

أرود Gentle, or quiet, and unnoticed in operation: so in the saying, الدهر أرود ذو غير [Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accidents]. (S, TA.) = أريد [More, and most, desirous], occurring in the prov., إن كنت تريدن فأنا لك أرود [If thou desire me, I am more desirous of thee], is said by Akh to be altered from أرود; and thus to be like أحيل, in the phrase هو أحيل التماس, originally أحول. (MF.)

أريد: see what next precedes.

مراد A place where camels go to and fro in pasturing; (S, K;) as also مُستراد. (K.) And مراد الريح The place where the wind [blows to and fro, or] goes and comes. (S, TA.)

مراد [What is willed, or wished;] desired; sought, or sought after; and chosen: (Mḡb:) loved, or liked. (L.) [Intended, or meant, by a saying or an action.]

مرود: see 4, first sentence.

مرود A certain well-known instrument, (Mḡb,) [resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,] with which the [black powder called كحل is applied to the eyes; (TA;) syn. ميل, (S, M, A, K,) and مكحل: so called [because it is passed to and fro along the edges of the eyelids,] from راد signifying "he, or it, came and went:" (Mḡh:) pl. مرود. (Mḡb.) — The pivot of the sheave of a pulley, if of iron. (S, K.)\* — A wooden pin, peg, or stake; syn. وتد. (M, K.) — An iron [swivel] that turns round in the لجام [i. e. bit, or bit and bridle]: (S, K:) or an iron [swivel] which is attached to the رسن of the colt [or horse] and of the hawk, [i. e., to the halter, or leading-cord, of the colt or horse, and the leash of the hawk,] and which, when he turns round, turns round with him: (A:) or the مرودان, also called the رائدان, are the two rings in [either of] which is the extremity of the عذار [or side-piece of the headstall of the horse]. (IDrd, in his "Book on the Saddle and Bridle.") You say, دار المهر والبازي في المرود [The colt, and the hawk, went round, attached to the مرود]. (A.) — A joint; syn. مفصل. (M.) — † A limit, or an extent, to which one runs: so in a trad. of 'Alee, in which it is said, إن ليني أمة مرودا يجرون إليه [Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]: from إرواد as signifying إقبال. (TA.)

مرید as meaning A candidate for admission into a religious order, during his state of probation, is a conventional post-classical term. So too as meaning A devotee, whose sole endeavour is to comply with the will of God.]

رائد: see مراد حاجة.

مراد: see مراد. = [Also pass. part. n. of 10.]

The sayings فلانة مستراة and فلان مستراد لئله are expl. as meaning † The like of such a man, and the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he, and she, is held: and it is said that the meaning is, مستراد مثله and مثله; the ل being redundant. (M, TA. [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.])

روس

2. روس: see راس.

8. يرتس: see يرتس.

راس: for both, see راس; and for the latter, see also راس.

روض

1. راض, (S, M, A, Mḡb, K,) aor. يروض, (S,) inf. n. روضة (S, M, A, Mḡb, K) and رياض, (S, M, K,) or the latter is used poetically for the former, and روض, (M,) He broke, or trained, (M, K, Mḡb,) a colt, (S, K,) or beast, (M, A, Mḡb,) and made it easy to ride upon: (M:) or he taught it to go: (TA:) and روض, inf. n. ترويض, he did so well, or vigorously. (S, TA.) — Hence, راض صاحبه † [He made his companion easy and tractable]. (TA.) — [Hence also,] راض نفسه † [He trained, disciplined, or subdued, himself: or] he became clement, or forbearing. (Mḡb.) And روض نفسك بالتقوى † [Train, discipline, or subdue, thyself well by piety]. (A, TA.) — [Hence also,] راض الشاعر القوافي † [The poet rendered rhymes, or verses, easy to him by practice]. (A, TA.) And روض له أمرا † He made an affair easy to him; syn. سوسه, q. v. (TA in art. سوس.) — [Hence also,] روضت الدرر, inf. n. روضة, † I bored the pearls: and سهل الرياضة, † It is difficult to bore, and easy to bore. (A, TA.)

