

original reading in the **ك**, and that it is taken from the **و**, where (with a preceding context different from that in the **ك**) the words are, **وَرَدَّ إِلَى أَرْدَلِ الْعَمْرِ أَسْوَهُ**; thus, with **أَرْدَل** in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that **كحباري** has been foisted into the text of the **ك** in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the **و**; that the correct reading is, **وَرَدَّ إِلَى أَرْدَلِ الْعَمْرِ، وَأَسْوَهُ**; and that this is taken from what here follows.] It is said in the **ك**ur [xvi. 72 and xxii. 5], **وَمِنْكُمْ مَنْ يَرُدُّ إِلَى أَرْدَلِ الْعَمْرِ**, (T, TA,) i. e. [And of you is he who is brought back to] the worse, or worst, [part] of life, (Ksh and Bq and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bq and Jel;) which resembles the state of a young infant: (Ksh and Bq:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], **مَنْ بَعْدَ عَلِيمٍ شَيْئًا، وَكَيْلًا يَلْعَمُ بَعْدَ عَلِيمٍ شَيْئًا**. (T, TA.)\*

**مَرْدُولٌ** A man made, or pronounced, to be low, base, vile, mean, or contemptible: (S,\* TA:) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)

رز

1. **رَزَّ**, [aor. **رَزَّ**, inf. n. **رَزٌّ**.] *He pierced, stuch, or stabbed, him.* (S, A, K.) — *He stuck, or fastened, or fixed, it,* (S, A, K,) into the ground, (S,) or into another thing; (K;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) — **رَزَّتِ الْجَرَادَةُ**, aor. **رَزَّتْ** (S, K) and **رَزَّ**, (K,) inf. n. **رَزٌّ** (S, TA) and **رَزَّوْرٌ**, (so in a copy of the S, but wanting in another,) *The locust stuck her tail into the ground, (AZ, S, K,) and laid her eggs, (AZ, S,) or to lay her eggs;* (K;) as also **رَزَّتِ الْبَابَ**, (AZ, S, K.) = **رَزَّتِ السَّمَاءَ**, (A, K,) aor. **رَزَّتْ**, (S, K,) inf. n. **رَزٌّ**, (TA,) *He furnished the door with a staple [or staple to receive the bolt of the lock].* (S, K.) — **رَزَّتِ السَّمَاءُ**, (A, K,) aor. **رَزَّتْ**, (A, TA,) inf. n. **رَزٌّ**, (TA,) *The sky made a sound by reason of rain.* (K.) — **رَزَّ** is also said of a stallion [i. e. a stallion-camel, meaning *He uttered a low braying*]: and of thunder [meaning *It made a low sound*]. (A.) [See **رَزَّ**, below.] — And **رَزَّ** signifies also *The being instantly silent.* (TA.)

2. **رَزَّزْتُ** لَكَ الْأَمْرَ، (S,) inf. n. **رَزَّزْتُ**، (S, K,) *I arranged, or facilitated, for thee the affair.* (S, K.)\* And **رَزَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ** *I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state,* (تَبَيَّنَتْ، [or, as in one copy of the A, **بَيَّنَتْ**, i. e. *made it clear, or plain,*]) *with such a one.* (A, TA.) = **رَزَّزْتُ** also signifies *The glazing, or polishing, of paper.* (S, K.) —

[See also the pass. part. n., below: whence it appears that it signifies also *The dressing, or preparing, &c., with rice.*]

R. Q. 1. **رَزَّزَهُ**، (K,) inf. n. **رَزَّزَةٌ**، (TA,) *He put it in motion, or in a state of commotion.* (K, TA.) — And *He equalized it; namely, a load, or burden;* (K, TA;) *made it to counterbalance.* (TA.)

4. **ارزَّتِ الْجَرَادَةُ**: see 1.

8. **ارزَّتْ** *It stuck, or became fastened or fixed, into a thing;* (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground. (A.) — † *He (a niggardly man) remained fixed in his place, and was tenacious,* (S,\* K,\* TA,) *and was ashamed and confounded, or speechless and motionless through confusion and shame.* (TA.)

**رَزٌّ** i. q. **أَرَزٌّ** [i. e. *Rice*: see the latter word, in art. **ارز**.] (S, K.)

**رَزٌّ** *A piercing [pain] and rumbling in the belly:* (A:) or *pain in the belly;* as also **رَزَّزِي**: (S:) or *pain, and pressure of the feces:* (TA:) or *the pressure and motion of the feces in the belly,* (Kt, Mgh, TA,) *in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without:* (Kt, TA:) or *a sound of rumbling or the like in the belly.* (As, Mgh,\* TA.) You say, **وَجَدْتُ رَزًّا** *I felt in my belly a piercing [pain] and rumbling:* (A:) or *a pain:* (As, S: expl. in the KL by the Pers. word **درد**;) as also **رَزَّزِي**: (As, S:) or *pain, and pressure of the feces; &c.* (TA.) — [Hence,] † *A vehement burning in the mouth of a camel, arising from thirst, with pain.* (TA.) — Also *A low sound:* (TA:) *any sound that is not vehement:* (A'Obeyd, TA:) or *a sound that one hears from afar; as also* **رَزَّزِي**: (K:) or *a sound that one hears but knows not what it is:* (TA:) or *a sound in a more common sense;* (K, TA;) *vehement or slight:* (TA:) or *a sound; as of thunder &c.:* (S:) or *the sound of thunder;* (K;) as also **رَزَّزِي**, [in measure] like **أَمِيرٌ**: or the former has a more general application: and **رَزَّزِي** [in like manner] signifies *a sound:* and also *thunder:* (TA:) and **رَزَّ** also signifies *the braying of a stallion-camel.* (K,\* TA.)

