

work *He will accept*: (Jel:) or the meaning is **يَرْفَعُ الْعَمَلُ الصَّالِحَ الْكَلِمَ الطَّيِّبَ** + [righteous work will cause praise, or the like, (mentioned immediately before the above-cited words of the *Kur*,) to ascend, and obtain acceptance]: (Mujáhid, TA:) *Katádeh* says, [that the meaning is,] speech will not be accepted without work. (TA.) — **رَفَعَ** Also signifies + The bringing a thing near; or presenting, or offering, it; syn. **تَقْرِيْبٌ**. (S.) And hence, **رَفَعْتُهُ إِلَى السُّلْطَانِ**, (S, Mgh, K,) and **رَفَعْتُهُ إِلَى الْحَكَمِ**, (TA,) inf. n. **رَفْعٌ** (S, TA) and **رَفْعَانٌ** (S, K) and **رَفْعَانٌ**, (TA,) † I presented him to, or brought him before, or brought him forward to, the Sultán, (S, Mgh, K, TA) and the judge, to arraign him and contest with him: (TA:) and **رَفَعَهُ إِلَى الْحَاكِمِ**, (S, K,) inf. n. **مُرَافَعَةٌ**, (TA,) [in like manner] signifies † he preferred a complaint against him to the governor, or judge: (K:) or † he presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: (TA:) [or it denotes the doing so mutually; for, accord. to Mtr,] **رَفَعَ خَصْمَهُ إِلَى السُّلْطَانِ** signifies † he brought his adversary before the Sultán (قَرَبَهُ), the latter doing the same with him. (Mgh.) [See also 2.] — **رَفَعَ الْقُرْآنَ عَلَى السُّلْطَانِ** † [He adduced, or brought forward, the *Kur-án* against the Sultán;] he interpreted the *Kur-án* against the Sultán, and judged thereby that he should rebel against him. (TA.) — **رَفَعْتُ الرَّجُلَ** also signifies † I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, *He is such a one the son of such a one, or He is of such a tribe, or city, &c.*; syn. **نَسَبْتُهُ**, and **نَسَبْتُهُ**. (TA.) — And hence, **رَفَعَ الْحَدِيثَ**, † [He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentence here next following]. (TA.) You say also, **رَفَعَ** **إِلَى قَائِلِهِ**, meaning **أَسْتَدَّهُ** [i. e. † He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person interceded, saying, "Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet,) "from the Apostle of God;" or with an interruption in the mention of the persons by whom it had been transmitted]. (S\* and Mgh in art. **سند**.) [And hence what next follows.] It is said in a trad., **كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ الْبَلَاغِ**, [in a very old and excellent copy of the former of which I find, as above, **إِلَيْنَا**, and so in some copies of the K and in the O and TA in art. **بلغ**; but in one copy of the S and in the TA in the present art., I find in its place **عَلَيْنَا**, and so in the CK in art. **بلغ**, where the verb preceding it is erroneously

written **رَفَعَتْ**; and in the L, in the place of **إِلَيْنَا** is put **عَلَيْنَا**; of all which three readings I prefer the first; though the last is agreeable with an explanation of **رَفَعَتْ** given in the Mgh and in the sentence next following;] i. e. † Every company of men (**جَمَاعَةٌ**, S, TA), or person (**نَفْسٌ**, TA), that communicates, or announces, from us, (S, TA,) and makes known, [lit. traces up to us,] what we say, (TA,) [or rather, aught of what is communicated, or announced,] or [aught] of what is communicated, or announced, of the *Kur-án* and of the [statutes, or ordinances, &c., termed] **مِنْ ذَوِي** (K in art. **بلغ**), or the meaning is **مِنْ ذَوِي** **الْبَلَاغِ**, i. e., **التَّبْلِيغِ**, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. **بلغ**), let that company, or person, communicate, or announce, and relate, that I have forbidden [its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,] referring to El-Medeeneh: (S, TA:) but some relate it differently, saying, **مِنْ الْبَلَاغِ** [of the communicators, or announcers,] like **حَدَّثَاتٍ** in the sense of **مُحَدِّثُونَ**: (TA:) and some say, **مِنْ الْبَلَاغِ**, meaning **مِنْ الْمُبَالِغِينَ فِي التَّبْلِيغِ**, i. e. of those who do their utmost in communicating, or announcing. (Hr, and K in art. **بلغ**.) — [Hence,] **رَفَعْتُهُ** [alone] signifies † I made it known. (Mgh.) You say, **رَفَعَ عَلَيْهِ كَلَامًا**, † [He told, or related, a saying against him; informed against him]. (S and K voce **رَفَى**, q. v.) And **رَفَعَ عَلَيَّ** **رَفَعَةً** † He communicated, (S,) or made known, (Mgh,) [or submitted, or referred,] a case [to the administrator of the law]; (S;) and **إِلَى الْحَاكِمِ** [to the governor, or judge]. (TA.) And **رَفَعْتُ** **الْأَمْرَ إِلَى السُّلْطَانِ**, inf. n. **رَفْعَانٌ**, † I made known [or submitted, or referred, by way of appeal,] the affair, or matter, to the Sultán. (Mgh.) [See also 2.] — [And hence, app.,] **رَفَعْتُ لَهُ غَايَةَ فَنَسَا**, [An object to be reached, or accomplished, was proposed to him, and he aspired to it]. (TA.) — **رَفَعَ الْبَعِيرَ**, (S, Mgh, K,) and **النَّاقَةَ**, (TA,) and **الدَّابَّةَ**, (M in art. **نص**), inf. n. **رَفْعٌ**, (TA in that art.); *He made the camel, (S, Mgh, K,) and the she-camel, (TA,) and the beast, (M ubi supra,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace; (S, K, TA;) or to go quickly; (Mgh;) or to go with the utmost celerity: (TA in art. **نص**;) or constrained him, or her, to go the pace termed **مَرْفُوعٌ** [q. v. infra], (TA,) which is an inf. n. of the intrans. verb **رَفَعَ** [q. v. infra] said of a camel (S, TA) and of a beast: (TA:) and **رَفَعَهُ**, (S, TA,) and **رَفَعْتُهُ**, (TA,) and **رَفَعْتُهُ**, (S, TA,) inf. n. **تَرْفِيعٌ**, signify the same: (S, TA:) or the phrase used by the Arabs is **ارْفَعِ مِنْ دَابَّتِكَ** † [Make thou thy beast to exert itself, &c.]. (L, TA.) [You say also, app. in like manner, **رَفَعْتَنِي** **أَرْضَ**; or in this case the verb may have a different meaning: see an ex. in the first paragraph*

