

رشد

1. رَشَدٌ, aor. ۲; and رَشِدٌ, aor. ۲; (S, A, L, Mṣb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رُشِدٌ, (S, L, Mṣb, K,) which is of the former, (S, L,) and رَشَدٌ, (S, L, Mṣb, K,) which is of the latter, (S, L, Mṣb,) and رَشَادٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mṣb;) *He took, or followed, a right way or course or direction*; (S, A, L, Mṣb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox*:] and رَشِدٌ signifies the same: (L, K:) you say, اسْتَرَشِدُ لِأَمْرِهِ, meaning *He took, or followed, a right way to conduct his affair*: and رَشَدُ أَمْرِهِ, meaning *He took, or followed, a right course in his affair*; this latter being a phrase similar to سَفَهُ رَأْيِهِ and أَلَمَ بَطْنَهُ &c. (L.) Some say that رَشَدٌ relates to the things of the present life and to those of the life to come; and رَشِدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رَشِدٌ and others رَشَدٌ in several verses. (MF.) The former also signifies *The continuing in the way of truth, or the right way, with self-constraining firmness in so doing*. (K.) One says to the traveller, رَشِدْتِ, [Mayest thou take, or follow, the right way]. (A.) — [See also رَشَدٌ below.]

2. رَشَدُهُ, inf. n. تَرَشِيدٌ, said of a kádee, or judge, i. q. جَعَلَهُ رَشِيدًا [meaning *He pronounced him to be one who took, or followed, a right way or course or direction: or to be one who held a right belief; to be orthodox*]. (Mṣb.) — See also what next follows.

4. ارشده (S, A, L, Mṣb, K) and رَشَدُهُ, (L,) said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction; or he directed him aright, or to the right way or course or direction*; (S, * A, * L, Mṣb, * K; *) لَهُ وَعَلَيْهِ and إِلَى الشَّيْءِ [to the thing]: so says AZ: (Mṣb:) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox*.] See also the next paragraph.

10. استرشد: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction*. (So accord. to some copies of the K.) — And استرشدُهُ *He desired of him the taking, or following, a right way or course or direction*: (L, and so accord. to some copies of the K, and the TA:) or *he asked, demanded, or desired, of him, direction to the right way*. (MA.) You say, رَشِدْتَنِي فَأَرَشَدْتَنِي [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Mṣb) لَهُ وَعَلَيْهِ and إِلَى الشَّيْءِ [to the thing]: so says AZ. (Mṣb.)

رَشَدٌ an inf. n. of 1. (S, L, Mṣb, K.) — [As a simple subst., *Rectitude*.] Also *Maturity of in-*

tellect, and rectitude of actions, and good management of affairs. (TA in art. انس: see 4 in that art.) [Hence, بَلَغَ رَشَدَهُ *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course*: a phrase of frequent occurrence.]

رَشَدَةٌ: see the next paragraph, in four places.

رَشَدَةٌ *A mode, or manner, [and رَشَدَةٌ an act,] of رَشَادٌ [or right procedure; &c.]. (Ham p. 463.) [Hence,] هُوَ لِرَشَدَةٍ, (S, A, L, Mṣb,) and وُلِدَ لِرَشَدَةٍ, (L, K,) and رَشَدَةٌ, (L, Mṣb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fṣ, (L, TA,) [and seems to be the more common,] † *He is, or was, trueborn*; (A, Mṣb;) *contr. of لَزْنِيَّة*, (S, L, K,) or لَزْنِيَّة, (Fr, TA,) and لَغِيَّة. (AZ, Fr, TA.) And † وُلِدَ لِعَبْرٍ رَشَدَةٍ [or رَشَدَةٍ i. e. † *He was not trueborn*]. (Fr, TA.) And هَذَا وُلِدٌ رَشَدَةٍ † *This is an offspring of valid marriage*. (TA.) And ادَّعَى رَشَدَةً † *He claimed, as his, a child not lawfully begotten, or not trueborn*. (TA, from a trad.)*

رَشَادٌ: see رَشَدِي.

