

original reading in the \aleph , and that it is taken from the O , where (with a preceding context different from that in the \aleph) the words are, $\text{وَرَدَّ إِلَى أَرْدَلِ الْعُمَرِ أَسْوَهُ}$; thus, with أَرْدَل in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that كجباري has been foisted into the text of the \aleph 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, $\text{وَرَدَّ إِلَى أَرْدَلِ الْعُمَرِ}$; and that this is taken from what here follows.] It is said in the \aleph ur [xvi. 72 and xxii. 5], $\text{وَمِنْكُمْ مَنْ يَرُدُّ إِلَى أَرْدَلِ الْعُمَرِ}$, (T, TA,) i. e. [And of you is he who is brought back to] the worse, or worst, [part] of life, (Ksh and Bđ and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bđ and Jel;) which resembles the state of a young infant: (Ksh and Bđ:) 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], $\text{مَنْ بَعْدَ عَلِيمٍ شَيْئًا}$, or $\text{لِكَيْلَا يَعْلَمَ بَعْدَ عَلِيمٍ شَيْئًا}$. (T, TA.)*

مَرْدُول A man made, or pronounced, to be low, base, vile, mean, or contemptible: (\aleph ,* TA:) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)

رذ

1. رَذَّ , [aor. رَذ , inf. n. رَذُّ] He pierced, stuck, or stabbed, him. (\aleph , A, \aleph .) — He stuck, or fastened, or fixed, it, (\aleph , A, \aleph .) into the ground, (\aleph .) or into another thing; (\aleph ;) 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.) — $\text{رَذَّتِ الْجَرَادَةُ}$, aor. رَذ , (\aleph , \aleph) and رَذَّ , (\aleph .) inf. n. رَذُّ (\aleph , TA) and رَذُّوْهُ , (so in a copy of the \aleph , but wanting in another,) The locust stuck her tail into the ground, (AZ, \aleph , \aleph .) and laid her eggs, (AZ, \aleph .) or to lay her eggs; (\aleph ;) as also $\text{رَذَّتْ$, (AZ, \aleph , \aleph .) = رَذَّتِ الْبَابَ , (\aleph , \aleph .) aor. رَذ , inf. n. رَذُّ , (TA,) He furnished the door with a رَذَّة [or staple to receive the bolt of the lock]. (\aleph , \aleph .) = $\text{رَذَّتِ السَّمَاءُ}$, (A, \aleph .) aor. رَذ , (A, TA,) inf. n. رَذُّ , (TA,) The sky made a sound by reason of rain. (\aleph .) — رَذَّ is also said of a stallion [i. e. a stallion-camel, meaning He uttered a low braying]: and of thunder [meaning It made a low sound]. (A.) [See رَذ , below.] — And رَذَّ signifies also The being instantly silent. (TA.)

2. رَذَّزْتُ , (\aleph .) inf. n. رَذَّزْتُ , (\aleph , \aleph .) I arranged, or facilitated, for thee the affair. (\aleph , \aleph .) And $\text{رَذَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ}$ I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state, (بَيِّنَةً , [or, as in one copy of the A, بَيِّنَةً , i. e. made it clear, or plain,]) with such a one. (A, TA.) = رَذَّزْتُ also signifies The glazing, or polishing, of paper. (\aleph , \aleph .) —

[See also the pass. part. n., below: whence it appears that it signifies also The dressing, or preparing, &c., with rice.]

R. Q. 1. رَذَّزَهُ , (\aleph .) inf. n. رَذَّزَهُ , (TA,) He put it in motion, or in a state of commotion. (\aleph , TA.) — And He equalized it; namely, a load, or burden; (\aleph , TA;) made it to counterbalance. (TA.)

4. $\text{ارْتَزَتِ الْجَرَادَةُ}$: see 1.

8. ارْتَزَتْ It stuck, or became fastened or fixed, into a thing; (TA;) as, for instance, an arrow into the target, (\aleph , A, \aleph .) and into the ground. (A.) — † He (a niggardly man) remained fixed in his place, and was tenacious, (\aleph ,* \aleph ,* TA,) and was ashamed and confounded, or speechless and motionless through confusion and shame. (TA.)

رِزٌّ i. q. أَرِزٌّ [i. e. Rice: see the latter word, in art. ارز]. (\aleph , \aleph .)

رِزٌّ A piercing [pain] and rumbling in the belly: (A:) or pain in the belly; as also رِزِيٌّ : (\aleph ;) or pain, and pressure of the feces: (TA:) or the pressure and motion of the feces in the belly, (\aleph , T, 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: (\aleph , TA:) or a sound of rumbling or the like in the belly. (\aleph , Mgh,* TA.) You say, $\text{وَجَدْتُ رِزًّا فِي بَطْنِي}$ (A, \aleph , A) I felt in my belly a piercing [pain] and rumbling: (A:) or a pain: (\aleph , \aleph : expl. in the KL by the Pers. word درد : as also رِزِيٌّ : (\aleph , \aleph ;) 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 رِزِيٌّ : (\aleph ;) or a sound that one hears but knows not what it is: (TA:) or a sound in a more common sense; (\aleph , TA;) vehement or slight: (TA:) or a sound; as of thunder &c.: (\aleph ;) or the sound of thunder; (\aleph ;) as also رِزِيٌّ , [in measure] like أَمِيرٌ : or the former has a more general application: and رِزِيٌّ [in like manner] signifies a sound: and also thunder: (TA:) and رِزٌّ also signifies the braying of a stallion-camel. (\aleph ,* TA.)