of art. **خلف**.] — [Hence,] **رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ** [I urged him to tell the utmost of what he knew;] (A in art. **نص**;) i. e. I went to the utmost point [with him] in questioning him, or asking him. (TA in that art.) — **رَفَعَ النَّارَ** † He stirred up the fire; made it to burn up. — **رَفَعَتِ النَّاقَةُ لَبَنَهَا** † The she-camel [drew up, or withdrew, or withheld, her milk; i. e.,] did not yield her milk: (A, TA:) and **رَفَعَتِ اللَّيْأُ فِي ضَرْعِهَا** † [She (a camel) drew up, &c., or refused to yield, the biastings in her udder]. (As, S, K.) — **رَفَعَهُ فِي خِزَانَتِهِ**, and **صُنْدُوقِهِ**, † He kept it, preserved it, laid it up, stowed it, or reposed it, in his repository, store-room, or closet, and his chest. (TA.) — **هُوَ لَا يَرْفَعُ الْعَصَا عَنْ عَاتِقِهِ**, (Mgh, TA,) or **عَنْ أَهْلِهِ**, or **عَصَاهُ عَنْ عَاتِقِهِ**, (Mgh.) † [lit. He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Mgh,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Mgh;) or the first is an allusion to many journeyings. (TA.) — **رَفَعَ الْقَلَمَ عَنْ ثَلَاثٍ**, (Mgh, Mgh;) so in the "Firdows," on the authority of 'Alee and 'Ab and 'Aisheh, meaning **ثَلَاثٍ** † [The pen of the recording angel is withheld from three persons;] a saying of Moḥammad, which means that nothing is recorded either for or against three persons; (Mgh, Mgh;) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi' es-Ṣagheer of Es-Suyootee; in which we find **ثَلَاثَةٌ** in the place of **ثَلَاثٍ**.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Mgh.) — [رفع often signifies † He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted.] You say, **اللَّهُمَّ ارْفَعْ عَنَّا هَذِهِ الضَّغْطَةَ** † [O God, withdraw, put away, or remove, from us this straitness, difficulty, distress, or affliction]. (S in art. **ضغط**.) [And in like manner also you say, **رَفَعَ عَنْهُ الْعَذَابَ**, † He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.] **رَفَعُوا الْحَرْبَ** [may also be rendered in a similar manner; † They gave over, or relinquished, war; as though they put it away; like **وَضَعُوهَا**; but] is used by Moosà Ibn-Jábir [in the contr. sense, † they raised, or made, war;] in opposition to **وَضَعُوهَا**. (Ham p. 180.) — **اِخْتَلَفُوا فَقَالَ بَعْضُهُمْ تَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا تَرْفَعُ** means † [They disagreed; and some of them said,] *We will exclude a way, or passage, from among the portions, or shares, (قِسْمَةٌ, [q. v.,]) of the land, or the house; and [some of them said,] We will not exclude it.* (Mgh.) — In the conventional language of the grammarians, **رَفَعَ**, in the inflection of words, is like **ضَمَّرَ** in the non-inflection. (S.) [You say, **رَفَعَ الْحَرْفَ**, aor. **رَفَعْتُ**, inf. n. **رَفْعٌ**, † He made the final letter to have <sup>2</sup> or <sup>4</sup> in