

ارض — ارز

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شجر الصنوبر أرز The pine-tree; syn. أرز (K.) or this is called أرز, and is the pl.: (A'Obeyd, S.) [or rather أرز is a coll. gen. n., and أرز is the n. un.:] or the male of that kind of tree; (AHn, K.) as also أرز; (K.) and the author of the Minhaj adds, it is that which does not produce fruit; but pitch (زفت) is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs: A'Obeyd says, أرز is the name of a tree well known in Syria, called with us صنوبر, because of its fruit: he says also, I have seen this kind of tree, called أرز, and it is called in El'Irak صنوبر, but this last is the name of the fruit of the أرز: (TA:) or i. q. [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., مثُلُ الْكَافِرِ مَثُلُ الْأَرْزَةِ المُحْمَدِيَّةُ [The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once]: respecting which AA and AO say that it is أرز, with fet-h to the r.; meaning the tree called أرز: but A'Obeyd thinks this to be a mistake, and that it is أرز, with the , quiescent. (L.)

اَرْزُ: see **اَرْزُ:** — and see also **اَرْزُ.**

اُرْز : } see اُرْز.

^{a-af} اَرْجَزٌ: see ^{as} جَزٌ, in five places.

أَرْزَنْ The tree called أَرْزَنْ [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is **أَرْزَنْ**, of the measure فاعلة; but A'Obeyd disapproves of this. (TA.) See also **أَرْزِنْ**.

اَرْزٌ and اَرْجُلٌ and اَرْجَلٌ and اَرْجَلٌ (S, Mṣb, K) and اَرْجُلٌ and اَرْجَلٌ (Kr, K) and اَرْجَلٌ (S, Mṣb, K) and اَرْجَلٌ (S, K,) the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'Abd-El-Keys; (S, TA;) [Rice:] a certain grain, (S, K,) well known: (K:) [said in the TA to be a species of جُنْدُلٌ; but this is an improper explanation:] there are several kinds; Egyptian and Persian and Indian; and the best kind is the جوهرى [perhaps a mistake for مصري, or Egyptian]: it is cold and dry in the second degree; or, as some say, moderate; or, as some say, hot in the first degree; and its husk is poisonous. (El-Minhaj, TA.)

أَرْجُونَ see أَرْجُونَ.

أَذْنَةٌ : see أَذْنَةٌ

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1. أَرْشَهُ, (TA,) aor. ^۲, (TK,) inf. n. أَرْشٌ, (K, TA,) *He scratched with the nails, or lacerated, him, [a man,] or it, [the skin, or (as in the TK)*

the face,] *little* or *much*, so as to bring blood or not; syn. مَخْدَشَةٌ. (K, *TA.) [This signification is probably derived from أَرْشٌ as syn. with تَارِيشٌ, in which sense it seems to be the inf. n. of an obsolete verb.] — أَرْشٌ, (TA,) inf. n. as above, (K, TA,) *He gave him* (K, *TA) *the fine, or mulct, for a wound.* (TA.) — أَرْشُوهُ, inf. n. as above, *They sold the milk of their camels for the water of his well.* (Sgh.) — أَرْشٌ, like عَنْيٌ, (Sgh,) inf. n. as above, (Sgh, K,) *He sought to obtain, or demanded, the fine, or mulct, for a wound.* Sgh, K.*)

2. **بَيْنَ الرِّجُلَيْنِ**, (S, L, Mṣb,) and **أَرْشَ بَيْنَ النَّوْمِ**, (TA,) inf. n. **تَأْرِيشٌ**, (S, Mṣb,) *He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling;* (S, L, Mṣb, TA;) *between, or among, the people, or company of men,* (S, L, Mṣb,) *and between the two men:* (TA:) *accord. to some, its original is حَرَشٌ.* (Mṣb.) — **أَرْشَ النَّارَ**, inf. n. as above, *He kindled the fire; or made it to burn:* (S, K:) and in like manner, **الْحَرْبُ + war**, or *the war.* (S.)

8. أَتَرْشَ مِنْهُ خَمَائِنَكْ [written with the dis-junctive alif] اَتَرْشَ [Take thou from him the fine, or mulct, for thy خَمَائِنَةَ, q. v. (K.)— أَتَرْشَ لِلخَمَائِنَةَ [He surrendered himself to pay the fine, or mulct, for the injury termed خَمَائِنَةَ,] is like اَسْتَسلَمَ لِلنَّعَاصِ (K.).]

