

مَرْدَعَةٌ [A place abounding with herbage;] a meadow, or a garden; syn. رَوْضَةٌ. (L.) See also مَرْدَعَةٌ.

مُرْغَادٌ part. n. of 11. (L, K.) Milk [that has become commingled, one part with another, but] not yet completely thickened. (L.) [And in like manner, Anything that has become commingled, or confused, one part with another.] — † One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K.) — [For its other meanings, see the verb.]

رغس

1. **رَغَسَهُ اللَّهُ**, aor. ʿ, inf. n. رَغَسٌ, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, **كَانُوا قَلِيلًا فَرَغَسَهُمُ اللَّهُ**, They were few, and God multiplied and increased them: and in like manner one says of حَسَبٍ [or grounds of pretension to respect], &c. (S, TA.) And **وَلَدًا رَغَسَهُ اللَّهُ مَالًا**, (El-Umawee, S, K,) and **وَلَدًا**, (TA,) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA,) and blessed him therein; (El-Umawee, S, K,*) as also **أَرغَسَهُ مَالًا**, (K,) and **وَلَدًا**. (TA.)

4: see the last sentence above.

رَغْسٌ Increase: (S, K,*) abundance: (TA,*) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. خَيْرٌ. (S, K.) El-'Ajjiz says,

* خَلِيفَةٌ سَاسَ بِغَيْرِ تَعَسٍ *

* إِمَامٌ رَغْسٌ فِي نِصَابِ رَغْسٍ *

[app. meaning, A khaleefch who ruled without evil, a prosperous prince, of prosperous origin]: **نِصَابٌ** is syn. with **أَصْلٌ**. (S.) — Also A benefit, favour, boon, or blessing; syn. نِعْمَةٌ. (K,*) or **اَمْطَلَنَةٌ**, or largeness, therein: (TA,*) pl. **أَرغَاسٌ**. (K.)

مُرْغَسٌ: see the next paragraph.

مُرْغَسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbád, Sgh, K,*) as also with **ش**. (TA.) — A plentiful state of life; as also **مُرْغَسٌ**, (K,*) in the saying **هُمْ فِي مَرْغَسٍ مِنْ عَيْشِهِمْ** [They are in a plentiful state of life]. (TA.)

مُرْغُوسٌ Blessed; prospered; fortunate: (K,*) TA:*) applied to a man, blessed, or prospered; (TA,*) abounding in wealth or property; (K, TA,*) fortunate, or possessed of good fortune: (TA,*) and, applied to a face, blessed and fortunate; (S,*) or cheerful and fortunate. (TA.) You say also, **هُوَ مَرْغُوسٌ النَّاصِيَةِ** † He has a blessed, or fortunate, forelock. (TA.) — And with **ة**, applied to a woman, (Lth, K,*) and to a ewe, or she-goat, (TA,*) Prolific; having numerous offspring. (Lth, K, TA.)

رغف

1. **رَغَفَ**, (JK, O, Mṣb,) aor. ʿ, (O, Mṣb,) inf. n. رَغْفٌ, (JK, O, Mṣb, K,) He collected together (JK, O, Mṣb, K) clay, (JK, O, K,) or dough, (Mṣb, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mṣb) [and flat, but not thin, or not very thin], with his hand. (Mṣb, O, K.) — **رَغَفَ البَعِيرَ**, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds (بُزْرٌ), and flour, (JK, O, K,) and the like. (O, K.)

4. **أَرغَفَ** He looked sharply, or intently, or attentively; (JK, O, K,*) **إِلَيْهِ** [at him, or it]; (TK,*) said of a man and of a lion. (O.) — And He hastened, made haste, or sped, in going, journeying, or pace. (K.)

رَغِيفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed رَقِيقٌ; (Mgh); [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Mṣb, K,*) pl. [of pauc.] **أَرغِفَةٌ** (S, O, Mṣb, K) and [of mult.] **رَغِفَانٌ** (JK, S, MA, Mgh, Mṣb, K) and **رَغِفٌ** (JK, S, O, Mṣb) and **رَغِفٌ** and **تَرغِيفٌ**; (JK, O, K,*) the last anomalous, (TK,*) mentioned by Ibn-'Abbád. (O.)

تَرغِيفٌ: see what next precedes.

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

Quasi رغد

إِرغَدٌ: see Q. Q. 3 in art. رغد.

