work He will accept: (Jel:) or the meaning is righteous work | يرْفَعُ العَمَلُ الصَّالَحُ الكَلَمَ الطَّيْبَ will cause praise, or the like, (mentioned immediately before the above-cited words of the Kur,) to ascend, and obtain acceptance]: (Mujáhid, TA:) Katadeh says, [that the meaning is,] speech will not be accepted without work. (TA.) -Also signifies + The bringing a thing near; or presenting, or offering, it; syn. تقريب. (S.) And hence, رَفَعْتُهُ إِلَى السُّلْطَان, (Ş, Mgh, K,) and رُفْعَانُ (Ş, TA) and) رَفْعُ (TA,) inf. n. إِلَى السَكَم (S, K) and رفعان, (TA,) t I presented him to, or brought him before, or brought him forward to, the Sultan, (S, Mgh, K, TA,) and the judge, to arraign him and contest with him: (TA:) and (,TA, مُرَافَعَةُ ، (TA, أَفَعَهُ ♦ إِلَى الْحَاكُمِ (TA, أَفَعُهُ ♦ إِلَى الْحَاكُمِ [in like manner] signifies the preferred a complaint against him to the governor, or judge: (K:) or the presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: (TA:) [or it denotes the doing so mutually; for, accord. to signifies ‡ أَفَعَ لا خَصْهَهُ إِلَى السَّلْطَانِ [,Mtr.] مَا السَّلْطَانِ [,Mtr.] brought his adversary before the Sultan (قرية إليه), the latter doing the same with him. (Mgh.) He إِ رَفَعَ القُرْآنَ عَلَى السَّلْطَانِ __ [See also 2.] adduced, or brought forward, the Kur-an against the Sultan;] he interpreted the Kur-an against the Sultan, and judged thereby that he should also رَفَعْتُ الرَّجُلِ __ (TA.) رَفَعْتُ الرَّجُلِ signifies I I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, He is such a one the son of such a one, or He is of such a tribe, or city, &c.; syn. and مُنْسِبَّهُ (TA.) __ And hence, رَفْعُ الْحَدِيثُ إلَى النَّبِيِّ [He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentence here next following]. (TA.) You say also, رفع i.e. + He أُسْنَدُهُ [i.e. + He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, " Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet,) "from the Apostle of God;" or with an interruption in the mention of the persons by whom it had been transmitted]. (S* and Msb in art. سند.) [And hence what next follows.] It is عُلُّ رَافِعَة † رَفَعَتْ إِلَيْنَا مِنَ البَلَافِي ,said in a trad (Ş,* TA, [in a very , فَقَدْ حَرَّمْتُهَا أَنْ تُعْضَدَ أَوْ تُخْبَطَ old and excellent copy of the former of which I find, as above, النا, and so in some copies of the K and in the O and TA in art. بلغ; but in one copy of the S and in the TA in the present art., I find in its place علينا, and so in the CK in art. , where the verb preceding it is erroneously | ferent meaning: see an ex. in the first paragraph

written رُفَعَتُ; and in the L, in the place of الينا is put tie; of all which three readings I, prefer the first; though the last is agreeable with an explanation of igiven in the Msb and in the sentence next following;]) i. e. + Every company of men (جَمَاعَة, Ṣ, TA), or person (نَفْس, TA), that communicates, or announces, from us, (S, TA,) and makes known, [lit. traces up to us,] what we say, (TA,) [or rather, aught of what is communicated, or announced,] or [aught] of what is communicated, or announced, of the Kur-an and of the [statutes, or ordinances, &c., termed] مِنْ ذُوى or the meaning is (بلغ .K in art بسنن i. e., البَّلاغ, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. بلغ,) let that company, or person, communicate, or announce, and relate, that I have forbidden [its trees' being lopped, or being beaten with a stick in order that their leaves may fall off, referring to El-Medeeneh : (S,* TA :) من البلاغ , but some relate it differently, saying مُدّاث of the communicaters, or announcers,] like in the sense of مُحَدِّثُون: (TA:) and some say, .i. e مِنَ الهُبَالِغِينَ فِي التَّبْلِيغِ meaning ,مِنَ البِلَاغِ of those who do their utmost in communicating, or announcing. (Hr, and K in art. بلغ.) ___ [Hence,] رفعته [alone] signifies ‡ I made it known. (Msb.) You say, رُفَعَ عَلَيْهِ كُلُامًا +[He told, or related, a saying against him; informed against him]. (Ş and K voce رَفَع عَلَى, q. v.) And رَفَع عَلَى He communicated, (S,) or made