

or ample: the **ل** and **ن** are added to give intensiveness to the signification. (TA.) — [Hence,] **عَيْشٌ رَحْبٌ** (A) and **رَحْرَاحٌ** (S, A) † *An ample and easy state of life.* (S, TA.)

رَحْرَاحٌ: } see the next preceding paragraph, throughout.
رَحْرَاحِيَّةٌ: }
رَحْرَاحٌ: }

أَرَحَ *Spreading*, (Lth, TA,) or *widely expanded*; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed **خَفٌّ**: (TA:) and *wide*; applied to anything: thus **قَدَمٌ رَحَاءٌ** *a wide human foot*: (Lth, TA:) and *a human foot having the middle of the sole even with the fore part*; (L, TA;) *flat-soled*; i. e. *having, in the sole, no hollow part that does not touch the ground*: (S:) and **كَرْكُرَةٌ رَحَاءٌ** *a wide callous protuberance upon the breast of a camel*: (TA:) and **جَفْنَةٌ رَحَاءٌ** *a wide [bowl such as is termed] جَفْنَةٌ*; like **رَحَاءٌ**; *wide and not deep*: (TA:) and **جَفَانٌ** *wide* **جَفَانٌ** [pl. of **جَفْنَةٌ**]. (IAṣr, K.) *Having a spreading hoof*; (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K:) also, applied to a man, *having a wide foot*; (A;) or *having, in the sole of his foot, no hollow part that does not touch the ground*, (S, K,) as is the case in the feet of the Zinj; (S;) *having the sole of the foot flat, so that all of it touches the ground*: fem. **رَحَاءٌ**: you say **امْرَأَةٌ رَحَاءٌ الْقَدَمَيْنِ**: *a high hollow to the sole of the foot is approved in a man and in a woman.* (T, TA.) Also, applied to a camel, *Having one foot cleaving to another.* (TA.)

رحب

1. **رَحِبٌ**, (Mṣb, K,) said of a place, (Mṣb,) or of a thing, (TA,) and **رَحِيبٌ**, said of a land, (أَرْضٌ, S,) or of a country, (بِلَادٌ, A, TA,) aor. **رَحِبَ**, inf. n. **رَحِبٌ** (S, A, * Mṣb, K) and **رَحَابَةٌ** (S, K;) and **رَحِبٌ**, (Mṣb, K,) and **رَحِيبٌ**, (TA,) aor. **رَحِبَ**, (Mṣb, K,) inf. n. **رَحِبٌ**; (Mṣb, TA;) and **أَرَحِبَ**, (Mṣb, K,) and **أَرَحِيبَ**; (TA;) *It was, or became, ample, spacious, wide, or roomy.* (S, K, TA.) **رَحِبَتِ الدَّارُ** and **أَرَحِيبَتِ** both signify the same, i. e. *The house, or abode, was ample, &c.; or may the house, or abode, be ample, &c.* (S, TA.) And they said, **أَرَحِيبَتْ عَلَيَّ وَطَلَّتْ**, meaning *May it (the country, البلاد,) be spacious to thee, and be moistened by gentle rain, or by dew*: so accord. to Abou-Is-hāk. (TA.) **ضَاقت عليهم الأرض** (TA.) **ضَاقت** in the Kur ix. 119, means *The earth became strait to them with [i. e. notwithstanding] its spaciousness.* (Bḍ, Jel.) — **رَحِبٌ**, accord. to the original usage, is trans. by means of a particle; so that one says, **رَحِبَ بَكَ الْمَكَانُ** [*The place was, or may the place be, spacious with thee*]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, **رَحِبَتْكَ الدَّارُ** [*The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee*]. (Mṣb.) — [Hence the saying,] **أَرَحِبْتُكَ الدُّخُولَ فِي طَاعَتِهِ** † *Was it proper, or*

allowable, for you [to enter among his obeyers? i. e., to become obedient to him?]: (S, K, * TA:) referring to El-Kirmānee, (so in the S,) or Ibn-El-Kirmānee: (so in the TA:) mentioned by Kh, on the authority of Naṣr Ibn-Seiyār; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure **فَعَلَ** is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase **رَحِبْتُكَ الدَّارُ** [meaning *The house, or abode, was, or may the house, or abode, be, spacious with, or to, you*]; but it is thought that there is an ellipsis here, and that it is for **رَحِبْتُ بِكَ الدَّارُ**: and El-Jelāl Es-Suyootee mentions, on the authority of AAF, the saying **رَحِبَ اللَّهُ جَوْفَهُ** as meaning *[i. e. May God make wide his belly]*: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure **فَعَلَ** that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, **قُلْتُ** is originally **قَوْلْتُ**; but Sb says that this is not allowable, because it is trans.: (S:) Az says that **رَحِبْتُ** is not held to be allowable by the grammarians; and that Naṣr is not an [approved] evidence. (TA.)

