

مَرْدَاةٌ, and its pl. مَرَادٍ (which is also pl. of مَرْدَى): see the next preceding paragraph, in seven places: — and see also مَرْدَاةٌ, in three places.

مَرْدَى: see مَرْدَى, last sentence.

أَمْرَاءٌ هَيْفَاءُ الْمَرْدَى A woman lank, or slender, in the place of the [ornament called] وَشَاح [q. v.]. (T.)

الْمَرْدِيَّةُ, in the Kur v. 4, means *That which falls from a mountain, or into a well, or from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Mṣb.)

رد

1: see what next follows.

4. ارْدَاتِ السَّمَاءِ (T, S, M, A, K,) inf. n. ارْدَاذٌ; (T, TA;) and رَدَّتْ (A, K,) inf. n. رَدَاذٌ (TA,) or رَدَاذٌ; (so in the TT as from the T;) *The sky rained, or let fall, such rain as is termed رَدَاذٌ [explained below].* (T, S, M, A, K.) And بَاتَتْ السَّمَاءُ تَرْدُنًا *The sky during the night rained upon us, or let fall upon us, such rain as is so termed.* (A.) — [Hence,] ارْدَا السَّمَاءِ (inf. n. as above, T,) † *The water-skin, or milk-skin, exuded, or let flow, what was in it.* (T, A, L, K.) And ارْدَتِ الشَّجَّةُ † *The wound in the head flowed with what was in it.* (T, A, L, K.) And ارْدَتِ الْعَيْنُ بِمَائِهَا † *The eye flowed with its water.* (T, A, L.)

رَدَّذٌ: see what next follows.

رَدَاذٌ (T, S, M, A, L, K,) and by poetic license رَدَّذٌ (M, L,) *Weak [or drizzling] rain,* (S, M, L, K,) but exceeding what is termed قَطَطٌ: (S, L:) or *fine rain, but exceeding what is termed طَلٌّ:* (A:) or the *lightest of rain except what is termed طَلٌّ:* (A, T:) or, accord. to El-Khattābee, and Suh in the R, *rain more than what is termed طَلٌّ and بَغْشٌ, but a little less strong than what is termed طَلٌّ, 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 طَلٌّ:* (M, L, K:) n. un. رَدَاذَةٌ. (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 وَايَل. (M.) One says, *يَوْمَنَا يَوْمٌ رَدَاذٌ وَسُرُورٌ وَاتِّدَاذٌ [Our day is a day of fine rain, &c., and of happiness, and of delectation].* (A.) — Hence, † *A little wealth or property.* (Har p. 57.) One says, *نَحْنُ نَرْضَى بِرَدَاذِ نَيْلِكَ وَرَشَاشِ سَيْلِكَ [We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence].* (A.)

أَرْضٌ مَرْدَةٌ عَلَيْهِا (A, A'Obeyd, S, M, K,) and مَرْدَةٌ (Ks, T, S, M) and مَرْدُودَةٌ (Th, M, K,) or the second and third of these are not

allowable, but only the first is, (A, A'Obeyd, S, M,) *Land upon which has fallen rain such as is termed رَدَاذٌ.* (A, A'Obeyd, T, S, M, K.)

مَرْدٌ A sky (سَمَاءٌ) raining, or letting fall, such rain as is termed رَدَاذٌ; and so مَرْدَةٌ. (A, TA.)

One says, السَّمَاءُ مَرْدٌ وَالسَّمَاعُ مُلِدٌّ قَبْلَ أَنْتِ الْيَمِينُ مَعْدٌ [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 رَدَاذٌ.* (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.)

مَرْدٌ: see مَرْدُودَةٌ.

رذل

1. رَذُلٌ (T, S, M, Mṣb, K,) aor. رَذَلْتُ, (T, S, K,) inf. n. رَذَالَةٌ (T, S, M, Mṣb, K) and رَذُولَةٌ; (S, M, Mṣb, K;) and رَذَلٌ, aor. رَذَلْتُ; (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, Mṣb, K, of any kind, M, K) was, or became, bad, corrupt, vile, base, abominable, or disapproved.* (M, Mṣb, K.) = رَذَلَهُ (S, M, K,) aor. رَذَلْتُ, inf. n. رَذَلٌ; (M, TA;) and رَذَلَهُ (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, *رَذَلْتُ مِنْ دِرْهَمِي كَذَا, ارْذَلْ دِرْهَمِي [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. قَسَلَهَا. (T, TA.) And ارْذَلْ غَنَمِي [He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them]. (T, TA.) And ارْذَلْ مِنْ رَجَالِهِ كَذَا وَكَذَا رَجُلًا [He disapproved, or refused, [as low, base, &c.,] of his men, such and such men. (TA.)*

4. ارْذَلْ *He had low, base, vile, mean, or contemptible, companions.* (K.) = As a trans. v.: see 1, in four places.

