

at the time here spoken of, such as the earth and the mountains; because of the saying in the Kur [lxxiii. 14], *يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ*: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bd.)

أَرَجَافُ inf. n. of 4 [q. v.]. (Msb.) [And hence, as a simple subst.,] sing. of [*أَرَجِيفُ* in the phrase] *أَرَجِيفُ الْأَخْبَارِ* [meaning *Tales without truth, or reality: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: see 4.*] (S.) You say, *وَقَعُوا فِي أَرَجِيفٍ* [They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. *تَع.*)

الْمُرْجِفَانِ *The basin and ewer (الْبُيْضُ)* [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Hap p. 228.) — *وَالْمُرْجِفُونَ فِي الْبَيْدَةِ*, in the Kur xxxiii. 60: see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رجل

1. *رَجَلَ*, (T, S, M, Msb, K,) aor. ʿ, (Msb, K,) inf. n. *رَجَلٌ* (T, S, M, Msb) and *رَجْلَةٌ* (T, TA,) or the latter is a simple subst., (Msb,) *He* (a man) *went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA;) he had no beast whereon to ride, (M, K, TA,) in a journey, so went on his feet: (TA;) or he remained going on foot: so says AZ; and Ks says the like: (S;) or he was, or became, strong to walk, or go on foot: (Msb;) and ʿرجلٌ [in like manner] signifies he went on foot, (S, K, TA,) having alighted from his beast: (TA;) [used in the present day as meaning he alighted from his beast:] and ʿرجلوا they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and ʿرجل he (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA.) — *رَجَلَ*, (M, K,) aor. ʿ, (K,) [inf. n. *رَجَلٌ*, being similar to *رَكِبَ*, aor. ʿ, inf. n. *رَكَبٌ*,] also signifies *He* (a man) *was, or became, large in the leg, or foot.* (M, K: but omitted in some copies of the K.) — And *رَجَلَ*, like *عَنَى*; and *رَجَلَ*, aor. ʿ; inf. n. [of the former] *رَجْلَةٌ* and [of the latter] *رَجَلٌ*; [so in the CK; but accord. to the rule of the K they should be *رَجْلَةٌ* and *رَجَلٌ*, as neither is expressly said to be with *kesr*; or the latter may be correctly *رَجَلٌ*, as *رَجَلَ* is said to be like *عَلِمَ*, of which the inf. n. is *عَلِمٌ*;] *He had a complaint of his leg, or foot:* (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fārisee, and also on the authority of*

Kr. (TA.) — And *رَجَلَ مِنْ رِجْلِهِ* *He was, or became, affected in his leg, or foot, by something that he disliked.* (TA.) — And *رَجَلَ*, aor. ʿ, (K, TA,) inf. n. *رَجَلٌ*, (TA,) *He* (a beast, such as a horse or the like,) *had a whiteness in one of his hind legs or feet,* (K, TA,) *without a whiteness in any other part.* (TA.) — *رَجَلَ*, aor. ʿ, (Msb, K,) inf. n. *رَجَلٌ*, (Msb, TA,) is also said of hair, (Msb, K,) meaning *It was, or became, [wavy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K,) or neither very crisp or curly, nor very lank, but between these two.* (Msb, TA.) — *رَجَلَهُ*, (CK, TA, omitted in some copies of the K,) [aor. ʿ, as in similar verbs,] inf. n. *رَجَلٌ*, (TA,) *He, or it, hit, or hurt, his leg, or foot.* (CK, TA.) — *رَجَلَ الشَّاةُ*, (S, K,) or, accord. to the O and the Mufradāt, *رَجَلَ الشَّاةُ*, (TA,) and *ارتجلبا*, (K,) *He suspended the sheep, or goat, by its hind leg or foot: (S, O, K;) or the meaning is عَقَلَهَا بِرِجْلَيْهِ [app. he confined its shank and arm together with his feet, by pressing his feet upon its folded fore legs while it was lying on the ground], (K,) or, as in the M, بِرِجْلِهِ [with his foot]. (TA.) — رَجَلَتْ وَلَدَهَا*, (K,) inf. n. *رَجَلٌ*; in the copies of the M written *رَجَلَتْ*, with *teshdeed*; (TA;) *She* (a woman) *brought forth her child preposterously, so that its legs came forth before its head.* (K.) — *رَجَلَهَا*, namely, the mother of a young camel, (K,) aor. ʿ, inf. n. *رَجَلٌ*, (TA,) *He sent the young one with her [to suck her whenever he would; as is implied by what immediately precedes]; as also ʿرَجَلَهَا: (K:) or أَرَجَلَتْ ʿالفصيل (so in two copies of the S and in the O) I left the young camel with his mother to suck her whenever he pleased: (S,* O: [in one of my copies of the S رَجَلَتْ, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,*

