

*languid, therein.* (Az, TA.) And [in like manner] *استرخى* [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. *بنش* and *فنش*, &c.) And *تراخى* *He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein.* (TA.) — *He drew back, held back, or hung back,* (JK, K, TA,) *عنى* from me, (TA,) or *عن الشيء* from the thing. (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تراخى السماء* *The rain delayed; or was tardy, late, or backward.* (S, K.) [And *تراخى الوقت* *The time was, or became, late: and it became protracted.* And *تراخى عنه* *It was, or became, after, or later than, it: see مترأخ*, below.] And *تراخى الأمر* *The affair, or case, was, or became, protracted; the time thereof became extended.* (Msb.) And *في الأمر تراخ* *In the affair, or case, is ample time or scope [for action &c.]; syn. فُتِحَ.* (Msb, TA;) and *extension, or protractedness:* (TA:) or *remoteness; referring to the case of the resurrection, i.e. the time thereof.* (Mgh in art. *تج*.)

10. *استرخى*: see 1, first sentence. *استرخى* *صَلَامًا*, said of a she-camel: see 4, in the latter half of the paragraph. *استرخى الستر* [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) — *استرخى في رأيه بعد*: see 6. *استرخى في الأمر* [He was, or became, weak in his opinion after being strong]. (IAq, TA in art. *خرج*.) — *استرخت حاله* (JK, T, TA,) and *استرخى به الأمر* (JK,) or *استرخت به حاله* (T, TA,) + *The affair, or case, and his state, or condition, became good with him after straitness; (JK;) or: he became in a good state, or condition, (T, TA,) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases,) after straitness.* (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA,) *قَابَلْ وَأَسْتَخِي بِهِ الْخَطْبُ بَعْدَمَا* *أَسَافَ وَلَوْ لَا سَعِينَا لَمْ يُؤْبَلْ*

meaning: [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA:) or the phrase *استرخى به الخطب* means *أَرْخَاهُ خَطْبُهُ* [explained above: see 4]. (T, TA.)

*رَخُو* and *رَخُو* (Lth, S, M, Msb, K) and *رَخُو* (M, Msb, K;) but accord. to As and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to As and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;*

*syn. هَشِي*; (S, K;) or *لَيِّن سَهْل*; (Msb;) [and *مُسْتَرَجِح* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i.e. *رَخَوَةٌ* and *رَخَوَةٌ* and *رَخَوَةٌ* (K) [and *مُسْتَرَجِحَةٌ*]. You say *حَجَرٌ رَخُو* or *رَخُو* or *رَخُو* *A stone that is soft, yielding, &c.* (Msb.) — And *فَرَسٌ رَخُو* *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace.* (S.) And *فَرَسٌ رَخُو الْعَنَانِ* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *فَبِي رَخُو* is used in a verse of Abou-Dhu-eyb instead of *فَبِي رَخَوَةٌ* because meaning *فَبِي شَيْءٍ* [for which some say *عَمَّا*]: Sgh says [correctly] that they are the letters exclusive of those termed *الشَّدِيدَةُ* and of those in the phrase *لَمْ يَرْعَوْا*: as is said in the M, they are thirteen; namely, *ث, ح, ز, د, خ, س, ش, ص, ض, ظ, ف, غ, and ه*; [to which De Sacy adds, in his Grammar, (2nd ed. i. 20,) *ا* without *و*, and *و* and *ي*, which are generally included in an intermediate class between the *شَدِيدَةُ* and the *رَخَوَةٌ*, namely, in the class consisting of the letters in the phrase *لَمْ يَرْعَوْا* or *لَمْ يَرَوْا*:] the letter termed *رَخُو* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *الْمَسَّ* and *الْمَشَّ*. (TA.)

*رَخَوَةٌ*: see what next follows.

*استرخا* [i.e. *استرخا*] an inf. n. of 1: (M, K;) i. q. *استرخا* [i.e. *استرخا*] *Softness, yieldingness, flaccidity, &c.*: see 1, first sentence; as also *رَخَوَةٌ*: you say *فيه رَخَوَةٌ* and *رَخَوَةٌ* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

*رَخَاءٌ* [said by some to be an inf. n. of 1] *Ample-ness, or freedom from straitness, of the means, or circumstances, of life; (JK, S, Msb, K;) [and so رَخَاءُ الْبَالِ]; as also رَخَوَةٌ.* (JK.) *رَخَاءُ النَّفْسِ* [An easy, or unstraitened, state of mind]. (S in art. *بول*.)

