

mentioned in this art.,] is explained in art. ردى.

ردى

1. ردى, aor. يردى, inf. n. ردى, *He* (a man, TA) *perished*. (S, M, Mṣb, K.) [See an ex. in the Kur xx. 17.] — And ردى, (AZ, T, M, and so in a copy of the S.) aor. يردى, (AZ, T,) inf. n. ردى; (M;) or ردى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter يردى; (TA;) and تردى; (S, M, K;) *He fell into a well*: (AZ, \*T, \*S, K:) or *he tumbled down into a deep hollow, or cavity, or pit*: (M:) or the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell into a deep hollow, or cavity, or pit*: (Mṣb:) or *he tumbled down* (S) *from a mountain*; (AZ, T, S;) and so the first, or second: (S:) and تردى signifies *he fell from a mountain and died*. (TA.) إدا تردى, in the Kur [xcii. 11], means *When he falls into the abyss of the fire [of Hell]*: (T, TA:) or *into the cavity of the grave: or into the lowest depth of Hell: or when he perishes*: (Bd:) or *when he dies*. (T.) — And ردى *He* (a man) *went away*. (K.) You say, ما أدرى أين ردى *I know not whither he went away, or has gone away*. (S.) = رداه, (S, M, K,) aor. يردى, (M,) inf. n. ردى, (TK,) *He broke it*; (M, K;) namely, a thing with a stone: (M:) or *he beat it, [or battered it,] namely, a stone with a piece of rock, or with a pickaxe, in order to break it*. (S.) — And *He dashed himself against him, or knocked against him*, (S, K, TA,) *like as the pickaxe knocks against the stone*. (TA.) — And رداه بحجر, (T, K,) or بحجارة, (S,) aor. يردى, inf. n. ردى; (T;) and يردو, (K and TA in art. ردو,) aor. يردو, inf. n. ردو, (TA,) with و for the final radical; (K, TA;) [like رداه, and دراه;] *He threw at him, or threw at him and hit him, with a stone, or stones*. (T, S, M.) [It is also said in the T, with reference to مرادة, as signifying a large stone with which other stones are beaten, or battered, الردى إنما هو رفع بها ورعى بها; but I think that رفع is a mistranscription for دفع; and that the meaning intended to be expressed by these words is, that ردى signifies *The thrusting with a مرادة; and the throwing it, or with it*.] — [Hence, app.,] ردى said of a horse, (Aṣ, ISk, T, S, M, K,) aor. يردى, (Aṣ, ISk, T, S, K,) inf. n. ردى; and ردىان; (ISk, S, M, K;) and ردا, (K and TA in art. ردو, [in the CK, و is omitted before the word نعة in that art.,]) aor. يردو; (TA;) [and, accord. to Freytag, تردى is used in the same sense by Jereer;] *He beat, or battered, the ground, (رجم) الأرض, Aṣ, ISk, T, S, M, K,) with his hoofs, (M, K, TA,) in running, (Aṣ, T,) or in going along, and in running, (M,) or in going a pace between running and vehement walking*: (ISk, S:) or ردىان signifies *the same as تقريب*: (AZ, T, M: [see 2 in art. قرب:]) or it is [a manner of going] *between running and walking*: (K:) or the *running* (T, S, M) of the horse (T) or of the

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ass (S, M) *between his آرى [or place of confinement, or the loop to which he is tied,] and his متمعك [or place of rolling upon the ground]*; (T, S, M;) thus explained by El-Munteji' Ibn-Nebhán, (T, S,) to Aṣ. (S.) In the K, رجعت is erroneously put for رجم; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بحوافرها, in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from ردىان الجوارى, explained in what follows. (Ham p. 221.) — You say, ردت الجارية *The girl raised one leg and went along upon the other, in play*; (K, TA;) and so ارتدت: (TA:) and ردىان الجوارى, inf. n. ردىان; (M;) or يرددين; (T;) *the girls played, (T, M,) raising one leg, (M,) or one of them raising one leg, (T,) and going along upon the other*: (T, M:) or ردىان الجوارى signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times*. (AZ, Ham p. 221.) And ردى الغلام *The boy raised one leg and leaped, or jumped, [or hopped,] with the other*. (S.) And ردى الغراب, (M, K,) aor. يردى, (T,) *The crow, or raven, raised one leg and hopped on the other; or leaped along*. (T, M, K.) = ردت غنمى *My sheep, or goats, increased, or exceeded; as also ارتدت*. (Fr, M, K.) — And ردت على الشئ and اردت *I exceeded the thing*. (M.) And ردى على غيره *It exceeded another thing; as also اردا* [q. v.]. (M in art. ردا.) And ردى على الخمسين, (S, M,\*) and اردت, (S,) *I exceeded [the age of fifty, and eighty]*. (S, M,\*)

