a signification of زرُرَـ, above.])
He bit him, being bitten by him. (S, *A, K.)

He put [i.e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt [&c.]. (A'Obeyd, S, A, Msb.)

It (a shirt [&c.]) had [i.e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.)

He (a man) kept continually, or constantly, to the eating of the ___

He continued, or remained fixed, or stationary, in the place. (K.)

He, or it, was, or became, in a state of motion, or commotion. (K.)

A button (IAar, A, Msb, TA) of a shirt, (IAar, S, A, Msb, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISH:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زر, by a change of the first ر of زر of pauc.] [of mult.] [A star. (K.) [Hence the saying,] [He is more fast to me than my button to its loop]. (A.) And He gave it to me altogether. (A.) ___ The star ξ of Gemini;] one of the two stars called {mentioned, but this is doubtful, (MF, TA:)} A certain piece of wood at the upper extremity of the pole of a tent: (A, K:*) pl. زر; (TA:) the upper end
of the tent-pole is inserted into it: (L:) or the faqha of a tent are certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which pieces of cloth are upon the ground: and zarha signifies he made in them [namely the said pieces of cloth] such pieces of wood. (TA.) — The socket in which the head of the upper bone of the arm turns; (A, K; *) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the hip-bone, in the socket. (K.) — A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi suprà,]) beneath the heart, of which it is the support. (K.) — The edge, (K,) or each of the two edges, (TA,) of a sword. (IAar, K, TA.) — One says, ﱞرِزََل ْﻦِم ِراَرْزَأ ِﻞِﺑِﻹا (S, * A, K) Verily he is one who keeps close to the camels; (A;) a good pastor of them. (S, A, K. [Accord. to the A, it seems to be from zar signifying a button. ]) You term also زِرْزَل مَال One who drives camels, or the like, vehemently; accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies one acquainted with the right management thereof; (K, TA;) who manages them well; (TA,) as also Zir Al-din. (K.) — The support, or prop, of the religion; (Abu-l-'Abbás, K;) like the small bone called zar, which is the support of the heart: (Abu-l-'Abbás, TA;) applied, in a trad., to 'Alee: in another relation, it is zar Al-ard, meaning he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind: or, accord. to Th, he by whom the earth becomes firm, like as a shirt does by means of its button. (TA.)

ُةﱠرِزََة Intellect, or intelligence. (O, TA.)

ُةﱠرِزَ The mark left by a bite: (K, TA;) or, as some say, a bite itself. (TA,) And A wound with the
edge of a sword. (TA.) J says, When camels are fat, you say, ٌةﱠرِز ٌةَرِز, (Sgh, K,) which is pl. of ٌةَرِزهَرَز. (TA in art. ﺟُمْرُرْزَرُرْزَرُز.)

ٌةَرِز, applied to a man, (O, TA,) Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge; as also ٌةَرِز ٌةَرِز ٌةَرِز (O, K; [in the CK, ﺔَرِز ٌةَرِز is erroneously put for ﺔَرِز ٌةَرِز, which is also expl. as signifying light, or active, and quick; (TA;) and ٌةَرِز ٌةَرِز, (K,) of which the pl. is ٌةَرِزهَرَز. (TA.) Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K;) in this sense, a Pers., or foreign, word. (O.)

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز.

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز. Accord. to As, it signifies A man whose eyes glisten. (TA.)

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز. [The starling;] a certain bird, (IDrd, S, O, K,) as also ٌةَرِز ٌةَرِز (IDrd, O, K,) resembling the lark: pl. ٌةَرِزهَرَز. (TA.) A narrow ٌةَرِز ٌةَرِز [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says

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ٌةَرِز ٌةَرِز, meaning a narrow ass. (O, K. *) ٌةَرِز ٌةَرِز مَٰل: see last sentence but one.

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز.

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز.

ٌةَرِز ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز.

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز.

ٌةَرِز ٌةَرِز: see ٌةَرِز ٌةَرِز.

ٌةَرِز ٌةَرِز: An ass [app. meaning a wild ass] that bites much. (S, * TA.)

ٌةَرِز ٌةَرِز: is used by El-Marrár El-Fak'asee as meaning A she-camel's nose-rein; because it is plaited and tied. (S.)
[as an inf. n.] signifies The constructing a, (K, TA,) i. e. an enclosure of wood, (TA,) for
sheep, or goats: (K, TA:) you say, زربٌ أُرزُب, inf. n. زربٌ, (TA:) [or this, I think, is a mistake for what here
follows:] زربٌ أُرزُب لِلغنم, aor. زربٌ, inf. n. زربٌ (Ks, S:) [i. e. I constructed an enclosure of wood for the
sheep or goats: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the
place of زربٌ أُرزُب لِلغنم, as explaining بنات الزربة الغنم [meaning that بنات الزربة الغنم signifies sheep, or
goats]. (TA.) And زربٌ أُرزُب لِلغنم He put the [i. e. lambs or kids, or young
lambs or kids,] into their place [or enclosure of wood]. (A. [And the like is said in the Ham p. 195.])

زربٌ, aor. زربٌ (K, TA,) said of water, (TA,) It flowed; (K, TA;) like زربٌ. (TA.)

انزربُ البهم في الزربٌ The [i. e. lambs or kids, or young lambs or kids,] entered into the
زربٌ [or enclosure of wood]. (A, TA. *) And انزربُ الصاندة The hunter, or
sportsman, entered into his lurking-place. (S, TA.)

زربٌ, inf. n. زربٌ, (K, TA,) a plant, or herb, became yellow; or red, while having in it greenness. (K, TA.)

زربٌ A place of entrance. (AA, S, A, K,) And hence, accord. to AA, (S,) the same word, (S, A, K,) and
زربٌ, (ISk, S, K,) as some pronounce it, (ISK, S,) and زربٌ, (S, A, K,) The place of sheep or goats; (A, K, TA;) [i. e.] an
enclosure of wood for sheep or goats: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the
first (A, K) and second (K) زربٌ, (A, K,) and of the last زربٌ. (A.) And, as being likened thereto, (A,) زربٌ and زربٌ signify
also The lurking-place of a hunter, or sportsman, (S, A, K,) or of an archer, or a
shooter: (TA in explanation of the former word:) both signify a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.)

See also the next paragraph.

زب: see the next preceding paragraph. ___ Also A channel in which water flows; (K;) and so زب. (TA.)

It is said in a rejez of Kaab,

* تبيت بين الزرب والكبيف *

She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., [ في الخضرات ] in the TA, and among the tents, or houses; not in the pasture-land. (TA.)

زرب زرب زرب زرب زرب زرب زرب زرب زرب (K,) or, accord. to the L [and the A], on the authority of IAar, زرب زرب زرب زرب زرب زرب, also said to be written زرب زرب زرب زرب, (TA,) are sings. of زرب زرب زرب which signifies مارقة [app. as meaning Small pillows] (S, A, K,) and carpets: or any things which are spread, and upon which one leans, or reclines: (A, K,) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies carpets طنافس having a fine nap, or pile: (TA:) also, [particularly,] (A,) carpets طنافس, طنافس, طنافس, or طنافس, Har p. 377) of the fabric of El-Heereh; and the like thereof in fabric: (A, and Har ubi suprà:) or زرب signifies [simply] a carpet طنفسة: and a carpet طنفسة having a nap, or pile: and a piece of leather that is spread upon the ground, such as is called طنط: and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زرب زرب البغماء بينهم مبثؤة [The embellished coverings of vehement hatred are spread between them; i.e. vehement hatred concealed by fair professions &c.

subsists between them]. (A,) The following saying, of Artāh Ibn-Suheiyeh,
is expl. by En-Nemiree as meaning [And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition; signifying [properly] carpets of sundry colours: (Ham p. 196:) it is also said to mean, in this instance, [concealed] enmities, and sayings that give pain; [the former of these two meanings being] from the latter of them app. suggested by another reading, namely, زَائِبَذَبْ ، i.e. i-Dخلته, in the place of زَائِبَذَبْ ، mentioned and thus explained in the Ham ubi suprà: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذات بيننا) having two contr. significations,) have supervened concealed enmities, &c.: or, as some say, the reading in the deewán of Artáh is زَائِبَذَبْ ، as though pl. of زَائِبَذَبْ ، which is likewise made to denote enmity because it is made to enter (بَرْزُـت) into the heart; or which may be metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the place in which are put lambs, or kids, and sheep, or goats: or, supposing the right reading to be زَائِبَذَبْ ، the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (لِبَسَط طِنَافِس) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (Idem p. 195:) but with the reading زَائِبَذَبْ ، mentioned above, occurs another variation, thus: زَائِبَذَبْ ، meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) , occurring in a trad., is said to mean Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زَائِبَذَبْ mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زَرب ، i.e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or
goats to their pastor. (TA.) Accord. to El-Muärrij, (TA.,) زرّابٍ is applied to plants, as meaning Such as have become yellow, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

[El-Muärrij, (TA.,) زرّابٍ is applied to plants, as meaning Such as have become yellow, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

Gollus, finding the second and third of these words expl. by the Pers. (شادروان, which is often applied by Arabs in the present day to an artificial fountain that throws up water,) has erroneously, as Freytag has observed, supposed that they may signify Euripus, fons in altum saliens.]

Also The lurking-place of a beast of prey. (S, K.) Also The lurking-place of a beast of prey. (S, K.) See also زربت, زربت, in two places: and see 1, first sentence. Also The lurking-place of a beast of prey. (S, K.) See also زربت, زربت, in five places. زربت, (in the CK) an arabicized word, (K, TA,) from [the Pers.] زربت زربت: the hemzeh [in زربت, for أب,] being changed into iآب, (TA,) Gold: (IAar, K:) or the water thereof [i.e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) And Anything yellow. (K.) Also A certain black singingbird; (MF, TA;) called also أبو زريق أبي زولق, [app. a mistranscription for أبو زريق, as in Freytag's Lex., i.e. أبو زريق,] accord. to the book entitled Mantik et-Teyr. (TA.)

ٌبَزْرِم i.q. مزراب [q.v., said to be not a chaste word]. (K.)

مزراب see مزراب, in art.
Q. 1

( as an inf. n. Tk) i. q. [ q. v.]: (K) one says, زرجزوا, meaning خارجو. (Tk.) __ And The being deceitful, wicked, dishonest, or dissimulating, and mischief-making; or very deceitful &c.: and the act of deceiving, deluding, beguiling, circumventing, or outwitting: (K) one says, زرجزه, meaning He deceived him, deluded him, &c. (Tk.)

(, S, K,) which is also written زرجزون, like روفصع, is mentioned in art. زرجز and also in the present art. by the author of the K, though he charges J with error in mentioning it in this art. because زرجزوم is used by a rájiz as meaning intoxicated: whereas J is not in error, but is right, in doing thus; for the ن is radical accord. to the generality of the lexicologists and the authors on inflection, like the س in سوبرق; and the rájiz above referred to elided the ن in forming زرجزوم because he imagined it to be augmentative: (MF in art. زرجز:) it signifies Wine; (S, K;) and is a Pers. word, (As, Sh, Seer, S,) originally زرجزون, [i. e. زرجزون] (Sh, TA,) meaning goldcoloured: (As, Sh, Seer, S;) or it signifies, (S, Mgh,) or signifies also [like as does عنب, of which the primary signification is grapes ], (K;) the grape-vine; (ISH, S, Mgh, K;) n. un. with ظ; (ISH, TA;) and pl. زراجحین: (Mgh:) it has this meaning in the dial. of Et-Táif: (ISH, TA in art. زرجز:) or the shoots of a grape-vine: (Mgh, K;) thus in the dial. of Et-Táif and ElGhowr: (TA in the present art.:) or a shoot that is planted, of a grape-vine. (AHn, TA.) __ Also A certain red dye. (El-Jarmee, S, K,) __ And Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock: (K in art. زرجز:) or clear water that remains or stagnates, &c., in a mountain. (MF, TA.)
1. He swallowed (S, A, Mgh, Msb, K) a morsel, or mouthful, (S, A, Msb, K) or water, (Mgh) [and medicine; for] you say 

*A medicine difficult to swallow*. (A, TA.) And one says of a man swearing, 

*He swallowed it*; meaning, took it hastily; i. e. the oath. (A, TA.)

2. He strangled him, or throttled him, or squeezed his throat; syn. خنقه, (S, K) or عصر, (A, TA) and so in a copy of the S, as well as — (K), or زرد حلقه, (A, TA, [in my copy of the A written زرَد],) inf. n. 

*He took him, or seized him, by his throat.* (TA.)

3. He fabricated the coat of mail, by inserting the rings one into another; i. q. الزرَد السردها, meaning the inserting (K) [an intrans. inf. n. here used as though it were trans., as is shown in the S in art. السردها,]) of the rings of a coat of mail, one into another: (S:) [or, as Z says,] زرد الدرع السردها, because the coat of mail consists of narrow, or close, rings: (A:) the زز is said to be a substitute for سمس. (L, TA.)

4. He was angry with his companion, and looked sternly, austerely, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him. (A, TA.)

5. See 1, in two places.
دَرْدِزُ، inf. n. A coat of mail; (S, A, K;) as also زَرْدُ، (S, A, K,) of the measure فيَلُعْفُم in the sense of the measure لَعْفُم in the sense of لَعْفُم، (A,)  

which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also زَرْدُ, and زَرْدُزُ، (mentioned as syn. with مَغْفَرْف) in art. درُع in the Msb and in the TA, on the authority of IAth:] the pl. of زَرْدُ is دوُرُزُ (TA.)  

دَرْز ٌدَرَز Quick in swallowing: (K;) but in the Nawādir el-Aaráb, food that is soft, and quick in descending in the throat. (TA.)  

[The quantity that is swallowed at once; like بلَعَة، a morsel, or small mouthful: so in the saying، ﻣَﻞْاَفِ ﺗُؤْذِي ﺇِنْ ﻓَلَانَ ﻣَِّدَرُزَهُ ﻩُوٰلِ] Such a one thought that I was a morsel for him]. (A, TA.)  

ناَدْرَز A guest: as though he throttled his companion. (A, TA.)  

ناَدَرَز The vulva of a woman: (K, TA:) accord. to some, (TA,) so called because it swallows (زَرْدُزُ، or because it compresses (ٌدِرَدْﺰَـﻳ، TA,) i. e. ﻣَُْﺮُأٌ ﻣََْﳜ، by its straitness. (K, TA.)  

ٌةَدْرُز The art of fabricating coats of mail; (A, TA;) as also سَرَادة، (TA.)
A strangler or one who throttles, or squeezes the throat; syn. خُنَاق. (A, TA.) And A fabricator of coats of mail; (S, A, K;) as also سرَاد. (TA.)

[The place of strangling or throttling; like مَرَط; meaning] the fauces; (S, K, TA;) the throat, or gullet. (TA.)

مزَرود: see مزرد.

مزَرود: see مزرد. One says، أَخَذَ مَخْتَفَهُ، [properly He, or it, seized his throat, or throttled him, or choked him,] meaning he, or it, straitened him. (A, TA.)

مزَرود Strangled, throttled, or having his throat squeezed. (TA.) And, applied to the fauces [or throat], Squeezed, or compressed. (S.)
Q. 1. 

_He squeezed his throat:_ (S, K) or _he throttled him; or strangled him:_ (K) as also (TA.) ___ And _He swallowed it._ (K)

Inf. n. of the verb above. (TA.) Also _The place of swallowing:_ (S, K) or the _epiglottis:_ (K) or, as some say, it is [the _part beneath the windpipe:_ or, app., the _part beneath the head of the windpipe:_ and in it, or upon it, is set the tongue:] some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. _زندم_, which signifies the windpipe _زندم_.] (TA.)
زوّر

زوّر, aor. زور, (K) inf. n. زّور, (TA,) He sowed, or cast seed; (S, K, TA;) as also زّور, (S, Msb, K;) originally زّور, the ت being changed into د in order that it may agree with the ر, (S, K;) for د and ز are pronounced with the voice as well as the breath, whereas ت is pronounced with the breath only; (S, TA;) [or the latter verb, as appears from an explanation of it to be found below, may signify he sowed for himself.] They say, من زور حصد [He who sows reaps]. (TA.) And [they use this verb transitively, saying,] زّعت البر والشجر [I sowed wheat and barley]: and in like manner, زّعت السّجر [I sowed the trees; or sowed the seeds which should produce the trees: or it may signify I planted the trees]. (Ibn-Abi-l-Hadeed.) And زّعت الحب لك في القلوب كركم وحسن خلقك [Thy generosity and the goodness of thy disposition have sown love for thee in the hearts]. (TA.) And it is said in a trad., من كنت له أرض فلburyها أو ليمنحها. أخاه فإنّي في ليمسك أرضه [Who hath land, let him sow it or let him lend it, or give it, to his brother; and if he refuse, let him retain his land]. (TA.) زّعت الأّرض, (Mgh, Msb,) inf. n. زور, (Msb,) signifies [also] He ploughed up, or tilled, or cultivated, the land, or ground, for sowing. (Mgh, Msb.) Hence [the saying in a trad.,] إذا زورت هذه الأرض منها النصر [When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, aid shall be withdrawn from it. (Mgh.) زوره يّاهل signifies God caused it, or made it, to grow, vegetate, or

Germinate; (S, Mgh, Msb, K;) and, to increase; (Mgh;) namely, [the seed-produce]. (Mgh, Msb;)
The verb is properly thus used of divine affairs, exclusively of human: (Er-Rághib:) and hence the saying in the Kur [ív. 63-4], (S, * Er-Rághib) Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth? (Bd:) or, as some say, do ye cause it to increase, or are We the causers of its increase? The hath [or sowing] being ascribed to them, and the زرع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say,rubu: I was a means of causing such a thing to grow. (Er-Rághib.) [In like manner,] you say, إزدد: razza: meaning (He raised seed-produce, i. e., was a means of causing it to grow,) for himself, in particular. (TA.) Hence one says, with respect to a child, زرع الله: Allah raised it; (S, K, TA:) meaning: (Cf. (S,) May God render him sound and strong; syn. (S, K, TA:) like as one says Allah اَذَﻛَرَ I was a means of causing such a thing to grow; in like manner, اَذَﻛَرَ: raising seed-produce, i. e., was a means of causing it to grow,] May God render thine offspring sound and strong, or rather, cause thine offspring to grow up, for the doing, or enjoyment, of what is good. (TA.) Hence also, زرع الله: He made with him a contract, or bargain, such as is above described; and in like manner, زرع الله: He made with him a contract, or bargain, such as is above described; and in like manner, زرع الله: And in like manner, زرع الله: An increase was made for him after adversity; or he obtained property after want; for the verb in this instance is like. (Ibn-'Abbád, K.)

3 I. e. The making a contract, or bargain, with another, for labour upon land, to till and sow and cultivate it, as is indicated in the Mgh and Msb: for a share, or portion, of its produce, (Msb, K, TA,) the seed being from the owner of the land. (K, TA:) You say, زرعه He made with him a contract, or bargain, such as is above described; and in like manner, زرعه: He made with him a contract, or bargain, such as is above described; and in like manner, زرعه: The doing this is forbidden, because of the uncertainty of the result.

4 I. e. produce of its seed; i. e. it grew from its seed): (TA:) and, said of زرع [or seed-produce], it became tall: (K:) or, as some
say, it produced its leaves: and it attained to the proper time for its being reaped.

(TA.) \( \text{لَمْ يَمْكِنُهُمُ الَّذِينَ عِرْزَتَا } \) signifies \( \text{عَمْرُ النَّاسَ} \) [expl. in the TK as meaning The men, or people, became able to sow seed; i.e., became possessors of seed: but I rather think that it means they had seed produce within their power, or reach; they became able to avail themselves thereof; or they attained to a season when they had seed produce]. (K.)

5 \( \text{تُزَرِّعُ إِلَى الْخَلْفُ} \) He hastened, or made haste, to do evil, or mischief]. (Sgh, K.)

8 \( \text{أَضْرَرُعَ اللهُ وَلْدَى الْبَيْتِ وَأَضْرَرُعُهُ لَمْ نَحْلَهُ} \) I beg God to make my offspring grow up for piety, and I beg of Him means of subsistence for them, or him, of such kind as is of lawful attainment]. (TA.)

\( \text{عَرَز} \), originally an inf. n., [see 1.] (Mgh, Msb, TA,) used as a subst. properly so termed, signifying Seed-produce; what is raised by means of sowing; (Mgh, Msb;) what is sown; (K, TA;) while in growth, [i.e. standing corn, and the like,) (K and TA voce \( \text{أَزْرَعَ} \) and also after it has been reaped; (S and Msb and K in art. \( \text{رَفِع} \) &c.;) its predominant application is to wheat and barley; (TA;) but it signifies also plants, or herbage, [in general,] such as one reaps; or, as some say, only while fresh and juicy:

(Msb;) [and often a sown field:] pl. \( \text{زَرْعُ} \) (S, Mgh, Msb, K.) [Hence,] Offspring, or children; or a child. (IDrd, K, TA.) You say, \( \text{هُوَلَا زَرْعُ فَلَان} \) These are the offspring, or children, of such a one. (IDrd, TA.) And \( \text{هوَ زَرْعُ الرَّجُل} \) He is the offspring, or child, of the man. (TA.) [And The seed, or seminal fluid, of a man. (TA.) [And The fruit, or harvest, of a man’s conduct; as though it were the produce of what he sowed.] One says, \( \text{يَبْسُ الزَّرْعُ زَرْعُ المَذْنِب} \) [Very evil is the fruit, or harvest, of conduct; the fruit, or harvest, of the conduct of the sinner]. (TA.)
A place in which to sow. (AHn, Sgh, K.) You say, "Give thou to me seed that I may sow therewith my land." (TA.) [See also ٌﺔَﻌِرَز.]

And The young one of a ٌﺔَﺠْﺒَـﻗ [generally meaning a partridge]. (Z, TA.)

Seed produce that is watered by the rain. (Hamp. 657.) And hence, Anything soft, or tender; as being likened thereto. (Id.)

The business, or occupation, of sowing, ploughing up, tilling, or cultivation, land. (Mgh, * Msb, * TA.)

A thing that is sown; (IDrd, K;) sometimes used in this sense; as though meaning ٌﺔَﻌِرَز, with teshdeed, is wrong. (IB.) [See also ٌعوُرْﺰَﻣ.] Also A calumniator: (IAar:) one who sows rancours in the hearts of friends. (TA.)

What grows in land that has been left unsown for a year or more, from what has become scattered upon it in the days of the reaping; (K;) i.e., of the grain;
mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called "Kāt." (TA.)

زراعة: see زراعة, in two places.

[act. part. n. of 1:]
i. q. زرع (TA) [One who sows:] one who ploughs up, tills, or cultivates, land: (Mgh:) pl. زرع. (TA.) By this pl., in the Kur xlviii. 29, are meant Mohammad and his Companions, the inviters to El-Islám. (Zj.)

Causing to grow, vegetate, or germinate: (S, TA:) causing to increase: (TA:) pl. with ون.(S, TA.) Also The name of a certain dog: (Ibn-'Abbád, IF, K:) whence ولد زرع meaning dogs. (Ibn-'Abbád, Z, K.)

A place of زرع [or seed-produce]; as also مزرعة زرع; (S, Msb, K, &c.) and مزرعة زرع (Sgh, L, K) and مزرعة زرع (K) A place of زرع [or seed-produce]; as also مزرعة زرع; (S, Msb, K, &c.) and مزرعة زرع; (Ham p. 657;) or this last signifies land that is sown: (TA:) pl. of the first مزرعة زرع (TA;) and of ↓ the last مزرعات. (Ham, TA.) [Hence the saying,] The present world is the place in which is produced the fruit, or harvest, to be reaped in the world to come. (TA.)

زرع: see زرع and زرعه and مزرعة زرع.

مزرعة: see مزرعة.

مزرعة One who raises seed-produce for himself, in particular. (TA.)
فرز (S, Msb, K) and  فرزة (Msb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it]) and  فرزة ، [which is of a rare form, like حمارة, q. v.,] (A'Obeyd, IF, S, Msb, K,) this last mentioned by El-Kanânee, (A'Obeyd, S,) and by Kzz in his Jámi', but not known to A'Obeyd on any other authority than that of El-Kanânee, and the first is said by him (A'Obeyd) to be preferable, (TA,) A company, or congregated body, of men: (S, Msb, K;) or ten thereof: (K, TA;) accord. to some copies of the K what is termed an عشيرة [i. e. a small portion of a tribe, &c.,] thereof: (TA:) pl. زرافات (IF, S, Mgh, Msb) and زرافات (IF, Msb:) in a poem of Lebeed، زرافات، with teshdeed to the ر. (TA.) One says، برافتهم أتاني القوم، i. e. The people، or party، came to me with their whole company؛ meaning، all together). (TA.) Also زرافه and زروفه. (TA,) the latter، only، mentioned by IDrd، (TA,) who says، I doubt whether it be a genuine Arabic word، or not، (Msb، TA,) but some say that the latter is vulgar، (TA,) and زرافه، (O، L، Msb، K,) but the first of these four is the most chaste، (L، TA,) (The camelopard، or giraffe؛ a certain beast، (S، K، [in the Mgh erroneously said to be a beast of prey،]) of beautiful make، the fore legs of which are longer than its kind legs؛ (TA;) said to be called by a name signifying جماعة because it has the form of an assemblage of animals؛ (Msb;) in Pers. called گور پلنک (S، Mgh، K,) i. e. camel-ox-leopard، (TA;) because it has resemblances to the camel and the ox and the leopard: (K، TA;) pl. زرافه، زرافه، or زرافه، (accord. to different copies of the K، the last accord. to the TA,) like زرافي. (TA.) زرافه : see the preceding paragraph، in two places.
and ظَرَافة: see the first paragraph; the former in three places.
Q. 1

He disposed the hair hanging down upon each of his temples in the form of a [ring]: (S, * K:) but this is postclassical. (S.)

and the latter is the correct word, for there is no word of the measure in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] A ring of a door: (Mgh, K:) or [a ring] in a general sense: (K:) pl. occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (S, K,) from the Pers. [زَرْفَينَ]. (S.) The latter also signifies A company of men [app. disposed in the form of a ring]. (TA.)
قرز

1. curls, (MA, TA,) [aor. ﹶ,] inf. n. رقز (S, MA, KL, TA) and رقزة (MA,) [or the latter is a simple subst.,] He had that colour of the eye which is termed رقزة [q. v.;] (S, TA;) [i. e.] he was blue-eyed; (KL,) or gray-eyed; (MA, PS,) or of a greenish hue in the eye [so I render the Pers. explanation سير چشم شد]. (MA.) And رقز عينه, inf. n. رقز عينه, (S, K;) and رقز عينه, (S;) and رقز عينه, (S, MA,) inf. n. رقز عينه, (S,) His eye was of the colour termed رقزة [q. v.]; (S, TA;) [i. e.] he was blue-eyed; (KL;) or gray-eyed; (MA, PS;) or of a greenish hue in the eye [so I render the Pers. explanation زبّس ﻢﺸﭼ دش]. (MA.) And تقرز ﻮﻨﻴﻋ (S, K;) and تّقرزا ﻮﻨﻴﻋ, inf. n. تّقرز ﻮﻨﻴﻋ, (S;) and تّقرز ﻮﻨﻴﻋ, (S, MA,) inf. n. تّقرز ﻮﻨﻴﻋ, (S,) His eye was of the colour termed رقزة [q. v.]; (S, K;) [i. e.] his eye was gray; (MA;) [&c.] And رقز (TK,) inf. n. رقز, (K, TK,) He (a man, TK) was, or became, blind. (K, * TK.) And رقز ﻮﻨﻴﻋ ﻰﻮْﳓ His eye turned towards me so that the white thereof appeared; (S, K;) as also رقز عينه خوی. (Msb.) رقز لب, (Mgh,) or رقز یمرح, (Msb,) aor. ﹶ, (Msb, TA,) inf. n. رقز, (Mgh, Msb,) He cast at him, (S, Mgh, K,) or he thrust him, or pierced him, (Mgh, Msb,) with a مزارق [or javelin], (S, Mgh, K,) or with a spear. (Msb.) [Hence,] رقز عينه, and یمرح رقز مزارق, (S, K,) or رقز یمرح, (Msb,) He looked sharply, or intently, or attentively, at him; he cast his eye at him. (TA.) رقز الرحل, (S, TA,) or رقز الرحل, (TA,) She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards: She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards: (S, TA;) and رقز حملها, (K,) inf. n. رقز حملها, (TA,) She (a camel) made her load to shift backwards. (K.) [See also 2.] رقز, aor. ﹶ and ﹶ, (S, Msb, K,) inf. n. رقز, (Msb,) said of a bird, i. q. درقز [i. e. It muted, or dunged]. (S, Msb, K.)

2. رقز, accord. to Golius, as on the authority of the KL, i. q. Pers. جکنيد, Fecit ut stillaret, stillatim emitit: but it appears from my copy of the KL that this should be زهق, (نزريق) ﺗزhibit (not ﺗزريق) expl. by the Pers. جکنيد: then, however, immediately follows, in that copy, another explanation: and The shifting backwards
of a camel’s saddle from his back: therefore it seems that either ترزيق is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or ترزيق is there a mistake for ترزيق.]

4 أرَق ٍ ٌﻖﻳِرْﺰَـﺗ

7 انرَق It (an arrow) passed through, and went forth on the other side: (Lth, K:) and in like manner a spear. (K in art. زرنق.) __ He, or it, passed, so as to go beyond and away. (TA.) __ He entered into a burrow, and lay hid. (K in art. زرنق.) __ It (a camel’s saddle, S, K, and a load, TA) shifted backwards. (S, K, TA. [In the CK، الرجل is erroneously put for الرحل. See an ex. in art. زيح، conj. 4.]) __ He (a man, As) laid himself down on his back. (As, K.)

9 ازرأق ٌقَرْزِإ see 1, in three places.

11 ازرِق see 1, second sentence.

Q. Q. 2 عورز َقَرْوَﺰَـﺗ (، K, TA,) in some of the copies of the K عورز، (TA,) He (a man, TA) cast forth what was in his belly: (K, TA:) so says Fr. (TA.)

ٌقِرَز [inf. n. of زرَق، q. v.: and] i. q. زرَقة، q. v. (K.) __ Blindness: (K;) in this sense also an inf. n. of which the verb is زرَق. (TK.) __ The quality of being very clear or bright, in the iron head or blade of an arrow &c. (ISk, S. زرَق [See, again عورز، of which it is app., in this sense likewise, an inf. n.]) __ A sort of حُجْيل [i. e. whiteness in the legs, or in three of the legs, or in the two kind legs, or in one kind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse,] not including the border of the pastern next the hoof: (AO, K;) or, as some say, (TA, but in the K and ) a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair (وض):
A certain bead, for the purpose of fascination, (Ibn-'Abbád, K,) with which women fascinate [men]. (Ibn-'Abbád, TA.)

A certain colour, (Msb, K,) well known; as also (K:) it is [in various things; but is generally expl. as being] in the eye: (JK, S:) [a blue colour; (see 1, first sentence,) whether light or dark or of a middling tint, but generally the first;] sky-colour, or azure; (TK,) [blueness of the eye;] or grayness of the eye; (PS;) [or a greenish hue in the eye: (see again 1, first sentence:)] accord. to ISd, whiteness, wherever it be: and a [by which may be meant greenness, or dust-colour intermixed with blackness or deep ask-colour,] in the [here meaning iris] of the eye: or, as some say, a whiteness overspreading the [app. when a person becomes blind: see 1, third sentence; and see also.] (TA.) [In the present day it is often improperly used as meaning A black colour.]

Having, in an intense degree, that colour of the eye which is termed (S, K; *) applied to the male and the female; (K;) [i. e.] applied also to a woman: (S:) accord. to Ibn-'Osfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lh, one says and a: [the is augmentative. (TA.)

[Intenseness of, i. e. blueness, or grayness, in the eye;] the attribute denoted by the epithet. (Lh, TA.)

A certain bird. (K.)

[and app. Ziyáab] A certain small beast, resembling the cat. (Lth, K.)
A certain bird used for catching other birds; (IDrd, S, K;) between the [species of hawk called] بَازَى [or sparrow-hawk]: (IDrd, TA;) or, accord. to Fr, the white بِازَى [or falcon]: (S, TA;) [but] it is said in the A, لَا يُقَاسُ الْزَّرْقَ بِالْأَرْقَ [The] الزَّرْقَ is not to be compared with the أَرْقَ], which latter is the بِازَى: (TA:) the pl. is أَرْقَى. (S, K.) And A whiteness in the forelock of a horse; (K, TA;) or in the hinder part of his head, behind the forelock. (O, TA.) And Some white hairs in the fore leg of a horse; or in his hind leg. (TA.) Also Sharp-sighted:

mentioned by Sb, and expl. by Seer. (TA.)

، applied to a man, Very deceitful; or a great deceiver. (TA.)

، with fet-h and teshdeed, A short javelin; i. e. a spear shorter than the أَرَقَى. (TA.)

Also i. q. أَرَقَى: منضحةة; in some copies of the K، زَرَائِقَة؛ and in the CK أَرَقَى i. e. An instrument made of copper, or brass, for shooting forth naphtha [into a besieged place]. (L in that art.)

: &c. see art. زَرِنَقُ.

A sort of سفينة [or boat]; (S;) [a skiff

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i. e.] a small سفينة; (K;) or a small سَفِينة. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,*] نَعَمَت سَفِينة المَفَازة [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

Of the colour termed أَرْقَب [q. v.]; (Msb, TA;) and أَرْقَب signifies the same: (TA:) an epithet applied to a man,
signifying having what is termed \(\text{زرقة} \) of the eye: (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first:] sky-coloured, or azure; (TK;) blue-eyed; (MA, KL;) gray-eyed; (MA;) [or having a greenish hue in the eye. &c.: (see \(\text{زرقة} \)) fem. \(\text{زرقة} \): (S, Msb:) pl. \(\text{زرقة} \). (Msb.)

[In the present day it is often improperly used as meaning Black: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning gray, or ash-coloured.] [And Blind; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.] And we will congregate, or raise to life, on that day, the sinners, or unbelievers, blind; (Bd, K, * TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, thirsty: (Th, TA;) or with their eyes become blue, or gray, by reason of intense thirst: (ISd, TA;) or blue-eyed, or gray-eyed, (because \(\text{زرقة} \) is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are \(\text{زرقة} \). (Bd.) Applied to the iron head or blade of an arrow &c., Very clear or bright: (ISk, S, K:) and \(\text{زرقة} \) [used as a subst.] means spearheads (S, K) or the like; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or polished iron heads or blades of arrows &c. (Ham p. 313.) And Clear water: (IAar, S, Msb:) pl. as above. (TA.) Hence, \(\text{العدو الأزرق} \), The sheer enemy: or [the fierce enemy;] the enemy that is vehement in hostility; because \(\text{زرقة} \) of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) \(\text{الزرقة} \) The hawk, or falcon: because of his colour: pl. as above. (TA. [See also \(\text{زرقة} \).]) And The leopard. \(\text{زرقة} \) Wine: (K;) [app. because of its clearness:] so says AA. (TA.) And the name of A horse of Náfi' Ibn-'Abd-El-'Ozzà. (Ibn-'Abbád, K.)
A certain sect of the heretics, or schismatics, called جِراَﻮَﺧ (S, K) or ﺣُرُوْرَhra (TA) so called in relation to نَّفِّيّ Ibn-ElAzrak, (S, K) who was [of the family] of EdDool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

A javelin; i.e. a short spear, (S, Mgh, Msb, K) lighter than the عِزن (Mgh, Msb) Also A camel that makes his load to shift backwards. (Az, K)
(Quasi root)

زمزم

زرم and زرق are expl. in art.
1. (S, K.) aor. ٌمِرَز (K,) inf. n. زِرَم (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) It became interrupted, or stopped; or it stopped; or ceased; (S, K;) as also ٌأَزْرَمِ (K.) And so the former verb said of a sale. (TA,) And, said of a dog, (S, K,) and of a cat, (K,) His dung, (S, K;) or dry dung, (K,) stopped in his rectum. (S, K.) see 4. She (his mother, S) brought him forth. (S, K.)

2. see 4. ٌمَأَرْزِا (K.) And ٌمَأَرْزِ (K,) inf. n. ٌمْرَز (TA;) and ٌمْرَز (K,) inf. n. ٌﬁَرْزَـت (TA.) And He interrupted, or stopped, his (another's) urine. (As, S, K.) She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

4. (S, TA,) inf. n. ٌمَأَرْزِ (S:) see 1. ___ [Also] He shrank, or drew himself together: (A'Obeyd, S:) or he shuddered and shrank. (TA,) And He was angry. (AZ, TA.)

7. The act of swallowing [a thing]: (S, K;) mentioned in the S in art. زِرَم or مَأَرْزِ (accord. to different copies); (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure ٌلَﻼِعْفِا; not ٌلَﻌِتْفِا (MF, TA.)

Q. Q. 4 ٌمَأَرْزِا (S:) see 1. [Also] He shrank, or drew himself together:

(A'Obeyd, S:) or he shuddered and shrank. (TA,) And He was angry. (AZ, TA.)
Dung, or dry dung, stopping in the rectum of a dog or cat. (TA. [See 1, third sentence.])

Caution. (K.)

Anything becoming interrupted, or stopped; stopping, or ceasing; as also. (TA.)

Scanty, or little in quantity, and becoming interrupted, or stopped: so in the phrase: or this signifies [simply] a man whose tears are becoming interrupted, or stopped.

(AA, TA. [Thus used as a fem. epithet without ة.]) A dog, and a cat, whose dung, or dry dung, has stopped in his rectum.

Straitened [app. in his means of subsistence]. (S.) Niggardly, or avaricious.

Low, object, mean, or ignominious, whose near kinsfolk are few; (IAar, K;) as also

One who does not remain fixed, or settled, in any place. (As, K.)

: see the next preceding paragraph.

: see next paragraph.

: see also The cat. (Isd, K.)

Shrinking, or drawing himself together; (A'Obeid, S, K;) as also ; (Th, K, TA; [in the CK each with damm: (TA:) or, accord. to A'Obeid, signifies shuddering and shrinking; with the ر before the ز; and AZ doubted whether the word having this meaning were or ; but Az says that the former is the right, with the before the ر and that it is thus accord. to Ibn-Jebeleh. (TA.) Also Angry. (AZ, TA.) And Silent. (IB, TA.)
A certain perfume: or certain sweetsmelling trees: (K) or a species of sweet-smelling plant: (S) it consists of slender round twigs, between the thickness of the large needle and the thickness of writingreeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, accord. to some, it signifies the leaves of a sweet-smelling plant, which has the name of locusts' foot: and he adds, as though on the authority of Ibn-Seenà ubi suprá, salix Aegyptiaca: referrong also to Sprengel, Hist. rel. herb., t. i. p. 270:] also saffron: (K) it is of the measure and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,

[O, with my father thou shoudlst be ransomed, and thy mouth that is cool and sweet, as though were sprinkled upon it]. (S) In the trad. of Umm-Zara, where it is said, the feel is the feel of a hare, and the odour is the odour of saffron; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.)

Also The [dung such as is termed] of wild animals. (K) Also, [and, as appears from what follows, likewise, if this be not a mistranscription,] The Vulva of a woman: (K, * TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the
Zardan, a name for the Vulva, (TA,) behind the [or q. v.: (K, TA:) behind the Zarbin is another piece of flesh:

so says IAar. (TA.)

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Zarbin: see the next preceding sentence, in two places.
Q. 1

The **irrigating** [and] **by means of the** *قﻮُﻧْرُز* [here app. meaning **rivulet**].

(K.) **And The Setting up a pillar-like structure such as is termed** *قﻮُﻧْرُز* **by a well.**

(K.) One says also, *ُﻪُﺘْﻘَـﻧْرَز* (, K,) inf. n. as above, (TK,) meaning I **clad him** [app. meaning in the clothes: see Q. 2]: or I put the clothing upon him; or clad him therewith. (TK) And *لَا ْﻮَﻟَو ُﺖْﻘَـﻧْرَﺰَـﺗ* [No one will exceed to thee the excellence of Zeyd]. (TA. [It is there indicated that this is from *قﻮُﻧْرُز* as syn. with *ةَدَة*].)

Q. 2

He **drew water by means of the** *قﻮُﻧْرُز* (, Mgh, K, TA,) or the *نﺎَﻗﻮُﻧْرُز* (, TA,) **for hire.** (Mgh, K, TA.) Hence the saying of 'Alee, *لَا ْﻮَﻟَو ُﺖْﻘَـﻧْرَﺰَـﺗ* [I will not omit, or neglect, the pilgrimage, though I should draw water by means of the *قﻮُﻧْرُز* or the *نﺎَﻗﻮُﻧْرُز*, and perform it with the hire obtained thereby: thus it is explained; another explanation will be found in what follows. (Mgh, TA.)

He clad, and covered, himself in the clothes. (K.) **And hence,** [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) also signifies, (Mgh, K, TA, [in the CK, erroneously, **تَﻨْﻴَـﻴَـﻋَـﺗ** from اذى* الزرنة* meaning the **buying of a thing from** (Mgh;) i. e. He bought on credit, for an excess [in the amount of the price].] (TK) And accord. to some, *وَلَوْ تُزَرْنَتْ* (, Mgh, i. e. [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.)

*قَنْرَز* inf. n. of *قَنرْزَـﺗ* [as inf. n. of *قَنْرَز* (, TK. [See Q. 1, above.]) Also i. q. عَـيْنَتْ (, IAar, JK, Mgh, K;) i. e. The buying of a thing from
a man on credit, for more than its current price: (JK, Fāk:) or the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased.

And Increase, excess, or addition; syn. زِيَادَة. (K.) [For in this and the following senses, Freytag, in his Lex., has written زَرْنَقَة. (TA.) And Debt. (K, TA. [In the CK, الدين is erroneously put for الدين: and it is there added, as though arabicized from زَرْنَق: but what this should be I know not, unless it be a mistranscription for الذهب ليس; for, in Pers., زر means gold, and hence is a negative.] Also Perfect, or consummate, beauty. (K.)

زَرْنَق, as some pronounce it, is by others pronounced زَرْنَقَة, which is of a strange form, [said to be] of the measure قُنْرُز, (I, TA,) mentioned by Kr on the authority of Lh: (TA:) [the dual] زَرْنَقَـان, (S, Mgh, K,) mentioned by J in art. the الْهَب being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زَرْنَقَّان, (K,) signifies Two pillarlike structures (منْرَان) constructed by the head of a well, (S, Mgh, K,) on the two sides thereof: (K,) or two walls; or two posts; (Mgh;) across which is placed a piece of wood, (S, Mgh,) called the نَعَامَة; (S;) and to this is suspended the pulley by means of which the water is drawn: (S, Mgh:) or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA,) if of wood, they are called دَعَامَتَان: or, as El-Kilábee says, if of wood, they are called نَعَامَتَان, and the crosspiece is called the عَجْلَة, and to this the large bucket is suspended: (S, TA:) pl. زَرْنَقَـان. (TA.) زَرْنَق also signifies A rivulet; (Sh, Mgh, K,) app. a rivulet in which runs the water that is drawn by means of the زَرْنَق. (Sh, Mgh,* TA.)

زَرْنَق i. e. Arsenic; an arabicized word; (K;) as is also the latter [q. v.]. (TA.)

A setter-up of what are termed زَرْنَقَّان. (TA.)
Arsenic; a well-known kind of stone (or mineral, for it is a metal); of which there are several species; one species is white [i.e. white arsenic]; and another is red [i.e. realgar, or red arsenic, also called sandarac]; and another is yellow [i.e. orpiment, or yellow arsenic]: (K, TA:) it is an arabicized word from the Pers. [زَرْنَيْخ] مَدْنَيْخ or [زَرَنْيْخ] مَدْنَيْخ or [زَرْنَيْخ] مَدْنَيْخ or [زَرْنَمْخ] مَدْنَمْخ. (Msb.)
زَرِّي

زَرِّي عَلَىٰهُ 1

(S, Msb, K,) or زَرِّي عَلَىٰهُ فَعَلَهُ (Msb, TA,) aor. زَرِّي (Msb, TA,) inf. n. زَرِّي (S, Mgh, Msb, K, TA,) with kesr, (Msb, TA,) but by some written with fet-h, (TA, [زَرِّي, thus in the CK and in one of my copies of the S and in my MS. copy of the K,]) and زَرِّي (Msb, K) and زَرِّي (Msb [perhaps a mistranscription for what next follows]) and زَرِّي and زَرِّي, with damm, (K,) but accord. to the copies of the T and M زَرِّي; (TA,) and زَرِّي عَلَىٰهُ (S, Msb, K,) and أَزْرِي عَلَىٰهُ, but this is of rare occurrence, (K,) and أَزْرِي (Msb;) He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Msb, K,) him, (S, Msb, K,) or his deed; (Mgh, TA,) or was angry with him, with the anger that proceeds from a friend: (S, TA;) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA;) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Msb.) See also 4, last sentence but one.

4

زَنِرِّي َبَهِّ

زَنِرِّي ِبَهِّ, inf. n. زَنِرِّي ِبَهِّ (S, Mgh, Msb, K;) as also زَنِرِّي ِبَهِّ (Mgh.) And i. q. قَصُّرَ ِبَهِّ [app. here meaning (in like manner as it is rendered below in this paragraph)] He fell short of that estimation which was required by him, or due to him]; and اَزْدَرَه، i. e. he contemned, or despised, him; [and so, app., اَزْدَرَه; (see مَزْدَر;)] or made him to be contemned or despised; syn. حَقَّرَه، or حَقَّرَه. (S, accord. to different copies. [But whether this last explanation be here meant to relate to اَزْدَرَه َبَهِّ and to the latter alone, is not clear.]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, (‘Eyn, K, TA,) or a thing, or an affair, or an action, whereby he desired to involve him in confusion. (ISd, K, TA.) He fell short of that estimation

1
which was required by, or due to, his knowledge. (TA.) see 1.

5 see 1.

8: see 1 and see also 4, in two places.

10 see 4.

زری, applied to a skin for water or milk. (ISd, K.)

Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejnoon cited voce: (S, TA:) making no account of a man, and disapproving his conduct. (AA, Msb, TA.)

A man who blames, or finds fault with, people [app. much, or habitually]. (K, TA.)

Contemning, or despising; as also. (K, and in some copies of the S.) ___ And [hence,] The lion.

: see the next preceding paragraph.
مز

***مز:*** see art. زم.
R. Q. 1

\( \text{زَعَزَعَت} \) signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K,) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَعَزَعَتُ الْرِّيحُ I moved it, agitated it, shook it, &c. (S.) And زَعَزَعَتُ ﺔَرْجُﺸَلْا, inf. n. زَعَزَعَتُ ﺔَرْجُﺸَلْا, The wind moved, or agitated, or shook, &c., the tree; as also زَعَزَعَت ﺔَرْجُﺸَلْا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعَت ﻢَهَا. (TA.) You say also, زَعَزَعَتُ, inf. n. as above, meaning

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He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it. (TA.) [And hence, زَعَزَعَتُ ﺔَرْجُﺸَلْا I drove the camels roughly, or violently; urged them on. (TA.)

R. Q. 2

زَعَزَعَت زَعَزَعَتُ الْإِبَلْ It became moved, agitated, shaken, or put into a state of motion or commotion: (S, K;) or it became moved, agitated, shaken, &c., vehemently: } quasi-pass. of زَعَزَعَتُ الْرِّيحُ The camels went roughly, or violently, being so driven, or urged on. (TA.)

زَعَزَعَت زَعَزَعَتُ ﺔَرْجُﺸَلْا and رَحَى زَعَزَعَت زَعَزَعَتُ ﺔَرْجُﺸَلْا and زَعَزَعَت زَعَزَعَتُ ﺔَرْجُﺸَلْا, (S, K,) the last with damm, (K, TA,) but written by J with fet-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and زَعَزَعَت زَعَزَعَتُ ﺔَرْجُﺸَلْا, (Sgh, K,) A wind that agitates things, shakes

1
them, or puts them into a state of motion or commotion: (S, K, TA:) and [signifies the same; or] a violent wind. (IJ.) [And hence,] An agitating, or a jolting, pace; (S, [but not there explained, though the meaning is there implied,] Sgh, K;) a vehement pace. (L.)

[see R. Q. 1]. ___ [which is its pl. when it is used as a simple subst.] signifies The calamities, or adversities, of fortune; (K, TA;) like زَلْزَلُ. (TA.) One says, كَيْفَ أَنْتَ فِي هَذِهِ الرَّعَايَةِ How art thou in these calamities, or adversities? so in the L and the Moheet and the A. (TA.)

زَعَزَعُانِ : [Vehement motion, agitation, or shaking; a subst. from زَعَزَعِ as signifying he moved it, &c., vehemently: and metaphorically used by Ed-Dahnà in allusion to the ذَكْرُ. (TA.)

زَعَزَعٍ see زَعَزَعُانِ.

زَعَازَعٍ : Also [Vehement motion, agitation, or shaking; a subst. from زَعَزَعِ as signifying he moved it, &c., vehemently: and metaphorically used by Ed-Dahnà in allusion to the ذَكْرُ. (TA.)

زَعَازَعُ : [Vehemence; strength; &c.]. (IB.) A troop, or force, of many horsemen, (K, TA,) in a state of motion or commotion. (TA.)

زِعَازَعٍ see زَعَازَعٍ.

زِعَازَعَةٍ i. q. شَدَّةٌ [Vehemence; strength; &c.]. (IB.)

