

One who averts, restores, etc.; **فَمَا آتَدَيْنَ** 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here **بِرَادَى** is for **بِرَادِينَ**, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; **ب** being an expletive after the negative **مَا**, see **ب**. **مَرَدٌ** A place by which or to which we return; besides being a noun of time and place as above, **مَرَدٌ** is also a noun of action, D. S. Gr. T. 1, p. 291, and then means the act of averting, restoring, etc. **مَرْدُودٌ** part. pass. Restored, averted, as **غَيْرَ مَرْدُودٍ** 11 v. 78, "Inevitable." **تَرَدَّدَ** V. To be agitated, moved to and fro.—**إِرْتَدَّ** VIII. To be rendered, to return, turn again (with **عَلَى**), as **فَارْتَدَّا عَلَى آثَارِهِمَا** 18 v. 63, "And they retraced their steps;" or with **إِلَى**, as **لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ** 14 v. 44, "Their sight shall not return to them," being fixed with horror; at 27 v. 40 the same expression may be translated "In the twinkling of an eye," or "Before thou canst fix thine eye upon any object, and remove it;" with **عَنْ** it means to apostatize.

**رَدًا** To prop a wall. **رَدَّةٌ** A helper.

**رَدَفَ** To come behind (with **ل**). **رَادَفَ** part. act. That which follows.—**مُرْدِفٌ** part. act. IV. f. same as **رَادَفَ**; at 8 v. 9 it may either mean following one another, or causing (the believers) to follow one another.

**رَدَمَ** aor. i. To shut (a gate). **رَدَمٌ** n.a. A strong wall.

**رَدَى** aor. i. To trample the earth with his feet (a horse). **أَرَدَى** aor. a. To perish.—**أَرَدَى** IV. To

bring to destruction.—**تَرَدَّى** V. To fall headlong. **مُتَرَدِّيةٌ** fem. part. act. That which falls headlong, or is slain by a fall.

**رَذَلُ** aor. o. To be base. **أَرَذَلَ** Plur. **أَرَذَلُونَ** and **أَرَاذِلُ** comp. form, Vilest, most abject; **إِلَى** 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

**رَزَقَ** aor. o. To supply with the necessities of life, provide for, bestow upon (with double acc.); to sustain; **لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ** 12 v. 37, "No food shall come to you with which ye shall be supplied;" For this use of the verb in the passive voice with a complement see D. S. Gr. T. 2, p. 124. **رِزْقٌ** A provision, maintenance, bounty, fortune, income, anything granted to another from which he derives benefit. **رَازِقٌ** part. act. One who provides for, or supplies with necessities. **الرَّزَاقُ** The Great Provider, one of the names of God, as Providence.

**رَسَّ** aor. o. To dig a well. **أَرَسَ** Er-Rass; supposed to be the name of a well near Midian, or according to others near Antioch.

**رَسَخَ** To be firm. **رَاسِخٌ** part. act. One who is firmly established; **الرَّاسِخُونَ فِي الْعِلْمِ** 4 v. 160, "Those who are well grounded in learning."

**رَسَلَ** aor. o. To send a messenger. **رَسُولٌ** An apostle, a messenger; Plur. **رُسُلٌ**; at 33 v. 66 we find **الرَّسُولَ** for **الرَّسُولِ**, for the sake of the rhyme, by a license called **إِشْبَاعٌ** saturation; D. S. Gr. T. 2, p. 497; At 26 v. 15 the word **رَسُولٌ** is used with a plural signification thus **إِنَّا رَسُولٌ** etc. as though it were "Verily we are a deputation;" several reasons are assigned for this; Freitag says, quoting the *Kāmoos*, that