2. رداه, (Mṣb, K,) inf. n. تردى, (Mṣb,) *He made him to fall, or threw him down*, (Mṣb, K,) into a deep hollow, or cavity, or pit, (Mṣb,) or into a well; as also رداه. (K.) *He* (God) *overthrew him*; as also رداه. (M.) = رداه, inf. n. as above, *I clad him with a ردا* [q. v.]. (S.)

3. مرادة, (S, K,\*) inf. n. رداه, (S,) *I contended in throwing stones in defence of the people, or party*. (S, K,\*) = رداه, (T, S, M, K,) inf. n. as above, (TA,) is also *syn. with رادة* [*He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn*]; (S, M, K;) formed from the latter by transposition; (S;) or داورة [which means the same]; *على الأمر* [to the thing, or affair]: (T as on the authority of A'Obeyd:) and راره [which means the same; or *he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; or he deceived, deluded, beguiled, circumvented, or outwitted, him; or endeavoured, or desired, to do so*]; (S, M, K; the first as on the authority of A'Obeyd;) or, accord. to AA, i. q. فانه و داله و داجاه [all of which are *syn. with داراه*]. (T.)

4. ارداه *He* (i. e. God, M, or another, S, M\*) *caused him to perish; or destroyed him*. (S, M,

K.) Hence, (M,) in the Kur [xxxvii. 54], *Verily thou almost causedst me to perish, or destroyedst me*. (T, M,\*) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb ردى* [q. v., meaning, *beating, or battering, the ground, &c.*]: so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تردى: see 1, second and third sentences, in four places. — *He was, or became, overthrown*. (M.) = Also, and اردتى, *He put on, or clad himself with, or wore, a ردا* [q. v.]: (S, K: but in the latter the verbs are fem. [as said of a woman]:) or so تردى بردا and به اردتى. (M, Mṣb.) — And تردى بسيفه, and اردتى, *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. تقلده*. (M.) — And تردت الجارية *The girl, or young woman, put on, or decked herself with, a وشاح* [q. v.], which is also called ردا. (T, K.)

8. اردتى: see 1, in the latter half of the paragraph, in three places. — See also 5, in three places: and see an ex. voce ردا. — [Hence,] اردتاني *He carried me, or bore me, upon his shoulder, in the place of the ردا*. (Ham p. 471.)

ردى an inf. n. of ردى [q. v.]. (S, M, Mṣb, K.) = Also *Excess, redundancy, or superfluity*; *syn. زبادة*: so in the saying, *ما بلغت ردى عطيتك*, i. e. *I have not attained to thy excess, &c., in thy gift*: and يعجبني ردى قولك *The excess of thy saying pleases me*: and so in the saying of Kutheiyir,

\* لَهُ عَهْدٌ وَدٌّ لَمْ يُكْدَرْ يَزِينُهُ \*  
\* ردى قول معروف حديث ومؤمن \*

meaning [*He has a covenant of love, or affection, into which he has entered, which has not been sullied, and] which excess of kind speech, on his part, [recent and of long duration,] adorns*: (T:) or, [as ISd cites the verse,] *قول معروف* &c.: [and he adds,] it is said, in explanation thereof, that ردى means *زبادة*; and I think that it is an inf. n., of the measure فعل, like ضحك and حبق, or a subst. put in the place of an inf. n. (M.) = See also ردا.

رد [originally ردى] *Perishing*; (IAṣ, T, S, M, K;) applied to a man: fem. ردىة. (S, K.) = See also the next preceding paragraph.

رداء *A mode, or manner, of wearing the ردىة*: (S, M, \*Mṣb,\*) like ركب from الركوب, and هو حسن from الجلوس: (S:) you say, *هو حسن الردىة* [*He is comely in respect of the manner of wearing the ردا*]. (S, M, Mṣb.)

رداء *A rock; or piece of rock; or great mass of*