work He will accept: (Jel:) or the meaning is يَرْفَعُ العَمَلُ الصَّالِحُ الكَلِمَ الطَّيِّبَ † [*righteous work will cause praise*, or *the like*, (mentioned immediately before the above-cited words of the Ḳur,) *to ascend, and obtain acceptance*]: (Mujáhid, TA:) Ḳatádeh says, [that the meaning is,] speech will not be accepted without work. (TA.) — رَفْعٌ Also signifies † The *bringing* a thing *near*; or *presenting*, or *offering, it*; syn. تَقْرِيبٌ. (Ṣ.) And hence, رَفَعْتُهُ إِلَى السُّلْطَانِ, (Ṣ, Mgh, Ḳ,) and إِلَى الحَكَمِ, (TA,) inf. n. رَفْعٌ (Ṣ,* TA) and رُفْعَانٌ (Ṣ, Ḳ) and رِفْعَانٌ, (TA,) ‡ *I presented him to*, or *brought him before*, or *brought him forward to, the Sulṭán*, (Ṣ,* Mgh,* Ḳ,* TA,) *and the judge, to arraign him and contest with him:* (TA:) and رَافَعَهُ ▼ إِلَى الحَاكِمِ, (Ṣ, Ḳ,) inf. n. مُرَافَعَةٌ, (TA,) [in like manner] signifies ‡ *he preferred a complaint against him to the governor*, or *judge:* (Ḳ:) 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 Mṭr,] رَافَعَ ▼ خَصْمَهُ إِلَى السُّلْطَانِ signifies ‡ *he brought his adversary before the Sulṭán* (قَرَّبَهُ إِلَيْهِ), *the latter doing the same with him.* (Mgh.) [See also 2.] — رَفَعَ القُرْآنَ عَلَى السُّلْطَانِ ‡ [*He adduced*, or *brought forward, the Ḳur-án against the Sulṭán;*] *he interpreted the Ḳur-án against the Sulṭán, 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. نَمَيْتُهُ, and نَسَبْتُهُ. (TA.) — And hence, رَفَعَ الحَدِيثَ إِلَى النَّبِيِّ ‡ [*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 الحَدِيثَ إِلَى قَائِلِهِ, meaning أَسْنَدَهُ [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 intervened, 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*]. (Ṣ* and Mṣb in art. سند.) [And hence what next follows.] It is said in a trad., كُلُّ رَافِعَةٍ ▼ رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ فَقَدْ حَرَّمْتُهَا أَنْ تُعْضَدَ أَوْ تُخْبَطَ, (Ṣ,* TA, [in a very old and excellent copy of the former of which I find, as above, إِلَيْنَا, and so in some copies of the Ḳ and in the O and TA in art. بلغ; but in one copy of the Ṣ and in the TA in the present art., I find in its place عَلَيْنَا, and so in the CḲ in art. بلغ, where the verb preceding it is erroneously written رُفِعَتْ; and in the L, in the place of الينا is put عَنَّا; of all which three readings I prefer the first; though the last is agreeable with an explanation of رَفَعْتُهُ given in the Mṣb and in the sentence next following;]) i. e. † *Every company of men* (جَمَاعَة, Ṣ, TA), or *person* (نَفْس, TA), *that communicates*, or *announces, from us*, (Ṣ, 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 Ḳur-án and of the* [*statutes*, or *ordinances*, &c., *termed*] سُنَن, (Ḳ in art. بلغ,) or the meaning is مِنْ ذَوِي البَلَاغِ, 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, Ḳ, 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: (Ṣ,* TA:) but some relate it differently, saying, مِنَ البُلَّاغِ [*of the communicaters*, or *announcers*,] like حُدَّاث in the sense of مُحَدِّثُون: (TA:) and some say, مِنَ البَلَاغِ, meaning مِنَ المُبَالِغِينَ فِي التَّبْلِيغِ, i. e. *of those who do their utmost in communicating*, or *announcing*. (Hr, and Ḳ in art. بلغ.) — [Hence,] رَفَعْتُهُ [alone] signifies ‡ *I made it known.* (Mṣb.) You say, رَفَعَ عَلَيْهِ كَلَامًا † [*He told*, or *related, a saying against him; informed against him*]. (Ṣ and Ḳ voce رقّى, q. v.) And رَفَعَ عَلَى العَامِلِ رَفِيعَةً ‡ *He communicated*, (Ṣ,) or *made known*, (Mṣb,) [or *submitted*, or *referred*,] *a case* [*to the administrator of the law*]; (Ṣ;) and إِلَى الحَاكِمِ [*to the governor*, or *judge*]. (TA.) And رَفَعْتُ الأَمْرَ إِلَى السُّلْطَانِ, inf. n. رُفْعَانٌ, ‡ *I made known* [or *submitted*, or *referred, by way of appeal*,] *the affair*, or *matter, to the Sulṭán.