

or *sporting*. (S, TA.) It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart: (TA:) and وَلَعْبٌ نُّرْتَعْنَ that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA:) and the reverse, (K,) يُرْتَعْ وَلَعْبٌ i.e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:) and with ن in each case. (K.) — And it is said in a trad., مَنْ يُرْتَعْ حَوْلَ الْحَمَى يُوشِكُ أَنْ يُخَالِطَهُ + He who goes round about [the prohibited place of pasture] will soon enter into it]. (TA.) —

And in another trad., إِذَا مَرَرْتُم بِرِيَاضِ الْجَنَّةِ فَأَوْتَعُوا, meaning † [When ye pass by a scene of] the commemoration of the praises of God, enter ye thereinto; the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. ارتع *He put his camels [to pasture at pleasure; (see 1;) or] to eat (S, K) and drink (K) what they pleased, (S, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or he pastured his camels, or put them to pasture, by themselves.* (TA.) See the ex. in the Kur-án cited above. — Hence, † *He ruled, or governed, his subjects well; [as though] leaving them to satiate themselves in the pastureage.* (TA.) — *It (a party of men) lighted upon abundance of herbage, and pastured.* (TA.) — *It (rain) produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty.* (S, Mṣb, K.) — *The land became abundant in herbage.* (TA.)

رَتَعْ [app. an inf. n., of which the verb (رَتَعْ) is not mentioned, and perhaps not used,] *The leading a plentiful and pleasant and easy life.* (TA.) [See also رَنْتَعْ.]

رَتَعْ sing. of رَتَعَونَ, q. v. مُرْتَعَ: — and applied to herbage: see مُرْتَعَ.

رَتَعَةُ *Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of amplexus in respect thereof: (K:) a subst. from 1.* (TA.) Hence the prov., الرَّتَعَةُ وَالرَّتَعَةُ † الرَّتَعَةُ وَالرَّتَعَةُ, and الرَّتَعَةُ وَالرَّتَعَةُ, (K,) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning الخصْبُ: said by 'Amr Ibn-Eṣ-Saṣṭ: he had been taken prisoner by Shákir Ibn-Rabé'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou

art corpulent;" and he replied in the words above. (K.)

رَتَّةٌ: see what next precedes.

رَتَاعٌ One who seeks, with his camels, after the places of pasture abounding with herbage, one after another. (TA.)

رَاتَعُ A camel, (S, K,) or beast, pasturing at his pleasure; (Mṣb;) or eating (S, K,) and drinking (K) what he pleases, (S, K,) and coming and going in the pasture, by day, (TA,) amid abundance of herbage, and plenty; (K;) [part. n. of 1, q. v. :] pl. رَتَاعٌ (S, Mṣb, K) and رَتَعْ and قَوْمٌ رَاتِعُونَ رَتَاعٌ and رَتَاعٌ. (K.) — You say also مرتع (S.) See مرتع.

رَأَيْتُ ارْتَاعًا مِنَ النَّاسِ I saw a multitude of men. (Sgh, K.)

مَرْتَعٌ A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing:] a place where beasts pasture at pleasure; (Mṣb;) where they eat (S, K) and drink (K) what they please, (S, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. مَرَاطِعٌ (Mṣb.) — [And Pasture itself:] one says, أَكَلُوا مَرْتَعَ الْأَرْضِ [They consumed, or ate, the pasture of the land]. (M in art. رَدَم.)

مُرْتَعٌ One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasture, by day, amid abundance of herbage, and plenty. (TA.) — † *A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire.* (K, TA.) You say also قَوْمٌ مُرْتَعُونَ رَاتِعُونَ, meaning † *A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn.; and مَحَاصِيبٌ; قَوْمٌ رَتَاعُونَ رَتَاعٌ*, after the manner of a rel. n., like طَعْمٌ: and in like manner رَتَعْ is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — Rain that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty. (S, Mṣb.) — أَرْضٌ مُرْتَعَةٌ Land in which the beasts eagerly desire to satiate themselves. (Sh.)

