

aor. of the measure *يُفَعِّلُ* are [by rule] only with *fet-h* [to the medial radical], (S, K,) and *مَرْجَعَةٌ*, which is in like manner anomalous, (K,) and *رَجَعِي*, (S, Mgh, K,) [not *رَجَعِي* as in the Lexicons of Golius and Freytag,] and *رَجَعَانٌ*, (K,) *He returned; he went, or came, back* [to the same place, or person, or † state, or † occupation, or † action, or † saying, &c.]; *he reverted; contr. of ذَهَبَ*; (ISk, Mgh;) i. q. *انصرفت*: (K:) *رجوع* signifies the *returning to a former place, or † quality, or † state*; (Kull p. 196;) *the returning to that from which was the commencement, or from which the commencement is supposed to have been, whether it be a place, or † an action, or † a saying, and whether the returning be by the [whole] person or thing, or by a part thereof, or by an action thereof.* (Er-Rághib.) Hence the saying in the Kur [lxiii. 8], *ثُمَّ رَجَعْنَا إِلَى الْمَدِينَةِ* [Verily if we return to the city]. (Er-Rághib.) And [in the same, xii. 63], *فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ* [And when they returned to their father]. (Idem.) And in the same, [vi. 164, and xxxix. 9], *ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ* [Then unto your Lord shall be your return]: (S:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] *رَجِعَ* or from [the trans.] *رَجَعُ*: (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of *إِلَى*, and also because it occurs in the Kur [v. 53, &c.], followed by *جَمِيعًا*, as a denotative of state: (L:) in like manner *الرَّجَعِي* also occurs in the Kur xcvi. 8. (TA.) You say also, *رَجَعَتِ الْمَرْأَةُ إِلَى أَهْلِهَا* *The woman returned to her family by reason of the death of her husband or by reason of divorcement.* (Mgh.) — *رَجَعُ إِلَى الصِّحَّةِ* † [He returned to soundness, or health], or *الْمَرَضِ* [disease, or sickness]; and *إِلَى حَالَةِ الْفَقْرِ* † [to the state of poverty], or *الْغِنَى* † [wealth, or competence, or sufficiency]. (Kull p. 196.) — *رَجَعُ* *He returned in the way by which he had come.* (Kull ibid.) — *رَجَعُ مِنْ سَفَرِهِ* *He returned from his journey.* (Mgh.) — *رَجَعُ عَنِ* † *He returned [or reverted] from the affair.* (Mgh.) — *رَجَعُ عَنِ الشَّيْءِ* † *He left, or relinquished, the thing.* (Kull p. 197.) — *رَجَعُ عَنِ* † [He relinquished sin; i. e.] *he repented; and so رَجَعُ alone, agreeably with the usage in the Kur iii. 65, &c.* (Er-Rághib.) — [Several other phrases, in which this verb occurs, will be found in other arts.: as *رَجَعُ عَلَى ظَهْرِهِ* in art. *رَجَعُ دَرَجَةً*: *قَبَّرَهُ*: *رَجَعَتِ الْقَبْرِيُّ*: *ظَهْرُ رَجَعُ إِلَيْهِ*: &c.] — *رَجَعُ عَلَيْهِ* *He returned against him; he returned to attack him.* (TA.) — *رَجَعُ عَنِ* † *He cut me, or ceased to speak to me; then he returned to speaking to me.* (TA.) — *رَجَعُ عَنِ* † *He opposed me, or disagreed with me; then he returned, or had regard, to my saying.* (TA.) — *رَجَعُ إِلَيْهِ* † *Recourse was not had to him in an affair, or an*