زِعَازَعَةَ زَعَازَعُ : A kind of sweet food: see the latter word. (IAar, K.)
I pushed, thrust, drove away, or repelled, him, or it, from me. (S, TA.) (Hence,) زَعْبٌ said of a torrent, aor. and inf. n. as above, It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another; in a valley: (S, TA:) [it was, or became, copious, and drove along, one portion impelling another; like زَعْبٌ] it ran. (TA.) If you say زَعْبٌ with the unpointed ر, (S, TA,) or thus and also زَعْبٌ, aor. and inf. n. as above, (TA,) you mean It filled the valley. (S, TA,) And the latter, It filled everything: said of rain. (TA,) And He filled a vessel. (K, TA.) (Hence,) زَعْبٌ المَّرَّةٌ زَعْبٌ, (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جَامِعَةٌ فَمَّا فَرَجَهَا فَرَجَهُهَا: (TA:) or جَامِعَةٌ فَمَّا فَرَجَهَا فَرَجَهُهَا: (K, * TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) He took up and carried the water-skin, it being full: (K, TA:) he carried it filled; as also زَابَهَا: (TA:) and both signify he carried it in his bosom: (TA in art. زَابَ: [see also 8:]) the former also signifies he was impelled onwards by it, carrying it, by reason of its weight. (TA in the present art.) زَعْبٍ حَمَّلَهُ, said of a camel, (K, TA,) i. q. استقِامٍ [app. meaning He went right on, straight on, or undeviatingly, with his load]: (TA:) or, as also زَعْبٍ, he went along with his load oppressed by its weight: or he was impelled onwards by it: (K, TA:) or مَرَّ زَعْبٌ بِهِ, he went along quickly with it: or he went along easily with it; namely, his load. (TA,) The valley became filled, (K, TA,) so that the several parts, or portions, of the torrent impelled one another. (TA:) زَعْبٌ فِي قُبُونِهِ He vomited much, so that one portion of the vomit impelled on another. (TA:) زَعْبٌ الْقَرْبَةٍ دَفَعَتْ مَآءَهَا [The
water-skin propelled its water: or the right reading is probably, i. e., poured forth its water; or poured it forth with vehemence]. (TA.) ṣʿaba also signifies He cut off, or divided off; and so azduba. (K, TA.) You say, وَزَعَبَ لَهُ مَنَ الْمَالَ, as also، azduba, ṣʿaba, and azduba, ṣʿaba, He cut off, or divided off, for him [a portion] of the property, or wealth. (TA.) And and، azduba, ṣʿaba, azduba, ṣʿaba, I gave to him a part, or portion, of the property, or wealth: (S, K;) or a full, or an ample, or abundant, portion thereof. (TA.) ṣʿaba شَرَابٌ, aor. and inf. n. as above, He drank all the wine, or beverage. (TA.)

5 ṣʿaba He was brisk, lively, or sprightly; (K, TA;) and quick. (TA.) ṣʿaba He was, or became, angered, or enraged. (K.) ṣʿaba He was immoderate in his eating and his drinking; he ate and drank much. (K.) ṣʿaba The people, or party, divided among themselves the property, or wealth; (K;) divided it into parts, or portions. (TA.)

8 azduba الشَّيَاء I carried the thing; took it up and carried it; or carried it off or away; syn. حَمَّلَهُ: you say، رَمَّتَهُ فَأَزْدُعِبَ. (S.) [See also azduba.]

Q. Q. 4 azduba: see 1, second sentence; and see also art. azduba.

azduba Muchness, copiousness, abundance, or a large quantity or number. (TA.)

azduba: see what next follows.

azduba: see what next follows.

azduba and azduba A part, or portion, that is given, of property, or wealth; (S, K;) as also، azduba، (K;) or a full, or an ample, or abundant, portion, that is given, thereof; and so azduba. (TA.) [See 1, last sentence but
A torrent driving along, one portion of it impelling another; (A, TA;) as also [but app. in an intensive sense; and مزَعَب، also, has the same, or a similar, meaning]; or the first and ↓ second signify a torrent filling the valley: and the first is also applied to rain, as meaning filling everything. (TA.) Also A guide of the way, one who is a frequent traveller. (S, K.)

A spear, (A,) and السَّمِاح زَعَب, (A, K,) so called in relation to a certain man named Zá'ib (زَعَب), (A, K,) of El-Khazraj, who made spear-heads: (A;) so says Mbr: (TA;) or the spears thus termed are such as quiver much (عَسَّالَة), which, when shaken, have a motion like the torrent termed زَعَب, of which one portion impels another: the كَعُوب[ i.e. knots, or joints, or their internodal portions,] are as though they ran one into another, (K, TA,) by reason of its pliancy: so says As: and this meaning is tropical; for it is from the phrase ﷲ مَرْتَزَعَب بَخْمَلهُ meaning he went along [impelled by his load, or] easily with his load:

accord. to another explanation, ﷲ زَعَب applied to a spear means such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part: (TA;) or زَعَب signifies spears, (S, TA,) universally. (TA,) You say also ﷲ سَنَانُ زَعَب (S, TA) A spear-head of Zá'ib. (TA.)

مزَعَب: see زَعَب; and see also art.


1. زعز (He drove away, &c.), (K.) And [i. q., meaning] He called, called out, cried out, or shouted. (K.)

4. زعز He disquieted, disturbed, agitated, or flurried, him; (IDrd, S, K;) and removed him from his place: (S, A, Msb, K;) and زحزه signifies the same. (IDrd, K.) You say، زئئزه عن وضعه، (Msb,) or من محله، (A,) and من بلاده. (L,) I removed him, or unsettled him, from his place, and from his country. (A, L, Msb.) And it is said in a trad., رأيت عمر يزعزع أبا بكر، meaning I saw 'Omar rousing Aboo-Bekr, and not suffering him to remain still. (TA.) And in another، زئئزه السمعة، وخمص البركة، meaning, accord. to Az, [Swearing] lowers in estimation the commodity that one desires to recommend thereby and does away with the blessing thereof]: or, accord. to IAth, causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]. (TA.) زعز [is the inf. n.; and as inf. n. of the pass. verb,] signifies [The being disquieted, &c.; and hence,] the quitting of home. (Har p. 392.)

7. زعز He was, or became, disquieted, disturbed, agitated, or flurried; (S, K;) and was, or became, removed, or unsettled, from his place: (S, A, L, Msb, K;) it may be thus used as quasipass. of زئئزه، (Kh, Msb;) or it should not be so used: (Msb;) it is, however, agreeable with analogy, as is also زئئزه: (L;) but the word commonly used in its stead is شخص: (L, Msb;) زئئزه in this sense is not allowable. (L.)
Disquietude, disturbance, or agitation: (K, TA:) a subst. [not an inf. n.] in this sense. (TA.)

An unquiet woman, who remains not still, or settled, in one place. (S, A, K.)
1. **His hair,** (S, A, Msb,) and **his plumage,** (A,) was, or became, scanty, (S, A, Msb,) and thin; (A:) as also (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA:) as also and . (K:) . Also, inf. n. as above, said of a man, His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly. (TA.) And, inf. n. as above, It (the disposition) became evil, or bad: but the verb is seldom used in this sense. (TA.) See زعارة.

9. زعارة see above.

11. زعارة see 1, in two places.

Inf. n. of 1 [q. v.]. See also زعارة.

زعر: see زعارة, in two places: and see also the paragraph here following.

A man of bad disposition, or illnatured: (S, K:) the vulgar say زعر الخلاق. (S. [زعر occurs in the TA in art. لط.]) A well-known fruit; (S;) the fruit of a well-known tree; (K;) the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone; (Mgh;) a fruit of the desert, in make resembling the نينق [or fruit of the lote-tree], and in the taste of which is acidity; (Msb;) it may be the wild نينق (Msb, voce سدر:) AA says that the is the زعر; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ع: (TA:) [the name is now applied to the medlar, or a species thereof: accord. to Golius, the mespilum; special. quod genus aronium vocat Dios. i.
169: accord. to ISh, the tree called دُلُبُ : (T:) this, says Sgh, is different from what J has mentioned. (TA.)

ٌةﱠرﺎَﻋِزَةُ ( , S, A, Msb, K,) [respecting the form of which see ٌةﱠرﺎََﲪِزَةُ ,] and ٌةَرﺎَﻋِزَةُ ( , S, A, K,) the latter a vulgar form, (S,) and زةَرُعَةُ , (A,) Illnature; excessive perverseness or crossness: (S, Msb, K:) nouns having no corresponding verb: (S:) or the verb is َرِﻋَزَةُ , but it is seldom used. (TA.)

ٌرِﻋَزَةُ A man having little wealth. (K, TA.)

ٌرَﻋْـﻳَزَةُ A man (S) having scanty hair; (S, A, Msb,) and thin: and a bird having scanty and thin plumage: (A:) fem. ٌرَﻋْـراَزَةُ ( : A, Msb:) and hair and plumage that is scantly and thin; as also َرِﻋَزَةُ . (K.) ___ A place having few plants, or little herbage; (S, A, K;) as also َرِﻋَزَةُ : (K, TA: in the CK, َرِﻋَزَةُ:) pl. [of the former] َرِﻋَزَةُ . (TA.)
(F١) aor. (K) inf. n. (S) He, or it, killed him on the spot; (S, K) as also that he died on the spot, quickly: (L, TA:) and killed him quickly. (S.) ___ See also 4. He added, or exaggerated, or he lied, in his discourse, or narration. (Mj, L.)

(٠) see above. He despatched him; or hastened and completed his slaughter; (El-Khárzenjee, K;) as also (١) aor. and inf. n. as above. (TA.)

(١) [originally (٠): see 1.

(٢) applied to poison, like (٠) [meaning Quick in its effect]; and in like manner applied to death: (S:) and (٠), applied to death, and to a sword, that will not suffer one to linger; killing on the spot; (K;) as applied to a sword, thus expl. by As; as applied to death, expl. by Skr as meaning quick. (TA.)

(٣) [a pl. of which the sing. is not mentioned.] Places of destruction. (IAar, K.)

(٤) [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] such as is not sweet. (Ibn-'Abbád, K.)

(٥) is also the name of a certain sword, (K, TA,) belonging to 'AbdAllah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with (Sgh, K;) and is thus found in the handwriting of Mohammad Ibn-El-

Abbáš El-Yezeedee, with a dot beneath the ر, to show that it is not ز. (Sgh, TA.)

(٦) The serpent; (K) as also (٦) [Accord. to Freytag, occurs in the Deewán el-
Hudhaleeyeen as meaning *The serpent: or the lion.*
Q. 1

He dyed a garment, or piece of cloth, with [saffron]. (S, A, Msb, K.)

A certain dye and perfume, (TA,) well-known; (Msb, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] سام أبرزُ will not enter it: (K;) pl. زعفار. (S, K.) Also The rust of iron: pl. as above. (K.)

A garment, or piece of cloth, dyed with [saffron]. (A, Msb.) [The kind of sweet food called] ذولاف, (K, TA,) and also called مزعزع and موضع. (TA,) A lion of the colour termed [red inclining to yellow]: (S, K;) because its [natural] colour is such: or because having upon him marks of blood. (TA)
\textit{ \textbf{زَعَق}}

زَعَقٌ، aor. َزَعَقَتْ، (K,) inf. n. as above, \textit{He called out, or cried out}. (K, TA.) You say; زَعَقَتْ بِهِ، inf. n. as above, \textit{I called out, or cried out, to him}: (S:) of the dial. of Syria. (TA.) And زَعَقَتْ بِدَوِّابِهِ، (K,) inf. n. as above, (TA,) \textit{He drove away his beasts}: (K) or \textit{he called out, or cried out, to his beasts, and drove them away quickly}. (TA.) And زَعَقَتْ بِهِ، (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) \textit{He frightened him}: (K) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, زَعَقَتْ الخَوَفُ حَتَّى زَعَقَتْ تُرِثَابٌ، and the epithet applied to the object is مَزْعُوقٌ، differing from rule; but accord. to El-Umawee, one says زَعَقَتْ الرِّيحُ التَّرَابٌ، and the epithet so applied is مَزْعُوقٌ، acc. to As, one says زَعَقَتْ عِنْدَ تُرِثَابٍ، and the epithet applied to the object is مَزْعُوقٌ، see مَزْعُوقٌ The wind raised the dust: or made it to go to and fro: syn. زَعَقَ عَلْى التَّرَابِ، (K,) or أَمَرَتْهُ زَعَقَتْ، (IB.) زَعَقَتْ عَلْى الْعَتَرَبٍ، (S.) The scorpion stung him. (L, K,) زَعَقَ الْقَدَرَ، (K,) aor. and inf. n. as above, (TA,) \textit{He put much salt into the cooking-pot}; as also زَعَقَتْهَا، (S,) aor. زَعَقَتْ، (K,) inf. n. زَعَقَ، (K; [but only the former accord. to the TA, as in the S;]) He was, or became, brisk, lively, or sprightly, (S, K,) \textit{but with fear}; (S;) as also زَعَقَ، (S, K, TA,) aor. زَعَقَتْ، (S, TA;) and زَعَقَ، (K;) [but only the former accord. to the TA, as in the S;] \textit{He feared by night}: (K) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) And زَعَقَتْ، aor. زَعَقَتْ، (S, K, TA,) inf. n. زَعَقَ، (S, TA;) and زَعَقَ، (K;) [but only the former accord. to the TA, as in the S;] \textit{It (water) was, or became, bitter}; (K, TA,) \textit{so that it could not be drunk by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness}: see زَعْقاً. (K.)
They made haste in the journey, or rate of going. (Ibn-‘Abbád, K.) Also signifies He produced, or fetched out, by

labour [in digging], water such as is termed. They, in digging, came upon water such as is termed. (K.)

The beasts hastened, or went quickly. (Ibn-‘Abbád, K.)

The horse went forward, or before. (Ibn-‘Abbád, K.)

Fearing, or fearing by night. (K, * TA.) Brisk, lively, or sprightly; (S, K,) but with fear. (S,) [See also Vehement terror.]

A well of which the water is such as is termed. (TA.)

A disposition to take fright and run away at random. (IF, O, K,) And hence, (IF, O,) as an epithet applied to a mountain-goat, Wont to take fright and run away at random. (IF, O, K,) Also

Salt water: (S,) or Very salt water; like water that is bitter; (TA in art. or water that is bitter, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: (Lth, O;) used alike as sing. and pl. (TA,) One says also, meaning I ate it with so much salt in it that it was bitter. (Lth, O,) See also.
One who drives away the beasts, and cries out after them. (TA.) [See also زَعَاقٍ.

Applied to a horse, A good goer; or strong to walk, or go: (Ibn-'Abbád, K:) and also (Ibn-'Abbád) very quick. (Ibn-'Abbád, K.)

The Young of the زَعَوقةٍ (Lth, K, TA,) which means the حَجَلٍ [or partridge], and [sometimes] the كَروانٍ [or stone-curlew]: pl. زَعَوقَةٍ. (TA.)

One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَاقٍ.

Quick: so in the phrase سَبَرٍ مَزَعُوقٍ [a quick pace or journeying]. (Ibn-'Abbád, K.) And one says also, مَزَعُوقٍ مَصرَعَهُ نُعُوُوَّسَ مَزَعُوقًا [He drew the bow] quickly. (TA.) It signifies also مقلاع مزَعُوقٍ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-'Abbád, K.)

Frightened; as also زَعَوقٍ [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَاقٍ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.)

Land rained upon by vehement rain falling in large drops. (K, TA.) طَعَامٌ مَزَعُوقٌ Food having much salt put in it; (S, K;) as also زَعَاقٍ مَزَعُوقٍ A cooking-pot in which much salt has been put. (TA.)
Zeel

1. (S, K,) aor. — , (K,) inf. n. تَزَعَّلَ ; (K,) He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) and he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully.

2. (TA.) And the former, (K,) inf. n. as above, (TA,) He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider. (K.) And he writhed, or cried out and writhed, by reason of hunger. (TA.) [In the modern language, He was, or became, weary: one says, زُعْلَتْ مِنَهُ.]

I was, or became, weary of it.]

3. [in the CK erroneously written زَعْلَهُ. It (pasture, and fatness, TA) rendered him [i. e. a beast] brisk, lively, sprightly, active, agile, prompt, and quick. (S, K, TA;) And it, removed him, or unsettled him, from his place. (Ibn-' Abbád, K.)

4. see 1.

Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) as also إِذْعَيلَهُ: (K,) the former is applied in this sense to a horse; and ↓ the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: pl. زَعْلَونَ, applied by Tarafeh to male ostriches. (TA.) Also Writhing, or crying out and writhing, by reason of hunger. (S, K.)

Light, or active, (Kr, K,) in spirit and in body: (TA in art. زَعَلَ) accord. to Kr and Ibn-' Abbád, with عَلَنَ.
and with غ in the Musannaf of A'Obeyd, with غ only. (TA.)

Writhing, or crying out and writhing, having no rest; as also متزعل. (TA.) ____ [In the modern language, Weary: (see 1, last sentence:) and having its fem. withة.]  

زعل: see عزيل, in two places.

مزعل: see متزعل.
\(\text{زَمَم}^{1}\) (S, Msb, K, or[not mentioned in the S nor in the K, app. because well known,]) \(\text{n. زَمَم}^{1}\) and \(\text{زَمَم}^{1}\), (S, Msb, K,) the first of the dial. of El-Hijáz, (Msb, TA,) the second of the dial. of [the tribe of] Asad, (Msb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Msb;) [generally best rendered He asserted; for it mostly relates to a thing not certainly known: or] he said; (S, Msb, K;) as in the phrases يَأْفَنْهَا [The Hanafees said or asserted, or have said or asserted,] and زَمَم ـبِهِوَهُ [Seebaweyh said or asserted, or has said or asserted]; (Msb;) [and زَمَم َأْهَـئَ اَذَكَ He said, or asserted, that it was thus;] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Msb, K,) and which is not certainly known: (Sh, Az, Msb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Msb;) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَمَم َإَمْ زَمَم means he related a piece of information not knowing whether it were true or false. (IKoot, Msb.) Hence the saying، زَمَم َمِلْبَـيَـةٌ لِكَذَبُ [i. e. زَمَم is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Msb.) It is said in a trad., زَمَم َبِمِلْبَـيَـةٌ لِرِجْـلٍ زَمَمَ [Very evil, or bad, is the man's conveyer journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَمَم َفِي رَأْيَةَ زَمَمَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَمَم is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that زَمَم is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be The act of lying: (TA: [this signification is also given in the K, as being contr. to the
some say that it is metonymically used in this sense: (Msb.) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, i.e. [And they have said, This believeth unto God,] with their lying. (Lth, TA.) Sometimes signifies He described him, or it. (Har p. 204.) And sometimes signifies He promised: whence the saying of 'Amr Ibn-Sha-s,


[Thou sayest, or she says, We perish if thou perish: but verily upon God lie the means of subsistence of mankind, i.e. it lies upon Him to supply these, as He has promised]. (TA.) is used also in the sense of [In my opinion it is thus]. (Msb.) [Hence, likewise,] (TA.) Aboo-Dhu-eyb says,


[And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know that I have purchased intelligence since I was with thee in exchange for ignorance]. (TA. [The meaning of is there indicated by the context.] It is also used in the sense of: whence the saying in the Kur [lxiv. 7], They who have disbelieved our revelations have believed, or firmly believed, that they shall not be
raised from the dead]. (Msb.) Sometimes, also, زم is used in the sense of شهد: as in the saying of En-Nábighah, زعم اهمام بأن فاها بارد

[app. meaning The magnanimous chief bore witness that her mouth was cool]. (TA.) زعم

He was, or became, responsible, answerable, amenable, surety, or guarantee, for it; (S, Msb, K) namely, property. (Msb.) And, like زعم, aor. كرم, (TA) and زعامة, (S, K) or the latter is a simple subst., (Msb.) He was, or became, chief, lord, master, or prince, (Msb, TA) of a people, (TA) or على قوم [over a people]; (Msb) or spokesman of a people. (TA) See also 4, in two places. زعم, aor. زعامة, (S, K) inf. n. زعم, (S, TA) and زعامة, (TA) He coveted, or eagerly desired. (S, K) [Like its syn. طمع, it is trans. by means of في.] One says, زعم، وطمع في غير مطمع، فلان في غير مزعم Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طمع]. (TA) And

 Antarah says,

أنتار الفراح

(S,) i. e. I became enamoured of her unintentionally, [or accidentally,] while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a fit occasion for eager desire: i. e. I can not attain to holding communion of love with thee, [or with her,]

any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) ليس بمطمع و ليس بمزعم (S:) or,

[as some relate it,]

زعم ورب البيت ليس بمزعم
[eagerly desiring: by the Lord of the House (i.e. the Kaabeh), &c.]. (TA. [زَعْمًا is there expressly said to be thus: but the measure does not require its being so.])

3 زَعْم ٌ i. q. زَاحِمٌ [q. v.]: (K:) the عَ is a substitute for the حَ. (TA.)

4 اَزْعَمْ He made a person to be such as is termed زَعْمٌ; (Msb, TA;) as meaning responsible, answerable, amenable, surety, or guarantee. (Msb.) You say, أَزْعَمْتُ الْمَالَ, (Msb,) or أَزْعَمْتُ الْشَّيْءَ, (TA,) I made thee, or have made thee, responsible, &c., (Msb, TA, *) [for the property, or the thing; i.e. زَعْمٌ بهَا. (Msb, TA, )] He made one to covet, or eagerly desire. (S, K.) You say, أَزْعَمْتُهُ الْمَالَ or أَزْعَمْتُهُ الْشَّيْءَ. (S.) [And زَعْمَةٌ فِيهِ] I made him to covet, or eagerly desire, the thing; like as you say, زَعْمَةً فِيهِ. See زَعْمُ. He obeyed (K, TA) the زَعْمٌ [i.e. chief, lord, or prince]. (TA.) It (an affair) was, or became, possible. (K.) ___ It (milk) began to become good, or pleasant; or fit to be drunk; as also زَعْمٌ, (K, TA.) زَعَمْ أَزْعَمْتُ said of a young she-camel, or of one full-grown, She was thought to have fat in her hump. (IKh, TA. [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.]) ___ Also, زَعْمَةٌ, (TA, ) [but this I think to be probably a mistranscription,] said of the earth, or land, (الأَرْضِ) It put forth the first of its plants, or herbage. (IAar, K, TA.)

5 اَزْعَمْ ٌ i. q. تَكْذِبُ [q. v.]: (S, K;) [it seems here to mean He spoke falsely; and to be trans.; for] a poet says, أَيْهَا الْزَّاعِمُ مَا تَزَعَّمْا [app. meaning O thou asserter of that which thou hast spoken falsely]. (TA. [This hemistich is there cited as an ex. of زَعْمٌ as expl. in the K; and I find no other explanation of this verb.])

6 تَزَعَّمُThey two competed in discoursing of a thing, and differed respecting it:
accord. to Z, it means they talked of, or related, زعمات, i.e. [mere assertions, or] stories in which no confidence was to be placed. (TA.) Sh says that زاعم is mostly used in relation to a thing respecting which there is doubt. (TA.) One says also, تزاعم الْقُوم, meaning The people, or party, became responsible, one for another: and hence, تزاعموا على كذا, they leagued together, and aided one another, against such a thing. (TA.)

زاعم, originally an inf. n. of زعم, like زعيم and زعيم، is a word used by the vulgar as meaning [i.e. Pride; and, as often used in the present day, pretension: because implying false, or vain, assertion]. (TA.)

زاعمة Responsibility, answerableness, amenableness, or suretiship; substs. from زعيم بَه: (Msb:) or the latter is an inf. n. (S, K.)

زعم, applied to roasted meat, (K, TA,) Dripping with its gravy; or succulent, and dripping with its juice or fat; (TA;) having much grease, or gravy; quickly flowing [therewith] over the fire. (K.)

زاعمة [inf. n. of un. of زعم; An assertion; &c.: pl. زاعمات. One says, ولا زعامك هذا ولا زعامك هذَا [meaning This I think, and I think not to be true thine assertion and thine assertions], أَتْوَهَمْ أَنْوَهُمْ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA. [In the CK, erroneously, زاعمة, and زاعمات.) They said also, زعامة صادقة لاتثبتك [i.e. It is a true assertion: I will assuredly come to thee]; using the nom. case: though they said, زعامة ميرو صادقة لأفعلن [i.e. I swear a true oath: I will assuredly do such a thing]; using the accus. case. (Ks, TA.) And one says, تحاتنا بالزعامات, meaning They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed. (Z, TA.)
Mendacious: and veracious: (K:) thus bearing two contr. significations. (TA.)

: see the next paragraph.

, a fem. epithet, (S, K, &c.,) applied to a she-camel, and to a sheep or goat, Of which one doubts whether there be in her fat or not, (S, K,) and which is therefore felt with the hands, in order that one may know if she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (As, TA:) or, as some say, of which men assert that there is in her marrow. (TA.) And, as a fem. epithet, Having little fat: and having much fat: thus bearing two contr. senses: as also [app. in both senses]: (M, K;) and also signifies having little fat; of which people, when they eat of her, say to her owner, Didst thou assert her to be fat? applied to a she-camel. (TA.) Also Impotent in speech; (K;) and so . (S, * K.)

Responsible, answerable, amenable, surety, or guarantee. (S, Msb, K.) Hence, in the Kur [xii. 72], And I am responsible for it. (TA.) Also The chief, lord, master, or prince, or a people; (Msb, K;) or [in the CK and ] their spokesman: (K:) their chief is thus called because he speaks for them, like as he is called and (Ham p. 705:) pl. : (K:) Also Described; syn. . (Har p. 204.)

: see . Also High, or elevated, rank or condition or state; or nobility. (K.) And

Chiefdom, lordship, mastery, or princedom: (IAar, S, K:) [accord. to the Msb, an inf. n. in this sense:] thus expl. by IAar as occurring in the following verse of Lebeed: (TA:)

The portions of inheritance of the sharers fly away, two
together and singly; but the chiefdom is for the boy]: by his saying, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]; but other explanations, those here following, are given of اَذْهَابَة as used in this verse. (TA. [See also 

A weapon, or weapons; syn. سَلَاح. (S, K.) So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) ___ A coat of mail: (K:) or coats of mail: and thus it is

expl. by IAar as used in the verse of Lebeed. (TA.) ___ The chief's share of spoil. (K:) ___ And The best and most of the property of an inheritance and the like: (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) Also, and An animal of the ox-kind; [probably meaning one of the wild species;] syn. بَقَرَة. (K.)

زَعَامة: see the next preceding sentence.

مُزَعَم: A thing, or an affair, -in which no confidence is to be placed; (S, K:) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. مُزَعَم. ] One says, [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And هذَا أَمْرِ فِيهِ مُزَعَم This is an affair that is not right; (TA:) [Wherein are things] respecting which there is dispute. (K, TA.) And He said that which was not good, or right, or just; and asserted what was impossible. (Msb.) Also A thing that is, or is to be, coveted, or eagerly desired; syn. مَطَمَع. (S, TA.) See two exs. near the end of the first paragraph.
A thing, or an affair, that makes one to covet, or desire eagerly. (TA.)

No confidence is to be placed in him, or it. (So in the TA. [But I incline to think it a mistranscription for فيه مزعوم. See مزعوم.] )
1. **بغز**
   - **بغز** is an aorist verb. It means "was downy," "became downy," or "had downy feathers upon it or him," or specifically, "downy growth for a young bird," "its feathers grew forth," or "its downy hair grew forth." It can also mean "grew forth" when used in the sense of a boy or child gaining hair. (TA: said of a young bird, (JK, S, A, Msb,) meaning as above, or) its **بغز** [or down] grew forth:
   - (A:) or its feathers were small: and, said of a boy, or a young child, his **بغز** [or downy hair] grew forth:
   - (Msb:) and **بغز** is also said of a young bird [in the same sense as the verbs above: (see art. **بغز**): or] as meaning its feathers came forth. (S.) — [Hence,]
   - **ربح** is a sea, or a great river, that becomes [foaming, or] in a state of commotion, and full. (JK.)

2. **بغز**
   - see the preceding paragraph: — and that here following.

3. **بغز**
   - **بغز** is said of a grape-vine, (S, K,) i.e., app., accord. to [J and] F, like **مرأة**, but accord. to others of the leading lexicologists it seems to be [like **بغز**; as also **بغز**; **بغز**. It produced what resembled **بغز** [or down], at the knots of the shoots, whence the bunches of grapes would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed **تبغزأ** the epithet **تبغزأ**, written in art. and in copies of the K **تبغزأ** , **تبغزأ** , and in the T and S and M **تبغزأ** , but in the present art. in the TA it seems to be indicated that it is probably **تبغزأ** , signifying having ** بغز** [i.e. **اغز**], assigns to it a verb [which may be **تبغزأ** or **تبغزأ**, meaning They had, or produced, a kind of downy substance]. (TA.)

4. **بغز**
   - **بغز** is said of a grape-vine, (S, K,) i.e., app., accord. to [J and] F, like **مرأة**, but accord. to others of the leading lexicologists it seems to be [like **بغز**; as also **بغز**; **بغز**. It produced what resembled **بغز** [or down], at the knots of the shoots, whence the bunches of grapes would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed **تبغزأ** the epithet **تبغزأ**, written in art. and in copies of the K **تبغزأ** , **تبغزأ** , and in the T and S and M **تبغزأ** , but in the present art. in the TA it seems to be indicated that it is probably **تبغزأ** , signifying having ** بغز** [i.e. **اغز**], assigns to it a verb [which may be **تبغزأ** or **تبغزأ**, meaning They had, or produced, a kind of downy substance]. (TA.)

5. **بغز**
   - **بغز** is said of a grape-vine, (S, K,) i.e., app., accord. to [J and] F, like **مرأة**, but accord. to others of the leading lexicologists it seems to be [like ** بغز**; as also **بغز**; **بغز**. It produced what resembled **بغز** [or down], at the knots of the shoots, whence the bunches of grapes would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed **تبغزأ** the epithet **تبغزأ**, written in art. and in copies of the K **تبغزأ** , **تبغزأ** , and in the T and S and M **تبغزأ** , but in the present art. in the TA it seems to be indicated that it is probably **تبغزأ** , signifying having ** بغز** [i.e. **اغز**], assigns to it a verb [which may be **تبغزأ** or **تبغزأ**, meaning They had, or produced, a kind of downy substance]. (TA.)

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Q. Q. 4: See 1; and see also art.

Q. 4: See 1: ___ and see also 4.

Q. 4: See 1; and see also art.

Down: [*Downy;* having upon it, or him, what is termed] small hairs upon the feathers of the young bird: (S:)* or small and soft hair and feathers: or each of these when first coming forth: (A, K:)* i. e. (TA) the small and soft hair when it first appears, of a young child, (Msb, TA:) and of a colt [or foal:]; (JK, * TA:) and likewise of an old man, when his hair becomes thin and weak; (Msb:) and the feathers when they first appear, (Msb, TA:) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Msb:) n. un.

with : (TA:) and what remains upon the head of an old man when his hair has become thin. (K:) [Hence,] He took it at its commencement, or in its first and fresh state. (JK, K:) And [lit. He took him by the down of his neck;] meaning he overtook him. (JK:)

: see 3, in three places.

: see 3.

The Smallest of َبَغْزَأ [or down]: (JK, K:) or something less in quantity than َبَغْزَأ; (TA:) One says, *Ma' aṣabi mina َبَغْزَأ* (JK, A, K, TA:)* i. e. [I obtained not from him, or it,] as much as what is termed َبَغْزَأ: (L, TA:) or the least thing: (A:) or anything. (K:)

: see the next preceding paragraph.
[A downy young bird]; (A:) and [downy young birds]. (S.) And [A downy man]; (JK:) or [a man having downy hair].

[Msb, TA.] And [A downy neck]. (JK, A, Msb.) And [A species of cucumber] having upon it what resembles the [down] of fur, which falls off by degrees when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] ___ Also [A species of fig, (AHn, K,) larger than the] [or wild, upon which is] [when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) ___ Applied to a horse, Black and white; or white in the hind legs as high as the thighs; syn. [K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also . (JK, K, TA. [In some of the copies of the K, for we find: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.)
Q. 1.  **زغبر**

It (a garment, or piece of cloth,) *had what is termed* **زغبر**, or **زغبر**, &c., i. e. **زغبر** [or *nap*]. (O, K.)

(O and TA, and so in a copy of the K,) or **زغبر**, or **زغبر**, (as in two different copies of the K,) and **زغبر** (O and TA, and so accord. to a copy of the K,) or **زغبر**, (accord. to another copy of the K,) of a garment, or piece of cloth, *i. q.* **زغبر** [i. e. The *nap*:

see **زغبر**, in art. (O, K.) [Hence, app., supposing **زغبر** to be a dial. var., having the signification expl. above,]

*He took the thing altogether;* (O, K, * TA,) *leaving nothing of it;* as also **زبر** and **زبر**. (O, TA.)
Q. 1 The braying that is reiterated (L, K) in the fauces, or throat, (L) or in the جَوُفَ (meaning chest), (K,) of the camel: (L, K:) an inf. n., of which the verb is زَغَرَدُ الْبِعْرَ. (TA.) Hence the زَغَرَدُ زَغَرَدَةِ of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغَرَدَت, more commonly in the present day زَا غَرَدَت, meaning She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy: which sounds, or cries, are termed زَغَرَدَةٌ, and now more commonly زَغَارِيدٌ.] زَغَارِيدٌ: see above.
Zغل

زغل، aor. ـ، (K) inf. n. زغل، (TA) He, or it, poured it out, or forth, with an impetus, or with force. (K. [See also 4.]) And He, or it, spirted it forth; (K) as also زغلل the marada من عزلانها I spirted forth the wine, or beverage. (JK) And زغلل the marada من عزلانها The leathern water-bag poured [or spirted] forth

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from its spout. (TA) And زغلل the mother: (K, TA:) [and زغلل is a dial. var. thereof:] so says Er-Riyāshee: or, as in the L زغلل the young lamb or hid

overpowered its mother and sucked her. (TA)

زغلل، inf. n. زغلل He poured it out, or forth. (TA. [And زغلل app. signifies the same.] One says، زغلل من عزلاء المارادا الماء He poured forth, from the spout of the leathern water-bag, the water. (TA.) And زغلل من إناثك، (S,) or زغلل the spout of the water-bag, i. e. زغلل from the spout، (K) [in the CK زغلل، i. e. زغلل، from the spout، (K)]

Pour thou out, for me, somewhat (S, K) [or a gulp or mouthful] of milk from thy skin, (S,) or from thy vessel. (K.) See also 1, in two places. One says also، زغلل the mother: (S, K) and زغلل the young lamb of (K) The she-camel ejected her urine (S, K, TA) in repeated small quantities (زغلل زغلل،) and interrupted it. (S, TA.) And زغلل the wound made with a spear or the like emitted blood in repeated gushes]. (S, TA:) زغلل ولدها She suckled her child. (JK, TA.) And زغلل فرحه He (a bird) fed his young one with his mouth, or bill: (S, K:) [and زغلل is a dial. var. thereof.] said by ‘Ásim to Mis‘ar, when the latter was reading, or reciting, to him, and did so incorrectly,
means *Thou hast become like the young infant:* mentioned by Z: (TA:) or he said, which is a dial. var. of the former verb. (TA in art. زَغْلِي.)

زَغْلِي ـ i. q. غُشْ [meaning Adulterated, or counterfeit, coin: so in the present day]. (TA.) [See also زَغْلِي.]

A mouthful, or the quantity that fills the mouth; of milk [&c.]: heard in this sense by Az from an Arab of the desert; (TA;) a gulp of wine or beverage [&c.]: pl. زَغَلَ [perhaps a mistranscription for زَغَلَ: if not, it is a coll. gen. n.].

(M.A.) See 4. ___ The quantity that is emitted, or poured forth, at once, [without interruption,] of urine, (S, K,) &c. (K.) See, again, 4. ___ The quantity that one spirts forth from his mouth, of wine or beverage. (K.) also signifies The است [i. e. podex, or anus]. (El-Hejeree, K.)

زَغْلِي [A maker of adulterated, or counterfeit, coin; a meaning indicated in the TA, and obtaining in the present day:] an epithet from الزَغَلَ, used by the vulgar and by persons of distinction. (TA.)

زَغْلِي Light, or active, (Kr, JK, S, K,) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the Musannaf of A'Obeyd, with غ only. (TA in art. زَغْلِي.) Also A young infant: (JK, S, K:) pl. زَغْلِي [TA:] One says زَغْلِي Little children. (TA.) And The young one of the pigeon. (TA.) [Freytag explains it as signifying also Pallus ovis, cameli lactens; but whether this be intended to express a single meaning is not clear to me: ___ also, on the authority of Dmr, as signifying A man light in respect of dignity and manners: app. as being likened to a young child.]

زَغْلِي, applied to [the young one of] a camel and [of] a sheep or goat, Persistent in suching. (K.)

زَغْلِي [without س because applied only to a female,] A woman suckling her child. (JK, TA.)

زَغْلِي A drinking-vessel that holds a [زَغْلِي] gulp, or as much as is swallowed at
Once of wine or beverage. (MA.)
The page contains a detailed explanation of the verb "فَز" (faz), which is derived from the root "فز". The text provides various translations and explanations of the verb, including its usage in the context of a wedding ceremony, where it refers to the bride or women being conducted to her husband with joy and festivity. The page also discusses the verb's meanings in different contexts, such as hastening or being quick, and provides examples from the Quran and other texts. The text is rich with information about the verb's grammatical forms, connotations, and historical usage in Arabic literature.
(O, K,) in his flight, (O,) He cast himself: ('Eyn, O, K;) or he spread his wings: and so [app. in either sense]: (K;) and the latter, he moved [or flapped] his wings in running. (TA.) ___ رَفَّتُ الْرَّيْحَ (S, K,) aor. , (S,) inf. n. زِفَفَ and زَفَفَ (TA,) The wind blew along, (S, K,) not violently: (S:) or blew gently and continually: (TA:) and زَفَفَ signifies the same: (K, TA:) or the latter, inf. n. زَفَفَة signifies it blew violently: so in the T: or it blew gently: (TA:) or زَفَفَة signifies the moaning (حَنيَّين) of the wind, and its sounding among the trees. (S.) ___ زَفَتَ, (O, K,) inf. n. زِفَفَ (TA,) said of lightning, It shone, or gleamed. (O, K, TA.)

4 زَفَفَ, inf. n. زِفَفَ intrans.: see 1, in three places. زَفَفَ الْعَروْسَ: see 1, first sentence. ___ أَزَفَهُ He made him to hasten, or go quickly; (S, L, K;) namely, a camel, (S, L,) and an ostrich. (S.) ___ [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen as meaning He led him to do light, vain, things.]

8 اَزَفَّ الْحَرْمِ He carried, took up and carried, or raised upon his back, the load. (Ibn-‘ Abbád, K.)

10 أَزَفَّ السَّبْلَ أَسْتَرَفَهُ أَسْتَرَفَهُ السَّبْلَ (Ibn-‘ Abbád, A, O, TA,) thus correctly, but in the copies of the K السَّبْلَ, (TA,) The torrent found it light to carry (امَّا أَسْتَرَفَهُ) Ibn-‘ Abbád, A, O, K), and took it away. (Ibn-‘ Abbád, A, O, TA.)

R. Q. 1 زَفَفَ, [inf. n. زِفَفَة] said of a man, He walked in a comely manner. (TA.) ___ زَفَفَة also signifies The running vehemently. (K.) ___ And A certain manner, or rate, of going, of camels, said to be beyond, or above, what is termed أَخْبَبُ (Ibn-‘ Abbád, A, O, K), and took it away. (Ibn-‘ Abbád, A, O, TA.) Said of an ibis: see 1, latter part. ___ And زَفَفَة said of the wind: see, again, 1, latter part. The inf. n. signifies The wind's putting in motion the dry herbage, and making a sound therein: (K, TA:) you say, of the dry herbage, زَفَفَتْهُ الْرَّيْحَ (The wind put it in motion, &c.). (TA.) ___ The inf. n. signifies also The noising, or noise-making, of a procession, or company of men riding or walking along. (IDrd, K.) ___ And The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see در
It is related in a trad., that the Prophet said to a woman, 
ما لَك تَزْفَرْتُنَّ
(O, K, TA, in some copies of the K تَزْفَرْتُنَّ) with damm to the first letter; (K) to which she replied The fever, may God not bless it; and he said Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith’s skin with which he blows his fire does away with the dross of the iron: (O, TA:) the meaning is, [What aileth thee] that thou art made to tremble, or quake? (O, K, TA: in some copies of the K تَزْفَرْتُنَّ) [see also تَزْفَرْتُنَّ] or it is with fet-h to the ت, (O, K, TA,) i.e. for تَزْفَرْتُنَّ, from تَزْفَرْتُنَّ, (O,) meaning, that thou tremblest, or quakest? (O, K:) or it is with kesr to the [latter] ز, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1 تُزْفَرْتُنَّ: see the next preceding paragraph, last sentence.

Small feathers of the ostrich, (S, K,) and (S, in the K or ) of a bird (S, K) of any kind: (K:) or small feathers, like down, beneath the thickset feathers: (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., see ] One says 
More soft than the small feathers of the ostrich]. (TA.)

A time; one time; syn. (K:) one says, "زَفَتَنِينَ, جَنَّتَهُ زَفَتَنِينَ I came to him once, or twice. (TA.)

A single act of زَفَتَنِينَ [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.])

A company, or congregated body, of men. (O, K.) Hence the saying of the Prophet to Bilāl, on the occasion of the marriage of Fātihmeh, أَدْخِلِ النَّاسَ عَلَى زَفَتَنِينَ, meaning Bring thou in the people to me company after company. (O, TA.)
in a male ostrich, the quality of having abundant and dense small feathers. (S, K.)

: see . Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [Quick: or] good in pace, and quick. (Ham p. 750.) And is the name of a certain horse that belonged to Noamán Ibn-El-Mundhir. (O.) Also A twanging bow. (TA.)

(S, K) and , (Ibn-‘Abbád, K,) or without , (L, TA,) Quick, (Ibn-‘Abbád, S, L, K,) like (S,) and light. (L, TA. [In the CK the explanation is omitted.]) It is also an inf. n.: (S, K, &c.) or a simple subst. (Msb.) [See 1, in several places.)

: see the next preceding paragraph.

: see the next preceding paragraph.

[the latter of which is omitted in the CK] A wind that blows violently, with continuance; as also , (K, TA,) or , (CK:) or and a wind making a moaning , and sounding among the trees: (S:) or a quick, or swift, wind; or and a violent wind, having a , i. e. sounding: the pl. of . (TA.) Also, (i. e. the first and second words,) Light [in motion or action]. (Ibn-‘Abbád, K.) And The ostrich; (K;) so called because of his lightness of pace; or because of his , meaning his moving [or flapping] of his wings when running; (TA;) and so . (K.)

, and with : see the next preceding paragraph, in five places.

It is also used by a Hudhalee poet [app. referring to birds] as meaning [i. e., supposing to be pl. of , agreeably with analogy, Having small, downy, feathers]. (TA.)
[act. part. n. of زَفَ in the phrase زَفُّ العَروْسُ: fem. with pl. of the latter زَفُّهَا. Hence,] زَفْحَتٌ زَفْهَٰنِهَا, a phrase mentioned by Lh, meaning [i. e. The women who conducted her to her husband walked along gently]. (TA.)

أَرَفَ A male ostrich having abundant and dense زَفٌ, i. e. small feathers. (S, K.) See also زَفِيفُ.

مَرْفَةٌ A [vehicle of the kind called] مَحَضَّةٌ in which, or upon which, the bride is sent [or conducted] to her husband. (Kh, S, K.)

بَاتِ مَزْفَوْفَا بَاتِ مَزْفَوْفَا A phrase meaning بَاتِ مَزْفَوْفَا the night made to tremble, or quake, by the wind]. (TA.)
He smeared a receptacle [such as a wine-skin and a wine-jar] with (Msb.)

Pitch: or tar: or a sort of pitch: or crude pitch: i. q. قَفَرُ (A, Mgh, K;) or قَفْرَانِ (Msb:) or قَفُرُ (A, Msb:) or it is like قَفِرُ: (S:) it is not the قَفِرُ with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the قَفِرُ of ships dries upon them, whereas the زَفَتُ of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-tree; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زَفَتُ; such as is prepared by cooking, and art, (TK.) [See also كَفَرُ: and see De Sacy’s Abd-allatif, p. 273.] Also, (K, * TA,) i. e. زَفَتُ, (TA,) [not مَرْقَتُ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] A certain medicine; (K, TA;) a thing that comes forth from the earth, [app. a sort of bitumen, perhaps another name for قَفِرُ يهوديَّ bitumen Judaicum, or Jew’s pitch,] that is an ingredient in medicines: not the زَفَتُ commonly known. (TA.)

Smeared with زَفَتُ; (S, A, * Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. q. مَفْيِّرُ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرْةُ مَرْقَتَةُ: (S, * TA,) i. e. نَهِيَ عَنِ المَرْقَتَةِ [He forbade the use of that skin, or vessel, which is smeared with زَفَتُ, for the beverage called نَبِيذَ]. (TA.)
He drew in his breath to the utmost, by reason of distress: (S:) it originally signifies he drew back his breath vehemently, so that his ribs became swollen out: (Er-Rághib:) ٌﲑِﻓَز is the beginning of the cry of the ass, (Lth, S, A, Er-Rághib,) and of the like, (Lth,) and is generally used in this sense; (Er-Rághib;) and ٌﻖﻴِﻬَﺷ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lth, S:) or the verb signifies he sent forth his breath, after prolonging it: (M, K:) or he sent forth his breath with a prolonged sound: [i. e., he sighed, or uttered a long sigh, or sighed vehemently; or he groaned:] or he filled his chest, by reason of grief, and then sent forth his breath: (TA:) or he breathed, raising his voice, like one moaning, or in grief. (Har p. 20.) [Hence, ِتَﺮَـﻓَز ُرﺎﱠﻨﻟا The fire made a sound to be heard from its burning, or its fierce burning: (K:) and this [sounding] is termed ٌﲑِﻓَز. (TA.) [See also ٌمْﺪَﺣ; where ٌﺮْـﻓَز, its inf. n., is expl., on the authority of AZ, as signifying The flaming, or blazing, of fire.] And ُﺮْﺤَﺒﻟا ُﺮِﻓْﺰَـﻳ ِﻪِﺟﱡﻮَﻤَﺘِﺑ [The sea makes a roaring by its tumultuousness]. (A, TA.) َﺮَـﻓَز, aor. ٌﲑِﻓَز (S, K;) and َزْفَر, (S, K;) He carried, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, َنوُﺮِﻓْﺰَـﻳ ُﻪْﻨَﻋ َلﺎَﻘْـﺛَﻷا [They bear, or carry, or take off from him, and carry, his burdens]. (A.) __ He drew, (K, TA,) and carried, (TA,) water. (K, TA.)
occurs in the Saheeh of El-Bukháree as meaning He ate fat food, breaking the fast; like رَفْزَرْتَ [q. v.]: but El-Jelál says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) [Freytag explains it as meaning He ate fat food, breaking the fast; like رَفْزَرْتَ (which latter generally means, in the present day, he rendered greasy;) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

see 1, near the end of the paragraph.

A load, or burden, syn. *حمَل* (S, A, K.) on the back, (K.) or on the head, that is heavy, and in consequence of which the bearer breathes vehemently, or groans (زَفَرَ[א]) pl. (S, A.) __ A [water-skin of the kind called] قَرْية: (S, K;) a skin in which a pastor carries his water: pl. as above. (TA.) __ The apparatus of a traveller, (K,) comprising the water-skin &c. (TA.)

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_ A lamb; syn. حَمَل: so in the Bári'. (K.) This signification and that of حَمَل are both correct. (TA.)

_ A prop of a tree. (K, TA.) [In modern Arabic, it means Grease, greasy food, or flesh-meat: app. from the Pers. رَفْزَرْت, signifying filth: and hence, obscenity. Hence also the vulgar epithet رَفْزَرْت (app. for رَفْزَرْت), meaning Greasy: and foul, or filthy: and obscene. See 5.]

_ A sea, (K,) that makes a roaring, (زَفَرَ[א]) by reason of its tumultuousness. (TA.) __ A river containing much water, (K,) so that it resembles a sea. (TA.) __ A large gift, (K,) as likened to a sea. (TA.) __ A liberal man; likened to a sea that makes a roaring, (زَفَرَ[א]) by reason of its tumultuousness; (A;) as also زَافَرَة — (TA.) __ One who carries loads, or burdens; meaning, who has strength to carry water-skins. (K,) [See also زَافَرَة.] __ One who has power to bear responsibilities.
Hence, A lord, master, chief, or the like: (S:) or, for the same reason, a great lord, or the like; (TA;) as also (K, TA.) A courageous man. (K, TA.) A lion. (K.) See also (TA.)

A drawing-in of the breath to the utmost, by reason of distress: (S:) or a drawing-back of the breath vehemently, so that the ribs become swollen out: (see 1:)] or an emission of the breath after prolonging it; as also and (K, TA.) or (as in a copy of the K,) and (CK, but omitted in the TA and in my MS. copy of the K,) or an emission of the breath with a prolonged sound; i.e., a sigh, or a long or vehement sigh; or a groan: or an emission of the breath after filling the chest with it by reason of grief: (see, again, 1:)] pl., because it is a subst., not an epithet; but sometimes, by poetic license, (S.) El-Jaadee says,

meaning As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [and did not become restored to slenderness nor lankness of the belly.] (S.) And another says,

[And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress; or from its sighs, &c.]. (S.) Also, all the words above mentioned, [A man]
breathing in the manner above described; syn. متنفس unless this be a mistranscription for مزدفتر meaning the place of (such) breathing; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of زفرة مزدفتر below.] (K, TA.) Also زفرة (K, TA) and زفرة (S, K, * TA [but not the other words mentioned above, as is implied in the CK,]) The middle (S, K) of a thing, (K,) or of a horse: (S:) or the chest, or belly: pl. of the former, زفرات. (TA.) One says، إنَّهُ لعظم الزفرة Verily he is great in the middle: (S, TA:) or in the chest, or belly. (TA.) One says also, of a camel, or other beast، ما أشد زفرته meaning How strong is the knitting together of his joints! (TA.)