رغم

1. **رَغَمَ الأَنْفَ**, [and, as will be seen from what follows, رَغَمَ, and رَغَمَ, inf. n. رَغْمٌ and رَغْمٌ and رَغْمٌ,] His nose clave to the رَغَامُ [i. e. earth, or dust]. (TA.) — [Hence,] **رَغَمَ أَنْفَهُ**, aor. ʿ, inf. n. رَغْمٌ [&c. as above]; and **رَغَمَ**, aor. ʿ; [and رَغَمَ, aor. ʿ;] † He was, or became, abased, or humble, or submissive; as though his nose clave to the رَغَامُ by reason of abasement &c. (Mṣb.) And **رَغِمَ أَنْفِي** and **رَغِمَ**, (S, K,) and **رَغِمَ**, (El-Hejeree, K,) inf. n. رَغْمٌ and رَغْمٌ and رَغْمٌ, (S,) [and app. مَرغَمَةٌ also, as seems to be indicated in the S and TA,] † My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA,*) i. e. **لِأَمْرِهِ** [to his command]. (TA.)

And **رَغِمَ أَنْفًا** and **رَغِمَ** † [Such a one is, or has been, abased, or humbled]. (TA.) — And **رَغِمَ فُلَانٌ**, (S, TA,) or **رَغِمَ**, aor. ʿ, inf. n. رَغْمٌ [&c. as above], (JK,*) † Such a one was unable to obtain his right, or due; (JK, S, TA,*) as also **رَغِمَ أَنْفَهُ**: the part. n. is **رَغِيمٌ**. (Har p. 369.) — **رَغِمَ** as a trans v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places. — [Hence,] **رَغِمَتْهُ**, (K,*) inf. n. رَغْمٌ; (JK, TA,*) and **تَرغِمَتْهُ**; (so in the JK; [perhaps a mistranscription for رَغِمَتْهُ];) † 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] **الرَّغْمُ** is also syn. with **القَسْرُ**; (IAar, K, TA,*) in some copies of the K erroneously written **القَسْرُ**. (TA.) — And **رَغِمَهُ** and **رَغِمَهُ**, aor. ʿ, (K,*) inf. n. رَغْمٌ (TA) [and app. رَغِمَ and رَغِمَ and **مَرغَمَةٌ**, as seems to be indicated in the K], † He disliked it, disapproved it, or hated it. (K, TA.) You say, **مَا أَرغَمَ مِنْهُ شَيْئًا** † I dislike not, &c., of it, anything. (JK, TA.) And **رَغِمَتِ السَّائِمَةُ المَرْعَى** † The pasturing beasts disliked, &c., the pasture. (TA.) — See also 2. — [And see رَغِمَ, below.]

2: see 4, in three places. — **رَغِمَهُ**, (JK, M, K,*) inf. n. تَرغِيمٌ, (K,*) also signifies He said to him رَغِمًا; (JK; [see رَغِمَ, below;]) or رَغِمًا رَغِمًا; so in the K; but in the M, **رَغِمًا وَدَغِمًا**: (TA,*) and **رَغِمَهُ**, inf. n. رَغْمٌ, [in like manner,] he said to him رَغِمًا: or he did with him that which made his nose to cleave to the earth, or dust, (**مَا يَرغِمُ أَنْفَهُ**), and that which abased him. (Ḥam p. 97.)

3. **مَرغَمَةٌ** signifies † The breaking off from, or quitting, another in anger: (S, K, TA,*) and the cutting off another from friendly, or loving, communion; cutting one, or ceasing to speak to him; or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA,*) [or] **رَغِمَهُ** signifies † He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh,*) or he broke off from him, or quitted him, in anger: (Mṣb,*) and **أَرغَمَ أَهْلَهُ** † He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., **لَيَرغِمَنَّ رَبِّي إِنْ أَدْخَلَ أَبُوِي النَّارَ**, i. e. † He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, **رَغِمَ فُلَانٌ**, † Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K, TA,*) and went forth from them; (S, TA,*) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — And **فُلَانٌ لَا يَرغِمُ شَيْئًا** † Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4. **أَرغَمَهُ** [He cast it upon the رَغَامُ, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, **أَرغَمَ اللُّقْمَةَ مِنْ فِيهِ** 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, **أَسْلَيْتِهِ وَأَرغَمِيهِ** [Wipe thou it off