

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking, or quivering, hump*; but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is رَجْرَجٌ [or *In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro*]; (S;) [and so رَجْرَجٌ.]

رَجْرَجٌ: see رَجْرَجَةٌ. — Also *Slaver, or drivel*. (TA.) [See, again, رَجْرَجَةٌ.] — And i. q. مَاءٌ قَرِيسٌ [app. meaning *The fluid of the gelatinous substance termed قَرِيسٌ, prepared from fish &c.*]. (TA.) — And *Crumbled, or broken, bread*, (ثريد), made soft with grease, or gravy: (TA:) and رَجْرَجَةٌ [as its n. un.] signifies a mess of such bread (ثريدة) so made soft; (S;) and رَجْرَجَةٌ رَجْرَجَةٌ [signifies the same, or] a mess of such bread made soft and compact. (TA.) = Also, [said in the K and TA to be like قَلْقَلٌ, but in the CK like قَلْقَلٌ.] A certain plant. (S, K.)

رَجْرَجَةٌ Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud; (S;) as also رَجْرَجٌ in a trad., in which it occurs, accord. to one relation it is رَجْرَجَةٌ; but رَجْرَجَةٌ is the word commonly known: accord. to As, it is syn. with رَذَّةٌ: the pl. is رَجْرَجٌ. (TA.) — Also *Water mixed with slaver, or drivel*. (TA.) — And *Spittle, or saliva, that has gone forth from the mouth; or flowing saliva*: (K, TA:) so in the saying, *إِنَّ فُلَانًا كَثِيرُ الرَّجْرَجَةِ*, [Verily such a one has much spittle, &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) — See also رَجْرَجٌ. — Also *A large company, or troop, in war*. (K.) = And [an epithet signifying] *Devoid of understanding, intellect, or intelligence*: (K:) and *devoid of good*: (TA:) or the *evil, bad, or corrupt*, of mankind, in a pl. sense: (Nh, TA:) or the *low, base, vile, or mean*, of mankind, or of the young thereof; or the *lowest, basest, or meanest, sort, or refuse*, of mankind, that have no understanding, intellect, or intelligence; as also رَجْرَجَةٌ: (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party. (El-Kilabee, TA.)

رَجْرَجَةٌ: see رَجْرَجٌ. — [Hence,] رَجْرَجَةٌ A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A;) [and so رَجْرَجَةٌ, occurring in the A and TA in art. دَيْصٌ.] — And ثريدة رَجْرَجَةٌ: see رَجْرَجٌ. — And كَتِيبة رَجْرَجَةٌ: An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude. (S.) — See also رَجْرَجٌ. — Also A certain medicine, (L, K,) well known. (K.)

رَجْرَجَةٌ [fem. of رَجْرَجٌ, q. v. — Also, as a subst.,] A mess of the kind of food called فَاوُدٌ [q. v.]. (A.) = See also رَجْرَجَةٌ, in two places.

رَجْرَجٌ Having a confusion of voices, by reason of the multitude of the people therein. (Abou-Moosa, TA in art. زَج.)

رَجْرَجٌ: see 4.

رَجْرَجٌ; and its fem., with ة: see رَجْرَجَةٌ, and رَجْرَجٌ.

رجأ

4. رَجَأَ He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Msh, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also رَجَى: (ISk, S, Mgh, Msh, K:) but the former is the better: the inf. n. is رَجَاءٌ. (TA.) It is said in the KUR [xxxiii. 51], accord. to different readings, تُرْجِي مَنْ تَشَاءُ مِنْهُمْ or تُرْجِي مَنْ تَشَاءُ مِنْهُمْ, meaning *Thou mayest put off whom thou wilt of them*: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the KUR vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = أَرْجَأَتْ She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also أَرْجَأَتْ: (S, K:) AA says the former. (S.) = And رَجَأَ He (a hunter or sportsman) was unsuccessful, getting no game; as also رَجَى: (K, TA:) or you say, رَجَأَ الصَّيْدَ, (TA in art. رَجَوُ) and رَجَى الصَّيْدَ. (K in that art.)

