

the ground. (TA.) And **رُدِّعَ بِهِ** *He was thrown down, or prostrated.* (TA.)

3. **رَادَعُهُ** [*He strove with him, in wrestling, to throw him down.*] (TA in art. **رَسَعَ**: see 3 in that art.)

4. **ارْدَعَتِ الْأَرْضُ** *The land, or ground, was, or became, very slimy or miry; [like **ارْزَعَتْ**] or had much stiff slime or mire; (K;) as also **ارْدَعَتِ**. (TA.) [See also **رَدَّعَ**.] — And **ارْدَعَتِ السَّمَاءُ** and **ارْزَعَتِ** *The sky gave water such as moistened the earth or ground.* (TA.)*

8. **ارْتَدَعُ** *He fell into a slimy, or miry, place; (A, TA;) or into **رِدَاعٍ**, (JK, K,) or **رَدَّعَةٍ**. (TA.)*

**رَدَّعٌ** and **رَدَّعٌ**: see **رَدَّعَةٌ**, in four places.

**رَدَّعٌ** A slimy, or miry, place; (Mgh, L;) a place in which is **رَدَّعٌ**: (Tekmileh, TA:) or a place in which is much **رَدَّعٌ**. (K.)

**رَدَّعَةٌ** and **رَدَّعَةٌ** *Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S, K;) or much slime or mire: (JK;) pl. **رِدَاعٌ** and [coll. gen. ns.] **رَدَّعٌ** (S, K) and **رَدَّعٌ** (K;) or **رِدَاعٌ** signifies *thin mud*: or, as some say, it is pl. of **رَدَّعَةٌ**: (Mgh:) accord. to Kr, **رَدَّعٌ** and **رِدَاعٌ** signify *slime, or mire*; and are sings. (TA.) [See also **رَزَعَةٌ**.] Hence, **يَوْمَ ذُو رَدَّعٍ** [*A day of slime, or mire, &c.*] (TA, from a trad.) And **رَدَّعَةٌ** **عَنِ الْجُمُعَةِ** [*This slime, or mire, &c., prevented us from attending the prayer of Friday: the **الرداع** being here used as a sing. n.*] (TA, from another trad.) — [Hence also, **رَدَّعَةٌ** **الْحَبَالِ** and **رَدَّعَةُ الْحَبَالِ** *The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell.* (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also **رَدَّعَةٌ مَاءٌ** and **رَدَّعَةٌ** [app. *Slimy, or miry, water*]; both meaning the same. (TA.)*

**رِدَاعٌ**: see the next preceding paragraph, in three places.

**رَدَّيْعٌ** *Thrown down, or prostrated; (IAqr, K;) as also **رَدَّيْعٌ**. (TA.) = And **فولس**, or *stupid*, (JK, S, K,) and *weak*: (JK, TA:) this, and **رَدَّيْعٌ**, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean *foolish, or stupid*. (TA.)*

**مَرْدَعٌ**: see the following paragraph.

**مَرْدَعَةٌ** *A رَوْضَةٌ [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAqr, K;) and so **مَرْدَعَةٌ**. (TA.) = Also sing. of **مَرْدَعٌ**, which signifies *The parts between the neck and the collar-bone; (S, K;) also called the **بَادِل**. (S.) And *The portion of flesh [or muscle] between the **وَابِلَةُ** of the **كَتِفِ** [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-***

*blade,] and the heads of the ribs of the breast: (IAqr, K;) or the **مَرْدَعٌ** are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say **نَاقَةٌ ذَاتُ مَرْدَعٍ** (K) and **جَمَلٌ ذُو مَرْدَعٍ** (TA) meaning *A fat she-camel (K) and he-camel: (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has **مَرْدَعٌ** in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no **مَرْدَعٌ** there. (TA.) **مَرْدَعَةُ الْعُنُقِ** means *A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the **عَضُدٌ** [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And **مَرْدَعِ السَّنَامِ** means *The fat that adjoins the **مَانَةٌ** [q. v., of the hump]: (JK, Ibn-'Abbád, TA:) sing. **مَرْدَعَةٌ**. (JK.)****

