

رصف

1. رَصَفَهُ, aor. -, (S, Mṣb, K,) inf. n. رَصْفٌ, (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, رَجَمًا رَصَفَتْ الْعَرَبُ الْمَاءَ بِالرَّصْفِ لِلْحَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) = رَصَفَ بِسَلْجِهِ *He ejected his excrement, or thin excrement.* (Ibn-'Abbād, O, K.) = رَصَفَ الْوِسَادَةَ *He folded the pillow.* (IDrd, O, K.)

رَصْفٌ *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 مِرْصَافَةٌ: (O, K:) n. un. with ة. (S, O, Mgh, Mṣb.) It is said in a prov., خُذْ مِنَ الرَّصْفَةِ 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,] مُطْفِئَةُ الرَّصْفِ *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. حُدَس:) 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. طَفَأ [q. v.]) — Also Certain bones in the knee, like fingers put together, holding together one another; (O, K;) above which is the دَاغِصَةُ [or patella]: (TA in art. دَغِص:) in a horse, what are between the shank and the arm: (En-Nadr, O, K:) they are certain small bones, placed together, at the head of the upper part of the ذِرَاعِ [app. a mistranscription for كِرَاع, i. e. shank]: (En-Nadr, O:) one thereof is termed رَصْفَةٌ and رَصْفَةٌ. (O, K.)**

رَصْفَةٌ n. un. of رَصْفٌ [q. v.]. (S, O, Mgh, Mṣb.) — [Hence, app.,] رَصْفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], Sheybán and Teghlib and Bahrà and Iyád. (O, K.)

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

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

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

مِرْصَافَةٌ: see رَصْفٌ, first sentence.

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

or the stomach, or *marv*, 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 *marv*, 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 *marv*. (O, K.) It occurs in the saying of El-Kumeiy,

* وَمَرَصُوفَةٌ لَمْ تَوْنِ فِي الطَّبِيخِ طَاهِيًا *
* عَجَلَتْ إِلَى مَحْوَرِّهَا حِينَ غَرَّغَرَا *

(S, O, K,) i. e. [Many a cooking-pot &c, or many a stomach, or *marv*, &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.]

رضو

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 Kays and Temeem, (Mṣb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Qur read to have read it with damm, (T, TA,) and مَرَضَا, (S, * M, K,) originally مَرَصُوفَةٌ, (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-Rághib, رَضِيَ الْعَبْدُ means *The servant's, or man's, being not displeased with that which God's decrees 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, رَضِيْتَهُ, (S, Mṣb, K,) and رَضِيْتُ بِهِ, (M,*

Mṣb,) inf. n. رَضَى (Mṣb, TA) [and رَضَى and رَضَوَانٌ &c., as above]; and ارْتَضِيْتَهُ; (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 بِهِ 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, Bd, Jel;) inclined to it; (Ksh;) had a desire for it.* (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَاهَا بِرَضَاهَا 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 رَضِيْتَهُ لِذَلِكَ الْأَمْرِ, and ارتضاه, [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 ارتضاه لِصُحْبَتِهِ 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 رَضِيْتُ مَعِيْشَتَهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيْتُ [in this case]. (S, K.) — رَضُوْتُهُ, (S, M, K,) aor. رَضُوهُ, (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 فَرَضُوْتُهُ [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 رَضَاةٌ; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)**

2: see 4.

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

4. ارْضَاهُ, (M, MA, Mṣb, K,) inf. n. ارْضَاةٌ, (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, بِهِ رَضِيَ مَا يُرْضِيهِ: in the latter, أَعْطَاهُ مَا يُرْضِيهِ. Hence, in the Qur [ix. 8], يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incontinent]. (TA.) And ارْضِيْتَهُ, and رَضِيْتَهُ with teshdeed, [I made