10. اسْتَرْدَلَهُ [He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:] *contr. of اسْتَجَادَهُ.* (O, K.) Hence the trad., مَا اسْتَرْدَلَهُ إِلَّا اللَّهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ الْعِلْمَ وَالْأَدَبَ [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.)

رَذُلٌ (T, S, M, Mṣb, K) and رَذَالٌ (S, K) and رَذِيلٌ and رَذَالٌ (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, Mṣb, K) of any kind, (M, K,) *bad, corrupt, vile, base, abominable, or disapproved:* (M, Mṣb, K:) fem. of the first with ة: (M, Mṣb:) pl. [of pauc.], of the first, ارْذُلٌ (Mṣb,) or [of the same,] ارْذَالٌ (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of رَذِيلٌ, accord. to analogy,] and رَذُولٌ (S, M, K) and رَذَالٌ (M, K,) which is of a rare form, (M,) [in the CK رَذَالٌ] and رَذُولُونَ (T,) [which is applied only to rational beings,] and (of رَذِيلٌ, TA) رَذَالَةٌ (S, M, K,) and, of the pl. ارْذَالٌ (Mṣb, TA,) [but] said in the O to be of [the pl.] ارْذَالٌ (TA,) ارْذَالٌ (T, Mṣb, TA, and so in some copies of the K in the place of ارْذَالٌ) and [of رَذِيلٌ] الارْذَالُونَ (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 *رَجُلٌ رَذُلٌ التِّيَابِ والفعل [A man mean, or bad, &c., in respect of clothes and of action]. (T, TA.) And ثَوْبٌ رَذُلٌ A dirty, bad, or vile, garment; (TA;) and so ثَوْبٌ رَذِيلٌ: (M, TA:) or ثَوْبٌ رَذُلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَذُلٌ] a dirty garment: and ثَوْبٌ رَذِيلٌ a bad, or vile, garment. (T.)*

رَذُلٌ: see the next preceding paragraph.

رَذَالٌ: see رَذُلٌ [of which it is both a syn. and a pl.]. — Also, (S,) or رَذَالَةٌ (T,) or both, (M, Mṣb, K,) *The worse or viler, or the worst or vilest, (T,) or the bad, or vile, (S,) of anything:* (T, S:) [or the refuse thereof; i. e.] *a thing of which the good has been picked out, (M, Mṣb, K,) and the bad or vile, (M,) or the worse or viler, or worst or vilest, (Mṣb,) remains.* (M, Mṣb.) You say also, *هُمُ رَذَالَةُ النَّاسِ and رَذَالُهُمُ [They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people]. (T.)*

رَذِيلٌ: see رَذُلٌ, in five places.

رَذَالَةٌ: see رَذَالٌ, in two places.

رَذِيلَةٌ A low, base, vile, mean, contemptible, or bad, quality; *contr. of فَضِيلَةٌ;* (M, K:) pl. رَذَائِلٌ. (TA.)

رَذَالِي: see the next paragraph.

أَرْدَلٌ: see رَذُلٌ, in two places. — Also *The worse, or worst:* so in the phrase *أَرْدَلُ الْعُمُرِ [The worse, or worst, part of life]. (O, K.) [In the K, immediately after the words صَارَ أَصْحَابُهُ وَرَذَالِي كَحَبَارِي, and in other copies, وَرَذَالِي كَحَبَارِي أَرْدَلُ الْعُمُرِ أَسْوَأُهُ accord. to the former reading, the meaning is, that رَذَالِي is syn. with رَذَالَةٌ; and such SM holds to be the case: accord. to the latter reading, that رَذَالِي is syn. with أَرْدَلُ الْعُمُرِ. I have no doubt that the latter is the*