

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking, or quivering, hump*; but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is رَجْرَجٌ [or *In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro*]; (S;); [and so رَجْرَجٌ.]

رَجْرَجٌ: see رَجْرَجَةٌ. — Also *Slaver, or drivel*. (TA.) [See, again, رَجْرَجَةٌ.] — And *i. q. مَاءٌ قَرِيسٌ* [app. meaning *The fluid of the gelatinous substance termed قَرِيسٌ, prepared from fish &c.*]. (TA.) — And *Crumbled, or broken, bread, (ثَرِيدٌ), made soft with grease, or gravy: (TA:) and رَجْرَجَةٌ* [as its n. un.] signifies *a mess of such bread (ثَرِيدَةٌ) so made soft*; (S;); and رَجْرَجَةٌ [signifies the same, or] *a mess of such bread made soft and compact*. (TA.) — Also, [said in the K and TA to be like قَلْقَلٌ, but in the CK like قَلْقَلٌ.] *A certain plant*. (S, K.)

رَجْرَجَةٌ *Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud*; (S;); as also رَجْرَجٌ in a trad., in which it occurs, accord. to one relation it is رَجْرَجَةٌ; but رَجْرَجَةٌ is the word commonly known: accord. to Aq, it is *syn. with رَذَّةٌ*: the pl. is رَجْرَجٌ. (TA.) — Also *Water mixed with slaver, or drivel*. (TA.) — And *Spittle, or saliva, that has gone forth from the mouth; or flowing saliva: (K, TA:) so in the saying, إِنَّ فُلَانًا كَثِيرُ الرَّجْرَجَةِ*, [Verily such a one has much spittle, &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) — See also رَجْرَجٌ. — Also *A large company, or troop, in war*. (K.) — And [an epithet signifying] *Devoid of understanding, intellect, or intelligence: (K:) and devoid of good: (TA:) or the evil, bad, or corrupt, of mankind, in a pl. sense: (Nh, TA:) or the low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence; as also رَجْرَجَةٌ: (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party*. (El-Kilabee, TA.)

رَجْرَجَةٌ: see رَجْرَجٌ. — [Hence,] رَجْرَجَةٌ *A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes*; (S, A;); [and so رَجْرَجَةٌ, occurring in the A and TA in art. دَيْصٌ.] — And ثَرِيدَةٌ رَجْرَجَةٌ: see رَجْرَجٌ. — And كَتِيْبَةٌ رَجْرَجَةٌ: *An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude*. (S.) — See also رَجْرَجٌ. — Also *A certain medicine, (L, K,) well known*. (K.)

رَجْرَجَةٌ [fem. of رَجْرَجٌ, q. v. — Also, as a subst.,] *A mess of the kind of food called فَاوُدٌ* [q. v.]. (A.) — See also رَجْرَجَةٌ, in two places.

رَجْرَجٌ *Having a confusion of voices, by reason of the multitude of the people therein*. (Abou-Moosa, TA in art. زَج.)

رَجْرَجٌ: see 4.

رَجْرَجٌ; and its fem., with ة: see رَجْرَجَةٌ, and رَجْرَجٌ.

رَجَا

4. رَجَا *He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Msh, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also ارْجَى*: (ISk, S, Mgh, Msh, K:) but the former is the better: the inf. n. is ارْجَاءٌ. (TA.) It is said in the KUR [xxxiii. 51], accord. to different readings, تُرْجِي مَنْ تَشَاءُ مِنْهُمْ or تُرْجِي مَنْ تَشَاءُ مِنْهُمْ, meaning *Thou mayest put off whom thou wilt of them*: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the KUR vii. 108 and xxvi. 35; and the various readings mentioned by Bq in the former instance.] — ارْجَأَتْ *She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth*; as also ارْجَأَتْ: (S, K:) AA says the former. (S.) — And ارْجَأَ *He (a hunter or sportsman) was unsuccessful, getting no game; as also ارْجَى: (K, TA:) or you say, ارْجَأَ الصَّيْدَ*, (TA in art. رَجُو.) and ارْجَى *الصَّيْدَ*. (K in that art.)