زفرة زفرح: see زفرة، in four places.

A calamity; a misfortune; (S, K;) as also زفر زفرح. (TA.)

One who [carries or] helps to carry loads, or burdens: (TA:) and زوفر [pl. of زفرة ] female slaves that carry water-skins (S) or [other] loads, or burdens. (TA:) See also the next paragraph.

زفرة: see what next precedes. __ Also A bulky camel; (K;) and so زفر زفرح (Sgh, K) because he carries loads, or burdens. (TA.) The كاهل [or withers, or upper portion of the back, next the neck,] with what is next to it. (TA:) [Because loads are borne upon it.] __ The side, or angle، ركن of a building، (K,) upon which it [mainly] rests， or is supported: pl. زوفر. (TA:) [Hence the expression لمعنى زوفر They have props that strengthen it. (A, K, *:) __ A man's aiders، or assistants، (S, TA,) and his kinsfolk، or tribe، syn. عشيرة، (S، A، K,) as also زوفر因为他们 bear his burdens: (A:) his aiders، or assistants، and particular friends. (TA,) You say، هم زافرتهم عند السلطان They are the persons who undertake and perform their business with the Sultán. (S,) And هو زافر قومه، and زافرتهم عند السلطان، He is the chief of his people، and the bearer of their burdens، with the Sultán. (A,) See also زفر، in two places. __ A company، or congregated body، (K,) of men; (TA:)
as also زفر, (K, * TA.) An army; or a collected portion thereof; or a troop of horse; syn. زفر, (K.) [A rib: pl. زوفر.] You say فرس شديد الزفرا [A horse having strong ribs. (A.)]

A bow: (K:) pl. زوفر; (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] The part of an arrow exclusive of the feathers: (S, K,) or the part exclusive of two thirds, next the head:

(‘Eesà Ibn-‘Omar, S, K:) or the part from a little below the head to the head: (Ish:) or about a third part of an arrow, and of a spear. (TA:) [Perhaps so called from its sound.] The [or female of the The] [or female of the زفرة]. (T in art. أم.)

أفر A horse large in the sides: (K:) or in the ribs of the sides: or in the chest, or belly: or in the middle: (TA:) pl. زفر, (K.) زفرة, used as a subst., The pudendum; like المعطاء; syn. السوءة. (IAar, TA in art. معلومات.)

مزفر or مزفرة, زفرة: see زفرة, in two places.

مزفر A beast, (K,) or camel, (TA,) having his joints strongly knit together. (K, TA.) You say also, هو هو [He is strongly compacted in make]. (TA.)

مزفر The part of the breast (جوجم) of a horse from which the breathing termed زفر [see 1] proceeds. (AO, O, K.) See also زفرة, in two places.
whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i.e. with tenween. Anger; and sharpness, or hastiness of temper. (K.)

A company, or collection, (S, K, TA,) of men, and of camels: (TA:) and is like أَجْفَلَى، (S,) syn. therewith, (K,) signifying a collection, or an assemblage, of any things. (TA.) One says, جاءوا بِأَجْفَلَتِهِمْ (Fr, S, TA) and They came with their company. (Fr, S, TA.) And They came in a company. (Fr, S and K * in art. جَفْلٍ.)

أَجْفَلَى: see the next preceding paragraph.

أَجْفَلَةٌ i. q. حَفَقةٌ [Lightness, levity, &c.] (Sb, S, K;) so in the saying, أَخْذَتِهِ إِذْفَلَةٌ [Lightness, or levity, &c., seized him, or affected him. (Sb, S.)
1 نفز

(NA, and Har p. 124,) aor. نفز, (NA, Har,) in its primary acception, *He pushed, or thrust,* or *he pushed, or thrust, away,* (NA, Har,) vehemently: and *he struck [or kicked] with the leg,* or *hind leg.* (Har,) You say, دنوت منه فيفنتي I approached him, and he pushed me, or thrust me, from him. (NA,) And هو يفز الملتئ He drives, or urges on, the saddlecamel. (TA,) And الرحم يفز السحاب [The wind drives along the clouds and the dust] (NA,) And المحترض يفز بنفسه, i. e. (He who is at the point of death) urges on his soul. (NA,) And نفز, aor. نفز, (S, Mgh, Msb, K, in the CK) نفزان, (NA,) *He danced;* (S, Mgh, Msb, K,) and played, or sported. (TA,) It is said in a trad. of Fátímeh, *للهحسن* She used to dance to El-Hasan. (TA.)

نفز: see what next follows.

نفز: A covering which they make over their flat house-tops to protect them from the heat and dew of the sea; (K:) of the dial. of 'Omán; and نفز is a dial. var. thereof. (TA.) And نفز

Straight and slender palm-branches stripped of their leaves [and cut to certain required lengths], conjoined, one to another, [side by side, by means of split pieces of such branches passing through holes punched in the former,] like the woven mat: (K:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.)

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زفون، applied to a she-camel, i. q. زبون. [That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stiffejoint; or that is wont, or accustomed, to do so]: or lame; as also زافنة; (K;) as though she danced in her gait, in consequence of lameness. (TA.)

زفان A dancer: [whence] one says، الصوفية زفانة جفانة The Soofees are dancers, providers of food with their [or bowls, which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.)

زفانة: see زفون. ___ Also A woman that suffices her man, or husband, in respect of the means of جماع. (K.)

زفان (S, K) and زفان (K) تALL; (K;) and strong; (S, K;) and some add, light, or active. (TA.) [In one copy of the S, I find it written زفان which its measure in poetry shows to be wrong.]

زفون، applied to a she-camel, Swift, (K,) and light, or active: IJ says that it is app. of the measure فينعول، from الزفن [as meaning the act of dancing]; or it may be a quadriliteral radical word: IB says that ديدون [which see in art. ددن] is similar to it. (TA.) ___ Also, applied to a bow, That makes a sound, or sounds, in consequence of being put in motion: and in this sense it is said by IJ to be of the measure فينعول، from الزفن. (TA.)

زفون فيه ازفنة A man in whom is motion, or commotion: and رجل ازفنة A man in a state of motion, or commotion: mentioned by Sb, and expl. by Seer. (TA.)
قز

قَز فْرَخَهُ، said of a bird, aor. — (S, M, Msb,) inf. n. قَزَّ، (M, Msb, K;) and قَزْقَة، (IDrd, M,) inf. n. قَزْقَة.* (K.) It fed its young one (S, M, K) with its mouth [or bill]; (S, M; * it ejected food [from its bill] into the mouth of its young one. (IDrd, TA.) Hence, one says، ما زِلت أُرَهِب بالعَلْمَ I ceased not to instil into him, or to nourish him with, knowledge, or science. (TA.)

قَزِمْلِعَيْشُ، mostly said of a bird, (M,) or قْرَذِبْقَز، said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA;) and قَرْزَقَة، (M, TA,) [يِـمْلعَيْشُ or قْرَذِبْقَز] inf. n. قَرْزَقَة، (K;) He cast forth his excrements; (M;) it (a bird) muted, or dunged. (M, K, TA.)

قَز، (M, TA,) inf. n. قِيقْزَـت، (S, TA,) He stripped off a hide, or skin, by commencing from the head, (S, M, TA,) in order to make of it a قِزَّ [q. v.]. (M, TA,) The doing thus is different from the mode now practised. (S.)

R. Q. 1 قَرْقَة، (M, TA,) inf. n. قَرْقَة، (S, TA,) as in 1, above, in two places. — [As inf. n. of the same verb.] قَرْقَة also signifies A bird’s uttering its cry, or voice, at dawn: (Lth. K;) or it is a word imitative of the cry, or voice, of the bird; (M, TA;) and he who thus explains it does not restrict it by adding at dawn. (TA.) Also [as an onomatopoeia] A weak laughing. (Ibn-‘Abbád, K.) And The being light, or active, (K, and Har p. 375,) and quick. (Har ibid.)

— Also a word of the dial. of Kelb, app. meaning The being quick in speech, (Ibn-‘Abbád, K, TA,) and making one part thereof to follow close upon another. (Ibn-‘Abbád, TA.) And The dancing a child; (Lth, S, M, K;) as also قْرَقْاقَة، [which is likewise an inf. n. of the same verb.] (Lth, M, K;) with kesr. (K.)

قِز one of the names of Wine. (Moheet, K: *) pl., as in the Moheet، قِزْقَة، قِزْقَة، but accord. to the K، قِزْقَة. (TA.)

قِز A skin for holding wine &c.: any receptacle, consisting of a skin, that is used
for wine and the like: or, as some say, not thus called unless it be stripped off from the part next the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M:) or a skin for water or milk; syn. سفآء (S, K:) or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K) or a receptacle, (ظرف, Msb, and Har p.

of skin, in which are put clarified butter and vinegar and wine: (Har ibid.:) or, as some say, a skin smeared with (ظرف) AHát says that it is such as is smeared with or with تفظ (TA:) pl. (of pauc., S) أراق (S, M, Msb, K) and أراق (S, M, K) and أراق (S, M, K) and أراق (S, M, K) and أراق (S, M, Msb, K, TA.) [in the CK erroneously written أراق]. (S, M, Msb, K, TA.)

راق A certain small bird; (K:) a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off: pl. راق. (M.)

راق see راق.

راق A سكة [meaning street]: (S, K:) or [rather a by-street, or lane;] a narrow طريق [here meaning street], (M,) less than a سكة, (M, Mgh, Msb,) whether a thoroughfare or not: (Mgh, Msb:) masc. (S, Msb) and fem.: (S, Msb, K:) Akh says that the people of El-Hijáz make الرقاق and الرقاق the السوق السبيل (S, Msb) and الرقاق الرقاق، which is the market of El-Basrah, (S,) fem.; and Temeem make them masc., (S, Msb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أرق (S, M, Mgh, Msb, K) and [of mult.] أرق (Sb, S, M, K.) من هند رقاقأ، occurring in a trad., means He who has guided the erring and the blind to his way. (TA.) ___

[ Hence, ] الرقاق The strait of Gibraltar; the passage of the sea between Tanjeh and El-Jezeereh el-Khad- rá, in the west, (K, TA,) by El-Andalus; called راقق سبنة. (TA.)

راق The maker of the (kind of skin called) راق. (TA.) Also, as in the copies of the Moheet and the A [and in the JK], or راق، like سحاب, accord. to the K, but the former is probably the right, (TA,) One who drinks water
at the table, while having food in his mouth. [As shown in the A, it is an epithet applied to a greedy man.]

Light, or active, in her walk; applied to a woman. (TA.)

A ram skinned from his head to his hind leg; as also contr. of (TA) and of . And A skin of which the hair is clipped, not cut off. (K, TA.)

And hence, as being like such a skin, A head of which all the hair is cut off. And a man having all the hair of his head cut off. (K, TA.) A large she-camel: or a she-camel whose skin is filled with fat after her fleshiness. (En-Nadr, TA.)

Any work that is accomplished quickly. (K.)
He made him (a field-rat, S, TA) to enter [into his hole, and into the aperture in a wall]. (S, K, TA.) See also 7.

He (the bird called مكااء) sent forth his voice, or cry. (AZ, K.)

He entered (T, S, K) into his hole, (JK, S, K) said of a field-rat; (JK, S;) as also (K;) or into a thing; as also (T, TA:) or he entered into it and concealed himself. (Ikk, TA in art. ممس.)

A narrow road or way: (Lh, S, K:) pl. رَقَبَة: (TA:) and n. un. with ء; or this and the pl. are alike. (K, TA.) The phrase مطارب رقب occurs in a verse of Aboo-Dhu-eyb cited voce بَرْطَم; [the former word being with tenween for the sake of the measure;] or, as some relate it, رقب in this instance, رقب is a substitute for مطارب: or, accord. to A'Obeid, مطارب signifies narrow roads or Ways, and رقب signifies narrow: (TA:) or رقب signifies an obscure narrow road or Way. (JK.) One says also, رميته من رقب, meaning I threw, or shot, at him, or it, from a near spot. (JK, K.)
The act of gobbling a thing; i.e., eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly: or swallowing it: (see also 5 and 8:); (AA, K, TA:) or لُقَمٌ لَقَمٌ [Vehement gobbling; &c.]; (TA:) you say, لَقَمَهُ, aor. , inf. n. لُقَمٌ لَقَمٌ, meaning He gobbled it; &c.]. (TK.) [And par-

ticularly] The eating what is termed مَوْقَزْلا, as meaning a certain food in which are dates and fresh butter: (S:) [or so لَقَمَهُ لَقَمَهُ; for] you say, لَقَمَهُ, inf. n. لُقَمٌ لَقَمٌ, he ate لَقَمَهُ لَقَمَهُ; as also لَقَمَهُ, inf. n. لُقَمٌ لَقَمٌ. (TA.)

see above. [Freytag explains it as signifying He gave a person a thing to eat; but without indicating his authority.]

He made him to swallow the thing. (S, K. *)

The swallowing a thing in a leisurely manner: (S, K:) [or simply the swallowing a thing: for] you say, لَقَمَهُ لَقَمَهُ; He swallowed in a leisurely manner the gobbet, or morsel, or mouthful: or simply he swallowed the gobbet. (TA. [See also 1 and 8.])

Also The drinking milk much, or abundantly: and the subst. is لُقَمٌ لَقَمٌ [app. لُقَمٌ لَقَمٌ, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to IDrd, one says, لَقَمَهُ لَقَمَهُ; meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.)

He swallowed it. (S, K. [See also 1 and 5.])
Plague, or pestilence; syn. [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

Fresh butter with dates; (M, K;) in the dial. of Ifreekeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) Also Any deadly food. (Th, TA.) The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K:) [respecting which] I'Ab says that when the saying [in the Kur xliv. 43 and 44] إِنَّ شَجْرَةَ الْرَّقْمَةِ طَعَامٌ لِّلَّذِينَ أَمَاتَهُمُ الْمَلِكُ إِنَّمَا إِنَّمَا يَعْجَبُ الْمَلِكُ أَذَادَهُمْ [Verily the tree of the rôlema shall be the food of the sinner] was revealed, Aboo-Jahl said, Dates and fresh butter: we will swallow it leisurely: therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إنَّها شَجْرَةٌ خَرْجَةٌ فِي أُصُلٍّ جَهْرِيّ طَعَامُهَا كَذَٰلِكَ رُؤُوسُ أَشْيَاطِينَ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) A certain tree having small leaves, stinking (ةَرِفَذ), and bitter, found in Tihámeh: (Bd ubi supra:) AHn says, (S, TA,) on the authority of an Arab of the desert, of Azd es-Saráh, that the rôlema is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ةَرِفَذ) [perhaps a mistranscription for (ةَرِفَذ) i. e. stinking], and bitter, having knots in its stems, (S, TA,) many in number, and a small and very weak flower, which the bees eat, or lick, for making honey; (S, TA;) its flower is white; and the heads of its leaves are very foul, or ugly: (S, * TA;) [or] a certain plant in the desert (البادية), having a flower resembling in form the jasmine. (K.) Also A certain tree in Areérhà [i. e. Jericho], of the district called the Ghawr, having a
fruit like the date, sweet, with an astringent and bitter quality; the stone of
which has an oil greatly esteemed for its beneficial properties, wonderful of
operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and
pains of the joints, and gout in the foot, and sciatica, and the flatus that is
confined in the socket of the hip: the weight of seven drachms thereof is drunk
three days or five days; and sometimes, or often, it makes to rise and stand the
crippled and those who are deprived of the power of motion: it is said that its original was the
[species of] جَلِيلْهِإ [or myrobalan] called كُبَارِلِيّ, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehà; and
when it had long remained, the soil of Areehà altered it from the natural character of the اهلبلج. (K.)
1. **زَكَّاءٌ**

*(S, K.) aor. [زَكَّاءٌ](K.) inf. n. [زَكَّاءٌ](S.) *He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so.* *(ISk, S.) [The verb is doubly trans. in this sense:] you say, زَكَّاءٌ أَلْفَاءُ.*

2. **ُﻩَﺄَﻛَزَٰ**

*(S, K.) aor. [ُﻩَﺄَﻛَزَٰ](K.) inf. n. [ُﻩَﺄَﻛَزَٰ](S.) *He paid him a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly.* *(K, TA.) And [ُﻩَﺄَﻛَزَٰ](S, K.) aor. and inf. n. as above, (S,) *The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K) or, in labour, cast forth her young one.* *(T, TA.) And one says also, رَكَّاءٌ أَلْفَاءُ بِهِ i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth.* *(TA.) And [ُﻩَﺄَﻛَزَٰ](S, K,) aor. as above, (K,) and so the inf. n., *(TA.) *He beat him, or struck him.* *(K.) So in the phrase زَكَّاءٌ مَائَةٌ سَوْطٍ [He beat him, or struck him, with a hundred stripes of the whip]. *(TA.) And زَكَّاءٌ جَارِيَةُ [He compressed his young woman, or female slave. (K.) زَكَّاءٌ إِلَيْهِ He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it.* *(AZ, K.)

3. **زَكَّاءٌ**

*(S, K.) aor. [زَكَّاءٌ](K.) inf. n. [زَكَّاءٌ](S.) *He took, or received, from him his due;* *(K; as also انتَكاَةَةٌ.) *(TA.)

زَكَّاءٌ 8. [زَكَّاءٌ] زَجَّيلٌ زَكَّاءٌ [زَجَّيلٌ زَكَّاءٌ] (S, K) and زَكَّاءٌ مَلِيَّةٌ زَكَّاءٌ (S) and زَكَّاءٌ الطُّقَدَٰ (S, K.) *A wealthy man, quick, or prompt, in paying.* *(S, * K:) [or rather this is the meaning when you combine the two epithets مَلِيَّةٌ and سَوْطٍ: زَكَّاءٌ مَلِيَّةٌ زَكَّاءٌ مَلِيَّةٌ.*
otherwise the meaning is only a man quick, or prompt, in paying: for you say, لتجده ناكأ ركأة
Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. نكأ)

رُكْأَةُ النَّقْدُ: see the next preceding paragraph.

A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwán,

[And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.)
1. (A, K) aor. َرَﻛَز, (TK) inf. n. َرَﻛَز; (TA;) and َرَﻛَز, (K,) inf. n. َرَﻛَز; (TA;) He filled (A, K) a vessel, (TA,) or a water-skin. (A.)

2. see 1: ___ and 5.

5. َرَﻛَزَت It (a child's belly) became large, (K,) or full, (S, A,) so that it was like a َرَﻛَز, (A,) and in good condition; (K;) as also َرَﻛَز, (K,) ___ َرَﻛَزَت, (K.) ___ It (beverage, or wine,) became collected (K) in a َرَﻛَزَت. (TA.)

A certain small receptacle; (Msb;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K,) pl. َرَﻛَزَت. (Msb.)
1. ** mái** inf. n. ** mái**

He filled a water-skin: (K, TA:) and ** mái** signifies the same as ** mái**, i.e. the act of filling:

this is the primary meaning. (TA.) See also 4. He emitted his sperma genitale (M, A, K)

like the discharge of mucus from the nose of the... (A.)

His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to IAar, easily. (TA.) One says, [May God curse a mother that brought him forth]. (TA.) He (a man, S) was, or became, affected with... (S, Msb, K) [it is app. from ** mái**; but is thought to be] from ** mái**, q. v.;

and therefore anomalous. (Msb.)

2. ** mái**

is said by Golius to be syn. with ** mái**. But the only mention of ** mái** that I find is in art. ** mái** in the S, where it is said that ** mái** and ** mái** signify... (Msb.)

4. ** mái**

He (God, S, Msb) caused him (a man, S) to be affected with... (AZ, As, S, Msb, K) as also...

(K.)

** mái**: see ** mái**. Also ** Progeny**: so says

IAar: or, accord. to Yaakoob, it is... (TA.) One says, ** mái** [or ** mái**, i.e. He is the basest, most ignoble, or meanest, of evil progeny; or] meaning that he is not a good son. (TA.) Also The moaning, or hard breathing, ( ** mái**), with which the child comes forth; as also... (K, * TA.)
Also the last of the children of his two parents. (S, K, TA.) You say, He is the last of the children of his two parents. (S, TA.) See also 嚯자, in two places. Also Heavy, and coarse, rough, or rude. (K, TA.)

ustainability (S, Msb, K) and 嚯자, (K,) or 嚯자, with damm, (Msb,) [A coryza, or catarrhus ad nares; a rheum, in the most usual sense of the term, meaning a defluxion from the head, chiefly from the nose; commonly called a cold in the head;] a defluxion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Msb:) from 嚯자 meaning the act of filling. (TA.)

[pass. part. n. of 嚯자.] You say 嚯자 A filled water-skin. (TA.) And, applied to a man, (AZ, As, S,) Affected with 嚯자: (AZ, As, S, Msb, K;) [regularly formed from 嚯자 or 嚯자; but thought to be] from 嚯자; (AZ, As, S, Msb;) [and therefore] anomalous. (Msb.)
The root ٍﻛَز is an Arabic root that denotes increase, augmentation, or growth. It has two forms: aorist and infinative. The aorist form ٍﻛَز can mean "it increased," or "it received increase and blessing from God; it throve by the blessing of God; it yielded increase." The infinative form ٍﻛَز can mean "it increased; it received increase and blessing from God; it throve by the blessing of God; it yielded increase." It is also used to describe the increase of wealth, cattle, or other things.

Some say that the root denotes purity, while others say it denotes a state of increase or augmentation. The aorist form ٍﻛَز, when said of seed-produce, wealth, or cattle, means "it enjoyed, or led, a plentiful, and a pleasant, or an easy, and a soft or delicate, life; it was, or became, good, or righteous; it was in a state of abundance of the goods, conveniences, or comforts, of life." It is also used to describe a man who was pure from sin.

Wealth, what one expends diminishes it, but knowledge increases by expending. This thing, or affair, will not be suitable to such a one; will not befit him.
Also He purified him, or it. (Er-Râghib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], Verily he prospereth who purifieth it; namely, his soul: sometimes it is God; as in [the saying in the Kur xxiv. 21], But God purifieth whom He willeth: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them; where (J says in the S) they say that means the same as; and in the saying [in the Kur ii. 146], Who reciteth to you our signs, and purifieth you. (Er-Râghib, TA.) Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,]

He gave the poor-rate from his property. (S, Mgh, Msb,) And He took his, (S,) or their, (Mgh,) poor-rate. (S, Mgh.) Also signifies I attributed to him, i. e. purity, or goodness, or righteousness. (Msb.) And hence, I praised him. (S, Mgh,) He praised himself. (S, Mgh.) The doing this is forbidden in the Kur liii. 33. (Er-Râghib, TA.) Hence, also, The pronouncing the witnesses to be veracious, and good, or righteous. (Mgh.) He plays, and says, Is it even or odd [or rather odd or even]? (TA in art. خسره؛ he takes, or holds, something in his hand, and says, Is it even or odd [or odd or even]? (TA in the present art.) [See زكا below.]

He (God) made it to increase, or augment; (S, Msb, K;) made it to thrive; and put it into a good, or right, state, or condition;] namely, seed-produce, (S, Msb, TA,) and wealth, or cattle &c, and any other thing capable of increase; (TA;) as also , (Msb, K, TA,) inf. n. Also He put it into a bag, or some other receptacle; namely, property: thus expl. by Aboo-Moosà. (Nh, TA.) See also 1, first sentence.
Also He became purified; or he purified himself: (TA:) also pronounced ىَﻛْزِا, aor. (Bd in xxxv. 19.) And He endeavoured to attain much piety; from ٓاَﻛْزُّا (Bd in lxxxvii. 14.) And He gave the poor-rate. (S.)

(ٓاَﻛْزُّا, S, K, * TA,) without tenween, and accord. to some with tenween, and not having the article َلا prefixed to it; and in like manner ِخَسَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article َلا prefixed to it; (TA:) [but each has َلا prefixed to it in the K;} i. q. َشَفٍّا ْمِنَ َالْاَعْدَد (S, K) [or َشَفٍّا, as meaning An even number; a number consisting of pairs; or a single pair]: said to be so called because the pair are more, or more perfect, or better, (ٓاَﻛْزَأ,) than is the one. (TA:) You say ٓاَﻛْزُّا ْوَأ ﺎَﻛَزَأ or ٓاَﻛْزُّا ْوَأ ﺎًﻛَزَأ [Odd or even?]. (TA:) [See more voce ٓاَﻛَزَأ.]

(ٓاَﻛَزَأ, or ٓاَﻛَزَأ, [accord. to El-Hareeree, to be written with أ when prefixed to a pronoun, and also in the dual number, (see De Sacy’s Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of ٓاَﻛَزَأ ِمَدَادَأ َنَصَأ َكْزَأ, (to which it is also applied,) in the best copies of the Kur-an,) of the measure ِفَعَّأ َاَﻛَزُّأ وُصْلاَأ, [i. e., originally ٓاَﻛَزُّأ وُصْلاَأ, which is one of its syns.;] a noun of the class of homonyms: (IAth, TA:) it signifies Increase, or augmentation, (IAth, Er-Rághib, TA,) as also ٓاَﻛَزَأ [mentioned in the first paragraph as an inf. n.], (Msb,) resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rághib, TA.) Also Purity. (IAth, TA.) And [particularly] The dryness of the earth or ground; which is its purity from defilement. (TA.) Also Purification: a meaning which it is said to have in the saying in the Kur [xxiii. 4], َمُهَّأَرَدْنِئ َنَذَر َلََزْرَوْلَأ َتَأْعَلَوْنَ, (IAth, Mgh, Er-Rághib, TA,) i. e. And who are acting in their religious service for God’s purification of them; or for their purification of themselves: for َلََزْرَوْلَأ is not here an objective complement of َتَأْعَلَوْنَ; the َل therein denoting the aim and the cause. (Er-Rághib, TA.) Also, [as being a mode of purification of oneself,] Good, or righteous, conduct: and in this sense it has been
expl. as used in the Kur xiii. 80: or as meaning *goodness,* or *righteousness:* (TA:) which ٌءﺂَﻛَز [also] signifies. (Msb.)

And *Religious service,* as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14, And the disposition to *mercy,* or *compassion,* from us, and religious *service*]: (Er-Rághib, TA:) or it here means [i. e. *purification,* or *purity*]: and [accord. to some, if we except the instances mentioned above in the

next two preceding sentences,) this is the only instance in the Kur-án in which it is used in any other sense than that which next follows. (Kull p. 199.) ___ And [*The poor-rate,*] the *portion,* or *amount,* of *property,* that is given *therefrom,* (M, IAth, Mgh, Msb, K, Er-Rághib, TA,) *as the due of God,* (Er-Rághib, TA,) *by its possessor,* (M, K, TA,) to the *poor,* (M, Mgh, Er-Rághib, TA,) *in order that he may purify it thereby:* (M, IAth, K, TA:) [in the S it is merely said that the ٌةﻮٰﻛَز of property is well known: the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Msb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.)

*The alms of the breaking of the fast,* given at the end of Ramadán, is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi‘ es-Sagheer, voce ٌةﺎَﻛَز.) [The pl. is ٌتاَﻮَﻛَز.] ___ Also, [as being an attribution of purity or goodness or righteousness,] *Praise.* (IAth, TA:) ___ And *The pure,* or *best,* part of a thing:* (K, TA:) on the authority of Aboo-‘Alee. (TA.)
ٌءﺂَﻛَز an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. ___ Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.)

ﱞﻰِﻛَز i. q. زَأَك, (Akh, S,) which signifies Increasing [&c., as act part. n. of زَأَك, q. v.]: (Ham p. 722:) [and growing, or thriving]: applied in this sense to a boy. (Akh, S,) غُلُامًا زَاكَيْاّ in the Kur xix. 19 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bd:) or purified by nature: or such as shall in the future become purified. (TA.) And ﱠنَفْسًا زَاكَيْاّ in the Kur xviii. 73 means [A soul, or person,] pure from sins: some read زَأَكَيْاّ; but the former is more forcible: [or,] accord. to AA, ↓ the latter means that has never sinned: and the former, that has sinned and then been forgiven. (Bd.) [Or] رجل زَأَكَيْا signifies A good, or righteous, man: and the pl. is زَأَكَيْأَ (Msb, K, * TA.) And also A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life: pl. as above. (K, TA.) ___ And زَأَكَيْأَ أَرْضَ زَأَكَيْا Good, fat land. (TA in art ﱞىِﻛَز).

ﱞىِﻮَﻛَز [generally meaning Of, or relating to, the poor-rate] is the rel. n. of زَأَكَيْا like as ﱠحَصْوَى زَأَكَيْا is that of ﱠحَصَة; because the rel. n. reduces the word to its original form: زَأَكَيْا is vulgar and wrong. (Msb.) ﱠوَى زَأَكَيْا, and its fem. زَأَكَيْيَة: see زَأَكَيْا, in three places.

أَرْضَ زَأَكَيْا More, or most, profitable: (Bd in ii. 232:) or better, or best: (Jel ibid:) more, or most, pure: (Bd in xxiv. 28:) more, or most, lawful, (Bd and Jel in xviii. 18,) and good, or pleasant: or more, or most, abundant and cheap. (Bd ibid.) See also زَأَكَيْا as a noun.
It increased, or augmented; (Lh, ISd, K, * TA;) and produced fruit: (TA;) and signifies the same. (K.) Also He thirsted. (Th, K.)

See above; and see art. (K.)

See art. (K.)
Thou slippedst (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, 
\[\text{زَلَزَّنَعُ هَيْنَأَكَم,}\]
aor. 
\[\text{لِزَـيَ,}\]
inf. n. 
\[\text{لِزَّنَ &c. as above; and زَّنَ, aor. زَّنَّلَ, inf. n. زَّنَل; the former verb of the class of بَرَض; and the latter, of the class of بَعَت; meaning he, or it, moved away, or aside, [or slipped,] from his, or its, place: and زَّنَّلَ, inf. n. زَّنَل, he made a slip, or mistake, in his speech, or his action. (Msb.) In the Kur ii. 205, means But if ye turn away, or aside, from entering thereinto fully: (Jel:) this is the common reading: but some read زَّنَّلَم. (TA.) And you say, زَّنَّلَم زَّنَة He committed a slip in speech and the like. (TA.) Accord. to IAth, زَّنَل signifies The passing of a body from one place to another: and hence it is metaphorically used in like manner in relation to a benefit: one says, زَّنَّلَت مِنْهَ إِلَى فَلَان نعمة, inf. n. زَّنَل, meaning A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one. (TA.) --- زَّنَل, inf. n. زََلَل and زَُنَلُوَل, also signifies He (a man) passed along quickly: (ISh, K,) and زََلَل, inf. n. زََلَل, he ran: and زََلَل, a light, or an agile, walking or pacing: (TA:) [and زََلَل, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Aboo-Mohammad El- Hadhleemee, (TA,) or Aboo-Mohammad ElFak'asee,
they have, in the year of little rain, and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate: he is speaking of his camels: he means that they pass along lightly [so I render زَلَج] from place to place in search of herbage: and means the place to which they purpose journeying. [Hence,] His life went, or passed, or glided, away. The dirhems, or pieces of money, poured out, or forth: or were, or became, deficient in weight. He was, or became, light [of flesh] in the hips, or haunches: signifies a woman's having little flesh in the posteriors and thighs. meaning I gave to him of food &c., should signify He took, or received: and hence the saying of the lawyers And he shall take, or receive, or the food [if he have knowledge of permission, or consent]. He, or it, was made, or rendered, thin, or slender. see the next paragraph, near its end.

And the Devil made them, or caused them,
both, to slip, or fall, from it, namely, Paradise (الجنة); and one reading is أزَلَمُهَا, i.e. removed them: or, as some say, it means caused them to commit a slip, or wrong action, in consequence of it [referring to the tree]: or, accord. to Th, caused them to slip in judgment. (TA.) And in the same, iii. 149, أَزَلَّهمْ السَّبِيْطَانَ The Devil made them, or caused them, to slip: (Jel) or, as some say, sought to make them commit a slip, or wrong action. (TA.) One says also, أَزَلَّهُمْ عَنِ رَأْيِهِ He made him to turn from
his opinion. (MA.) And as زَيْلٍ signifies the passing of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) أَزَلَّهُ نَعْمَةَ He did to him a benefit: (S, IATH, K;) whence, (TA,) it is said in a trad., من أَزَلَّهُ نَعْمَةً فَلَيْسَ كَرَاهَا He to whom a benefit is done let him be grateful for it]. (A'Obeyd, S, * Mgh, Msb,) And أَزَلَّتْ له نَعْمَةَ I did to him a benefit: one should not say أزَلَّتْ زَيْلٌ [thus written, app. for أزرَلْتْ: but see أزرَلْتْ]. (TA.) And أَزَلَّتْ إِلَيْهِ I gave to him: or I did to him a benefit. (Msb.) And أُزِلَّتْ إِلَيْهِ مِنِ الطَّعَامِ وَغَيْرِهِ I gave to him of the food and other things. (IKtt, TA.) And أُزِلَّتْ عَنْهُ نَعْمَةَ He gave to him somewhat of his due. (S, K.) And أَزَلَّهُ نَعْمَةً He drew forth from him a benefit. (TA.)

R. Q. 1 أزرَلْهُ أَدِرْكُهُ see 4, in two places.

R. Q. 10 إِسْتَزَلَّلَ أَزَلْرَهُنَّ, (S, * Msb, K, &c.,) inf. n. أَزَلْرَهُنَّ and أَزَلْرُهُنَّ and أَزَلْرَهُنَّ, (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Z, S, Msb,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxii. 11 for the latter of them,
He put it, or him, into a state of motion, commotion, or agitation: (Msb, K, TA:) or into a state of convulsion, or violent motion. (Zj, TA:) You say, َزرَلَةُ اللَّهِ الأَرْضَ [i. e. God made the earth to quake: or to quake violently:] (S:) [or] put the earth into a state of convulsion, or violent motion. (Zj, TA) And ُجَأَءَ بِالإِبْلِ يِنْزِلُهَا َوَزَرَلَّهُمْ َقُومُ ٌتَلَزْرَت َضْرَأ ِلَزَّزَرَأ ُهُمْ أَهْرَمُ الْأَحْزَابِ وَزُرَلَّهُمْ. (Msb:) َلِزَّزَرَأ ُمْوَقَلَا ْمُهّٰلًا ِمِزْهَّبِها َبَاَزْحَأ َمْوَقَلَا ٌتَلَزْرَت َمْوَقَلَا ٌتَلَزْرَت َضْرَأ ِلَزَّزَرَأ ُمْوَقَلَا ْمُهّٰلًا i. e. [O God, rout, defeat, or put to flight, the combined forces, and make their state of affairs to be unsound, or unsettled. (TA:) Accord. to IAmb, ُعَسَبَتُ الْقُومُ َزَرَلَّهُمْ. (Msb:) means An affrighting befell the people, or party; from the saying in the Kur [ii. 210], ُوَزَرَّلُوا ْمَتْحٍ يَقُولُ َرَسُولُ اللَّهِ ﱡذَٰلِكَ ﱡذَٰلِكَ لَازَرَّلَّهُمْ مَا َزَرَّلَّهُمْ قَطْعًا مَآ أَبَرَّ مِنْ مَآ الْتَعْمَبُ َتَعْمَبُ َذَٰلِكَ مَا َزَرَّلَّهُمْ َضْرَأ ِلَزَّزَرَأ ُمْوَقَلَا ْمُهّٰلًا. (Ksh, Bd.)] or were vehemently agitated. (Ksh, Bd.) ُتَلَزْرَت ُضْرَأ ِلَزَّزَرَأ ُهُسْفَن His soul reciprocated in his chest at death. (TA.)

It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion. (Msb, TA) You say, َتَلَزْرَتُ الْأَرْضَ (S, Msb, TA) The earth [quaked: or quaked violently:] was, or became, in a state of motion, commotion, &c.: (Msb:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA) And َتَلَزْرَتْ نَفْسِهُ His soul reciprocated in his chest at death. (TA.)
Slippery: (S:) a place in which one slips; (K:) and \( زَلْلُ \) signifies the same; (S, K;) and \( زَلْلُ \) likewise, i. e.] a place in which the foot slips. (TA.) You say \( زَلْلُ مقام زَلْلُ \) and \( زَلْلُ مقام زَلْلُ \) and \( زَلْلُ مقام زَلْلُ \) and \( زَلْلُ مقام زَلْلُ \), [A standing-place in which one slips. (K.) And \( زَلْلُ رَحْوَقَة زَلْلُ رَحْوَقَة زَلْلُ \) A slippery [sloping slide or rolling-place &c.]. (S.) [See also \( زَلْلُمُ """)

A slip (S, Msb, * K) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K;) as also \( زَلْلُ \\: (S: \text{[but this latter is mentioned by Lh and in the K as an inf. n.:]} \) a slip, or lapse; (K:) a fault, a wrong action, a mistake, or an error; (Msb, K;) or a sin, or crime; (K, * TA;) a fall into sin or crime.

(Msb in art. عشر.) One says, \( زَلْلُ الرَّجُل رَجُل زَلْلُ \\: The man made a foul slip; or fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake: whence the trad. [We seek protection by God from the slip of the learned man]: and the well-known saying, \( زَلْلُ الَّذِي عَلَّمَ الْأَعْمَالُ الَّذِي عَلَّمَ الْأَعْمَالُ \\: [The slip of the learned man is the slip of the world at large]. (TA.) ___ A benefit, or good action; (Mgh, * K;) as also \( زَلْلُ \\: (K:) a gift. (Msb.) ___ A feast, or repast, that is prepared for guests. (Lth, O, Msb.) One says, [Such a one made, or prepared, a feast for guests]. (Lth, O, Msb.) Hence, (Lth, TA,) it is also a name for Food that is carried from the table of one's friend or relation: a word of the dial. of El-'Irák: (Lth, Msb, K;) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irák (TA.) And i. q. [as meaning A marriage-feast]. (ISH, Az, Msb, K.) So in the saying, [We were at the marriage-feast of such a one]. (ISH, Az, Msb, TA.)

Also \( زَلْلُ \\: see زَلْلُ. \\: A straitened state of the breath [unless زَلْلُ be a mistranscription for the soul, which I think not improbable]. (K.)

Stones: or smooth stones: (K;) pl. \( زَلْلُ \\: (TA.)
ٌﻞَﻟَز

an inf. n. of ٌ، [q. v,] (Fr, S, Msb, K,) in two [or three] senses. (K.) See also ٌ، in four places. Also A deficiency: so in the saying، In its weight is a deficiency]. (Lh, K.)

ٌلَﻻُز

A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his Hist. Animalium, l. ↓. 19; and he adds, on the authority of Dmr, that it is of the length of a finger, generally marked with yellow spots; and swelling in water such as is termed ٌلَﻻُز. Hence, [it is said to be] applied to water, as meaning Cool, or cold: (TA:) or, so applied, sweet: (S:) or sweet, clear, or limpid, pure, easy in its descent, that slips into the throat; as also ٌلَﻻُز: (TA:) or quick in its descent and passage in the throat, (K, * TA,) cool, or cold, sweet, clear, or limpid, easy in its descent; as also ٌلَﻻُز and ٌلَﻻُز ( ه: K.) And Clear, as applied to anything. (TA.)

ٌلُز

: see ٌلُز: and see also ٌلَﻻُز.

ٌلُز

: see ٌلُز. Also [The kind of sweet food called ٌلُز] [q. v.]. (Sgh, K.)

ٌلُز

, an arabicized word from the Pers. ٌلُز, (K in art. ٌلُز, in the CK ٌلُز, [ a sort of woollen blanket, ] A carpet; syn. ٌلُز, (K in the present art.:) a certain sort of [or carpets, said by Golius to be generally woollen and villous, but by Freytag to be Woollen but not villous]: (Msb:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning a coverlet of woollen, without a pile, neither striped nor painted: ] pl.

ٌلُز

(S, Msb, K.)

ٌلُز

: see ٌلُز.

ٌلُز

(S, K) and ٌلُز, and MF adds ٌلُز, (TA,) Househould-goods; or utensils and furniture of a
house or tent; (S, K;) as also رَلَزَر (Sh, TA.)

Light, or agile; (TA;) as also أَلُرُضُر (IAar, TA;) the former applied as an epithet to a boy, or young man. (TA.) [See also رَلُرُر.] And A skilful player on the drum. (Fr, K.)

: see رَلُرُر.

: see what next follows.

[Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake,] a subst. from R. Q. 1: (Zj, S, Msb;) or an inf. n. of R. Q. 1, as also رَلُرُر and رَلُرُر and رَلُرُر [which last is often used as a simple subst., as such having for its pl. رَلًا, and is expl. in Jel xxii. 1 as signifying a violent earthquake]. (K.)

Light, or active, (K, TA;) in spirit and body; (TA;) acute, sharp, or quick, in intellect; clever, or ingenious. (K, TA.) [See also رَلُرُر.] Lightness, or activity. (K.) Conflict, or fight, and evil condition. (Sh, K;) One says، تركت القوم في رَلُرُر وعلمو (As, Sh i.e. I left the people, or party.) in conflict, or fight, and evil condition. (Sh, TA.)

[Difficulties; (S, TA;) and terrors, or causes of fear. (TA.)

[See also رَلًا.]

: see رَلًا, in two places.

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Deficient in weight; applied to a dirhem, (S, Msb, K, TA,) and to a deenâr: (TA:) pl. ٌﻞﱠﻟُز (, Msb,) or ُﺢَﺳْرَأ ( ; M, TA;) in the copies of the K, erroneously, ُﺢَﺳْرَأ ( ; S, K,) applied to a woman; i. q. ُءﺂَﺤْﺳَر ( : S:) or having no buttock: pl. ﱞلُز ( . TA.) ُﻊْﻤِّﺴﻟا ﱡلَزَﻷا means The wolf that has little flesh in the rump and thighs, (S, in the K, * TA;) begotten between the wolf and the she-hyena; (S, K; [the words ﱡﺮﱠﺸﻟاو ﱡلﺎﺘِﻘﻟاو ُﺔﱠﻔِﳋاو here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;)] and this epithet (الاَِّزَﻷ) is inseparable: (S:) or, accord. to IAth, ُﻊْﻤِّﺴﻟا ُءﱢﻵَز primarily signifies the small in the buttock: and as an epithet applied to the wolf, the light, or active; and it is said to be from ُﻎَرم단 明, signifying he ran. (TA.) It is said in a prov., ُﻎَرم단 明 [He is more quick of hearing than the that is lean in the rump and thighs; or than the light, or active, ُﻎَرم단 明 A bow from which the arrow slips, by reason of the rapidity with which it goes forth. (K.) ُﻎَرم단 明 [said by Freytag to be written in the CK رَذَذِإ, but in my copy of that edition it is ُﻎَرم단 明, رَذَذِإ,] is a word uttered on the occasion of the ُﻎَرم단 明, (so in copies of the K,) or on the occasions of ُﻎَرم단 明: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally ُﻎَرم단 明, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative
like this as an initial; and holds it to be, as to the letter and the meaning, from [i.e. straitness, distress, &c.], and of the
measure. (TA.)

: see the next paragraph. [Its primary signification is probably A cause of slipping: compare and &c.]

, (S, Msb, K,) the former the more chaste, (Msb,) the latter mentioned by AA, (TA,) A slippery place; (S,
Msb, K, TA;) such as a smooth rock, and the like; and such the所说的 is said to be. (TA.) [See also .] The former is also an inf. n.
of 1 [q. v.]. (K.)

One who bestows many benefits (K, TA) and gifts. (TA.)
1 Zh, aor. —, inf. n. زَجَّ, زَجْنَةَ, زَجْنَاتَ, زَجِّ, زَجْنَةَ, زَجِّ, زَجْنَةَ; He went a gentle pace: and he walked, or ran, quickly: (L:) or زَجَّ signifies the being quick in going and in other things: and the going quickly: (TA:) and زَجْنَةَ, the advancing, or preceding, (O, K, TA,) quickly, (O,) or in journeying: (TA: [see also زَجْنَةَ]) or, as some say, the going a gentle pace. (TA:) You say of a she-camel, زَجَّتْ, aor. —, inf. n. زَجَّتْ. She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness. (Lth, TA.) And زَجْنَةَ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning They descended quickly into the entrance of the gullet, by reason of vehemence of thirst. (TA.) You say also, زَجَّتَ رجله His foot slipped; as also (AZ and TA in art. زَجَّ.) And زَجْنَةَ زَجَّتْ وَمَرَّ زَجْنَةَ زَجَّتْ, inf. n. زَجَّتْ, زَجْنَةَ, زَجَّتْ and زَجْنَةَ. He, or it, passed, going lightly upon the ground. (S, K.) And, of an arrow, زَجَّتْ عَلَى وَجَهَ الْأَرْضِ [app. It goes along lightly upon the ground]; and زَجَّتْ عَلَى وَجَهَ الْأَرْضِ [app. meaning the same]. (TA.) And زَجَّتْ السَّمَهُ, aor. —, inf. n. زَجَّتْ, زَجْنَةَ, زَجَّتْ. The arrow fell upon the ground, and did not go straight to the animal at which it was shot. (TA. [See also زَجَّ زَجَّ]) زَجَّ, aor. —, also signifies He escaped from difficulties, troubles, or distresses. (TA.) And He drank vehemently of anything. (TA.) See also 4.

2 فَزَحَ, inf. n. تَزَجِّلَ, تَزَجِّلَتْ, تَزَجِّلَتْ, تَزَجِّلَ; He uttered, and made current, his words, or speech, (K, TA,) and an ode, or an oration. (TA.) And تَزَجِّلَ signifies also The striving to retain life with a bare sufficiency of the means of subsistence; being expl. by مَدَافِعَةَ العَيْشِ بالبَلَاغَة. (K.)

4 فَزَحَ السَّمَهُ He made the arrow to fall upon the ground, and not to go straight to
the animal at which it was shot. (TA. [See also 4 in art.])

He closed, or made fast, the door with the [q. v.; (S, * K;) as also زَلْجٍ, (K;) inf. n. زَلَجٌ. (TA. [See, again, 4 in art.])]

He, or it, slipped, or slid along or down; syn. تَزَلَقَ. (S, TA;) his foot slipped. (K. [See also 5 in art.]) ___ One says of an arrow, يَنْزِلُ حَتَّى عَنْ القَوْسِ [It slips from the bow]. (S and K, accord. to different copies.) Also He persevered, or persisted, in drinking the beverage called بَيْضٌ (Lh, K, TA;) and wine; (Lh, TA;) like تَسْلِجٌ. (TA.)

See 1, first sentence: ___ and see also 5 and مُزَلَّجٌ, and بَزَلَجٌ.

, as an epithet applied to a place, (S, TA,) Slippery; syn. [زَلَقٌ and] زَلَقٌ; [like زَلَجٍ] as also زَلِجٌ (S, K) and زَلْجٌ . (TA.)

See also زَلْجٌ. [Explained by Freytag as meaning Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum, on the authority of Meyd, it is app. a mistranscription for زَلَجٍ q. v.; or it may be a dial. var. of the latter.]

: see the next preceding paragraph.

Smooth rocks; (K;) because the feet slip from them. (TA.)

like جَمِّرٍ [in measure and meaning], and زَلْجٌ, (K, TA,) and زَلَجٌ, (TA,) applied to a she-camel, Quick, or swift, (K, TA,) in pace, or journeying: or, as some say, that quickly finishes in being milked. (TA.)

: see مُزَلَّجٌ.

Quick, or swift; (K;) as also زَلْجٌ, applied to anything. (Ham. p. 764.) See also زَلَجٍ. [And see زَلَجٌ. An arrow, such as is called قَدَحٌ, that slips quickly from the hand, (K, TA,) or from the bow. (TA.) See also زَلْجٍ. Applied to a well, i. q. زَلْجٌ عَقْبَةٍ زَلْجٍ A far-extending, long

[stage of a journey]; (Lh, K;) as also زَلَجٌ. (Lh, K in art. زَلَجٌ, and TA. In the CK, in this art. and in art. زَلَجٌ عَقْبَةٍ: in my
MS. copy of the K, in this art., but in art. زلق, which is the right reading. See also خولم. So in the saying, سرنا عقبة زوجا.

We journeyed a farextending, long stage. (Lh, TA.)

زجاج: see زجاج and its fem., with زجاجية.

زاج: see زاجAlso An arrow that slips (ينقل or [see S]) from the bow; (S, K;) and so زوج [q. v.]: (K,) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned مقترس: (AHeyth, TA: [see also زجاج: and though an inf. n. used as an epithet, an arrow that falls upon the ground, and does not go straight to the animal at which it is shot. (TA,) Also Escaping from difficulties, troubles, or distresses. (K,) And Drinking vehemently (K) of anything. (TA.)

مَرتُزٌ, written in Freytag's Lex. مرتُزٌ, there expl. as meaning Quickly, or swiftly, passing; on the authority of the Deewán el-Hudhaleeyeen.

مَرتُزٌ Small in quantity or number: (K,) a mean, paltry, small, or little, gift: (S, TA:) one hat is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable, or contemptible. (K, Ham.) Having little taste. (Ham p. 404.) Small in body. (Ham ibid.) And hence, (Ham ibid.,) A man deficient, or defective, (K, Ham,) in manliness, or manly virtue or moral goodness, (Ham,) and weak. (TA:) or defective in make: and deficient in prudence, or
discretion, and precaution, or sound judgment, or firmness of mind or of judgment:

(TA:) and niggardly. (K.) ___ One who is consociated with a people, not being of them: (S, K, TA:) or, as some say, i. q. [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (TA.) ___ Also Life striven to be retained (مِدَافع) with a bare sufficiency of the means of subsistence. (TA.)

