

the ground. (TA.) And **رَدَغَ بِهِ** *He was thrown down, or prostrated.* (TA.)

3. **رَادَغُهُ** [*He strove with him, in wrestling, to throw him down.*] (TA in art. **رَسَغَ**: see 3 in that art.)

4. **ارْدَغَتِ الْأَرْضُ** *The land, or ground, was, or became, very slimy or miry; [like ارْزَغَتْ]; or had much stiff slime or mire; (K;); as also ارْدَغَتْ. (TA.)* [See also **رَدَغَ**.] — And **ارْدَغَتْ السَّمَاءُ** *The sky gave water such as moistened the earth or ground.* (TA.)

8. **ارْتَدَغَ** *He fell into a slimy, or miry, place; (A, TA;); or into رَدَاغَ, (JK, K;), or رَدَّغَةَ. (TA.)*

**رَدَّغَ** and **رَدَغَ**: see **رَدَّغَةَ**, in four places.

**رَدَغَ** A slimy, or miry, place; (Mgh, L;); a place in which is **رَدَّغَ**: (Tekmileh, TA:); or a place in which is much **رَدَّغَ**. (K;.)

**رَدَّغَةَ** and **رَدَّغَةَ** Slime, or mire; i. e. water and clay or mud; and stiff slime or mire: (S; K;); or much slime or mire: (JK:); pl. **رَدَاغَ** and [coll. gen. ns.] **رَدَّغَ** (S; K;); and **رَدَّغَ**: (K;); or **رَدَاغَ** signifies thin mud: or, as some say, it is pl. of **رَدَّغَةَ**: (Mgh:); accord. to Kr, **رَدَّغَ** and **رَدَاغَ** signify slime, or mire; and are sing. (TA.) [See also **رَزَّغَةَ**.] Hence, **يَوْمَ رَدَّغَ** [*A day of slime, or mire, &c.*] (TA, from a trad.) And **مَنْعَنَا هَذَا الرَّدَاغُ عَنِ الْجُمُعَةِ** [*This slime, or mire, &c., prevented us from attending the prayer of Friday:* the **الرَّدَاغُ** being here used as a sing. n.] (TA, from another trad.) — [Hence also,] **رَدَّغَةَ** **رَدَّغَةَ الْخَبَالِ** and **رَدَّغَةَ الْخَبَالِ** *The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell.* (K; TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also **رَدَّغَةَ مَاءٍ** and **رَدَّغَةَ** [app. *Slimy, or miry, water*]; both meaning the same. (TA.)

**رَدَاغَ**: see the next preceding paragraph, in three places.

**رَدِغَ** Thrown down, or prostrated; (IAqr, K;); as also **رَدِغَ**. (TA.) — And **رَدِغَ**, or **رَدِغَ**, (JK, S; K;); and **weak**: (JK, TA:); this, and **رَدِغَ**, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean foolish, or stupid. (TA.)

**مَرْدَغَ**: see the following paragraph.

**مَرْدَغَةَ** **رَوْضَةَ** [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAqr, K;); and so **مَرْدَغَةَ**. (TA.) — Also sing. of **مَرَادَغَ**, which signifies *The parts between the neck and the collar-bone*; (S; K;); also called the **بَادِل**. (S;.) And *The portion of flesh [or muscle] between the وَاِبَلَة of the كَتِف [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-*

*blade,] and the heads of the ribs of the breast:* (IAqr, K;); or the **مَرَادَغَ** are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say **نَاقَةَ ذَاتِ مَرَادَغَ** (K;); and **جَمَلٌ ذُو مَرَادَغَ** (TA) meaning *A fat she-camel* (K;); and *he-camel*: (TA:); ISh says, when the camel is satisfied by abundance of herbage, he has **مَرَادَغَ** in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no **مَرْدَغَ** there. (TA.) **مَرْدَغَةُ الْعُنُقِ** means *A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the عَضُد [or humerus] to the elbow: or, as some say, the flesh of the breast.* (TA.) And **مَرَادَغُ السَّامِ** means *The fat that adjoins the مَانَةِ [q. v., of the hump]:* (JK, Ibn-'Abbád, TA:); sing. **مَرْدَغَةَ**. (JK.)

