languid, therein. (Az, TA.) And [in like manner] [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. ( K in arts. ينش and \&c.) And
 äcomplishment of his want; or he was, or became, remiss, or languid, therein. (TA.) - He dren back, held back, or hung back, (JK, K, TA,) عَنْى from me, (TA,) or from the thing. (JK.) - He was, or became, slow, sluggish, tardy, dilatory, late, or bachward. (JK, TA.) You say also, تراخى السَّهَاً، The rain delayed; or was tardy, late, or bachward. (S., K.) [And The time was, or became, late: and it became protracted. And تراحى Eُ It was, or
 below.] And تراحى الأمرْ The affair, or case, was, or became, protracted; the time thereof
 In the affair, or case, is ample time or scope
 extension, or protractedness: (TA :) or remoteness; referring to the case of the resurrection, i.e. the time thereof. (Mgh in art. نتج.)
10. استرخى: : sce 1, first sentence. استــرخـى
 half of the paragraph. استرخى السِّتٌر [The veil, or curtain, hung donn; hüng down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, \&c.]. (Mssb.) -
 قُوَّ after being strong]. (IAar, 'TA in art. -خرع.) -
 (JK,) or استرخت بِه عَالهُ (T, TA,) + The affair, or case, and his state, or condition, became good with him after straitness; ( JK ;) or $\ddagger$ he became in a good state, or condition, (T, TA,) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases,) after straitness. (T, TA.) A poet says, (S.) namely, Tufeyl El-Ghanawee, ('TA,)

meaning $\ddagger$ [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for .our labour, or exertion, he nould not have acquired camels, or numerous camels]: (S, TA :) or the phrase استرخى به tالخطب means أرْهَاهُ ـُطْبُهُ

رَرْ رَّوْ (Lth, Ṣ, M, Mṣb, Ḳ) and (M, Msb, K;) but accord. to As and $\mathrm{Fr}_{\mathrm{r}}$, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; ( $M_{s b}$;) the second, accord. to As and Fr (TA) and Az , (Mẹb,) being post-classical ; (Msb, TA;) and the third is of the dial. of the Kilábees; (Mṣb;) applied to a thing (Ș, K) of any kind, (K,) Soft, yielding, faccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;
 " مُسْترْ signifies the same, as is shown by the explanation of its verb in the first sentence of this art. :] the fem. is with $\partial$, i. e. رِخْرُ
 رُّوْ A stone that is soft, yielding, \&c. (Mṣb.) — And فَرسُ رِخْوَةُ A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace. (Ṣ.) And فَرسُ رِشْوُ العِنَانِ A horse that is easy to be led, or tractable. (A, TA.) The phrase , فِخْ is used in a verse of Aboo-Dhu-eyb instead of فَهِى شَىْ [which may be rendered The lax letters] is said in the $\mathbf{K}$, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase تَرْيرَعْونَا
 rectly] that they are the letters exclusive of those termed الـشَّدِيـدَةُ and of those in the phrase : لم يرعونا : as is said in the M, they are thirteen;
 and 0 ; [to which De Sacy adds, in his Grammar, ( 2 nd ed. i. 29,) I without $s$, and $g$ and s , which are generally included in an intermediate class between the رشديدة and the namely; in the class consisting of the letters in the phrase لريرعونا
 which the sound runs on, as it does, for instance, in the and when you say "المَ and (TA.)
رُخْوْة : see what next follows.
 Softness, yiellingness, flaccidity, \&c. : see 1. first
 رُّوْةٌ [In him, or it, is softness, \&c.]. "(K.) Sce also what next follows.

رَخْءً [said by some to be an inf. n. of 1] Ampleness, or fveedon from straituess, of the means, or circumstances, of life; (JK, Ṣ, Mṣb, K ; ) [and
 $\dagger[\ddot{A} n$ easy, or unstraitened, state of $\operatorname{mind}]$. (S in art. بول.)
A soft, or gentle, wind : (Ṣ, K :) or a soft, or gentle, and quick, wind: (JK:) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bd, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bḍ.)
 (عَّشْ, Mgb, K), + Ample, unstraitened, or plentiful, in its means, or circumstances : ( $\mathrm{M} s, \underline{\mathrm{~s}}, \mathrm{~K}$ :) or both applied to a man, tin an ample, an unstraitened, or a plentiful, state of life. (TK.)
 an ample, an unstraitened, or a plentiful, state of life]. (TA.) And مُوْ رَبِّ البَالِ (JK, Ṣ, M@̣b,
TA) and رأبِى * البَال (JK) + He is in an ample, or unstraitened, (S.) or an easy, or a pleasant,
and a plentiful, state, or condition. (JK, Ṣ,* Msb, TA.* [See also other explanations in art.
 [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)
,رَاْن : paragraph.

أرْنَ (as meaning More relaxing or slackening or loosening] is used in a verse of Heassán IbnThábit for the regular expression :أَشَدُ إْرْهُاًٌ : it is
 Harecree's "Durrat el-Ghowwág," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أرْبِّة A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let donn, or lowered. (S., K.)

مرْغْاء: , applicd to a beast, (ذَابَّة, K,) or a horse or mare, ( $\overline{\mathrm{G}}, \mathrm{S}$, ) and a she-camel, (TA,) and a she-ass, ( $(\mathbf{S}$, ) That runs in the manner termed : إْرْ : $\mathrm{K}:$ : [see 4, in the latter part of the paragraph :]) or that runs much in that manner: (Ṣ:) pl. مَرْاشِّى. (S, TA.)

بَاة زيَّ [Zeyd came, his time of coming being after, or later than, the time of the coming of ' Amr ]; i. e. جَاَة بَعْ عَهْرٍ. (Mṣb in art. بعد.)


## رد


 L, K) and
 said to be an inf. n., like رُر , of aor. 2 , ]) and , , (S, L, K, K, [but in the S S and L merely said to be syn. with $\left.{ }^{2}, \mathrm{l}, \mathrm{l}\right)$ an intensive form, ( Mgh ,
 frequentative inf. n. of ,ردردَ wise an inf. n. of ردُرده; (Sb, Ş, M, L;) and †ارتدّهُ: (M, L ;) He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it;

 [from his, or its, course]. (SS, M.) Hence, in the
 which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.)
 there is no repelling, or averting it. (L.) And [There is no repelling,

