

stone, or of hard stone : (Fr, T, S, K:) pl. رَدَايَاتُ (Fr, T) and [coll. gen. n.] رَدَى (S, K).

رداءٌ *A certain garment; (S, Mṣb;) a kind of مَلْحَفَةٌ [or outer wrapping garment], (M, K,) well known; (K;) one of the garments that are not cut and sewed; (Mgh in art. قطع, and MF voce اِزَارُ); [being of a single piece;] covering the upper half of the body; or lying upon the shoulders and back; (MF voce اِزَارُ); or falling upon the belly and there ending: (TA voce صَفْرُ): [a رداء worn by Moḥammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Moḥammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Mṣb:) the dual is رَدَايْنِ and رَدَاوَانِ, the latter being allowable, (S, Mṣb,) but the former being preferable: (S:) and the pl. is أَرْدِيَّةٌ: (S, M, Mṣb:) the رَدَاءُ is also called رَدَاةٌ, (M, K, TA, [in the CK رداة,]) like as the اِزَارُ is also called اِزَارَةٌ; (M;) and مَرْدَاةٌ, (K, TA, in the CK مَرْدَاة,) of which the pl. is مَرَادٍ, (TA,) occurring in the saying,*

- * لَا يَرْتَدِي مَرَادِي الْحَيْرِ
- * وَلَا يُرَى بِسَدَةِ الْأَمِيرِ
- * إِلَّا لِحَلْبِ الشَّاةِ وَالْبَعِيرِ

[He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]; (M, TA;) المَرَادِي meaning الأَرْدِيَّة; (M;) but accord. to Th, it has no sing.: (M, TA:) [or] مَرَادٍ signifies waist-wrappers; syn. أَزْر. (K.)—Hence, صَفْرُ رَدَائِهَا, in a description of Umm-Zarā, in a trad., meaning † *Lank in her belly*; as though her رداء were empty. (TA in art. صفر.)—And غَمْرُ الرِّدَاءِ † *Abounding in beneficence.* (T, M, K, TA.) And عَيْشُ غَمْرِ الرِّدَاءِ † *A life ample, or plentiful, in its means.* (TA.)—And رَدَاءُ الشَّبَابِ † *The beauty, and softness, tenderness, or delicateness, of youth.* (T.)—And رَدَاءُ الشَّمْسِ † *The light, (M,) or beauty and light, (T,) of the sun.* (T, M.)—رداءٌ also signifies † *A sword*; (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مَرْدَى, near the end of the paragraph.] Mutemmem says,

- * لَقَدْ كَفَّنَ الْبِنَهَالَ تَحْتِ رَدَائِهِ
- * فَتَى غَيْرَ مِبْطَانِ الْعَشِيَّاتِ أَوْعَا

[Verily *El-Minhāl* has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who excited the admiration of the beholder]: for *El-Minhāl* had slain his [the poet's] brother *Málik*; and when a man slew another who was a celebrated man, he

used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ḥam pp. 370-372.]) And *El-Khansà* says,

* وَدَاهِيَةَ جَرْمًا جَارِمٌ * جَعَلَتْ رَدَاةَكَ فِيهَا حِمَارًا *
[And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the حِمَار [which means a woman's "muffler" and a man's "turban"]. (T.)—Also † *A bow*; (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IAth, TA.)—And [for the like reason] † *The [ornament called] وشاح [q. v., worn by women].* (T, K.) So in a verse of *El-Aḡshà*, cited voce رَفْرَقَ. (T.)—And † *A bier*; because it is borne upon the place of the رداء [properly thus called, i. e., upon the shoulder]. (Ḥam p. 471.)—And † *Debt*; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَاءِ, meaning † *He is little burdened in respect of debt*: and also, in respect of household. (K, TA.) [See also an ex. voce نَسَاءَ.]—Also † *Intelligence*:—and † *ignorance*: (M, K;) both on the authority of *IAḡar*: (M:)—he says also that it means † *anything that is the pride, or ornament, of a person*; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or † *pride*]: (T:) thus, (M,) it is † *a thing that graces*: and † *a thing that disgraces*: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رَدَاةٌ: see the next preceding paragraph, first signification.

