

thee: but you do not say, رَجُوتَكَ, meaning *I feared thee*: (TA:) the saying in the Kur [lxix. 12], مَا لَكُمْ لَا تَرْجُونَ اللَّهَ وَقَارًا, means † [What aileth you] that ye will not fear the greatness, or majesty, of God? (S:) or the meaning is, that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. خَلَفَ, conj. 3: (S:) and رَجَاهُ, also, signifies † *he feared him, or it*; [but app. only when preceded by a negative particle, as in exs. cited in the TA;] (K, TA;) in which sense it is tropical. (TA.) Accord. to Lth, رَجُوَ is also syn. with مَبَالَاةٌ; and مَا أَرْجُو means مَا أَبَالِي [I do not care, mind, or heed]: but this is disapproved by Az. (TA.) = رَجَى *He broke off, or ceased, [app. by reason of inability,] from speaking*: (K:) or, accord. to Az, *he became confounded, or perplexed, and unable to see his right course*: or, as Fr says, *he desired to speak, and was unable to do so*: (TA:) and رَجَى عَلَيْهِ, like عَنَى, *he became unable to speak*. (K.)

2: see 1, first sentence.

4. أَرْجَتْ *She* (a camel, S, or a pregnant female [of any kind], TA) *was, or became, near to bringing forth*; (S, K, TA;) *so that her bringing forth was hoped for*: accord. to Er-Rághib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near*: (TA:) and أَرْجَاتٌ means the same. (S.) — ارجى الصيد *He failed of getting any game*; (K;) [as though he made the game to have hope;] and ارجاه signifies the same: (TA:) or so ارجى [alone], and ارجأ [alone]. (K and TA in art. رَجَأَ.) = And أَرْجَيْتَهُ (S, Mṣb.) inf. n. [K, TA.] *I postponed it, put it off, deferred it, or delayed it*; (S, Mṣb, K,\*) namely, an affair [&c.]; (S;) as also ارجأته. (S, Mṣb.) [See the latter verb: and see also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = ارجى البئر *He made a side (رجأ) to the well*. (S, K.)

5: see 1, first sentence. — [In the present day, رَجَى is often used as meaning *He besought, entreated, petitioned, or prayed*.]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجَا The *side*, (K,) in a general sense: (TA:) or the *side* of a well, (S, Mṣb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (S, Mṣb,\*) and رَجَاٌ signifies the same: (K:) the *side* of a well from its top to its bottom; (TA;) and the *two sides thereof*: which last is also [or properly] the meaning of the dual; which is رَجَوَانٌ: (S:) pl. أَرْجَاءٌ. (S, Mṣb, K.) Hence, in the Kur [lxix. 17], وَالْمَلَكُ عَلَى أَرْجَائِهَا, [The angels being at the sides thereof]. (S, TA.) They said, رَفَى بِهِ الرَّجَوَانَ, meaning † *He was cast into places of destruction*: (S:) or it is said of one who is held in mean estimation: (M, TA:)

أُسْتَبِينَا بِهِ in the K is a mistake for أُسْتَبِينَا, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, الرَّجَوَانَ بِهٖ لَا تُرْمَى بِهٖ [lit. The two sides of the well will not be cast at with him]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَاٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Mṣb a simple subst.,] *Hope*; syn. أَمَلٌ; (S and M and K in art. اَمَلٌ); *contr. of يَأْسٌ*; (K;) *an opinion requiring the happening of an event in which will be a cause of happiness*; (Er-Rághib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred*: (El-Harállee, TA:) or, as Ibn-El-Kemál says, properly, i. q. أَمَلٌ: and conventionally, the *clinging of the heart to the happening of a future loved event*: (TA:) or *hope, or eager desire, for a thing that may possibly happen*; differing from تَمَنَّ, which relates to what is possible and to what is impossible. (MF, TA.) = See also رَجَاٌ.

رَجِيَةٌ [A thing hoped for]: you say, مَا لِي فِي رَجِيَةٍ *There is nothing for me to hope for in such a one*. (S.)

رَاجٍ [Hoping: — and Fearing]. (Mṣb.)

أَرْجِيَةٌ *A thing postponed, put off, deferred, or delayed*. (ISd, K.)

