

the ground. (TA.) And **رُدِّعَ بِهِ** *He was thrown down, or prostrated.* (TA.)

3. **رَادَعُهُ** [*He strove with him, in wrestling, to throw him down.*] (TA in art. **رَسَخَ**: see 3 in that art.)

4. **أَرَدَعْتُ الْأَرْضَ** *The land, or ground, was, or became, very slimy or miry; [like **أَرَزَعْتُ**]; or had much stiff slime or mire; (K;); as also **أَرَدَعْتُ**. (TA.) [See also **رَدَّعَ**.] — **أَرَدَعْتُ السَّمَاءَ** and **أَرَزَعْتُ** *The sky gave water such as moistened the earth or ground.* (TA.)*

8. **أَرَدَعْتُ** *He fell into a slimy, or miry, place;* (A, TA;); or **رَدَّعْتُ**, (JK, K;); or **رَدَّعْتُ**. (TA.)

رَدَّعْتُ and **رَدَّعْتُ**: see **رَدَّعْتُ**, in four places.
رَدَّعْتُ A slimy, or miry, place; (Mgh, L;); a place in which is **رَدَّعٌ**: (Tekmileh, TA:); or a place in which is much **رَدَّعٌ**. (K;.)

رَدَّعَةٌ and **رَدَّعَةٌ** *Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S; K;); or much slime or mire: (JK:); pl. **رَدَّعَاتٌ** and [coll. gen. ns.] **رَدَّعٌ** (S; K;); and **رَدَّعٌ** (K;); or **رَدَّعٌ** signifies *thin mud*: or, as some say, it is pl. of **رَدَّعَةٌ**: (Mgh:); accord. to Kr, **رَدَّعٌ** and **رَدَّعٌ** signify *slime, or mire*; and are sings. (TA.) [See also **رَزَعَةٌ**.] Hence, **رَدَّعْتُ يَوْمَ ذُو رَدَّعٍ** [*A day of slime, or mire, &c.*]. (TA, from a trad.) And **رَدَّعْنَا عَنِ الْجُمُعَةِ** [*This slime, or mire, &c., prevented us from attending the prayer of Friday: the **رَدَّعُ** being here used as a sing. n.*]. (TA, from another trad.) — [Hence also,] **رَدَّعَةُ الْخَبَالِ** and **رَدَّعَةُ الْخَبَالِ** *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 **رَدَّعَةٌ مَاءٌ** and **رَدَّعَةٌ** [app. *Slimy, or miry, water*]; both meaning the same. (TA.)*

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

رَدَّعٌ *Thrown down, or prostrated;* (IAar, K;); as also **رَدَّعٌ**. (TA.) — **أَرَدَّعٌ**, or **رَدَّعٌ**, (JK, S; K;); and **رَدَّعٌ**: (JK, TA:); this, and **رَدَّعٌ**, 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.)

رَدَّعٌ: see the following paragraph.

رَدَّعَةٌ *A رَوْضَةٌ [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAar, K;); and so **رَدَّعَةٌ**. (TA.) — Also sing. of **رَدَّعٌ**, which signifies *The parts between the neck and the collar-bone; (S; K;); also called the **بَادِلُ**. (S;.) And *The portion of flesh [or muscle] between the **وَابِلَةُ** of the **كَنْفِ** [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-***

*blade,] and the heads of the ribs of the breast: (IAar, K;); or the **رَدَّعَاتُ** are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say **رَدَّعٌ نَاقَةٌ** (K;); and **رَدَّعٌ جَمَلٌ ذُو رَدَّعٍ** (TA) meaning *A fat she-camel (K;); and he-camel: (TA:);* ISh says, when the camel is satisfied by abundance of herbage, he has **رَدَّعٌ** in his belly and upon the upper parts of his shoulder-blades, i. e. *accumulated fat thereon, like hares lying down*; but when he is not fat, there is no **رَدَّعٌ** there. (TA.) **رَدَّعَةُ الْعُنُقِ** means *A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the **عَضُدُ** [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And **رَدَّعُ السَّنَامِ** means *The fat that adjoins the **مَانَةُ** [q. v., of the hump]: (JK, Ibn-'Abbád, TA:); sing. **رَدَّعَةٌ**. (JK.)***