مَرْجَأٌ [pass. part. n. of 4]. It is said in the KUR [ix. 107], (S, K,) as some read, (S,) وَأَخْرُونَ، مَرْجُونَ، (S, K,) or, as others read, مَرْجُونَ، (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

مَرْجِيٌّ [act. part. n. of ارْجَأَ], (S, K,) and مَرْجِيٌّ [act. part. n. of ارْجَى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مَرْجِيٌّ or that it is a rel. n. corresponding to مَرْجِيٌّ, the former being certainly the case,]) or not thus, but مَرْجِيٌّ, (K,) so some say, (TA,) but this is a rel. n. like مَرْجِيٌّ, (IB, TA,) *A man who is one of [the sect called] مَرْجِيَّةٌ* (S, K,) and المَرْجِيَّةُ, without teshdeed to the ي, (K,) accord. to J, المَرْجِيَّةُ, with teshdeed, (IB,) but this is incorrect, unless as meaning *those who are called in relation to the مَرْجِيَّةُ*, for otherwise it is not allowable. (IB, TA.) The sect called the مَرْجِيَّةُ [and مَرْجِيَّةٌ] are [A sect of Muslim antinomians;] *a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection: (Mshb:) those who decide not, against the*

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جَمْرٌ.) — مَرْجِيٌّ is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth*; and so مَرْجِيَّةٌ. (TA.)

المَرْجِيَّةُ: see the next preceding paragraph, in two places.

رَجُلٌ مَرْجِيٌّ (S, IB) and مَرْجِيٌّ (IB) *A man called in relation to the مَرْجِيَّةُ* (S, IB) or مَرْجِيَّةٌ. (IB.)

رَجِبَ

1. رَجِبَ, aor. رَجَبٌ, (K,) inf. n. رَجَبٌ, (TA,) *He (a man, TA) was frightened, or afraid, (K,) [at, or of, him or it]*. (TK.) — And also, رَجِبَ, aor. and inf. n. as above; (TA;) and رَجِبَ, aor. رَجِبَ, (K,) inf. n. رَجِبٌ; (TK;) *He was ashamed, or bashful, or shy, (K,) [with respect to him or it]*. (TK.) — رَجِبَهُ, (S, A, K,) aor. رَجِبَ, (K,) inf. n. رَجِبٌ, (A,) *He feared him or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him*; (S, K;) namely, a man; [and in like manner, it; see رَجِبَ]; as also رَجِبَهُ, (K,) aor. رَجِبَ, (TA,) inf. n. رَجِبٌ and رَجُوبٌ; and رَجِبَهُ, (K,) inf. n. رَجِبٌ and رَجُوبٌ; (TA;) and رَجِبَهُ, (K:) or رَجِبَهُ, (Mshb,) inf. n. رَجِبٌ, (S,) signifies [simply] *he honoured him, or magnified him*. (S, *Mshb.) You say, دَخَلْتُ قَرْحَبَ, [I entered, and he welcomed me with the greeting of مَرْحَبًا, and treated me with honour]. (A.) And a poet says,

* أَحْمَدُ رَبِّي فَرَقًا وَأَرْجَبَهُ *

i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — رَجِبَ said of a branch, or twig, *It came forth singly*. (K. [Perhaps from رَجِبَ as the name of a month which is called "Rejeb the separate."]) — رَجِبَهُ بِقَوْلِ سَيِّئٍ is like رَجِمَهُ بِهِ, (K,) i. e. *He reviled him with a foul, or an evil, saying*. (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (S,) رَجِبٌ signifies also *The sacrificing a victim, or victims, in the month of Rejeb: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month*. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِيبٍ: and the victim was called رَجِبُ الشَّجَرَةِ. (TA.) — رَجِبَةُ, (S, TA,) and رَجِبَةُ, (Mshb,) inf. n. تَرْجِيبٌ, (S,) *He propped up the tree, because of the abundance of its fruit, lest its branches should break*; (S, Mshb;) sometimes by building a wall, for it to rest upon, because of its weakness: (S:) or تَرْجِيبُ نَخْلَةٍ signifies *the building, at the foot of a palm-tree, a structure of the kind called دُكَّانٌ, which is termed رَجِبَةٌ, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,*