

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

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

- * **إِذَا الْعَجُوزُ غَضِبَتْ فَطَلَّقْ**
- * **وَلَا تَرْضَاهَا وَلَا تَمَلِّقْ**

[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 **تَرْضَى** to avoid what is termed **خَبْنٌ**; but some relate it in the manner better known, saying **وَلَا تَرْضَاهَا**. (M.) — [Also] **تَرْضَيْتُهُ** *I pleased, contented, or satisfied, him (أَرْضَيْتُهُ) after striving, labouring, or toiling.* (S.)

6. **تَرَضَايَاهُ** [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 **تَرَضَايَا 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 عَنْ تَرَضٍ** [Selling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, **وَقَعَ بِهِ التَّرَاضَى** [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 **تَرَضَايَاهُ**.]

8: see 1, in three places.

10. **اِسْتَرْضَاهُ** *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, **اِسْتَرْضَيْتُهُ فَأَرْضَانِي** [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (S.) — See also 5.

رَضَى *A certain idol-temple, belonging to [the tribe of] Rabee'ah:* (K:) whence they gave the name of **عَبْدُ رَضَى** [Servant of Rudā]. (TA.)

رَضَى is merely an inf. n., (S,) [as such] *syn. with مَرْضَاة*, (K,) meaning *The being pleased, well pleased, content, &c.; [see 1;] contr. of سَخَطٌ*: (M:) and the simple subst. is **رَضَاةٌ**, with medd.; [signifying a state of being pleased, &c.]; (Akh, S;) or the latter is only an inf. n. of 3, (M,) *syn. with مَرْضَاة*: (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 رَضَوَانِ and رَضَيَانِ: (S, M, K:) Ks heard رَضَوَانِ and رَضَيَانِ as duals of رَضَى and رَضَى; and says that the proper way is to say رَضَيَانِ and رَضَيَانِ, [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, مَرْضَاة is an irreg. pl. of رَضَى; but others say that it is pl. of مَرْضَاة. (TA.) You say, مَا فَعَلْتَهُ عَنْ رَضَاهُ and رَضَوْتَهُ: see the latter, below. (Z, K.) — See also رَاضٍ, latter sentence. — And رَجُلٌ رَضَى, (M, K,) and قَوْمٌ رَضَى, (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. مَرْضَى* (M, K) and فُتُحَانٌ *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 عَدَلٌ, and خَصَمٌ*. (M.) — [See also رَضَى; for which رَضَى or رَضَا seems to be erroneously substituted, in two senses, in some copies of the *K*.]*

رَضٍ: see رَاضٍ.

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

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

رَضَاةٌ: see رَضَى, first sentence.

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

رَاضٍ, of which the pl. is رَضَاةٌ; and رَضَى, of which the pl. is رَضَاةٌ and رَضَاةٌ, (M, K,) the latter pl. on the authority of Lh, but extr. as pl. of رَضَى, and in my opinion, [says ISd,] it is pl. of رَاضٍ only; (M;) and رَضٍ, of which the pl. is رَضَوْنٌ; (Lh, M, K;) *Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving*. (M, K.) — **مَرْضَاةٌ** means **مَرْضَاةٌ** [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, رَاضِيَةٌ is, in this case, a possessive epithet, meaning **ذَاتُ رَضَى** [i. e. *having approvedness; رَضَى being here an inf. n. of رَضَيْتُ*]. (M, TA.)

مَرْضَاةٌ, originally مَرْضَوَةٌ, (TA,) an inf. n. of رَضَى. (S, * M, K.) — [Also *A cause, or means, or an occasion, of رَضَى, i. e., of being pleased, well pleased, content, &c.*: a word of the same class as مَبْخَلَةٌ and مَجْنَبَةٌ. Hence the saying,] **اِبْرَ مَرْضَاةً لِلرَّبِّ مَسْخَطَةً لِلشَّيْطَانِ** [*Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil*]. (TA in art. سَخَط.) The pl. of مَرْضَاة is مَرْضَاةٌ [accord. to rule]: or this is an irreg. pl. of رَضَى. (TA.)

مَرْضَوٌ: see what follows.

مَرْضَوٌ and مَرْضَوٌ, (T, S, M, Mgb, K,) the former the more common, (S, Mgb,) the latter erroneously written in [some of] the copies of the *K* مَرْضَى, (TA,) applied to a thing, (S, Mgb,) 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 مَسْخُوطٌ; and being well known to be commonly as above:] or *chosen, or preferred*: (Mgb:) or *seen, or judged, to be fit for a thing or an affair*: (M:) [see also رَضَى, last sentence but one; and رَاضٍ, latter sentence.]

(Quasi رضى)

رَضَوٌ a dual of رَضَى, which see in art. رَضَوٌ.

رطب

1. رَطَبٌ, (S, A, MA, Mgb, K,) aor. ٢; (K;) and رَطْبٌ, aor. ٢; (K;) inf. n. رَطْبَةٌ (S, A, MA, Mgb, K) of the former verb (S, A, Mgb) and رَطَابَةٌ [also of the former verb]; (MA, K;) *It (a thing, S, Mgb) was, or became, the contr. of what is termed يَابِسٌ (S, Mgb, K) and جَافٌ; i. e., (Mgb,) it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Mgb:) or soft, or tender, to chew: (A:) [and fresh, or green; agreeably with the Pers. explanation, تَرَشُدٌ, 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 رَطْبٌ and رَطْبٌ:] and soft, or tender, said of a branch, or twig, and of plumage, &c.: (K:) [and رَطْبٌ, as used in the L in art. عَقْد, &c., signifies the same.] رَطْبَةٌ [used as a simple subst.] signifies *A quality necessarily involving facility of assuming shape and of separation and of conjunction*. (KT.) — [Hence, رَطْبَتْ said of a girl, † *She was, or became, sappy, or supple; and soft, or tender*: and رَطْبٌ said of a boy, † *He was, or became, sappy, or soft, or supple; and femininely soft or supple*: see رَطْبٌ, below. — Hence also,] **رَطْبٌ لِسَانِي** † [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 **عَذَّ** † [Take that by means of the*