ردف

1. **رَدَّفَهُ**, (T, S, O, Msh, K, &c.,) aor. 2, (K;); inf. n. **رَدَّفٌ**, (MA, KL,); *He rode behind him [on the same beast]; (AZ, Sh, Zj, T, MA, Msh;); [and] so **رَدَّفَهُ**, [aor. 2;] (M;); and **أَرَدَّفَهُ**; (AZ, Sh, T, M;); said by IAar to signify the same as **رَدَّفَهُ**: (T:); [or, in other words,] **رَدَّفَهُ** signifies *he became to him a **رَدْفٌ** [meaning a **رَدِّيفٌ**]; and so **رَدَّفَ لَهُ**; for the Arabs often add the **ل** with a trans. v. that governs an accus. noun; so that they say, **سَمِعَهُ نَصَحَ لَهُ** and **شَكَرَهُ لَهُ** and **سَمِعَهُ** and **نَصَحَهُ**: (Fr, T:); [and also] **هَلَفَ لَهُ**, or **فَلَّهَ لَهُ**, or **فَلَّهَ لَهُ**; (S; O, K;); and **هَامَ لَهُ**; (Ham ibid.); and **رَدَّفَهُ**, aor. 2; (K;); and **أَرَدَّفَهُ**; (S; K;); and **هَامَ** ubi suprâ;); and **أَرَدَّفَهُ** also signifies the same as **رَدَّفَهُ**; (K;); and **رَدَّفَهُ** and **أَرَدَّفَهُ** being like **تَبِعَهُ** and **أَتَبَعَهُ** in [form and] meaning: (S;); **رَدَّفَهُ**, likewise, appears to be syn. with **رَدَّفَهُ**; or, probably, **رَدَّفَهُ**, which seems to signify lit. *he was made to ride behind him*; &c.; for it is said that] the inf. n. **رَدَّفٌ** signifies *the coming, or going, behind*; as also **رَدَّفٌ**: (KL:); and **رَدَّفَتْهُ** also signifies *I overtook him and outwent him.* (Msh:); [explained in my copy by **لِحِقْتَهُ وَسَبَقْتَهُ**; but I think that **سَبَقْتَهُ** is a mistranscription for **تَبِعْتَهُ**; and that the meaning therefore is, *I overtook him and followed him.*]) One says, **كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَدَّفَ لَهُمْ أَعْظَمُ مِنْهُ** [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them.*] (Lth,* T,* S,* O.) And **أَرَدَّفَهُ** is a dial. var. of **رَدَّفَهُ**, meaning *An event happened to him afterwards: (S; O:);* or **رَدَّفَهُ** and **أَرَدَّفَهُ** signify *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], **عَسَى أَنْ يَكُونَ رَدْفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ** [*Perhaps a portion of that which ye desire to hasten [may have drawn near to you]; (Yoo, Fr, T, O,)* as though the **ل** were introduced because**

the meaning is **رَدْفًا لَكُمْ**: or it may mean **يَكُونُ رَدْفًا لَكُمْ** [*may have become close behind you*]; (Fr, T, O:); the **ل** being introduced for a reason mentioned above, as in **سَمِعَ لَهُ** &c. for **سَمِعَهُ** &c.: (Fr, T:); El-Aaraj read **رَدَّفَ لَكُمْ**. (O.) And Khuzeymeh Ibn-Mâlik Ibn-Nahd says,

* إِذَا الْجَوْزَاءُ أَرَدَّتْ الشَّرِيَا *
* ظَنَنْتُ بِأَلِ فَاطِمَةَ الظُّنُونَا *

[*When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fâtimeh, opinions*]: (S; O:); cited by Fr [and by J] as an ex. of **أَرَدَّتْ** in the sense of **رَدَّفَتْ**: (T:); he means Fâtimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the **قَارِطَانِ**. (S; O. [Respecting the **قَارِطَانِ**, see art. **قَرِطَا**.])

2: see 1, in the former half of the paragraph.

3. **رَادَفَتِ الدَّابَّةُ** *The beast allowed a **رَدِّيفٌ** [to ride it], and was strong enough to bear him; as also **أَرَدَفَتْ** [accord. to some]. (Msh.) You say, **لَا تُرَدِّفُ** **هَذِهِ دَابَّةٌ لَا تُرَادَفُ** (T, S, M, O, K;); and **أَرَدَفَتْ** (Lth, M, O, K;); but the latter is rare, (K;); or post-classical, of the language of the people of towns and villages, (T, O,); and not allowable, (T,); **هَذِهِ دَابَّةٌ لَا تُرَادَفُ** (Lth, T, M) *to ride it; (Lth, T;); will not bear a **رَدِّيفٌ**. (S; O, K;.) — **أَرَدَفْتُ الجَرَادَ** signifies *The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two.* (S; O, K;.) — And **أَرَدَفْتُ المُلُوكَ** is [a phrase meaning *The acting as a **رَدْفٌ**, or as **أَرَدَفٌ**, to the kings,*] from **الرَدَّافَةُ** [q. v.]. (O, K;.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the **رَدَّافَةُ** in the Time of Ignorance, says,**

* رَبَعْنَا وَرَادَفْنَا المُلُوكَ فَظَلَّلُوا *
* وَطَابَ الأَحَالِيْبِ الشَّامِ المُنَزَعَا *

[*We have taken the fourth part of the spoils, and we have acted as **أَرَدَفٌ** 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:); **وَطَابَ** is the pl. of the **وَطَبَ** of milk. (S;.) — [In the conventional language of lexicology, **أَرَدَفَهُ**, inf. n. **أَرَدَفَةٌ**, signifies *It was synonymous with **رَدَّفَهُ**; i. e. a word with another word: as though the former supplied the place of the latter, like as the **رَدْفٌ** supplied the place of the king. See also 6.]*

4. **أَرَدَّفَتْهُ**, (T, S, Msh,); inf. n. **أَرَدَّفٌ**, (Msh,); *I made him to ride (Sh, Zj, T, S, Msh) behind me, (Sh,* Zj, T, Msh,); or with me, (S;); on the back of the [same] beast; and so **أَرَدَّفَتْهُ**: (Msh:); or **أَرَدَّفَهُ** signifies *he placed him behind him on the beast: (M:); and **أَرَدَّفْتُ مَعَهُ** I made him to ride with him [or behind him, on the same beast]. (O, K;.) — And **أَرَدَفَ الشَّيْءَ بِالشَّيْءِ** and **أَرَدَفَهُ عَلَيْهِ** *He made the thing to follow the thing.* (M.) — See also 1, in six places. — **أَرَدَفْتُ النُّجُومَ**,**