ردف

1. **رَدَّفَهُ**, (T, S, O, Mṣb, K, &c.,) aor. **رَدَّفَ**, (K,) inf. n. **رَدَّفٌ**, (MA, KL,) *He rode behind him [on the same beast]; (AZ, Sh, Zj, T, MA, Mṣb;)* [and] so **رَدَّفَهُ**, [aor. **رَدَّفَ**;] (M;) and **ارْدَفَهُ**; (AZ, Sh, T, M;) said by IAqr to signify the same as **رَدَّفَهُ**: (T:) [or, in other words,] **رَدَّفَهُ** signifies *he became to him a **رَدْفٌ** [meaning a **رَدِيفٌ**]; and so **رَدَّفَ لَهُ**; for the Arabs often add the **ل** with a trans. v. that governs an accus. noun; so that they say, **نَصَحَ لَهُ** and **شَكَرَ لَهُ** and **سَمِعَ لَهُ** and **نَصَحَهُ** and **شَكَرَهُ**: (Fr, T:) [and also] *he, or it, followed, or came after, him, or it; (S, O, K, and Ham p. 148;)* and so **رَدَّفَ لَهُ**; (Ham ibid.;) and **رَدَّفَهُ**, aor. **رَدَّفَ**; (K;) and **ارْدَفَهُ**; (S, K, and Ham ubi supra;) and **ارْتَدَفَهُ** also signifies the same as **رَدَّفَهُ**; (K;) **رَدَّفَهُ** and **ارْدَفَهُ** being like **رَدَّفَهُ** and **ارْتَدَفَهُ** in [form and] meaning: (S:) [**رَدَّفَهُ**, likewise, appears to be syn. with **رَدَّفَهُ**; or, probably, **رَدَّفَهُ**, which seems to signify lit. *he was made to ride behind him; &c.*; for it is said that] the inf. n. **رَدَّفٌ** signifies *the coming, or going, behind; as also **رَدَّفٌ**: (KL:) and **رَدَّفَتُهُ** also signifies *I overtook him and outwent him.* (Mṣb: [explained in my copy by **لحقته وسبقته**: but I think that **سبقته** is a mistranscription for **تبعته**; and that the meaning therefore is, *I overtook him and followed him.*]) One says, **كَانَ نَزَلَ بِهِمْ أَمْرٌ قَرْدَفٌ لَهُمْ آخَرٌ أَكْبَرُ مِنْهُ** [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them.*] (Lth,\* T,\* S, O.) And **ارْدَفَهُ** **أَمْرٌ** is a dial. var. of **رَدَّفَهُ**, meaning *An event happened to him afterwards: (S, O:) or **رَدَّفَهُمُ الْأَمْرُ** and **ارْدَفَهُمُ** signify *the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them.* (M.) It is said in the **Kur** [xxvii. 74], **عَسَى أَنْ يَكُونَ رَدْفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ** [*Perhaps a portion of that which ye desire to hasten] may have drawn near to you; (Yoo, Fr, T, O;) as though the **ل** were introduced because****

the meaning is **دَنَا لَكُمْ**: or it may mean **يَكُونُ رَدْفُكُمْ** [*may have become close behind you*]; (Fr, T, O;) the **ل** being introduced for a reason mentioned above, as in **سَمِعَ لَهُ** &c. for **سَمِعَهُ** &c.: (Fr, T:) El-Aqrab read **رَدَّفَ لَكُمْ**. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

\* **إِذَا الْجَوَازِءُ أُرْدَفَتِ الشَّرِبَا** \*

\* **ظَنَنْتُ بِأَلِ فَاطِمَةَ الظَّنُونَا** \*

[*When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fátiméh, opinions: (S, O:) cited by Fr [and by J] as an ex. of **ارْدَفَتِ** in the sense of **رَدَّفَتِ**: (T:) he means Fátiméh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the **قَارِطَانِ**. (S, O. [Respecting the **قَارِطَانِ**, see art. **قَرِطَ**.])*

2: see 1, in the former half of the paragraph.

3. **رَادَفَتِ الدَّابَّةُ** *The beast allowed a **رَدِيفٌ** [to ride it], and was strong enough to bear him; as also **ارْدَفَتِ** [accord. to some]. (Mṣb.) You say, **لَا تُرْدَفُ** **هَذِهِ دَابَّةٌ لَهْ تُرْدَفُ** (T, S, M, O, K) and **رَدَّفُ** (Lth, M, O, K,) but the latter is rare, (K,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T,) *This beast will not allow a **رَدِيفٌ** (Lth, T, M) to ride it; (Lth, T;) will not bear a **رَدِيفٌ**. (S, O, K.) — **مَرَادَفَةُ الْجَرَادِ** signifies *The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two. (S, O, K.) — And **مَرَادَفَةُ الْمَلُوكِ** is [a phrase meaning *The acting as a **رَدْفٌ**, or as **أَرْدَافٌ**, to the kings,] from **الرَدَّافَةُ** [q. v.]. (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the **رَدَّافَةُ** in the Time of Ignorance, says,****

\* **رَبَعْنَا وَرَادَفْنَا الْمَلُوكَ فَظَلَّلُوا** \*

\* **وَطَابَ الْأَحَالِيبُ الثَّمَامِ الْمُنْرَعَا** \*

[*We have taken the fourth part of the spoils, and we have acted as **أَرْدَافٌ** to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us]: (S,\* O:) **وَطَابَ** is the pl. of **وَطَبَ** of milk. (S.) — [In the conventional language of lexicology, **رَادَفَهُ**, inf. n. **مَرَادَفَةٌ**, signifies *It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the **رَدْفٌ** supplied the place of the king. See also 6.]**

4. **أَرْدَفْتَهُ**, (T, S, Mṣb,) inf. n. **أَرْدَافٌ**, (Mṣb,) *I made him to ride (Sh, Zj, T, S, Mṣb) behind me, (Sh,\* Zj, T, Mṣb,) or with me, (S,) on the back of the [same] beast; and so **أَرْتَدَفْتَهُ**: (Mṣb:) or **ارْتَدَفَهُ** signifies *he placed him behind him on the beast: (M:) and **أَرْدَفْتَهُ مَعَهُ** I made him to ride with him [or behind him, on the same beast]. (O, K.) — And **ارْدَفَ الشَّيْءَ بِالشَّيْءِ** and **ارْدَفَهُ عَلَيْهِ** *He made the thing to follow the thing.* (M.) — See also 1, in six places. — **أَرْدَفَتِ النَّجُومُ****