

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, **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 **كحباري** 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, **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], **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], **مَنْ بَعْدَ عَلِيمٍ شَيْئًا**, or **لِكَيْلَا يَعْلَمَ بَعْدَ عَلِيمٍ شَيْئًا**. (T, TA.)*

مَرْدُولٌ 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. **رَذَّه**, [aor. ذ , inf. n. **رَذَّ**], *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.) — **رَذَّتِ الْجَرَادَةُ**, aor. ذ (\aleph , \aleph) and ذ , (\aleph .) inf. n. **رَذَّ** (\aleph , TA) and **رَذَّوْزُ**, (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 **رَذَّتْ** (\aleph , \aleph , \aleph .) = **رَذَّتِ الْبَابَ** (\aleph , \aleph .) aor. ذ , inf. n. **رَذَّ**, (TA,) *He furnished the door with a رَذَّة [or staple to receive the bolt of the lock].* (\aleph , \aleph .) = **رَذَّتِ السَّمَاءُ**, (A, \aleph .) aor. ذ , (A, TA,) inf. n. **رَذَّ**, (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 **رذ**, below.] — And **رذ** 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 **رَذَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ** *I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state,* [or, as in one copy of the A, **بَيَّنَّتُهُ**, 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. **ارزت الجرادة**: see 1.

8. **ارتز** *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.)

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

رذ *A piercing [pain] and rumbling in the belly:* (A:) or *pain in the belly;* as also **رذيزي**: (\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 , T, TA:) or *a sound of rumbling or the like in the belly.* (\aleph , Mgh,* TA.) You say, **وَجَدْتُ رَذًّا فِي بَطْنِي** (\aleph , \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 **رذيزي**: (\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 **رذيزي**: (\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 **رذيز**, [in measure] like **أميز**: or the former has a more general application: and **رذيز** [in like manner] signifies *a sound:* and also *thunder:* (TA:) and **رذ** also signifies the *braying of a stallion-camel.* (\aleph ,* TA.)

رذة *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. **رذات**. (TA.)

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

رذيز: see **رذ**. = Also *A certain plant, with which one dyes.* (\aleph , \aleph .)

رذاز *One who sells, and traffics in,* **رذ** [or rice]. (TA.)

رذيزي: see **رذ**, in three places.

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

مرزة *A place in which رذ [or rice] is collected together;* like the **كُدس** of wheat. (TA.)

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

رذ

1. **رَذَّاهُ**, aor. ذ , inf. n. **رَذَّاهُ** and **مَرَزَّاهُ**, *He got, or obtained, from him good* (\aleph , \aleph .) of any kind. (\aleph .) And **رَذَّاهُ فُلَانًا** i. q. **بَرَّاهُ**; [a mistake, through an oversight, for **قَبِلَ بَرَّاهُ**; i. e. *Such a one accepted the bounty of such a one;*] as also **رَذَّاهُ**, without ذ : the former said by AM to be the original. (TA.) And **رَذَّاهُ الشَّيْءَ** *He took from the thing, diminished it, lessened it, or impaired it;* (\aleph ;) and **رَذَّاهُ** signifies the same; or *he took from it, diminished it, &c., by little and little.* (JM.) You say, **رَذَّاهُ مَالَهُ**, and **رَذَّاهُ مَالَهُ**, aor. ذ , inf. n. **رَذَّاهُ**, *He got, or obtained, somewhat of his property;* as also **رَذَّاهُ مَالَهُ**. (\aleph .) And **رَذَّاهُ مَالَهُ** (\aleph , \aleph .) *I did not take from him of his property;* or *did not diminish to him his property.* (\aleph , \aleph .) And **رَذَّاهُ مَالَهُ** *I did not take from him, or it, aught.* (Mgh.) And **رَذَّاهُ مَالَهُ** *He did not get, or obtain, from such a one aught of his property;* and *did not take from him aught thereof.* (TA.) And **رَذَّاهُ زَبْلًا** *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 **رَذَّاهُ مَالَهُ** *We took not of, or from, thy water, anything:* occurring in a trad. (TA.) In another trad., as some relate it, **رَذَّاهُ** occurs for **رَذَّاهُ**, which is the original. (IAth.) Accord. to AZ, [however,] one says, **رَذَّاهُ**, meaning [I had it taken, or received, from me; or, virtually,] *it was taken, or received, from me;* but not **رَذَّاهُ**. (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 يَرَذُّهُ**, [virtually] meaning *He is a bountiful person; one whose gratuitous gifts people obtain.* (Ham p. 722.) And **رَذَّاهُ مِنَ الطَّعَامِ** *Verily he is one who gets little of the food.* (TA.) — **رَذَّاهُ** also signifies *I afflicted him with an affliction, a misfortune, or a calamity.* (Mgh.) And **رَذَّاهُ** *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, **إِنْ أَرَزَا أَبْنِي فَلَمْ أَرَزَا أَحِبَابِي**, meaning *If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.* (TA.)