

thee: but you do not say, رَجَوْتِكَ, meaning *I feared thee*: (TA:) the saying in the *Qur* [lxxi. 12], مَا كُنَّا نَرْجُو اللَّهَ وَقَارًا means †[*What aileth you*] that ye will not fear the greatness, or majesty, of God? (§:) or the meaning is, that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. رَجَفَ, conj. 3: (§:) and رَجَاهُ, also, signifies †*he feared him, or it*; [but app. only when preceded by a negative particle, as in exs. cited in the TA:] (K, TA;) in which sense it is tropical. (TA.) Accord. to Lth, رَجُوٌ is also syn. with مَبَالَاةٌ; and مَا أُرْجُو means مَا أَهَابِي [I do not care, mind, or heed]: but this is disapproved by Az. (TA.) = رَجَى *He broke off, or ceased, [app. by reason of inability,] from speaking*: (K:) or, accord. to Az, *he became confounded, or perplexed, and unable to see his right course*: or, as Fr says, *he desired to speak, and was unable to do so*: (TA:) and رَجَى عَلَيْهِ, like غَنَى عَلَيْهِ, *he became unable to speak*. (K.)

2: see 1, first sentence.

4. أُرْجَتْ She (a camel, §, or a pregnant female [of any kind], TA) was, or became, near to bringing forth; (§, K, TA;) so that her bringing forth was hoped for: accord. to Er-Rághib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near*: (TA:) and أُرْجَاتٌ means the same. (§.) — ارجى الصيد *He failed of getting any game*; (K;) [as though he made the game to have hope;] and ارجاه signifies the same: (TA:) or so ارجى [alone], and ارجأ [alone]. (K and TA in art. رَجَأَ.) = And أُرْجِيتهُ, (§, Mṣb,) inf. n. [رجأ], (K,) *I postponed it, put it off, deferred it, or delayed it*; (§, Mṣb, K,*) namely, an affair [etc.]; (§;) as also ارجأته. (§, Mṣb.) [See the latter verb: and see also an ex. in the *Qur* vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = ارجى البئر *He made a side (رجأ) to the well*. (§, K.)

5: see 1, first sentence. — [In the present day, رَجَى is often used as meaning *He besought, entreated, petitioned, or prayed*.]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رجأ The side, (K,) in a general sense: (TA:) or the side of a well, (§, Mṣb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (§, Mṣb,*) and رَجَأٌ signifies the same: (K:) the side of a well from its top to its bottom; (TA;) and the two sides thereof: which last is also [or properly] the meaning of the dual; which is رَجَوَانٍ: (§:) pl. أُرْجَاءُ. (§, Mṣb, K.) Hence, in the *Qur* [lxix. 17], وَاللَّيْلُ عَلَى أُرْجَائِهَا [The angels being at the sides thereof]. (§, TA.) They said, رُمِيَ بِهِ الرَّجَوَانُ, meaning †*He was cast into places of destruction*: (§:) or it is said of one who is held in mean estimation: (M, TA:)

أُسْتَبِينَ بِهِ in the K is a mistake for أُسْتَبِينَ بِهِ, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, رَجَوَانٌ بِهِ رُمِيَ † [lit. *The two sides of the well will not be cast at with him*]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَأٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Mṣb a simple subst.,] *Hope*; syn. أَمَلٌ; (§ and M and K in art. اَمَلٌ;) *contr. of يَأْسٌ*; (K;) *an opinion requiring the happening of an event in which will be a cause of happiness*; (Er-Rághib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred*: (El-Harállee, TA:) or, as Ibn-El-Kemál says, properly, i. q. أَمَلٌ: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or hope, or eager desire, for a thing that may possibly happen; differing from تَمَنَّ, which relates to what is possible and to what is impossible. (MF, TA.) = See also رَجَأٌ.

رَجِيَةٌ [A thing hoped for]: you say, مَا لِي فِي رَجِيَةٍ *There is nothing for me to hope for in such a one*. (§.)

رَاجٍ [Hoping: — and Fearing]. (Mṣb.)

أُرْجِيَةٌ A thing postponed, put off, deferred, or delayed. (ISd, K.)