*affliction, but he sufficed.*] (TA.) [*رَجَعُ إِلَيْهِ* often means *He had recourse, or he recurred, to him, or it.*] — *رَجَعُ بِهِ عَلَى شَرِيكِهِ* † *He made a claim for restitution of it upon his co-partner.* (IAth, TA in art. *خَلَطَ*.) And [in like manner you say,] *رَجَعُ عَلَى الْغَرِيمِ* † *He sued, prosecuted, or made a demand upon, the debtor, and the suspected, for his right, or due.* (TA: [in which it is said, immediately before this, that *رجع* is like *رجع*].) — *رَجَعُ الْكَلْبُ فِي قَيْئِهِ* † *The dog returned to his vomit,* (Mgh, TA,) *and ate it.* (Mgh.) — Hence, *رَجَعُ فِي هَبْتِهِ* † *He took back his gift; repossessed himself of it; restored it to his possession;* (Mgh;) as also *رَجَعَهَا*, (Mgh, Mgh, TA,) and *استرجعها*. (Mgh, TA.) And *رَجَعُ مِنْهُ الشَّيْءُ* † *He took back from him the thing which he had given to him.* (S, K.) — [Hence also, *رَجَعُ فِي قَوْلِهِ*, and *رَجَعُ فِي حُكْمِهِ* † *He retracted, or revoked, his saying, and his judgment, or sentence.*] — *هُوَ يَرْجِعُ إِلَى مَنْصَبِ صَدَقِي* † *He traces back his lineage to an excellent origin.* (TA in art. *نَصَبَ*.) — *رَجَعُ إِلَى مَعْنَى كَذَا* † *It (a word used in a certain sense) is referrible, or reducible, to such a meaning.* And *رَجَعُ إِلَى كَذَا*, said of a word, also means † *It relates to such a thing; i. e., to such another word, in grammatical construction.* — *رَجَعُ إِلَى قَدْرِ كَذَا* † *(wine when cooked) became reduced to such a quantity;* syn. *آلَ*. (S in art. *أَوَّلَ*.) — *رَجَعُ الْحَوْضُ إِلَى إِزَائِهِ* † *The water of the trough, or tank, became much in quantity [so that it returned to the height of the place whence it poured in].* (TA.) — *رَجَعُ*, also, is an inf. n. of this verb, (L,) and is used as signifying *The returning of birds after their migrating to a hot country.* (S, L, K.) You say, *رَجَعُ الطَّيْرِ الْقَوَاعِغِ*, inf. n. *رَجَعُ* and *رَجَعُ*, *The migratory birds returned.* (L.) — Also inf. n. of *رَجَعَتْ* said of a she camel, and of a she-ass, signifying † *She raised her tail, and compressed her two sides (فَطَّرَهَا), and cast forth her urine in repeated discharges, so that she was imagined to be pregnant,* (S, K,) *and then failed of fulfilling her [apparent] promise:* (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written *رَجُوعَ*]:) *or she conceived, and then failed of fulfilling her promise; because she who does so goes back from what is hoped of her:* (TA:) or, said of a she-camel, *she cast forth her jactus in an imperfect state:* (AZ, TA,) or, as some say, *her embryo in a fluid state:* (TA:) or *in an unformed state;* inf. n. *رَجَاعٌ*. (Mgh in art. *خَدَجَ*.) [See also *رَجَاعٌ*, below.] — *رَجَعَهُ*, (S, Mgh, Mgh, K,) aor. †, (Mgh,) inf. n. *رَجَعُ* and *مَرْجَعُ* and *مَرْجَعٌ*, (K,) *He made, or caused, him, or it, to return, go back, come back, or revert; sent back, turned back, or returned, him, or it; syn. رَدَّهُ*; (Mgh, Mgh, K;) and *صَرَفَهُ*; (K;) *and صَرَفَهُ* from the thing; and *إِلَيْهِ* to it; (Mgh, K;) as also *رَجَعَهُ*; (S, Mgh, K;) but the former is the more chaste word, and is that which is used in the Kur-án, in ix. 84 [and other places]: (Mgh:) the latter is of the dial. of Hudheyli; (S, Mgh;) and is said by MF to be of weak authority, and bad; but [SM

says,] I do not find this asserted by any of the leading authorities: (TA:) *ارْتَجَعَهُ* †, also, signifies [the same, i. e.] the same as *رَدَّهُ*, in like manner followed by *إِلَى*. (TA.) Thus in the Kur ix. 84, referred to above, *فَإِنْ رَجَعَكَ اللَّهُ* [And if God make thee to return, or restore thee]. (Mgh.) — *رَجَعُ فَلَانَ عَلَى أَنْفِ بَعِيرِهِ* *Such a one put back, or restored, the nose-rein [الخطام] being understood] upon the nose of his camel; it having become displaced.* (TA.) — *رَجَعُ إِلَيَّ* † *He returned to me the answer.* (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — *رَجَعْتُ الْكَلَامَ* † *I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated, it, in reply, or replication; syn. رَدَدْتَهُ*. (Mgh.) [In like manner,] *يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ*, in the Kur [xxxiv. 30], means † *Holding a colloquy, or a disputation, or debate, one with another:* (Bd:) [or it means † rebutting one another's sayings:] or † *blaming one another.* (S.) — *رَجَعُ الدَّابَّةِ يَدَيْهَا فِي السَّبْرِ*, (S,) or *رَجَعُ الدَّابَّةِ يَدَيْهَا فِي السَّبْرِ*, (S,) † *The stepping of the beast, (S, K,) or her returning her fore legs, [drawing the fore feet backwards towards the body, by lifting them high,] in going;* (K;) and *الْتَرَجِيعُ*, (K,) or *تَرْجِيعُ الدَّابَّةِ يَدَيْهَا فِي السَّبْرِ*, (S,) signifies the same: (S, K:) or *رَجَعُ* signifies a beast's *elevating, or lifting high, the fore foot and hind foot, in going.* (KL.) You say, *رَجَعَتِ الدَّابَّةُ يَدَيْهَا فِي السَّبْرِ* † [The beast stepped, &c.; like as you say, *تَرْجِيعُهَا*]. (TA.) — *رَجَعُ الْوَأَشِمَةِ* † *and رَجَعَتْ*, † *The female tattooer's making marks or lines [upon the skin]:* (S, K:\*) [or rather, as the former phrase is explained in the EM p. 143, "her retracing" those marks or lines, and renewing their blackness; for] you say also, *رَجَعُ الْوَأَشِمَةِ*, † *and رَجَعَتْ*, † *He retraced the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another.* (TA.) And *رَجَعُ الْكِتَابَةِ* † *and رَجَعَتْ*, † *He retraced, or renewed, the writing.* (TA.) — *رَجَعُ نَاقَةٍ* †, and *ارْتَجَعَهَا*, and *رَجَعَهَا*, † *He purchased a she-camel with the price of another that he sold:* (S, TA:) or *he purchased a she-camel with the price of a he-camel that he sold; and رَجَعُ*, which is app. an inf. n., signifies *the selling males and purchasing females:* (TA:) or *رَجَعُ مَالًا* † signifies *he sold the aged and the younglings of his camels, and purchased such as were in a state of youthful vigour:* or, as some say, *he sold the males, and purchased females:* (Lh:) or *ارْتَجَاعٌ* † signifies *the selling a thing, and purchasing in its place what one imagines to be more youthful, and better:* (Lh in another place:) regard is had, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rághib:) also *إِبْلًا* † *he sold old and weak camels, and purchased such as were in a state of youthful vigour:* or *he sold male camels, and purchased females:* (TA:) and *إِبْلًا* † *he took camels in exchange for his camels:*