

signification than the latter; the former including in its objects the believer and the unbeliever, and † the latter having for its peculiar object the believer: (Bq on the رَحْمَةً): accord. to J, (TA,) they are two names [or epithets] derived from الرَّحْمَةُ, and are like نَدِيمٌ and نَدَمَانٌ, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (S, TA:) or the repetition is because the former is Hebrew, [originally רַחֵם] and † the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Musey-limeh the Liar was called رَحْمَانُ الْيَمَامَةِ; (S, TA;) and it is said to mean the Possessor of the utmost degree of الرَّحْمَةُ; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas † the latter is syn. with الرَّاحِمُ: (S, TA:) or [rather] رَاحِمٌ is the act. part. n. [signifying having mercy, &c.], and رَحِيمٌ has an intensive signification [i. e. having much mercy, &c.]: (Msb.) the latter is applied also to a man; and so is رَحُومٌ, in the same sense, and likewise to a woman: (TA:) the pl. of رَحِيمٌ is رَحِمَاءُ; (Msb, TA;) occurring in the trad., الرَّحِمَاءُ, or إِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحِمَاءُ, as related by different persons; [i. e. God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful;] الرَّحِمَاءُ being in the accus. case as the objective complement of يَرْحَمُ, and in the nom. case as the enunciative of مَا in the sense of الَّذِي. (Msb.)

رَحْمَتٌ is from رَحْمَةٌ, [with which it is syn.,] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, رَهْبُوتٌ خَيْرٌ لَكَ مِنْ رَحْمَتٍ [Fear is better for thee than pity, or compassion], meaning thy being feared is better than thy being pitied; or compassionated: (S, K:) but in the former, without لَكَ: or, accord. to Mbr, † رَهْبُوتِي خَيْرٌ مِنْ رَحْمَتِي. (Meyd. [See art. رَهَب.])

رَحْمَتِي: see what next precedes.

رَحَامٌ: see 1, last sentence but two.

رَحُومٌ (Lh, S, K) and رَحِمَاءُ, (K,) applied to a she-camel, (Lh, S, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see رَحِمَتْ)] Having a complaint of her womb (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K;) and رَحِمَةٌ, applied to a she-camel, signifies the same: the pl. of رَحُومٌ is رَحُومٌ, with two dammehs. (TA.) — For the first, see also الرَّحْمَنُ, near the end of the paragraph.

رَحِيمٌ: see الرَّحْمَنُ, in seven places. — Sometimes it is syn. with مَرْحُومٌ [i. e. Treated, or regarded, with mercy or pity or compassion; &c.: see 1, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628,)

- * فَأَمَّا إِذَا عَصَتْ بِكَ الْحَرْبُ عَصَةً
- * فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمٌ

(S, and Ham,) i. e. [But at all events,] when war becomes [once] severe to thee, and thine enemy has almost overcome thee, [verily thou art regarded with favour,] treated with mercy, and defended, by us. (Ham.)

رَاحِمٌ: see الرَّحْمَنُ, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, Having the womb swollen. (Lh, K.)

أَرْحَمُ [More, and most, merciful, &c.]. God is أَرْحَمُ الرَّاحِمِينَ [The Most Merciful of those that have mercy]. (TA.)

مَرْحَمَةٌ: see رَحْمَةٌ.

مَرْحَمٌ [Treated, or regarded, with much mercy or pity or compassion; &c.]: it is with tesheed to denote intensiveness of the signification. (S, TA.) — [See also 2, of which it is the pass. part. n.]

مَرْحُومٌ: see رَحِيمٌ. — الْمَرْحُومَةُ is a name of El-Medeenah. (K.) — [And الْمَرْحُومُ, which may be rendered The object of God's mercy, is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely the deceased.]

رحى and رحو

1. رَحَتْ الْحَيَّةُ, (S, K,) aor. تَرَحُّو (S) [and app. تَرَحَّى also (see رَحِيَّة)]; and تَرَحَّتْ; (S, K;) The serpent turned round about, (S, K, TA,) and twisted, or wound, or coiled, itself; ISd adds, كَالرَّحَى [i. e. like the mill, or mill-stone]; for which reason it is said to be إِحْدَى بَنَاتِ طَبَقِ الرَّحَى, or الرَّحَى, (S, K,) inf. n. رَحُو; (TA;) and رَحِيَّتَهَا, (S, K,) inf. n. رَحَى; (TA;) I turned round the رحا or رحى [i. e. the mill, or mill-stone]: (S, K:) or I made it: (K:) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) — And رَحَاهُ He magnified him, or honoured him. (IAar, TA.)