## ردف

1. **رَدَفَهُ**, (T, S, O, Māb, K, &c.), aor. ʾ, (K;); inf. n. **رَدَفَ**, (MA, KL,); *He rode behind him [on the same beast];* (AZ, Sh, Zj, T, MA, Māb;); [and] so **رَدَفَهُ**, [aor. ʾ;]; (M;); and **ارْدَفَهُ**; (AZ, Sh, T, M;); said by IAqr to signify the same as **رَدَفَهُ**: (T:); [or, in other words,] **رَدَفَهُ** signifies *he became to him a رَدَفَ [meaning a رَدِيفَ];* and so **رَدَفَ لَهُ**; for the Arabs often add the ʾ with a trans. v. that governs an accus. noun; so that they say, **نَصَحَ لَهُ** and **شَكَرَ لَهُ** and **سَبَّحَ لَهُ**, meaning *سَبَّحَهُ* and **نَصَحَهُ** and **شَكَرَهُ**: (Fr, T:); [and also] *he, or it, followed, or came after, him, or it;* (S; O, K;); and **رَدَفَ لَهُ**; (Ham ibid.); and **رَدَفَهُ**, aor. ʾ; (K;); and **ارْدَفَهُ**; (S; K;); and **ارْدَفَهُ** also signifies the same as **رَدَفَهُ**; (K;); **رَدَفَهُ** and **ارْدَفَهُ** being like **رَدَفَهُ** and **ارْدَفَهُ** in [form and] meaning: (S:); **رَدَفَهُ**, likewise, appears to be syn. with **رَدَفَهُ**; or, probably, **رَدَفَهُ**, which seems to signify lit. *he was made to ride behind him; &c.*; for it is said that] the inf. n. **رَدَفَ** signifies the coming, or going, behind; as also **رَدَفَ**: (KL:); and **رَدَفَتُهُ** also signifies *I overtook him and outwent him.* (Māb:); [explained in my copy by **لَحِقْتُهُ وَسَبَقْتُهُ** but I think that **سَبَقْتُهُ** is a mistranscription for **تَبِعْتُهُ**; and that the meaning therefore is, *I overtook him and followed him.*] One says, **كَانَ نَزَلَ بِهِمْ أَمْرٌ قَرَدَفَ لَهُمْ آخَرُ أَعْظَمَ مِنْهُ** [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them.*] (Lth, T, S, O.) And **ارْدَفَهُ** is a dial. var. of **رَدَفَهُ**, meaning *An event happened to him afterwards:* (S; O:); or **رَدَفَهُ** and **ارْدَفَهُ** signify the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them. (M.) It is said in the Kur [xxvii. 74], **عَسَى أَنْ يَكُونَ رَدَفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ** [*Perhaps a portion of that which ye desire to hasten may have drawn near to you;* (Yoo, Fr, T, O,); as though the ʾ were introduced because

the meaning is **دَنَا لَكُمْ**: or it may mean **يَكُونُ رَدَفَكُمْ** [*may have become close behind you*]; (Fr, T, O:); the ʾ being introduced for a reason mentioned above, as in **سَبَّحَ لَهُ** &c. for **سَبَّحَهُ** &c.: (Fr, T:); El-Aqrāj read **لَكُمْ رَدَفَ**. (O.) And Khuzeymeh Ibn-Mālik Ibn-Nahd says,

\* إِذَا الْجَوَازَةُ ارْدَفَتْ الشَّرِيًّا \*  
\* ظَنَنْتُ بِأَلِ فَاطِمَةَ الظَّنُونَا \*

[*When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fātimeh, opinions*]: (S; O:); cited by Fr [and by J] as an ex. of **ارْدَفَتْ** in the sense of **رَدَفَتْ**: (T:); he means Fātimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِظَان. (S; O. [Respecting the قَارِظَان, see art. قَرِظ.])

2: see 1, in the former half of the paragraph.

3. **رَادَفَتِ الدَّابَّةُ** *The beast allowed a رَدِيفَ [to ride it], and was strong enough to bear him; as also ارْدَفَتْ [accord. to some]. (Māb.)* You say, **لَا تُرْدِفُ** **هَذِهِ دَابَّةٌ لَا تُرَادَفُ** (T, S, M, O, K;); and **لَا تُرْدِفُ** (Lth, M, O, K;); but the latter is rare, (K;); or post-classical, of the language of the people of towns and villages, (T, O,); and not allowable, (T,); *This beast will not allow a رَدِيفَ (Lth, T, M) to ride it; (Lth, T;); will not bear a رَدِيفَ. (S; O, K;).* — **مُرَادَفَةُ الْجَرَادِ** signifies *The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two.* (S; O, K;). — And **مُرَادَفَةُ الْمُلُوكِ** is [a phrase meaning *The acting as a رَدَفَ, or as ارْدَفَ, to the kings,*] from **الرَّدَاغَةُ** [q. v.]. (O, K;). Jereer, who was of the Benoo-Yarbooa, to whom pertained the **رَدَاغَةُ** in the Time of Ignorance, says,

\* رَبَعْنَا وَرَادَفْنَا الْمُلُوكَ فَظَلَّلُوا \*  
\* وَطَابَ الْأَحَالِيْبُ أَثْمَارُ الْمُنَزْعَا \*

[*We have taken the fourth part of the spoils, and we have acted as ارْدَفَ to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us*]: (S; O:); **وَطَابَ** is the pl. of the **وَطَبَ** of milk. (S;.) — [In the conventional language of lexicology, **رَادَفَهُ**, inf. n. **مُرَادَفَةُ**, signifies *It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the رَدَفَ supplied the place of the king.* See also 6.]

4. **ارْدَفْتُهُ**, (T, S, Māb,); inf. n. **ارْدَفَ**, (Māb,); *I made him to ride (Sh, Zj, T, S, Māb) behind me, (Sh, Zj, T, Māb,); or with me, (S;); on the back of the [same] beast; and so ارْدَفْتُهُ: (Māb:); or ارْدَفْتُهُ signifies he placed him behind him on the beast: (M:); and ارْدَفْتُهُ مَعَهُ I made him to ride with him [or behind him, on the same beast]. (O, K;). — And **ارْدَفَ الشَّيْءَ بِالشَّيْءِ** *He made the thing to follow the thing.* (M;). — See also 1, in six places. — **ارْدَفَتْ النُّجُومُ**,*