

*ردّه* *عن الأمر* He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also *تدّه*. (T, L.) — Accord. to some, *ردّ* is made doubly trans. with *إلى* to the second objective complement when honour is intended to be shown, and with *على* when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the *Kur* [xxviii. 12] *فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ* [So we returned, or restored, him to his mother] and [iii. 142] *يَرْدُّكُمْ عَلَىٰ أَعْقَابِكُمْ* [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, *ردّه إلى منزله* He sent him back to his abode. (S, L, Mgh.) And *ردّه إليه جواباً* He returned, or rendered, to him a reply, or an answer; (S, A, L, Mgh;) he sent to him a reply, or an answer. (Mgh.) And *ردّه عليه* He replied to him, or answered him, in an absolute sense; (L;) and also, by way of refutation or objection, i. e. he replied against him; *فقال* and *بقوله* by his saying. (TA &c., passim.) And *ردّه عليه السلام* He returned to him the salutation. (The Trads. &c., passim.) And *ردّه عليه الوديعة* He returned, rendered, restored, or sent [back], to him the deposit; (Mgh;) and *المنحة* [the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. *منح*.) And *مردّه* *ردّه* (S, Mgh, L, K,) inf. n. *ردّ* and *مردّ* (Mgh,) He rejected the thing, (such as a gift, A, and bad money, L,) refusing to receive it, or accept it, from him; [as though he cast it back at him;] and *راده الشيء*. (S, L, K,\*) And in like manner, He rejected the thing in reply to him, charging him with error in respect of it. (S, L, K.) And *رددته عليه قوله* [I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it]. (A, Mgh.) [And *رددته عليه* I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refuted it; refused assent to it; controverted it, or contradicted it. And *رددته الأمر* He refused assent, or consent, to the thing, or affair. And *ردّه عليه الأمر* He refused him his assent, or consent, to the thing, or affair.] And *ردّه السائل* He turned back, or away, the beggar, or asker, from the object of his want: (A:) [he rebuffed him:] or he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift: occurring in trads. with both of these meanings. (L.) — *ردّ الباب* He shut, or closed, the door. (Mgh. [See *مردود*].) — *ردّ يده إلى سيفه* is a phrase of frequent occurrence, meaning He put back his hand to his sword; it being hung behind him: (see 4 in art. *خلف*;) and hence, simply, he put his hand to his sword.] *فردوا* *أيديهم في أقواهم* in the *Kur* xiv. 10, means

And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Jel.) — *ردّه في أمر* [He made him to enter again into an affair, or a state]. (ISH, TA in art. *نكس*.) — *ردّ الشيء* He repeated the thing; did it again; syn. *أعاده*. (M in art. *عود*.) You say, *ردّ عليهم الأيمان* He repeated to them the oaths. (L in art. *جلد*.) [In this sense, *رددي* is one of the inf. ns. in use; as in the following ex.] It is said in a trad., *لا رددي في الصدقة* [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — *هذا لا يرد عليك شيئاً* [This will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee: (Har p. 483:) and *ما يرد عليك هذا* [He referred the affair, or case, to him for management or decision: or] he committed to him the affair, or case; syn. *فوضه إليه*. (S and A and K in art. *فوض*.) — *ردّ الشيء إلى أصله* a phrase of frequent occurrence, He reduced the thing to its original state.] And *ردّ الربع خمساً* [He reduced the fourth part to a fifth part]. (K in art. *ربع*.) — *ردّ الله نفسي إلى وقت انتهائ مدتي* [God brought my soul to the time of the end of my duration]. (IB, TA in art. *امر*.) — *ردّه إلى الأمر* [He reduced him to the thing, or affair]: (M and K in art. *قصر*, in explanation of *قصره على الأمر*: or he appropriated him [or it, restrictively,] to the thing, or affair. (TK in that art.) — *ردّ آخر الشيء إلى أوله* (S and K in art. *عكس*, &c.) and *ردّ أوله على آخره* (Mgh in the same art., &c.) [He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.] And *ردّ بعض الأمر على بعض* [He reversed the order of part, or of the parts, of the affair, or case]. (TA in art. *رك*.) And *رددته عليه أمره* i. q. *رددته عليه* [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Mgh in art. *عكس*.) [Hence,] *ثم رددنا لكم الكرة عليهم* in the *Kur* xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel.) — [Hence, also, *ردّه* sometimes signifies He, or it, rendered him, or it; or caused him, or it, to become; (like *صيره*;) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

رَمَى الْحَدَثَانِ نِسْوَةَ آلِ حَرْبٍ  
بِأَمْرِ قَدْ سَدَّنَ لَهُ سُبُودًا  
فَرَدَّ شَعْوَهُنَّ السُّودَ بَيْضًا  
وَرَدَّ وَجُوهَهُنَّ الْبَيْضَ سُودًا

[The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. *سجد*.)

2. *ردّه*, inf. n. *تردّد* and *تردّد* (S, L,) [the latter of which ns. is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of *ردّ* in an intensive or a frequentative sense,] means more than *ردّه*; [i. e. He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;] having an intensive, or a frequentative, signification. (L.) — [Also He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate: see its quasi-pass., 5. — Hence, + He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs: see, again, 5. And hence, + He, or it, confounded, or perplexed, him, so that he was unable to see his right course: see, again, 5; and see also *مردّد*.] And *ردد الأمر* [He agitated the thing, or affair, to and fro in his mind]. (TA in art. *نج*, &c.) — And He repeated it; iterated it: [or rather] he repeated it time after time; reiterated it: he reproduced it: he renewed it: syn. *أعاده*, *كرره* (A, and W ibid.,) and *رجعه*. (Mgh in art. *رجع*. [See also 1.]) You say, *ردد القول* He repeated the saying time after time; reiterated it; syn. *كرره*. (A.) [And *ردد عليه الكلام* He repeated to him the speech, or sentence, time after time; reiterated it to him.] And *ردد صوته في حلقه* He reiterated his voice in his throat, or fauces; syn. *رجعه*. (S and K in art. *رجع*, &c.) [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece:] like [as is done in] chanting, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3. *مردّده*, (L and TA in art. *رود*), inf. n. *مردّد*, (TA in that art.,) or *مردّده*, (TK in the present art.,) He endeavoured to turn him [from, or to, a thing]; syn. *راجعه* and *راوده*. (L in art. *رود*.) — *راده الشيء*: see 1, in the former half of the paragraph. [Hence,] *راده القول* [and *في* راده القول (occurring in the TA in art. *عت*)] He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. *راجعه*. (A.) And *راده البيع* He dissolved, or annulled, with him the sale; syn. *قايئه*. (A.)

4. *اردت* She (a sheep or goat or other animal) secreted milk in her udder a little before her