

because of its tallness and the abundance of its fruit, by means of a structure of stones: and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit: (T, TA:) or [in the CK "and"] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit: (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, TA:) and hence the saying cited below, *أَوْقَرْتُ نَخْلَهُمْ*, *مَرْجَبٌ* (K.) You say [also], *فَأَرْجَبُوا*, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selâmeh Ibn-Jendel says, describing some horses,

كَانَ أَعْنَاقَهُمْ أَنْصَابٌ تَرْجَبُ

meaning *As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejeb are sacrificed.* (TA.) — *تَرْجَبُ كَرْمٌ* The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA,) by means of props. (TA.)

4: see 1: — and see also 2.

[8. *ارْتَجَبَ* is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

رَجَبٌ The part between the rib and the *قَصَص* [or sternum]. (K.) — See also *أَرْجَابٌ*.

رَجَبٌ: see *أَرْجَابٌ*.

رَجَبٌ One of the [Arabian] months; (Msb;) [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A, K,*) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called *رَجَبٌ مُضَرٌّ* [Rejeb of Muḍar], because Muḍar most honoured it: (S, TA:) and it is further distinguished as being between *جُمَادَى* and *شَعْبَانَ*, to show that what is meant by it is not what the [pagan] Arabs called *رجح* according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called *رَجَبُ الْفَرْدِ* Rejeb the separate; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being *الْمَحَرَّمُ* and *الْقَعْدَةُ* and *ذُو الْحِجَّةِ*: the pl. is *أَرْجَابٌ* (S, Msb, K) and *رَجُوبٌ* and *رَجُوبٌ* (Msb) and *أَرْجَبٌ* [all pls. of pauc.] (Msb) and *رَجُوبٌ* and *رَجَبَاتٌ* (Msb, K) and *رَجَبٌ* [or rather this last is a quasi-pl. n.] (TA) and [pl. of] *أَرْجَبٌ* [pl. of *أَرْجَبٌ*] and *أَرْجَبٌ* [pl. of *أَرْجَبٌ*]. (Msb.) The dual, *رَجَبَانِ*, (S, Msb,) or *الرَّجَبَانِ*, (A,) [The two Rejeb] is applied to [the two months] *رَجَبٌ* and *شَعْبَانُ*, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) — See also *أَرْجَابٌ*.

رَجَبٌ A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break: sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. *عُرُو* and *عَرِي*;) a kind of wide bench of stone or brick (*دُكَّانٌ*) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA:) accord. to Aṣ, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called *رَجْمَةٌ*: (K* and TA in art. *رَجْمٌ*;) pl. *رَجَبٌ*. (S.) [See 2.] — Also A structure by means of which (S, K) the wolf &c., (S,) or objects of the chase, (K,) are caught: (S, K:) a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the *رجبة* falls upon him. (S.) — See also *رَاجِبَةٌ*.

رَجَبِيَّةٌ A victim, (Mgh, TA,) [i. e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods (Msb) in Rejeb, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the *أَمْرُ*. (Mgh.) See 2.

نَخْلَةٌ رَجَبِيَّةٌ A palm-tree having a *رَجَبَةٌ* to support it; (S, Mgh in art. *عُرُو* and *عَرِي*;) and *ك**; as also *رَجَبِيَّةٌ*; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَاجِبٌ One who honours his lord, chief, or master. (AA, TA.)

رَاجِبَةٌ sing. of *رَوَاجِبٌ* (S, K;) or, accord. to Kr, the sing. of this latter is *رَجَبَةٌ* [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the *رَوَاجِبُ* are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the *بَرَاكِمُ*: then, the *أَشْجَعُ*, which are next to the *كَفُ*: (S:) or the joints of the lowest parts (*أَصُولُ*) of the *أَصُولِ*: (K:) [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:] or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the *سَلَامِيَّاتِ* [generally meaning the phalanges of the fingers]: or the parts of the *سَلَامِيَّاتِ* between the *بَرَاكِمِ*; (K;) which last word [commonly signifies the knuckles, and] is explained by IAṣr as signifying the wrinkled parts at the joints of the fingers; whereof each finger has three, except the thumb: or the *رَوَاجِبُ* are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also *بُرْجَمَةٌ*, and *أَشْجَعُ*.] — The *دَابِرَةٌ* of a bird is The toe that is next to the *دَابِرَةٌ* [or back toe], on the outer side of each foot.

