

languid, therein. (Az, TA.) And [in like manner] *استرخى* [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K̄ in arts. فنش and بنش and فنش, &c.) And *تراخى* *He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein.* (TA.) — *He drew back, held back, or hung back,* (JK, K̄, TA.) *تراخى* *from me,* (TA.) or *تراخى* *from the thing.* (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تراخى السماء* *The rain delayed; or was tardy, late, or backward.* (S̄, K̄.) [And *تراخى الوقت* *The time was, or became, late: and it became protracted. And تراخى عنه* *It was, or became, after, or later than, it: see مترأخ,* below.] And *تراخى الأمر* *The affair, or case, was, or became, protracted; the time thereof became extended.* (M̄sb.) And *تراخى في الأمر* *In the affair, or case, is ample time or scope [for action &c.]; syn. فسحة;* (M̄sb, TA;) and *extension, or protractedness:* (TA:) or *remoteness; referring to the case of the resurrection, i. e. the time thereof.* (Mgh in art. تتج.)

10. *استرخى:* see 1, first sentence. *استرخى* *استرخى* *صلاًها* *said of a she-camel: see 4, in the latter half of the paragraph. استرخى الستر* [The veil, or curtain, hung down; hung 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.]. (M̄sb.) — *استرخى في رأيه بعد* *see 6. استرخى في الأمر* *قوة* [He was, or became, weak in his opinion after being strong]. (IĀr, TA in art. خرج.) — *استرخت حاله* *استرخى به الأمر* (JK, T, TA,) and *استرخت حاله* (JK,) or *استرخت به حاله* (T, TA,) + *The affair, or case, and his state, or condition, became good with him after straitness; (JK;) or †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, (S̄,) namely, Tufeyl El-Ghanawee, (TA,)

* *فَابَلَّ وَاسْتَرْخَى بِهِ الْخَطْبُ بَعْدَمَا*
* *أَسَافَ وَلَوْلَا سَعِينَا لَمْ يُؤْبَلِ*
meaning † [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 would not have acquired camels, or numerous camels]:* (S̄, TA:) or the phrase *استرخى به الخطب* means *أرخاه خطبه* [explained above: see 4]. (T, TA.)

رخو and *رخو* (Lth, S̄, M, M̄sb, K̄) and *رخو*; (M, M̄sb, K̄;) but accord. to Ās and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (M̄sb;) the second, accord. to Ās and Fr (TA) and Az, (M̄sb,) being post-classical; (M̄sb, TA;) and the third is of the dial. of the Kilábees; (M̄sb;) applied to a thing (S̄, K̄) of any kind, (K̄.) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;*

syn. *هشئ*; (S̄, K̄;) or *لين سهل*; (M̄sb;) [and *مسترخج* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. *رخوة* and *رخوة* and *رخوة* (K̄) [and *مسترخية*]. You say *حجر رخو* or *رخو* or *رخو* *A stone that is soft, yielding, &c.* (M̄sb.) — And *فرس رخوة* *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace.* (S̄.) And *فرس رخو العنان* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *في رخو* is used in a verse of Aboo-Dhu-eyb instead of *في رخوة* because meaning *في شيء رخو*. (S̄.) — *الحروف الرخوة* [which may be rendered *The lax letters*] is said in the K̄, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase *لم يرعونا* [for which some say *لم يرو عتا*]: Sgh says [correctly] that they are the letters exclusive of those termed *الشديدة* and of those in the phrase *لم يرعونا*: as is said in the M, they are thirteen; namely, *ف, غ, ط, ض, ص, ش, س, ز, ذ, خ, ح, ث*, and *ه*; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) *ا* without *ء*, and *و* and *ي*, which are generally included in an intermediate class between the *شديدة* and the *رخوة*, namely, in the class consisting of the letters in the phrase *لم يرعونا* or *لم يرو عتا*:] the letter termed *رخو* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *المس* and *الرش*. (TA.)

