

having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.)

رَزَحَ, and its pl. مَرَايَحُ: see رَزَحَ.

مَرَزَحَ: see مَرَزَحَ.

رزق

رَزَقَ A row of palm-trees, and of men: (IF, S, Mgh, K:) or [simply] a row: (JK, Mgh:) and an extended cord or string or thread: (JK:) an arabicized word, from رَزَقَ, (S, K,) which is Persian: (S:) Lth says, What the people [now] call رَزَقَ we call رَزَقَ, meaning a row: it is an adventitious word. (TA.) — [Hence,] one says, اجْعَلِ الْأُمُورَ رَزَقًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بَاح.)

رَزَقَاتُ (S, Mgh, K, &c.) and رَزَقَاتُ (Lh, L, TA) and رَزَقَاتُ (ISK, K) and رَزَقَاتُ (Lh, S, Mgh, K, &c.) but this last disallowed by ISK, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رَزَقَاتُ, (Mgh,) arabicized, (S, Mgh, K,) of Pers. origin, (S,) from رُوسَا, (K,) [erroneously] said by IF to be from رَزَقَ signifying as explained above; (Mgh:) A rural district; or district consisting of cultivated land with towns or villages; syn. سَوَادٌ, (S,) or سَوَادٌ and قُرَى: (K:) Yāqoot explains رَزَقَاتُ as applied, in his time, in the country of the Persians, to any place [or district] in which are sown fields, and towns or villages; not to cities, like El-Basrah and Baghdād; so that it is, with the Persians, like سَوَادٌ with the people of Baghdād, and is a more special term than كُورَةٌ [in Arabic] and اِستان [in Persian]: (TA:) or it is used as meaning an outlying district, or a border-district, of a country: (Mgh:) [but the correctness of this last explanation is questionable:] the pl. is رَزَقَاتُ (Mgh) [and رَزَقَاتُ and رَزَقَاتُ (S, Mgh) and رَزَقَاتُ (Har p. 249) [&c.].

رزح

3. رَزَحَهُ, (JK,) inf. n. مَرَاغَةً, (JK, K,) I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. رَاوَعْتُهُ; (JK, K:) and sought, or endeavoured, to induce him; syn. حَاوَلْتُهُ: said [in speaking] of a wolf &c. (JK, TA.)*

4. ارزغت الأرض The land, or ground, was, or became, very slimy or miry; or had much slime, or mire, and moisture. (K,* TA. [See also 4 in art. رَدَغ.] — ارزغ said of a digger, He reached the moist earth or clay. (S, K.) — ارزغت السماء The sky gave water such as moistened the earth or ground: (TA:) like اردغت. (TA in art. رَدَغ.) And ارزغت الريح The wind brought نَدَى [i. e. moisture, or rain, &c.]. (IF, K.) And ارزغ المطر الأرض The rain moistened the earth, or ground, (S, K,) and exceeded the ordinary degree,

(S,) but did not flow. (S, K.) — ارزغ الهاء The water was, or became, little in quantity. (JK, Ibn-'Abbād, K.)

رَزَغَ A small quantity of water in what are termed ثِيَاد [q. v.] and حَسَاء [pl. of حَسَى q. v.] and the like. (TA.) — See also رَزَغَةٌ.

رَزَغَ: see رَزَغَةٌ. — Also Moisture. (TA.)

رَزَغَ Sticking fast in slime or mire: (JK, T, S,* K:) or so مَرَزَغَ and مَرَزَغَ. (IB.)

رَزَغَةٌ (S, K) and رَزَغَةٌ (Lth, Mgh) Thin mud; (TA:) [i. e.] slime, or mire: (S, K:) or much slime or mire: or, accord. to the M, it is less than what is termed رَدَغَةٌ [or رَدَغَةٌ, q. v.]: (TA:) but accord. to Lth (Mgh) and to the T, (TA,) stiffer than what is termed رَدَغَةٌ: (Mgh, TA:) or slime, or mire, little in quantity: (Ham p. 632:) pl. رَزَاغٌ and [coll. gen. n.] رَزَاغٌ (K) [and رَزَاغٌ]: or رَزَاغٌ and رَزَاغٌ signify slime, or mire: (Mgh:) and رَزَاغٌ is also expl. [as a sing., like رَدَاغٌ] as having this last meaning; and as meaning also moisture of the earth. (TA.)

رَزَاغٌ: see what next precedes.

مَرَزَغَ Rain producing much slime or mire; opposed to مَسِيلٌ, “causing much flowing.” (Ham p. 632.)

رَزَغَ: see رَزَغَ.

مَرَزَغَ Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مَسِيلٌ, “that causes the valleys and water-courses (تَلَاغ) to flow.” (S, and Ham p. 632.) — See also رَزَغَ.

رزق

1. رَزَقَهُ اللَّهُ, (S, Mgh, K, &c.) aor. ٤, (Mgh, TA,) inf. n. رَزَقَ, (S,) or رَزَقَ, (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) God caused what is termed رَزَقَ [q. v.] to come to him: (K:) or God gave him. (S, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means God caused the means of subsistence to come to him; i. e., gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith: when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. ٤, inf. n. رَزَقَ, [The bird fed its young one.] (TA.) And رَزَقَ الْأَمِيرُ الْجُنْدَ The commander gave their subsistence-money, pay, or allowances, to the army: and رَزَقَ الْجُنْدَ رَزَقَةً He gave the army their subsistence-money, &c., once: and رَزَقُوا رَزَقَتَيْنِ They were given their subsistence-money, &c., twice.

(TA.) — [Hence رَزَقَ also signifies It (a place) was rained upon.] Lebeed says,

• رَزَقَتْ مَرَابِيعَ الشُّجُومِ وَصَابَهَا
• وَدَقَّ الرِّوَاعِدُ جُودَهَا وَرَهَا مَهَا

meaning مَطَرَتْ; (TA:) i. e. They were rained upon with the rain of the أَنْوَاء [pl. of نَوَاء q. v.] of the رَّبِيعِ, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof. (EM pp. 140 and 141.) — And رَزَقَ فَلَانًا He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence: of the dial. of Azd, (K,) i. e. Azd-Shanooah. (TA.) One says, فَعَلْتُ لَهَا رَزَقَتِي i. e. لَهَا شُكْرَتِي [I did that since, or because, thou thankedst me]. (TA.) And hence, وَتَجْعَلُونَ رَزَقَكُمْ أَنْتُمْ تَكْذِبُونَ, in the Kur [lvi. 81], [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K:) i. e., accord. to Ibn-'Arafah, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S,] the meaning is, تَجْعَلُونَ شُكْرَ رَزَقِكُمْ التَّكْذِيبَ [do ye make the thanking for your sustenance to be disacknowledgment?]: (TA:) and some read شُكْرَكُمْ [for رَزَقَكُمْ]. (Bd.)

8. ارزقوا, (S, Mgh, K,) said of soldiers, (S,) or of people, (Mgh,) They took, or received, their أرزاق [i. e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Mgh, K.) — See also what next follows.

10. استرزقه He asked, or demanded, of him what is termed رَزَقَ [i. e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA:) as also ارزقه. (TA.)

رَزَقَ A thing whereby one profits, or from which one derives advantage; (S, K:) as also مَرَزَقَ, (K, TA,) in the pass. form: (TA: [in the CK, erroneously, مَرَزَقَ:] and a gift; and especially, of God: (S:) or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Moatezileh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA:) pl. أرزاق (S, Mgh, K:) and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA:) or رَزَقَ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَقٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: (Bd in ii. 2:) and [hence] it signifies also a daily allowance of food or the like; and so رَزَقَةٌ, of