زَلاَج (S, K) and زلالج (K) [A kind of latch, or sliding bolt; like مَرْلَاح and مَرْلَاح; a thing like the] مَغِلاق except that it is opened with the hand, whereas the مَغِلاق is not to be opened save with the key:

(S, K:) a wooden thing by means of which one closes or makes fast [a door]: (Ham p. 764; in explanation of the former word:) so called because of the quickness with which it slips (ِﺔَﻋْﺮُﺴِﻟ ِﻪِﺟَﻼِﺰْﻧٱ): but Ish describes the kind of مَزِالج used by the people of El-Basrah as having a crooked iron key, which slips into a hole in the door, by means of which the door is locked: pl. مِزِاليِج. (TA.) Also the former word, applied to a woman, Having little flesh in her posteriors, or posteriors and thighs; or having small buttocks, sticking together; syn. رسحااء. (S, K.)
Overall, the page contains several sentences in Arabic and English that describe the meanings and usage of the word "ظلم" (ظلم, aor., inf. n. ظلم, His foot slipped; (AZ, A, L, TA;) like ظلمت; (AZ, L, TA;) as also ظلمت [It slipped, or slid down, from the rock]. (A, TA.) And of an arrow, ظلَّوَ الله على وجه الأرض ثم يضى [It slides along upon the ground; then penetrates]. (A, TA. [See also ظلَّ.) And ظلَّة في مشيه He hastened, or was quick, in his going, or gait. (A, TA.) [See also ظلَّة.) And ظلَّة من فيه كلام [Speech slipped from his mouth]. (A.) ظلَّة بالرمح, aor. ظلَّة, (K,) inf. n. ظلَّة, (TA.) i. q. ظلَّة [He pierced him, or thrust him, with the pointed iron foot of the spear]; (K;) as also ظلَّة, (TA.) And ظلَّة رأسه, inf. n. ظلَّة, (TA.) ظلَّة, He broke his head so as to slit, or cleave, the skin; syn. ظلَّة. (Kr, TA.) ظلَّة, aor. ظلَّة, (TA.,) ظلَّة, (TA,) He was, or became, fat. (K.) ظلمت is said of camels, meaning They were, or became, fat. (TA.) ظلمت, inf. n. ظلمت, He made it, or rendered it, smooth. (K.) [And app. He, or it, made him to slip: see its pass. part. n., below.] ظلمت See also a verse cited voce ظلمت. ظلمت, (q. v.) ظلمت أغلمه He, or it, made his foot to slip. (A, TA.) ظلمت [He made the arrow to slide along upon the ground: see 1, third sentence]. (A, TA. [See also 4 in art. ظلمت باب [He closed, or made fast, the door with the مِلْخ], q. v.). (A, TA.) You say, [so in my copy of the A, but app. it should be you do not say, ] ظلمت باب when you require, for opening it, a key. (A. [See, again, 4 in art. ظلمت]) ظلمت [He, or it, slipped, or slid along or down]: see 1, first sentence: and see ظلمت. [See also 5 in art. ظلمت ظلمت A slippery place, from which the feet slip because of its moistness (S, K) or its smoothness; (K;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also ظلمت. (K.) And one says also ظلمت [using
the latter word as a corroborative]. (TA.) It is also an inf. n. used as an epithet; (TA;) meaning Slippery; (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA;) like (S, TA;) as also (A, TA. [In this sense, (A, TA.) It is also applied to a well (Rkiya), meaning Smooth and slippery at its top [or mouth], so that he who stands upon it slips into it; (TA;) and so (S, TA,) and (TA.) Also The limit, or extreme limit, to which an arrow is shot: (S, K;) a rajiz says, 

* من مائه نح بمربع غال *

[app. meaning From a hundred fathoms, a limit, or an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and being used by poetic license for غال: (S;) or, accord. to ADk, درز here signifies the furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance: or, accord. to Lth, the raising the hand, or arm, in shooting an arrow to the furthest possible distance: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also *ـِرْكَز.*] 

*ـِرْكَز* : see the next preceding paragraph, in two places.

*ـِرْكَز* : see, below.

*ـِرْكَز* and *ـِرْكَز* The advancing, or preceding, accord. to the K, in going, or gait, but accord. to the parent-lexicons, in haste, or quickly; as also *ـِرْكَز* [i.e. *ـِرْكَز* which is an inf. n.; and in like manner *ـِرْكَز* and *ـِرْكَز*; accord. to the TK, are inf. ns., of which the verb is *ـِرْكَز*, aor. — ; though it is more probably — ]; (TA.)
A long, far-extending [stage of a journey]. (TA.)

A sloping slide (زَلْفَةٍ, S, K) down which children slide. (S. [In one copy of the S, يتزَّبَّهُ منْها in two other copies, and in one of these, علَبَها in the place of منها.] Also A pain that attacks in the back, (A, K,) which consequently becomes hard, or rigid, and rough, (K,) depriving one of the power of motion (A, K) by reason of its violence: (A:) and some pronounce the word زَلْفَةٍ, without teshdeed to the ل; and some, erroneously, with زَلْفَةٍ: (TA:) or it is a disease that attacks in the back and the side: (ISd, TA:) [and زَلْفَةٍ appears to signify the same, or to be a coll. gen. n.: for]

AA cites the following verse:

وَصَرَتْ مِنْ بُعْدِ الْقَوْمِ أَبْرَخًا
وَزُّخَ الْدَهْرُ بِظُهرِيَّ زَلْفَا

[app. meaning, And I have become, after goodliness of stature, or symmetry, or justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion]. (S, TA.)

A vehement [pace of the kind termed] [عَنْقَ رَلَّحٍ q. v.]. (TA.)

An arrow that slides along (نَزَخُ) upon the ground, and then penetrates. (A, TA. [See also زَلْفَحُuj]}

, applied to a man, Mean, ungenerous, or sordid; [as though] repelled, and made to slip, from generosity: and hence, applied to living, or sustenance, or means of subsistence, and to a gift,
mean, paltry, scanty, or deficient. (A, TA. [See also مزلاح.]

مزلاح [A kind of latch, or sliding bolt; also called مزلاق, q. v., and مزلاق] a thing with which doors are made fast without its being [itself] made fast [or locked]. (A, TA.)
Q. 4. (K.) inf. n. ٌ𝗕َﻐَﻟْزِا ُبﺎَﺤﱠﺴﻟا The clouds were, or became, dense, or thick. (K.)

Also a dial. var. of ُماَزِلْڪَبَ, [q. v.,] applied to a young bird. (TA.)

A torrent that is copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another. (S, K.) Accord. to the S, and AHei, the ل is augmentative; [as it is said with equal reason to be in ﺔَ+=( ٌزِزَزْعَبَ,] but accord. to the K, it is radical, and therefore this is its proper place, not art. ٌزِزَزْعَبَ. (TA.) Also i. q. ٌزِزَزْعَبَ, [q. v.,] said of hair. (TA in art. ٌزِزَزْعَبَ.) And ٌزِزَزْعَبَ السَّحَابَ The clouds were, or became, dense, or thick. (K.)
Q. 4. ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ_
1. *Filz* see 2: and see also 8, in three places.

2. *Filz* (O, TA) inf. n. *Zilzat* (O,) He did it previously, or beforehand; namely, a thing; (IAar, O, TA;) as, for instance, an evil action; (O, TA;) and so *Filz* (O, TA;) syn. *Fals* (O, TA;) and *Qadhima* (IAar, O, TA.)

n. as above, *He disquieted, or agitated, the people, step by step:* (Ibn-Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.)

3. *Filz* (inf. n. as above, K,) *He added, or exaggerated, in his discourse, or narration:* (IDrd, O, K;) as also *Durf* (IDrd, O.)

4. *Filz* He made, brought, or drew, him, or it, (namely, a thing, TA,) near. (S, Mgh, Msb, TA;) Hence, in the Kur [xxvi. 90 and 1. 30], And Paradise shall be brought near to the pious: meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA:) [azildif bahu ma lik mna in ilamik el lafa azildif bak el hamak i.e. There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term]. (O, TA:) And *azildif* means *He, or it, brought him near to destruction. (TA.) Also He collected it together; (Msb, TA;) namely, a thing. (Msb.) Hence, in the Kur [xxvi. 64], [And we collected there the others]. (TA.)

5. *Filz* see the next paragraph.

6. *Filz* (Mgh, Msb,) originally *Elzif* (Msb,) or *Elzif* (S, O, L, K,) *He, or they, approached, or drew near:* (Mgh, O, L, Msb, TA: in the K, *Furquwa* is erroneously put for *Furquwa*: TA:) or (O, accord. to the K and ) advanced; or went forward, or before: (S, O, K;) *Eli* [to him, or it], (Mgh, K,) and *Mena* [which means the
same, as after &c.: (TA, and Har p. 452:) [and زلف and زلفوا, inf. n. app. زلف and زلف, signify the same: for] you say also, زلف إلیه He drew near to him, or it: and زلفنا له We advanced, or went forward, to him, or it: (TA:) and زلف signifies the act of advancing, or going forward, (A'Obeyd, S, TA,) from place to place; as also زلف. (TA.) One says, زلف السهم إلى كذا The arrow approached, or drew near, to such a thing. (Msb.) And it is said in a trad., تقرب فإذا زالت الشمس فأرادلف إلى الله فيه بركة [i. e.,

When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs]. (TA.) See also 4, in two places.

زلف: see زلفة.

زلف: see its accus. case voce زلفة, near the end of the paragraph.

A meadow; syn. روضة: (TS, K;) and so زلفة: (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, [Then God will send rain, and it will wash the earth so that it will leave it like the meadow]: but in this instance, several other meanings are assigned to it: see زلفة below. (TA.)

زلف: see زلفة, in two places: and see also زلفة, in five places.

زلف: see its accus. case voce زلفة, near the end of the paragraph.

زلفة i. q. قربة [i. e. Nearness, with respect to rank, degree, or station]: (S, Mgh, O, Msb, K;) as also زلفة, (S, Mgh, O, Msb,) and زلف. (IDrd, O, K;) [It would seem that it means also Nearness with respect to place or situation: for SM immediately adds,] hence, in the Kur [lxvii. 27], فلما رأوه زلفة [as though meaning But when they shall see it in a state of nearness: but] Zj says that the meaning is, but when they shall see it (i. e. the punishment) near قرب (قربه): and several authors say that زلفة is sometimes used in the sense of قريب,
as is stated in the 'Ináyeh. (TA.) And Station, rank, grade, or degree; as also, زَلْفٍ, زَلْفَى, (S, O, K, TA,) and (TS, K,) and زَلْفٍ: (K, TA:) pl. of the first زَلْفٍ is a quasi-inf. n.; (S, K;) and such it is in the saying in the Kur [xxxiv. 36], وما أَمْوَالَكَ وَلَا أَوْلَادَكَ بَالْثَيْرَ تَقْرِيكَ عَنَّنَا زَلْفَى, as though meaning زَلْفَى [i.e. And neither your riches nor your children are what will bring you near to us in advancement: but here it may be well rendered, in station]: (S:) accord. to Ibn- 'Arafeh, زَلْفَى signifies the bringing very near: (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زَلْفَة is very strange, and unknown; the correct pl. of this last word being (MF, TA.) Also A portion (S, K) of the first part (S) of the night, (S, K,) whether small or large: so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زَلْفَاتٍ and زَلْفَاتٌ زَلْفَاتٍ and زَلْفَاتٌ زَلْفَاتٍ: or زَلْفَ signifies the hours, or periods, (سَاعَاتٍ,) of the night, commencing from the daytime, and the hours, or periods, of the daytime, commencing from the night: (K:) and its sing. is زَلْفَة (TA,) in the Kur [xi. 116], means And at sunset and nightfall (the مَغْرِبٌ and the عَشَاء): (Zj, TA:) some read زَلْفَة, with two dammehs; which may be a sing., like حَلْمٌ or a pl. of زَلْفَة, like as بَسِرٌ is of بَسِرٌ, with damm to the س in each: [but this is not a parallel instance; for بَسِرٌ is a coll. gen. n. of which بَسِرٌ is the n. un., and the latter is not of the same measure as بَسِرٌ: and some read زَلْفَة, which is a pl. [or rather coll. gen. n.] of زَلْفَة, like as دِرَةٌ is of دِرَةٌ (K, TA;) or pl. زَلْفَةٍ, like as قَرِيبٌ is of قَرِيبٌ and غَرِيبٌ of غَرِيبٌ: (TA:) and some read زَلْفَى, in which the alif [written ك] is a denotative of the fem. gender. (K, TA.) See also the next paragraph.

A full reservoir of water such as is called مَصْنَعَة: (S, K,) pl. [or rather coll. gen. n.] زَلْفٍ: (S:) so, accord. to Sh, in the trad. mentioned voice زَلْفٍ signifies full watering-troughs, (K,) as pl. [or coll. gen. n.] زَلْفَة: (TA:) or a full watering-trough. (K,) Also A bowl such as is called صَحِيْحَة: (K;) and زَلْفٍ زَلْفٍ زَلْفٍ زَلْفٍ: (Ibn-'Abbád, K;) of which the pl. is زَلْفٍ: (TA:) or a full صَحِيْحَة: (K;) and its pl. [or coll. gen. n.] زَلْفَةٍ. (Lth, TA.) Also A green vessel of the kind called إِجَانَةٍ: (K;) so says AO: pl. [or coll. gen. n.] زَلْفٍ زَلْفٍ زَلْفٍ زَلْفٍ: (K;) and زَلْفَةٍ مُزَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَةٍ زَلْفَة١
signifies green [app. as an anomalous pl. of زلف, or of زلف, like as مشابه is of شبه: both, also, mentioned on the authority of AO. (TA.) Also A mother-of-pearl-shell, or an oyster-shell; syn. صافقة: (K:) Kt says that in the trad. mentioned above voce زلف has been expl. as meaning the محاولة, i.e. the صافة; but he adds, I know not this explanation, unless a pool of water be called محاولة because the water returns (يور) to it and collects in it. (TA.) Also A smooth rock: (K:) so, too, said to mean in the same trad.: and some read الزلفة. (TA.) And Rugged ground. (K.)

And Swept ground. (K.) And An even part of a soft mountain. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) زلف . (K.) See also زلف. Also A mirror: (O, K: [in the CK, المراة is put in the place of المراة:) [like زلفة:] mentioned by IB on the authority of Aboo-'Amr Ez-Zähid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the face thereof; (K)
as is said by IAar. (TA.)

زلف: see زلفة, in four places.

[Stage of a journey] far-extend-

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Advancing; or going forward, or before. (O, K. [It is said in the TA that المتقدم: as the explanation of الزلف is erroneously put in the copies of the K for المتقدم: but this assertion is app. itself erroneous.] See زلفة, near the end of the paragraph.

زلف [ expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning Parvo naso præditus ejusque recto ac parvo mucrone, is a mistake for أذلف، thus written in my copy of the KL.]
Any town (قرية) that is between the desert and the cultivated land: pl. مزاليف (S, * K:) the latter is syn. with براغيل، signifying the towns (بلاد) that are between the cultivated land and the desert; (S;) or, between the desert and the خِمَر [i.e. sea or great river]; such as El-Ambár and El-Kádisieyeh. (M, TA.) [The pl.] مزاليف also signifies Places of ascent; or steps, or stairs, by which one ascends: (K:) because they bring one near to the place to which he ascends. (TA.) For the pl. مزاليف، see also مَلْفَة.
1. **زَلْقَ**

1. **زَلْقٌ** aor. — (K) inf. n. **زَلْقٍ**; (TA) and **زَلْقُهُ** aor. — (K) inf. n. **زَلْقٍ** (TA) **He slipped**; syn. **زَلّٓرُهُ**; (K, TA;) for which is erroneously put in [some of] the copies of the K. (TA. See also 5.) And **زَلْقَتْ رَجُلَهُ** (S, or Al-qadem, Msb, aor. — , inf. n. **زَلْقُهُ** His foot, (S,) or the foot, (Msb,) slipped, (S,) or did not remain firm, or fixed, in its place. (Msb.) The former is also said of an arrow, [app. as meaning It slid along the ground,] like **زَهَقٌ** and **زَلْقٌ**. **He was, or became, disgusted by, or with, his place, or he loathed it, and removed, withdrew, or retired to a distance, from it.** (K, TA.) **زَلْقَتْ** said of a she-camel, **She was, or became, quick, or swift.** (O, TA.)

2. **زَلْقٌ** aor. — (K) inf. n. **زَلْقٍ** (TA) **He removed him from his place.** (K, TA.) Hence the reading of Aboo-Jaafar and Nafi', [in the Kur lviii. 51,] meaning [And verily they who have disbelieved almost smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee. (TA. Or this reading may be rendered agreeably with the common reading: see 4.)] **زَلْقَ رَأْسِهِ** (S, K) aor. — , inf. n. **زَلْقٍ** (S,) **He shaved his head;** as also **زَلْقَتْ** and **زَلْقَتْهُ** (S, K,) inf. n. **زَلْقٍ** (S): IB says that, accord. to 'Alee Ibn-Hanze, it is only **زَبَقُهُ** with **بُهُ;** and that **زَلْقٌ** means the plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head **قَدَ زَلْقَتْهُ.** (TA.)

2. **زَلْقٌ** [inf. n. **زَلْقٍ**] **He made a place slippery,** (K, TA,) **so that it became like the مرَلَة**; and thus too though there be no water therein. (TA.) **زَلْقَتْ** Accord. to the O and K, [the inf. n. **زَلْقٍ** also signifies The anointing the body with oils and the like, so that it becomes like the مرَلَة; to which is added in the O, and though it be without water:** but this is a confusion of two meanings; one of which is the first expl.
above in this paragraph; and the other is, the anointing the body with oils and the like; as in the L and the
Tekmileh. (TA.) ___ See also 4. ___ And see 1, last sentence. ___ رَّلَقُ الحَدِيدَةَ. He made the iron thing to be
always sharp. (K.) ___ رَّلَقُهُ بَصِيرُهُ, inf. n. as above, He looked sharply, or intently, at him, or it.
(Ez-Zejjájee, TA.) ___ See also 2, last sentence, in art. دلس.

4 He made him to slip; as also رَّلَقُهُ, (K.) All the readers except those of El-Medeeneh read, [in the Kur lxviii.
meaning [And verily those who have disbelieved] almost make thee to fall by their looking hard at thee, with vehement hatred: so
accord. to El-'Otbee: or the meaning is, [almost] smite thee with their [evil] eyes: (TA:) [It is also said that]
Falâna بصره means he looked at such a one with the look of a person affected with
displeasure, or anger: (K:) or so نَظَرَ إِلَى فَلَانَ فَرَّلَقَهُ بَصِيرُهُ: (Jm, TA:) and in this sense, also, is expl. the saying in
the Kur mentioned above. (TA:) One says also رَّلَقَ رِجْلَهُ, (S,) or الْقَدْمَ, (Msb,) He made his (another's) foot to slip,
(S,) or he made the foot not to remain firm, or fixed, in its place; and so رَّلَقَهَا. (Msb.) ___
رَّلَقَت, said of a camel, (S, K, TA,) and of a mare, (TA,) She cast her young one; syn. اِسْقَطَتْ, (S, TA;) or
أَجْهَضَت [q. v.:] (K:) or she (a mare) cast forth her young one completely formed: or, as some say,
[her fetus] not completely formed: (JK:) and you say also, اِلْمُلْصَتْ بِهَا, like اِلْمُلْصَت: [q. v.:] (Abu-
‘Abbás, TA in art. ملس:) or اِلْمُلْصَتْ وَلَدُهَا: (TA,) is said of a female [of any kind], and means she cast forth her young
one before it was completely formed. (Mgh.) ___ See also 1, last sentence.

5 He, or it, slipped, or slid, along; (KL;) like تَرَّلَقَتْ, (S and TA in art. تَرَقْ. [See also 1.]) One says,
[The ganglion slipped about between the skin and the flesh]. (M in art. ذيص.) ___ [Also It was, or became, smooth, or slippery: a signification indicated in the M, in art. ملس,
where it is coupled with استوى.] He anointed his body with oils and the like. (JK.) ___ He
ornamented, or adorned, himself; (Aboo-Turâb, K, TA;) as also (Aboo-Turâb, TA;) and led an easy, and a soft, or delicate, life, so that his colour, and the exterior of his skin, had a shining, or glistening. (K, TA.)

زَلَقُ : see the next paragraph.

زَلَقُ، (S,) or زَلَقُ [alone], (K,) which is originally an inf. n., (S,) and زَلَقُ (K) and زَلْقِ زَلَقْ and زَلَقْ زَلَقْ (S, K, TA, [the last two erroneously written in the CK زَلْقِ زَلَقْ and زَلَقْ زَلَقْ,] all signify the same; (K;) A slippery place; a place on which the foot does not remain firm, or fixed. (S, TA.) Hence, in the Kur [xviii. 38], قَلْزَمُ بَلْ أَنَّكَ تَحْسِبُ نَعَمَمْ يَا أَصْحَابَ اِنْقَلَبْتِمْ فَنَشَأْتُمْ صُعْبَيْنَ زَلْقَمًا, i. e., [So that it shall become] smooth ground, with nothing in it, or with no plants in it: or, accord. to Akh, such that the feet shall not stand firmly upon it. (TA.) A poet says, (TA, ) namely, Mohammad Ibn-Besheer, (Ham. 551,)

قَدْرُ لِرَجُلِكَ قَبْلَ الْخَطْوَةِ مَوْقُوعًا
فَمِنْ عَلَى زَلْقَمٍ عَنْ غَرَّةِ زَلْقَا

[Appoint for thy foot, before the stepping, its place upon which it shall fall, or, as in the Ham. 522, simply its place, (موضعها,) for he who goes upon a slippery place, in consequence of inadvertence, slips]. (TA.) زَلَقُ also signifies The rump of a horse or similar beast. (S, K, TA.)

زَلَقُ : see the next preceding paragraph. Applied to a man, Quickly angry (O, K) at what is said. (O)

And, (T, S, K,) as also زَمْلَقُ (T, S, and K in art. زَمْلَقِ زَمْلَقْ and زَمْلَقْ زَمْلَقْ (S, and K in art. زَمْلَقِ زَمْلَقْ, applied to a man, (T, S,)

Qui semen emittit quum verba mulieri facit, sine congressu: (T, TA,) or qui semen emittit ante initum. (S, K.)
A smooth rock; (K, TA.) *AZ, K.* ___ And, (AZ, K, TA.) A mirror.

(AZ, K. [In the CK, *mr* is erroneously put for *mr.*])

A quick, or swift, she-camel; (AZ, K, TA.) ___ And *AZ, Ta.* A far-extending [stage of a journey]. (K, TA.)

i. q. [meaning A young one, or foetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest.]. (S, K.)

The smooth peach; (S, K, TA.) called in Pers. *S.*

and *S.* and *S.* and *S.* see *S.*

A wind swift in its passage. (K, TA.)

the name of a shield belonging to the Prophet; meaning That from which the weapon slips off, so that it does not wound the bearer. (TA.)

Hairless and glistening in body. (TK in that art.)

[Hence,] one says, *He is on the slippery way of false
religion or the like]. (MF voce جَاَد، q. v.)

i. q. مِّلْلَاحَج (K,) a dial. var. of the latter word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key. (S, K,) Also A mare [or other female (see 4)] that often casts her young; (S, K,) i. e., that usually does so; and applied in this sense to a camel. (TA.)
Q. 1 َمَقْزَةَ He swallowed a gobbet, or morsel, or mouthful. (TA.) [The inf. n.] َمَقْزَةَ signifies [also], accord. to IB, The being wide, broad, or ample. (TA.)

َمَقْزَةَ The Sea; from َمَقْزَةَ meaning as expl. above; as also ُمَقْزَةَ. (IKh, TA.)

ٌمُقْزَةٌ i. q. ُمَقْزَةَ [The windpipe]. (IDrd, S in art. َمَقْزَة, L, and K.) Also The ُمَبْطُومٌ [i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAar, [the proboscis] of an elephant. (TA.)
1. (aor. ـَذَمَّ, inf. n. ـَذَمَّ, TK,) He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8].

(ISh, K.) ـَذَمَّ He made his gift little, or small, in quantity or amount; (S, K;) [as though he cut off something from it;] in [some of the copies of] the S, [but not so in mine,] ـَذَمَّ. (TA.) ـَذَمَّ He filled (S, K) a water-ing-trough, or tank, (S,) or a vessel; (K;) as also ـَذَمَّ, inf. n. (Ahn, K.)

2. ـَذَمَّ السَّهْم (S, K, *) inf. n. ـَذَمَّ, (K,) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (S:) [he shaped it well:] or he made it even and supple. (K.) And ـَذَمَّ is said of anything as meaning Its edges were pared off. (TA.) [Hence,] ـَذَمَّ He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says, كَأَرْجاً رَفِّدَ رَزْمَتَهَا الْمَناَقَر

[Like the mill-stones of Rakd (a mountain so called) which the picks have rounded by taking from their edges]: he likens the foot of the camel to a mill-stone from the edges of which the ـَذَمَّ have taken, (S, TA,) and which they have made even. (TA.) And ـَذَمَّ signifies I cut the stone, and prepared it properly for a millstone. (TA.) See also 1, in two places. He made his food, or nutriment, bad, [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.)

8. ـَذَمَّ اًذَمَا He cut off one's head. (ISh, K.) And He extirpated one's nose. (K.)

ـَذَمَّ ـَذَمَّ, whence the phrase ـَذَمْتُ الْحَجَرَ ـَذَمْتُ اًذَمَاء: (S, Mgh, Msb, K,) which was

ـَذَمَّ ـَذَمَّ and ـَذَمَّ An arrow without a head and without feathers: pl. ـَذَمَّ (S, Mgh, Msb, K,) which was ـَذَمَّ ـَذَمَّ.
applied to those [divining-arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K; they were arrows upon which the Arabs in the Time of Ignorance wrote Command and Prohibition; (Mgh, Msb; or upon some of which was written My Lord hath commanded me; and upon some, My Lord hath forbidden me; (Har p. 465;) or they were three arrows; upon one of which was written My Lord hath commanded me; and upon another, My Lord hath forbidden me; and the third was blank; (Bd in v. 4;) and they put them in a receptacle, (Mgh, Msb;) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Msb;) he put his hand into that receptacle, (Mgh, Msb;) and took forth an arrow; (Msb;) and if the arrow upon which was Command [or My Lord hath commanded me (Har ubi suprä)] came forth, he went to accomplish his purpose; but if that upon which was Prohibition [or My Lord hath forbidden me (Har)] came forth, he refrained; (Mgh, Msb;) and if the blank came forth, they shuffled them a second time: (Bd ubi suprà;) or, as some say, the مﻻزا were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi suprä;) or, accord. to Az, the مﻻزا [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written He hath commanded and He hath forbidden, and Do thou and Do thou not; they had been well shaped لَزَّمَةٌ and made even, and placed in the Kaabeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, Take thou forth for me a مَلَز; and thereupon he would take it forth, and look at it; and
if the arrow of command came forth, he went to accomplish that which he had
purposed to do; but if the arrow of prohibition came forth, he refrained from
that which he desired to do: [It is said that] there were seven of the arrows thus called
with the minister of the Kaabeh, having marks upon them, and used for this
purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which
he put into his sword-case; and when he desired to seek the knowledge of what
was allotted to him, he took forth one of them. (TA.) Some say that the أَرْلَامُ are The arrows of
the game called المَبِيسَر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means
of the أَرْلَامُ is forbidden in the Kur v. 4. (TA.) Hence, أَرْلَامُ البَقَرَة The legs of the [wild] ox or cow: likened to the
arrows called أَرْلَامُ because of their slenderness: or, accord. to the أ, because of their strength and hardness. (TA.) [Hence,
likewise,] the former of the two words (مَلْز) signifies also A strong and light or active boy: pl. as above: (TA:) [app.
because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA. *) Also, both words, (K,) the latter on the authority of
Kr, (TA,) A cloven hoof: (K:) accord. to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is
behind it: (S, K:) pl. as above. (K, * TA.) And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax
Syriacus;] one of the [animals called] وَبَرَ [pl. of وَبَرِ:] pl. as above. (AA, S, K.)

: see the next preceding paragraph, throughout.

His whose proportion, or conformation, (S, K,) or whose cut, (K,) is
that of the slave: (S, K,) or he is the slave in truth: (Ks, S,;) or he resembles the slave as
though he were he: (Lh, K;) it is as though one said, هوُ العَبْدُ مُزِّلَمَا i. e. he is the slave, being thus
created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov.
applied to him who is low, ignoble, or mean: (Meyd:) [i.e.,] one says thus in disapproval (Lh: so in different copies of the S:) and in like manner one says of the female slave [i.e.,] (and &c.): (Lh, S, K:) As said, هوي الأمة زلمة, using the nom. case, without tenween; but IAar said, هو العبد زلمة, using the accus. case, with tenween: so in the handwriting of Abd-ES-Selam El-Basree: (TA:) and accord. to Lh, one says, هذا العبد زلما يا فتى, (so in some copies of the S,) or زلما, (so in other copies of the S, and in the TA,) with damm, (TA,) meaning This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.)

فلام: see the next preceding paragraph.

زلمة: [A kind of wattle] means the زمتان al-عذر of the she-goat: (K;) or, accord. to Kh, زلمة signifies a certain appertenance of goats; a thing hanging from their حلووق [here meaning throats, externally,] like the (kind of ear-ring called) قط, the animal having two of such things: if an appertenance of the ear, it is called زلما, [q. v.,] with زلمة. (S, TA.) See also *زلمة*.

فلام: see زلمة.

زلم: see زلمة.

زلمي: see زلمة.

نامي زلمي: see زلمة, in art. زلم.

(K) and مزم, (A'Obeyd, K,) as also [ kem and] زلمة: [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a portion termed زلما or زلما زلما being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زلما, (K:) [see also زلمة, or زلمة] with زلما. (K) and the fem. as above, is applied to a goat, as meaning having what are termed زلما زلما [dual of زلمة, expl. above]. (S.)

This signifies The mountain-goat; (K;) agreeably with the original meaning; (TA;) and so the المزم, الأزم, الجدع: (K:)

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[In the CK, و is erroneously omitted between the words:] and the female mountain-goat. (Kr, K.) ___ And also, i.e. the female mountain-goat, because it is [as though it were] always, not becoming old, (TA,) Time, or fortune, (S, K,) that is hard, or rigorous, (K,) in its course, (TA,) abounding with trials (K) and deaths: accord. to Yaakoob, so called because deaths hang upon it, and follow it. (TA.) They said, ضعف جدفع، [q. v.] i.e. Time, or fortune, &c., destroyed it; relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. The female of the hawk kind. (Kr, K.)

مَزَأٌ, applied to an arrow, (S, K, TA,) like مِلَز (S, K,) Cut [or pared], and made good in its proportion or conformation, and its workmanship: (ISk, S, K:) [Well shaped:] or made even and supple: (TA:) and in like manner the former, with ُ، applied to a staff (عصا). (S.) ___ See also ُمزَأٌ, in two places. ___ Also (i.e. مَزَأٌ) Short (as though cropped) in the tail. (ISk, TA,) ___ Small in body: (K: [in the CK, و is erroneously omitted before the words explaining this meaning:] and so مَزَأٌ: (IAar, TA:) and the former, rendered small in the body by being badly fed: (TA:) or [simply] badly fed. (S.) ___ Applied to a man, (S, TA,) Light, (TA,) or, like مَقَدَد (S,) made light, (S,) in form, figure, or person: so says ISk: (S, TA:) or short, light, or active, and ظريف [app. as meaning either elegant in form, or clever]: (M, K,) likened to a small arrow: (M:) and, with ُ، applied to a woman as meaning not tall; like مَقَدَد. (S.) ___ Applied to a horse, Of middling make; (so in different copies of the K:) thus expl. in the M. (TA,) ___ And Small [or scanted]; applied to a gift. (TA.)

*زَأٌ: see مَزَأٌ.
زَلَّ [expl. in art. زَلَّ, q. v.,] sing. of زَلَّ (K.)
zm
zm, (K) aor. _ _ , inf. n. (TA,) **He tied, or bound, it: fastened it; or made it fast.** (K) **zm**

[zm], (S, Mgh, Msb, K &c.,) aor. and inf. n. as above, (Msb, TA,) **He attached, or put, (Mgh,) or tied, or fastened, (Msb,) to the camel, (ISk, Mgh, Msb,) the zm (q. v.), (ISk, Mgh,) or his zm; (Msb,) he put in the camel's [each meaning a nose-ring,] or his, [or] a wooden thing fixed in the bone of the nose, the zm, and tied it, or fastened it, in order to restrain him thereby; (Har p. 329;) i. q. zm, (K:) and zm, (S, K,) of zm, (pl. of zm) to the camels], (TA,) or zm, (ISk, Mgh, Msb,) of zm, (TA,) or zm, (pl. of zm) [The camels had zm attached to them]; (S) with teshdeed because relating to several objects. (S, TA,) Hence, zm نفسه He restrained, or withheld, himself. (Mgh.) And zm, the tong más restrai ned, or withheld. (Har p. 329.) And I say not a saying until I qualify it to be used with cogency or efficiency]. (TA,) Hence also, (Mgh,) zm النعل, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) **He attached a zm [q. v.] to the sandal;** (S, Mgh, TA;) as also zm, (Mgh, TA,) Hence likewise,] zm بَنْفَهُ, said of a camel, zm, (S, K,) of zm The wolf took a newborn lamb or kid, and went away with it raising his head; (K, TA;) inf. n. as above: (TA,) [and so zm رأسه: for] you say, zm, i. e. [The wolf took a newborn lamb or kid, and went away with it raising his head,] (S, TA,) or zm i. e. raising with it his head: (TA:) and you say of the wolf, zm and zm, both meaning the same, (S, K,) i. e. zm, i. e. He took it, namely, the new-born lamb or kid, raising his head, or its head, (accord. to
different copies of the K,) with it. (TA.) ___ زَمْ ِبْرِقَلَةٍ, (K,) inf. n. as above, (TA,) He filled the water-skin. (K, TA.) زَمْ ِبْرِقَلَةٍ, (TA,) زَمْ ِبْرِقَلَةٍ, (TA,) The water-skin became full: thus the verb is intrans. as well as trans. (K, TA.) ___ And زَمْ said of a camel's tush, It rose. (TA.) ___ And He went forward, or onward; or before, or ahead; (S, K, TA;) as some say, (TA,) in journeying: (S, K, TA;) in this sense, the inf. n. is زَمْ. (TA.) Also, (inf. n. زَمْ, A'Obeyd, TA,) He spoke, or talked. (A'Obeyd, K, TA.) ___ One says also of the sparrow, زَمْ ِبصُوَتْ ِلْهُ, زَمْ ِبصُوَتْ ِلْهُ [app. زَمْ ِبصُوَتْ ِلْهُ, as it is intrans., meaning The sparrow chirps with a feeble voice peculiar to it]: and thus do large hornets. (TA.)

2 زَمْ ِبْرِقَلَةٍ see 1, second sentence, in two places.

3 زَمْ ِبْرِقَلَةٍ see 1. You say also, زَمْ ِبْرِقَلَةٍ, خُرْجَتْ مَعَهُ أَراَمَهُ, and زَمْ ِبْرِقَلَةٍ, آَعَرَضْهُ, i. e. [meaning I went forth with him taking a different way from his until we both met in one place: see خَازِمَهُ]. (TA.)

4 أَراَمَهُ see 1, in the former half of the paragraph.

5 أَراَمَهُ ِبْرِقَلَةٍ It was, or became, tied, or bound; fastened; or made fast. (K.)

6 زَمْ ِبْرِقَلَةٍ see 1, in the latter half of the paragraph, in two places. ___ One says also, زَمْ ِبْرِقَلَةٍ, اَذَمَّ الْمَسْتَيِّ إِلَيْهِ, meaning He stretched forth the thing to him. (TA.)

R. Q. 1 زَمْ ِبْرِقَلَةٍ [as inf. n. of زَمْ ِبْرِقَلَةٍ, and also as a simple subst.,] A distant sounding or sound, such as is confused and continued. (K.) You say, of a thing, زَمْ ِبْرِقَلَةٍ, meaning It made a distant sound, confused and continued: and زَمْ ِبْرِقَلَةٍ I heard a distant sound, confused and continued. (TK.) ___ The sounding, or sound, of thunder: (AZ, S;) or the consecutive reiteration of the sound of thunder; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, زَمْ ِبْرِقَلَةٍ The thunder sounds with consecutive reiteration. (TK.) Accord.
The sounding thereof when it is not loud and clear. (TA.) ___ The speaking, or speech, of the Magians, on the occasion of their eating, (S, I Ath,) with a low voice: (IAth:) or the gibbering, or uttering gibberish or jargon, one to another, of the Persians, or other foreigners, (IAth:) over their eating, while they are [in a manner] speechless, not making use of tongue nor of lip [so as to articulate]; it being a sound which they roll in their noses and their fauces, but such that they understand one another: (K:) or زَمُزمُ، said of a Magian, means He affected, or constrained himself, to speak, on the occasion of eating, while closing his mouth: whence the saying, [And forbid ye them from the affecting, &c.]. (Mgh.) ___ The crying [or roaring], or the cry [or roar], of the lion. (K.) You say of him، زَمُزمُ، He cried, or roared. (TA.) ___ It is also [The uttering, or utterance, of a sound, or of the voice,] from the chest, when it is not clear. (TA.) ___ Also The crying [or whinnying or neighing], or the cry [or neigh], of the horse: [see زَمُزمُ:] so in the saying, حول الصليب الزَمُزمُة، [Around the plant, or herbage,] is whinnying or neighing: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the [plant] is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says، زَمُزمُ، is cut for the horses that do not quit the tribe; (Meyd, TA:) and they neigh, or whinny, زَمُزمُ، and حَمِحُ، around it: (TA:) some relate it otherwise, saying حول الصليب زَمُزمَََُ، pl. of [植物] زَمُزمُ زَمُزمَة، [they say] means the crying, or cry, of the worshipper thereof. (Meyd.) زَمُزمُ also signifies He kept, guarded, or took care of, a thing. (TA.) ___ And زَمُزمَة المَالَ، inf. n. زَمُزمَة، I collected together the cattle, or property, and drove back, or put back, the outer ones, or outer portions, of what had become scattered thereof. (TA.)
R. Q. 2, said of a camel, He brayed; syn. هدر. (K. [See also R. Q. 1, which has nearly the same meaning.])

He brayed; syn. رده. (TA.)

His lips moved with it. (TA.)

[an inf. n. used in the sense of an act. part. n.]: see زام: ___ and see also 1, in the latter half of the paragraph.

زام is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] means My face is towards his house. (K.) An Arab of the desert said, لا وأآنذى وجهي زام بيته ما كان كذا وكدا, meaning [No, by Him]

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towards whose house is my face, it was not thus and thus, or such and such things did not happen]. (S.) ___ One says also, داري زام داره, (S,) or داري من داره زام, (K, TA, in the CK زام My house is near to his house. (S, K, TA.) ___ And أمهم زام Their affair, or case, is conformable to the just mean: like أمم: (S, K:) or easy, not exceeding the due measure, bound, or limit. (Lh, TA.)

زام A thing with which one ties or binds, fastens, or makes fast: (K:) meaning [the noserein of a camel; i.e.] the cord that is tied to the برة [or خرام, each meaning nose-ring of a camel], or to the خشاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Msb, TA,) i.e. to the end of which, (S, TA,) is tied the مقود [or leading-rope]: (S, Mgh, Msb, TA:) and (afterwards, Msb) also applied to the مقود (S, Msb, TA) itself: (Msb:) pl. زامه. (Msb, K.) [See also خطام. It is said in a trad., لازام ولا خرام في الإسلام There shall be no nose-rein nor nosering by which to lead a man in El-Islám: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) ___ [Hence,] زام الأمز That by means of which the
thing, or affair, subsists, and is conducted, or managed, and ordered. (TA.) And

He put in his hand, or power, the means of conducting his affair, or the
conduct of his affair: and He disposes as he pleases the various
means of conducting the affairs. (TA.) And He is on the point of
accomplishing his affair. (TA.) And [The she-camel is the leader of the
other camels:] said when she goes before them. (TA.) And [He is the leader of his people,
or party:] and [They are the leaders of their people, or party]. (TA.) [See also De
Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.]

The Zaman of the sandal] is the thing to which the عَسَش is attached, or tied:
(S:) or the thong that is between the middle toe and that next to it, to which the
عَسَش is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that
is between the middle toe and that next to it: or the thong to which the عَسَش is
attached, or tied: the عَسَش being the thong that passes through the sole, and between
two of the toes, and to which the شَرَاك is attached: for it appears that the term Zaman
is applied by some
to the thong called by others the شَرَاك, extending between the leg and the toes: and by
some, to what is called by others the عَسَش, or عَسَش: to the latter as being likened to the cord that is tied to the camel's
nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the
Zaman of the camel: (Mgh:) it is [said to be] the thong lies upon the back [meaning upper side of the
foot, extending from, or [consisting] of, the fore part of the Sharak, lengthwise: [for the
term (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قِبَال [which is expl. in the
same manner as the عَسَش, i. e., as] being between the middle toe and that next to it: (Har p. 539:)
[and thus it is expl. by J and Mtr and F in another art.:] the Zaman of the sandal is its قِبَال, (S, and Mgh and K in art. قِبَال) i. e. its
thong which is (Mgh in that art.) between the middle toe and next to it. (S and Mgh and K in that art.)

ٌﻢﱠﻣَز ٌمَﺰْﻣَز or ُﻢﱠﻣَز: see ٌمَﺰْﻣَز.

Tall herbs, (K,) rising above such as are termed ٌلَعَاع. (TA.)

ٌمَﺰْﻣَز Copious, or abundant, water; as also ٌمَﺰْﻣَز: (K:) [or] the latter, (Kz, TA,) [and app. the former also] and ٌمَﺰْﻣَز, (IKh, TA,) and ٌمَﺰْﻣَز, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.)

Also, (accord. to some copies of the S and K,) or ُمَﺰْﻣَز (accord. to other copies of the same, and accord. to the Msb,) imperfectly decl., because of the fem. gender and a proper name, (Msb,) the name of The well of Mekkeh, (so in a copy of the S and in the Msb,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaabeh; (K;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also ٌمَﺰْﻣَز or ُمَﺰْﻣَز: (Kz, TA,) and ٌمَﺰْﻣَز, (IAar, TA,) and ٌمَﺰْﻣَز, (JM; or ُمَﺰْﻣَز, or ٌمَﺰْﻣَز, (accord. to different copies of the K,) the last (زِمْزَم) on the authority of IAar. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) ٌمَﺰْﻣَز [with or without tenween] is also the name of A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) ٌمَﺰْﻣَز or ُمَﺰْﻣَز (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also A name of, or for, a she-camel, like ٌعِيْطَل. (S.)

ٌمَﺰْﻣَز: see ٌمَﺰْﻣَز, in two places.

ٌمَﺰْﻣَز or ُمَﺰْﻣَز: see ٌمَﺰْﻣَز, in two places.

ٌمَﺰْﻣَز [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is ُمَﺰْمَز]. You say ٌمَﺰْمَز, and
Thunder having confused and continued, or murmuring, sounds, heard from a distance. (TA.) And The sounds of the blazing of fire. (TA.)

A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any collection; as also [i.e. زمرٌم] (Ham p. 233:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (As, K;) as also ضمضة; (As, TA;) neither of which words is formed by substitution from the other: (TA:) pl. زمرزٔم [i.e. زمرزٔم], (Ham ubi suprà,) and [coll. gen. n.] زمرزٔم, (S, * TA,) occurring in the saying of a rájiz, (S,) Aboo-Mohammad El-Fak'asee, (TA.)

* إذَا تَدَنَّى زمرٌم من زمرٌم

[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are no young ones, or little ones; and so زمرٌم: (K;) or, accord. to EshSheybánee، زمرٔم and زمرزٔم signify large, big, or bulky, camels. (S.)

Clouds thundering, but not loudly and clearly. (AHn, TA.) [Accord. to one passage in the TA، زمرٔم seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] See also زمرٔم.

The best, or excellent, or choice, of camels: or a hundred thereof. (K,) And The best of a people; (K, TA;) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK، زمرزٔم is put in the place of زمرزٔم. (TA.) See also زمرزٔم.

: see زمرزٔم, last sentence, in two places.

زمرٔم or زمرزٔم: see زمرزٔم, in two places.
[meaning Attaching a زَمَام to her] occurs used by poetic license for زَامَهَا, because of the concurrence of two quiescent letters; like اسْوَادَتْ for زَامَهَا. (S.) Magnifying, or exalting, himself; or elevating his nose, from pride: (S, TA:) [and in like manner زَمَا :] one says, زَامِ نَأ يُرِثَ. I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زَمَم. (S, TA.) See also 1, in the latter half of the paragraph. Also, accord. to El-Harbee, applied to a man, Fearing, or afraid; syn. فَرُّع. (TA.)

زَمَم: see what next follows.

زَزِيْمُ: a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زَزُمُ;) and so زَزِيْمُ: (IAar, K * and TA in art. زَزُمُ:) Ru-beh says,

´تَسْمَعُ لِلطَّجَنَّ بِهِ زَزَيْمَا

[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

الأَزَمِيمُ One of the nights called لِيالي المَحَاق [meaning the last three nights of the lunar month]. (K.) And The decrescent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article آَلِ: and Th says

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that إِلْيَمُ is one of the names of the [moon when it is termed] هَلَال. (TA.)

إِلْيَمُ: see what next follows.

A camel having a زَمَام attached to him; syn. إِلْيَمُ مَحَطَّمُ: and إِلْيَمُ مَرْقَمُ camels having مَزَام attached to them; syn. مَخْطَّمُ. (TA.)
A horse quavering, or trilling, his voice, [or whinnying or neighing,] and prolonging it. (A'Obeyd, TA.)
A certain kind of food, composed of eggs and flesh-meat: (K) or thin paste folded together, with flesh-meat within: or the kind of food called لقمة القاضي [i.e. small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over; and also called لقمة الخليفة, and نرجس المائدة, and ميسر, and مَهَيَّا; and in Khurasan called نواله: (MF:) or نواله نزگان: (MA:) [or, as Golius says, on the authority of Meyd, a kind of food made of fine flour, bruised almonds, and honey.]
زَمَتٌ

زَمَتٌ, aor. ـ, inf. n. ـ زَمَتِهِ, He was, or became, grave, staid, steady, sedate, or calm. (A, K.)

زَمَتُ i. q. زَمَتُ ـ نَفَرُ, He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.]. (A.) One says, زَمَتُ ـ نَفَرُ [How great is his show of gravity, &c. or his
endeavour, or constraint of himself, to be grave, &c.]. (Fr, S.)

زَمَتٌ Grave, staid, steady, sedate, or calm, (IAar, S, A, K, TA,) in his sitting-place: (IAar, TA:) زَمَتُ ـ نَفَرُ, (A,) or زَمَتُ ـ نَفَرُ, if not a mistranscription for زَمَتُ ـ نَفَرُ, which I rather think it to be]. (TA.)

زَمَتٌ Very grave, staid, steady, sedate, or calm: (S, K, TA:) forbearing, or clement;
quiet; of few words; like زَمَتٌ صَمَتُ ـ, or, as some say, silent. (TA.)

فَلَانٌ أَزَمَتُ الْئَنَّاسِ Such a one is the most grave, staid, steady, sedate, or calm, of men. (S.)
The tree called زمخ or زمخ زمخ (TA in art.; but there written without any syll. signs.)

[The tree called زمخ or زمخ زمخ (TA in art.; but there written without any syll. signs.)

ظمخ or ظمخ [in the CK ظمخ and زمخ (K) [A stage of a journey] far-extending, (K) hard, or difficult. (AZ, IAar, JK, K.) One says, سار عقبة زموخ (He journeyed a long and hard stage). (A.)

And زمخ زمخ (A, and L in art. زمخ and زمخ زمخ, like شمخ شمخ and زمخ, (L in that art.,) A distant, far-reaching, or faraiming, intention, purpose, or design. (A, and L ubi suprà.)

زَامِخ i. q. زامِخم [Proud, &c.;] (S, K;) or زامِخم بَأْنُفْهُ [elevating his nose, from pride]: (A, L;) [pl. زامِخ i. q. زَامِخم [Noses elevated, from pride]. (S, A.) [Hence,] جَبَالَ لَهَا أَنُوفُ زَامِخ [Mountains having tall, or long, prominences]. (TA.) And كِيل زَامِخ Full measure. (JK, A, K.)
[1] ** Ramsey, aor. and inf. n. (S, Msb, K) and **زمر** (Msb, K) and **زمران** (ISd, TA;) and **زمر** (K) He piped, or played upon (lit. sang in) a reed; (K) he blew in a (S, * A, Msb. *) **زمر** (S, Msb, K) and **زمر** (Msb, K) and **زمران** (ISd, TA;) and **زمر** (K) The ostriches, (S, K,) and the she-ostrich, (A, TA,) cried, or uttered their, or her, cry. (S, A, K, TA.)

[Said only of the females, or a female:] of the male ostrich one says only (S, TA.) And **زمر بالحديث** He published, or divulged, the story. (A, K.) And **زمر فلانان بفلالان** He excited, or incited, such a one against such a one. (A, * K, TA.) (S, K,) aor. and (K,) inf. n. (S,) He had little hair, (S, * K, * TA,) and little wool. (K, * TA,) Also, [hence,] inf. n. as above, (S,) or زمرة زمرة زمرة, (TA,) He (a man, S, TA) had little [i.e. manliness, or manly virtue]. (S, K,) And **زمر ماله** inf. n. as above, His property became little, or scanty. (TA in art. قفر.)

