

رَضَعُ The young ones [or suckers] of palm-trees; (IAqr, K;) as also **رَضَعُ**, (K,) accord. to Lth and IDrd and the S; (TA in art. رَضَعُ;) or the latter, accord. to Az, is a mistranscription: (K* and TA in that art.:) n. un. with *ṣ*. (TA.) — *Meanness, sordidness, or ignobleness*; a subst. from **رَضَعُ**; as also **رَضِعُ**. (K.)

رَضَعُ: see **رَضِعُ**, in two places: — and see **رَضَعُ**.

رَضِعَ A foster-brother; syn. **مُرَاضِعُ**: pl. **رَضَعَاءُ**. (TA.) You say, **هَذَا رَضِيعِي**, (S, Mṣb, K,*) i. e. **هَذَا أَخِي مِنْ الرَضَاعَةِ** [This is my foster-brother]. (S, K,*) — [A child while it is a suckling;] a child before it is termed **فَطِيمٌ** [i. e. *neaned*]. (IAqr, TA in art. **طَبِخَ**. [See also **رَضِعَ**].) [In explanations of the words **وَطْبٌ** and **شَتْوَةٌ** in the S, it is applied as an epithet to a kid, evidently as meaning *Suckling*; or a suckling; like **رَضِعُ**, q. v., and **رَضَعُ**.] — See two other significations, voce **رَضِعُ**, in two places.

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of **رَضَعُ**, q. v.] — **الرَضَاعَةُ** also signifies *The [west wind, or westerly wind, called] دَبُورٌ*; or a wind between that and the [south wind, or southerly wind, called] **جَنُوبٌ**: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Mṣb, to be an inf. n. of **رَضَاعَةٌ**, q. v.]

رَضُوعَةٌ A female that suckles her young: (TA:) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.)

رَضَاعُ: see the next paragraph.

رَضِعَ Sucking the breast of his mother; a suckling; as also **رَضِعُ**: pl. of the former **رَضِعُ**; and of the latter **رَضِعُ**. (K. [See also **رَضِعَ**, which signifies the same; as is shown below, voce **مُرَضِعُ**; and by Bḍ in xxii. 2; &c.]) — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mṣb:) or a pastor who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milch-beast: (TA:) pl. **رَضِعُ**. (Mṣb.) The phrase **ثَمِيرَ رَضِعٍ** [i. e. *Mean, sordid, or ignoble*; who sucks the teats of his she-camels, &c.,] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the coming of a guest by night to

a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says **رَضِيعٌ**. (Mṣb. [See, however, what follows.]) — [Hence,] *Mean, sordid, or ignoble*; (K, TA;) as also **رَضِيعٌ** and **رَضَاعُ**: pl. **رَضِعُ** and **رَضَاعُ**: (K:) and **رَضِعُونَ**, as a pl., [i. e. pl. of **رَضِعُ**,] has the same signification, of *mean, &c.* (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', **الْيَوْمَ يَوْمُ الرَضِيعِ**, meaning *To-day is the day of the destruction of the mean, &c.* (TA.) — Also *Mean, sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother*; (El-Yemamee, K, TA;) i. e. *born in meanness, sordidness, or ignobleness*. (TA.) — *A beggar*: (TA:) one who begs of men: (K:) thus Ibn-'Abbād explains **ثَمِيرَ رَضِعٍ**. (TA.) — *One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him*: (K:) or such is termed **ثَمِيرَ رَضِعٍ**. (TA.) — *A possessor of milk*: after the usual manner of a possessive epithet [like **لَابِنٌ**]. (TA.)

رَضَاعَةٌ A central incisor when it falls out: (Mṣb:) or the **رَضَاعَتَانِ** are the two central incisors (S, Mṣb, K, TA) of a child, (S, K, TA,) over which the milk is drunk [or sucked]: (Mṣb, TA:) pl. **رَوَاضِعُ**: (S, Mṣb, K:) or the **رَوَاضِعُ** are the teeth of a child that grow and then fall out in the period of suckling; (Mṣb, TA;) and they are said to be six in the upper part of the mouth and six in its lower part: (TA:) [the pl. is applied to all the milk-teeth of a child, and of a horse &c.; it applies to the teeth called **رَبَاعِيَّاتٌ** that fall out, as well as to the **ثَنَائِيَّاتِ**, or central incisors, accord. to AO, in a passage relating to a colt, in his **كِتَابُ الْخَيْلِ** quoted in the TA in art. **حَفَرٍ**; and to the teeth called **قَوَارِحُ** that fall out, accord. to a passage in the S, voce **أَحْفَرُ**, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مُرَضِعُ The breast, as being the place of suckling: pl. **مُرَاضِعُ**. (Ksh and Bḍ in xxviii. 11.) — And [as an inf. n.] The act of suckling the breast: pl. as above. (Ksh and Bḍ *ibid.*)

مُرَضِعٌ Suckled: pl. **مُرَاضِعُ**; which is opposed to **فَطِيمٌ**, pl. of **فَطِيمٌ**. (Mgh.)

مُرَضِعَةٌ and **مُرَضِعَةٌ** A mother [or other woman] suckling: (Mṣb:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets **حَائِضٌ** and **طَامِثٌ** are applied to a woman; and if **مُرَضِعَةٌ** were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a رَضِيعٌ*;

(Kh, IB;) like **إِمْرَأَةٌ مُطِيلٌ** "a woman having a طفل"; (Kh;) or **غَنِيَّةٌ مُشِيدٌ** "a doe-gazelle having a شَادَنٌ"; though **مُرَضِعٌ** has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled*: (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child*: (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (**الصَّبِيُّ الرَضِيعُ**): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the Kur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the *ṣ* is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without *ṣ* when the proper signification of suckling is meant: and with *ṣ* when the tropical signification of a subject of the attribute of suckling in time past or future is meant: (Mṣb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is **مُرَاضِعُ** (Mgh, Mṣb, TA) and **مُرَاضِعُ**. (Mṣb, TA.) The saying in the Kur [xxii. 2], **يَوْمَ تَرَوْنها تَذْهَلُ كُلُّ مُرَضِعَةٍ عَنْهَا**, in the act of doing so, (Kh,) with her teat in the mouth of her child, (AZ,) [shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or **مُرَضِعَةٌ** here has the last signification explained in the preceding sentence [so that the meaning is *every woman who shall have been suckling or shall be going to suckle*]. (Mṣb.) — **نَفَعَتِ الْمُرَضِعَةُ وَبَشَتِ الْفَاطِمَةَ**, meaning *Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office*. (TA.) — The pl. **مُرَاضِعُ** is metaphorically applied as an epithet to bees (**جَوَارِسُ**, i. e. **نَحْلٌ**). (TA.)

مُرَاضِعُ: see **رَضِيعٌ**. — Also *An unborn child of a woman who is suckling another child*: such a child proves to be meagre in body, slender in the bones, and ill nourished. (Eu-Nadr, Sgh.)

مُسْتَرْضِعٌ [for **مُسْتَرْضِعٌ لَهُ**, agreeably with an opinion mentioned by El-Howfee, (see 10,) One for whom a wet-nurse has been sought, or demanded]. You say, **فُلَانٌ الْمُسْتَرْضِعُ فِي بَنِي تَجِيمٍ** [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Temeem]. (TA.)