رخوة: see what next follows.
استرخا an inf. n. of 1: (M, K̄:) i. q. *استرخا* [i. e. *Softness, yieldingness, flaccidity, &c.:* see 1, first sentence]; as also *رخوة*: you say, *فيه رخوة* and *رخوة* [In him, or it, is softness, &c.]. (K̄.) — See also what next follows.

رخاء [said by some to be an inf. n. of 1] *Ample-ness, or freedom from straitness, of the means, or circumstances, of life;* (JK, S̄, M̄sb, K̄;) [and so *رخاء البال*]; as also *رخوة*. (JK.) *رخاء النفس* + [An easy, or unstraitened, state of mind]. (S̄ in art. بول.)

رخا A soft, or gentle, wind: (S̄, K̄:) or a soft, or gentle, and quich, 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 K̄ur xxxviii. 35: (B̄d, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (B̄d.)

رخي (M̄sb, K̄) and *راخي* (K̄,) applied to life (*عيش*, M̄sb, K̄,) + *Ample, unstraitened, or plentiful, in its means, or circumstances:* (M̄sb, K̄:) or both applied to a man, + *in an ample, an unstraitened, or a plentiful, state of life.* (TK̄.) You say, *إنه لفي عيش رخي* + [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And *هو رخي البال* (JK, S̄, M̄sb, TA) and *البال رخي* (JK) + *He is in an ample, or unstraitened, (S̄,) or an easy, or a pleasant,*

and a plentiful, state, or condition. (JK, S̄,* M̄sb, TA.* [See also other explanations in art. بول.] And *إن ذلك الأمر ليذهب مني في بال رخي* [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.)

راخي and *البال راي:* see the next preceding paragraph.

أرخي [as meaning *Morc relaxing or slachening or loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression *أشد إرخاء*: it is like *أشد حاجته ما أحوجه* meaning *أشد حاجته*. (El-Hareere's "Durrat el-Ghowwág," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أرخية A thing, or part of a thing, (as, for instance, a veil, or curtain, TK̄,) that one has let loose, let down, or lowered. (S̄, K̄.)

مرخاة, applied to a beast, (*دابة*, K̄,) or a horse or mare, (*فرس*, S̄,) and a she-camel, (TA,) and a she-ass, (S̄,) *That runs in the manner termed إرخاء*: (K̄: [see 4, in the latter part of the paragraph:]) or *that runs much in that manner:* (S̄:) pl. *مراخي*. (S̄, TA.)

جاء زيد متراخ [part. n. of 6, q. v.]. — You say *جاء زيد متراخيا زمانه عن زمان مجيء عمرو* [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. *جاء بعد عمرو*. (M̄sb in art. بعد.)

مسترخية: see *رخو*, first sentence. *مسترخج*; fem. *مسترخية*.

رد

1. *ردة* (S̄, M, M̄sb, K̄, &c.,) aor. *رد*, (S̄, M, L,) inf. n. *رد* (S̄, M, M̄sb, K̄, &c.) and *مرد* (S̄, M, L, K̄) and *مردود* (S̄, L, K̄,) this last an inf. n. like *محلوف* and *مغقول* (S̄, L,) and *ردة* (S̄) [there said to be an inf. n., like *رد*, of *ردة*, aor. *رد*,] and *رددي* (S̄, L, K̄,) [but in the S̄ and L merely said to be syn. with *رد*,] an intensive form, (Mgh, TA,) and *ترداد*, which is [also] an intensive or a frequentative inf. n. of *ردة*, (Sb, M, L,) and likewise an inf. n. of *رددة*; (Sb, S̄, M, L;) and *ارتده*; (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;* syn. *رجعه*, (S̄, M, L, M̄sb,) and *صرفه*, (S̄, M, L, K̄,) and *دفعه*; (M̄sb in art. دفع, &c.;) [from his, or its, course]. (S̄, M.) Hence, in the K̄ur [xxx. 42 and xlii. 46], *يوم لا مرد له* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أمر الله لا مرد له* *The command of God, there is no repelling, or averting it.* (L.) And *لا يس لأمر الله مردود* i. e. *رد* [There is no repelling, or averting, the command of God.] (A.) And