[2] **زمر** see 1, first sentence.

10 **زمر** He was, or became, abject, or ignominious, or weak, and small in body, and lean, being abased or brought low. (A, TA.) [See also the part n., below.]

**زمر** see 1, first sentence.

Having little hair; (S, A, K;) and having little wool: fem. with **زمر** A child having little hair: and **زمرة** A sheep, or goat, having little wool or hair: and **زمرة** A she-camel having little fur: and **زمرة** [app. meaning A plant having few leaves]. (Ham p. 683.) And **زمر** [Scanty, or
thin, hair. (A, TA.) Also, [hence,] (S, K,) or زمر المروة A man (A) having little مرودة [i. e. manliness, or manly virtue]. (S, A, * K.) And A man having little, or scanty, property. (AZ, TA in art. قفر): And عطية زمر A scanty, or small, gift. (A, * TA.) Also Good singing: (Th, TA:) [and] so زمر. (Az, O, TA:) And Goodly in countenance. (K.)

A man having little, or scanty, property. (AZ, TA in art. قفر): And عطية زمر A scanty, or small, gift. (A, * TA.) Also Good singing: (Th, TA:) [and] so زمر. (Az, O, TA:) And Goodly in countenance. (K.)

A company, or congregated body, of men; (S, K;) as also زمر: (TA:) or (so in the TA, but in the K and ) a party in a state of dispersion: (K;) pl. زمر: (S, A, K:) you say، جاءوا زمرا They came in parties in a state of dispersion, one after another: (A:) some say that زمر is from زمر [originally an inf. n., (see 1, first sentence,) and hence] signifying sound, because a company of men is not without sound: others, that it signifies a company of few persons; from شا زمر: (MF;) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زمر: see the next paragraph.

Short; (Kr, K;) applied to a man: (TA:) pl. زمر. (Kr, K.) And Beautiful; applied to a boy, or young man; (AA, Th, O, K;) as also زمر (AA, O, K) and زمر (K.) See also زمر.

The act [or art] of piping, or playing upon the reed [or زمرزمر. (K.)

زمر (As, S, A, Msb, K) and زمر (As, S, K;) but the latter is rare, (K;) or scarcely ever used, (S;) or it is not allowable, (Msb,) applied to a man; and زمر (S, Msb, K;) but not زمر (S, Msb,) applied to a woman; (S, Msb, K;) A [piper, or] player upon a reed; (K;) one who blows in a زمرزمر. (S, * A, Msb, *;) Also زمرزمر A fornicatress, or an adulteress: (Th, A'Obeyd, Az, S, K;) so in a trad., in which it is said يهـن نع بسک زمرزمر He prohibited the gain of the fornicatress: (Th, A'Obeyd, Az, S,) so called because she publishes her business: (Th;) some say that the correct word is here زمرزمر، because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the
former to be the right; and Abu-l-‘Abbás Ahmad says that the latter is wrong, and that the former signifies a beautiful prostitute; but Az adds that the trad. may mean as above, or he prohibited the gain of the female singer; as AHát relates on the authority of As. (TA.)

�헤로나자 불루자말과 벁루자말과 러로자말과 �_preview_image.png (fem. of زمارة, q. v. Also) i. q. زمارة, q. v. (K.) And A ساحور [i. e. collar, or collar of iron,] (O, A, K, TA) that is put upon the neck of a dog. (TA.) And metaphorically used as meaning جامعه; (A, TA;) [i. e.] A [shackle for the neck and hands, such as is called] غل. (TA.) And A bar of iron عمود) between

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the two rings of the [shackle called] غل (M, O, K;) so termed because of its sound. (O.) Also A she-ostrich. (Har p. 408.)

زمر and its fem., with زمار: see زمارة.

زمر and see also زمر. ___ Also Playing; or a player. (O.)

Shackled [with a جامعه]. (O, TA.)

A musical reed, or pipe; (S, * A, Msb, * K, * TA;) what is called in Persian نا [now generally meaning a flute]; (marginal note in a copy of the KT;) as also زمارة, (K;) [which latter, by many pronounced زمار, and generally so pronounced in Egypt, is applied to a double reed-pipe, figured and described in my work on the Modern Egyptians,] and زمار and زمار, (IAth,) the latter like مغرد and مغرد and مغرد and مغرد. (TA;) pl. of the first, (S, A,) and of the last two. (S, * A.)

It is related in a trad., that Mohammad, on hearing Aboo-Moosà El-Ash'aree reciting, said to him لقد أعطيت زمارة من زمارا من زمارا [Verily thou hast been gifted with a pipe like that of David himself]; likening
the sweetness of his voice and melody to the sound of the [TA:] as though he had musical pipes in his throat: or مزمار آل [TA:] is here the same as مزمار داوود also signifies [The Psalms of David;] what David used to sing, or chant, (A:) for, (TA:) or (so in the TA, but in the K and ) مزمار داوود signifies kinds of prayer, or supplication: it is pl. of مزمار or مزمار. (So in different copies of the K.) مزمار and مزمار: see مزمار, in two places.

Shrinking, and abject, or ignominious, in his own estimation. (K, TA.) [See also its verb.]
درمز

: see the next article.
(T, S, Mgh, L, Msb, K) and accord. to some ذْرُمُز, with the unpointed ذ (TA,) or, accord. to IKt, this is a mistranscription, and As says that it is correctly written with the pointed ذ (Msb,) [The emerald: accord. to some] i. q. ذْرُمُز; (Sudot;, L, Msb, K;) but Et-Teyfáshee [rightly] says that the ذْرُمُز is a different kind of stone: [see this word:] and Ibn-Sá'id El-Ansáree says that the mine of the ذْرُمُز is said to be near to that of the ذْرُمُز (TA:) several authors say that the ذْرُمُز differs from the ذْرُمُز in being more green: (MF, TA:) it is an arabicized word [from the Pers. ذْرُمُز]: (S, L, Msb, K;) [a coll. gen. n.:] n. un. with ذ (Msb.)


1. **meaning**: He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear: (S, Msb, * K: *) he feared, or was afraid: (K:) he was impatient; or had not sufficient strength to bear what befell him, and found not patience: (L:) he became disquieted, disturbed, agitated, flurried, or in a state of commotion. (Lh.)

2. **meaning**: The hare was light, or active, and quick, or swift: (Lth, K, TA,) and it ran, (S, TA,) and was light, or active. (TA.) And he went slowly. (ISk, S, K.) Thus the verb has two contr. significations. (K.) And He went with short steps; as also. (TA.)

3. **meaning**: I determined, resolved, or decided, upon the affair: (Fr, S, K:) my determination, resolution, or decision, became fixed upon the affair; (Lth or Kh, S, TA,) to execute it, or perform it, of necessity: (Lth, TA,) or I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair: syn. (K:) and (Ibn-'Abbád, K, [in the CK written without teshdeed,]) followed by before the object, inf. n. (Ibn-'Abbád, K) may be formed by transposition from, or the z may be a substitute for (IF.) You say, He determined,
resolved, or decided, upon going, journeying, or departing. (Mgh.) See also 1.

The grape-vine, or its branch, became large in its knot, or gem, [see زمعة,] (ISh, K, TA,) and its fruit-stalk was near to coming forth. (Ish, TA.) And زمعة the herbage made its first appearance in a scattered state: (S:) or was not all of it equal, or uniform, but consisted of scattered portions, (K, TA,) at its first appearance, (TA,) one part surpassing another. (K, TA.)

see 1, last sentence.

Also pl. [or rather coll. gen. n.] of زمعة, which [is the n. un. of the former, and] signifies A certain excrescence behind the cloven hoof: (AZ, S, Msb, * K:) or a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed زمعات, as though they were formed of pieces of horn: (Lth, K:) or a certain excrescence projecting above the hoof of the sheep or goat: (TA:) or the pendent hairs in the kinder part of the kind leg, or kind foot, of the sheep or goat, and of the gazelle, and of the hare: (K:) [the pl. of زمعة is زمعات (occuring in the S and K in the present art., and in the K in art. زود, &c.), and] the pl. of زمع زمعات: (AZ, S, K:) see زمع. Hence, as being compared to the زمع of the cloven hoof, (L,) also signifies The lower, or baser, or the lowest, or basest, or the refuse, of mankind: (S, L, K:) pl. زمعات. (L.) One says, هو من زمعهم, meaning He is of the last of them; (S, L;) and of their followers. (L.) Also, i. e. زمع The hairs behind the fetlock [-joint]; (K;) and so زمعات [pl. of the n. un. زمعة]. (TA.) Also Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth: (Ish, K, TA:) accord. to Et-Táifee, (L in art. كمح [the n. un. زمعة signifies the knot, or gem, in the place whence the raceme of grapes grows forth: (L ubi suprà, and TA:)
or, as some say, the *berry when it is like the head of a young ant;* and the pl. is زمَعَاتٌ and [coll. gen. n.] زَمَعُ. The leaves that cover what is within them of the raceme of the grape-vine. (TA.)

Also An excrescence, or a redundancy, زَمَعٌ in the fingers or toes: and the epithet [applied to him who has such] is زَمَع. (K.)

And Scattered portions of herbage, here and there; like portions of clouds in the sky.

(TA.)

زَمَعٌ: see the next preceding paragraph, in four places.

Penetrating energy, or sharpness, vigoroussness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it; (L, K;) as also زَمَعٌ and زَمَعٌ زَمَعَ. (K;) and courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it: (K;) and good judgment, with boldness to undertake affairs, (K, TA,) such that when one purpo ses an affair, he acts with a penetrating energy, or sharpness, vigorsness, and effectiveness, in performing it: (TA;) or courage, and great boldness: (S;) and quickness, and hastiness. (S, K.)

زَمَعٌ: see the next preceding paragraph.

زَمَعٌ: see زَمَعَ. Also A hare that runs with short steps, as though it ran upon its زَمَعَاتٍ, (As, T, S, K;) i.e. the pendent hairs on the kinder parts of its kind legs: (T, TA;) or such as, when it approaches its habitation, goes upon its زَمَعَةٌ زَمَعَةٌ, (K, TA,) and with short steps, (TA,) in order that its foot-marks may not be traced: (K, TA;) and (K, TA, but in the CK or ) such as is quick, or swift, and brisk, or sprightly. (K, TA.)
A man sharp, vigorous, or effective, in determination, resolution, or decision: (Mgh.)

a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it: (Lth, K: [in the CK, يمزع is a mistake

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for يمزع:) and having good judgment, with boldness to undertake affairs, (K, TA,) so that when he has purposed an affair, he acts with a penetrating energy, or sharpness, vigor, and effectiveness, in performing it: (TA:) or يمزع signifies a man having good judgment: (S:) and يمزع signifies also quick; (K;) quick, and hasty; (S;) and so يمزع: (S, K;) pl. of the former يمزعاء. (S, K.)

He is more sharp, vigorous, or effective, in determination, resolution, or decision, than he. (Mgh.) See also يمزع, last sentence but one.

I am determining, resolving, or deciding, upon an affair: or my determination, resolution, or decision, is fixed upon an affair. (Kh, S.) [See 4.]
زَمَكَةُ: see the following paragraph.

زَمَكَةُ، (Fr, S, K,) with kesr to the زَمَكَةُ زَمَكَةُ، (K,) like زَمَكَةُ، (S,) [in the O erroneously written زَمَكَةُ،] and زَمَكَةُ، (Fr, K, TA,) like زَمَكَةُ، (TA,) [in the O erroneously written زَمَكَةُ،] and زَمَكَةُ، (TA,) The place of the growth of the tail of a bird: (Fr, S, K,) or the root of the tail of a bird: (M, K,) or the whole tail of a bird: (K,) or sometimes, accord. to Lth, the tail itself is called زَمَكَةُ، when it is short (اذَا قَصَرَ) (O, TA, *) or, as in some copies [of his book, meaning the 'Eyn], when it is clipped (اذَا قَصَرَ). (TA.)

زَمَكَاتُ: see the preceding paragraph.
1. زَمَلَ, aor. زَمَلَ, زَمَلَ, (K, TA) and Went along quickly, (TA) leaning, or bearing, on one side, raising his other side; (K, TA;) as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs. (TA.)

And زَمَلَ (K, TA) زَمَلَ and زَمَلَ (the latter accord. to the CK زَمَلَ but said in the TA to be with fet-h like the former,) and زَمَلَ (K, TA) and زَمَلَ (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA;) He was as though he limped, by reason of his briskness, or sprightliness, (K,) or as though bearing upon his fore legs, by reason of pride, or self-conceit, and briskness, in his going and his running. (TA.)

زَمَلَهُ, (Mgh, Msb,) inf. n. زَمَلَ, (TA,) He bore it, or carried it; namely, a thing: (Mgh, Msb:) and زَملَدْزِا (S, K,) originally زَملَا (TA in art. زَلمَ). زَملَ (S) at once; (K;) namely, a load: (TA) like زَملَهُ and زَملَهُ. (TA in art. زَلمَ, K,) aor. زَملَ, (IDrd, K,) inf. n. زَملَ, (TA,) He made him to ride behind him, (IDrd, K,) on the camel: (IDrd:) or he rode with him [on a camel, in a حمل,] So as to counterbalance him; (K, TK:) and so زَملَهُ, (Mgh,) inf. n. زَملَة, (S,) he rode with him so as to counterbalance him (S * Mgh) on a camel, (S,) in the حمل. (Mgh.) [And زَمل غيره aor. زَمل غيره, He followed another:] see زَمل.

2. زَمَلَ, (S, Mgh, Msb,) inf. n. زَملَ, زَملَ, (Msb, K,) He wrapped him (S, Mgh, Msb, K *) [in his garment], (S, K *) or (Msb, K) [with his garment]. (Msb.) [Hence, app.,] زَملَ [in his garments], (Mgh,) or فِي ثوبه [with his garment]. (Msb.) زَملَ [in his garments], (Msb,) signifies also The act of concealing. (IAar, K.)

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3. see 1, last sentence but one.  

Also signifies The requiting with beneficence. (AA, TA in art.)

He wrapped himself in his garments. (S, Mgh, Msb, K, TA) or with his garments, (S,) and so alone, (TA,) or [with his garment]. (Mgh, TA, or TA.)

They recited verses, or poetry, of the metre termed رجز, which is also termed زمل, one with another; or vied in doing so. (TA.)

A load, or burden. (K.) It occurs in a trad. as meaning A load of knowledge. (TA.)

A load of knowledge. (AA, K.) See also زمل.

The kind of verse, or poetry, [more commonly termed رجز: [hence,] a poet says,

[The drawer of water will not be overcome as long as the زمل continues]; meaning, as long as he recites [or chants] the verse termed رجز [or زمل], he is strong enough to work: thus it is related on the authority of AA:

And see زمل.

See also زومل.
A company of persons travelling together, or with whom one is travelling; (AZ, K;) as also: (En-Nadr, TA:) or, as some say, (TA:) a company or a collection [in an absolute sense]. (K, TA.)

Luxuriant, or abundant, and dense palmtrees such as are termed [in the CK is a mistranscription:] and a collection of [i.e. small young palm-trees, or shoots cut off from palm-trees and planted]: and young palm-trees exceeding the reach of the hand: (K, TA:) all on the authority of El-Hejree. (TA.)

Luxuriant, or abundant, and dense palmtrees such as are termed [in an absolute sense]. (K, TA.)

A limping in a camel. (K;) And A wrapper that is put over a [or leathern water-bag]; pl. زَمْلَةٌ and زَمْلَةٌ: (Az, K;) you say زَمْلَةٌ: (Az, TA.)

A limping in a camel. (K;) And A wrapper that is put over a [or leathern water-bag]; pl. زَمْلَةٌ and زَمْلَةٌ: (Az, K;) you say زَمْلَةٌ: (Az, TA.)

One who rides behind another (IDrd, S, K) on a camel (IDrd, TA) that carries the food and the household-goods or furniture and utensils; (TA:) and زَمْلَةٌ signifies the same, (K;) and so does زَمْلَةٌ: (IDrd, TA:) or one who rides behind another on a horse or similar beast: (TA:) or one who rides with another in a [Thou art the horseman of science, or knowledge, and I am he who rides behind thee]. (TA;) Hence, A travelling-companion (Mgh, TA) who assists one in the performance of his affairs. (TA;) It is said in a trad., [A man shall not separate himself from his travelling-companion. (Mgh.) زَمْلَانْ زَمْلَانْ means Two men engaged in work upon their two camels: when they are without work, they are called [K.]

And زَمْلَةٌ: زَمْلَةٌ.
see what next follows.

*S, K) and \( \text{زمقل} \) and \( \text{زمقل} \) (said in the CK to be like عَدْلَة \( \text{زمقل} \) and \( \text{زمقل} \) (K) and \( \text{زمقل} \) (S, K) and \( \text{زمقل} \) and زَمَل \( \text{زمقل} \) (K) or this is fem., S) and زَمَل \( \text{زمقل} \) (K) Cowardly, weak, (S, K, TA,) low, mean, or contemptible; who wraps himself up in his house, or tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things. (TA.) [See also \( \text{زَمِّل} \). Accord. to J, \( \text{زَمِّل} \) signifies Weak as a fem. epithet. (S.)

see the next preceding paragraph.

see the next preceding paragraph.

see the next preceding paragraph.

see زَمَل, in two places.

\( \text{زمقل} \), applied to a horse or similar beast, (K, TA,) or to a wild ass, (A’ Obeyd, TA,) That is as though he limped, by reason of his briskness, or sprightliness. (A’ Obeyd, K, TA.) [Hence, app., the name of] The horse of Mo’áwiyyeh Ibn-Mirdás Es-Sulamee. (K.) Also One who follows (\( \text{زمقل} \), [in the CK \( \text{زمقل} \), i.e. يَنُعَزُّ, another. (K.)

A camel (S, Mgh, Msb, K) or other beast

(K) used for carrying (S, Mgh, Msb, K) the goods, or furniture and utensils, of a man (S, Mgh, Msb) travelling, (Mgh, Msb,) and his food; (S, Mgh;) the ظ denoting intensiveness: (Msb:) or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller. (Har p.
130:) from he bore, or carried, a thing: (Mgh, Msb:) pl. زولما. (TA.) [See also زولمة.] Afterwards used to signify The
عدل properly half-load in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (app. a mistranscription for i. e. dates), and the like. (Mgh.)

Camels having their loads upon them: (IAar, M, K: * [in the K, should be and theiber ويره and اليل] and so signifies camels laden or not laden: (IAar, M:) may be either its pl. or pl. of زولمة [q. v.]. (TA.) See also زولمة means He is a knower of it; (IAar, K;) i. e., of the affair. (IAar.) And ابن زولمة, also, means The son of the female slave. (IAar, K)

أزمل A sound: (As, S:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:) it has no verb. (TA.) A poet says,

* تَصْبُّ لَنَائِتُ الحَيْلِ فِي حَجَاتِهَا
* وَتَسْمِعُ مِنْ ثُمَّ العَجَاجُ لِمَا أَزَمَلَا

[The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means أزمل, but suppresses the ا, as is done in [for أزمل the القسي. (S.) means The sounds of the bows: أزمل being pl. of أزمل, with to give fulness to the sound of the vowel preceding it. (TA.) And أزمل signifies The twanging sound of a bow. (K, TA.) ترك أزمل and زولمة أزمل and زولمة أزمل He left a family, or household. (K) And خرج فلان وخقف أزمل [Such a one went forth, and left behind him his family, or his family and his cattle]: and خرج بازمله He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property. (AZ, TA.) [Hence, app.,] أخذه بأزمله [In one of my copies of the S, أزمله] He took it altogether; (S, K;) namely, a thing. (S) And He took it with its [or utensils and furniture]: as also بازمله (K) and زولمة أزمله. (L, TA.) And عيالات أزملة i. e.
Numerous families or households. (S, K. *)

A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. ذرب, it is expl. as meaning A shoemaker's with which he sews: but this I have not found elsewhere.] ___

Also An iron (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild oxen. (K, * TA.) ___ And The [implement called] مطرقة [q. v.]. (K.) ___ Applied to a man, (K, TA,) A great, or vehement, eater; likened to the [shoemaker's] knife: (TA:) or strong: and also weak; (K, TA:) low, mean, or contemptible: (TA: like زمل:) thus having two contr. significations. (K.)

زمل (AA, S, K) and (S, K) some say (S) زملة (S, K,) the latter accord. to As and Sb and Ez-Zubeydee, (TA,) and Zملة (S, TA,) which is said by IJ to be quasi-coordinate to جردحل, because the و in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, Vociferous: (AA, S, K, TA:) or the first, [or, app, any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning that runs swiftly: and in like manner to a mountain-goat. (TA.)

A certain thing in which water is cooled: of the dial. of El-'Irák (K:) applied by the people of Baghdád to a green jar such as is called خلابة or جرة, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called
because it is wrapped (i. e. تفلُتُ) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the porous earthen bottles called (بَرَدَاتُ); then it is poured into this مزملة, and remains in it cool. (Har p. 548.)
Q. 1. ُقَلْمِز, inf. n. زَمَلَق, He did the act denoted by the epithet زَلْقِ, expl. in art. زَلْقِ, voice زَلْقِ, (TA.)

in asses is like ُجَلْمِز, [i.e. The going an easy and a quick pace] in a horse. (TA.)

زَمَلَق and زَمَلَق and زَمَلَق are expl. in the S in art. زَلْقِ [q. v., voice زَلْقِ]: in the K, in the present art., agreeably with the opinion of Aboo- ‘Obeyd. (TA.) [The first is said in the TA, voice زَلْقِ, to be syn. with عَذْيِبَطِ, q. v.] The first is also applied to an ass, as meaning Fat; whose back is even by reason of the fat. (Uh, TA.)

ٌقُلْمِز A boy, or young man, light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully, or guilefully; as also زَمَلَق: thus expl. by Az, on the authority of one of the Arabs: also said to signify light, or active, and inconstant, unsteady, or fickle; and so زَمَلَق and زَمَلَق. (TA.)

see زَمَلَق: and see also زَمَلَق, in two places.

ُقَلْمِز: see زَمَلَق; and see also زَمَلَق.
 زمن

1. aor. n. زمن (Msb, K) and زمنة (S, * Msb, K) and زمنة (K) He (a man, S, Msb) had, or was affected with, a malady of long continuance, (Msb,) or what is termed زمنة, expl. below: (K:) he was, or became, afflicted [with what is so termed]: (S:) or he was, or became, crippled. (TK.)

3. عامله زمنة (S, K) and زمنة (Lh, TA) [He bargained, or made an engagement, with him, to work, for a time]. (S, K,) from العالمي الزمن. (S,) is like مشاهرة [and شهر] (S, K) from السّمّه. (S.)

4. زمن [He, or it, continued a long time; a long time passed over him, or it, (K, * TA,) i. e. a thing. (TA.) You say, زمن المكان: He remained, staid, dwelt, or abode, a long time زمن in the place. (TA.) And [hence,] زمن عنّ عطاؤه: His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.) زمن فلانتا: He (God) made such a one to be such as is termed زمن, i. e. affected with a protracted disease; (Msb, TA;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed زمنة, expl. below, as meaning [عاهة] [&c.]. (TA.) It is said also of a disease [as meaning It deprived him of the power to move &c.]. (TA in art. الزمن)

عضب

 زمن an inf. n. of زمن (q. v.). (Msb, K,) And a simple subst. [meaning Continuance for a long time,] from الزمن in the first of the senses assigned to it above; and so زمنة, with damm. (IAar, TA,) Also, and زمنة, (S, Msb, K, &c.,) the former a contraction of the latter, (Msb,) A time, whether little or much; (S, Msb, K;) thus accord. to Er-Rághib; (TA in art. دهر;) as being a space capable of division: (Msb:) and so says El-Munáwee: (TA:) a time
considered with respect to its beginning and its end: (Er-Râghib, MF voce مَأْمَدٌّ) or i. q. عَصْر
[as meaning a space, or period, of time]: (M, K:) [often meaning, without any addition to qualify it, a long time;
as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] رَمَان
differ in some respects from آن and from مَأْمَدّ. Sh asserts it to be syn. with دُهْر; but AHeyth says that this is a mistake: (TA:) [it is so,
however, sometimes, accord. to several authorities, as has been shown in art. دُهْر; and particularly as meaning fortune, or fate.] IAth says that it is applied to the whole of what is termed النَّذْهَر as meaning time], and to a AHeyth
says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of two
months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is
applied to any one of the four quarters of the year; (Msb, TA;) the first of which [in the order in which they
are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الربيع, but vulgarly الخَرْيف فِي الربيع; called
by the former name because the first rain is therein, giving growth to [the herbage called] the عُيَبَر; and called by the latter name
because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشَّتاء; and
commences when the sun enters Capricornus: the third [i. e. spring] is الصَّفَر, vulgarly called الْرَيْب; and commences when the sun
enters Aries: the fourth [i. e. summer] is الصَّفَر, vulgarly called الْمَيْطَرَة; and commences when the sun enters Cancer: (Msb:) **
The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in
relation to the solar year at the period when they received the names by which they are here designated. it is also applied to the
time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a
man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere
(الْغَلَكْ الأَلْطَس): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the
proper language of the Arabs: (see the Dict. of the Technical Terms used in the Sciences of the Musalmans: )) the pl. (of زمان, Msb) is
زوْمَانٌ and (that of زمان, Msb) زوْمَيْنَا. (S, Msb, K.) [The dim. of زمان, i. e. زمانٌ, see below.] In the following trad., إِذَا
When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false; what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. ٌﺖُرِب) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, َنِمْؤُﳌا ُبِﺬْﻜَﺗ, meaning [She used to come to us] in the life-time [lit. times] of Khadeejeh. (TA.) And one says also, َنِمْؤُﳌا ُبِﺬْﻜَﺗ َْﱂ ْﺪَﻜَﺗ, meaning [I have not met him for a long time] past: but in this case, accord. to the more approved usage, one should say َنِمْؤُﳌا ُبِﺬْﻜَﺗ َْﱂ ْﺪَﻜَﺗ َْﱂ ْﺪَﻜَﺗ, (Lh, K, * TA.) (For authorities, and further information, see the words here mentioned, and more particularly َنِمْؤُﳌا ُبِﺬْﻜَﺗ َْﱂ ْﺪَﻜَﺗ and َنِمْؤُﳌا ُبِﺬْﻜَﺗ َْﱂ ْﺪَﻜَﺗ.) The months are said to have received the names here given to them from Klâb Ibn-Murrah, an ancestor of Mohammad, about two centuries before El-Islâm. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called َةْﻮَـﻧ and َنِمْؤُﳌا, (S, Mgh, Msb, K) and َنِمْؤُﳌا ُبِﺬْﻜَﺗ and َنِمْؤُﳌا ُبِﺬْﻜَﺗ, (K, TA, *) and applied to a man, (S, Msb, TA, *) Having, or affected with, a malady of long continuance; (Mgh, Msb, TA; *) as also َنِمْؤُﳌا ُبِﺬْﻜَﺗ َْﱂ ْﺪَﻜَﺗ, or crippled, or deprived of the
power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed [expl. below], i. e. عازة (K, TA:) or afflicted with what is so termed: (S:) pl. زمن (K, TA:) of the former, (TA:) and زمني, (Msb, K, TA:) [likewise] of the former, (Msb,) or of the latter, as also زمن (TA:) [Hence,] هو فاتر النشاط زمن الرغبة [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.)

 زمن: see زمن, second sentence.

 زمن: A space, or period, or a long space or period, of time. (TA.) See also زمن, last sentence.

 زمن: see زمن, third sentence, and again in two places in the latter part of the paragraph.

 زمن: see زمن.

 زمن [dim. of زمن]. You say, تراخي الوقت لقيته ذات الزمن (S, K): [i. e. I met him some time ago;] like as one says بين الأعومم ذات العومم (S:) or meaning في ساعة لها أعداد [in a time consisting of some, or several, subdivisions]: (TA:) or means مذ ثلاثة أَرَمَان (three seasons ago; or, app., three or more, to ten; (agreeably with an explanation of دو ذات العومم (TA:) voce وذ; by الزمن being app. meant periods of two, or three, or six, months]; (T in art. دو:) and the like is said by IAar. (TA in art. دو:) Also Love. (K.)

 زمن: an inf. n. of زمن [q. v.]. (S, * Msb, K.) [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. أفة (S,) or عازة (K,) in animals: (S:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زمن and زمن:)] or Want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Har p. 315.) And i. q. دهر [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) Also Love. (K.)
A while; an indefinite short time; as distinguished from astronomical hour: and so, often, alone.

Of long continuance; of long standing; over which a long time has past. (TA.)

[You say Stale water.] And ماء مزمن [Chronic cough]. (K voce مصطلحًا.)
Q. 1 see the next paragraph.

Q. 4 They (the stars) shone, (S, K,) and were intensely bright. (TA.) ___ It (the eye) became red by reason of anger; (K,) on the occasion of some distressing event; (TA;) as also (AZ, S, K.) ___ It (the face) grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look. (K.) ___ It (a day) became intensely cold. (K.)

Intense cold. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxvi. 13, زمهریر means Hurting cold: (Bd:) or simply cold: (Jel:) or, accord. to some, it there has the meaning next following. (Bd, Jel.) ___ The moon; (K;) in the dial of Telyi. (TA.)

Laughing so as to show the teeth: (K;) from the likeness to the shining of stars. (TA.) ___ Angry:
(K;) or violently angry. (S.)
1. **نَزٌّ** see 4, in five places. [aor., accord. to rule, — , or the sec. pers. may be َنَزُّ, and the aor. — , and the inf. n., in this case, َنَزٌّ, which see below, but the TK makes its aor. to be — , and the infinitive n. َنَزٌّ] **His sinews dried up.** (K.) — [which may be rendered He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled]. (TA. [See **نَزٌّ**.])

4. أَنْتَنُهُ َنَزٌّ I thought him to possess good or evil; as also أَنْتَنُهُ, aor. — , inf. n. َنَزٌّ; or both mean I imputed, or attributed, to him good or evil: (Msb;) or أَنْتَنُهُ بِشَرٍّ — he thought such a one to possess good or evil; like أَنْتَنُهُ بِشَرٍّ; syn. أَنْتَنُهُ بِشَرٍّ: (K;) or, accord. to Lh, one says, أَنْتَنُهُ بِشَرٍّ: (TA.) And أَنْتَنُهُ بِشَرٍّ لَّا َيُرِيدُ ﺍِِّنَزَأ — I suspected him of a thing, or of such a thing: (S, K, and Har ubi suprà;) [but] Lh says, لَّا َيُرِيدُ ﺍِِّنَزَأ — He suspected him of the thing, or affair; like أَنْتَنُهُ بِشَرٍّ: (S.) And أَنْتَنُهُ بِشَرٍّ — He is suspected of such a thing]. (S.) Hassán says, أَنْزَأُ — i. e. [Chaste, staid,] she is not suspected of evil: [in which أَنَزَأُ may be from أَنَزَأُ َنَزٌّ or from أَنَزَأُ َنَزَأَ] but some restrict themselves to the quadriliteral verb [أَنَزَأُ]. (Msb.)

8. إِنْزَنْ see 4.
A suspicion: whence the saying, أوُبَأ ٍﺔﱠﻧَز ﱞﺮَﺷ ُﻪْﻨِﻣ ﻮُﺧَأ ٍﺔﱠﻧَز 

worse than he is the person who has conceived a suspicion: 

The ape, or baboon, or monkey, أُبُو ٌﺔﱠﻧَزْ شَرِّ مِنْهُ أَخُو ٍﺔﱠﻧَزْ

or monkey, (ُدْﺮِﻘَىلا)

or

(A, TA:) [for] ___ 

(, so in 

three copies of the S and in my MS. copy of the K,) or 

(, thus in the CK and TK and JM, [in the second and third of which it is 

expressly said to be with kesr, which, however, the author of the K should have added, accord. to his usual practice, if he meant it to 

be thus,]) signifies 

(, S, K.)

أُبُو ٍﺔﱠﻧَز : see what next precedes, in two places.

, and مَياء زَنَن [which suggests that زَنَن is an inf. n. used as an epithet,] A water, and waters, small in 

quantity, and narrow: (K:) [for] زَنَن signifies strait, or narrow; like زَنَّ نَآء and زَنَن [which do not belong to this 

art.]: (TA:) or 

means [a place of water] of which one knows not whether there be in 

it water or not. (K.)

أُبُو ٍﺔﱠﻧَز Short [or contracted] shade; like زَنَّ نَآء [mentioned in art. .] (K.)

A fluid like mucus, that falls from the noses of camels: (K:) but the more approved word is 

ذَنَانى. (TA.)

A man who suffices for himself, without any other. (K.)

One who opines, or conjectures, much; i. q. طَنَان. (TA.)

One suppressing his urine and his ordure:

One suppressing his urine [or his ordure]; syn. حَافَقُن: such is one of the persons forbidden, in a trad., to 

act as إِمَام to others. (TA in art. نُصر: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding
paragraph.}
He ascended the mountain. (S, Msb, K.) ___ And He approached it, or drew near to it; (K, TA;) namely, a thing. (TA.) [Hence,] He drew near to the [age of] fifty [years]. (S, TA.) ___ It became short; (S;) it contracted, shrunk, or drew together. (K.) ___ It was, or became, strait, or narrow; and was, without ا, inf. n. زنو, is a dial. var. thereof in this sense. (ISd, K, TA; all in art. زنو.) Said of the urine, (S, Msb, K;) or —, (S, TA;) or —, (Msb,) inf. n. زنو, (S, Msb, TA) and —, (TA,) It became retained, or suppressed. (S, Msb, K, TA;) Also He, or it, clave to the ground. (K.) ___ He hastened, or made haste. (K.) ___ And He was, or became, affected with a lively emotion, either of joy or of grief; syn. طرب. (K.) See also 2, in two places: and see 4. ___ is also expl. in the K as signifying خنق (He throttled, or strangled): but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for حقق [a meaning assigned to this verb below: see 4]. (TA.)

He straitened, or oppressed, him; made strait, or close, to him; (S, K, TA;) as also — زنا عليه. (TA.) The verb occurs without ا, written زني, by poetic license, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شادخة. (S.) And زنؤوا عليه الحجارة occurs in a trad. as meaning They made the stones strait, or close, to him, or upon him. (TA.)
He made him to ascend the mountain. (Msb, K, * TA.) Also signifies ازَّنَاهُ ُﻩِ ﻷُ_jwtا also signifies ازَّنَاهُ ُﻩِ ﻷُjwtا (S, K, TA.) so in the saying, [He constrained him to have recourse to, or to do, the thing]. (TA.) He retained, or suppressed, his urine; (Msb, K; *) as also ازَّنَاهُ ُﻩِ ﻷُ_jwtا (S, K, TA:) so in the saying, [He constrained him to have recourse to, or to do, the thing]. (TA.)

Straitness, or narrowness; syn. ضيق. (S. [So in my copies: perhaps a mistranscription for ضيق, a meaning mentioned in the next sentence.] Strait, or narrow; syn. ضيق: you say مكان زَّناي A straight, or narrow, place: and أَشُر زَّناي A narrow well]: so in the Fāık. (TA.) Short (S, K) and compact, or contracted: (K:) applied to a man: and to shade. (S.) Retaining, or suppressing, his urine; (S, Msb, K;) as also زَّناي. (Msb.) So in a trad. in which it is said that a man is forbidden to pray when he is زَّناي; (S, TA:) or where it is said that the prayer of one who is زَّناي will not be accepted: (Msb:) or the latter word in this case means one who is ascending a mountain; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) Also, [app. because of its narrowness,] A grave. (TA.)

A small skin for water or milk. (K.) See also زَئن in art. زئن. Zئن: see زَئن, in two places.

More, or most, strait: so in the saying كان لا يحب من الدنيا إلا ازَّنَاهُ [He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.)
Q. 2

He behaved proudly, or haughtily, to us, (K, *TA,) and frowned, or looked sternly, austerely, or morosely. (TA.)

The lion. (K.)

Small, or young, (K, TA,) and light, or active: applied to a boy. (TA.) See also زنبر. See also زنبر. See also زنبر. See also زنبر.

Large, or bulky; applied to a ship: (K:) you say سفينة زنبرة a large, or bulky, ship: (TA:) or زنبرة signifies a sort of large, or bulky, ship. (S in art. زنبر.) Also Heavy; applied to a man. (K.)

: see the next paragraph, in two places.

[The hornet, or hornets; a large sort of wasp; a stinging kind of fly; (K:) a certain kind of flying thing that stings; (T, TA;) i. q. دبب, (S,) or دبب; (TA;) and زنبرة signifies the same, (K,) [or app. is the n. un.,] and so does زنبر; (S, K,) a dial. var. mentioned by ISk: (S:) [being a coll. gen. n.,] زنبرة is [sometimes] made of the fem. gender; the pl. is زنبرة and زنبرة sometimes means the flies of the meadows or gardens (Ham p. 324.) Also A young ass that is able to bear burdens. (K.) And A large rat: pl. زنبرة, occurring in poetry [app. for زنبرة]. (TA.) Also, [as an epithet,] Light, or active; clever, or ingenious; (K, TA;) mentioned by Abu-I-Jarráh, from a man of the Benoo-Kiláb, and he adds that it means
light, or active; (TA;) quick in reply; (K, TA;) and so زَنِير . (K.) Also, and زَنِير and زَنِير . (K.)

A certain tree, (K, TA;) of large size, (TA;) resembling the [or plane-tree], (K, TA;) but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the عَشَر (q. v.), white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the غُرَايْر (or fruit of the service-tree), and dyes the mouth like as does the mulberry: it is planted. (TA.)

Also, the same three words, A species of the نَتَن (or fig), called by the people of the towns and villages the نَتَن حَلَوَانِ (IAar, K, TA;) one of the strange trees of the desert: pl. زَنَابِر . (IAar, TA.)

see the next preceding paragraph.

see the next preceding paragraph.

meaning He took it altogether; mentioned in art. زَنِير . (TA.)

A land abounding with زَنِير (or hornets, pl. of زَنِير ; the ن being rejected in its formation): (S in art. زَنِير, and K;) similar to أَرْض مُزِبَرة , (S.)
Oil of jasmine: (S, K:) or this is called دهن الزبنق and is of the dial. of El-Irák; (Az, TA;) [for] it is said that الزبنق signifies the jasmine [itself]: (Msb:) or, as some say, it is a certain flower, which is put into شيرح [i.e. oil of sesame, or, as being likened thereto, because of its clearness, white oil before it becomes altered, and the like, and of which is thus made an [odoriferous] oil; like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, Mogorium sambac of Juss., Lam., Desfont.: Nyctanthes sambac of Linn.; nyctanthes undulata in notis Amœn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) and Iris germanica of Linn.; or Iris sambac of Forsk.: (Idem, no. 26:) also the lily.] Also The [musical reed, or pipe, called] زمارة (AA, T, TA,) or (Aboo-Málik, K.) Wine: (IAar, K, and T in art. جهف and ديدنق.) A certain herb, or leguminous plant, hot, burning, or biting, to the tongue, and that causes headache. (K.)
Zebel

and dial. vars. of Zebel, mentioned in art. Zebel [q. v.]: pl. Zebel. TA.
A certain nation of the blacks; (S, Msb, K,) [the inhabitants of the country called by us Zanguebar, including the Zingis of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation: [sometimes applied to the Negroes absolutely; for] some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt: (Msb:) the n. un. is and (AA, A'O beyd, ISk, S, K,) like as is of: (TA:) and occurs as a broken pl., meaning the divisions and subtribes [of that nation]: so says AAF, and so in the M. (TA.)
(Ginger; amomum zinziber;) a certain plant growing in the country of the Arabs, in the land of 'Omán, (AHn, TA;) and in El-Yemen also; (TA;) well known: (S:) [or the root thereof;] a certain root, or roots, (accord. to different copies of the K,) creeping beneath the ground; (K, TA;) burning, or biting, to the tongue; (TA;) growing like the stalks of the papyrus, (K, TA,) and the نَسَر [mentioned below]; there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, are eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China: (TA:) it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty, (K, TA,) clearing to the phlegm, (TA,) sharpening to the intellect, (K* TA,) and exhilarating: (TA:) if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight. (K, TA.) ___ It is mentioned in the Kur, where it is said, [lxxvi. 17 and 18,] The admixture whereof shall be زَنْجَبِيلَ زَنْجَبِيلْ [mentioned below]: i. e. it shall have the flavour of زَنْجَبِيلَ [or ginger], which the Arabs esteem very pleasant: it may mean that زَنْجَبِيلَ is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also Wine [absolutely]. (S, ISd, K.) ___ زَنْجَبِيلُ الكَلَابِ A certain herb, or leguminous plant, the leaves of which are like [those of] the خَلَاف [or salix Aegyptia], and the twigs are red: it
clears the [discoloration of the face termed] كلَف, and the [spots in the skin termed] نَمْش; and it kills dogs; (K) wherefore it is named in relation to them. (TA.)

*i. q.*

[ \[ \[ a word of Persian origin, now applied by Arabs to \] \[ \] A species of carline thistle]. (K.) [Accord. to Freytag, Horminum, or salvia silvestris: but this, I believe, is what is called in Pers. أَشْتَرْغَانٌ i. q. زَجْيَلَةُ الرَّأسِ i. q. Inula helenium, common inula, or elecampane]. (K.)
Q. 1، (Lth, K) inf. n. زجزر He [fillipped, or] struck the thumb upon, or against, the middle finger with the fore finger: (S in art. زجزر) or he fillipped with the nail of his thumb and that of his fore finger: (Lth, A, K: *) you say زجزر ل، meaning he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him, (Lth, A, *) saying نل و لمل هد،[Nor, or not even, the like of this will I give thee]; (Lth;) meaning thus, ولا أعطيك مثل هذا، (A.) The subst., (S,) or the name of this [action], (Lth,) is زجزر، (Lth, S.) A fillip, such as is described above: see what immediately precedes. ___ A nail-paring: as also زنغير: both foreign words introduced into the Arabic language: mentioned in the T among quadrilateral-radical words. (TA.) ___ A

whiteness [or white speck] seen on the nails of young persons; (AZ, K;) likewise called فوف and زجزر فرح. (AZ, TA;) as also زجزر: (AZ, K.) Accord. to IAar, ↓ this last signifies What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says، ما لك عندى شيء ولا ده I have not anything for thee: not even this: (TA:) [i. e. it means anything: always used in a negative phrase.] زجزر،: see the next preceding paragraph, in two places.
A certain dye, [or pigment,] well known, (K,) of a red colour, with which one writes as well as dyes; [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of [a kind of stone, used medicinally, from the Persian]: it is of two kinds, native and factitious: the native is [formed by] the transition of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.)
زَخَنْ

١زَخَنْ ، عَر. — (س، ك) م. زَخَنْ (س) ن. (س، ك) من الزيت، (س، ك، ج) من الزبدة، (ج، ك) وطعام. (ل) It was، or became, altered [for the worse] (س، ك، تا) in odour; (تا) [stinking، rancid،] bad، or corrupt، like سنخص. (ج، ك) And، said of a lamb، or kid، He raised his head in sucking، by reason of choking، or of dryness of the fauces. (ك)

١زَخَنْ ، م. زَخَنْ (س، ك) من الزيت، (س، ك) وزبدة، (ل) وطعام، (ل) Altered [for the worse] (س، ك، تا) in odour; (تا) [stinking، rancid، bad، or corrupt، like سنخص: see 1] Alبل زَخَنْ. (ك، تا) Camels having their bellies straitened، by reason of thirsting (ك، ك، تا) time after time. (ك، تا)
1. **زَنَذ**

ٍﺪَﻧَز َرﺎﱠﻨﻟا aor. — He produced fire [with a زَنَذ] (A, TA.) [Hence, ]زَنَذَوْا نَآرُ الحَرْبَ They kindled the fire of war] (A, TA.) See also 2. زَنَذٍ, aor. — (K,) inf. n. زَنَذٍ (TA,) He (a man) TA thirsted. (K.)

زَنَذٍ, inf. n. زَنَذَتٌ, said of a she-camel, Her womb came forth on her giving birth. (L)

2. **زَنَذٍ**

ٍﺪَﻧَز َرِضْوَهَا, inf. n. زَنَذَتٌ, He made his زَنَذ to produce fire. (K,) He lied. (K,) He filled (K, TA) a water-skin, or milk-skin; (TA,) as also زَنَذٍ, (K, TA,) inf. n. زَنَذٍ; and in like manner a watering-trough, and a vessel: and he filled his water-skin, or milk-skin, so that it became like the زَنَذٍ, i.e. [hard, or firm, being] full. (TA,) [He made, or rendered, narrow. You say,]زَنَذٍ عَلَى أَهْلِهَ The horse has a nostril which was not made narrow when he was created. (A, TA.) [He straitened, or scanted; made strait, or scanty: see the pass. part. n. Hence, app.,]زَنَذٍ عَلَى أَهْلِهَ He straitened, or scanted, his family; made their circumstances, or subsistence, strait, or scanty, to them; he was hard, severe, or rigorous, to his family. (L) [He punished beyond his right. (K, TA,) He charged with niggardliness: (TA,) or he, or it, made, or rendered, niggardly, mean, or sordid. (KL,) زَنَذٍ تَزْنِيد ُنَاقَةٌ The she-camel, having a [tumour of the kind called]ْقُرْنُر in her vulva, had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight: (ISh, TA:) or زَنَذَتٍ زَنَذَتٍ [as inf. n. of زَنَذ] signifies a she-camels having the vulva perforated with small sharp-pointed pieces of wood, and then tied with threads or strings of hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with نَآرَ and كَ. (S.) See also the next paragraph.
(K,) said of a man, (TA,) i. q. [He exceeded, &c.] (K, TA.) [Hence, app.,] as also (K,) or no one exceeds him to thee in excellence. (TA.)

"I. e. He relapsed in his pain." (K.)

(5) ترَنَذُ He was, or became, straitened, or embarrassed, and contracted in his bosom:

(A:) he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry; (A, K;) and was incensed. (TA.) The saying of 'Adee,

* * *

إِذَا أَنْتُ فَأَكْهِتُ الرِّجالَ فَلا تَلْغُ وَقُلْ مَثْلُ مَا قَالَوا وَلَا تَنْزِذَ

[When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.,] some relate with كَ [in the last word, saying تنزِذَ: see art. زِنْدَ. (TA.)

زرَنَذُ [A piece of stick, or wood, for producing fire;] the upper one of the two pieces of stick, or wood, (S, M, L, K, or خشبانان, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Msb;) [or masc. and fem.: (see دَقُو, in art. دَقَوْنُزُ,) and دَنْزَةُ is the appellation of the lower one thereof, (S, M, L, K,) in which is the notch, or holloW, (S, M, L, or فرض, A in art. فرض, or in which is a holeثقب, S, [whence the fire is produced;] and this is fem.: (S, M:) one end of the زَنْدَ is put into the فرض of the زَنْدَة, and the زَنْدَ is then [rapidly] twirled round, in producing fire: (A in art. فرض, the best kind of زَنْدَ is made of عَفَّار; and the best kind of زَنْدَة: (see these two words:) the dual زَنْدَانَ is applied to the two together; (S, M, L;) [and so, very often, is the sing. زَنْدَة:] one should not say زَنْدَانَانَ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is زَنْدَانَ, (S, M, Mgh, L, Msb, K,) which is also syn. with زَنْدَ, (Kr, L,) and زَنْدَة (L) and [of pauc.] زَنْدَ and
or whose زَنَاد produce fire,] alluding to generosity and other commended qualities [of the person to whom it is applied].

And مرت بك زنادى [lit. My زَنَاد have, or has, produced fire by thy means], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K,) And أَنَا مَقْتَدِحُ بِزَنَادِكْ وَكُلُ خَيرٍ عَنْدَكَ [lit. I am one who produces fire by means of thy زَنَاد, and all the good in my possession is from thee]. (A,) [Hence also,] لا یُرْدُ بِكَأَي زَنَادَ [lit. My weeping will not bring as a return for it so much as زَنَاد; i. e. it will not avail aught]. (Ham. p. 83.) And زَنَادٌ فِي وَعَاءٍ: زَنَادٌ in مَرْقَعَةٍ: see art. رَقَع. And زَنَادُنِ فِي وَعَاءٍ: زَنَادٌ in مَرْقَعَةٍ: see art. رَقَع. And ٍِّزَنَادْلا : نَادْلَ اًدْنَزَ [lit. He is one whose زَنَاد produces fire, or whose زَنَاد produce fire,] alluding to generosity and other commended qualities [of the person to whom it is applied].

Hence, (A,) Each of the two bones of the fore arm; [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زَنَاد next the thumb is called كُوعٌ, and that of the زَنَاد next the little finger is called كُرسُوع. [Or wrist] is the place of junction of the زَنَاد, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called زَنَاداً, as being likened to the زَنَاد which with fire is produced. (A, Mgh. *) And in some one or more of the dialects, الزَنَاد The *نَادْلَ ذِرَاعٍ [q. v.]; and the asfَلُ من الزَنَادين The *نَادْلَ سَاعَد [q. v.]. (L and TA in art. سَعَد.) [Also] The part of the fore arm which is divested of flesh: of the masc. gender: pl. زَنَود. (Msb.) And (L) The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together زَنَادان; (S, L, K;) the كُوعٌ and the كُرسُوع. (S, L.) Also A certain thorny tree. (K.)