العامل رفيعة known, (Msb,) [or submitted, or referred,] a case [to the administrator of the law]; (S;) and إلى رُفَعُتُ to the governor, or judge]. (TA.) And السَاكِم ınf. n. رُفْعَانُ, 1 made known الأَمْرَ إِلَى السَّلْطَان [or submitted, or referred, by way of appeal,] the affair, or matter, to the Sultán. (Msb.) [See رُفَعَتْ لَهُ غَايَةً فَسَهَا [And hence, app.,] مِنْعَتْ لَهُ غَايَةً فَسَهَا \$\int \tag{\frac{1}{2}} \alpha \tag{An object to be reached, or accomplished,} was proposed to him, and he aspired to it]. رَفَعَ البَعِيرَ __ (TA.) _, رَفَعَ البَعِيرَ __ (TA.) , رَفَعَ البَعِيرَ __ (TA,) or الدَّابَّة and أَفَعَ النَّاقَةَ فِي السَّيْرِ, and (M in art. رُفْع,) inf. n. زُفْع, (TA in that art.,) إ made the camel, (S, Msb, K,) and the she-camel, (TA,) and the beast, (M ubi supra,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace; (S, K, TA;) or to go quickly; (Msb;) or to go with the utmost celerity: (TA in art. :) or con-مرفوع strained him, or her, to go the pace termed [q. v. infrà], (TA,) which is an inf. n. of the intrans. verb رفع [q. v. infra] said of a camel (S, TA) and of a beast: (TA:) and , (S, TA,) [and إرقع مِنْهُ and رقع مِنْهُ, (TA,) [and إرقعها الم inf. n. ترفيع, signify the same: (S, TA:) or the phrase used by the Arabs is اَرْفَعُ مِنْ دَابَّتِكَ [Make thou thy beast to exert itself, &c.]. (L, TA.) [You say also, app. in like manner, رفعتنى or in this case the verb may have a dif-

رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدُهُ [Hence,] ___ [مَعْضِ t [I urged him to tell the utmost of mhat he knew;] (A in art. نص;) i. e. I went to the utmost point [with him] in questioning him, or asking him. (TA in that art.) _ [رفع النار] + He stirred up the fire; made it to burn up.] The she-camel [drew up, or رُفَعَت النَّاقَةُ لَبُنَّهَا __ withdrew, or withheld, her milk; i.e.,] did not gield her milk: (A, TA:) and رَفَعَت اللَّبَأُ في \$ [She (a camel) drew up, &c., or refused to yield, the biestings in her udder]. (As, S, K.) -, tHe kept it, pre- مُنْدُوقه and رَفَعَهُ في خِزَانَتِه served it, laid it up, stowed it, or reposited it, in his repository, store-room, or closet, and his chest. (Meh, TA,) ,هُوَ لَا يَرْفَعُ العَصَا عَنْ عَاتقه _ (TA.) or عَنْ عَنْ عَالَمْ , or عَنْ أَهْله , (Mgh,) ‡[lit. He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Msb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Msb:) or the first is an allusion to many journeyings. (TA.) ___; رُفعَ القَلْمُر عَنْ ثُلَاثِ ___ ; (Mgh, Msb;) so in the "Firdows," on the authority of 'Alee and I'Ab and 'Aisheh, meaning ; + [The pen of the recording angel is withheld from three persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Msh;*) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jami'-es-Sagheer of in the place تُلاِثَة Es-Suyootee; in which we find of ثلاث.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Msb.) __ رفع] often signifies + He withdrem, put away, removed, did away or did away with, annulled, revoked, or remitted.] You say, اللهم t[O God, withdraw, put أَرْفَعُ عَنَّا هٰذِهِ الصُّغْطَةَ away, or remove, from us this straitness, difficulty, distress, or affliction]. (S in art. bed.) [And in like manner also you say, رَفْعَ عَنْهُ الْعَذَابِ t He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.] رَفَعُوا الحَرْبُ [may also be rendered in a similar manner; † They gave over, or relinquished, war; as though they put it away; like وضعوها: but] is used by Moosa Ibn-Jabir [in the contr. sense, † they raised, or made, mar;] in opposition to وضعوها. (Ham p. 180.) ___ إِخْتَلَفُوا فَقَالَ بَعْضُهُمْ نَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا نَرْفَعُ means + [They disagreed; and some of them said,] We will exclude a way, or passage, from among the portions, or shares, (a.v.,]) of the land, or the house; and [some of them said,] We will not exclude it. (Mgh.) _ In the conventional language of the grammarians, رُفْع, in the inflection of words, is like ضُرُّم in the non-inflection. (S.) [You say, رفع الحرف, aor. -, inf. n. رفع, + He made the final letter to have or ' in