* (Mṣb.) [See also 2.] — [And hence, app.,] رُفِعَتْ لَهُ غَايَةٌ فَسَمَا لَهَا ‡ [*An object to be reached*, or *accomplished, was proposed to him, and he aspired to it*]. (TA.) — رَفَعَ البَعِيرَ, (Ṣ, Mṣb, Ḳ,) and النَّاقَةَ, (TA,) or رَفَعَ النَّاقَةَ فِي السَّيْرِ, and الدَّابَّةَ, (M in art. نص,) inf. n. رَفْعٌ, (TA in that art.,) ‡ *He made the camel*, (Ṣ, Mṣb, Ḳ,) and *the she-camel*, (TA,) and *the beast*, (M ubi suprà,) *to exert himself*, or *herself, to the full*, or *to the utmost*, or *beyond measure, in going*, or *pace;* (Ṣ, Ḳ, TA;) or *to go quickly;* (Mṣb;) or *to go with the utmost celerity:* (TA in art. نص:) or *constrained him*, or *her, to go the pace termed* مَرْفُوع [q. v. infrà], (TA,) which is an inf. n. of the intrans. verb رَفَعَ [q. v. infrà] said of a camel (Ṣ, TA) and of a beast: (TA:) and رَفَعَهُ ▼, (Ṣ, TA,) [and رفّعها,] and رفّع مِنْهُ, (TA,) [and منها,] inf. n. تَرْفِيعٌ, signify the same: (Ṣ, TA:) or the phrase used by the Arabs is ارْفَعْ مِنْ دَابَّتِكَ ‡ [*Make thou thy beast to exert itself*, &c.]. (L, TA.) [You say also, app. in like manner, رَفَعْتَنِي أَرْضٌ: or in this case the verb may have a different meaning: see an ex. in the first paragraph of art. خفض.] — [Hence,] رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ مِنَ العِلْمِ † [*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 اللَّبَأَ فِي ضَرْعِهَا ‡ [*She* (a camel) *drew up*, &c., or *refused to yield, the biestings in her udder*]. (Aṣ, Ṣ, Ḳ.) — رَفَعَهُ فِي خِزَانَتِهِ, and صُنْدُوقِهِ, ‡ *He kept it, preserved it, laid it up, stowed it*, or *reposited it, in his repository, store-room*, or *closet*, and *his chest.* (TA.) — هُوَ لَا يَرْفَعُ العَصَا عَنْ عَاتِقِهِ, (Mṣb, TA,) or عَصَاهُ عن عاتقه, or عَنْ أَهْلِهِ, (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, (Mṣb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Mṣb:) or the first is an allusion to many journeyings. (TA.) — رُفِعَ القَلَمُ عَنْ ثَلَاثٍ; (Mgh, Mṣb;) so in the "Firdows," on the authority of 'Alee and I'Ab and 'Áïsheh, meaning ثَلَاثِ أَنْفُسٍ; † [*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, Mṣb;*) 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'-eṣ-Ṣagheer of Es-Suyooṭee; in which we find ثَلَاثَةٍ 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. (Mṣb.) — [رَفَعَ often signifies † *He withdrew, put away, removed, did away* or *did away with, annulled, revoked*, or *remitted.*] You say, اَللّٰهُمَّ ارْفَعْ عَنَّا هٰذِهِ الضُّغْطَةَ † [*O God, withdraw, put away*, or *remove, from us this straitness, difficulty, distress*, or *affliction*]. (Ṣ in art. ضغط.) [And in like manner also you say, رَفَعَ عَنْهُ العَذَابَ † *He withdrew*, or *put away, from him the punishment; he annulled, revoked*, or *remitted, his punishment.*] رَفَعُوا الحَرْبَ [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 وضعوها. (Ḥam p. 180.) — اخْتَلَفُوا فَقَالَ بَعْضُهُمْ نَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا نَرْفَعُ means † [*They disagreed; and some of them said,*] *We will exclude a way*, or *passage, from among the portions*, or *shares*, (قِسْمَة, [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, رَفْعٌ, in the inflection of words, is like ضَمٌّ in the non-inflection. (Ṣ.) [You say, رَفَعَ الحَرْفَ, aor. ـُ, inf. n. رَفْعٌ, † *He made the final letter to have* ـُ or ـٌ *in*