

which the pl. is رَزَقٌ: (TA:) [the subsistence-money, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day: or, accord. to El-Karkhee, العَطَاءُ is what is assigned to those who fight; and الرَزَقُ, to the poor: (Mgh: [but see عَطَاءُ:]) and رَزَقَاتُ, pl. of رَزَقَةٌ, which is the inf. n. of unity of رَزَقٌ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَطْمَاعُ) of soldiers: (S, K:) one says, كَمْ رَزَقَكَ فِي الشَّهْرِ How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month? (TA:) and أَخَذُوا أَرْزَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.,] (S, Mṣb, K) is said of soldiers. (S.) الرَزَقُ الْحَسَنُ means A thing [or provision] that comes to one without toil in the seeking thereof: or, as some say, a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it. (KT.) — Also †RAIN (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water for] watering the palm-trees." (S.)

رَزَقَةٌ, and its pl. رَزَقَاتُ: see the next preceding paragraph.

رَزَقٌ: see رَزَقَةٌ.

الرَزَاقُ: see what next follows, in two places.

الرَزَاقُ and الرَزَاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed الأرزاق, and the Giver of their أرزاق to his creatures. (TA.) [The former epithet is also applicable to a man; but † the latter is not.] — رَوَاقٌ [as pl. of رَاقٌ, agreeably with a general rule relating to epithets of the measure فاعل when not applicable to rational beings, and of رَاقَةٌ, Dogs, and birds, that prey, or catch game. (TA.)

رَاقِي [erroneously written by Golius and Freytag] Weak: (Moḥeṭṭ, L, K:) applied to anything. (Moḥeṭṭ, L.) = Also The species of grapes called مَلَاحِي or مَلَاحِي; (T, K:) a species of grapes of Et-Tāif, with long berries; they are called عَنَبٌ رَاقِي. (TA.) — And Wine (K, TA) made of the grapes so called; (TA;) as also رَاقِيَةٌ. (K, TA.) = And رَاقِيَةٌ [as a coll. gen. n. of which رَاقِي is the n. un.] White flaxen cloths. (S, K.) Lebeed says, describing vessels of wine,

* لَهَا غَلَلٌ مِّنْ رَاقِيٍّ وَكَرْسِفٍ *

* بِأَيْمَانٍ عَجْمٍ يَنْصَفُونَ الْمَقَاوِلَا *

[They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الإقبال (S:) and by غَلَلٌ he means "a strainer" (مُصْفَاة, or فِدَامُ), on the heads of the أَبَارِيكُ. (S in art. غل.)

رَاقِيَةٌ [erroneously written by Golius and Freytag] رَاقِيَةٌ: see the next preceding paragraph, in two places.

مَرَزُوقٌ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — أَبُو مَرَزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAḡr.)

رَزُقٌ: see مَرَزُوقٌ.

المُرْتَقِيَةٌ Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, * Mṣb, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

رزق

1. رَزَمَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA;) or رَزَمَتْ, said of a she-camel; (S;) aor. ʔ and ʔ, inf. n. رَزُمٌ and رَزَامٌ; (S, K;) He was unable to rise, (Lh, K, TA,) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (K, TA) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — رَزَمَ (K, TA,) said of a man, inf. n. رَزَمٌ, (TA,) He died. (K, TA.) — رَزَمَ عَلَى قَرْنِهِ He overcame his adversary, and kneeled upon him, (K, TA,) and quitted not his place. (TA.) One says of a lion رَزَمَ عَلَى فَرَسِيَّتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — أَرَزَمَ بِهِ Be thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ḥam p. 362.) — And رَزَمَ بِالشَّيْءِ He laid hold upon the thing. (K.) —

رَزَمَ الشَّيْءَ رَزْمَةً شَدِيدَةً The winter was, or became, intensely cold. (K, * TA.) Hence نَوَى الجَزْمِ نَوًى [q. v. infrà]. (K, TA.) — رَزَمَتْ الأُمُّ بِهِ The mother brought him forth: (K:) and so رَزَمَتْ بِهِ. (TA.) = رَزَمَ الشَّيْءَ, (S, Mṣb, K,) aor. ʔ (Mṣb, K) and ʔ, (K,) inf. n. رَزَمٌ, (Mṣb, TA,) He collected together the thing (S, Mṣb, K) in a garment, or piece of cloth. (K. [See 2.]) = See also 4.

2. رَزَمَ القَوْمَ, (K,) inf. n. تَرَزِيمٌ, (TA,) The people cast, or laid, themselves down upon the ground, (K, TA,) and remained fixed there, (TA,) not quitting their place. (K, TA.) = رَزَمَ الثَّيَابَ, (S, Mṣb, K,) inf. n. as above, (S, K,) He bound the clothes, or tied them up, (S, K,) in رَزَمٍ [or bundles]: (S:) he made the clothes into رَزَمٍ. (Mṣb.)

3. رَزَمَ الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — رَزَمَ بَيْنَهُمَا He conjoined them two; (K;) [as, for

instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, رَازَمَتِ الإِبِلُ The camels mixed two pastures. (S, TA.) And رَازَمَتِ الإِبِلُ العَامِرَ The camels pastured upon the حَمِضُ [or salt, or sour, plants] one time, and خَلَّةُ [or sweet plants] another time, this year. (TA.) [In the case of a man,] مُرَازِمَةٌ in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA:) or مُرَازِمَةٌ in relation to food signifies the making an interchange, by eating one day flesh-meat, and one day honey, (K, TA,) and one day dates, (TA,) and one day [drinking] milk, (K, TA,) and one day [eating] bread without any seasoning or condiment, (TA,) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermixing the [acts of] eating with thanks, and the mouthfuls with praise; (IAḡr, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAḡr, TA:) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَازِمُوا [When ye eat,] eat what is easy and agreeable to swallow with what is unseasoned, or disagreeable in taste: (TA:) or mix ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S.) — مُرَازِمَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.)

4. ارزمت She (a camel) uttered a cry such as is termed رَزْمَةٌ [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner, ارزمت على ولدها is said of a ewe, or she-goat: but sometimes ارزمت means the uttering of a cry, or sound, absolutely: and ارزمت said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, مَا أَفْعَلُ ذَاكَ مَا ارزمت أم حائل [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K:*) a prov. (K.) And hence, i. e. from ارزمت said of a she-camel, (TA,) ارزمت is also said of thunder, (S, K,) meaning † It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that رَزَمَتْ and رَزَمَ signify the same as ارزمت and ارزمت said of a she-camel and of thunder: for] the inf. n. رَزَمٌ, used in relation to a camel and to thunder, signify The making a sound or noise. (KL.) ارزمت is also said of a cooking-pot, meaning † It made a noise by its boiling. (Ḥam p. 663.) And you say, ارزمت الريح في الجوف † The wind made a sound [in the belly]. (K.)