

to occupy nearly an equal place. Each of them composed a complete deewán of رَجَزٌ. — [Hence,] رَجَزَةٌ [A cloud thundering much, or uninterruptedly]. (A, TA.) And رَجَزٌ مُرْتَجِزٌ, and رَجَزٌ مُرْتَجِزٌ, Rain accompanied by thunder. (TA.)

رَجَزٌ A camel having the disease termed رَجَزٌ: fem. رَجَزَةٌ. (S, K:) the latter is explained as signifying weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling. (TA.) — [Hence,] رَجَزَةٌ, said of the wind (الرياح), † Verily it is continuous, or lasting. (TA.) And رَجَزَةُ الْقِيَامِ † A great, heavy cooking-pot. (TA.)

رَجَزٌ A poem of the metre termed رَجَزٌ: (Msb, K:) pl. رَجَزٌ. (A, K.)

رَجَزٌ: } see رَجَزٌ; the former, in two places.  
مُرْتَجِزٌ: }

رجس

1. رَجَسَتِ السَّمَاءُ. (S, A, K,) aor. 2, (S,) inf. n. رَجَسٌ. (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA;) as also رَجَسَتِ. (S, A, K, TA.) — رَجَسَ الْبَعِيرُ. (K,) inf. n. as above, (A, TA,) The camel brayed: (K:) or made a vehement noise in braying. (A, TA.) — And رَجَسَ, inf. n. as above and رَجَسَةٌ and رَجَسَانٌ, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also رَجَسٌ. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجَسَةٌ is probably an inf. n. of un.]) = رَجَسَ, (K,) inf. n. رَجَسٌ, (TA,) He measured [the depth of] the water of a well with the مَرَجَسُ; (K, TA;) as also رَجَسَ, (K,) inf. n. رَجَسٌ. (TA.) = رَجَسَهُ عَنِ الْأَمْرِ, aor. 2 and 3, (O, K,) inf. n. رَجَسٌ, (O, TA,) He hindered, withheld, or prevented, him from doing the thing. (O, K.) = رَجَسَ, aor. 2, inf. n. رَجَسٌ; (Msb;) and رَجَسَ, aor. 2, inf. n. رَجَسَةٌ; (A, Msb, TA;) It (a thing) was, or became, unclean, dirty, or filthy: (A, Msb, TA:) or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Msb.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) He did a bad, an evil, an abominable, or a foul, action. (K, TA.)

4: see 1.

8. ارتجس: see 1, in two places. — Also It (a building) became in a state of commotion, (K, TA,) so as to make a sound, or noise. (TA.)

رجس Uncleanness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. قَذْرٌ: (S, A, Msb, K, TA: [in the CK, القَذْرُ is put by mistake for القَذْرُ:]) or شَيْءٌ قَذْرٌ: (TA:) anything that is disliked, or hated, for its uncleanness,

dirtiness, or filthiness: stink, or foul odour: accord. to Az, filth that comes forth from the body of a man: En-Nakḥāsh says that it is syn. with رَجَسٌ; and it is said in the Bāri' that sometimes they say الرَّجَاسَةُ وَالرَّجَاسَةُ, meaning that they make these two words syn.: (Msb:) it is also written رَجَسٌ and رَجَسٌ: (A, K:) you say رَجَسَ رَجَسٌ, and رَجَسَ رَجَسٌ; and IDrd says, I think that they also said رَجَسَ رَجَسٌ: Fr says that when رَجَسٌ is followed by رَجَسٌ, the ج is with kesr; but when رَجَسٌ is mentioned without رَجَسٌ, the ج and ن are with fet-h. (TA.) You say also شَيْءٌ رَجَسٌ [An unclean, a dirty, or a filthy, thing]. (A.) And مَرَبْنَا جَمَاعَةً رَجَسُونَ رَجَسُونَ, meaning, A company of unbelievers passed by us. (IAq and TA.) As used in the Kur vi. 125, Mujāhid explains الرَّجَسُ as meaning That in which is no good. (TA.) — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) an action that leads to punishment: (T, A, K:) as رَجَسٌ signifies "vehemence of sound," [see 1,] رَجَسٌ seems to mean an action the mention whereof is evil, and highly evil: (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and unbelief; infidelity: (L:) and doubt: (Abou-Ja'far, A, K:) so in the Kur xxxiii. 33. (Abou-Ja'far.) — † Punishment; (Fr, T, S, A, K;) a sense which Z makes tropical, as being the recompense of رَجَسٌ [in the sense of "sin"], (TA;) and anger: (Fr, S, A, K:) so in the Kur x. 100: like رَجَزٌ, which is perhaps formed from it by the change of س into ز: (Fr, S:) and sometimes, malediction, or execration. (L.) = A light, or slight, motion. (TA.) = Suggestion of the devil. (TA.)