مُسْرَمَةٌ أُرْجِلٌ ʿحَتَّى فُطِمَا

[Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned]. (O.) [See also *رَجَلَ*, below; where it is explained as though a quasi-inf. n. of *أَرَجَلْتُ* in the sense here assigned to it in the S and O, or inf. n. of *رَجَلْتُ* in the same sense.] — And *رَجَلَ* inf. n. of *رَجَلْتُ* in the same sense.] — And *رَجَلَ* أمه, (S, K,) aor. ʿ, inf. n. *رَجَلٌ*, (S,) *He* (a young camel, S, or a lamb, or kid, or calf, K, TA) *sucked his mother.* (S, K.) — *رَجَلَ* also signifies The act of [the stallion's] leaping the mare: (O, K, TA:) [i. e., as inf. n. of *رَجَلَ*; for] one says, *بَاتَ الْجِصَانُ يَرْجُلُ الْخَيْلَ* *The stallion-horse passed the night leaping the mares.* (TA; and so in the O, except that *الخيال* is there omitted.) — And *رَجَلَ الْبَرَاءَةَ* *He compressed the woman.* (TA.) — [Golius says that *رَجَلَ* signifies *Vir et virili animo fuit*; as on the authority of J; and that *رَجْلَةٌ* is its inf. n.: but it seems that he found *رَجْلَةٌ* incorrectly explained in a copy of the S as *مَضَرَّ الرُّجُلِ* instead of *مَضَرَّ رَجُلٌ*: ISd expressly says that *رَجْلَةٌ* and its syns. (explained

below) are of the number of those inf. ns. that have no verbs.]

2. *رَجَلَتْ وَلَدَهَا* [app. a mistranscription]: see 1, in the latter half of the paragraph. — *تَرْجِيلٌ* [the inf. n.] signifies The making, or rendering, strong. (Ibn-'Abbād, K.) — *رَجَلَ الشَّعْرُ*, (S, Mgh, Msb, K,) inf. n. *تَرْجِيلٌ*, (S, Msb, K,) *He made the hair to be [wavy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S,) or in a state between that of lankness and that of crispness or curliness: (K:) or he combed the hair; (Msb, TA;) either his own hair, [see 5,] or that of another: (Msb;) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rāghib says, as though he made it to descend at the رَجَلَ [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voce عَسَبَ:) or he washed and combed the hair. (Ham p. 356.)*

4. *ارجله* *He made him to go on foot; (S, K, TA;) to alight from his beast. (TA.) — And He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) — أَرْجَلْتُ الْحِصَانَ فِي الْخَيْلِ* *I sent the stallion-horse among the mares. (TA.) — See also 1, in the latter half of the paragraph, in three places.*

5: see 1, first sentence, in two places. — *تَرْجَلَ الْبَيْتُ*, (S, Msb, K,) and *تَرْجَلَ فِي الْبَيْتِ*, (K,) *He descended into the well (S, Msb, K) [by means of his feet, or legs, alone, i. e.,] without his being let down, or lowered, or suspended [by means of a rope]. (S, Msb.) — تَرْجَلَ الزُّنْدُ*, and *ارتجل الزُّنْدَ*, [or, more probably, *ارتجل الزُّنْدَ*, and *تَرْجَلَهَا*, (see *مُرْتَجَلٌ*)] *He put the زَنْد [or the زَنْدَة (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] beneath his feet: (M, K:) or ʿرجلٌ signifies he (a man come from a distant country) struck fire, and held the زَنْد [here app. meaning (as in many other instances) the زَنْد properly so called and the زَنْد with his hands and his feet, [i. e. the زَنْد with his hands and the زَنْد with his feet,] because he was alone. (TA. [See *مُرْتَجَلٌ*]) = *رجلٌ He became a رجل, or man; he rose to manhood. (See an explanation of تَرْجَلَ النَّهَارُ, in what follows.) And تَرْجَلَتْ* *She* (a woman, TA) *became like a رجل [or man] (K, TA) in some of her qualities, or states, or predicaments. (TA.) — تَرْجَلَ النَّهَارُ* i. q. *إِرْتَفَعَ* [i. e. *The day became advanced, the sun being somewhat high*]; (S, IATH, O, K, TA;) it being likened to the rising of a man from youth; (IATH, TA;) and so *ارتجل ʿالنهار*: or, accord. to Er-Rāghib, the former means *the sun went down from [or below] the walls; as though it alighted (كَانَتْ تَرْجَلَتْ) [in a proper sense of this verb: see 1, first sentence]. (TA.) — And تَرْجَلَ* *He combed his own hair: (Msb;) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair. (TA. [See 2.]) Hence, نَبَى**