

**رَجُلٌ** *رجُلٌ*: it is masc. and fem.: (TA:) a pl. without a proper sing.; like *عَانَةٌ* (a herd of [wild] asses, S) and *خَيْطٌ* (a flock of ostriches, S) and *صُورٌ* (a herd of [wild] bulls or cows, S): (S, K:) pl. *أَرْجَالٌ*; (K:) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA,) † *An army*: (K:) or a numerous army. (TA.) — Also † *A share in a thing*. (IAar, K.) So in the saying, *لِي فِي مَالِكِ رَجُلٌ* [To me belongs a share in thy property]. (TA.) — And † *A time*. (TA.) One says, *كَانَ ذَلِكَ عَلَى رَجُلٍ فَلَانَ* † *That was in the time of such a one*; (S, K, TA;) in his life-time: (K, TA:) like the phrase *عَلَى رَأْسِ فَلَانَ*. (TA.) — Also † *Precedence*. (Abu-l-Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, *لِي الرِّجْلُ*, i. e. † *[The precedence belongs to me; or] I precede*: and another says, *لَا بِلِ الرِّجْلِ لِي* † *[Nay, but the precedence belongs to me]*: and they contend together for it, each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. *أَرْجَالٌ*: (K:) and so in the senses here following. (TA.) — And † *Distress; straitness of the means of subsistence or of the conveniences of life; a state of pressing want; misfortune; or calamity; and poverty*. (O, K.) — Also *A man who sleeps much*: (O, K:) fem. with *ة*. (TA.) — And *A man such as is termed قَاذُورَةٌ* [which means foul in language; evil in disposition: one who cares not what he does or says: very jealous: one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them: &c.: see art. قَرَر]. (O, K.) — Also *Blank paper*; (O, K, TA;) without writing. (TA.)

**رَجُلٌ**: see *رَجُلٌ*, first sentence: — and see also *رَجُلٌ*, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the S and O, or inf. n. of *رَجُلٌ* in the same sense; thus:] The sending, (S, O,) or leaving, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) with its mother, to suck her whenever it pleases: (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by *رَجُلٌ* used as an epithet; for it is added in the S and O immediately, and in the K shortly after, that] one says *بَهْمَةً رَجُلٌ* (S, O, K) and *رَجُلٌ* (K) [meaning, as indicated in the S and O, *A lamb, or kid, or calf, sent with its mother to suck her whenever it pleases, or, as indicated in the K, sucking, or that sucks, its mother*]: pl. *أَرْجَالٌ*. (S, O, K.) — Also *A horse* [i. e. a stallion] sent upon the *خَيْلٍ* [meaning mares, to leap them]: (K:) and in like manner one says *رَجُلٌ رَجُلٌ*, [using it as a pl., app. meaning horses so sent,] (K accord. to the TA,) or *رَجُلَةٌ رَجُلَةٌ*. (CK, and so in my MS. copy of the K: [perhaps it should be *رَجُلَةٌ*.])

**رَجُلٌ** (S, O, Mgh, Msh, K &c.) and *رَجُلٌ*, (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárissee, a quasi-pl. n., [but app. of

*رَجُلٌ*, not of *رَجُلٌ*,] called by Abu-l-Hasan a pl., (TA,) *A man*, as meaning the male of the human species; (Msh;) the opposite of *أَمْرَأَةٌ*: (S, O, Mgh:) applied only to one who has attained to puberty and manhood: (K, TA:) or as soon as he is born, (K, TA,) and afterwards also: (TA:) pl. *رَجَالٌ*, (S, Mgh, Msh, K, &c.,) [applied in the Kur lxvii. 6 to men and to jinn (or genii), like *رَجُلٌ* and *أُنَاسٌ*, and likewise a pl. of *رَجُلٌ*, and of its syn. *رَجُلَانٌ*,] and *رَجَالَاتٌ*, (S, K,) said by some to be a pl. pl., (TA,) and *رَجُلَةٌ*, (Sb, Msh, K, TA, in the CK *رَجُلَةٌ*, [which is a mistake, as is shown by what follows,] of the measure *فَعْلَةٌ*, with fet-ḥ to the ف, (Msh,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except *كِنَانَةٌ*, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Msh,) used as a pl. of pauc. instead of *أَرْجَالٌ*, (Sb, Ibn-Es-Serráj, Msh, TA,) because they assigned to *رَجُلٌ* no pl. of pauc., (Sb, TA,) not saying *أَرْجَالٌ* (TA) [nor *رَجُلَةٌ*], and *رَجُلَةٌ*, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds *رَجُلَةٌ* to be a contraction, (TA,) and *رَجُلَةٌ* (Ks, K) and *أَرْجُلٌ* (Ks, S, K) and [another quasi-pl. n. is] *مَرْجُلٌ*. (IJ, K.) *شَهِيدَيْنِ مِنْ رَجَالِكُمْ*, in the Kur [ii. 282], means [Two witnesses] of the people of your religion. (TA.) [*رَجُلٌ* also signifies A woman's husband: and the dual *رَجُلَانِ* [sometimes] means *A man and his wife*; predominance being thus attributed to the former. (IAar, TA.) And *رَجُلَةٌ* signifies *A woman*: (S, K:) or, accord. to Er-Rághib, *a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments*. (TA.) It is said of 'Aisheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) *كَانَتْ الرَّاْيَ رَجُلَةً*, (S, TA,) meaning *She was like a man in judgment*. (TA. [See also *مَرْجُلَانِيَّةٌ*.]) The dim. of *رَجُلٌ* is *رَجِيلٌ* and *رُؤْيُجٌ*: (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of *رَجُلٌ*: (S, TA:) [but it seems that *رُؤْيُجٌ* is properly the dim. of *رَجُلٌ*, though used as that of *رَجُلٌ*.] One says, *هُوَ رَجُلٌ وَحْدَهُ* [He is a man unequalled, or that has no second], (IAar, L in art. وَحْدَةٌ) and *رَجُلٌ وَحْدَهُ* [A little man (probably meaning the contrary) unequalled, &c.]. (S and L in that art.) And it is said in a trad., *إِنْ صَدَقَ أَفْلَحَ الرُّؤْيُجُ* [The little man prospers if he speak truth]. (TA.) — Also *One much given to coition*: (Az, O, K:) used in this sense by the Arabs of El-Yemen: and some of the Arabs term such a one *عُصْفُورِيٌّ*. (O, TA.) — And i. q. *رَجُلٌ*, q. v. (Mgh, Msh, K.) — And *Perfect, or complete* [in respect of bodily vigour or the like]: ('Eyn, O, K, TA: [in the CK, *الرَّجُلُ الْكَامِلُ* is erroneously put for *الرَّجُلُ الْكَامِلُ* and *الرَّجُلُ الْكَامِلُ*]) or *strong and perfect or complete*: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase,

*مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبَوُهُ* [I passed by a man whose father is strong &c.]; though the nom. case is more common: he says, also, that when you say, *هُوَ الرَجُلُ*, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, *رَجُلٌ رَجُلٌ* is erroneously put for *رَجُلٌ رَجُلٌ*; and, in the same, *رَجُلٌ الشَّعْرِ*, as syn. with *رَجُلٌ الشَّعْرِ*, is app. a mistake for *رَجُلٌ الشَّعْرِ*; but it is mentioned in this sense by 'Iyáḍ:] see the paragraph here following.

**رَجُلٌ**; and its fem., with *ة*: see *رَجُلٌ*. — *رَجُلٌ* (ISk, S, Msh, K) and *رَجُلٌ* (ISk, S, K) and *رَجُلٌ*, (Msh, K, [in the CK, erroneously, *رَجُلٌ*]) *Hair* [that is wavy, or somewhat curly, i. e.] of a quality between *بَيْنٌ*, for which *بَيْنٌ* is erroneously put in the CK, [lankness and crispness or curliness, (K,) or not very crisp or curly, nor lank, (ISk, S,) or neither very crisp or curly, nor very lank, but between these two. (Msh, TA.) — And *رَجُلٌ الشَّعْرِ* and *رَجُلَةٌ* (ISd, Sgh, K) and *رَجُلَةٌ* (ISd, K, TA, but accord. to the CK as next follows,) and *رَجُلَةٌ*, with damm to the ج, added by 'Iyáḍ, in the Meshárik, (MF, TA,) *A man having hair such as is described above*: pl. *أَرْجَالٌ* and *رَجَالِيٌّ*; (M, K;) the former, most probably, accord. to analogy, pl. of *رَجُلٌ*; but both may be pls. of *رَجُلٌ* and *رَجُلٌ*: accord. to Sb, however, *رَجُلٌ* has no broken pl., its pl. being only *رَجُلُونَ*. (M, TA.) — See also *رَجُلٌ*, in two places.

**رَجُلَةٌ**: see *رَجُلٌ*, first sentence, in two places: — and *رَجُلٌ*. — See also the next paragraph.

**رَجُلَةٌ** The going on foot; (T, S, M, TA;) the act of the man who has no beast [to carry him]; (T, TA;) an inf. n. (T, S, TA) of *رَجُلٌ*: (T, TA: [see 1, first sentence:]) or it signifies strength to walk, or go on foot; (Msh, K;) and is a simple subst.: (Msh:) and also excellence of a *دَابَّةٌ* [meaning horse or ass or mule] and of a camel in endurance of long journeying; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets *رَجِيلَةٌ*, applied to a she-camel, and *رَجِيلٌ*, applied to an ass and to a man: (T, TA:) and (M) *رَجُلَةٌ*, with kesr, signifies vehemence, or strength, of walking or going on foot; (M, K;) as also *رَجُلَةٌ*. (K. [In the K is then added, "or with damm, strength to walk, or go on foot;" but it seems evident that we should read "and with damm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.]) One says, *حَمَلَكَ اللَّهُ مِنَ الرُّجُلَةِ* and *عَنِ الرُّجُلَةِ*, i. e. [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) And *هُوَ رَجُلَةٌ* He has strength to walk, or go on foot. (Msh.) — And The state, or condition, of being a *رَجُلٌ* [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (S, K;)