(Lth, TA.) — *رَوَاجِبُ الْحَبَارِ* The veins (*عُرُوقُ*) of the passages of the voice of the ass. (IAṣr, K.)

أَرْجَابٌ The *أَمْعَاءُ* [i. e. bowels, or intestines, into which the food passes from the stomach]: (Aṣ, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is *رَجَبٌ*, (Kr, K,) or *رَجَبٌ*, (K,) or *رَجَبٌ*. (Ibn-Hamdawayh.)

مَرْجَبٌ Honoured, or magnified: (S:) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also *مَرْجُوبٌ*. (S.) — The saying of Hobáb Ibn-El-Mundhir *أَنَا عَذِيْقَةُ الْمَرْجَبِ* means *I am their propped little palm-tree loaded with fruit*; (S, TA;) i. e. I have a family that will aid and defend me: so accord. to Yaḥkoob: or, as some say, *I am their honoured little palm-tree &c.* (TA. [See 2.]) [It is part of a prov., for which see *جَنْلٌ*.]

مَرْجُوبٌ: see the next preceding paragraph.

رجح

1. *رَجَحَ*, aor. *رَجَحَ* and *رَجَحَ* (Msb, TA) and *رَجَحَ*, (TA,) inf. n. *رُجُوحٌ* (Msb, TA) and *رَجَحَانٌ* and *رُجَحَانٌ*, (TA,) or this last is a simple subst., (Msb,) It (a thing) exceeded another thing in weight; outweighed; preponderated. (Msb, TA.) And *رَجَحَ الْمِيزَانُ*, aor. *رَجَحَ* (S, A, Msb, K) and *رَجَحَ* (S, Msb, K, but omitted in some copies of the S) and *رَجَحَ*, (S, K,) inf. n. *رُجَحَانٌ* (S, A, K) and *رُجُوحٌ*, (K,) [but see what is said of the former above.] The balance inclined; (S, Msb, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also *رَجَحَ*. (MA.) And *رَجَحَتْ إِحْدَى الْكَتَمَيْنِ* [One of the two scales outweighed the other]. (A.) — [Hence,] *رَجَحَ أَحَدُ قُوَّتَيْهِ عَلَى الْآخَرِ* [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — And *رَجَحَ الشَّيْءُ* The thing was, or became, heavy. (TA in art. *رَجَحَنَ* [q. v.]) — [Hence,] *رَجَحَ فِي مَجْلِسِهِ* He was, or became, heavy, [i. e. dull, torpid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place. (TA.) — It is also used transitively: one says, *رَجَحْتُهُ* [I outweighed him]. (Msb.) — [Hence,] *رَجَحَهُ* + He surpassed him in gravity, staidness, sedateness, and forbearance, or clemency; was, or became, more grave, staid, sedate, and forbearing, or clement, (أَزْنَنَ, S, K, TA, and أَحْلَمَ, TA,) than he. (S, K, TA.) So in the saying, *فَرَجَحْنَاكُمْ* + [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And *رَجَحْتُهُ* + *رَاجِحَتُهُ* + [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, *رَجَحَ الشَّيْءُ بِيَدِهِ* He weighed the thing with his hand, trying what was its weight: (TA:) or so *رَجَحَهُ* alone. (A.)

2. *رَجَحَ هَذَا عَلَى ذَاكَ* He made this to outweigh that. (MA.) — [Hence,] *رَجَحَ الشَّيْءُ* + He