A درجة زَنَاد (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is
stuffed into a she-camel’s vulva, when she is made to take a liking to the young one of another: (K.) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)

\[\text{Made, or rendered, narrow}\]. You say A garment, or piece of cloth, of little width. (S, K.) And [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) ___ A small, scanty gift. (A, TA. *) ___ Narrow; (S, K;) niggardly; (S, A, K;) tenacious; (TA;) who will not confer a small benefit; (A;) low, ignoble, mean, or sordid; (TA;) charged with niggardliness, and held to be little: (Hamp. 178;) and i. q. [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.)
Q. 2 He adopted, or held, or professed, the tenets of the زندق; he was, or became, a ملحد [i. e. deviater from the right religion, or an impugner of religions], and without religion; (KL:) a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see زندقة:) and an asserter of the endlessness of time: see زندق.

And ىقندق, A man very niggardly or avaricious. (Th, O, K, Msb.)

ىقندق: see زندق.

ىقندق a subst from the verb above mentioned; (S, K:) The adoption, or belief, or profession, of the tenets of the زندق: generally, deviation from the right religion, or the impugning of religious, and the state of him who is without religion; disbelief in the world to come and in the Deity, or the unity of the Creator: (T, Mgh, Msb:) and the assertion of the endlessness of time: see زندق. Also i. q. ضببق [as meaning Niggardliness, or avarice: see زندق]. (L, TA.)

ىقندق: see زندق.

ىقندوق a dial. var. of صندوق [q. v.;] (K:) like as ىقندوق is of ىقندوق. (TA.)

One who is of the زندق or asserters of the doctrine of Dualism: (S, O, K:) or one who asserts his belief in the two principles of Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K:) or one who does not
believe in the world to come nor in the unity of the Creator: (T, Msb:) or one who conceals unbelief and makes an outward show of belief: (K:) an arabicized word, (S, Msb,)

originally Pers., so they say, (Msb,) from زَنَدُ، which is a book belonging to them [i. e. the book of Zoroaster]: (PS:) [or from the Pers. زَنَدُ، meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his Chrest. Ar., 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian زَنَدُ، (Mgh, [thus in my copy, app. for زَنَدُ، in which the ه may be, as it is in many other instances, an affix denoting some kind of relationship,]) or زَنَدُ كرُ، (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be زَنَدُ گرُ، which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from زَنَدُ، which is explained as meaning he [who] asserts his belief in the world to come, or in the unity of the Creator;

woman’s religion: (O, K:) or the right explanation is this: that it is a term of relation to the زَنَدُ، which is the book of Mánee the Magian, who was in the time of Bahram the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: زَنَدُ، in their language, is explanation; and he meant that this was the explanation of the book of Zaradusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the Mefáteeh el-Uloom, زَنَدُ، means a follower of Mánee, and also a follower of Mezdek, who (i. e. Mezdek) appeared in the days of Kubádh, and asserted that possessions and women were in common, and put forth a book which he called زَنَدُ، which is the book of the Magians, that was brought by Zaradusht, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] زَنَدُ، which word, being arabicized, was converted into زَنَدُ،: (Mgh:) Th says that زَنَدُ، is not of the [genuine] language of the Arabs; (Mgh, TA:) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, * Msb, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Msb,) they say مَلِحَدُ، (Mgh, Msb, TA,) i. e. [a deviator from the right religion; or] an impugner of religions, (Msb,) and دِهْرُ، (Mgh, TA:) some say that it is from زَنَدُ،.
because the زناديق straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Msb:) the pl. is زنادقة and زناديق (S, O, Msb, K;) the latter being the original pl., and the ة of the former being a substitute for the suppressed ك of the latter. (S, O.)
1. He filled it; (K) namely, a vessel, and a water-skin. (TA.) See also what next follows.

2. (Msb;) or, (K,) inf. n.  (TA;) [but the former is more probably correct, as  mentioned below, is its quasi-pass.; or perhaps each is correct;]

3. He put upon him a [or waist-belt]. (Msb, K.) [but the former is more probably correct, as  mentioned below, is its quasi-pass.]

4. He looked hard at me: so in the Nawândir: (TA: [see also the act. part. n., below:]); or the looked minutely at me: and his eye looked minutely. (A.)

5. He (a Christian [or Jew or Sabian or Magian]) bound a [or waist-belt] upon his waist. (A, Msb.)

6. It (a thing) became slender, or narrow; (A, K,) so as to be like a . (A.)

7. (S, A, Msb, K) and (A, K) and (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, * A, * Msb, *K) and Magian; (K;) the thing which the [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) [accord. to the K, from it became slender, or narrow: but the reverse is implied in the A: see 5 and it is more probably derived from the Greek ζωάρη, as observed by Golius, or ζωάροψ, as suggested by Freytag:] pl. (A, Msb.) See also .

8. (T, TA,) or (TA,) sing. of (T, TA,) which signifies Pebbles: (IAar:) or small pebbles. (A'Obeyd, Kr, ISd, K.) [Also ] or (Kr,) or (TA,) Certain small flies (Kr, K) that are in [i. e. gardens, or privies]. (Kr, TA.)
A woman tall, and large in body. (K, TA.)

Such a one is looking hard at me, and making the eye to project:

so in the Nawadir. (T, TA. [See also the verb, 2.])
\[\text{\(\text{ﻖَﻧَز\\) 1, (JK, S, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. —, (O, TA,) inf. n. (JK, TA,) He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K:) this ring is put to the head of the refractory mule; and is called (JK, O, TA:) or he put a in the part under his lower jaw, in the skin: (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called (or ) in the K, like ; but this is wrong: (TA:) what is in the nose, pierced, is called . (O, TA.) Also, (IDrd, K,) aor. — and , (TA,) inf. n. as above, (KL,) He bound his legs by means of the [or , q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse'. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also He fitted a shoe to a horse's foot; followed by an accus.] — And , (IAar, O,) or , (K,) and and , (IAar, O, K,) inf. n. , (IAar, O,) He straitened his household, by reason of niggardliness or poverty. (IAar, O, K,) And , (IAar, O, K,) straitened such a one. (JK.)

\[\text{2, see above, last sentence but one.}

\[\text{4, see 1, last two sentences.}

\[\text{The place of the [or . (S, K,) The thin part of an arrow-head: pl. . (JK, Ibn-)}

\]
A narrow [or street]. (S.) __ A narrow part of a valley. (JK, Ibn-‘Abbád, O.,) __ A bend in a wall; or in a [or street]; (Lth, JK, O.,) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render (see عروب واد, (see عروب واد)) in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lth, O.)

And The kind of ornament called [I. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like كتاب; ]) a certain ornament for women, (JK, Ibn-‘Abbád, O.,) of silver. (Ibn-

Abbád, O.,)

Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And [which is app. its pl., or عقول زنق] Perfect understandings or intellects. (IAar, O, K.)

Tied, or bound, with the زنق [q. v., or With the زنق]. (TA. [See also زنق, ] __ And Suffering a suppression of the urine. (TA.) __ And the المزوق is the name of A horse of ’ Ámir Ibn-Et- Tufeyl: (S, K;) and of a horse of ' Attáb Ibn-El-Warkà. (TA.)
The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَمَة].) [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) [And hence,] The conjoining any one with a people, or party, to which he does not belong. (KL.) [See also the same word as a subst. properly so termed, expl. below.]

They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.)

The tress had an excrescence resembling the زَمَة of the shea tree (K, TA) [i.e., an excrescence resembling the زَمَة of the sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زَمَة]. (TA.)

The [projecting] thing that is behind the cloven hoof; also called زَمَة (S, K;) of which it is a dial. var. (S.)

A camel having a زَمَة, i.e., a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also زَمَة, زَمَة, زَمَة, زَمَة (S, K;) pl. of pauc. زَمَة and زَمَة. (Yákoot, TA.) [See also زَمَة and زَمَة.]

A ewe that is held in high estimation; [not signifying having a زَمَة, as meaning having a kind of wattle; ] for [it is asserted that] the sheep has no زَمَة; that pertaining only to the goat. (S. [But see زَمَة.])

He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زَمَة and زَمَة.]

See زَمَة.
A certain tree, having no leaves, as though it were the of the [app. here meaning sheep as well as goat]. (TA.)

also signifies A certain tree, having no leaves, as though it were the of the ear of a camel: see: but accord. to Al-Ahmar, it is a mark made by cutting off a portion of the ear. (TA.) ___ [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that signifies two small things next to the [or lobule], opposite to the [an evident mistranscription for e. tragus]. (K. [So in all the copies that I have seen.]) Also [A kind of wattle, i. e. a thing, (Msb,) or piece of flesh, (TA,) hanging from the [here meaning throat, externally], (Msb, TA,) beneath each ear, (S and A and K in art. [i. e., app., sheep as well as goat; though it is said in the S that the sheep has no ; that pertaining only to the goat; app. because it is uncommon in sheep]. (TA.) [See also ; and see and and .] ___ To this is likened the of a tree: see 4. (TA.) ___ And as the of the ear of a camel, or of a goat or sheep, serves to distinguish it, it signifies also A mark, sign, or token. (TA.) ___ The two edges [or cusps] of the notch of an arrow, (Msb, K, TA,) between which is put the bow-string; (Msb, TA;) as also (K;) but the former is the more chaste: (TA:) also called . (S in art. , and A and TA.) ___ See also voce , also signifies A certain herb, or leguminous plant, (K, TA,) of which AHn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the form of the of the ear; to have leaves; and to be one of the worst of plants. (TA.) ___ See also .

A calamity, misfortune, or evil accident. (K.) See also .

Having [two wattles, such as are termed] of a goat, [and app. to a sheep also.]
which see the sing., مَزَّ، (TA.) Also, and مَزَّ، One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add، (TA,) not being needed; as though he were a مَزَّ among them: (S, TA:) and i. q. دعى [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Msb, TA;) conjoined [with them or him]: thus the former was expl. by I’Ab as used in the Kur ubi suprà: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce مَزَّ as an epithet applied to a camel. (TA.) And the former word, Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شَأْنَة [i.e. sheep or goat] is known by its مَزَّ: (S, TA: [in the latter of which is added, because the cutting of the ear is a mark: but by its مَزَّ is here meant its wattle; for the cutting of the ear of the camel is a mark of generous race:)] thus expl. by ‘Ikrimeh as used in the Kur ubi suprà. (S.) And The son of an adulteress or a fornicatress. (TA.) Also A commissioned agent, a factor, or a deputy. (TA.)

The lion. (M and K in art. يَدَ, q. v.)

نَائِبُ زَنَامِي {flute}, so called because invented by زَنَامِ [or player upon the musical reed] in the service of Er-Rasheed and El-Moatasim and El-Wáthik; vulgarly called زَنَامِي; said by Esh-Shereeshee to be thus miscalled by the common people of the West. (TA.)

أَذْمُ, and its fem. أَذْمُ, زَنَامِ: see الأَذْمُ, زَنَامِ, i. q. زَنَامِ. (Z., and TA:) meaning Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) See also what next follows.

A camel of those called الأَذْمِي {a certain mark of camels}; thus called in relation to [a sub-tribe (بَطْنُ) of بُنُو يِرَيْبُ or of Bُنُو يِرَيْبُ named] بَنُو أَذْمِ. (IAar, TA.)

تَزَنِيمٌ inf. n. of 2 [q. v.]. (TA.) Also a subst. like تَزَنِيمٌ, signifying A certain mark of camels.
(TA.)

مزَمٌ، and its fem. (with ة): see زَمٌ، زَنْمٌ, in two places. Also Small in body; like مَزَمٌ. (IAar, TA in art.)

Also The young ones of camels. (S, K.) And A certain

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**stallion [-camel]:** (S, K.) accord. to some, who read thus, in a verse of Zuheyr,

[Sundry spoils consisting of the young camels the offspring of Muzennem]: (S:) thus A'Obeyd read,

instead of إِفَال مَزَمٌ, in which the latter word is used for مَزَمٌ, [by poetic license,] because إِفَالٌ is of a measure common to masc. and fem. words. (EM p. 120.)
It was, or became, strait, or narrow; a dial. var. of َزَنَّا (ISd, K, TA;) said of a place. (TA.)

He straitened, or oppressed, him; made strait, or close, to him: (ISd, K;) it occurs thus, without ِء, by poetic license, for َزَنَّا, in a saying of a rájiz cited in art. شَدَح, as an ex. of the word ُشَدَخ. (S in art. ِزَنَّا.)

also signifies He (a man) became lax in his joints. (TA in art. ِزَنَّا.)

: see what next follows, and also art. ِزَنَّا.

Strait, or narrow; (K;) as also َزَنَّا : (TA in art. ِزَنَّا) from the Fālik; and in art. ِزَنَّا:) the former mentioned in this sense by IAar; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also َزَنَّة, in art. ِزَنَّا.]

rel. n. from ِزَنَّة: see the next article.
زَنَٰنِةٌ

زَنَٰنِةٌ, aor. ِزَنَٰنِةٌ زَنَٰنِةٌ (S, Mgh, * Msb, K) the latter an inf. n. of 3 (S, Mgh, Msb, K) also, (S, Mgh, K) but said by some to be a dial. var. of the former, (Msb,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Msb, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Msb, TA,) He committed fornication or adultery; (El-Munáwee, Er-Rághib, TA;) ِزَنَٰنِةٌ ِزَنَٰنِةٌ with her: (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of ِزَنَٰنِةٌ as meaning he mounted; for he says that,] in the proper language of the Arabs, ِزَنَٰنِةٌ signifies the mounting upon a thing; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] ِزَنَٰنِةٌ ِزَنَٰنِةٌ ِزَنَٰنِةٌ; and in like manner one says of a woman ِزَنَٰنِةٌ ِزَنَٰنِةٌ (TA:) and so does ِزَنَٰنِةٌ ِزَنَٰنِةٌ: (K:) one says of a woman, ِزَنَٰنِةٌ ِزَنَٰنِةٌ, meaning ِزَنَٰنِةٌ ِزَنَٰنِةٌ; and in like manner one says of a woman ِزَنَٰنِةٌ ِزَنَٰنِةٌ: (TA:) and so does ِزَنَٰنِةٌ ِزَنَٰنِةٌ, (S, Mgh, Msb, TA,) He said to him ِزَنَٰنِةٌ ِزَنَٰنِةٌ ِزَنَٰنِةٌ [O fornicator or adulterer]: (S, TA:) or he imputed to him ِزَنَٰنِةٌ ِزَنَٰنِةٌ ِزَنَٰنِةٌ [i. e. fornication or adultery]; (Mgh, Msb, TA;) and so ِزَنَٰنِةٌ ِزَنَٰنِةٌ ِزَنَٰنِةٌ, accord. to the copies of the K; but in the M, ِزَنَٰنِةٌ ِزَنَٰنِةٌ ِزَنَٰنِةٌ, which, it is there said, has not been heard except in a trad. of the daughter of El- Hasan. (TA.) See also 1. And see 2 in art. ِزَنَٰنِةٌ.

ِزَنَٰنِةٌ ِزَنَٰنِةٌ ِزَنَٰنِةٌ [He committed fornication or adultery with her:] (Mgh, Msb.)
See also 1, in two places. And see 2.

Zen'ā see 2.

Zen', often written Zen'ā: see the next paragraph, in two places.

A single act of ṣin'ā [i. e. fornication or adultery]: (Msb, TA:) and Zen'ā is [used in the same sense, though properly an inf. n., not of un.,] as is shown by its being dualized: they say Zen'ān: (TA:) [but this is post-classical:] thus using the dual of Zen', the lawyers say, قذفه زنائبين [He reproached him with two acts of fornication or adultery]: (Msb, TA:) but [in this instance, and] in the saying زناء شهد على زنائين, [which is dual of زناء, properly an inf. n. like Zen'], or زنائتين [He testified, or gave decisive information, respecting two acts of fornication or adultery,] the right word is Zen'ai'īn. (Mgh.) One says also, زنیة هو ابن زنیة, and sometimes زنیة هو ولد زنیة, (K,) but the former is the more chaste, (Az, TA,) meaning [i. e. He is a son of fornication or adultery]: (K:) or ولد زنیة هو ابن زنیة, (Mgh, Msb,) and زنیة هو ولد زنیة, (Mgh,) with fet-h and with kesr, [meaning as above, or Zen'ā,] contr. of لرشادة, (Mgh,) or contr. of زنیة هو ابن زنیة, (Msb:) or زنیة هو زنیة, (Mgh,) with fet-h: accord. to Fr, one says, زنیة هو زنیة and زنیة هو زنیة, (TF:) accord. to Fr, one says, زنیة هو زنیة and زنیة هو زنیة [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say زنیة هو زنیة and زنیة هو زنیة, with kesr, but only with fet-h: (TA:) ISk says that زنیة and زنیة are both with kesr and fet-h. (Msb.)

Zen'ā [accord. to analogy signifies A mode, or manner, of fornication or adultery]. See the next preceding paragraph, in five places. Also The last of a man's children; (K:) like as فجرة signifies the last of a woman's children. (TA,)

Zen'ā [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce
[meaning Of, or relating to, fornication or adultery] is the rel. n. from زنٍ. (S, Msb;) the [radical] ى being changed into و because three ىs are deemed difficult of pronunciation: (Msb;) and the rel. n. from زناء [having the same meaning] is زناة. (S.)

زناة: see what next precedes.

زَنَاءةً an appellation applied to A female ape (فرة). (S.)

زَنَانَ عَقَّ [signifying Committing fornication or adultery: and also a fornicator or an adulterer.] (Msb;) fem. زَنَانِي زَنَاءة. (Kur xxiv. 2 and 3:) pl. masc. like قَضَائِل زَنَاءة. (Msb;) [and pl. fem. زَنَانِ جَيْ زَنَانِ.]

said to a woman is correct as being [for زَنَانِ] يا زَانِي, O fornicatress, or adulteress,] apocopated. (Mgh.)

زَانَانِي fem. of زَنَانَ [q. v.] ___ Applied to a man, it has an intensive meaning [i. e. One much addicted to fornication or adultery]. (Mgh.)
He abstained from it; [meaning, from something that would gratify the passions or senses;] relinquished it; forsook it; shunned, or avoided, it; did not desire it; (S, A, Mgh, Msb, K;) contr. of رَغِبَ عنه (A, Mgh,) and تركه (Mgh,) and أَرْاضَ عنَّهُ (Msb:) or he abstained from it, meaning a thing of the lawfulness of which he was sure, so far as to take the least that was sufficient thereof, leaving the rest to God: (MF:) or زَهَدَة relates only to worldly things; and زَهَدَ, to matters of religion: (Kh, Msb, K;) or both signify the exercising oneself in the service of God, or in acts of devotion; as also زُهَدَتْ نَمْلٍ he who makes a difference between زَهَدَ and زُهَدَتْ نَمْلٍ errors. (Mgh.) زَهَدَة and زُهَدَتْ نَمْلٍ also signify [particularly The being abstinent in respect of eating;] the eating little. (A, TA.) And زَهَدَ and زُهَدَتْ نَمْلَاتَ النَّخل I computed by conjecture the quantity of the fruit upon the palm-trees. (Esh-Sheybánee, S, TA.) And زَهَدَتْ مَلَل I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle. (JK.)
He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it; (L, Msb.) i. q.  
trans. of 

trans. of (Msb.) [i. e.] and is the contr. of (S, K. *)  

One says,  

And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents; (app. because generosity is what they enjoin above all things;) and he who is niggardly is blamed, and is charged with being a niggard, a low or mean or sordid man. (TA.)  

He was, or became, one whose property was not desired, because of its littleness; (JK, L,) he possessed little property, (S * L,) which, because of its littleness, was not desired. (L,)  

He manifested, or made a show of,  

He devoted himself to the service of God, or devotion; (KL,) [and] he devoted himself to the service of
God, or to religious exercises; or applied himself to acts of devotion. (S, Msb.) See also 1.

6 They contemned, or despised, him, or it. (K.) It is said in a trad., of wine-drinkers، تراَهْدَوَهُ حَدَّ or prescribed castigation; held it in little, or mean, estimation; regarded it as a small thing. (TA.) [See also what next follows.]

8 He reckoned it little. (K.) You say, فَلَان يَزَدُّهُ عَطَاءُ فَلَان Such a one reckons little the gift of such a one. (ISk, S.) [See also what next precedes.]

A small quantity. (A.) You say, خَذْ زَهَدَ مَا يَكْفِيَكَ (JK, S, K) Take thou the small quantity that is sufficient for thee: (A:) or as much as is sufficient for thee. (JK, S.)

The poor-rate; syn. رَكَةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the رَكَةٌ of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, ما لَكِ تَمْنَعْ الزَّهَدَ What aileth thee that thou refusest the poor-rate?.] (A, TA.)

Aرض زهاد Land that does not flow with water except in consequence of much rain: (S:) or land that flows with water in consequence of the least rain; (ISk, JK, and TA in art. حشاد) as also حشاد: (ISk, TA in art. حشاد:) and حشاد زهاد التلاع The small water-courses. (L.)

Who eats little; (T, K:) applied to a man; (T:) and so زهَدِ الطَّعْمُ: (A:) and so زهَدِ الأَكْلُ or زهادٌ (as in different places in the T,) applied to a woman: contr. of زهَدِ رَغِيبٍ. (T.) You say, فَلَان زاهِدَ زهَدَ فَلَان A man such a one is abstinent, &c., and a small eater. (A.) Small in quantity or number:

(S, Msb, K:) so applied to a gift. (S.) Contemptible, despicable, mean, or paltry. (TA.) A man
who possesses, or does, little, or no, good. (A, TA.) __ A man (Lh, TA) narrow, or niggardly, in disposition; (Lh, K, TA;) as also زاهد; (K) fem. of the former with ظ: (Lh, TA;) a low, ignoble, ungenerous, mean, or sordid, man; such that one does not desire what he possesses; as also زاهد. (L.) __ He is content with little; contr. of واد زهد. (A, TA.) __ واد زهد A narrow valley: (JK, K;) or a valley that takes, or receives, little water; (ISH, S, TA;) that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard: (ISH, TA;) contr. of واد غرب. (TA in art. غرب.) [See also داهز. ] And زهد الأرض What is narrow, of land; and that from which much water does not come forth: pl. زهدان. (L.)

زهد: see the next paragraph.

زاهد act. part. n. of زهد [i. e. Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous: and particularly abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee]: and زهد has a similar, but intensive, meaning [i. e. abstaining much, or very abstinent; &c.]: pl. of the former زهد. (Msb, TA.) See also زهد, in three places.

مهد A man possessing little property, (JK, S, A,) so that one does not desire it. (JK.) It is said in a trad., أفضل الناس مهمن مهد, meaning [The most excellent of men is a believer] possessing little property. (S, A.)
زهور

1 زهور (S, A, K &c.,) aor. رَﻫَز (S, A, K, &c.,) aor. زهور, (S, K) It (a star, TA, and the moon, and a lamp, and the face, K) shone, or glistened; (K, TA;) as also زهور (TA, A, K) it (fire, S, A, K, and the sun, A) gave light; shone; or
shone brightly: (S, A, K) it (a thing) was clear in colour, and gave light, or shone, or shone brightly: (S, A, K) it (fire, S, A, K, and the sun, A) gave light; shone; or shone brightly: (Msb:) and you say also, of the moon and of the sun, زهور زهور (S, K, &c.,) aor. زهور (Msb, K,) inf. n. زهور زهور TA;) and زهور (K,) inf. n. زهور (TA;) and زهور (K;)

2 زهور, or زهور (Msb:) and زهور, or زهور (K,) inf. n. زهور (TA;) and زهور (K;)

3 زهور, or زهور (Msb:) and زهور, or زهور (K,) inf. n. زهور (TA;) and زهور (K;)

4 زهور He made a fire, (S, K,) and a lamp, (A,) to give light, to shine, or to shine brightly. (S, A, K.) زهور زنداي (S, A) [lit.] Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire; meaning, thou hast made me to accomplish my

Want: see 1]. (A.) زهور (AHn, T, S, M, A, Msb, [and so in the CK and in my MS. copy of the K, but SM says that in all the

The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine. (TA.) My fire hath become strong and abundant by means of thee: (S:) and زهور زنداي (T, K) [lit.] my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee: (K:) meaning, my want hath been accomplished by means of thee: (T, TA:) like زهور زنداي (S:) زهور, or زهور, aor. زهور, (Msb; and زهور, aor. زهور, (K,) inf. n. زهور (TA;) and زهور (K;)

He, or it, was, or became, white; (Msb, K;) and beautiful: (K: [so in the CK and in my MS. copy of the K, but omitted in the TA;) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) and it (a plant) was, or became, beautiful: (AHn, TA:) and زهور زهور (S, A) [lit., he] a man was, or became, white, or fair, in face. (Msb.) See also 4, in two places. زهور, or زهور The sun altered the camels.

(K)
It (a plant, or herbage, S, K, &c., and a tree, TA) flowered, or blossomed; (AHn, T, Msb, &c.) as also زمر (Msb;) and زمر (AHn, K.)

The land abounded with flowers. (Zj, TA.)

He took care of it, (S, A, K,) and was mindful of it: (A:) or (so in the TA, but in the K and ) he rejoiced in it; (IAth, K) his face became shining by reason of it: (IAth:) or he was mindful of it: or [زمر signifies be thou vigorous, sedulous, earnest, energetic, or diligent, in it; meaning, in the thing that I command thee to do; for] means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from زمر in the sense of beauty, and brightness. (TA.) It is said in a trad. that Mohammad bequeathed to Aboo- Katádeh the vessel from which he performed ablution, and said to him, اَزْهَرْ بَشَهِ إِنَّ لَهُ شَأْناً

Take thou care of this, and do not lose it, (S, TA,) but be mindful of it, (for it is a thing of importance:) (TA:) or rejoice thou in this; let thy face become shining by means of it: (IAth:) or, accord. to Th, take it up; or charge thyself with it: and he says that this verb is

Syriac: A 'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

زمر, a pl., (K,) or [rather a coll. gen. n.] like

زمر, (Msb,) of which the sing., (K,) or n. un., (Msb,) is زمر, (Msb, K,) which latter signifies, as also زمر, A flower; or blossom, of a plant: (S, Msb, K,) or a yellow flower or blossom; (IAar, K,) and white flowers are called زمر: (IAar:) or a flower or blossom that has become yellow: (IAar, TA:) Ikt says that the term زمر is not
applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called مَعْرَب (Msb:) pl. مَعْرٌّبَأ (A, * K.) One says، مَأْنَا الذَّهْرَ النَّجُومِ ذَهْرٌ النَّجُومِ [As though the flowers of the herbs were the shining of the stars]. (A.) Also ذَهْرَةُ (Th, K) and ذَهْرِهَا، (K,) or the former only, (TA,) A plant: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

A want. (K, TA.) So in the phrase، قَضِيَتْ مَنْهُ ذَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

Whiteness: (Yaakoob, S, K;) and beauty: (K;) whiteness, or fairness, characteristic of good birth: (S;) or bright whiteness: (TA;) or any shining colour. (AHn, R.)

The planet Venus; a certain star, (S, Msb, K;) well known, (K;) white and brilliant, (TA,) in the third heaven. (K.) [The pl.: see ذَهْرٍ, near the end of the paragraph.]

Shining; &c. See 1.] Applied to a زِنْدَةٌ، or piece of stick, or wood, for producing fire, Emitting shining fire; making its fire to shine. (TA.) Applied to a plant, Beautiful: and to the complexion of a man,
bright; shining: and i. q. زهرة Intensely red. (Lh, K.)

[Such a one has a brilliant turn of fortune]. (A.)

He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K, * TA:) occurring in the poetry of Aboo-Sakhr El-Hudhalee.

The sun and the moon. (ISk, S, A, K.) White; (S, K,) and beautiful: (K,) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) as also زهرة A man white, or fair, in face: (Msb:) having a bright, or shining, face: (K,) having a white, or fair, and bright, or shining, face: (S,) a man having a white, or fair, complexion, characteristic of good birth: (Sh, S: *) or of a bright white or fair complexion, with a shining face: or mixed with redness: (TA:) and زهراء a woman white, or fair, in face: (Msb:) having a bright, or shining, face: (K,) having a white, or fair, and bright, or shining, face: (S,) of a bright white or fair complexion intermixed with redness. (TA,) Bright, or shining, applied to an animal and to a plant. (AA,) Applied also to water [app. as meaning Bright and clear] (TA,) And i. q. حوار [app. a mistranscription for حواري, i. e. White, or whitened, applied to flour]. (TA,) A wild bull and زهراء A wild cow. (S, K,) A white lion. (K,) A white ewer or jug, in which wine is made. (TA voce غرب,) Milk just drawn. (AA, K,) زهراء is applied by Ru-beh to The white cloud lightening in the evening. (O, K,) A white and clear pearl. (TA,) Three nights of the beginning of the [lunar] month: (TA:) or so الزهراء The two chapters of the Kur-ân entitled البقرة.
and Ál ‘Abd al-‘A’lam. (O, K.) A camel parting his legs wide, cropping the trees. (K.)

Mazar A certain musical instrument; (Msb.) the lute (عود) upon which one plays: (S, K:) pl. (Msb.) One who makes the fire bright, and turns it over to prevent its going out or becoming dull, (K and TA, in the CK يوقدها) for the purpose of attracting guests.

(Ms.) مهْر, applied by El-‘Ajjáj to the lamp of the darkness [i.e. the moon], Made to shine; from طْرْهْر لله like مهْر. (TA.)
and ٌقﻮُﻫُز (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is ٌقﻮُﻫُز (S, Msb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of َﻊَِﲰ, that the inf. n. of this verb is ٌقﻮُﻫُز،] His soul went forth, passed forth, or departed: (S, Mgh, Msb, K, TA:) it perished: ٌقﻮُﻫُز (S, Msb,) [and ِحوﱡﺮﻟا ُقﺎَﻫِﺰْﻧِا are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] And that their souls may depart while they are unbelievers]. (S.) The primary meaning of ٌقﻮُﻫُز is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) [Hence,] ٌقﻮُﻫُز The thing perished, passed away, or came to nought; (Msb, K, TA;) became null, void, or of no effect. (K, TA.) And َﻖْﻫَز الباطل What was false, or vain, passed away, or came to nought, (S, Msb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to Katádeh, by the devil. (TA.) And َﻖْﻫَز الباطل (S, Msb, K, TA) and َﻖِﻫَز (Msb) The arrow passed beyond the butt, (S, Msb, K, TA,) and fell behind it: (TA:) or went swiftly: (Ham p. 23:) or the former has this meaning: and the latter is syn. with َْﲔَـﺑ ﺎَﻨﻳِﺪْﻳَأ َﻖَﻫَز preceded us, went before us, &c., [app. meaning it slid along the ground]. (JK.) And َْﲔَـﺑ ﺎَﻨﻳِﺪْﻳَأ َﻖَﻫَز (TA as from the K, [but not in the CK nor in my MS. copy of the K,) The saddle-camel preceded, went before, got before, outwent, or outstripped, (S, * Msb.) And َْﲔَـﺑ ﺎَﻨﻳِﺪْﻳَأ َﻖَﻫَز ُءْﻰﱠﺸﻟا The thing perished, passed away, or came to nought; (Msb, K, TA;) became null, void, or of no effect. (K, TA.) And َﻖْﻫَز الباطل What was false, or vain, passed away, or came to nought, (S, Msb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to Katádeh, by the devil. (TA.) And َْﲔَـﺑ ﺎَﻨﻳِﺪْﻳَأ َﻖَﻫَز preceded us, went before us, &c., (K,) ___ And َْﲔَـﺑ ﺎَﻨﻳِﺪْﻳَأ َﻖَﻫَز preceded us, went before us, &c.,
and preceded, &c., the horses, or horsemen; (TA;) and ازْهَق signifies the same. (K.) رَقه said of a bone, (S, K.) aor. — , (K,) inf. n. رَقه, Its marrow became compact and full; (S, K;) as also ازْهَق. (L, K.) And رَقهَت البَقَّاء, with the same aor. and inf. n., The beast was, or became, marroy in the utmost degree, its marrow-bones being compacted and full. (TA;) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2 زْهَق see 2 in art. رِق: and see 4 below.

3 زِهْقَتْ البَقَّاء The beast was, or became, marroy in the utmost degree, its marrow-bones being compacted and full. (TA.) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2 زْهَق see 2 in art. رِق: and see 4 below.

3 زِهْقَتْ البَقَّاء (TA [there expl. by زِهْقَتْ البَقَّاء, a mistranscription, app. for زِهْقَتْ البَقَّاء, meaning The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.])

4 زِهْقَتْ البَقَّاء He (God) caused his soul to go forth, pass forth, or depart. (Mgh, Msb.) The phrase ازْهَق البَقَّاء means Slaughter is a cause of making the soul to come to nought, and to depart. (Mgh.) — [Hence,] زِهْقَتْ البَقَّاء He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. And زِهْقَتْ البَقَّاء He made the arrow to pass beyond the butt. (S, K, TA.) — And زِهْقَتْ البَقَّاء The beast shifted forward the saddle, and threw it upon its neck: (S, K;) and, or but, it is said to be with رَثْق: [i. e. one says also, or correctly, accord. to some, رَثْق] a rájiz says،

أَخَاف أن تُزِهْقَتْ أو يَزَرَقُ

[I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J.] cited to me by Abu-lGhowth, with زِهْقَتْ البَقَّاء, inf. n. of زِهْق, signifies The shifting backwards of a camel’s saddle from his back: see 2 in art. رِق: ] —

And زِهْقَتْ البَقَّاء
He was quick as though urging himself forward; in pace, or journeying. (K.) Also signifies He filled it; (S, O, K;) namely, a vessel; (S, O:) but accord. to the L, he overturned it; i.e. a vessel. (TA.)

See also 1, near the end.

7 إنْزَهَقَ The beast leaped, or leaped upwards, (S,) or went forward, or preceded, (O, K,) in consequence of beating, or taking fright. (S, O, K,) And The beast fell into a deep place, or from a mountain; or fell from a mountain and died; syn. تَرْدَنَت. (TA.)

[See the next paragraph.]

ٍقُهَز A low, or depressed, part of the ground. (S, O, K,)A hollow, or cavity, or deep hollow or cavity, in the ground; syn. وَهَدَة; (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

ٍقُهَز Light, and unsteady, or lightwitted; (S, K, TA;) applied to a man. (S,) And A beast not exceeded in fatness. (TA.)

ٍقُهْقَى A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.)

ٍقُهْقَى هم زهقٌ مائةٌ i. q. زهقٌ مائةٌ, (K, * TA,) i.e. They are of the number of a hundred. (TA.)

ٍفُوُقٌ A thing passing away, or coming to nought; or that passes away, or comes to nought; as also زهقٌ. (K, TA,) Hence, in the Kur [xvii. 83], إِنَّ الْبَاطِلَ كَانَ زَهُقًا, i.e. Verily what is false, or Vain, is a thing that passes away, or comes to nought. (TA.) A deep well; (JK, S, K;) as also زهقٌ; [in the TA زهقٌ] and in like manner both are applied to a place of destruction (مَتَلاَفَةٌ); (JK;) and to a [app.}
meaning a desert in which people perish] as meaning *far-extending*. (Ham. p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a [ٌﻒﻴِﻔَﺧ] [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) ____ Also *Light,* or active; syn. *خفيف.* (JK.)

ٌﻖِﻫاَز Perishing, or dying. (Az, TA.) ___ See also ٌを集め in two places. ____ An arrow *passing beyond the butt, and falling behind it:* (Mgh, TA:) whence the saying, in a trad., [expl. in art. حبَو]. (TA.) ____ [Preceding, or outgoing.] You say, جَاءَ زَاهِقا He came before, or *in advance of,* the horses, or horsemen. (JK) And راِحَة زَاهِقا A saddlcamel preceding, going before, getting before, outstanding, the horses, or horsemen. (S.) ____ A man put to flight: (S, O, K:) pl. ٌﻖَﻫُز (so in my copies of the S,) or ٌﻖْﻫُز (so in the O,) or ٌقْﻫُز and ٌقُﻫُز, with damm and with two dammehs. (K.) ____ Water *running vehemently:* (JK, K, TA:) and a canal (ٌﺞﻴِﻠَﺧ) *running swiftly.* (TA.) Applied to a beast (ﺔﱠباَد), *Fat,* (JK, Az, S, K,) and *marrowy:* (S, K:) or *marrowy,* but not fat in the utmost degree: or having thin, or little, *marrow:* (TA:) and *dry,* or *tough,* (K, TA,) by reason of leanness; so says As: (TA:) and, (K,) or as some say, (JK,) *very lean;* (JK, K, TA;) Such that a foul odour is perceived arising from the meagreness of its flesh: (TA:) thus it bears two contr. meanings. (K,) ____ And, applied to *marrow,* *Compact and full:* (S, TA:) or, so applied, *good in respect of fatness:* and some say, *i. q.* رَأَر [i. e. in a melting state, or corrupt, by reason of emaciation; or *thin,* &c.:] so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a rájiz, (S, TA,) namely, ʻOmârah Ibn-Târik, (TA,)
accord. to Fr, it is in the nom. case, the poetry being what is termed مَكْتاَمًا, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-hah by poetic license) and another with dammeh,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, زاهق may mean in a melting state, &c.:] another explanation is, that زاهق here means ذاَّهَب [going away]: (S, TA:) but, as Sgh says, the [right] reading is

* عَبْسٍ عِتَاقٍ ذَاتٍ مُخَّ زَاهِقَ

[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.)

A mare having wonderful, or admirable, qualities in running: (A, TA:) or this means a mare having a swift running. (S, K.) One says also, أَزِهَقْ أَزِهَق جَأَتْ تِحْيَلُ أَزِهَق, meaning [The horses, or horsemen, came] in troops in a state of dispersion. (A’Obeyd, TA:) أَزِهَقْ is also the name of A horse of Ziyád Ibn-Hindábeh. (K.)

Slain. (El-Muärrij, S.)

Slaying, or a slayer. (El-Muärrij, S.) And A man quick [as though urging himself forward] in his pace, or journeying. (S, TA:) And Loquacious. (JK.)

A cause of the departure of the soul: a word of the same class as مَبْخَلَةٌ مَمْلُكَةٌ [Hence, one says of a camel which others strive in vain to overtake, هَذَا الجَمِيلُ مُزَهَّقُ لَأَرْوَاحُ المَطَّيُّ [This camel is one
that takes away the breath of the other beasts, or saddle-camels}. (A, TA.)

A man who is straitened. (TA.)
It stank: [in which sense زهم, inf. n. زهم and زهم, is mentioned by Freytag on the authority of the Deewán el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also زهم and زهم below.]) And رسمت يده (S, MA, K) aor. —, (K) inf. n. زهم, (S, K) His hand was, or became, greasy, (S, MA, K) من الشحم from the fat: (MA:) or had in it the odour of fat. (TA) زهم; also signifies He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest: (JK, K) said of a man. (JK) زهم, (K) aor. —, inf. n. زهم, (TK) It (a bone) was, or became, marrowy; had, or contained, marrow; as also زهم. (K, TA.)

4 زهم see what next precedes.

Fat, as a subst.: (S:) or so زهم; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:])) or the latter signifies fat of a beast of prey: (TA:) or, as some say, flesh-meat that is raw, or not thoroughly cooked: (JK:) and the former, fat of a wild animal: or of the ostrich: or of horses: (K:) or, as some say, of a wild animal that does not chew the cud: (TA:) or in a general sense. (K.) And The perfume known by the name of زباد [i.e. civet], which comes forth from the [cat called] زناد from beneath its tail, in the part between the anus and the meatus urinarius. (K.) Also A fetid odour. (K.) [See also زهم and زهم.]

The fetid odour of corpses or carcases. (TA. [See also 1, first sentence; and the last explanation of زهم; and see زهم.]) And The remains of fat in a horse or similar beast زهم. (TA.) See also زهم.
Stinking, fat, flesh-meat. (JK.) And His hand is greasy: (S, K:) or has in it the odour of fat. (TA.) And Very fat; having much fat: or having some remains of fatness. (K.)

Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and رَحمَانَ with damm [i.e. رَحمَانَ, with tenween, for, as is said in the S (voce عريانْ), a word of the measure فعالانْ has its fem. with َة meaning, if an epithet,] signifies [the same, or] satiated, sated, or satisfied in stomach; as also رَحمَانَ حَرَمَانٍ, (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] رَحمَانَ (Abu-n-Nedā, IAr, TA,) or رَحمَانَ, [imperfectly decl. (like the first word) as a proper name ending with ـن] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., In the belly of the dog رَحمَانٍ is his provision: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] رَحمَانٍ his share, and then رَحمَانٍ returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that رَحمَانٍ is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning Thou has had thy provision thereof, and it is in thy belly; and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm [رَحمَانٍ ] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or رَحمَانٍ is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was
unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi suprà.)

‘زَهَمَان’ and ‘زَهَمَان’ : see the next preceding paragraph, in four places.

‘زَهَمَان’ : see ‘زَهَمَان’, first sentence.

The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also ‘زَهَمَان’ : (K;) or the latter signifies a fetid odour [in a general sense]; (S;) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no ‘زَهَمَان’ (TA.) [See also 1, first sentence; and ‘زَهَمَان’, last signification; and ‘زَهَمَان’, last.]
Zuhū, said of seed-produce, *It increased, or augmented; received increase and blessing from God; or threwe by the blessing of God.* (JK, TA:) [or,] said of herbage, aor. زُهُوَ, inf. n. زُهُوُا, it attained its full growth: (Msb:) or it put forth its fruit: or it became tall: (TA:) and, said of palm-trees, (خَلْلُ, S, Msb, K, TA,) and likewise of plants, (TA,) aor. as above, (Msb, TA,) and so the inf. n., (S, Msb, TA,) they became tall; (K, TA:) became tall and fullgrown; or became of their full heigh't, and blossomed; (TA:) and, أَزْهَى signifies the same: (K:) or both signify *they* (i. e. palm-trees) showed redness, and yellowness, in their fruit; (S, Msb:) the latter verb mentioned by AZ, but [it is said that] As did not know it: (S: [see, however, what follows:)] or, as some say, the former signifies *they put forth their fruit,* and ↓ the latter, as expl. next before: (Msb:) accord. to Abu-lKhattāb and Lth, one says of palm-trees (خَلْلُ) only يِزْهُوَ: not زِهْزُو: and As [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says أَزْهَى. (TA.) And زَا التْمَرُ, (JK,) or زَا البِسْرُ; and أَزْهَى, زِهْزُوَ, (Mgh, K,) inf. n. تْزِهْثِيَةَ, (TA:) *The dates,* or dates beginning to ripen,] showed their goodness by redness, and yellowness: (JK:) became red, and yellow: (Mgh:) became coloured. (K.) Hence the trad., نِهَايَةٌ عَن بِعْدَ مَا تَنْخلُ حَتَّىً زِهْوُوَ, or يِزْهُوَ, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) You say also, زَهَا المَغَلْمَ, (K,) aor. and inf. n. as above, (TA:) *The boy grew up; or attained to youthful vigour, or the prime of manhood.* (K.) And زُهْمَتْ السَّنَّةُ, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) *The ewe, or she-goat, became large in her udder:* (JK:) or secreted milk in her udder, and was near to bringing forth. (AZ, S, K. *) And زُهْمَتِ الرَّيْحُ The wind rose, blew, or became in a state of commotion. (S.)
And the camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A’Obeyd, (S,) or a night or two nights. (K.) And The camels passed along, (مَرْت) so in the copies of the K, but correctly مَدْتَ [i.e. made much advance in journeying], as in the M, (TA,) in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water. (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) زَهَّت [as inf. n. of the trans. v. زَهَّهُ] primarily signifies The act of raising, or elevating; and the act of shaking; or putting in motion, or into a state of commotion:

 whence زَهَّتُ السَّرَاب and زَهَّتُ الرِّيحُ النَّبَاتَ [both expl. in what follows]. (Har p. 171.) You say،

The waves raised the ship. (TA.) And ذَهَّتُ السَّرَابُ النَّفْسِيَةُ، aor. زَهَّهُ The mirage raised, or elevated, to the eye, the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رَفَعْهُ; written only [thus] with أ [in the pret. and in the aor.]: (S:) and السَّرَابُ يَزْهِي الْقُبُورُ] and the camels, The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them; expl. by the words كَأَنَّهُ يُرْفَعُهُ، said of a person fanning,

He put in motion the fan; or put it into a state of commotion; as also زَهَّاهَا The wind shook, or put in motion or into a state of commotion, (S, K, * TA,) the trees, (S,) or the plants, or herbage, after the dew or rain. (K, TA.) And زَهَّاهَا، آذَهُهَا the former of these two explanations as meaning He, or it, incited him, or excited him, to briskness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness: and the latter of them, or both of them, for the former is often syn. with the latter, as meaning he held him, or it, in little, or light, estimation or
account, or in contempt; he comitted, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and [ازدهأ (TA) meaning ¢ haven ye (JK.) You say, زهاه (Har p. 359:) and meaning [agreeably with the former of the two explanations in the sentence immediately preceding] استخفه: (Id. p. 131:) and يزدهيي as meaning [agreeably with the same explanation] يستخفني and and also as meaning He pleased the people, or party: (Id. p. 427:) and also as meaning He incited him, or excited him, to pride, or conceit, or the like}: (Id. p. 131:) and (K) Pride rendered him self-conceited. (TK.) Omar Ibn-'Abee-Rabeea says,

* ولما تفاوضنا الحديث وأسفرت وجهها زهاها الحسن أن تتقنها *

meaning: And when we discoursed together, and faces shone, beauty excited the possessors of them to levity] (استخف أربابها) and prevented their veiling them with the [or head-covering], by reason of self-admiration: or, as some say, the زهاها refers to a woman mentioned before, not to وجهها: and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لامما as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لامما and حين لامما may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: من أن تتقنها؛ for they often suppress the preposition with (Ham pp. 552-3:) [J gives two readings of this verse, accord to one of my copies of the S: one is with تنازعا in the place of أشرفته: which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]

* فلما توافقنا سلمت أقبلت *
And when we agreed together, and I saluted, faces advanced, which beauty excited &c., or the possessors of which beauty excited &c. (S.) And hence their saying, فلاً لا يَزْهَى بِخَدْيَةٍ. [Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile. (S.) And hence, perhaps, may be derived most of the following significations.]

Joy incited him, &c. (MA.) [And hence, perhaps, may be derived most of the following significations.]

The fine drizzling rain made the flowers, or blossoms, to increase in beauty of aspect. (TA.)

[perhaps a mistranscription for زَهَى السَّرَاجِ, inf. n. زَهَى, (K,) He made the سَرَاجِ [or lamp, or lighted wick,] to give a bright light. (K.)

I made the camels to journey, after coming to water, (A 'Obeyd, JK, S, K,) a night or more, (A 'Obeyd, JK, S,) or a night or two nights. (K.) Thus the verb in relation to camels is trans. as well as intrans. (S.)

He made a sign with the sword by waving it, or brandishing it. (K, TA.)

He struck with the staff, or stick. (K.)

He computed, or computed by conjecture, [to be of the weight of a hundred pounds. (K.)

You say, زَهَى رَطْلٍ زَا مِمْثَى رَطْلٍ. He computed it, &c., to be of the weight of a hundred pounds. (K.)

[which indicates an omission after زَهَى فَلَان مِمْثَى رَطْلٍ] aor. زَهَى. And I computed, or computed by conjecture, the number of the people, or party. (JK, S, K, K,) like عَنْهُ; (S, K;) and زَهَى, (IDrd, S, K,) like دَعَا, but this is rare, (K,) and was dissallowed by As in the sense of أَرْضُيَ; (TA in art.,) aor. زَهَى, inf. n. زَهَى; (IDrd, S;) and أَرْضُي; (K;) said
He behaved proudly, haughtily, or insolently; (S, K, * TA;) he was proud, vain, and boastful; (K;) or was pleased with himself, or self-conceited: (JK) (i. e. اْذْهَاب أَزْهَا, in like manner, means تَكْبِرُ. (Har p. 264: but this more properly signifies, as shown above by an explanation of اْذْهَاب, he was incited, or excited, to lightness, levity, or unsteadiness:) the first of these verbs [may be originally pass. of أَذْهَاب, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, يا رجل لَتِزْهَا (Behave thou proudly), &c., O man; see art. اْذْهِبَتَ; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without لَ، as when you say، يَقِمْ زَهْا، (S, TA;) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of *لَتِزْهَا الرَّجُل*? and he answered, *يا رجل، لَتِزْهَا* The man was pleased with himself, or self-conceited: I said, Dost thou say، تَكْبِرُ زَهْا، as meaning اْذْهَاب فِي، (S, TA;) J also says, اْذْهَاب فِي، I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of *لَتِزْهَا الرَّجُل*? and he answered, *يا رجل، لَتِزْهَا* [He gloried, or boasted, &c.]; and he answered, As for us, we do not say it. (S, TA.) One says also، اْذْهَاب فِي، لَلَّهِ، لَتِزْهَا The thing was beautiful in aspect in, or to, thine eyes. (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written، تَكْبِرُ زَهْا، and only in the PS، لَتِزْهَا زَهْا، for زَهْا، which is the form given by Golius: Freytag writes the phrase لَتِزْهَا بَيْنِكَ.)

2 هَوْئِز ِءْيَشْلا ِتْيَنَيْبِكَ لَٰٮَلْا ِقْلَبْلا ِمَُّسْفَبٌ (Har p. 171.) ___ And one says، اْذْهَاب فِي، اْذْهَاب لَلَّهِ لَتِزْهَا The thing was beautiful in aspect in, or to, thine eyes. (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written، تَكْبِرُ زَهْا، and only in the PS، لَتِزْهَا زَهْا، for زَهْا، which is the form given by Golius: Freytag writes the phrase لَتِزْهَا بَيْنِكَ.)

4 مَآ أَذْهَاب َلْا ِقْلَبْلا ِمَُّسْفَبٌ (meaning How proud, vain, boastful, or self-conceited, is he!) is from زَهْا as syn. with زَهْا; not
from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (S.)

