

or conference, or a disputation, or debate, one with another; bundled words, one with another; syn. *تَحَاوَرُوا*. (Bd, Jel, Mṣb, K, in the places mentioned above.)

8. *ارتجع على الغدير*, and *المتبر*: see *رَجَع*, with which it is syn. (TA.) = *ارتجعه* i. q. *رَدَهُ*, like *رَجَعَهُ*, q. v. (TA.) So in the phrase, *ارتجعت جلبابها* *The woman put back her جلباب [q. v.] upon her face, and covered herself with it.* (TA.) — *ارتجع في هبته*: see *رَجَع* في هبته. — *ارتجع امرأته*: see 3. — *ارتجع امرأته* *باع إبله فأرتجع منها رجعة* † *He sold his camels, and obtained by the expenditure of their price a good return, or profit.* (S, K.) — *ارتجع ناقة*, and the like: see 1, near the end of the paragraph, in five places. — *ارتجع إبلًا* also signifies *He (an Arab of the desert) purchased camels [app. in exchange for others] not of his own people's breeding nor bearing their marks.* (TA.)

10. *استرجع منه الشيء*, and *استرجع الهبة*: see *رَجَع* في هبته, and the sentence next following it. — *طعام يسترجع عنه* † *Food, both of beasts and of men, from which profit, or advantage, [or a good return (رجعة),] is obtained; which is found to be wholesome, or approved in its result; and from eating which one becomes fat.* (TA.) = *استرجع الحمام*: see 2, near the end of the paragraph. — *استرجع* also signifies † *He said, on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151,] إِنَّ اللَّهَ وَإِنَّا، [S, K,] meaning Verily to God we belong as his property and his servants, so that He may do with us what He pleaseth, and verily unto Him we return in the ultimate state of existence, and He will recompense us; (Jel;) as also رَجَع (S, *K,) inf. n. تَرَجِع (S; [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the S;]) and ارجع (K.)*

رَجَع; originally an inf. n.: [see *رَجَع* and *رَجَعَهُ*:] — and see *رَجَعَهُ*, in two places. — † *Rain*: so in the Kur [lxxxvi. 11], *وَالسَّمَاءَ ذَاتَ الرَّجْعِ* [by the heaven that hath rain]: (S, Bd:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by *السَّمَاءَ* may be meant the clouds: (Bd:) or *rain after rain*; (K;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Kur mean *by the heaven that returns in every revolution to the place whence it moved.* (Bd.) — † *Hail*; because it gives back the water that it takes. (TA.) — Accord. to El-Asadee, as recorded by AHeyth, † *Thunder.* (Az.) — Accord. to some, in the passage of the Kur cited above, (S, TA,) † *Profit, benefit, advantage, or good return.* (S, K, TA.) You say, *لَيْسَ لِي مِنْ فُلَانٍ رَجْعٌ* † *There is no profit to me from such a one.* (TA.) And *مَا هُوَ إِلَّا سَجْعٌ لَيْسَ تَحْتَهُ رَجْعٌ* † *[It is nothing but rhyming prose, beneath which is to be found*

no profit]. (TA.) [See also *رَجَعَهُ*.] — Accord. to Ks, in the ex. cited above from the Kur, (TA,) † *The place that retains water*: (K, TA:) pl. *رُجْعَان*. (TA.) — † *A pool of water left by a torrent*; (S, K;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rághib;) as also *رَجِيعٌ*, and *رَاجِعَةٌ*: (K:) pl. as above: (S:) or † *a place in which the torrent has extended itself*, (*امتد*, accord. to Lth and the O and K,) or *in which it has returned, or reverted*, (*ارتد*, accord. to AHn,) and then *passed through*: (Lth, AHn, O, K:) pl. *رُجْعَان* and *رُجْعَانٌ* and *رُجَاعٌ*; (K;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely *غدير*, to show that it is used in this sense, and is qualified by a sing. epithet, namely *رائع*; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or *رَجْعٌ* signifies † *water*, (AO, K,) in general; (K;) and a sword is likened to it, to denote its whiteness: (AO, S; [but accord. to the latter, in this case it signifies “a pool of water left by a torrent”:] and also † *a tract of ground, or land, in which the torrent has extended itself*: (K:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and † *the part that is above a تلعة* [q. v.]; (K, TA;) the upper, or highest, part thereof, before its water collects together: (TA:) pl. *رُجْعَان*. (K.) — † *The herbage of the [season, or rain, called] ربيع*; (K;) [because it returns year after year;] as also *رَجِيعٌ*. (TA.) — † *The [membrane called] غرس* which is in the belly of the woman, and which comes forth upon, or over, the head of the child. (TA.) — See also *رَجِيعٌ*, in three places, in the latter part of the paragraph. — *سيف نجيح الرجع*, and *الرجع*, *A sword which penetrates into the thing that is struck with it [so that it is quickly drawn back].* (TA.) — *رجع الكيف*: see *مرجع*.