**رَزَّةٌ** *A single piercing; a stick, or stab.* (S, TA.) — And *A pain in the back.* (Sgh, TA.) = *The iron [meaning the staple] into which [the bolt of] the lock enters:* (S, K:) so called because [the bolt of] the lock penetrates it: pl. **رَزَّاتٌ**. (TA.)

**رَزَّازٌ** i. q. **رَضَّازٌ** [generally meaning *Lead*]: (Sgh, K:) a dial. var. of the latter word. (TA.)

**رَزَّزِي**: see **رَزٌّ**. = Also *A certain plant, with which one dyes.* (S, K.)

**رَزَّازٌ** *One who sells, and traffics in,* **رَزٌّ** [or rice]. (TA.)

**رَزَّزِي**: see **رَزٌّ**, in three places.

**رَزَّزِي** *A piercing, sticking, or stabbing,* (K, TA,) *such as is firm, or steady.* (TA.) = *A tremour.* (Th, S, K.) — See also **رَزَّ**, last sentence. = *Long-sounding.* (K.) = *Hail:* (Th, TA:) or *small hail, like snow.* (S, K.)

**مَرَزَّةٌ** *A place in which رَزٌّ [or rice] is collected together; like the كُدْسُ of wheat.* (TA.)

**مَرَزَّرٌ** *Food dressed, prepared, or mixed up,* (مُعَالَجٌ,) *with رَزٌّ [or rice].* (Sgh, K.) And *Paper dressed, or prepared,* (مُعَالَجٌ,) *with رَزٌّ [or rice]:* (A, TA:) or *paper glazed, or polished.* (S.)

رَزَا

1. **رَزَّاهُ**, aor. **رَزَّاهُ**, inf. n. **رَزَّاهُ** and **مَرَزَّاهُ**, *He got, or obtained, from him good* (S, K) *of any kind.* (S.) And **رَزَّاهُ فُلَانًا** i. q. **بَرَّاهُ**; [a mistake, through an oversight, for **قَبِلَ بَرَّاهُ**; i. e. *Such a one accepted the bounty of such a one;*] as also **رَزَّاهُ**, without **ء**: the former said by AM to be the original. (TA.) And **رَزَّاهُ الشَّيْءَ** *He took from the thing, diminished it, lessened it, or impaired it;* (K;) and **رَزَّاهُ تَرَاذِيهَ** signifies the same; or *he took from it, diminished it, &c., by little and little.* (JM.) You say, **رَزَّاهُ مَالَهُ**, and **رَزَّاهُ مَالَهُ**, aor. **رَزَّاهُ**, inf. n. **رَزَّاهُ**, *He got, or obtained, somewhat of his property;* as also **رَزَّاهُ مَالَهُ**. (K.) And **رَزَّاهُ مَالَهُ** (S, K,\*) *I did not take from him of his property; or did not diminish to him his property.* (S, K,\*) And **رَزَّاهُ مَالَهُ** *I did not take from him, or it, aught.* (Mgh.) And **رَزَّاهُ مَالَهُ** *He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof.* (TA.) And **رَزَّاهُ مَالَهُ** *I did not take from him, or it, as much as an ant would carry with its mouth:* (Har p. 197:) or thus originally, but meaning, *anything.* (S in art. **رَزَّاهُ**.) And **رَزَّاهُ مَالَهُ** *We took not of, or from, thy water, anything:* occurring in a trad. (TA.) In another trad., as some relate it, **رَزَّاهُ** occurs for **رَزَّاهُ**, which is the original. (IAth.) Accord. to AZ, [however,] one says, **رَزَّاهُ**, meaning [I had it taken, or received, from me; or, virtually,] *it was taken, or received, from me;* but not **رَزَّاهُ**. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means † *It was experienced from me:* see a verse cited voce **مُرْتَدٌ**, in art. **تلد**.] You say also, **هُوَ يَرَزُّ**, [virtually] meaning *He is a bountiful person; one whose gratuitous gifts people obtain.* (Ham p. 722.) And **رَزَّاهُ مِنَ الطَّعَامِ** *Verily he is one who gets little of the food.* (TA.) — **رَزَّاهُ** also signifies *I afflicted him with an affliction, a misfortune, or a calamity.* (Mgh.) And **رَزَّاهُ** *An affliction, a misfortune, or a calamity, befell him.* (S, Mgh.) It is said in a trad., respecting a woman who came asking for her son, **إِنْ أَرَزَّ أَبْنِي فَلَمْ أَرَزَّ أَحْبَابِي**, meaning *If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.* (TA.)