2: see 1, in three places. = روض, (K,) inf. n. روضة, (TA,) He hept to the رياض [pl. of روضة, q. v.]. (K.) = روض القراع, (S, K,) or الأرض, (M, A,) He, or it, (a man, S, or a torrent, M, or the rain, A,) made the clear or bare land, (S, K,) or the land, (M, A,) a روضة. (S, M, K.) And راض الله الأرض † God made the land رياض. (M.)

3. راضه, (S, A, K,) عالى أمر كذا, (S,) or عالى كذا, (A,) inf. n. مراوضة, (Mḡh,) † He coaxed, wheedled, beguiled, or deluded, him; (S, A, Mḡh, K;) and he endeavoured to deceive or beguile him; like as he does who is training a beast not yet rendered perfectly tractable; (Mḡh;) in order to make him enter into such a thing or affair; (S;) or until he entered into such a thing. (A.) — Hence, (Mḡh,) بيع المراوضة † That mode of selling which is termed المواصفة; (Mḡh, K;\*) which is when one describes to a man

an article of merchandise not present with him: (Sh, K:) this is said in a trad. to be an action that is disapproved: (K:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4. اراض (Yaḡkoob, S, A) and اروض (Yaḡkoob, S) It (a place) became abundant in its رياض [pl. of روضة, q. v.]; (Yaḡkoob, S, A;) as also اروضت. (A.) And اروضت الأرض and اروضت The land became clad with plants, or herbage (M.) — [And hence,] اراض † It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Mḡb, K;) concealing its bottom; (A;) as also اروض: (S, M, A, Mḡb, K;) and so the former verb, (S,) or † both, (A,) said of a watering-trough: (S, A:) or, when said of a watering-trough, the former verb signifies † it had its bottom, or lower part, covered with water: (M:) and † the latter, † the water spread widely upon the surface thereof; (M;) and so the former too: (TA:) or † the latter, † it had a sufficient quantity of water poured into it to conceal its bottom; (O, K;) or to cover its bottom, or lower part. (L, TA.) — And from اراض, said of a watering-trough, has originated the saying, شربوا حتى اراضوا † They drank until they thoroughly satisfied their thirst. (S, K.)\* And اراض also signifies † He drank a second draught after a first. (K.) = اراض الله الأرض: see 2. — [Hence,] اراض الحوض † He poured into the watering-trough a sufficient quantity of water to conceal its bottom. (TA.) — And hence, (TA,) اراضهم, said of a vessel, † It satisfied their thirst: (S, K.)\* or it satisfied their thirst in some degree. (M, TA.) Hence the saying, فدعا باناء يريض الرهط † And he called for a vessel which would satisfy (K, TA) in some degree (TA) the [number of men termed a] رهط; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يريض, (K, TA,) with the single-pointed ب. (TA.) — اراض also signifies † He poured milk upon milk; (K;) accord. to A'Obeyd; but he deems it strange. (TA.)

6. التراوض in selling and buying is syn. with التهادي; i. e. † The increasing [of the sum offered] and diminishing [of the sum demanded] which take place between the two parties bargaining; as though each of them were making his companion easy and tractable; from الرياضة as inf. n. of راض in the first of the senses expl. above. (TA.) In the phrase تراوضا السعة, meaning † They coaxed, wheedled, beguiled, or deluded, each other, with respect to the article of merchandise, [in the manner explained above, or otherwise,] the omission of the prep. [في] requires consideration. (Mḡh.) You say also, تراوضا في الأمر † They practised dissimulation, or showed feigned affection, each to the other, in, or respecting, the thing, or affair; as also تناظرا: (TK in art. نظر: نظر) is syn. with التناظر. (M and K in art. نظر.)

8. ارتاض, said of a colt, (K,) and ارتاضت, (S, A,) said of a she-camel, (S,) or of a beast