

رَضَف

1. رَضَفَ, aor. َ , (S, Mṣb, K,) inf. n. رَضْفٌ (Mṣb,) *He cauterized him, or it, (namely, a thing, Mṣb,) with a heated stone.* (S, Mṣb, K.) — And *He roasted it* (namely, flesh-meat,) upon heated stones. (Mṣb.) And Az says, رَبَّمَا رَضَفْتِ الْعَرَبَ الْمَاءَ بِالرَّضْفِ لِلخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) = رَضَفَ بِسَلْحِهِ *He ejected his excrement, or thin excrement.* (Ibn-'Abbād, O, K.) = رَضَفَ الْوَسَادَةَ *He folded the pillow.* (IDrd, O, K.)

رَضَفٌ *Heated stones* (S, O, Mgh, Mṣb, K) with which milk is made hot, or is made to boil; (S, O, K;) [and with which one cauterizes; and upon which flesh-meat is roasted; as shown above;] as also مِرْضَافَةٌ (O, K:) n. un. with ة. (S, O, Mgh, Mṣb.) It is said in a prov., خُذْ مِنَ الرِّضْفَةِ مَا عَلَيْهَا [Take thou from the heated stone what is upon it]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْفِئَةٌ الرِّضْفِ *A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguishes their fire: (O, K:) and a lean sheep or goat, that puts out the fire and does not become thoroughly cooked: (M, L, K, all in art. حُدِسَ:) or a fat sheep or goat, that slakes the heated stones by its fat: (T and TA in that art.:) and † a calamity that makes one to forget that which was before it: (AO, O, K:) or simply † a calamity. (K in art. طَفَأَ [q. v.]) — Also Certain bones in the knee, like fingers put together, holding together one another; (O, K;) above which is the دَاغِصَةٌ [or patella]: (TA in art. دَغِصَ:) in a horse, what are between the shank and the arm: (En-Naḍr, O, K:) they are certain small bones, placed together, at the head of the upper part of the ذِرَاعِ [app. a mistranscription for كِرَاعِ, i. e. shank]: (En-Naḍr, O:) one thereof is termed رَضْفَةٌ and رَضْفَةٌ. (O, K.)*

رَضْفَةٌ n. un. of رَضَفَ [q. v.]. (S, O, Mgh, Mṣb.) — [Hence, app.] رَضْفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], Sheybān and Teghlib and Bahrā and Iyād. (O, K.)

رَضْفَةٌ *A certain brand, or mark, made by burning the skin with [heated] stones.* (Lth, O, K.) — See also رَضَفَ, last sentence.

رَضِيفٌ *Milk that is boiled by means of the heated stone [or stones].* (S, O, K.)

مَرَضُوفٌ *Roast meat roasted by means of heated stones: (S, O, K:*) and thoroughly cooked thereby. (K.)*

مِرْضَافَةٌ: see رَضَفَ, first sentence.

مَرَضُوفَةٌ *A cooking-pot [in which the food is] thoroughly cooked by means of heated stones: (S:)*

or the stomach, or maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or maw. (O, K.) It occurs in the saying of El-Kumeyt,

* وَمَرَضُوفَةٌ لَمْ تَوْنِ فِي الطَّبْخِ طَاهِيًا *
* عَجَلْتُ إِلَى مَحْوَرِّهَا حِينَ غَرَّغَرًا *

(S, O, K,) i. e. [Many a cooking-pot &c, or many a stomach, or maw, &c., has there been,] that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling]. (S.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رَضُو

1. رَضِيَ is originally رَضُو; the و being changed into ي because of the kesreh: (S:) the tribe of Teiyi said رَضَا for رَضِيَ. (IDrd in his lex., cited by Freytag; and Mughnee voce إِلَى, there said to be a dial. var. of رَضِيَ.) You say, رَضِيَ عَنْهُ (S, M, Mṣb, K,) and عَلَيْهِ (M, Mṣb, K,) which is of the dial. of the people of El-Hijáz, (Mṣb,) the verb being thus made trans. by means of عَلِيَ, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخَطَ (M, TA,) aor. يَرْضِي (K,) inf. n. رَضَى (S, M, Mṣb, K) and رَضَى (M, K) and رَضَوَانٌ and رَضَوَانٌ (S,* M, Mṣb,* K,) the last of the dial. of Keys and Temeem, (Mṣb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Qur read with kesr, except 'Āṣim, who is related to have read it with ḍamm, (T, TA,) and مَرَضَا (S,* M, K,) originally مَرَضُوهُ (TA,) *He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him; (MA;) [i. e., as said above,] contr. of سَخَطَ; (M, Mṣb, K;) the object being a person: (Mṣb:) and Sb states that they also said رَضُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Qur [v. last verse but one, and ix. 101, &c.] رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [God is well pleased with them and they are well pleased with Him] means God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them: (M, TA:) or, accord. to Er-Rāghib, رَضِيَ الْعَبْدُ means *The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رَضِيَ اللَّهُ عَنِ الْعَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden.* (TA.) You say also, رَضِيَتْهُ (S, Mṣb, K,) and رَضِيْتُ بِهِ (M,*

Mṣb,) inf. n. رَضَى (Mṣb, TA) [and رَضَى and رَضَوَانٌ &c., as above]; and ارْتَضِيَتْهُ (S, Mṣb;) *I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it: (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضِيَ بِهِ as it has in رَضِيَ رَضَى and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:]) or he chose it, or preferred it: (Mṣb, TA:) the object being a thing: (S, Mṣb, TA:) or (accord. to explanations of تَرْضَاهَا in the Qur ii. 139) *I loved it, or liked it; (Ksh, Bḍ, Jel;) inclined to it; (Ksh;) had a desire for it.* (Bḍ.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَاهَا يُشَدُّ عَلَى رَضَاهَا means *It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رَضَى. (Mṣb.) You say also, رَضِيْتُ بِهِ صَاحِبًا, [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And رَضِيَهُ لِذَلِكَ الْأَمْرِ, and ارتضاهُ, [which may be well rendered *He approved him for that thing, or affair,] meaning he saw him, or judged him, to be fit for that thing, or affair.* (M.) And رَضَاهُ لِصَحْبَتِهِ وَخِدْمَتِهِ (K, TA) *He [approved him, or] chose him, or preferred him; and saw him, or judged him, to be fit; for his companionship, and his service.* (TA.) And رَضِيَتْ مَعِيَّتَهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيَتْ [in this case]. (S, K.) — رَضُوهُ (S, M, K,) aor. رَضَى (S, K,) signifies *I surpassed him in رَضَى [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]: (S,* M, K:*) so in the saying, رَضَانِي فَرَضُوهُ [He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K:) the inf. n. of رَضَانِي thus used is مَرَضَاةٌ and رَضَاً; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)***

2: see 4.

3: see 1, last sentence. — مَرَضَاةٌ, inf. n. رَضَاةٌ, and رَضَاً, signifies [also] *I agreed, consented, accorded, or was of one mind or opinion, with him.* (Mṣb.)

4. ارْضَاهُ (M, MA, Mṣb, K,) inf. n. ارْضَاً (Mṣb,) *He, or it, made him to be pleased, well pleased, content, contented, or satisfied; (MA;) [he, or it, pleased, contented, or satisfied, him:] or he gave him that with which he would be pleased, well pleased, content, contented, or satisfied.* (M, K:*) in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يَرْضِيهِ. Hence, in the Qur [ix. 8], يَرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incontinent]. (TA.) And رَضِيَتْهُ, and ارْضَيْتَهُ with tesheed, [I made