رَجَسٌ: } see رَجَسٌ; the latter, in two places.  
رَجَسٌ: }  
رَجَسُونَ: } see رَجَسٌ; the latter, in three places.  
رَجَسٌ: }

رَجَسٌ and رَجَسٌ مُرْتَجِزٌ (A, K) and رَجَسٌ رَجَسٌ (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هَذَا رَجَسٌ حَسَنٌ This is a goodly thunderer. (S.) And عَفَتِ الدِّيَارُ الغَمَامُ الرَّوَّاحُ وَالرِّيَّاحُ الرَّوَّاحُ [The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings]. (A.) — [And in like manner,] رَجَسٌ (S, K) and رَجَسٌ and رَجَسٌ مُرْتَجِزٌ (K) A camel that brays vehemently. (S, K, TA.) You say also رَجَسٌ الحَنِينِ رَجَسَةٌ [fem. of رَجَسٌ] A she-camel that utters the [yearning cry termed] حَنِينٌ consecutively, or continuously. (IAq, TA.) — [And hence,] رَجَسٌ الرِّجْسُ The sea: (K:) because of the sound of its waves; or because of its commotion. (TA.) = رَجَسٌ also signifies The thrower of the مَرَجَسُ; (K;) and so رَجَسٌ. (TA.)

رَجَسٌ; and its fem. رَجَسَةٌ: see رَجَسٌ.  
مُرْتَجِسٌ: see رَجَسٌ, last sentence.  
مُرْتَجِسٌ: see رَجَسٌ.

مَرَجَسٌ A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (S, K:\*) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAq, K:) or, accord. to ISd, the name by which this is known is مَرَدَسٌ. (TA.)

رجل مَرَجُوسٌ and إِنَّهُ لَرَجَسٌ مَرَجُوسٌ [are phrases mentioned, but not explained, in the TA: but I think that رجل is a mistranscription for رَجَزٌ; and that مَرَجُوسٌ, in each case, is a corroborative].

في مَرَجُوسَةٍ (S, A, K,) and مَرَجُوسَةٌ (TA,) They are in a state of confusion (S, A, K) and perturbation, (A,) مِنْ أَمْرِهِمْ in respect of their affair, or case. (S, TA.)

مَرَجُوسَةٌ: see what next precedes.

رَجَسٌ مُرْتَجِسٌ: see رَجَسٌ.

نُرْجِسٌ (S, Msb, K) and نُرْجِسٌ (AA, Sgh, Msb, K) [The narcissus;] a certain sweet-smelling flower, (Msb, TA,) well known: (Msb, K:) the smell of which is beneficial for the cold rheum and the cold headache: (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نَرْجِسٌ: (TA:) [this being the case, the ن should be regarded as radical: it is said, however, that] the ن in نُرْجِسٌ is augmentative, because there is no word of the measure فَعْلَلٌ, but there is of the measure نَفَعَلٌ, (S,) though only what is changed, in application, from a verb: (Msb:) but نُرْجِسٌ is of the measure فَعْلَلٌ; (TA;) or it is of the measure نَفَعَلٌ, the augmentative letter being made to accord in its vowel with the radical letter in إِذْخُرُ and that in إِثْمِدُ &c.: (Msb:) or, accord. to IDrd, نُرْجِسٌ is of the measure فَعْلَلٌ, and the only instance of that measure. (TA in art. نرجس.) If you name a man نُرْجِسٌ, you make it imperfectly decl., because it is like نَضْرِبُ: (S:) but if you name him نُرْجِسٌ, it is perfectly decl., because it is of the measure فَعْلَلٌ (TA) [or نَفَعَلٌ, neither of which is the measure of a verb]. — نُرْجِسُ الْمَائِدَةِ: see زَمَاوَرْدٌ.

رجع

1. رَجَعٌ, aor. 2, inf. n. رَجُوعٌ (S, Msb, K, &c.) and رَجَعٌ, (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرَجَعٌ (S, Msb, K, &c.), which is anomalous, because inf. ns. [of this kind] of verbs of the measure فَعَلَلٌ having the