رَدَى: see رَدِي, in art. ردا.

الرَّادِي *The lion*; (K;) because he dashes himself (يُرْدِي i. e. يَضْمُرُ) [against his prey]. (TA.)

مَرْدَى *A stone that is thrown*; (S, K;) as also مَرْدَاةٌ: (T, S:) or a piece of rock with which date-stones are broken: (Ḥam p. 417:) and accord. to *ISk*, † the latter signifies a piece of rock with which stones are broken, (S,) or with which one breaks [anything]: (M:) or a stone which the strong man can hardly, or not at all, lift with his hands; [like مَرْدَاةٌ; (TA in art. ردا);] with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] ضَبٌّ is broken, or battered, when it is among large stones (فِي قَلْعَةٍ [i. e. قَلْعَةٍ]), which قَلْعَةٌ it softens and demolishes: (En-Nadr, T:) the same word (مرداة) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the ضَبٌّ is guided to its hole: (T, M:) [and

accord. to *Golius*, on the authority of *Meyd* and the *Mirkát el-Loghah*, the upper mill-stone:] the pl. of مَرْدَاةٌ is مَرَادٍ: (T:) and this pl. is [also] syn. with مَرَامٍ [app. as pl. of مَرْمَاةٌ, and meaning the arrows thus called; or any missiles]. (M.) Hence the prov., عِنْدَ جُحْرٍ كُلِّ ضَبٌّ مَرْدَاةٌ, [Near by the hole of every dabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلِّ ضَبٌّ مَرْدَاةٌ (S, M, Meyd) i. e. *Every dabb has near by it its stone that is to be thrown at it*; (S, Meyd;) for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مَرْدَى in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ḥam p. 417,) said of a courageous man, إِنَّهُ مَرْدَى حُرُوبٍ † [Verily he is like the missile of wars]; (S;) or فَلَانٌ مَرْدَى الحُرُوبِ † [Such a one is like the crushing stone of the wars]; or مَرْدَى الخُصُومِ, i. e. † *he whom they throw against the antagonists and who crushes them*: (Ḥam ubi supra:) and هُمُ مَرَادِي الحُرُوبِ [مَرَادٍ being pl. of مَرْدَى, as well as of مَرْدَاةٌ:] (S:) and فَلَانٌ مَرْدَى حُصُومَةٍ وَحُرُوبٍ † *Such a one is very patient in the endurance of contention and war.* (M.) مَرْدَى is also used as meaning † *A horse hard like the stone thus called*; thus in a verse of *'Antarah*: or it there means a horse that runs swiftly; from الرَّدْيَانُ [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدَى, and syn. therewith], meaning *perdition*: or it means, in that verse, [like رَدَاةٌ] a sword, [as being an instrument of perdition,] from الرَّدَى. (Ḥam p. 207.) مَرْدَاةٌ, also, (S,) or نَاقَةٌ مَرْدَاةٌ, (TA,) is used as meaning † *A she-camel like the stone thus called in hardness.* (S, TA.) And مَرَادٍ [as pl. of مَرْدَى or of مَرْدَاةٌ] means also † *The legs of camels*, (Lth, T, M, K,) and of the elephant (Lth, T, K) or of elephants; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.)—Also مَرْدَى, (so in the S,) or مَرْدَى, with damm [to the م] and with shedd [to the ي], (K,) *A pole with which a ship, or boat, is propelled*, (S, K,) being in the hand of the sailor: (S:) pl. [of the former] مَرَادٍ, (S,) or [of the latter] مَرَادِي: (K:) in the dial. of the vulgar مَدْرَى [pronounced by them مَدْرَى, without tenween, or مَدْرًا, for مَدْرًا]; pl., with the art., المَدَارِي [and vulgarly pronounced مَدَارِي also without the art.]. (TA.)