5: see above, first sentence.

رَحَى (S, Msb, K, &c.) and رَحَا, (Msb, K,) the former of which is the more approved, (TA,) and some say رَحَا, (S,) A mill; syn. طَاحُونٌ: (Msb.) [and] a mill-stone; i. e. the great round stone with which one grinds: (TA:) of the fem. gender: (Zj, S, Msb, K:) dual of the first رَحِيَانِ, (S, Msb, K,) and of the second رَحَوَانِ, (Msb, K,) and of the third رَحَاانِ: (S:) the pl. (of pauc., S) of رَحَى (Msb) [and of رَحَا] is أَرْجٌ and (of mult., S) أَرْجَاءُ, (S, Msb, K,) which latter is the pl. that is preferred accord. to I'Am, (Msb,) and رَحَى and رَحِي, (Msb, K, TA,) with damm and with kesr (Msb, TA) to the ر, (Msb,) [for the last of which رَحَى is substituted in the CK,] and أَرْجِي, (K, TA,) with damm, and with kesr to the ح, and tesheed to the ر, (TA,) [in

the CK أَرْجِي,] and أَرْجِيَّة, (Msb, K,) which is extr., (K,) said by AHat to be wrong, and by I'Am to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of رَحَا [and therefore regular]: (S:) the dim. is رَحِيَّةٌ. (Zj, Msb.) رَحَى [or رَحَى] signifies The hand-mill. (MA.) — [Hence, A molar tooth, or grinder:] i. q. ضَرْسٌ; (S, Msb, K;) pl. أَرْجَاءُ, i. q. أَضْرَاسٌ: (S:) [or rather] the أَرْجَاءُ, also called the طَوَاحِنُ, are the twelve teeth, three on each side [above and below], next after the ضَوَاحِكُ [or bicuspid]. (Zj, in his "Khalk el-Insân.") — [And app. A roller with which land is rolled to crush the clods; as being likened to a mill-stone: see 1 in art. خْتَم, near the end of the paragraph.] — Stones: and a great rock, or mass of stone. (TA.) — A round piece of ground, rising above what surrounds it, (S, K,) about as large in extent as a mile: (K:) pl. أَرْجَاءُ: (K, TA:) or this latter, i. e. the pl., signifies pieces of rugged ground, less than mountains, round, and rising above what surrounds them: (M, TA:) or رَحَا means a round and rugged place [or piece of ground] among sands: (Sh, TA:) or a large and rugged [elevation such as is termed] قَارَةٌ or أَكْمَةٌ, round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs, or leguminous plants, nor trees. (Ish, TA.) — A round cloud; [as being likened to a mill-stone;] (A in art. رَجَح:) or so رَحَى سَحَابٍ. (S.) — The كَرْكِرَةُ [or callous protuberance upon the breast] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. أَرْجَاءُ: (K:) which likewise signifies the callous protuberances upon the knees of the camel. (T, TA.) — The foot (فَرْسَن) of the camel and of the elephant: pl. أَرْجَاءُ. (M, K.) — A دَائِرَةٌ [app. meaning a circling border] around the nail. (TA.) — The breast, or chest: pl., as in the other senses following, أَرْجَاءُ. (K.) — Spinage, or spinach; (M, K;) because of the roundness of its leaves. (TA.) — † A collective body of the members of a household. (ISd, K, TA.) — † An independent tribe: (K, TA:) أَرْجَاءُ (which is its pl., K, TA) signifies † independent tribes, that are in no need of others. (S, TA.) — † A large number of camels, crowding, or pressing, together; (S, K, TA;) also called طَحَانَةٌ: (S, TA:) or رَحَا الإِبِلِ means the collective herd of the camels: and in like manner, رَحَا الْقَوْمِ the collective body of the people, or party. (ISk, TA.) — رَحَى الْقَوْمِ signifies [also] † The chief of the people, or party. (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattâb was called رَحَى الْحَرْبِ, as though meaning † The chief of war; because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for رَحَى الْقَوْمِ, or رَحَى الْعَرَبِ.] — رَحَى الْحَرْبِ signifies † The most vehement part [or the thickest] of the fight; syn. حَوْمَتُهَا: (S, Msb:) in the K it is said that رَحَى signifies حَوْمَةُ الْحَرْبِ, and مَعْظَمُهُ; as also المَرْحَى: but it seems that there is an omission;