رُفَاضٌ *What is broken in pieces, and scattered,* or *dispersed,* of a thing. (IDrd, Ṣ, Ḳ.)

شَرَكٌ رِفَاضٌ *Tracks in a road differing one from another:* (Ṣ:) or *furrows in the middle,* or *main part, of a road, separating, one from another;* or *separating to the right and left.* (TA.)

رُفُوضٌ: see رَفْضٌ, in four places.

رَفِيضٌ *i. q.* ▼ مَرْفُوضٌ, applied to a thing; (Ṣ, Ḳ;) i. e. *Left; forsaken; relinquished; abandoned; deserted:* (Ṣ, TA:) *cast away: separated; dispersed; scattered:* (TA:) and, applied to a spear, *broken in pieces.* (Ḳ.) ═ *Sweat;* (O, Ḳ;) because of its flowing. (TA.)

رَفَّاضَةٌ *Men who pasture their beasts upon land such as is termed* رُفُوض: (Ṣ, Ḳ:) or, as in the O, *who sow such land.* (TA.)

رَافِضٌ in the following saying of 'Amr Ibn-Aḥmar El-Báhilee means *A thrower:* he says,

* إِذَا مَا الحِجَازِيَّاتُ أَعْلَقْنَ طَنَّبَتْ *
* بِمَيْثَاءَ لَا يَأْلُوكَ رَافِضُهَا صَخْرَا *

meaning, *When the women of El-Ḥijáz hang* their goods and utensils upon the trees, *they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee,* because of the not finding it. (O, L, Ḳ,* TA.) ═ See also رَفْضَى.

رَافِضَةٌ *A party of* رَوَافِض: (Ḳ:) whence the rel. n. ▼ رَافِضِىٌّ [signifying *of,* or *belonging to,* رَوَافِض]. (TA.) رَوَافِضُ [is pl. of رَافِضَةٌ, and] signifies *An army,* or *a military force,* (Ṣ, O,) or *any army* or *military force,* (Ḳ,) *which has deserted its leader:* (Ṣ, O, Ḳ:) or *armies which have deserted their leader.* (L.) ═ Also الرَّافِضَةُ, *A certain sect of the* شِيعَة (Ṣ, Mṣb, Ḳ) *of El-Koofeh;* (Mṣb;) so called because they deserted Zeyd the son of 'Alee, (Aṣ, Ṣ, Mgh, Mṣb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Mṣb;) for they had promised allegiance to Zeyd the son of 'Alee (Aṣ, O, L, Ḳ) the son of El-Ḥoseyn the son of 'Alee the son of Aboo-Ṭálib, (Aṣ, O, L,) and then desired him to renounce the two elders, [Aboo-Bekr and 'Omar, (TḲ,)] and on his refusing to do so they deserted him: (Aṣ, O, L, Ḳ:) الأَرْفَاضُ is also applied to this sect, as though it were pl. of رَافِضٌ, like as أَصْحَابٌ is of صَاحِبٌ; (TA;) and الرَّوَافِضُ also; but not الرَّفَّاضُ: (TA:) and the rel. n. [which serves as a n. un.] is ▼ رَافِضِىٌّ [as above]. (Ḳ.) Afterwards, this appellation became applied to *All persons transgressing in this way,* [i. e. *all apostates,* or *schismatics,*] *speaking against the Companions of the Prophet.* (Mṣb.) ═ إِبِلٌ رَافِضَةٌ: see رَفْضٌ.

رَافِضِىٌّ: see رَافِضَةٌ, in two places.

مَرْفَضٌ and ▼ مَرْفَضَةٌ sings. of مَرَافِضُ: the former is explained as *A place in which water flows, and where it remains:* (TA:) or مَرَافِضُ وَادٍ signifies *the parts of a valley into which the torrent disperses itself.* (Ṣ, A,* Ḳ.*) ═ مَرَافِضُ الأَرْضِ *The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like.* (So in some copies of the Ṣ and in the TA.)

مَرْفَضَةٌ: see مَرْفَضٌ.

مُرْفَضٌّ Anything *becoming dispersed, and departing,* or *going away.* (Ṣ.)

مَرْفُوضٌ: see رَفِيضٌ.

