of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or made of skin, and also of wool; (Aboo-Tálib the Grammarian;) or a skin of Et-Taif, slit in several places; (M, TA;) or a skin of a size equal to the space between the navel and the knee; (S;) or a skin slit into a number of thongs or strips; (ISh, S, K;) or a shin cut into a number of thongs or strips, these being one above another; (AHeyth;) or a maist-wrapper (مثزر) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA;) or a skin slit into strips, each strip being of the breadth of four fingers; (IAar;) worn by children, (M, K,) or by a young girl before she has arrived at puberty, (IAar,) and by a woman in menstruis: (IAar, S, M, K, &c. :) [in Nubia, the ba,, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs :] in the Time of Ignorance, the men used to perform their circuitings [around the Kaabeh] naked, and the women wearing [only] the جُوف (S:) [see also حُوف, in two places:] the pl. is liad [a pl. of pauc.] (S, TA) and cald : (ISh, S, K:) or this last is a sing. also, (K,) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs [af the sandal, pl. of شُوك [of the sandal, pl. of شُوك by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans: (TA:) pl. أَرْهَطُهُ [a pl. of pauc.]. (K.)

رهط see مرهط

رهطى Of, or relating to, or belonging to, a رهطى meaning a man's people, and tribe, &c. (L.)

see what next follows.

and أَهْطَاءُ \* (S, K) and أَهْطَاءُ \* and أَهْطَاءُ \* (K,) like (S,) One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K,) and collects it; (S;) it is the first hole that it excavates; (TA:) and is between the and the نافقا، and therein it hides its young: (Az, TA:) or, as A Heyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the . Board, and what is behind that, covering its hole except enough to admit the light from it. (TA.)

رَهُطُ see أَرْهُوطُ

1. رهف , aor. ، inf. n. رهافة (JK, MA, K) and (JK, K) and رَهْف (TA,) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, and slender; (JK, K, TA;) it (a sword) was, or became, thin in the edge or point; (Ham p. 349;) it was, or became, sharp, or keen; contr. of الح. (MA.) = دهفه : see what next follows.

4. إِرْهَافْ , (JK, S, K, &c.,) inf. n. ارهفه ; (Ḥam p. 93;) and رُهُفُ , aor. - , (K,) inf. n. زُهُفُهُ † (TA;) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K,) or sharp or pointed; (JK, MA;) he made it (a sword) thin in the edge or point; (Ham p. 93;) he made it sharp, or heen. (MA.) \_ [Hence,] أَرْهَفْتُ عَلَيْنَا Thou hast sharpened against us thy السانك أَرْهَفُ غَرْبَ وَهُنكَ لَمَا And أَوْهُفُ غَرْبَ وَهُنكَ لَمَا tongue]. (A, TA.) Sharpen the edge of thine intellect for what I say]. (A, TA.)

رهيف Thin ; slender ; (JK, TA ;) applied in this sense to a sword; (TA;) and also to a neck: (ISh, TA in art. تقع:) or thin in the edge or point; applied to a sword: (Ham p. 349:) or sharp, or keen; thus applied: (JK, MA:) but Az says that it is seldom used; being being used in its stead. (TA.)

(JK, TA) مَرْهُوفٌ \* (JK, Ş, TA) مُرْهُفُ Made thin; (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or point: or made sharp or keen : see 4:] and see also أَذُنُّ مُرْهَفَةٌ ..... رَهِيفٌ + A slender ear. (TA.) And خَصْرُ مُرْهَفُ + A slender waist. (Ham p. 93.) And رُجُلُ مُرْهَفً but the ,مُرْهُوفُ \* البَدَنِ \* JK, TA) and) الجسم former is the more common, t A man slender in the body. (TA.) فَرَسُ مُرْهَفُ لِـ + A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)

[as a subst., or an epithet in which the quality of a subst. is predominant,] Swords; (Ham p. 93;) and so مُرهَفَات: (S and TA in art. אכנ:) or swords made thin in the edge or point. (Ḥam p. 349.) One says مرهفات بوارد Sharp, or cutting, swords: (TA in art. :) or slaying swords. (S in that art.)

مُرْهُونً see مُرْهُونًى, in two places.