رَشِيدٌ: see رَشِيدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Mṣb,) [signifying *Right procedure; or the adoption, or pursuit, of a right way or course or direction; as to a road, and also as to an affair: and often meaning right belief, or orthodoxy*: in both these senses] *contr. of رَغِيٌّ*, (S, A, Mṣb,) and of ضَلَالٌ: (Mṣb:) and رَشَدِي is a subst. syn. with رَشَادٌ. (L, K, *) = حَبُّ الرِّشَادِ i. q. الحَرْفُ, (K,) in the dial. of El-'Irāk; (TA;) they gave it this name as one of good omen, because حَرْفٌ is syn. with حِرْمَانٌ: (K:) [رَشَادٌ and حَرْفٌ are names given to several species of *Cress*; and حَبُّ الرِّشَادِ seems to mean *the seed of رشاد*: accord. to Golius, on the authority of Ibn-Beyṭār, رشاد is the name of the *nasturtium*: accord. to Delile, (Flor. Ægypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidium sativum* of Linn.; the *lepidium hortense* of Forsk.: and the *cochlearia nilotica*: رَشَادُ الْبَحْرِ, i. e., *nasturtium maritimum*, that of the *cahile maritima* of Tournef.; Desf., a *pinnatifida*; the *bunias cahile* of Linn.; the *isatis pinnata* of Forsk.: الرِّشَادُ الْجَبَلِيُّ, that of the *lunaria parviflora*: and رَشَادُ الْبَرِّ, i. e., *nasturtium deserti*, that of the *raphanus recurvatus* of Persoon; the *raphanus lyratus* of Forsk.]

رَشِيدٌ: see رَشِيدٌ. — الرَّشِيدُ, of the measure فَعِيل in the sense of the measure مَفْعَل, (L,) as an epithet applied to God, means *The Director to the right way*: (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains*: (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright*. (L.)

رَشِيدٌ and رَشِيدٌ Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning *holding a right belief; or orthodox*]. (A, Mṣb.) One says to a traveller, رَاشِدًا مَهْدِيًا [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, يَا رَشِيدِي, as meaning يَا رَاشِدٌ [O thou who takest, or followest, a right way &c.]. (L) الخلفاء الراشدون [The Khaleefehs who took, or followed, a right course, or the orthodox Khaleefehs,] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — أُمُّ رَاشِدٍ a surname (S) applied to *The female rat or mouse* (الفأرة). (S, K.)

الطَّرِيقُ الْأَرَشِدُ is like الْأَقْصَدُ [i. e. *The more, or most, direct road*]. (S.)

المَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) *The right places to which roads tend*; syn. مَقَاصِدُ الطَّرِيقِ. (S, L, K.) You say, هُوَ يَهْدِي إِلَى المَرَاشِدِ [He directs to the right places to which roads tend]. (A.)

رشف

1. رَشَفَهُ, aor. ۲ and ۳, inf. n. رَشْفٌ, (S, MA, O, Mṣb, K,) [and app. رَشِيفٌ also (which see below), and تَرَشَافٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maḳṣoorah" of Ibn-Dureyd;] and رَشَفَهُ, aor. ۲, (AA, O, K,) inf. n. رَشْفٌ; (K;) *He sucked it in*, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAḡr, O,) with the two lips; (MA;) as also ارْتَشَفَهُ (S, MA, O, * K) and تَرَشَفَهُ (S, * MA, O, * K) and ارشفه and رَشَفَهُ: (IAḡr, O, K:) or *he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ*: (Mṣb:) and رَشَفٌ, (Mṣb,) or رَشْفٌ and رَشْفَةٌ, (K,) inf. n. رَشْفٌ, (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything*: (IF, * O, * Mṣb, K:) or, accord. to some, رَشْفٌ signifies *the sucking in the water of the mouth in kissing*: (Ḥar p. 271:) you say, رَشَفَهَا, meaning *he sucked her* (a girl's) *saliva from her mouth*: (IAḡr, L in art. مَصَد:) and ارْتَشَفَهَا *he kissed her and sucked in her saliva*; from رَشْفٌ [i. e. رَشْفٌ] meaning "saliva:" and رَشَفٌ signifies *he sucked in much*: (Ḥar p. 231:) or i. q. تَمَصَّصَ. (O.) It is said in a prov., الرَّشْفُ أَنْقَعُ, i. e. *The sucking in (رَشْفٌ) of water by little and little is most effectual to quench thirst*. (S, O, K.)

2: } see above.
4: }

5: see 1, in three places.

8: see 1, in two places.

رَشْفٌ *A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths.*