

him to be pleased, well pleased, content, &c., with me,] **فَرَضِي** [and he was pleased, &c.]. (S.)

5. **تَرَضَاهُ** *He sought to please, content, or satisfy, him;* (M, K;) as also **استرضاهُ**. (K.) A poet says,

\* **إِذَا الْعَجُوزُ غَضِبَتْ فَطَلَّقِي** \*  
\* **وَلَا تَرْضَاهَا وَلَا تَمَلِّئِي** \*

[When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner]: he says **تَرْضَاهَا** instead of **تَرْضَاهَا** to avoid what is termed **غَبْنٌ**; but some relate it in the manner better known, saying **وَلَا تَرْضَاهَا**. (M.) — [Also] **تَرْضَيْتُهُ** *I pleased, contented, or satisfied, him (أَرْضِيتهُ) after striving, labouring, or toiling.* (S.)

6. **تَرَضِيَاهُ** [They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it]: (A, K;) and **تَرَضِيَا بِهِ** [signifies the same]. (Bd in iv. 28.) And **تَرَضَوْهُ بَيْنَهُم** *They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it.* (MA.) **إِذَا تَرَضَوْا بَيْنَهُم** in the *Kur* [ii. 232], means [When they agree, or consent, among themselves; or] when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion. (TA.) Hence the trad., **إِنَّمَا الْبَيْعُ عَن تَرَاضٍ** [Selling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, **وَقَعَ بِهِ التَّرَاضِي** [Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place]. (A, K.) [In some copies of the *K*, by the omission of **و**, this phrase is made to be as though it were meant as an explanation of **تَرَضِيَاهُ**.]

8: see 1, in three places.

10. **استرضاهُ** *He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which he would be pleased, well pleased, content, contented, or satisfied.* (Z, K.) You say, **استرضيتهُ فأرضاني** [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (S.) — See also 5.

**رضي** *A certain idol-temple, belonging to [the tribe of] Rabe'ah:* (K:) whence they gave the name of **عبد رضى** [Servant of Rudà]. (TA.)

**رضي** is merely an inf. n., (S,) [as such] *syn. with مرصاة*, (K,) meaning *The being pleased, well pleased, content, &c.*; [see 1;] *contr. of سخط*: (M:) and the simple subst. is **رضاء**, with medd.; [signifying a state of being pleased, &c.]; (Akh, S;) or the latter is only an inf. n. of **رض**, (M,) *syn. with مرصاة*: (M, K:) [but] the former [is also used as a subst., signifying content, or approval: and permission, or consent: and] is dualized, app. as meaning the kind [or mode or manner, of being

pleased, &c.]: (M:) the dual is **رضوان** and **رضيان**: (S, M, K:) *Ks* heard **رضوان** and **رضوان** as duals of **رضي** and **رضي**; and says that the proper way is to say **رضيان** and **رضيان**, [which in the case of the former is strange, as its final radical is **و**,] but that the pronunciation with **و** is the more common: (S:) and accord. to some, **مراض** is an irreg. pl. of **رضي**; but others say that it is pl. of **مرصاة**. (TA.) You say, **مَا فَعَلْتَهُ عَن رِضَاهُ** and **رِضْوَتِهِ**: see the latter, below. (Z, K.) — See also **راض**, latter sentence. — And **رجل رضى**, (M, K,) and **قوم رضى**, (M,) *A man, (M, K,) and a people, or party, (M,) with whom one is pleased, well pleased, contented, or satisfied; regarded with good will, or favour; liked, or approved; syn. مراض (M, K) and فنعان رضى being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of عدل, and خصم. (M.)* — [See also **رضي**; for which **رضي** or **رضا** seems to be erroneously substituted, in two senses, in some copies of the *K*.]

**راض**: see **راض**.

**عَن رِضَاهُ** means **عَن رِضَاهُ** [i. e. *I did it not of, or with, his pleasure, good pleasure, content, or approval.*] (Z, K.)

**رضوان** an inf. n. of **رضي**; like **رضوان**. (M, K, &c.) — Also *The treasurer, keeper, or guardian, of Paradise.* (MA, K.)