### رَتَقٌ

1. رَتَقٌ, aor. ـَ (S, L, Mṣb) and ـَ, (L,) inf. n. رَتَقٌ, (S, M, L, Mṣb, K,) *He closed up, (M, Mṣb, TA,) and repaired, (M, TA,) a rent: (S, M, Mṣb, TA:) [he sewed up, or together: see رَتَقٌ:]* الرَّتَقُ is the contr. of الرَّفِقُ. (S, K.) — [Hence, one says, رَتَقٌ فَتَقَهُرٌ, meaning † *[He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them.* (TA.) — رَتَقٌ, aor. ـَ, (IKoot, Mṣb, TA,) inf. n. رَتَقٌ, (S, Mgh, Mṣb, TA,) in the K, erroneously, رَتَقٌ, (TA,) *She was,*

or became, such as is termed رَتَقٌ; (IKoot, S, Mgh, Mṣb, K;) said of a woman, (S, Mgh, Mṣb, K,) or of a girl, and also of a camel. (IKoot, Mṣb.)

8. ارْتَقَ It was, or became, closed up, (S, Mṣb, K,) [and repaired; and sewed up, or together:] said of a rent: (S, Mṣb:) and also of the vulva of a woman. (S, TA.)

رَتَقٌ i. q. مَرْتَوْقَةٌ [and مَرْتَوْقَةٌ, مَرْتَوْقَةٌ, &c., being originally an inf. n.; i. e. Closed up, and repaired; applied to a rent; and so رَتَقٌ]. (TA.) رَتَقَ فَتَقَنَاهُمَا, in the Kur [xxi. 31, lit. They (the heavens and the earth) were closed up, and we rent them], is from الرَّتَقُ as the contr. of الرَّفِقُ: (S:) accord. to Ibn-'Arafah, it means they were closed up, without any interstice, and we rent them by the rain and the plants: Zj says that رَتَقٌ is for دَوَائِي رَتَقٌ رَتَقٌ, in art. رَتَقٌ, meaning they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that رَتَقٌ is for دَوَائِي رَتَقٌ رَتَقٌ, in art. رَتَقٌ, meaning they were united, and God rent them by the air, which He placed between them: (TA in art. رَتَقٌ:) فَتَقٌ مَرْتَوْقَةٌ some read رَتَقٌ رَتَقٌ, for شَيْئاً رَتَقٌ, meaning مَرْتَوْقَةٌ. (Bd.)

رَتَقٌ: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of رَتَقٌ, syn., accord. to the copies of the K, with رَتَقٌ, but correctly with رَتَقٌ, which signifies The space between [any two of] the fingers: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

رَتَقٌ: see what next precedes.

رَتَقٌ, applied to a woman, (AHeyth, S, Mgh, Mṣb, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] *Impervia coeundi; (S, Mṣb, K;) having the meatus of the vagina closed up: (S, Mṣb:) or having no aperture except the مَيَال [or meatus urinarius]: (Lth, Mgh, K:) or having the فُرْج so drawn together that the ذَكَر can hardly, or not at all, pass.* (AHeyth.)

رِتَاقٌ [A garment composed of] two pieces of cloth sewed together (رَتَقَانِ) by their borders. (Lth, S, K.) Hence the saying of a rájiz,

\* جَارِيَةٌ بَيْضَاءَ فِي رِتَاقٍ \*  
\* ثَدِيرٌ طَرْقًا أَكْحَلَ الْهَافِي \*

[A fair girl in a رِتَاق, turning about eyes black in the inner angles.] (Lth, S.)

رُتْقَةُ Inaccessibleness, or unapproachableness; [in some copies of the K, الخنعة is erroneously put for الرَّتَقَةُ] and منعَةُ, [and might; and high, or elevated, rank.] (Ibn-'Abbád, K, TA.)

سَاحَبٌ رَاتِقٌ [Clouds closing up, or coalescing. (AHn, TA.) — هُوَ الْفَالُقُ الرَّاتِقُ — He is the possessor of command or rule, so that he