8

[originally: 8 زهدا: see 1, as a trans. verb, in eight places. And زهدا: see 1, in the last quarter of the paragraph.

[is the inf. n. of زها (q. v.): and also has the significations here following. ___] Pride [as implying self-elevation]: (JK, S, K:) vanity, or vain behaviour: (K:) boasting, or glorying: (S, K:) and wrongdoing, injustice, injuriousness, or tyranny. (TA.) A false, or vain, saying; syn. باطل; (S, K, and Ham p. 24:) a lie, or falsehood; (JK, S, K, and Ham * ubi suprà;) or an exaggeration in speech. (Ham ubi suprà.) You say, قال: He said a false, or Vain, saying, &c.: (Ham ubi suprà.) A beautiful aspect. (S, K:) The blossoms, or flowers, of a plant. (Lth, K:) The brightness of a plant (K, TA) by its becoming red or yellow; (TA:) as also زهو, (K, TA) like عللو, (TA) [in the CK كمالزهو is here put in the place of سحاب زها، (K, TA) like كمالزهو [i. e. زهاة]: (TA.) Also, [or نبات زهو, as in the TK.] A plant beautiful and bright, (K,) or fresh. (TA.) And Dates beginning to ripen (بسر) that are becoming coloured (مولون), (so in some copies of the S and K, and in the Mgh, or ملولون [which signifies the same], Har p. 416), or that have become coloured (مولون); (so in other copies of the S and K:) as also زهو, (K, TA) like عللو, thus in the handwriting of Az in the T.: (TA:) [here, again, in the CK we find كمالزهو put in the place of كمالزهو: or perhaps it should be كمالزهو; as appears from what follows in the next sentence:] in this sense, زهو is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, قد: Dates becoming, or become, red, or yellow, have appeared in them; i. e. في ظهر فيه الزهو: and the people of El-Hijaz say, الزهو, with damm: (S:) [Fei says, the subst. from زها التخلي: the palm-trees showed redness and yellowness in their fruit is الزهو, [i. e. الزهو], with damm; and AHat says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Msb.) You say also A red and beautiful garment or piece of cloth: and زاهية ثواب زهوة [red and beautiful garments
زُهُو: see the next preceding paragraph, latter half, in three places.

The ornament, finery, show, pomp, or gaiety, of the present life or world. (K, TA.) The former noun [when indeterminate] is [with tenween, زُهُو] like هَذِى, هَذَا. (K.)

زُهُو: see the former half of the paragraph.

A shining, glistening, or brilliancy; whatever be the colour. (TA.)

زُهَا: see زُهُو, in the former half of the paragraph.

Number, or amount. (JK, Msb.) You say, كم زُهَاوْهُم How many is their number? or how much is their amount? (Msb, TA:) or, the computation of them? (TA.) And هم زُهَا مَائَة They are as many as a hundred;] they are the number, or amount, of a hundred; (El-Farábee, S, Mgh, Msb, K;) or their number, or amount, is a hundred: (Mgh:) and زُهَا مَائَة, also, with kesr: (El-Farábee, Msb:) but the saying of the [common] people هم زُهَا عَلَى مَائَة is not [correct] Arabic. (Msb.) Also A large number: whence in a trad. respecting the time of the resurrection, إِذَا سَمَعْتُم بَنَاس مِن قَبْلِ المَشْرُق أُوْلِي زُهَا, i. e. [When ye hear of men coming from the direction of the east,] having a large number. (TA.) And زُهَا الشَّيْء signifies The شخص [i. e. corporeal form or figure or substance, which one sees from a distance,] of the thing. (TA.)

زُهَا مَائَة: see the next preceding paragraph.

زُهُو: see زُهُو, in two places. Also The redness of colour, and beauty, of garments or cloths. (JK.)

زُهَا: see زُهُو [act. part. n. of زِبَع ِنْوَلَلا Bright in respect of colour. (TA.) Camels that will not pasture upon the plants, or trees, termed دُبّابُ زُهَا (ISk, S;) pl. زْوَاهُ. (TA.)
[meaning *More, and most, proud, vain, boastful, or self-conceited*, is, like أَزْهَىٌ (q. v.), from الزها as syn. with زها; not from the latter of these two verbs]. You say أَزْهَىٍ مِن غَرَابَ (More proud, &c., than a crow); (S, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and مِن وَعْلَ [than a mountain-goat]; and مِن طَاؤُوس [than a peacock]; and دِبَّ and ثُور and لَبَسَ and بَلَّ [a cock and a fly and a bull and a fox]: all these are provs. (Meyd.)

[which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Har p. 264:) pl. of the former مَزَهَدْهِىٌ (Lh, TA.) [See also what next follows.]

[See also what next precedes.]

[which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Har p. 264:) pl. of the former مَزَهَدْهِىٌ (Lh, TA.) [See also what next follows.]

[See also what next precedes.]

زها, last sentence.

مِن وَعْلَ [than a mountain-goat]; and مِن طَاؤُوس [than a peacock]; and دِبَّ and ثُور and لَبَسَ and بَلَّ [a cock and a fly and a bull and a fox]: all these are provs. (Meyd.)

[which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Har p. 264:) pl. of the former مَزَهَدْهِىٌ (Lh, TA.) [See also what next follows.]

[See also what next precedes.]
It was decreed against us. (S.)

He came having with him another: (K, and T in art. ﺖو:) mentioned by Az and Sgh on the authority of IAar: (TA:) opposed to ىَوْـﺗَأ meaning he came alone; by himself. (T in art. ﺖو.)

A pair, or couple; two coupled together; (S, K, TA;) [of men, and] of ships and other things; (TA;) i. q. ژو: (K, and T in art. ﺖو:) opposed to ﺖو meaning one, and no more. (K, and TA in this art. and in art. ﺖو.) You say, َجَاءَ فَلَانٌ, ژو, meaning Such one came with his companion. (S.) [See also art. ﺖو.] ژو is also the name of A ship constructed by ElMutawekkil, (K, TA;) the 'Abbásee; in which he associated in drinking with the poet El-Bohturee. (TA.) Accord. to the S, it is the name of a mountain in El-'Irák: but Aboo-Zekereeyà EtTebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* ولا جِلَّا كَاَلَازَو يَوْقَفَ تَارَةَ *
* وَينْقَادُ إِمَّا فَدْهِ بِزَمَمِ *

[Nor have I seen a mountain like ژو, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA. [In the CK, in the verse above cited, ٌذِا ﺎﻣ is put in the place of ٌهَﺗْﺪَﻗ ٌمﺎَﻣِﺰَب.) [J also says that,] accord. to As, ژو المَنْيَة signifies What happens of decreed perdition or death: and ژو is also said to signify a decree [of God]: (S, TA;) and in the M it is said that ژو signifies perdition, or death: and ژو
the accidents, or calamities, of destiny or death: but accord. to the T, As said, with
He coupled, or paired, a thing with a thing; united it to it as its fellow, or like. (TA.) So in the Kur [xliv. 54 and li. 20], زوجناهم بحور عين, We will couple them, or pair them, [with females having eyes like those of gazelles:] (S, Mgh, K, TA:) the meaning is not the commonly known, [i.e. marriage,] for there will be no [such] in Paradise. (MF, TA.) And so in the Kur [xxxii. 7], And when the souls shall be coupled, or paired, or united with their fellows: (TA:) i.e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زوجت إلهاي I coupled, or paired, my camels, one with another: (A:) or زوجت بين الإبل I coupled, or paired, every one of the camels with another. (TA.) So too in the Kur [xlii. 49], وأزوجهم ذكرانا وإناها Or He maketh them couples, or pairs, males and females: or, accord. to AM, maketh them of different sorts [or sexes], males and females: for مزوجتحرير signifies [also] The making to be of different sorts or species [&c.]. (TA.) زوجته إمارة thus the Arabs say accord. to Yoo (S, Mgh) and ISK, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning I married him, or gave him in marriage, to a woman; (Msb, TA;) as also بامرأة; (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooäh (see 5]): (Msb, TA;) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.:] زوجت is not of the language of the Arabs: (T, Mgh, TA;) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زوجته منها [meaning I married him to her]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that من may be redundant in an affirmative proposition, or that
of those who hold that it may be substituted for ب (Msb.)

3 زواج They two formed together a couple, or pair. [MA.] They married each other. (A. See also 6.)

[The tribe of Hudheyl intermarry with that of 'Ikrimeh]. (A. [See also 6.])

He made them two (referring to sentences or phrases) to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other. (A, TA.) See also 8, in three places.

4 زوج see the next preceding paragraph.

5 زوجت أُمَّةThen the Arabs say accord. to Yoo (S, Mgh) and ISK, (Mgh,) meaning I married a woman; i.e., took a woman in marriage; took her as my wife; (Msb, TA;) as also بَأَمْرَةٌ; (A, * K;) or this is rare; (K;) Akh says that it is allowable; (Msb, TA;) and it is said to be of the dial. of AzdShanooäh, (S, Mgh, Msb, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISK, (Mgh,) it is not of the language of the Arabs. (T, S, Mgh.) And

He married, or took a wife, among the sons of such a one. (Msb, TA;) And زوجت آبَيْهِ i.e. خُاتِهِ (He allied himself to him by marriage). (K in art. خات.) [Hence,] زوجت أَنَّوَمٌ Sleep pervaded him; syn. خُالطَهُ. (K.)

6 زواوج القوم The people, or party, married one another; intermarried. (TA.

[See also 3.]) See also the next paragraph, in three places.

8 زواج الطير The birds coupled, or paired, one with another. (TA.) See also 6.
resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, 

It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other:


good and 

and 

and 

and 


is syn.: 

signifies a conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase in the Kur xxvii. 22: (Kull p. 31:) and this is also termed and and and. (Marginal note in a copy of the Muzhir, 22nd.)

Vitriol; a well-known kind of salt; (K, TA;) called [but see ] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA;) [pl. ] meaning species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (S,) arabicized, (S, K,) originally .

primarily signifies a sort of thing of any kind that is one of a pair or couple: and signifies a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries: signifying either one of such two things: (Az, TA;) or, accord. to 'Alee Ibn- 'Eesà, a sort of thing [absolutely]: (Mgh;) or a sort of thing having its like, (El-Ghooree, Mgh, Msb,) as in the case of species; (Msb;) or having its contrary, (El-Ghooree, Mgh, Msb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Msb;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh;) or it is applied to a single thing only when having with it a thing of the same kind; (Mgh, Msb;) signifying a pair, or couple, of such things.
A pair of pigeons: (A:) and in like manner اشتريت زوجين حمام means a male and a female: (S:) and زوجان نعال [A pair of sandals]: (S, A:) and in like manner is used in the Kur xi. 42 and xxii. 28; (S;) meaning a male and a female: (Bd, Jel:) or, accord. to the M, زوج signifies one of a pair or couple: and also a pair or couple together: (TA:) and in like manner says AO, (Mgh, Msb,) and Ikt, and IF: (Msb:) and ISh says that it signifies two; (Mgh;) and so says IDrd: (Msb:) so that you say، هما زوجان حمام [meaning They two are a pair, or couple]; (S, K, TA;) like as you say، هما سبآن حمام [meaning They two are a pair, or couple], (S, TA:) and عندى زوج نعال، meaning [I have] two [sandals]; and زوجان حمام، meaning four: (Msb:) or زوج حمام as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) IAMb says, the vulgar are wrong in thinking that زوج signifies two; for the Arabs used not to employ such a phrase as زوج حمام، but used to say زوجان من الحمام، (Mgh, Msb, TA,) meaning a male and a female; (TA:) and زوجان من الخفاف، (Mgh, Msb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زوج to one of birds, like as they applied the dual، زوجان حمام، to two; but they applied the term فرد to the male, and فردة to the female: (Mgh, Msb:) Es-Sijistánee, also, says that the term زوج should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two، (Msb:) Az says that the grammarians disapprove the saying of ISh that زوج signifies two of any things، (Mgh, * TA,) and that زوجان من خفاف signifies [Two pairs of boots, or four boots]; for with them signifies one of a pair or couple: a man and his wife [together] are termed زوجان مانى. أزواج in the Kur [vi. 144 and xxxix. 8] means Eight ones of pairs or couples: the primary meaning of زوج being that first mentioned in this paragraph; (TA:) in the Kur xxii. 5 and 1. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bd, Jel:) it is also expl. by the word ألوان [used in this last sense]: (T, TA:) in the Kur xxxviii. 58, its pl. أزواج means أنواع ألوان [i. e. sorts, or species]
of punishment: F explains the sing. as meaning a sort, or species, of silk brocade and the like]; but his restricting the signification by the words من الدِّياج وَنَعْوَهْ is not right, as is shown by a citation, in the T, of a verse of El-Aashà, in which he uses the phrase كل زوج من الدِّياج [every sort, or species, of silk brocade], as an ex. of زوج in the sense of لون. (TA.) ___ [Hence,] A woman's husband: and a man's wife: in which latter sense زوجة is also used; (S, M, A, Mgh, * Msb, K;) as in a verse of El-Farezdak cited in art, جْوَز بُنْ, conj. 10; (S, Mgh;) but it is disallowed by As; (TA;) and the former word is the one of high authority, (Mgh, Msb,) and is that which occurs in the Kur, in ii. 33 and vii. 18, (S, Mgh, Msb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AHát says that the people of Nejd call a wife زوجة, and that the people of the Haram use this word: but ISk says that the people of El-Hijáz call a wife زوج; and the rest of the Arabs, زوجة: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Msb:) the pl. of زوج is زوجات (Msb, K;) and زوجة (K;) and the pl. of زوجة is زوْجَات (A, Mgh, Msb) and زوج also; (A, Msb;) and زوجة occurs [as a pl. pl., i.e. pl. of أزواج] in a verse cited by ISk. (TA in art. ناج:) ___ [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أزواج, (S, A, K,) occurring in the Kur xxxvii. 22. (S, A.) ___ And A fellow, or like: pl. أزواج: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عَنْدَيْنِ أَزْوَاجَ يَا مُحَمَّدَ! I have, of this, fellows, or likes. (TA.) ___ As used by arithmeticians, (Mgh, Msb,) contr. of فَرْد; (S, Mgh, Msb, K;) i.e. it signifies An even number; a number that may be divided into two equal numbers; (Msb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أزواج (S, Mgh.) One says زوج أو فرد [Even or odd?], like as one says شفع أو وتر [or rather شفع أو زكّا أو خسا] and شفع أو وتر (S, Mgh.) ___ Also A kind of cloth such as is termed خط [q. v.]: or silk brocade; syn. دِياج: (TA;) or A kind of vehicle called هودج. (S, K, TA.) ___ زئيج: see art. زئيج.
The marriage-state, or simply marriage: the latter is a subst. from زوجة, [i.e. a quasi-inf. n.,]
like زوج from سلام, and كلام from كلام. (Msb.) You say، بَيْنَهُمَا حَقَّ الزُوجةَ،
Between them two is the right of the marriage-state, or of marriage: (A, Msb:) and الزَوج is also allowable as [an inf. n. of
3,] coordinate to المزواجهة. (Msb.)

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

زائجة : see art زيج.

مزواجه A woman who marries often: (S, K:) one who has had many husbands. (K.)
دوز

1. دَوْزَ أور. دَوْزَ (L.) inf. n., دَوْزَ (L., K.) He laid in a stock of provisions for travelling or for a fixed residence; syn. زاد. زاده is syn. with زوده q. v.; and this is what is meant in the K by تَأْسِيس الزاد. (MF.)

2. دَوْزَ (S., Msb., K.) inf. n. زاده, زاده (TA.) and زاده, زاده (MF.) He furnished him with, or gave him, provisions (S., Msb., K., * KL) for travelling [or for a fixed residence]. (S., Msb.) [It is doubly trans.:] you say, زوده ملء الزاد [He furnished them with what filled the provision-bags for travelling-provision]: (A:) and زوده الزيت [He furnished him with olive-oil for travelling-provision]. (S in art. زيت.) And Aboo-Khirâsh says,

[And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provision]. (TA.) [Hence,] زودته كابطا [I provided him with a letter]. (A., TA.)

4. دَوْزَ see 2, in two places.

5. تَزُودَ He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence; he took, or prepared, for himself provisions (S, * KL, TA) for travelling or for a fixed residence: (TA: Golius makes it to be trans. by means of ب as on the
authority of the KL; in which the only explanation, as that of the inf. n., is [or
provision for himself. (Har p. 92.) You say, [Such a one was furnished, or such
a one furnished himself, with provisions from us]. (A.) And [He was
furnished, or he furnished himself, with provisions for his journey)]. (Msb.) And see another
ex. voce [Take thou provisions from the present world, i.
e. make thou provision in it, for the world to come]. (A, TA.) [He provided himself with a letter from the commander, or governor, or prince, to
his prefect]. (A, TA.) [He got from me a stab, or spear-wound, or
the like, between his ears]. (A, TA.)

زَاد Provisions, or a stock of provisions, for travelling (S, L, Msb, TA) and for a fixed
residence: (L, TA:) pl. أَزْوَاد (L, Msb) and أَزْوَادَة; the latter anomalous. (L.) ___ And hence, as being likened thereto, Any
deed, or acquirement, whether good or evil, whereby one becomes changed in state, or
condition; (L;) [or rather, whereby one provides for a change of state, or condition, like
as a traveller provides for a journey.] It is

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said in the Kur [li. 193], اوُدﱠوَﺰَـﺗَو ﱠنِﺈَﻓ َﺮْـﻴَﺧ ِداﱠﺰﻟا ىَﻮْﻘﱠـﺘﻟا (L) meaning, [as is implied in the L, And make ye
provision; but verily the best acquirement whereby to provide for a change of
state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for
your journey; and verily the best provision is that whereby one provides against
begging from others, &c. (Jel.) ___ [It is also said to be used as meaning Salutation and the
returning of a greeting. [De Sacy's Chrest. Ar., ii. 415, q. v.]

A bag, or other receptacle, (S, * Msb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Msb:) pl. مزاود. (S, A, Msb, K,) ___ [Hence, ] رقاب المزاود [lit. The necks of provision-bags,] a nickname applied to the عجم [or Persians, or foreigners in general,] (S, K) by the Arabs. (S.) [See art. رقم.]

A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شطر) of a راوية: pl. مزاود. [regularly مزاود; or the medial radical is ى and therefore the reg. pl. is مزايد. and sometimes they said مزاود, [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مفعولة, [originally مزودة;] from because one furnishes himself with water in it for travelling-provision: (Msb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زيد, q. v.)
1. *زوُر* (S, A, Msb, K) and *زوُرَزَُر* (S, A, K) and *مُزَارَزَُر* (S, Msb, K) and *زوُرُزَُرَز* (Ks, S) or *زوُرُز* (K) and *زُوَرَزَُر* (S, TA,) of the measure *ُرَْدَبَّـْلَة* from *ُرَْدَبَّـْلَة* (S, TA,) is syn. with *زوُر* (A, TA;) [He visited him: lit.] he met him with his *زوُر* [i.e. chest, or bosom]: or he repaired to his *زوُر*, i.e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also *زوُر*] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Msb.) [Hence,] *زوَرُشْعَوُب* [lit., He visited death; i.e., he died].

2. *زوُر* (K,) inf. n. *زُوَرَزَرَر* (S,) He honoured him; namely, a visitor; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visitor; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.) *زوُرُشْهاَدَة* [He annulled the testimony; (K, TA;) impugned and annulled it. (TA:) ___ El-Kattál says,

*صليب وفينا قصوة لا تزور*  
*وحن أناس عودنا عود نبعة*  
*And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardiness not to be impugned and denied]: Aboo-’Adnán says, [perhaps reading *نَزُرْ* (K;)] which may be the correct reading[,] that he means, we are not to be calumniated, because of our hardness, or hardiness, nor to be held weak.
He stigmatized himself by the imputation of falsehood. (K.) [See also other explanations, below.] He falsified his speech; he embellished his speech with lies; syn. زور الكذب (K.) inf. n. توزير (S.) He embellished the lie. (S, K, TA.) He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAar, S, Msb, K;) whether good or evil; (IAar, Msb;) he beautified, or embellished, it. (AZ, S, K.) He made speech right and sound, (As,) prepared it, (As, Msb,) and measured it, (As,) in his mind, (Msb,) before he uttered it: (As:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also توزر, occurring in a verse of Nasr. Ibn-Seiyár. (TA.) And [in like manner] زور الحديث He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and توزر he did so to himself. (A.) رحم الله أَمْرَكْ عَلَى نَفْسِكْ a saying of El-Hajjāj, May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أنا أُورِكَ عَلَى نَفسِكِ I accuse thee [of wrong] against thyself. (TA.) is also syn. with تشييِه [The likening a thing to another thing; &c.]. (TA.) زور (حوصله) of a bird, inf. n. as above, His crop became high: (AZ, TA;) or became full. (TA.)

He incited him, or made him, to visit. (S, K,) You say أُرِتَهِ غَيْرِي I made him, or caused him, to visit another, not myself. (A.) أُرِتَهُ شعوب I made him to visit death; [i.e., I killed him.] (TA.) [See 1.] I will introduce you, or your name, in my eulogy; meaning I will praise you. (A.) And أُرِتِكْ قِصَانِي I have introduced you, or the mention of you, in
my odes]. (A.)

5. (A.) See also 2, in two places.

He said what was false; spoke falsely. (A.)

They visited one another. (S, A, K.)

(Between them is mutual visiting. (A.) See also 9, in two places.

8. (A.) See 1. Also, accord. to Aboo-'Amr El-Mutarriz, He swallowed a morsel, or mouthful; like (TA in art. (TA.)

Azor on his breast, or chest, is crookedness, curving, or distortion. (A.)

He asked him to visit him. (S, A, * K.)

See 9.

See 9.

Also A camel having the hump inclining. (TA.) And, with ٌةَرْوَز, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper; (K, * TA: [see زور below: and see also ْمُﻬَـﻨْـﻴَـﺑ ٌرُواَﺰَـﺗ]) and a strong and thick she-camel. (TA.)

And a desert not of moderate extent, or not easy to traverse. (TA.) The direction of a person to whom one repairs. (B.) The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the ٌةَرْوَز; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to
the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K) or the whole of the breast of the camel: pl. أُزُوَّرُ. (TA.) Hence, بنات الزورُ. The ribs and other parts around the breast. (TA.) [Hence also, app. from the action of the camel when he lies down,] زوره [lit. He threw his breast upon the ground;] he remained, stayed, or abode. (A.) ___ The lord, or chief, of a people; (K, * TA;) as also زور (Sh, K) and زوبر (IAar, S, K) and زوبير (TA, as from the K, [in a copy of which SM appears to have found كالزوبير والزوبر كلاً وحادٍ, instead of كالزوبير والزوبر اله], and زور. (K, TA.)

**Determination:** (T, M:) or strength of determination. (K.) ___ See also زور A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K;) or, as some say, a mass of rock, in an absolute sense. (TA.)

زور A lie; a falsehood; an untruth: (S, Msb, K;) because it is a saying deviating from the truth. (TA.) So in the Kur xxii. 31: and so it is expl. in the trad., المتشبع بما لم يعط كلاً من قتاسي زور [He who boasts of abundance which he has not received is like the wearer of two garments of falsity]. (TA. [See art. شبع.]) So, too, in the Kur [xxv. 72], والآثاذين لا يشهدون الزور And those who do not bear false witness. (Bd, Msb.) [But there are other explanations of these words of the Kur, which see below.] ___ What is false, or vain: (K;) or false witness: and a thing for which one is suspected, syn. تهمة. (TA.) ___ Anything that is taken as a lord in the place of God; (S;) a thing, (K;) or anything, (AO, آ,) that is worshipped in the place of God;
(AO, A, K:) as also زُوْن, with: or a particular idol which was adorned with jewels, in the country of Ed-Dádar (الدادر) [a name I nowhere find]). (TA.) See also زُوْر. The association of another, or others, with God: (Zj, K:) so explained by Zj, in the Kur xxv. 72, quoted above: and so the phrase شِهَادَةُ الزُوْر, occurring in a trad. (TA.) [A place or] places in which lies are told: and the words in the Kur xxv. 72, quoted above, may mean, And those who are not present in places where lies are told: because the witnessing of what is false is participating therein: (Bd:) or the meaning here is the places where the Christians sit and converse: (Zj:) or where the Jews and Christians sit and converse: (TA, as from the K:) or the festivals of the Jews and Christians: (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K and ) a place, (K:) or places, (Zj,) where persons sit, and hear singing: (Zj, K:) or places where persons sit, and entertain themselves by frivolous or vain diversion: (Th:) but ISd says, I know not how this is, unless he mean the assemblies of polytheism, which includes the festivals of the Christians, and other festivals. (TA.) Judgment: (K:) or judgment to which recourse may be had: (S:) or strength of judgment. (A.) [See also زُوْر.] You say،ما لَهُ نَذُر ولَا ضَيْبُو. He has no judgment to which recourse may be had: (S:) or no strength of judgment: (K:) or no judgment, nor understanding or intellect or intelligence, to which recourse may be had: (TA:) for also signifies understanding, intellect, or intelligence; (Yaakoob, K:) and so زُوْر: (A'Obeyd, K:) but A'Obeyd thinks it a mistranscription, for لَا لِهُ زِيْب. (TA.) __ Strength: in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say،ليس هَمْ زُوْر They have not strength. (TA.) And جِبَل لِهُ زُوْر A rope having strength. (TA.) __ Deliciousness, and sweetness, or pleasantness, of food. (K.) __ And Softness, and cleanness, of a garment, or piece of cloth. (K)
Inf. n. of زور, inf. n. of زور. (TA.) Inclination; (S, Msb, K) such as is termed صغر; (S) crookedness; wryness; distortion. (A.) Distortion of the زور, (Mgh, K) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [&c.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify inclination [or distortion] of a thing or part which is not of a regular square form; such as the وركنة and the لبدة. (TA.)

زير, (S, K, &c.,) originally with و, written by the Sheykh-el-Islám Zekereeyà, in his commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or زير نسآء; A visiter of women: (Az, TA in art. نبع:) a man who loves to discourse with women, and to sit with them, (S, K,) and to mix with them: (TA:) so called because of his frequent visits to them: or who mixes with them in vain things: or who mixes with them and desires to discourse with them: (TA:) without evil, or with it: (K) and a Woman is termed زير also: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed زير: (TA:) pl. [of pauc.] زير and أزور, (K,) the latter like زير, (TA,) and [of mult.] زيرة. (S, K) Custom; habit; wont. (Yoo, K,) A slender وزئر [or bow-string]; (S, K;) or the most slender of such cords, (K, TA: in the CK زئر and the most firmly twisted. (TA:) Hence the زئر [or smallest string] of a زهري [or lute] is thus termed. (TA:) [In this and the next preceding senses, it is app. of Persian origin.] Flax: (Yaakoob, S, K;) and with زئر a portion thereof: (K;) pl. أزور. (TA:) See also art. زئر.

زور A vehement pace. (S, K,) Vehement; or strong: (K) but to what applied is not particularized. (TA.)

Applied to a camel, Strong; hardy: (TA;) prepared for journeys: (K) And زورة أسفار, applied to a she-camel, Prepared for journeys: or having an inclination to one side, by reason of her
briskness, or sprightliness. (TA.) [See also زور.] * See also زور.

ٍرَوْزَأ , in the K زير: see art. زير.

ٌﺮِﻳَز, in the K زاز: see art. زاز. [See also.] See also ٌرْوَز.

ٌﺮِّﻳَز, in the K زاز: see art. زاز. [See also.] See also ٌرْوَز.

ٍةَراَز The حوصلة [or crop] (AZ, K) of a bird; (AZ, TA;) as also زاورة (K, TA,) with fet-h to the (TA,) [in the CK زازة,] and زاورة (K, TA) [in the CK زازة]: and زاورة القطا The receptacle in which the (bird called) قطا زازة الأسد The thicket, wood, or forest, α bed of reeds or canes, (AZ, K) that is the haunt of the lion: so called because of his frequenting it. (IJ.) [See also زازة, in art. زازة.] And زازة A thicket, wood, or forest, (AZ, TA;) containing [high coarse grass of the kind called] حلفاء, and reeds or canes, and water. (TA.) * A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زازة, in art. زازة.]

ٍةَرْوَز A single visit. (S, TA.) Distance; remoteness: (S, K:) from زازة The alazワラز. (S:) A poet (Sakhr El-Ghei, TA) says,

* وُمَأَاءٌ وُرَدْتٌ عَلَى زازة

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, زازة عَلَى زازة, in this ex., accord. to one relation زازة, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.)

ٍةَرْوَز A manner of visiting. (K) One says, فلان حسن الزبرة Such a one is good in his manner of visiting. (TA.)

ٍةَروُؤاَز (K, TA;) [in the CK زازة,] and زاورة The receptacle in which the bird called زاورة The thicket, wood, or forest, α bed of reeds or canes, (AZ, K) that is the haunt of the lion: so called because of his frequenting it. (IJ.) [See also زازة, in art. زازة.] And زازة A thicket, wood, or forest, (AZ, TA;) containing [high coarse grass of the kind called] حلفاء, and reeds or canes, and water. (TA.) * A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زازة, in art. زازة.]

ٍةَرْوَز A single visit. (S, TA.) Distance; remoteness: (S, K:) from زازة The alazワラز. (S:) A poet (Sakhr El-Ghei, TA) says,

* وُمَأَاءٌ وُرَدْتٌ عَلَى زازة

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, زازة عَلَى زازة, in this ex., accord. to one relation زازة, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.)

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ٍةَرْوَز A single visit. (S, TA.) Distance; remoteness: (S, K:) from زازة The alazワラز. (S:) A poet (Sakhr El-Ghei, TA) says,
and kind-girth, (AA, S, K,) to prevent the kindgirth from hurting the animal's
ثيل, and so causing a suppression of the urine: (AA, TA:) pl. زور. (S, K.) In a trad., Ed-Dejjál is described as bound
أورة; meaning, having his arms bound together upon his breast. (IAth.) Also, both words, Anything that is a
means of rectification to another thing, (K,) and a defence, or protection; (IAar, K;) like the
نور, of a beast. (IAar.)

زور: see زوار; and see art. زور.

زور: see زور. زور.

زور: see what next follows, in two places.

زور: [A man who visits much]: a poet says,

إذا غاب عنها بعلها لم أكن لها
زورا ولم تأتي إلى كلاها

[When her husband is absent from her, I am not to her a frequent visiter, nor do
her dogs become familiar to me]. (TA.)

زائر A person visiting; a visiter: (S, * Msb, K: *) fem. زائرة, زائرات, (S, K,) and زائرة, fem., (S, Msb,)
زائر, masc., (S, Msb, K,) and زائر, masc., (K,) and fem., (Sb, S, Msb:) and signifies the same as زائر (A, Msb, K, TA) and
زائر (TA) and زائرون (S, A, K, TA) and زائرات (S, A, Msb, TA;) being originally an inf. n.; or, as syn. with زائرون, it is a quasi-pl.
ن.; by some called a pl. of زائر. (TA.) It is said in a trad., [Verily there is to thy visiter, or
visitors, a just claim upon thee]. (TA.) [And hence,] زور also signifies A phantom that is seen in
sleep. (K.)
Inclining; (K; crooked; wry; distorted: (A:) [fem. زورآ] pl. زور. (K.) __ Having that kind of distortion in the زور (or middle of the breast [&c.] TA) which is termed زور. (K, TA.) __ A dog whose breast زور (جوشن [صدره] [app. meaning the part between the two collar-bones]) projecting, as though his, or its, sides had been squeezed.

(TA.) __ A wry neck. (TA.) __ [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زور]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زور]. Hence, app., زورآ is a name of Certain camels (مال) that belonged to Uheyhah (S, K) Ibn-El-Julah ElAnsâree. (S.) __ A bow: (S, A, K;) because of its curving. (S.) __ A bent bow. (TA.) __ A menâreh (منارة) deviating from the perpendicular. (A.) __ A well (بئر) deep: (S, K; * TA;) or not straightly dug. (TA.) __ A land, (أرض, S, K,) and a desert, (م farklıة, A, or فرّاة, S, K,) and to an army. (S, TA.) __ A saying, or phrase, (كلمة) bad, and crooked, or distorted. (A.) Also زورآ [as an epithet in which the quality of a subst. predominates] A [drinking-cup or bowl of the kind called] فذح. (S, K) __ And A certain vessel (K) for drinking, (TA,) oblong, like the [اوزورآ] تلثالة. (TA.) __ He is most remote from the station, or state, of baseness, or
ignominiousness. (T.A.)

مَزارٌ A place [and a time] of visiting. (S, Msb.)

مَزُورٌ Visited. (A.)

مَزُورٌ A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مَزُورٌ (Lth, K.) And كَلامٌ مَزُورٌ Speech falsified, or embellished with lies. (T.A.) And Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also مَزُورٌ. (T.A.)

مَزِدَارَةٌ Visitors of the tomb of the Prophet. (A.)

مَزِوُرٌ see مَزُورٌ.
1. غَوْزَأ He declined, deviated, swerved, or turned aside, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also غَوْزَأ, aor. غَوْزَأ, inf. n. غَوْزَأ, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Msb in art. غِزَأ.) And غَوْزَأ, غَوْزَأ, غَوْزَأ, (IDrd, O, K,) inf. n. غَوْزَأ, غَوْزَأ, He declined, or deviated, from the right way in speech. (Yz, O, K, * TA:) See also 4. It is also trans.: (O, TA:) you say, غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ, غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ, غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْзَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْزَأ غَوْz1
زوق

زوق 2، (O, Msb, TA,) inf. n. زوق (Msb, K,) [seems to signify primarily He washed it over with quicksilver; he silvered it therewith.] One says، زوق الْدِّراهم (He washed over the dirhems with quicksilver); from زَوَقَ (MA.) ___ [Then, He gilded it with an amalgam of quicksilver and gold: see زواق. ___ And hence.] He decorated it, and embellished it; namely, a thing [of any kind: and particularly he painted it]: but IF says that زوق، meaning thus, is without foundation; that they say it is from زَوَقَ meaning الزَّوَق، [as it is said to be in the K;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says، زوق&Tْيَـﺒﻟا ِقوُواﱠﺰﻟِ، i. e. He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زواق، i. e. زَبْق. (Har p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar، إنَّكُ مَنْ أَنْزَلَهَ فَذَوْقَ فَجَعَلَ فَزَوْقَهُ فَأَسْتَطْعَ اسْتَطَعَتَ الموت فَمَثُّت [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the زَبْق of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) ___ One says also، زَبْقَ الكِلاَمَ، I embellished the speech, or language, and the writing, or book; and I rectified, or corrected, it. (S, TA.) And زَبْقَ فَلَانَ كَتَابَهَ and زَوْقَهُ زُوْرُ فَلَانُ كَتَابَهَ both mean Such a one rectified, or corrected, his writing, or book. (TA.) ___ And زَوْقَاءُ الجَارِية They embellished the girl, or young woman, with زوقٌ نَفْوَقٌ [or decorations, app. such as are made by tattooing, or staining with حَنْاء: such decoration is termed زَوَاقٌ سَحَابٌ، and hence، زَوْقَةٌ تَرْيَقَةٌ، and hence، زَوْقَةٌ تَرْيَقَةٌ, or زَوْقَةٌ نَفْوَقٌ;] or this is from زوقٌ، i. e. زوقٌ تَرْيَقَةٌ، with زوقٌ، i. e. زوقٌ نَفْوَقٌ. (TA.)
Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also زواق.]

زَوَاق : see 2, last sentence.

زَوَاق : [A decorator; an embellisher: and particularly a painter. See also زوارة, above.]

زِوَاق , (S, O, K, [in the CK written زُوَاق, as though it were زَوَاق, the quiescent و being indicated by the sign of sukoon after the dammeh,]) of the dial. of the people of El-Medeeneh, (AA, S, O,) i. q. زَيْق [i. e. Quicksilver]; (AA, S, O, K;) as also زَوَاق ; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of زواق: (TA:) it is used in تَزْوَاق [meaning decorations, or embellishments, pl. of تزويق used as a simple subst., or of the n. un. تزويقة]; (S, O;) and hence, [accord. to some,] تَزْوَاقُْ signifying the act of decorating, and embellishing; (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the زَيْق [or quicksilver] goes from it; (by evaporation; and the gold remains: (S, O, K;) and hence anything decorated, or embellished, is termed زَوَاق , (S, O,) though not having in it زَيْق. (S.)

*زَوَاق* inf. n. of 2. (Msb.) [Used as a simple subst., this, or the n. un. تزويقة, has for its pl. تزْوَاقَتْ has for the next preceding paragraph.

Washed over with زَوَاق or زَيْق [i. e. quicksilver]; applied to a dirhem. (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. And hence, (TA,) Anything decorated, or embellished, (S, O, Msb, K, TA,) though not having in it زَيْق. (S, O,) See زواق. Also, applied to
speech, or language, *Embellished:* (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning

*rectified, or corrected;* like *مَزُور.* (AZ, TA.)
It went away; passed away; departed; removed; shifted; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to nought; (TA;) as also َلاَوَز (S, TA;) inf. n. َلاَوَز (K;) or, accord. to the O, َلاَوَز (TA;) [See also 7.] Hence,

The world, or worldly enjoyment or good, is quick in passing away, or coming to nought. (TA.) And َلاَوَز َلاَوَز (Lh, K) and َلاَوَز (S, TA,) aor. َلاَوَز َلاَوَز (TA,) inf. n. َلاَوَز َلاَوَز (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also َلاَوَز َلاَوَز, like َلاَوَز َلاَوَز, pl. of َلاَوَز َلاَوَز, and َلاَوَز َلاَوَز, (K, TA,) the last thus, with fet-h, accord. to a rule of the K, but in some of the copies َلاَوَز, with damm, (TA,) and َلاَوَز َلاَوَز, (K, TA,) It went away; passed away; departed; removed; shifted; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to nought; (TA;) as also َلاَوَز (S, TA;) inf. n. َلاَوَز (K;) or, accord. to the O, َلاَوَز (TA;) [See also 7.] Hence,
one town, or country, to another. (TA.) And زالت الحيل بركابة. (K) inf. n. زَيَاَلِ. (TA.) The horses removed from their place with their riders. (K, TA. [Said in the TA to be tropical; but I see not why.]) Hence, زَيَاَلِ, inf. n. زوال زُيَّأَلِ and زَوَالِ, without s, (K) as Th says, (TA.) and زَيَاَلِ and زِوَالِ, The sun declined from the meridian. (K, TA.) [And sometimes it signifies The sun set: see 1 in art. ] And hence, but not with زوال for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زَالْ انْهَارُ, (K, TA,) inf. n. زَيَاَلِ ( , TA,) [and app. زَيَاَلِ and زَوَالَ, The day became advanced, the sun being somewhat high; syn. زَالْ زَائِلُ, (K, TA:) or, as some say, went away; or departed. (TA.) And زَالْ ظَلْلُ, (K, TA:) The sun became high, and the shade contracted, or decreased, or went away, at midday. (K, * TA.) زَالْ ظَعِينُهم, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA, which is an evident mistranscription; ] inf. n. زَيْلَةَة, (K,) like فَيْلَةَةٍ [an inf. n. of قَالْ, aor. دَهَمَةٍ, an inf. n. of دَامْ, aor. يَوْمٍ; (TA;) a phrase which may be rendered Their journeying ceased for a while;] expl. as meaning انتَوَوا مَكَانِهِمْ ثُمَّ بَدَأُ هُمْ مَهِيَّش. [I. e. they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove]: (K:) in the K is added زَالْ عِنْهُ; but this should be omitted: the passage is taken from the M; in which عِنْهُ refers to Lh as the authority. (TA.) زَالْ وَهَّبَ باَرْشَـلِا The mirage raised, or elevated, (رفعُ,) and made apparent, him, or it. (TA.) رَذَاَلَ بِهِ السَّرَابِ. The mirage raised, or elevated, (رفعُ,) and made apparent, him, or it. (TA.) رَذَاَلَ زِيَّأَلِ, aor. يَبْزَوُلُ, also signifies He affected acuteness or
sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: or did so, not having it: syn. تَفْرَظَتْ (Iaar, TA.) [See also 5.] [As a trans. verb, it belongs to art. زِيْل, and app. to the present art. also.] See 4. You say, زَالِ زَوْالَهُ, or زَالَ الْلَّهُ زَوْالَهُ; and see زَالَ زَوْالَهُ and زَالَ زَوْالَهُ: and for the first, see also زَالُ. And زَالَ زَوْالَهُ and زَوْالَهُ زَوْالَهُ: see زَوْالَهُ: and for the first, see also زَالُ. He separated himself from him; (K,) as also زَاَيْلَه. (S and K in art زِيْل [to which the latter exclusively belongs.])

2 َلْوَز

3 ُهَلْوَز

زَوْالَهُ inf. n. مَزاوَْة (S, K) and زَوْالَهُ (K,) i. q. عَالَجَهُ [as meaning He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: and accord. to the KL and PS and some other lexicons, it signifies also he treated him medically; which is another meaning of عَالَجَهُ: but of this meaning I have not found any ex.]: and حَاوَّلَهُ [as meaning he sought to obtain it, or effect it; or did so by artful, or skilful, management]: (S, * K:) and طَالِبَهُ the he made a demand on him, or prosecuted a claim upon him]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زَوْالَ الصَّبِيدُ He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase. (See طَرَدُ.) And زَوْالَهُ عَنِ الْأَمَرِ I strove with him to avert him, or to turn him back, from the affair]. (S, in art. جَعَس.) Zuheyr says,

* فيَتُنَا وَقُوَّاءٌ عَنْ رَأَسِ جَوَادَنَا
* يَزاوَّلَنَا عَنْ نَفْسِهِ وَنَزاوَلَهُ

[And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him]. (S.) And a man said to another, who upbraided him with cowardice, وَلَّهُ ما كَتَبَ جَانَانٌ وَلَكَ ذَاوَلَتُ مَلْكٌ مَجْلَأٌ [By God I was not
a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i.e., to preserve my life though its term is fixed: see the Kur ii. 139]. (S.) One says also, [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful, management]: a tropical phrase. (TA.) And [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.)

4 ُﻪﻟازا (, S, O, Msb, K,) inf. n. ُﻪﻟّوز (O, K, TA;) and ازدة (O, TA;) and [originally ازتلة (O, T, K;) inf. n. ازدأل (O,) this being syn. with ازتلة (K;) He removed it; made it to go away, pass away, depart, remove, or shift; (O, K, TA;) [and made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it: ] and زنة (O, T, K;) [which see in art.] signifies the same as ازتلة (K;) You say, ازالت عَنِ الموضع He removed it from the place. (MA: and the like is said in the K;) [And ازالت عنه كَدَا He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And ازالت عن رأيه He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] And ازال الله زواله: see زوال. [See also 4 in art. زيل] َٰلازا ُّٰ He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.]

5 َٰتزواُلوا i. q. َٰحاجًا زولا ُزولا ُترولاَتَوَ : so says AAF, on the authority of AZ: in the copies of the K, erroneously, اجاهه. (TA.) And تزواُلَوَ, (K;) said of a young man, (TA,) He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.]

6 َٰتزواُلوا i. q. [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K. [See also 3.])
It was, or became, removed; or made to go away, pass away, depart, remove, or shift. (S, * TA.) And He became separated from him. (K.) [See also 7 in art. زِْبُثْ.]

And He became separated from him. (K.) [See also 7 in art. زِْبُثْ.]

He looked at it to see if it quitted its place. One says, استَحْلَّ إِسْتَزَرَّاهُ meaning Look thou at this figure seen from a distance to see if it move and if it quit its place. (AHeyth, O, TA.)

Q. Q. 4: see 1, first sentence.

زئْزَ إِلَّا: an inf. n. of 1 in the first of the senses expl. above. (K, * TA.) See also زئْزَ إِلَّا. As an epithet applied to a man, (S,)

Light, agile, or active: acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent: (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with ظ; (S, K:) said to mean skilful, knowing, or intelligent, (S, TA,) as also the masc., (TA,) and cunning: (S, TA:) and a servant-girl who is sharp and effective in the conveying of messages: and applied to a woman as meaning [who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent; &c.: see art. زئْزَ إِلَّا]:

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زئْزَ إِلَّا: pl. masc. زئْزَإَلْلَمْ (K, TA) and fem. زئْزَ إِلَّا; the former applied to young men, and the latter to young women. (TA.)

Courageous; (K, TA:) in consequence of whose courage, men are abashed [as
though in this sense belonged to art. (TA.) __ And Liberal, bountiful, munificent, or generous: (K * TA:) pl. أَزَوَّلُونَ. (TA.) A wonder, or wonderful thing: (S, K, TA:) pl. أَزَوَّلُونَ. (S.) One says, هَذَا زُوَّلٌ مِنَ الأَزُوَّلَاتِ This is a wonder of the wonders. (TA.) And one says also, [using it as an epithet,] سَيِّمٌ زُوَّلٌ A journeying, or pace, wonderful in respect of its quickness and briskness or lightness: and شَنْوَةٌ زُوَّلَةٌ A winter, or winters, wonderful in respect of the severity and cold thereof. (TA.) [See also أَزَوَّلُونَ.] __ A trial, or an affliction; syn. بَلَاءٌ. (K.) __ A form, or figure, that appears in the night [and by which one is frightened: see مَأَوَلٍ]. (TA.) A form, or figure, of a man or some other thing, that one sees from a distance: or a person: syn. : (K, TA:) as also زَائِلَةٌ: see 1, near the end of the paragraph. (TA.) The فَجْرُ anter ior pudendum, or the pudenda, of a man. (K.) One says, كِشْفَ زَوْلَهُ He uncovered his فَجْرُ. (TK.) And A hawk. (K.) زُوَّلَانَ (S, Msb, K) and زُوَّلٌ يُوْلٌ and زُوَّلٌ (K) are inf. ns. of زَالَ [q. v.]. (S, Msb, K.) __ And all signify Motion, commotion, or agitation. (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] زَالَ, or (accord. to different copies of the K,) or زَالَ, (S in art. زِيلٌ and T.A,) and زَالَ, (S in art. زِيلٌ, and K and T.A,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning May his motion cease; [and hence, may he continue where he is, or continue in life:] and, as expl. by ISk, the [second and] third and fourth [lit.] signify May [He i. e.] God cause his motion to cease; [and hence, may He, or God, put an end to his life;] these phrases being similar to the saying أَسْكَتْنِ اللَّهُ نَامَتَهُ. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aashà says, 

* هَذَا الْتَهَارُ بَدَأَ لَهَا مَنْ هَمِهَا

*
This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion and induce her to absent herself, (I suppose, being understood after بدأ لحم, I think, in the Kur xii. 35,) in consequence of her anxiety: what will be her case in the night? may it (her phantom) be absent, like as she is absent: for] the meaning is said to be, IAA says, he disliked the phantom only because it roused his desire: or [زاَلَ may be here syn. with أَزَلَ, so that] the meaning may be أَزَلَ اللهُ زَوَاْهَا [may God make her motion to cease]: and this is corroborated by the reading of AA, زُوُلُها, in the nom. case, [i.e. زَوَاْهَا may her motion cease;] which makes this an instance of [the license termed] الإِقْوَاْ: this, he says, is an old proverbial phrase of the Arabs, and El-Aashà has used it as he heard it: others than AA read زِوَٰلُها in the accus. case, without إِقْوَاْ, holding the meaning to be, may her phantom be absent from us in the night like as she herself is absent in the day-time. (TA.) زِيلِل, likewise, means His motion ceased, or may his motion cease: or, accord. to Z, he became fixed, or motionless, from fear; or may he become so. (TA in art. زِيلِل.) [See also another rendering of this phrase in the next paragraph.] One says also: أَخَذَهُ الزَوَىْلُ والَعَيْلُ Commotion, or agitation, (K, TA,) and disquietude of mind, (TA,) and wailing, or raising of the voice in weeping, overcame him. (K, TA.) See also the next paragraph, in three places.

زْوَيْلِل: see the next preceding paragraph, in three places. Also The side; syn. زَالَ زَوَاْلِ: thus in the sayings, زَالَ زَوَاْلِ and زَالَ زَوَاْلِ meaning [app. His side became in a state of commotion, or it quivered,] by reason of fright: (K:) [or] زَوَاْلِ signifies the heart: so in the saying, زِيلِل زَوَاْلِ [His heart became removed from its place]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also زَيْلِل: (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,
And a white thing (the egg which he is describing) will not take fright, and flee from us, or will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence of the approach of us: (S in art. زيل, and Meyd:) or, as some relate it, زال مثا زولها [which means her heart quits its place &c.]: (TA:) and the former reading may mean the same as this. (IB, TA in art. زيل.)

Having much زول, i.e. motion. (TA.) Accord. to J, it occurs in an أرجوزة, cited by AA, as meaning That moves much in his gait, but traverses a short space: but the right word in this case is زوال, as is shown by the rhyme. (IB, K.)

Zويل, with damn, [app. قبيلتى زويلي, like قبيلتى &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] A thing like a ladle, belonging to sailors. (TA.)

زائال [Going away; passing away; departing; transient; shifting; becoming remote, or absent; ceasing to be or exist; nonexistent: &c.: part. n. of زال, q. v.]: (Hence, ليل زائال التاجوم [properly A starless night, or night of which the stars are absent: but expl. as meaning] a long night. (Z, TA.) زائال الظلل: see 1.