رجع سفر: see *رجع سفر*.

رجع: see *رجعة*.

رجع: see *رجع ناقة*: and see *رجعة*.

رجعة inf. n. of un. of 1; *A return; a single act of returning, of going back, coming back, or reverting*: (TA:) [and] i. q. *رجوع*, i. e. the act of returning, &c. (Mṣb.) — *The returning to the present state of existence (S, Mṣb, K) after death.* (S, K.) So in the phrase, *فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ* [Such a one believes in the returning to the present state of existence after death]. (S, Mṣb, K,*) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the *رافضة*, who say that 'Alee the son of Aboo-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — *The returning, or homeward course, of a military expedition; opposed to بدأة*, q. v. (T and Mgh

in art. *بدأ*.) — *The return of a party of warriors to war after their having come back from an expedition.* (TA.) — Also, and *رجعة*, (S, A, Nh, Mgh, Mṣb, K,) but the former is the more chaste, (S, Mṣb, TA,) though the latter is mentioned before the former in the K, (TA,) † *A man's returning to his wife, or restoring her to himself, or taking her back by marriage or to the marriage-state, after having divorced her*; (IF, Mṣb;) the returning of the divorcer to the divorced woman: (K:) or the taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract. (Nh.) You say, *لَهُ عَلَى أَمْرَاتِهِ رَجْعَةٌ* † [He has a right of returning to, or taking back, his wife after having divorced her]: (S, Mgh:) and *يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ* † [He possesses the right of returning &c.]: (Mṣb:) and *طَلَّقَ فُلَانٌ فُلَانَةَ طَلَاً يَمْلِكُ فِيهِ الرَّجْعَةَ* † [Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.]. (TA.) — Also the former, (S, Mṣb, TA,) and *رجعة* likewise, (Mṣb,) and *رجعة* (K) and *رجعي* [which is originally an inf. n.] and *رجعان* [which is also originally an inf. n.] and *رجوع* (S, K) and *مرجوعة* and *رجوعة* and *رجع* (K,) the last of these is allowable, (TA,) [being an inf. n. used in the sense of a pass. part. n.] † *The reply, or answer, of an epistle.* (S, Mṣb, *K, TA.) You say, *هَلْ جَاءَ رَجْعَةُ كِتَابِكَ* (S, TA) and *رَجَعَانَهُ* (TA) † *Hath the reply, or answer, of thine epistle come?* (S, TA:) and *أُرْسَلَتْ إِلَيْكَ فَمَا جَاءَنِي رَجْعِي* † *I sent to thee, and the reply, or answer, of my epistle came not to me; i. e. مرجوعها*: (S, K, *TA:) and *مَا كَانَ مِنْ مَرْجُوعٍ فُلَانٍ عَلَيْكَ* † *What was [the purport] of the reply, or answer, of such a one to thee?* (S, TA.) And [in like manner] *رَجِعَ الرُّسُقُ* † *What is returned against, or in opposition to, [or in reply to,] the simultaneous discharge of a number of arrows in a particular direction.* (TA.) — See also *رجعة*.

رجعة: see *رجعة*, in the latter half of the paragraph.

رجعة: see *رجعة*, in three places. — *A return, or profit, obtained by the expenditure of the price of camels sold*: see an ex. above, voce *ارتجع*: (S, K:) or *camels taken in exchange for other camels*: or *one that is taken in the place, and with the price, of two*: (Mgh:) also the young, or younglings, of camels, which are purchased from the market with the price of others, or taken from the market in exchange for others: (K:) or, as Khálid says, the [return obtained by] bringing bad camels into the market and taking back good ones: or, as some say, the [return obtained by] bringing in males and taking back females: (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has