*رَخَاءٌ* *A soft, or gentle, wind: (S, K:) or a soft, or gentle, and quick, wind: (JK:) or a soft, or gentle, wind, that does not move anything.* (Har p. 38.) It has the first of these meanings in the *Kur xxxviii. 35:* (Bd, Jel:) or it there means *A wind that does not oppose, or contravene, the will of God.* (Bd.)

*رَخِي* (Msb, K) and *رَاحٍ* (K,) applied to life (عِيش, Msb, K), + *Ample, unstraitened, or plentiful, in its means, or circumstances:* (Msb, K:) or both applied to a man, + *in an ample, an unstraitened, or a plentiful, state of life.* (TK.) You say, *إِنَّهُ لَفِي عِيشٍ رَخِيٍّ* + [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And *هُوَ رَخِي الْبَالِ* (JK, S, Msb, TA) and *رَاحِي الْبَالِ* (JK) + *He is in an ample, or unstraitened, (S,) or an easy, or a pleasant,*

*and a plentiful, state, or condition.* (JK, S, Msb, TA.) [See also other explanations in art. *بول*.] And *إِنَّ ذَلِكَ الْأَمْرَ لَيَذْهَبُ مِنِّي فِي بَالٍ رَخِيٍّ* [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

*رَاحِي*, and *الْبَالِ*: see the next preceding paragraph.

*أَرْخِي* [as meaning *Morc relaxing* or *slackening* or *loosening*] is used in a verse of Hassan Ibn-Thabit for the regular expression *أَشَدُّ إِرْخَاءً*: it is like *أَشَدُّ حَاجَةً* meaning *مَا أَحْوَجُهُ*. (El-Harece's "Durrat el-Ghowwag," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

*أَرْخِيَةٌ* *A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered.* (S, K.)

*مَرَخَاءٌ*, applied to a beast, (دَابَّة, K,) or a horse or mare, (فَرَس, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed إِرْخَاءً:* (K: [see 4, in the latter part of the paragraph:]) or *that runs much in that manner:* (S:) pl. *مَرَاخِي*. (S, TA.)

*جَاءَ زَيْدٌ مَرَاخِيًا* [part. n. of 6, q. v.] — You say *جَاءَ زَيْدٌ مَرَاخِيًا زَمَانُهُ عَنْ زَمَانٍ مَجِيٍّ* *Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr; i.e. جَاءَ بَعْدَ عَمْرٍو.* (Msb in art. *بعد*.)

*رَخُو*, first sentence. *مُسْتَرَجِحَةٌ*: fem. *مُسْتَرَجِحَةٌ*: see *رَخُو*.

رد

1. *رَدَّةٌ* (S, M, Msb, K, &c.) aor. *رَدَّ*, (S, M, L,) inf. n. *رَدٌّ* (S, M, Msb, K, &c.) and *مَرَدٌ* (S, M, L, K) and *مَرْدُودٌ* (S, L, K,) this last an inf. n. like *مَعْقُولٌ* and *مَعْقُولٌ* (S, L,) and *رَدَّةٌ* (S [there said to be an inf. n., like *رَدَّ*, of *رَدَّة*, aor. *رَدَّ*,]) and *رَدَّيْدِي* (S, L, K, [but in the S and L merely said to be syn. with *رَدَّ*,]) an intensive form, (Mgh, TA,) and *تَرْدَادٌ*, which is [also] an intensive or a frequentative inf. n. of *رَدَّةٌ*, (Sb, M, L,) and likewise an inf. n. of *رَدَّوهُ*; (Sb, S, M, L;) and *ارْتَدَّ*; (M, L;) *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; syn. رَجَعَهُ*, (S, M, L, Msb,) and *صَرَفَهُ*, (S, M, L, K,) and *دَفَعَهُ*; (Msb in art. *دفع*, &c.) *عَنْ وَجْهِهِ* [from his, or its, course]. (S, M.) Hence, in the *Kur* [xxx. 42 and xlii. 46], *يَوْمَ لَا مَرَدَّ لَهُ* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أَمْرُ اللَّهِ لَا مَرَدَّ لَهُ* *The command of God, there is no repelling, or averting it.* (L.) And *لَيْسَ لِأَمْرِ اللَّهِ مَرْدُودٌ* i.e. *رَدٌّ* [There is no repelling, or averting, the command of God.] (A.) And