رَجَأَ [pass. part. n. of 4]. It is said in the KUR [ix. 107], (S, K,) as some read, (S,) وَأَخْرُونَ، مَرْجُونَ، (S, K,) or, as others read, مَرْجُونَ، (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

مَرْجٌ [act. part. n. of رَجَأَ], (S, K,) and مَرْجٌ [act. part. n. of رَجَى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مَرْجِيٌّ or that it is a rel. n. corresponding to مَرْجِيٌّ, the former being certainly the case,]) or not thus, but مَرْجِيٌّ, (K,) so some say, (TA,) but this is a rel. n. like مَرْجِيٌّ, (IB, TA,) A man who is one of [the sect called] رَجْرَجَةٌ (S, K,) and المَرْجِيَّةُ, without teshdeed to the ي, (K,) accord. to J, المَرْجِيَّةُ, with teshdeed, (IB,) but this is incorrect, unless as meaning those who are called in relation to the رَجْرَجَةِ, for otherwise it is not allowable. (IB, TA.) The sect called the رَجْرَجَةُ [and مَرْجِيَّةُ] are [A sect of Muslim antinomians;] a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection: (Mshb:) those who decide not, against the

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جهر.) — مَرْجِيٌّ is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth*; and so مَرْجِيَّةُ. (TA.)

المَرْجِيَّةُ: see the next preceding paragraph, in two places.

رَجُلٌ مَرْجِيٌّ (S, IB) and مَرْجِيٌّ (IB) A man called in relation to the مَرْجِيَّةُ (S, IB) or مَرْجِيَّةُ. (IB.)

رجب

1. رَجِبَ, aor. ى, (K,) inf. n. رَجَبٌ, (TA,) He (a man, TA) was frightened, or afraid, (K,) منه [at, or of, him or it]. (TK.) — And also, رَجِبَ, aor. and inf. n. as above; (TA;) and رَجِبَ, aor. ى, (K,) inf. n. رَجَبٌ; (TK;) He was ashamed, or bashful, or shy, (K,) منه [with respect to him or it]. (TK.) = رَجِبَهُ (S, A, K,) aor. ى, (K,) inf. n. رَجِبٌ, (A,) He feared him or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him; (S, K;) namely, a man; [and in like manner, it; see رَجِبَ]; as also رَجِبَهُ (K,) aor. ى, (TA,) inf. n. رَجِبٌ and رَجُوبٌ; and رَجِبَهُ (K,) inf. n. رَجِبٌ and رَجُوبٌ; (TA;) and رَجِبَهُ (K:) or رَجِبَهُ (Mshb,) inf. n. رَجِبٌ (S,) signifies [simply] he honoured him, or magnified him. (S, * Mshb.) You say, دَخَلْتُ قَرْصَبَ [I entered, and he welcomed me with the greeting of مَرْصَبًا, and treated me with honour]. (A.) And a poet says,

* أَحْمَدُ رَبِّي فَرَقًا وَأَرْجَبَهُ *

i. e. [I praise my Lord with fear,] and magnify Him. (TA.) = رَجِبَ said of a branch, or twig, It came forth singly. (K. [Perhaps from رَجِبَ as the name of a month which is called "Rejeb the separate."]) = رَجِبَهُ بِقَوْلِ سَيِّئٍ is like رَجِمَهُ بِهِ (K,) i. e. He reviled him with a foul, or an evil, saying. (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (S,) رَجِبٌ signifies also The sacrificing a victim, or victims, in the month of Rejeb: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِيبٍ: and the victim was called رَجِبُ الشَّجَرَةِ (S, TA) and رَجِبَةٌ. (TA.) — رَجِبُ الشَّجَرَةِ (Mshb,) inf. n. تَرْجِيبٌ (S,) He propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Mshb;) sometimes by building a wall, for it to rest upon, because of its weakness: (S:) or تَرْجِيبُ نَخْلَةٍ signifies the building, at the foot of a palm-tree, a structure of the kind called دُكَّانٌ, which is termed رَجِبَةٌ, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,