زائلة [from زائال, theة being affixed to transfer the word from the category of epithets to that of substantives,] Whatever has a soul, (K, TA,) of animals; that moves زرول منا زويلها [from its place: (TA:) or anything that moves; (K, TA:) that does not remain fixed in its place; applied to a man and to other things. (TA:) زويل is its pl.: (TA:) and signifies [particularly] Animals of the chase. (K, TA:) And [hence,] Women. (O, K,
A man knowing in respect of the diseases, or faults, of women: (O:) or skilful in the making of women to incline to him: whence the saying of Ibn-Melyádeh,

[And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) ___ Also The STARS: (K, TA:) because of their motion from the east and the west in their revolving. (TA.) ___ See also 1, near the end of the paragraph; and Zéol, last sentence but three.

Zéol àzouñ (S, * TA) has an intensive signification [i. e. A great wonder; or a very wonderful thing]: (TA:) [or a wonderful event that happens to one, preventing his fleeing:] accord. to Abu-sSemh, àzouñ denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

Moulaire A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian: [a sun-dial: used in this sense in the present day:] a vulgar term pl. mézaoul. (TA.)

Mézaoul pass. part. n. of 3: one says, mazala àdham mã zuwala bâiydîhîm [This affair ceased not to be striven, or sought, to be accomplished by means of their hands]. (TA:) Also Frightened by a zoul, i. e. a form, or figure, appearing in the night. (TA.)
نْوَز

aor. بِنْوَزَهُ, is a dial. var. of زَنَوُزَهُ having for its aor. بِنْوَزَهُ, meaning إنِّك لزنوونا إذا طلعت [i.e. Verily thou gracest us when thou comest] to us [Ul.] (TA.)

زوُن \(\text{Indigestion; syn. بَشَم} \) for البَشَم in the copies of the K is a mistranscription for البَشَم; (TA;) expl. by Ed-Dubeyreyeh as syn. with لَجَمَة as in the phrase، ليس يشكو الزوان\(\text{He does not complain of indigestion}\): (Fr, TA;) and so

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نْوَز: (K and TA in art. لَبْن) or this signifies a single fit of indigestion. (TA in that art.) [In the present day, applied to The beech-tree; and its wood: as a coll. gen. n.: n. un. with ٌة: see also زانة below.]

نْوَز: see زّنَأ.

نْوَز\(\text{An idol: and anything that is taken as a deity and worshipped, (S, K, * TA,) beside God: as also رَوُز: [an arabicized word:]} \) in Pers. رَوُز. (TA.) \(\text{And A place in which idols are collected and set up. (K.) It is said to be from زانة. (TA.) [But it may rather be from زانة as a dial. var. of زانة.]} \) See also رَوُز.

نْوَز\(\text{A thing like a مَزَراق [or javelin, which the Deylem \(\text{الدُّيَلَم}\) cast: [perhaps made of the wood of the beech, (see زانة, latter sentence,) and therefore so called:]} \) pl. زانات. (Msb.) See also زَنَائَت, former sentence.

نْوَز i. q. زانة \(\text{An ornament, &c.,} \) (K) in one of the dialects. (TA.) \(\text{And An intelligent woman. (IAar,} \)
Short; (S, K;) applied to a man; (S;) and so, thus applied, زون and زون, (K;) of which two, the former is the more known: زون (TA:) fem. زونه, (S, K;) applied to a woman. (S.)

زون and زون (S, M, Msb, K) and زوان (K) i. q. زوان [q. v. in art. زوان]. (S, M, Msb, K.)

Wheat in which is مزون [or the grain of a certain noxious weed, app. darnel-grass: مزون being a pass. part. n. of which no verb is mentioned]. (TA.)
زوى

1, (K,) aor. زوى (TA,) inf. n. زوى and زوى, (K, TA,) the latter [accord. to the CK زوى, but it is correctly] like زوى, (TA,)

He put it aside, or away, or apart; or removed it from its place. (K.) You say, زوى عنه كذا, inf. زوى, n. زوى, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) And زوى سره عنه He concealed his secret from him. (K.) Also (K) زوى, (S, Msb, K,) aor. as above, inf. n. زوى, (Msb, TA,) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Msb, K.) It is said in a trad., زويت لي الأرض فأريت مشارقة ومعاربها [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زوى المال, (S, Msb,) inf. n. زوى, (S,) He drew, or collected, together, or he grasped, the property, (Msb,) ين وارثه [from its inheritor]. (S,) And زوى ما بين عينيه (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And جأتنا بصرية زوى الوجه [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صرب,) And زوى الوجه said of a cold north wind, It contracts [or Wrinkles] the faces: a phrase used by Tarefth Ibn-El-'Abd. (Ham. p. 632.)

2, inf. n. زوي: see 5. زوي, (S, Msb, K,) which by rule should be زوي, (S, Msb,) but is made to accord with زوى in order to facilitate the pronunciation, (Msb,) inf. n. accord. to the K زوي, but correctly, as Lth says, زوي, in measure like زوي (TA,) I

invested him with, or made him to have, a زوي [i. e. garb, guise, &c.]; (S, * Msb, K, * TA,) by means of, or with, such a thing: you say, زوي بكدًا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Msb.) Accord. to Fr, they say, زوي الجارية, meaning I

invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned,
her. (TA.) ___ You say also, زوي الكلام, meaning He prepared the speech in his mind; like زوره. (TA.)

زويت زايا، زيت زايا [mean I wrote, or uttered, a ز: some [hold the in to be originally ى, and therefore]

زويت زاي [mean some [hold it to be originally و, and therefore] say زويت: others [hold it to be originally و, and therefore] say زويت. (IB, on the letter ألف.) Zeyd Ibn-Thabit said, in relation to the expression in the Kur [ii. 261], [accord. to one reading, or reciting,] الّى زاي, meaning [It is زاي,

therefore make thou it زاي in thy reading, or reciting, or] read thou it, or recite thou it, with the زاي. (S.)

اژو: see art. زو.

5 زوي He was, or became, [or placed himself,] in a زاوية, i. e. corner, of a house or chamber; as also زوى, (K,) inf. n. زوية; (TA;) and زوى. (K,) زوري، from زورى (TA;) and زوى. (K, KL;) or زوى (TA;) and زوى. (KL;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, زورى حسن [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanebbee,

* وَقَدْ يَتَرَّثُ يَأْتُوْيُ خِيْرَ أَهْلِه
* وَيَسْتَفْحَبُ الإِنْسَانُ مِنْ لَا يَلَمَّهُ

(TA:) l. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374:) his disciple Ibn-Jinnee, however, objected to him his saying زوري, and expressed his opinion that the correct word is زورى; and El-Mutanebbee admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book,

but asserted the verb in use to be only زورى: (MF, TA:) in the M it is said that IJ held زورى to be originally زورى، and the و to be changed into ك because quiescent, and incorporated into the ك preceded by it. (TA.)
It was, or became, put aside, or away, or apart; or removed from its place. (K.)
The piece of skin became contracted, or shrivelled, or shrunk, in the fire. (S.) And The part between his eyes became drawn together, or contracted. (TA.) And The people, or party, drew together, one portion of them to another portion. (TA.) See also 5, first sentence.

Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. لباس (S, TA) and هيئة (Fr, Msb, K, TA) and منظر: (Fr, TA) pl. أزية. (K.) [In the Kur xix. 75,] some read بحاسن أثنا وزياً Better in respect of household-goods and in respect of garb, &c.: others read رياً, رنياً: and رياً. (Bd.)

A certain letter (i.e. ز; (S, TA;) [in spelling, pronounced ز; and] also called زاي , (Kr, S, K,) and زا , and [in spelling (see the first sentence of art. زاي , (Kr, S, K, &c.,) in which the أ, accord. to Lth, is originally وأ, but accord. to Sb and IJ it is وأ, (TA,) this last being indecl., (Kr, TA,) and زاي (K) and [in spelling] زاي (Kr, K,) each [originally] of the measure لعفأ (TA.) One says, This is a beautiful; and I wrote a small; and the like. (IJ, TA.) زا is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زهی, which are likewise said on an occasion of wonder. and زهی and زهی and زهی, and with ا in the place of أ, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning
How? And زِی is used by them for the prefix لَکّ, meaning Like.]

زِیة : see what next follows.

زِیة dim. of زَیاَة accord. to those who hold the ل in the latter to be originally ی, or زِیة accord. to those who hold that letter to be originally ِو; like زِیاَة اَبِیة and زِیاَة اَویة as dims. of اَآ accord. to different opinions: see art. ل, in the middle of the first column]. (TA.)

A corner, or an angle, زَوِیة of a house or room or the like: (K:) of the measure زَوِیة فَاعْلَة signifying جَمع because of its em-

bracing (لاِنَـھَا جَمَعت) a part, or portion, فَعَلَة thereof: (Msb, TA:) pl. زَوِیة اَوْز [which is irreg.; for by rule it should be زَوَزَز, being originally of the measure زَوٰیة فَاعْلَة]. (S, K.) They say, اِبْتَخلا اَوْزَلَا ِپِم ِلَمَك ِﰱَل [How many hidden things are there in the corners!]. (TA.) [In geometry, An angle. And hence, زَوِیة الْعَوَاء The star γ of Virgo; الْعَوَاء being composed of four stars, γ,δ,ε and η of Virgo, disposed nearly in the form of a capital L, with from top to bottom and to the right.] In a saying cited voce زَوِیة الْعَوَاء, the pl. زَوِیة اَوْز is used as meaning Houses, or tents. (T in art. زَوِیة اَوْز [And in the present day, the term زَوِیة اَوْز is also applied to A small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رَبِاط.]
زَى

1. زَىٰٓ, or زَىٰ: see art. زَى.

2. زَيَبِتٌ: see 2 in art. زَىٰٓ, in two places.

3. زَيْبٌ: see 5 in art. زَىٰٓ.

4. زَئَٔ: see زَىٰ, in art. زَىٰٓ.

5. زَىٰٓ: an onomatopoeia significant of The sound of the jinn, or genii. (TA.) [See also زَيَزٰٔ and زَيَزٰٔ, in art. زَىٰ.] زَيَزٰٔ: see زَىٰٓ, in art. زَىٰٓ.

6. زَىٍٰ: see art. زَىٰٓ.

7. زَىٰٓ: see art. زَىٰٓ.
is of the measure \( \text{S, K} \) or, as some say, of the measure \( \text{K} \); but this is a weak assertion, for it is said that there is no Arabic word of this measure; \( \text{M, K} \) being a foreign proper name, and \( \text{M, K} \) being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.; but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] ___ Brisk, lively, sprightly, agile, or quick. (K.) ___ A man who walks with short steps: (TA,) and short in stature and in step; (K, TA,) likewise applied to a man. (TA,) ___ Ignoble, base, or base-born. (K.) The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave. (Abu-l-Mekārim, TA.) One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father; syn. الدِّعَي. (S, K,) ___ A devil: (K,) accord. to some, a dial. var. of آَذَٰب. (TA,) ___ The hedge-hog. (IAar, K,) ___ A disagreeable, a disapproved, or an abominable, thing or affair. (K,) ___ A calamity, or misfortune. (K,) ___ Much water: (AA, S,) and so آَذَٰب. (K in art. ذَٰب.) ___ [A south-easterly wind; i. e.] the [wind termed] نَّكْبَاة [q. v.] that blows between the جَنَوب and the جَنَوب: (S, M, K,) or the South wind, or a southerly wind; syn. جَنَوب; (M, K,) of the dial. of Hudheyl; so affirm Mbr in his Kāmil and IF and Et-Tarabulsee: IAth says that the people of Mekeke use this appellation much; and it is related to be God's name for what men call the جَنَوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جَنَوب by the name of آَذَٰب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upsidedown: [whence it seems to mean the boisterous, or violent:] ISh says that آَذَٰب signifies any violent wind. (L, TA,) ___ [Hence it appears that it signifies also
Violence.] ___ Also Enmity. (S, K.) ___ And Briskness, liveliness, sprightliness, agility, or quickness: (ISK, S, K, TA:) [see also *ﺐَﻳْذَأ*] it is fem. one says, **Such a one passed having a disapproved briskness, &c.] this is said when one passes quickly by reason of briskness, &c. (ISK, S, TA:) ___ And Fear, or fright: (AZ, S, K:) and so *ﺐﻳذ* (K in art. *ﺐَﻳْذَأ*). One says, **Fear, or fright, arising from such a one, seized me*. (AZ, S.)
He anointed him, or it, with *زيت*, i. e. oil of the *زيتون* [or olive]. (Msb.)

You say, *زيت*, meaning *I anointed* my head, and the head of another, with oil of the *زيتون*. (L.) And *زيت* (Lh, S, K.) aor. *زيتَأ* (S, K, TA, in the CK) *زيتَا* (Lh, S, K, TA in the MS copy of the K.) inf. n. *زيت* (K,) *I put* *زيت* [i. e. olive-oil] into it; namely, the food; (S, K;) or the crumbled bread; or I prepared it there with. (TA:) or I moistened it, or stirred it about, or moistened and mixed it, with *زيت*; namely, bread, and crumbled bread. (Lh, TA.)

He fed them with *زيت*: (Lh, K;) or he made *زيت* to be the seasoning of their food. (S.)

He furnished them with *زيت* [i. e. olive-oil] for travelling-provision; (Lh, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

They had much *زيت* [i. e. olive-oil]; their *زيت* became much; (Lh, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

*He anointed himself with* *زيت* [i. e. olive-oil]. (K.)

He sought, or demanded, *زيت* [i. e. olive-oil]. (K.) You say, *جاؤوا يستَزينُون* They came asking for *زيت* as a gift; (S, L;) or seeking, or demanding. *زيت*. (A.)

The oil, (S, Mgh, Msb, K;) or expressed juice, (M, TA;) or *مَخ* [i. e. best, or choicest, of the constituents]. (A, TA,) of the *زيتون* [or olive]. (S, M, A, Mgh, Msb, K;) [In the present day it is applied to *Any oil*.]

1

*Zipit*
The olive-tree; a certain kind of tree, (Msb, K, *) well known, (S, Msb,) whence زيت is obtained; (S, Msb, K,;) [a tree] of the kind called عضى; (AHn, Mgh, TA,) As says, on the authority of 'Abd-El-Melik Ibn-Sálih Ibn-'Al, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the fruit of that tree: (Mgh;) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with: (S, TA:) accord. to some, the زين is a radical letter, and the ي is augmentative, because they said أرض زينة [i.e. like فيعول زينون; زينون, زينون عضى, so that the measure is لودى; and if so, its proper place is art. (TA:) Respecting the phrase in the Kur xcvi. 1, see لابيس يدوعيس: so called because resembling an olive in shape, and found in Judæa.]

Of, or relating to, the olive: olivecoloured.] One who sells, or expresses, زيت [i.e. olive-oil, and, vulgarly, any oil]. (TA;) Hence, جاى ئژى فلان في زيبات Such a one came in dirty clothes. (A.)

Food into which زيت [i.e. olive-oil] has been put: (S, A, K;) or prepared therewith. (TA.)

: see what next precedes.

A man anointing himself, or who anoints himself, with زيت [i.e. olive-oil]. (TA.)

dim. of مزادات. (TA.)
The builder's string, or line, (K in art. جَيْز, improperly there mentioned, TA,) \textit{which he extends to make even, thereby, the row of stones, or bricks, of the building;} syn. مَظْمَر [q. v.]: (TA:)

[also called جَيْز:] an arabicized word, (K,) from [the Pers.] زَهْ, signifying a bowstring: so in the Shifá el-Ghaleel. (TA.) \textemdash Also, as is said in the Mefáteeh el-'Uloom, \textit{An astronomical almanac; or a set of astronomical tables;} a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زَهْ: pl. رَكَابَة. (TA.) \textemdash And The \textit{science of astronomy, or of the celestial sphere.} (TA.)

A \textit{four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth:} an astrological term [arabicized from the Pers. زَائِجَة]: so in the Shifá el-Ghaleel, from the Mefáteeh el-'Uloom, by Er-Rázee. (TA.)
It (a thing, S) became distant, or remote: (S, A, K:) it went, went away, passed away, or departed. (S, K.) You say, اَزَاحَ عَلَيْهِ (S, A, MA) and اَزَاحَتْ عَلَيْهِ (A) His pretext, pretence, or excuse, [or his malady,] became remote [or removed], or Went away. (MA.) And اَزَاحَ عَلَيِّ البَاطْلَ What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.)

And اَزَاحَ, aor. as above, i. q. [He, or it, went back or backwards, &c.] (TA in art. حَزَّ.)

He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease:] he made it to go, go away, pass away, or depart. (S, K.) Hence the saying of El-Aashà, وَقَدْ أَزَاحْنَا هَزَائِهَا We had caused her leanness to cease]. (S.) And اَزَاحَ عَلَيْهِ (S, A;) اَزَاحَ عَلَيْهِ signifies He removed his pretext, pretence, or excuse; [or his malady,] or did away with it. (MA.)

A place to which one [goes away, or may go away; or] removes, or may remove, far away. (Ham p. 329.)
1 Decreased, (S, A, Mgh, Msb, K,) aor. زيد (S, Msb, K) and زيدان (S, A, * Msb, * K) and زيد (S, Msb, K, * ) with which are syn. زيد (S, K) and زيد (K) and زيدان (S, K) and which last is anomalous, like شنآن (K) and مينان said to be the only instances of the kind, (TA,) all as inf. ns., (TK,) and so is ميزاد (TA,) and J adds that زوادة is mentioned by Yaakoob, from KS, from El-Bekree, as syn. with زبدة, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزوادة, it is a mistranscription by J, for the words are الزوادة the زيارة the زيارة, [in the CK الزوادة and the زيارة الزوادة,] with, and without the mention of [the signification of] the الزوادة. (K, TA,) It (a thing, S, Msb, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA;) [and in like manner said of a man, and of any animal;] as also زاد (S, A, Msb, K;) or this latter has a more intensive signification than the former, like كسب أكسب in relation to زاد كدا. (MF. [See also 5.]) In this sense it has a single objective complement; as in زاد اذك It, or he, increased, or augmented, or grew; in such a thing; as also ازداد. (TA.) [The latter is more commonly used in this manner.] You say, ازدادت مالاً (A, Msb) I increased in property: also] meaning I increased to myself, or for myself, property. (Mgh, * Msb.) And ازداد الأمر صعوبة [The affair increased in difficulty]. (A.) ___ Also It exceeded; it was, or became, redundant, or superfluous; it remained over and above. And زاد عليه It exceeded it; as also زاد عليه اذك You say, زاد عليه الشيء ضعفه [It exceeded the thing by the like thereof, or more]. (A.) And زاد عليه ما أراد It exceeded what he desired. (A.) ___ Also He gave an addition: so in the saying, من زاد وازداد فقد أربي. He who gives an addition, and who takes it, [each of these] practises usury. (Msb.) ___ [And He added, or exaggerated.] زيد في حديثه [He adds, or exaggerates, in his narration, or talk, or discourse,] is said of a liar. (A and TA voce سراج. [See also 5.]) It is also trans.: (Msb:) you say, زادة, aor. زيذد, inf. n. زيدة, He increased it, or
augmented it. (L.) And in this sense it is doubly trans.: (MF:) you say, 
(زَادَ) أَنْ لٍهَ خَيْرًا, (S, K,) or 
(مَالًا) (A,) [God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.;] as also 
(زَادَ) (K) and 
(زَادَ) (S,) or 
(زَادَ) (A,) [He increased, or added to, what he possessed or his possessions, or his property; or may He (i.e. God) increase &c.] 
زَادَ also signifies He gave him an increase, or an addition, or more. (Msb.) See 10. ___ You say also, 
(كُدِّيْزَة) أَدَاحِيْلَع (א) [No one is more sufficient for thee than he]. (K in art. 
(زَانٍ) [See 4 in that art.]) And 
(لاَ كُدِّيْزَة) لوُجٍ (א) No camel will be more sufficient for thee than he; i. e. 
(لاَ كَرُشَ) (א) (ISk, S in art. 
(نَش) [in which see other exs.].)

2 زَيْدٍ [inf. n. تُزِيْدَ] said of property, It increased, or augmented, much. (A.) See also 1, latter part.

3 زَايِدَ أحِدٌ المُتَبَّاعين الآخر (M) [One of the two persons buying together outbade the other: see also 6.] (A.)

5 زَيْدَ (A, TA.) ___ He added, or exaggerated, (MA,) or lied, (S, MA, K,) in narration, or discourse. (S, MA. [See also 1, latter half.]) And He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA;) he affected excess in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also 
(تُزِيْدُ) (K:) or 
(تُزَيْدَ) (S, MA, K,) or (TA;) means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.) In the verse of 'Adee cited in art. 
(زَانٍ) the last word is 
(تُزِيْدُ) as some relate it, or 
(تُزَيْدُ) as others relate it. (TA;) ___ He went a pace exceeding that termed 
(الْعَنَق) (S, K. [See also 
(نُصِبْ) دَمَلَ, and 
(وَسَعَ) السِّير, and 
(تُزَيْدَت) (TA;) and 
(سِير, and 
(تُزَيْدَت) (TA;) And She (A camel). stretched forth her neck, and went a pace exceeding that termed 
(الْعَنَق) as though she were swimming with her rider: (A, TA;) and
in like manner one says of a mare, or horse. (TA.) And 

The camels tasked themselves in their pace beyond their ability. (TA.)

6 [It increased, augmented, or grew, gradually; contr. of تَتَزاَدَ.] See also 1. And see 5, in two places. [They bade, one against another, for the commodity, or article of merchandise, successively raising the price]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And [They augmented the price, one outbidding another, until it attained its utmost]. (A, TA.)

8 [originally أَزَادَ]: see 1, in four places. ___ Also He took an addition. (Msb.) See, again, 1. ___ Also He took in addition: so in the saying, [When the pledger takes money in addition from the receiver of the pledge]. (Mgh.) One says also, [Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good]. (A.) See what next follows, in two places.

10 [He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Msb;)] as also أَزَادَ; whence the saying, to a man to whom a thing has been given, هل تَزَادَ Dost thou seek, or desire, or demand, more than what I have given thee? (L.) ___ [Hence,] هو يستَزَادُ في حديثه [He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse]. (A, TA. [See also 5.]) ___ He sought, or desired, or demanded, of him an increase, an addition, or more. (Msb, K.) You say, لو أَزَادََهُ لَأَزَادَ [And hence,] He reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA,) and complained of him, (A, TA,)
or reproofed him, for a thing that he did not approve. (TA.) And He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more]. (A.)

زائد an inf. n. of زاد (S, Mgh, Msb.) [Hence,] هم زائد على مائة (S, A, L) and زائد (S, L) andزيادة (A) [They are more than a hundred].

زائد an inf. n. of زاد (S, * K, * TK.) [Hence,] See the next preceding paragraph.

زيادة an inf. n. of زاد (S, Msb.) Using it as an inf. n., (Msb,) you say, فعل ذلك زيادة [meaning Do thou that in addition]: (S, Msb:) the vulgar say زائدة , (S,) which one should not say. (Msb.) [Hence also,] حروف الزيادة [The letters of augmentation; or the augmentative letters; i.e. the letters that are added to the radical letters in Arabic words]: they are ten, and are comprised in the saying, [Ye asked me for them], (TA,) and in [Today thou wilt forget it]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زائدات, of which the sing. is زائد. ] See also زائد. [As a simple subst., or a subst. properly so termed, it signifies An increase, or increment; and augmentation, or augment; an addition, additament, adjunct, or accessory: an accession: excess, redundance, or superfluity: and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. and زائدات. [Camels having much increase; lit., much, or many, increases)]. (K.) A poet says,
With a herd of forty or more camels, that fill, or glut, the eye of the envier,

enjoying pasturing by themselves, having much increase: some say, [in citing this verse,]

which is pl. of زانا،; but زانا is said only in relation to the legs of a beast. (L.)  

so in a copy of the S, and in the A and L, and in several places in the K,) or زانا, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) 

The redundant appertenance of the liver; ] a certain small piece to which the liver is attached, or suspended: (Zj, in his Khalk el-Insán: ) or 

a certain small appertenance of the liver, at its side, going away from it: (S, L:) or a certain piece appended, or attached, to the liver (معلقة عنها:) (A:) or a certain appendage of the liver; [so I render عنيها, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i.e. from the liver; or the right reading may be عنيها, which is virtually the same as the explanation in the A, and agreeable with what here follows: 

so called] because it is a redundancy (تزييد) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew خره يكون، in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is خره، which is said to mean extrema pars hepatis: that of the Vulg., reticulum hepatis: that of our authorized Engl. Vers., the caul above the liver; (with this marginal note: it seemeth by anatomy, and the Hebrew Doctors, to be the midriff: ) and it is remarkable that this is one of the meanings assigned to خره، which some hold to be syn. with خره، (see خره، Bochart (in his Hieroz. t. i., p. 498, seq.,) and Gesenius (in his Lex.) explain the Hebrew term as meaning the greater lobe of the liver: but this is hard to reconcile with the Hebrew or the Arabic; and utterly irreconcileable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish
The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver. (A, TA.)

زائد, (Msh,) Increasing, augmenting, or growing. ___ Exceeding; in excess; redundant; superfluous; remaining over and above: excrecent: additional; in addition; adscititious.] You say, [I took it, i. e. bought it, for a dirhem and more]. (A.) [See also the next paragraph.]

زائدة, (fem. of زائد:) and also a subst.; being transferred from the category of epithets to that of subs. by the affixة: pl. زوائد. الزوائد, in five places. [Hence,] Certain excrencences, or pendent hairs, termed زمعات, in the hinder part of the kind leg or foot. (K. [In the explanations there given, I read الرجل, al-jīl, as in one copy, instead of الرجل. It has been stated above, voce زيادة, on the authority of the L, that الزوائد is said only in relation to the legs of a beast.]) ___ [But] ذو الزوائد, means The lion: (S, K:) by the زوائد being mean this claws and his canine teeth and his roaring and his impetuosity. (S.) زائدة الساق, The shin-bone. (L.)

زائدي, (a rel. n. from زائد:) and used, app., as meaning Having something redundant; for

Sa'eed Ibn-'Othmán was surnamed برودة تزيدية because he had three بياضات: so they assert. (S.)

برودة تزيدية, (S, K,) and تزيديات [alone], (S,) Garments of the kind termed having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to the son of حلوان, the father of a tribe: (S, K:) or, as some say, the son of حديدان: (MF:) or from تزيد, a city, or town, of El-Yemen, in which such such برودة were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called هوادج, thus with ک and in relation to them certain [camel-vehicles for women of the kind called]
termed مزاد, in two places.

There is no exceeding what thou hast done: or rather the latter means there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done; for مزتراد may be here an inf. n., and it may be a pass. part. n. [It is also the pass. part. n. of زاد, signifying Increased, or augmented; as also مزيد فيه.]

A leathern water-bag, one of a pair which is borne by a camel or other beast; the half شطر of a راوية; [a water-bag of this kind is represented in a sketch of Sakkas in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather تل، the former of which are sewed to the latter: the 水袋 consists of two mezádehs مزاداتان, which are bound upon the two sides of the camel with the [cord called: the pl. is مزائد [often written مزائد]; and sometimes the Arabs elided the ء, saying مزاد: (T, TA:) [both of these forms are mentioned in the S and K as pl.]; and مزد without ء, is [also] applied to the single one فرد [meaning the single water-skin] which the rider attaches behind his camel's saddle, having no عزلاء, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the مزادة: (T, TA:) or the راوية, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A ‘Obeidy, S, M, A, K:) and so are the شعب and the سطحية: (A ‘Obeidy, S:) or the سطحية is made of two skins put face to face; and the مزادة is of two skins and a half, or of three skins: (ISh, TA:) or it is [a water-bag joined مشاعرة at one side; if consisting of two faces)
having no [expl. above]: AM and the author of the Msb and some others assert that its medial radical letter is و, and that it is from درّوز, (TA:) being so called because one furnishes himself with water in it for travelling provision: (Msb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafájee, TA:) [Fei says that]

accord. to analogy it should be . (Msb in art. زود.)

: see , in two places.

, applied to : see .
He (a farrier) twisted the lip of the beast with a رَزَّاب (S in art. زور, and TA:) and he put a رَزَّاب upon the حَنْك [or part beneath the chin] of the beast. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

A large water-jar, wide in the upper part and nearly pointed at the bottom; a [vessel of the kind called دَنْدَن, or a [vessel such as is called حَبَّ, (K,) in which water is put: (TA: [but is there put by mistake for جَعَل:]] of the dial. of El-'Irak [and that of Egypt]: pl. زَيْبَاء:]

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a foreign word. (TA in art. زور, in which, and in art. زيز, the word is mentioned in the K.) See also art. زور. Also I. q. رَزَر (IAar, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ك in this and similar instances. (Az, TA.) [See also دُصَل.]

زَيْبَر, (Sgh, TA in art. زور,) in the K, erroneously, زَيْبَر, (TA,) Angry; (IAar, Sgh, K, TA,) and severing himself from his companion: (IAar, TA:) originally زَيْبَر. (Az, TA.)

زَيْزَة: see art. زور.

زَيْزَار [A kind of barnacle, used by a farrier;] an instrument with which a farrier twists the lip of a beast; (S in art. زور;) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) ___

See also art. زور.
زیفون

زیفون: see art.
declined, deviated, swerved, or turned aside, (S, O, Msb, K,) from the right course or direction, accord. to an explanation of غيز by Er-Rághib; and from the truth: (TA:) and غاز, aor. زروع, inf. n. زروع, is a dial. var. thereof. (Msb, TA. *) In the Kur iii. 5, (O,) غيز means A doubting, and a declining, or deviating, from the truth. (O, K.) ____

You say also, تغاز سملأا (S, Msb, K,) aor. غازت, inf. n. غاز (Msb, TA) and زروع, (TA,) The sun declined from the meridian], (S, * Msb, K,) so that the shade turned from one side to the other: (S, * K.) ___ And غاز البصر, (S, O, K,) inf. n. غاز, (TA,) The eye, or eyes, or the sight, became dim, or dull: (S, O, K, TA:) so in the phrase ما غاز البصر in the Kur [iii. 17]: (O, TA:) or, as some say, غاز البصر الأبصر signifies the eyes turned aside from their places; as in the case of a man in fear. (TA.)

I rectified the غيز [or declining, or deviating, &c.] of such a one. (Aboo-Sa'eed, O, K. *)

He made him to decline, deviate, swerve, or turn aside, (S, O, Msb, K,) from the way. (S, O,) Hence, in the Kur [iii. 6, accord. to the usual reading], غاز, (O, TA,) meaning O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray. (TA. [See another reading in the first paragraph of art. غوز]) ___ And He made him to fall into غاز, (TA,) meaning deviation from the truth, or the right way of belief or conduct]. (TA.) ___ فلما غازوا أزاع, (TA,) فلما راغوا أزاغ,-incidence: (TA,) in the Kur [ixi. 5], means, accord. to Er-Rághib, And when they quitted the right way, God
dealt with them according to that: (TA:) or God turned their hearts from the acceptance of the truth, and the inclining to the right course. (Bd.)

5. She (a woman) ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers, (AZ, S, K,) and decked herself with apparel; like. (AZ, TA:) IF says that its غَيْرَةُ is a substitute for نَ. (TA.)

6. An inclining towards each other; (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

The rook; a small غرَة [or bird of the crow-kind], inclining to white. (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the غَرَة نوهي [or Noachian crow]: (TA:) or a غَرَة like the pigeon, black, with a dusty colour in its head; or, as some say, inclining to white; that does not eat carrion:

(Msb in art. زَوْغ:) or a small black غَرَة, that is eaten; also called حَذَف, of which the n. un. is with تَة:

(ISh, TA in art. حَذَف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow.] Az says, I know not whether it be Arabic or arabicized: (Msb in art. زَوْغ,) the truth is, that it is a Pers. word, [زَوْغ] arabicized; originally applied to crows غَرَابُن, whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زَوْغان. (O, Mgh, Msb, K.)

Declining, deviating, swerving, or turning aside: (TA:) pl. زَوْغَات, applied to a number of men, (S, O, K, TA,) i. q. زَوْغَة. (S, O, TA,) like باِغَةَونmeaning (O, TA.)
He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (S, O, K;) or he went quickly, with an affected inclining of the body from side to side. (TA.) And زافت في مشيَّتها, said of a woman, She appeared as though she were turning round, or circling, in her gait. (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, زاف عند الحمام: He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon: (S, O, K;) and of a female pigeon one says, زَيْفَتُ يَدْيَ الحُمَّامَ الطَّرَكِرِي, meaning She walks with boldness and presumptuousness before the male pigeon. (TA.) And a poet describing a battle says of it زافحت, meaning The hinder part thereof impelled the fore part. (L, TA.) زافت the dirhems, or pieces of money, were bad: (Mg, Msb:) or were rejected, or returned; (Mgh, TA.) because of adulterating alloy therein: (Mgh,) or, accord. to the M, simply, were rejected, or returned; (TA;) [and] so زافت. (Mgh.) See also 2. زاف الفائِط, (O, K;) inf. n. زانيف, (O, K;) aor. زَيْفَتُ (Mgh,) inf. n. زانيف, (Mgh,) or زانيف (TA,) inf. n. زانيف, (O, K;) said of a man. (O.)

2 زانيف is said to signify primarily The separating, or setting apart, such [money] as is passable, or current, from such as is termed زانيف: and hence, the rejecting [money], or returning [it]: and the making [it], or proving [it] to be, false, or spurious. (TA.) One says, زانيف الالْدَراَاْمِمُ, (S, MA, Msb, K,) inf. n.
He made, (MA, K,) or pronounced, (K,) or showed, (Msb,) the dirhems, or pieces of money, to be bad, (MA, Msb,) or to be such as are termed, (K,) as also زَيْفَهَا. (Lh, K,) See also 1, near the end of the paragraph. ___ [Hence, زَيْفُهَا in relation to speech, or language: see 2 in art. وُقِل.] ___ And زَيْفُه, (Kr, TA,) inf. n. as above, (Kr,) He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood: (TA:) or he made him to be contemptible, ignominious, base, or vile, in the estimation of others: (Kr, TA:) fromٌمُهْرِدٌفِئاَزٌ a bad dirhem, or piece of money. (TA.)

زَيْفَتٌ, said of a woman, [like زَيْفَتٌ,ترَيْقَت,] She ornamented, or adorned, herself. (O.) ___ [ Accord. to Freytag, زَيْفَت signifies It was adulterated: and in Har p. 612 it is expl. as signifying صار زَيْفَات فِي احواله, which seems to have this or a similar meaning; زَيْفَا being app. a mistranscription for زَيْفَا or زَيْفَا or زَيْفَا or زَيْفَا .]

زَيْفَ, see زَيْفَ, in four places. Also The أَفْزَیزَ, (Kr, TA,) the طَنَفَ, (Kr, O, K, TA,) [ meaning the coping, or ledge, or cornice, that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K and,) the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K and,) i. q. زَرَفَ, [meaning acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice:] n. un. with ظ. (Kr, O, K.)

زَیْافُ, and with ظ: see the next paragraph, in three places.

زَیْافُ, One who walks in the manner described in the first sentence of this art.; as also زَیْافُ, which is an inf. n. used as an epithet: (TA:) [ and so زَیْافَةٌ, but properly in an intensive sense:] and زَیْافَةٌ a she-camel proud and self-
conceited in her gait]. (S.) Hence, (TA,) ُﻒِﺋاﱠﺰﻟا signifies The lion; as also ُﻒِﺋاَز as also ُﻒْﻳَز, (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) Also, and ُﻒْﻳَز, (S, Kr, Mgh, O, Msb, K,) the latter an inf. n. used as an epithet, (Msb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Msb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) Bad: (Kr, Msb, and Har ubi suprà:) or such as are rejected, or returned, because of adulterating alloy therein: (Mgh, O, K;) or, as some say, such as are less bad than what are termed ُﻒْﻳَز, being such as are rejected by the officers of the government-treasury; whereas the ُﻒْﻳَز are such as are rejected by the merchants, or traders: (Mgh:) the pl. is ُﻒْﻳَز ٌﻒْﻳَز and ُﻒِﺋاَز ُﻒِﺋاَز, (O, K,) [the latter a pl. of pauc.,] or the pl. of ُﻒْﻳَز ُﻒْﻳَز, and the pl. of ُﻒِﺋاَز is ُﻒِﺋاُز ُﻒِﺋاُز: (Mgh, * Msb:) accord. to some, the ُﻒْﻳَز are such as are done over with a compound of quicksilver and sulphur. (Msb.) [It is implied in the Msb that ُﻒْﻳَز is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)
or adorned, himself, and applied to his eyes: (K:) or, said of a woman, (JK, S, O,) like (S, O,) she ornamented, or adorned, herself, (JK, S, O,) and applied to her eyes, (S, O, TA,) and some add, and decked herself with apparel: accord. to Z, it is from قورزا; [app. meaning قورازا, syn. with قوروزا; or from قوز (, see 2 in art. قوز, last sentence,) so that it is originally قوز] or it may be from قوز, [i.e. قوز] with ك, [meaning the builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned, ] because she who embellishes herself makes her state right by adornment. (TA.)

The part, of a shirt, that surrounds the neck: (S, K:) the collar of a shirt: (KL:) or the border of a collar; (MA;) or the hemmed border of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. زژ:] J, holding the medial radical to be [originally] و, has mentioned it in art. زژ. (TA.) [Hence, The surrounding edge of the eyelid. (See حثار.)] And The string, or line, of the builder, [also called زژ, q. v., with which he makes even the rows of stones, or bricks, and with which the building is proportioned. (JK,) expl. by Lth as meaning A certain thing that flies in the air, called by the Arabs لعاب الشمس, [i.e. the fine filmy cobwebs termed gossamer,] is a mistake for زژ, [i.e. the fine filmy cobwebs, with رآ. (Az, O, K. *)]
is syn. with حلاللوز, q. v. (S, Msb, K.) َوَلَأَزَوْلَاء: see زال زوالها, in art. And for the first, see also زوال زوالها, in that art. َوَلَآَزَوْلَاء, (S, K.) aor. inf. n. َوَلَهُلَوَزَوُلَء, (S, K.) [first pers. of زاله] signifies also I put it, or set it, apart, away, or aside; removed it; or separated it; (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and ازاله also signifies he separated it; like زاله. (TA.) See also 4. One says, َلَزَضَأَنْكَ مِنَ مَعَازِكَ Remove, or separate, thy sheep from thy goats. (S, * TA.) And امالوز I separated it [partly], but it did not become [wholly] separated. (S, K.) امالوز is like ما زال يفعل كذا َوَلَآَزَوْلَأَزَوُلَء, (S in art. زول, and Msb,) is like ما برحت ما زلت أفعله. (Msb:) [using the first pers.,] one says، ما زلت أفعله [and ما برحت ما زالت أفعله, as appears from what follows], meaning I ceased not to do it, or I continued to do it), (K,) aor. امالوز [supposing the measure of the pret. to be originally امالوز] (Msb, K) and امالوز [supposing the measure of the pret. to be originally امالوز]: (K:) the verb is seldom [in the Msb never] used without a negative particle: (Az, TA:) one says، ما زلت أفعله meaning ما زلت أفعله, but this is rare: (K:) and امالوز a phrase used by some of the Arabs, (Msb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition َوَلَآَزَوْلَأَزَوُلَء, though Akh is not mentioned in what precedes. (TA.) The verb امالوز is used in the manner of امالوز in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in امالوز، ما زال زيد، امالوز، ما كان زيد إلا، امالوز، ما كان زيد، امالوز، ما كان زيد إلا، امالوز, expl. above]; but one may not say، امالوز, like as one says، امالوز، for امالوز denotes a negation, [meaning he did not a thing, or he was not doing &c.,] and امالوز, امالوز and امالوز denote negation, and two negations
together denote an affirmation; so that 

\[
\text{ما زال}
\]

is affirmative like 

\[
\text{كان}
\]

and as one may not say, 

\[
\text{ما زال}
\]

one may not say, 

\[
\text{وناظر}
\]

(Er-Rághib, TA.) One says also, 

\[
\text{لم يزل}
\]

(He, or it, has not ceased) to be &c., i.e., has ever been &c., (see 

\[
\text{دار}
\]

is said of God, as meaning He has never been nonexistent; and 

\[
\text{لا يزال}
\]

said of Him, He will never be nonexistent. (Kull p. 31.) This [incomplete i.e. non-attributive] verb and the complete [i.e. attributive, which signifies it ceased to be or exist, &c.,] differ in their components; the latter being composed of 

\[
\text{وزوم}
\]

or the incomplete is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from 

\[
\text{وزوم}
\]

after its having been [originally 

\[
\text{وزوم}
\]

with fet-h: or it is from 

\[
\text{وزوم}
\]

aor.meaning he put it, or set it, apart, &c. (K.)

2

He separated it [i.e. a company of men, or an assemblage of things] much (Fr, Az, * S, K, TA,) [or greatly, or widely; or dispersed it;] differing in degree from 

\[
\text{وزوم}
\]

(Hence, 

\[
\text{وزوما بينهم}
\]

[And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read 

\[
\text{وزوما بينهم}
\]

[In the Kur xxxi. 17]. (Fr, Az, TA.)

[See also an ex. in a verse cited voce 

\[
\text{وزوما}
\]

would say 

\[
\text{وزوما}
\]

is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lh, K.)

3

He separated himself from him. (S, Msb, K. [See also 1 in art. last signification.]) One says, 

\[
\text{وزوما بينهم}
\]

[Mix ye with men in familiar, or social, intercourse, and separate yourselves from them in deeds, or actions. (TA.)

She veiled her face from him. (IAar on the authority of Ibn-Ez-Zubeyr, TA in art. [See also 6.]) 

She veiled her face from him. (IAar on the authority of Ibn-Ez-Zubeyr, TA in art. [See also 6.])

She veiled her face from him. (IAar on the authority of Ibn-Ez-Zubeyr, TA in art. [See also 6.])

She veiled her face from him. (IAar on the authority of Ibn-Ez-Zubeyr, TA in art. [See also 6.])
He removed it [from its place; as the former is expl. in art. زول]; (Msb in explanation of both, and Har ubi suprà in explanation of the latter;) and so زابله, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprà.) See also 1, fourth sentence. [And see 4 in art. زول.]

They became separated much, or greatly, or widely; or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another: (Msb, * TA:) and some here read تزايلوا. (Bd.) [See also 7.]

Had they been widely separated, one from another, we had assuredly punished those who disbelieved:

She veiled her face from men: see likewise 3.

It was, or became, put, or set, apart, away, or aside; removed; or separated; (S, K;) عنه; زنز: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

Width between the thighs; (S, K;) like نجح. (S.)
\(\text{لَيْزَأ,} (\text{K,} \text{ TA,}) \text{Having the thighs wide apart.} (\text{K, TA.})\)

\(\text{مزيل} A \text{ man acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also} \ (\text{K,} \text{ TA,}) \text{ or vehement in altercation, or litigation, who shifts} \ (\text{K,} \text{ TA,}) \text{from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants,} [\text{One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.}]: (\text{IAth, TA,}) \text{ accord. to which latter explanation, it should be mentioned in art. Zول, as it is by the author of the L; but Z mentions it in the present art., like F.} (\text{TA,})\)

\(\text{مزيل : see the next preceding paragraph.}\)

\(\text{الحبيب المزايلة} [\text{a mistranscription for} \text{الحبب المزايلة}] \text{means} \ [\text{i. e.} \text{The beloved, or the friend, who is in a state of separation, or disunion.}]: (\text{TA,})\)

\(\text{مَتْزَأِيلا} A \text{ woman who veils her face from men.} (\text{IAar on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art.} )\)
زَيْن

زَيْنٌ (S, MA, Msb, K.) aor., زَيْنِهِ (Msb.) inf. n. زَيْن (MA, Msb, K.) inf. n. زَيْنِهِ (Msb, TA.) and زَيْنِهِ (M, Msb, TA.) and زَيْنِهِ (Msb, KL, TA.) which is its original form, (TA.) inf. n. زَيْنِهِ (Msb) signify the same; (S, MA, Msb, K.) He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it. (MA, KL, PS: [and the like is indicated in the S and Msb and K.]) [زائن] said of a quality, and of an action, and of a saying, is best rendered It adorned him, or graced him, or was an honour to him; contr. of زائن. As is indicated in the S and K; and sometimes means it was his pride: and زائن means as expl. above: and he embellished it, dressed it up, or trimmed it; said in this sense as relating to language: and he embellished it, or dressed it up, namely, an action &c. to another (الغيرة); often said in this sense of the Devil; (as in the Kur vi. 43, &c.;) i.e. he commended it to him [Such a thing adorned him, &c.] are expl. as said when one's excellence [فضله, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and زائن [God's adorning, &c., of things] is sometimes by means of his creating them [i.e. adorned, &c.]; and زائن [The adorning, &c., of men], by their abundance of property, and by their speech, i.e. by their extolling Him. (Er-Raghib, TA.) One says, زائن [Beauty adorned, or graced, him, or it]. And Mejnoon says,

* فيا رب إذ صبرت لي لى الهوى
* فزنى لعينيها كما زنتها ليا

[And, O my Lord, since Thou hast made Leylâ to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former,
in the place of [The reading in the S means of the objects of love: for, being originally an inf. n., may be used alike as sing. and pl.] [means The setting off, or commending, of a commodity in selling; and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2 زين see above, in six places.

4 آزانه: see 1, first sentence. See also the paragraph here following.

5 زين and آدان, (S, K,) the latter of the measure [originally اَزَى, and then اَزْنَى،] (S,) quasi-pass. verbs, [the former of زين and the latter of آنان،] (K,) signify the same; (S,) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embel-lished, beautified, or graced;] as also آرانه (S, * K,) [a variation of the first, being] originally زَينَى, the تَ بَنَت, being made quiescent, and incorporated into the زَى، and the تَ بَنَت being prefixed in order that the inception may be perfect; (S, TA;) and آنين; and آنين، (K.) One says, اَزِيَتُ الارض بعسبها [perhaps a mistranscription for اَزِيَتُ The earth, or land, became adorned, &c., with, or by, its herbage]; as also آزينت، (S,) [as expl. above]; (S,) and some, in the Kur x. 25, read آزينت، and some, آزينت، (K,) One says, اَزِيَتُ الجَبَهَةَ تَزِيَتُ النَّبِلَة When the Tenth Mansion of the Moon rises aurorally, the palm-tree becomes garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [زین is said of language, as meaning It was embellished, dressed up, or trimmed: and of an action &c., as meaning it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil.] And زين also signifies He adorned, ornamented, decorated, decked, &c., himself. (MA, KL) [Hence, زين بالباطل He invested himself with that which did not belong to him]. (S and TA in art. شبع.)
ازدان, originally see the next preceding paragraph, first sentence.

َنآَدْزِا, see 5, each in two places.

ٌناَز ِزِإ see 5, each in two places.

ٌنَْ نْيَزِإ see 5, each in two places.

ٌنَْ نَزِإ see art.

ٌنَْ نوز: see art. نوز.

ٌنَْ نَزِإ see art. نوز.

ٌنَْ نَزِإ: see the contr. of نش (S, Msb, K: [as a simple subst.,] i. q. نبنتة, q. v.: (Har p. 139:) [and commonly signifying A grace; a beauty; a comely quality; a physical, and also an intel-lectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of نشان:] pl. ننزان. (K.) ___ Az says, I heard a boy of [the tribe called] Benoo- 'Okeyl say to another, وجهي ذو نيز وجهاك نيز, meaning My face is comely and thy face is ugly; for وجهي ذو نيز وجهاك ذو نيز [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says رجل صوماعدل. (TA.) ___ Also The comb of the cock. (S.)

ٌنَْ نَزِإ mentioned in this art. in the K: see art. نوز.

ٌنَْ نَزِإ the subst. from نئان, (Msb,) signifies i. e. A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself; (T, S, K;) any such thing; (T, TA;) [any ornament, ornature, decoration, garnish, embellishment, or grace;] and so نيزان نيز, (K;) and نيز, also, [which see above,] signifies the same as نيزة: (Har p. 139:) accord. to El- Harâllee, نيزة denotes the means of beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that
which is adorned: accord. to Er-Rághib, its proper meaning is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come. but that which adorns him in one state or condition, exclusively of another, is in one point of view: summarily speaking, it is of three kinds; namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength, and tallness of stature, and beauty of aspect; and extrinsic, such as wealth, and rank or station or dignity; and all these are mentioned in the Kur: (TA:) the pl. is زینةٌ (Bd in x. 25.) زينة الأرض (Kur xviii. 44.) زينة الْحَيَاةَ الْدُنْيَا generally means The ornature, finery, show, pomp, or gaiety, of the present life or world; and] particularly includes wealth and children. (TA.) The ornature of the earth means the plants, or herbage, of the earth. (TA.) The day of ornature is the festival (S, K;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also The day of the breaking [of the dam a little within the entrance] of the canal of Misr [here meaning the present capital of Egypt, El-Káhireh, which we call Cairo ], (K, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of] which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the Kur xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátimees was such as is inconceivable, as it is described in the Khitat of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

A beautiful moon. (K.)
[The art, or occupation, of the زانية: so in the present day.]

زاني: see the last paragraph in this art.

زانون: see the last paragraph in this art. ___ [Also,] applied to a man, Having his hair trimmed, or clipped, [or shaven, by the زائين.] (S, TA.)

مزين i. q. حجام [i. e. A cupper; who is generally a barber; and to the latter this epithet (زائين) is now commonly applied; as it is also in the MA]. (S, TA.) See also مزينين.

مزينين: see.

مزران: see each in two places in what follows.

مزران: see each in two places in what follows.

مذدان معزينين and مذران معزينين signify the same [i. e. Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced; as also زائين: and the first signifies also selfadorned &c.;] (TA:) the second and third are part. ns. of زدا ان; the third being formed from the second by incorporation [of the د into the ز]; and the dim. of مزينين is مزينان is مزينان, like the dim. of مخير: and if you substitute [for the د,] [TA:] and in like manner in forming the pl. you say مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين and مزينين 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