

عَنِ التَّرَجُّلِ إِلَّا غِيًّا (Mgh, TA) *He [Mohammad] forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see 1, first sentence. — Said of a horse, (in his running, TA.) *He mixed the pace termed العَنَقُ with that termed الهَمْلَجَة, (T, TA,) or the former pace with somewhat of the latter, and thus, (S,) he went those two paces alternately, (S, K,) somewhat of the former and somewhat of the latter. (S.)* — *He took a man by his رَجْل [i. e. leg, or foot]. (S, TA.)* — ارتجل الشاة: see 1, in the middle of the paragraph. — ارتجل [الزئدة] [or الزئدة] and ارتجل alone in a similar sense: see 5, in two places. — *[He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] he began an oration (a حُطْبَة), and poetry, without his having prepared it beforehand; (S;) he spoke a speech (Msb, K) without consideration or thought, (Msb,) or without his having prepared it; (K;) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to Er-Rághib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating. (TA.)* And ارتجل الشيء *[He did, performed, or produced, the thing without premeditation, or previous preparation]. (TA in art. خروج.)* [And ارتجل اسمًا *He coined a name.*] — ارتجل برأيه *He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, -(Msb, K, TA,) without consulting any one respecting it, (Msb, TA,) and kept constantly, or perseveringly, to it. (Msb.)* [Hence,] *ثمة أمرك ما ارتجلت* *Thine affair [to which thou shouldst keep] is that respecting which thou art alone [&c.] in thine opinion. (K.)* And *ارتجل ما ارتجلت من الأمر* is explained in the T as meaning *ارتكب ما ركبته منه* [i. e. *Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair; agreeably with what here follows.*] (TA.) One says also, *صبر رجلي رجلي* *Keep thou to thine affair: (IAqr, M, K, TA:) in [some of] the copies of the K, erroneously, رجلي. (TA.)* — *He collected a detached number (قطعة) [or رجل] of locusts, to roast, or fry, them. (S.)* — *He set up a مرجل [q. v.], to cook food in it: (T, TA:) or he cooked food in a مرجل. (K.)* — ارتجل النهار: see 5.

10. استرجل *He desired, or requested, to be, or to go, on foot. (KL.)*

رجل: see رجل: — and راجل; the latter in two places. — See also رجل, in two places. — ارتجل رجلي, in some of the copies of the K, erroneously, رجلي: see 8, near the end of the paragraph.

رجل [The leg of a human being and of a bird, and the hind leg of a quadruped; in each of these senses opposed to يد;] the part from the root of

the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Msb, K;) رجل الإنسان meaning that [limb] with which the man walks: (Msb:) or the foot of a man [and of a bird, and the hind foot of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Msb, TA:) pl. أَرْجُل: (S, Msb, K, &c.): it has no other pl. (Msb, TA) known to Sb; (TA;) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرجل الجبار [The hind leg or foot, or it may here mean the leg or foot absolutely, is a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رجل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يد or a رجل. (TA.) And هو قائم على رجل [lit. *He is standing upon a single leg; meaning] + he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him. (T, K, TA. [In the CK, حزنه is erroneously put for حزنه.])* And أنا على رجل + *I am in fear, or fright, lest a thing should escape me. (TA.)* — ذو الرجل [as though meaning *The one-legged; a certain idol, of El-Hijáz. (TA.)* — رجل الجبار + *The very bright star [β, called by our astronomers "Rigel," and also called by the Arabs الجوزاء اليسرى] upon the left foot of Orion. (Kzw.)* [And رجل الجوزاء اليمنى + *The star κ upon the right leg of Orion.*] — رجل الغراب + *A certain plant, (K,) called also الزاغ, the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. غرب [q. v.]. (TA.)* Also *A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo: (S, K:) whence the phrase صر رجل الغراب, for صر صرا مثل صر رجل الغراب. (TA.)* El-Kumeyt says,

* صر رجل الغراب ملثك في النأ *

* س على من أراد فيه الفجورا *

+ [Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رجل الغراب cannot be undone by the young camel. (TA.) And one says, صر عليه رجل الغراب, meaning *The affair was, or became, difficult to him: (K and TA in art. غرب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.)* — رجل الجراد + *A certain plant, like البقلة اليمانية [see art. بقل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAqr, K.)* — [And several other plants have similar appellations in the present day.] رجل الطائر + *A*

certain ميسر [i. e. branding-instrument, or brand]. (S, K.) — رجل الباب + *The foot, or heel, of the door, upon which it turns in a socket in the threshold. (MA.)* — رجل القوس + *The lower curved extremity of the bow; (Kh, S, K;) the upper curved extremity being called its يد: (Kh, S;) or the part below its كبد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يد: accord. to IAqr, رجل القوس means, when the string is bound, or braced, the upper parts of the bow; and أيديها, its lower parts; and the former are stronger than the latter: and he cites the saying,*

* نيت القسي كلها من أرجل *

[*Would that the bows were all of them, or wholly, of what are termed أرجل: the two extremities of the bow, he says, are called its طرفان; and its two notches, its فرصتان; and its curved ends, its ستان; and after the ستان are the طائفان; and after the طائفان, the أهران; and the portion between the أهران is its كبد; this being between the two knots of the suspensory. (TA.)* — رجل السهم + *The two extremities of the arrow. (K, TA. [In the former it is implied that the phrase is رجل السهم.]* — رجل بحر + *A canal (خليج) of a بحر [or large river]. (Kr, K, TA.)* — رجل also signifies *A part, or portion, of a thing: (K, TA:) of the fem. gender. (TA.)* It is said in a trad. of 'Aisheh, *لنا أبو بكر رجل أهدي لنا أبو بكر رجلا، شاة مشوية فقسمتها إلا كتفها* meaning *[Abo-Bekr gave to us] the half of a roasted sheep, or goat, divided lengthwise [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant the leg (رجل) thereof, with what was next to it [for مما يليها in the O and TA, I read بها يليها] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رأس. (O, TA. [But see what here next follows.])* And in another trad., the رجل of a [wild] ass is mentioned as a gift, meaning *One of the two lateral halves: or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.)* — Also + *The half of a راوية [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil. (AHn, K.)* — It is also applied by some to + *A pair of trousers or drawers; and رجل سراويل occurs in this sense in a trad., for رجلا سراويل; like زوج خف and زوج نعل, whereas each is properly زوجان; for the رجل سراويل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that الرجل also signifies السراويل الطاق [app. for من السراويل الطاق]. (TA.)* — Also + *A swarm, or numerous assemblage, of locusts: (S:) or a detached number (قطعة) thereof: (K:) [or] one says [or says also] رجل جراد (S, TA,) and*