أُرْجَوَانٌ Redness: (Mṣb, K:) a certain red dye: (K:) or a certain dye, intensely red: (§:) accord. to A'Obeyd, (§), what is called نَشَاسُجٌ; (§, K;) and he says that the نَهْرَمَانُ is inferior to it (دُونَهُ) [but this often has the contr. meaning]: it is said also that اُرْجَوَانٌ is an arabicized word, from the Pers. اُرْجَوَانٌ, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed اُرْجَوَانٌ. (§.) Also Red: (K:) and red garments or clothes. (IAṣr, K.) And one says أَحْمَرُ اُرْجَوَانٌ, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, أَحْمَرُ اُرْجَوَانِيٌّ; but this is wrong; (TA;) i. e. Intensely red. (K, TA.) And قَطِيفَةٌ حَمْرَاءُ اُرْجَوَانٌ [A villous, or nappy, outer, or wrapping, garment, intensely red]: (§, M, A:) but IAth says that the most common practice is to prefix the word ثَوْبٌ or قَطِيفَةٌ to اُرْجَوَانٌ so as to govern the latter in the gen. case; [saying ثَوْبٌ اُرْجَوَانِيٌّ or قَطِيفَةٌ اُرْجَوَانِيٌّ] and that the word [اُرْجَوَانٌ] is said by some to be Arabic, the ل and ن being augmentative. (TA.)

أُرْجَوَانِيٌّ: see the next preceding paragraph.

Postponed, put off, deferred, or delayed; as also مَرَجَأٌ. Some read [in the *Qur* ix. 107] وَأَخْرَجُوا مَرَجُونَ لِأَمْرِ اللَّهِ. (§: see مَرَجَأٌ, in art. رَجَأٌ.)

مُرْجِيَةٌ and مُرْجِيٌّ and مُرْجِيَةٌ and مُرْجِيَةٌ A female near to bringing forth. (K,* TA.) = مُرْجٌ also signifies A man who is one of the people [or sect] called the مُرْجِيَّةُ; (§;) or one of the مُرْجِيَّةُ, mentioned in art. رَجَأٌ; as also مُرْجِيٌّ; and so مُرْجِيٌّ; (K;) or this is [properly speaking] a rel. n. from مُرْجٌ; (§;) and مُرْجِيٌّ also; (K;) or rather this is another rel. n., like مُرْجِيٌّ. (IB and TA in art. رَجَأٌ, q. v.)

مُرْجِيٌّ: see what next precedes. You say رَجُلٌ مُرْجِيٌّ [A man of, or belonging to, the sect called the مُرْجِيَّةُ]. (§.)

رجى

1. رَجِيتهُ: see 1 (first sentence) in art. رَجو.

رجح

1. رَجِحٌ, [sec. pers. رَجِحْتُ,] aor. يَرْجِحُ, [inf. n., app., رَجَّحَ,] *It (a solid hoof, &c.) had the quality termed رَجَّحٌ meaning as expl. below*. (TA.)

R. Q. 1. رَجَّحَ *He (a man, TA) did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire*; (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain*.] — رَجَّحَ بِالْكَلَامِ *He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly*. (K, TA.) — رَجَّحَ عَنِ فُلَانٍ i. q. سَتَرَهُ دُونَهُ [He protected such a one by intervening, or by interposing something]. (K.)

R. Q. 2. تَرَجَّحَتْ *She (a mare) straddled, in order to stale*. (§, A, K.)

رَحَّةٌ [or حَمِيَّةٌ رَحَّةٌ] *A serpent being, or becoming, like a طَوْقٌ, or neck-ring, (مَنْطُوقَةٌ, K, [see 5 in art. طَوْقٌ,]) when folding itself*: (TA:) originally رَحَّةٌ; (K;) the ي being changed into ح. (TA.)

رَجَّحٌ *Width in a solid hoof*: such is approved; (§, K;) being the contr. of that which is termed مَضْطَرٌ: but when it spreads out much, it is a fault: (§:) or a spreading therein: (A:) or a spreading thereof; and width of a human foot: (Lth, TA:) or a spreading of a solid hoof, with thinness: or width of a human foot, with thinness; and in a solid hoof, which is a fault: or excessive width in a solid hoof. (TA.)

رَحْرَاحٌ and رَحْرَاحٌ and رَحْرَاحَانٌ A thing wide and spreading, (K, TA,) not deep, like a طَسْتُتٌ and any similar vessel; as also رَهْرَهُ and رَهْرَهُانٌ: (TA:) [or † the third of these epithets signifies very wide &c.; as will be seen from what follows: and] † the second signifies a thing wide and thin. (§.) You say إِنَاءٌ رَحْرَاحٌ *A wide and low vessel*; as also رَهْرَهُ. (TA.) And قَدَحٌ رَحْرَاحٌ and رَحْرَاحَانِيَّةٌ *A wide bowl*. (A.) And قَصْعَةٌ رَحْرَاحٌ *A bowl spreading widely [and very widely]*. (AA, TA.) And it is said in a trad., بُحْبُوحَةُ الْجَنَّةِ, رَحْرَاحَانِيَّةٌ *The middle of Paradise is [very] wide*,