**رضاء**: see **رضي**, first sentence.

**رضي**: see **راض**. — Also, (K, TA,) i. e. like **رضي**, (TA,) [in the *CK* **الرضي**, and in my MS. copy of the *K* **الرضي**, are put in the place of **الرضي**.] One who is responsible, accountable, or answerable; *syn. ضامن*: so in the copies of the *K*, and in like manner in the *Tekmileh*: accord. to the copies of the *T*, **ضامر** [lean, or light of flesh, &c.]. (TA.) — And *Loving; a lover; or a friend.* (IAqr, K, TA.) — And *Obeying, or obedient.* (IAqr, TA.)

**راض**, of which the pl. is **رضاة**; and **رضي**, of which the pl. is **رضيئة** and **رضاة**, (M, K,) the latter pl. on the authority of *Lh*, but extr. as pl. of **رضي**, and in my opinion, [says *ISd*,] it is pl. of **راض** only; (M;) and **رض**, of which the pl. is **رضون**; (*Lh*, M, K;) *Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving.* (M, K.) — **عيشة رضية** means **مرضية** [i. e. *A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.; or that is liked, or approved*]: (S, K:) or, accord. to *Sb*, **راضية** is, in this case, a possessive epithet, meaning **ذات رضى** [i. e. *having approvedness; رضى being here an inf. n. of رضى*]. (M, TA.)

**مرصاة**, originally **مرصوة**, (TA,) an inf. n. of **رضي**. (S, \*M, K.) — [Also *A cause, or means, or an occasion, of رضى, i. e., of being pleased, well pleased, content, &c.*: a word of the same class as **مبجلة** and **مجبنة**. Hence the saying,] **البر مرصاة للرب مسخطة للشيطان** [*Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil*]. (TA in art. *سخط*.) The pl. of **مرصاة** is **مراض** [accord. to rule]: or this is an irreg. pl. of **رضي**. (TA.)

**مرصو**: see what follows.

**مرصو** and **مرصو**, (T, S, M, Mṣb, K,) the former the more common, (S, Mṣb,) the latter erroneously written in [some of] the copies of the *K* **مرصو**, (TA,) applied to a thing, (S, Mṣb,) or a person, (M,) *Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased, &c.; or liked, or approved*: (K:) [the meaning being there indicated to be the *contr. of مسخوط*; and being well known to be commonly as above:] or *chosen, or preferred*: (Mṣb:) or *seen, or judged, to be fit for a thing or an affair*: (M:) [see also **رضي**, last sentence but one; and **راض**, latter sentence.]

(Quasi رضى)

**رضو** a dual of **رضي**, which see in art. **رضيان**

## رطب

1. **رطب**, (S, A, MA, Mṣb, K,) aor. **رطب**; (K;) and **رطب**, aor. **رطب**; (K;) inf. n. **رطوبة**, (S, A, MA, Mṣb, K,) of the former verb (S, A, Mṣb) and **رطبة** [also of the former verb]; (MA, K;) *It (a thing, S, Mṣb) was, or became, the contr. of what is termed يابس (S, Mṣb, K) and جاف; i. e., (Mṣb,) it was, or became, moist, humid, succulent, sappy, or juicy*: (A, MA, Mṣb:) or *soft, or tender, to chew*: (A:) [and *fresh, or green*; agreeably with the Pers. explanation, **ترشد**, in the MA: and *supple, pliant, or flexible*: all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of **رطب** and **رطب**:] and *soft, or tender, said of a branch, or twig, and of plumage, &c.*: (K:) [and **ترطب**, as used in the *L* in art. **عقد**, &c., signifies the same.] **رطوبة** [used as a simple subst.] signifies *A quality necessarily involving facility of assuming shape and of separation and of conjunction.* (KT.) — [Hence, **رطبت** said of a girl, † *She was, or became, sappy, or supple; and soft, or tender*: and **رطب** said of a boy, † *He was, or became, sappy, or soft, or supple; and femininely soft or supple*: see **رطب**, below. — Hence also,] **رطب لسانى** † [My tongue has become supple by mentioning thee; i. e., has been much occupied by mentioning thee: a well-known phrase: (see also 2:) it may also be used as meaning *my tongue has become refreshed (lit. moistened) by mentioning thee*]. (A.) And **خذ ما رطبت به يداك** † [Take that by means of the