رفع

1. رَفَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ḳ, TA,) inf. n. رَفْعٌ, (Ṣ, Mgh, Mṣb,) *He raised it:* [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] *he elevated it; upraised it; uplifted it: he took it up: contr. of* خَفَضَهُ: (Mṣb:) or *of* وَضَعَهُ: (Ṣ, Mgh, Ḳ:) as also ▼ رَفَّعَهُ, (Ḳ,) inf. n. تَرْفِيعٌ; (TA;) and ▼ ارتفعهُ; (Ḳ;) for accord. to the "Nawádir," you say, ارتفعهُ بِيَدِهِ and رَفَعَهُ [*he raised it, lifted it, heaved it,* or *took it up, with his hand*]; but Az says that ارتفع is intrans., and that he has heard no authority for its being trans., in the sense of رَفَعَ, except that which he had read in the "Nawádir el-Aarráb:" (TA:) رَفْعٌ is sometimes applied to corporeal things, meaning the *raising,* or *elevating,* a thing *from the resting-place* thereof: sometimes to a building, meaning the *rearing it, uprearing* it, or *making* it *high* or *lofty:* (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Mṣb:) it signifies the *putting away or removing* or *turning back* a thing *after the coming* or *arriving* thereof; like as دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Mṣb.) [In its principal senses, proper and tropical, رَفْعٌ agrees with the Latin *Tollere.*] It is said in the Ḳur [ii. 60 and 87], رَفَعْنَا فَوْقَكُمُ الطُّورَ *We raised above you from its resting-place the mountain:* and in the same [xiii. 2], اللّٰهُ الَّذِى رَفَعَ السَّمٰوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا [*God is He who raised the heavens without pillars that ye see;* or, as *ye see them*]: and in the same [ii. 121], وَإِذْ يَرْفَعُ إِبْرٰهِيمُ القَوَاعِدَ مِنَ البَيْتِ [*And when Abraham*] *was rearing* or *uprearing* or *making high* or *lofty* [*the foundations of the House* of God, at Mekkeh]. (Er-Rághib.) And you say, اِرْفَعْ هٰذَا *Take thou this:* (Mgh:) or *take it and carry it* [*away;* or *take it up and remove it*]. (TA.) And رَفَعَ الزَّرْعَ, (Lḥ, Ḳ,) or رَفَعَهُ إِلَى البَيْدَرِ, (Mṣb,) aor. ـَ, (Lḥ,) inf. n. رَفْعٌ (Lḥ, Ṣ) and رِفَاعَةٌ and رِفَاعٌ [perhaps a mistranscription for رَفَاعٌ, which see below], (Lḥ, TA,) *He removed,* or *transported, the seed-produce from the place in which he had reaped it,* (Lḥ,) or *carried it after the reaping,* (Ṣ, Ḳ,) *to the place in which the grain was to be trodden out.* (Lḥ, Ṣ, Ḳ.) [This last signification is said in the TA to be tropical; but according to a passage of the Mṣb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] ═ رَفَعُوا إِلَىَّ عُيُونَهُمْ ‡ [*They raised towards me their eyes*]. (TA.) ═ دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِى رَأْسًا (Mgh, TA*) ‡ *I went in to such a one, and he did not look towards me, nor pay any regard,* or *attention, to me.* (Mgh.) [بِى is not here a mistake for لِى, for the phrase is often found thus written.] ═ رُفِعَ لِىَ الشَّىْءُ † [*The thing was, as it were, raised into view,* i. e. *it rose into view, to me;*] *I saw the thing from afar.* (TA.) ═ رَفَعَ السَّرَابُ الشَّخْصَ, aor. ـَ, inf. n. رَفْعٌ, ‡ *The mirage raised,* or *elevated* [*to the eye,* (see an ex. near the end of the first paragraph of art. زول)] *the figure of a man or some other thing seen from a distance;* [or it may be allowable to render it, *made it to appear tall, and as though quivering, vibrating,* or *playing up and down;*] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) ═ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ, in the Ḳur [xliii. 31], means † *And we have exalted some of them above others in degrees of rank,* or *station:* and نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ, in the same, [vi. 83, and xii. 76,] † *We exalt in degrees of rank,* or *station, whom We please:* (Er-Rághib:) and وَاللّٰهُ يَرْفَعُ مَنْ يَشَاءُ وَيَخْفِضُ † *And God exalteth whom He pleaseth, and abaseth:* (Ṣ and TA:) and [in like manner,] رَفْعُ الذِّكْرِ means the *exalting of* one's *fame;* as in the Ḳur xciv. 4. (Er-Rághib.) But the words, وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ, in the Ḳur [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place;* and † *how it is exalted in respect of excellence, and exaltation of rank.* (Er-Rághib.) [In like manner also,] فِى بُيُوتٍ أَذِنَ اللّٰهُ أَنْ تُرْفَعَ, in the Ḳur [xxiv. 36], means *In houses which God hath permitted to be built;* (Bḍ, TA;) accord. to some: (TA:) or, † *to be honoured;* (Zj, Bḍ;) so says El-Ḥasan; (Zj;) or, † *to be exalted in estimation.* (Er-Rághib.) It is said in a trad., إِنَّ اللّٰهَ يَرْفَعُ العَدْلَ وَيَخْفِضُهُ † *Verily God exalteth the just, and maketh him to have the ascendency over the unjust, and* at one time *abaseth him, so that He maketh the unjust to overcome him,* in order to try his creatures, in the present world. (Az, TA.) [See also art. خفض.] And you say, رَفَعَهُ عَلَى صَاحِبِهِ فِى المَجْلِسِ † *He advanced him above his companion* [*in the sitting-place,* or *sitting-room,* or *assembly*]. (TA.) And رَفَعْتُكَ عَنْ كَذَا † [*I exalted thee,* or *held thee, above such a thing*]: (M voce رَبَأَ:) and إِنِّى لَأَرْفَعُكَ عَنْ هٰذَا الأَمْرِ † [*Verily I exalt thee,* or *hold thee, above this thing*]. (Ṣ voce رَبَأَ, q. v.) ═ رَفَعَ اللّٰهُ عَمَلَهُ † [*God honoured his work by acceptance;* or] *God accepted his work.* (Mṣb.) It is said in the Ḳur [xxxv. 11], وَالعَمَلُ الصَّالِحُ يَرْفَعُهُ † *And righteous*

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