1. مقه, (JK, S, Mgh, Msh, K,) aor. -, (S, Msb, K,) inf. n. رهق, (S, Mgh, Msb,) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. غشية: (S, K:) and (K) reached, or overtook, him, or it: (El-Fárábee, Msb, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Meb, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Msb, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Kur [x. 27], وَلَا يَرْهُتُن وُجُوهُهُمْ قَتْرٌ وَلَا ذِلَّهُ , meaning † And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjectness, or ignominy]. (S, TA.) And you say, رهقه الدين, (Mgh,) Debt, or a debi, came upon him. (Mgh, Msb, TA.) And مُهُوثً (inf. n. رُهُوثًا الصَّلَاةُ (msb, or رُهُقَتَّنَا الصَّلَاةُ TA,) ! The time of prayer came upon us. (Mgh, Msb, TA.) And it is said in a trad., إذا صلّى difficulty to come upon him, properly as a thing

i. e. [When any one أُحَدُّكُمْ إِلَى الشَّيْءِ فَلْيُرْهَقُهُ of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, إِلَى سُتْرَة , i. e. towards a thing that he has set up for طَلَبْتُ فُلَرِنًا ,One says also inf. n. رَهْقُتُه, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take طَلَبْتُ الشَّيْءَ حَتَّى رَهِقْتُهُ وَكِدْتُ And طَلَبْتُ الشَّيْءَ حَتَّى رَهِقْتُهُ وَكِدْتُ I sought the thing until I came آخُذُهُ أَوْ أَخَذُتُهُ near to it, and I almost took it, or I took it]. (Az, Mab.) And رَهِقَ شُخُوصُ فُلَانِ, i. c. +[Such a one's going, or going forth or away,] drew near. (S.) ارهفته also signifies I drew near to it; أَرْهَقُكُمْ ۗ اللَّيْلُ , (Mṣb.) And one says, رَانْيَتُهُ . i.e. ! The night has drawn near [to you, therefore hasten ye]; syn. v. (TA.) \_ You say also, رَهْقُهُ بِهَا يَكُرُهُ, He did to him that which he disliked, or hated. (JK.) - And as an intrans. v.: sec رَهِقَ عِيدَ see 4. عِنْهِ عَتْ إِنَّهَا , which is its inf. n., below.

q. v.] mas وهتي He was one to whom رهتي attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion: (see the part. n., below:) or he was suspected of evil conduct.] It is said in a trad., مُلَّى عَلَى ٱمْرَأَة تُرَهِّقُ (Ṣ, Mgh,) meaning [He prayed over a noman] suspected of evil conduct. (S.)

3. راهق الحكم (S, Mab, K,) and راهق الحكم, (JK, Az, K, all in art. مُرَاهَقَة, (Msb,) inf. n. مُرَاهَقَة, (Msb,) He (a boy) was, or became, near to attaining puherty, or virility ; (S, Msh, K;) as also أرهق أ inf. n. إِرْهَاقٌ (Msb.) And رين She nearly attained the age of twenty]. (K in art.

4. أغْشَاهُ إِيَّاهُ ، و. ارهقه طُغْيَانًا . إِنَّاهُ . q. أَغْشَاهُ إِنَّاهُ عَلَيْنًا . إِنَّاهُ عَلَيْنًا . إِنَّاهُ المِعْدَانُا . إِنَّاهُ المِعْدَانُا . إِنَّاهُ المِعْدَانُا . و. المعتمد الم excessive disobedience to come upon him, properly as a thing that covered him]; (S, K;) and الحقه i. e. made it to reach him, or overtake him, or befall him]. (K.) It is said in the Kur xviii. meaning ,فَحَشِينَا أَنْ يُرْهِقُهُمَا طُغْيَانًا وَكُفْرًا ,79 [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them twain, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them twain his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them train his excessive disobedience and his ingratitude. (Ksh, Bd. [See also أَرْهَقَنِي فُلَانُ إِثْمًا And one says, أَرْهَقَنِي فُلَانُ إِثْمًا meaning Such a one made me to hear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And أَرْهَقْتُ الرَّجُلُ أَمْرًا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Msb.) And ارهقه عسرا He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K:) or he made a