أَرْجَوَانٌ *Redness*: (Mṣb, K:) *a certain red dye*: (K:) or *a certain dye, intensely red*: (S:) accord. to A'Obeyd, (S,) *what is called نَشَاسِجٌ*; (S, K;) and he says that the *بَهْرَمَان* is inferior to it (دُونَهُ) [but this often has the contr. meaning]: it is said also that *ارجوان* is an arabicized word, from the Pers. *ارغوان*, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed *ارجوان*. (S.) Also *Red*: (K:) and *red garments or clothes*. (IAq, K.) And one says *أَحْمَرُ أَرْجَوَانٌ*, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, أَحْمَرُ أَرْجَوَانِيٌّ; but this is wrong; (TA;) i. e. *Intensely red*. (K, TA.) And *قَطِيفَةٌ حَمْرَاءُ أَرْجَوَانٌ* [A villous, or nappy, outer, or wrapping, garment, intensely red]: (S, M, A:) but IAth says that the most common practice is to prefix the word *ثَوْبٌ* or *قَطِيفَةٌ* to *أَرْجَوَانٌ* so as to govern the latter in the gen. case; [saying *ثَوْبٌ أَرْجَوَانٍ* or *قَطِيفَةٌ أَرْجَوَانٍ*]; and that the word [ارجوان] is said by some to be Arabic, the ل and ن being augmentative. (TA.)

أَرْجَوَانِيٌّ: see the next preceding paragraph.

رَجَى [Postponed, put off, deferred, or delayed; as also رَجَاٌ.] Some read [in the Kur ix. 107] وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ. (S: see مرجا, in art. رَجَا.)

مُرْجِيَةٌ and مُرْجِيٌّ [مُرْجِيَةٌ and مُرْجِيَةٌ] *A female near to bringing forth*. (K, TA.) = مُرْجِيٌّ also signifies *A man who is one of the people [or sect] called the مُرْجِيَّةُ*; (S;) or *one of the مُرْجِيَّةُ*, mentioned in art. رَجَأَ; as also مُرْجِيٌّ; and so مُرْجِيٌّ; (K;) or this is [properly speaking] a rel. n. from مُرْجَى; (S;) and مُرْجِيٌّ also; (K;) or rather this is another rel. n., like مُرْجِيٌّ. (IB and TA in art. رَجَأَ, q. v.)

رَجَلٌ مُرْجِيٌّ: see what next precedes. You say رَجَلٌ مُرْجِيٌّ [A man of, or belonging to, the sect called the مُرْجِيَّةُ]. (S.)

### رجى

1. رَجَيْتَهُ: see 1 (first sentence) in art. رَجَوُ.

### رجح

1. رَجِحٌ, [sec. pers. رَجِحَتْ], aor. يَرَجِحُ, [inf. n., app., رَجَّحَ] *It* (a solid hoof, &c.,) *had the quality termed رَجَّحٌ* meaning as expl. below. (TA.)

R. Q. 1. رَجَّحَ *He* (a man, TA) *did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire*; (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain*.] — رَجَّحَ بِالْكَلَامِ *He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly*. (K, TA.) — رَجَّحَ عَنِ فُلَانٍ i. q. سَتَرَهُ دُونَهُ [He protected such a one by interposing, or by interposing something]. (K.)

R. Q. 2. تَرَجَّحَتْ *She* (a mare) *straddled, in order to stale*. (S, A, K.)

رَجَّةٌ [or رَجَّةٌ] *A serpent being, or becoming, like a طَوْقٌ, or neck-ring, كَرٌّ, [see 5 in art. طَوْقٌ], when folding itself*: (TA:) originally رَجِيَّةٌ; (K;) the ي being changed into ح. (TA.)

رَجَّحٌ *Width* in a solid hoof: such is approved; (S, K;) being the contr. of that which is termed مُضَطَّرٌّ: but when it spreads out much, it is a fault: (S:) or *a spreading therein*: (A:) or *a spreading thereof*; and *width* of a human foot: (Lth, TA:) or *a spreading of a solid hoof, with thinness*: or *width* of a human foot, *with thinness*; and in a solid hoof, which is a fault: or *excessive width* in a solid hoof. (TA.)

رَحْرَاحٌ and رَحْرَاحٌ and رَحْرَاحَانٌ *A thing wide and spreading*, (K, TA,) *not deep*, like a طَسْتٌ and any similar vessel; as also رَهْرَهُ and رَهْرَهُ: (TA:) [or † the third of these epithets signifies *very wide* &c.; as will be seen from what follows: and] † the second signifies a thing *wide and thin*. (S.) You say *إِنَاءٌ رَحْرَاحٌ* *A wide and low vessel*; as also رَهْرَهُ. (TA.) And قَدَحٌ رَحْرَاحٌ and رَحْرَاحَانِيٌّ *A wide bowl*. (A.) And قَصْعَةٌ رَحْرَاحٌ and رَحْرَاحَانِيٌّ *A bowl spreading widely [and very widely]*. (AA, TA.) And it is said in a trad., بَحْبُوحَةُ الْجَنَّةِ, *The middle of Paradise is [very] wide*, رَحْرَاحَانِيَّةٌ