رِزَّة A single piercing; a stick, or stab. (\aleph , TA.) — And A pain in the back. (\aleph , TA.) = The iron [meaning the staple] into which [the bolt of] the lock enters: (\aleph , \aleph ;) so called because [the bolt of] the lock penetrates it: pl. رِزَّات . (TA.)

رِزَّازٌ i. q. رِزَّازٌ [generally meaning Lead]: (\aleph , \aleph ;) a dial. var. of the latter word. (TA.)

رِزِيٌّ : see رِزٌّ . = Also A certain plant, with which one dyes. (\aleph , \aleph .)

رِزَّازٌ One who sells, and traffics in, رِزٌّ [or rice]. (TA.)

رِزِيٌّ : see رِزٌّ , in three places.

أَرِزِيٌّ A piercing, sticking, or stabbing, (\aleph , TA,) such as is firm, or steady. (TA.) = A tremour. (Th, \aleph , \aleph .) — See also رِزٌّ , last sentence. = Long-sounding. (\aleph .) = Hail: (Th, TA:) or small hail, like snow. (\aleph , \aleph .)

مَرِزَةٌ A place in which رِزٌّ [or rice] is collected together; like the كُدْس of wheat. (TA.)

مُرِزٌّ Food dressed, prepared, or mixed up, (\aleph , TA,) with رِزٌّ [or rice]. (\aleph , \aleph .) And Paper dressed, or prepared, (\aleph , TA,) with رِزٌّ [or rice]: (A, TA:) or paper glazed, or polished. (\aleph .)

رزا

1. رَزَاهُ , aor. رَزَا , inf. n. رِزْوَةٌ and مَرِزَةٌ , He got, or obtained, from him good (\aleph , \aleph) of any kind. (\aleph .) And $\text{رَزَا فُلَانٌ فُلَانًا}$ i. q. بَرِهَ ; [a mistake, through an oversight, for قَبِلَ بَرِهَ ; i. e. Such a one accepted the bounty of such a one;] as also رَزَاهُ , without ء : the former said by AM to be the original. (TA.) And رَزَا الشَّيْءَ He took from the thing, diminished it, lessened it, or impaired it; (\aleph ;) and رَزَاهُ signifies the same; or he took from it, diminished it, &c., by little and little. (JM.) You say, رَزَاهُ مَالَهُ , and رَزَاهُ مَالَهُ , aor. رَزَا , inf. n. رِزْوَةٌ , He got, or obtained, somewhat of his property; as also رِزْوَةٌ مَالَهُ . (\aleph .) And $\text{ارْتَزَاهُ مَالَهُ}$ (\aleph , \aleph .) I did not take from him of his property; or did not diminish to him his property. (\aleph , \aleph .) And $\text{مَا رَزَيْتُهُ مَالَهُ}$ I did not take from him, or it, aught. (Mgh.) And $\text{مَا رَزَا فُلَانًا شَيْئًا}$ He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof. (TA.) And $\text{مَا رَزَاهُ زَبَالًا}$ 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. (\aleph in art. زبل .) And $\text{مَا رَزَانَا مِنْ مَائِكَ شَيْئًا}$ We took not of, or from, thy water, anything: occurring in a trad. (TA.) In another trad., as some relate it, رِزِينًا occurs for رِزْنًا , which is the original. (IAth.) Accord. to AZ, [however,] one says, رِزْنَةٌ , meaning [I had it taken, or received, from me; or, virtually,] it was taken, or received, from me; but not رِزِينَةٌ . (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means † It was experienced from me: see a verse cited voce مُتَلَدٌ , in art. تلد .] You say also, هُوَ يَرِزُّنَا , [virtually] meaning He is a bountiful person; one whose gratuitous gifts people obtain. (Ham p. 722.) And $\text{إِنَّهُ تَقَلِيلُ الرِّزْوَةِ مِنَ الطَّعَامِ}$ Verily he is one who gets little of the food. (TA.) — رِزَاتُهُ also signifies I afflicted him with an affliction, a misfortune, or a calamity. (Mgh.) And رِزَاتُهُ An affliction, a misfortune, or a calamity, befell him. (\aleph , Mgh.) It is said in a trad., respecting a woman who came asking for her son, $\text{إِنْ أَرَزَا ابْنِي فَلَمْ أَرِزْ أَحِبَابِي}$, meaning If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends. (TA.)