أُرْشٌ The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like تَارِيشٌ; see 2, and see also 1;] syn. فَسَادٌ [in the sense of إِفْسَادٌ]; (Msb;) and بِغْرَاءٌ. (K.) — *Disagreement, discord, or dissension; and contention, or altercation: you say, بينَهُما أُرْشٌ Between them two is disagreement, &c.* (K.) — *A fine, or mulct, for a wound:* (S, Mgh, Msb, K:) from the first of the significations in this paragraph; (Msb;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of أُرْشٌ in the first of the senses explained in this art.; accord. to IF, originally هَرْشٌ: (TA:) pl. أُرْوشٌ. (Mgh, Msb.) Hence the saying mentioned by IAar, انتظرنى حتى لا أُرْشَأَ [Wait thou

for me until thou accept a fine for a wound in lieu of retaliation ; for thou hast no compensation for a wound to receive from us except the spear-heads] : meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) — What is diminished [of the price] by reason of a defect in a garment or piece of cloth : as being a cause of contention, or altercation. (K * TA.)

— What is payed [by way of adjustment of the difference] between freedom from defect and defect in an article of merchandise : (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) — A bribe. (Aboo-Nabshal. Sh. K.)

مَادُوش Scratched with the nails, or lacerated.

little or much, so as to bleed or not. Ru-beh says,

فَقُلْ لِذَاكَ الْمُزَعِّجُ الْمَخْنُوشُ

أَصْبَحَ فَهَا مِنْ بَشَرٍ مَأْرُوشٍ

*Then say thou to that man who is disquieted by envy, and as though he were stung, Act thou gently, for [there is no scarf-skin scratched; meaning,] my honour is uninjured, having in it no defect nor scratch. (L, *TA.)*

رُض

1. أَرْضَتِ الْأَرْضَ, (S, K, [in two copies of the S بِأَرْضَتِ, but this is evidently a mistake,]) with **damm**, (S,) like كَرْمَتُ, (K,) inf. n. أَرْاضَةُ, (S, M, K,) *The land became thriving, or productive; (S, K;) as also استأْرضَتِ † (TA;) it became pleasing to the eye, and disposed by nature to yield good produce; (K, TA;) it became fruitful, and in good condition; (M;) it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) and أَرْضَتِ الْأَرْضَ, (K,) aor. ^۲, (TA,) the land became abundant in herbage, or pasture. (K.)*
 — أَرْضَ, inf. n. أَرْاضَةُ, is also said of a man, meaning [†]*He was, or became, lowly, or submissive, and naturally disposed to good, or to do good. (L, TA,) == أَرْضَ الْأَرْضَ He found the land to be abundant in herbage, or pasture. (K.)*

— أَرْضَتُ الْخَشْبَةَ, (S, A, Msb, TA,) in the pass. form, (Msb,) like عَنِيْ (TA,) aor. تَوْرُضُ, (S, TA,) inf. n. أَرْضٌ, (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add تَارَضٌ, aor. أَرْضَتْ, inf. n. as above; (TA; [and so in a copy of the S in the place of what here precedes;]) The piece of wood was, or became, eaten by the أَرْضَةَ, q. v. (S, A, Msb, TA.) — أَرْضَتُ الْفَرْحَةَ, (S, M, K,) aor. اَرْضَتْ, (S, K,) inf. n. أَرْضٌ, (S, M,) The ulcer, or sore, became blistered, (S, M, K,) and wide, (M,) and corrupt (S, M, K) by reason of thick purulent matter, (S,) and dissundered; (M;) so says As; (TA;) as also اسْتَأْرَضْتُ. (Sgh, K.) — أَرْضَ, like عَنِيْ (K,) inf. n. أَرْضٌ, (TA;) or أَرْضَ, like سَعَ, aor. اَرْضَتْ, inf. n. أَرْضٌ; (L;) He was, or became, affected with [or rheum]. (L, K.)

2. اَرْضٌ, (TK,) inf. n. تَارِيْخُ اَرْضٍ, (K.) *He depas-
tured the herbage of the earth, or land: and he
sought after it:* (K:) or, accord. to some, تَارِيْخُ اَرْضٍ
denotes this latter signification with respect to a
place of alighting, or abiding: (TA:) and you say
[also], تَارِضُ الْمَنْزِلِ اَرْضٌ *he sought after, and chose,
the place for alighting, or abiding:* (M, TA :)
and تَرَكَتِ الْحَيَّ يَتَارِضُونَ \Rightarrow الْمَنْزِلِ *I left the tribe
seeking after a tract of country in which to
alight, or abide.* (TA.) — *He, or it, rendered
heavy;* [app. meaning slow, or sluggish; see 5;]
syn. تَقْلِيلٌ. (Ibn-'Abbád, K.) — *He made to
tarry; to tarry and wait, or expect; or to be
patient, and tarry, and wait, or expect.* (Ibn-'
Abbád, K.)