2: see 4. — **رَحِبَ بِهِ**, (S, A, Mṣb, K,) inf. n. **تَرَحِبٌ** (S, A, K) and **تَرَحَابٌ**, (Har p. 579,) *He said to him مَرَحِبًا*; (S, Mṣb;) [*he welcomed him with the greeting of مَرَحِبًا*; or simply *he welcomed him*;] *he invited him to ampleness, spaciousness, or roominess*: (A, K:) and **مَرَحِبٌ**, also, signifies *he said مَرَحِبًا*; but the expression commonly known is **رَحِبَ بِهِ**. (Har pp. 422-3.) You say, **لَقِيتُهُ بِاتَّرَحِيبٍ** [*I met him with the greeting of مَرَحِبًا*; or *with welcoming*]. (A.) See also **مَرَحِبٌ**.

4: see 1, in three places. — **أَرَحِبُهُ** *He made it (a thing, S) ample, spacious, wide, or roomy*; (S, K;) as also **رَحِبُهُ**. (CK.) [The latter is not in the TA, nor in my MS. copy of the K.] El-Hajjāj said, when he slew Ibn-El-Kirreeyeh, **أَرَحِبْ يَا غُلَامُ جُرْحَهُ** [*Make wide, O young man, his wound*]. (S.) And one says, in chiding a horse or mare, **أَرَحِبْ** (S, K) and **أَرَحِيبِي**, (S, A, K,) meaning *Make room, and withdraw*. (S, A, K.)

6. An instance of this verb occurs in the saying, **هَذَا الْأَمْرُ إِنْ تَرَاخَيْتَ مَوَارِدَهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ** [*This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult*]. (A, TA.)

Q. Q. 1. **مَرَحِبٌ**: see 2.

رَحِبٌ (S, A, Mṣb, K) and **رَحِيبٌ** (Mṣb, K) and **رَحَابٌ** (K) *Ample, spacious, wide, or roomy*; (S, A, K;) applied to a place, (Mṣb,) or a thing. (TA.) You say **بَلَدٌ رَحِبٌ**, and **أَرْضٌ رَحِيبَةٌ**, *An ample, or a spacious, or wide, country, and land*, (S,) and **أَرْضٌ رَحِيبَةٌ** also: and **مَنْزِلٌ رَحِبٌ** and **رَحِيبٌ** *an ample, or a spacious, or wide, place*

of alighting or abode: and **طَرِيقٌ رَحِبٌ** *a wide road*. (TA.) And **قَدْرٌ رَحَابٌ** *An ample cooking-pot*: (S:) and **رَحَابٌ** alone is [elliptically] used as meaning *a cooking-pot*. (Ham p. 721.) And **أَمْرَأَةٌ رَحَابٌ** *A wide woman*; (K;) meaning *wide in respect of the فَرْجُ*. (TK.) And **رَجُلٌ رَحِيبٌ** *A man ample, or wide, in the belly*: and, as mentioned by Es-Suyootee, † *a great eater; voracious*; (TA;) and so **رَحِيبٌ** alone. (S, K, TA.) And **رَجُلٌ رَحِبٌ الصَّدْرُ** (TA) and **رَحِيبٌ الصَّدْرُ** and **رَحِبٌ الصَّدْرُ** (S, TA) *A man ample, or dilated, in the breast, or bosom*; [meaning † *free-minded; free from distress of mind; without care*: and *free from narrowness of mind; liberal, munificent, or generous*]. (S, TA.) And **رَحِبٌ الذِّرَاعُ** † *Liberal, munificent, or generous*; as also **رَحِبٌ الْبَاعُ**; and so **الذِّرَاعُ رَحِيبٌ** and **الْبَاعُ رَحِيبٌ**. (A, TA.) And **رَحِبٌ الذِّرَاعُ** means also † *Having ample, or extensive, power, or strength, in cases of difficulty*: (TA in the present art.:) or † *having ample strength, and power, and might in war or fight, courage, valour, or prowess*. (TA in art. ذَرَعَ.) And **رَحِبٌ الذِّرَاعُ لَكَذَا** † *Such a one has power, or ability, for that*. (A.) — See also **رَحْبَةٌ**.

رَحِبٌ an inf. n. of **رَحِبَ** [q.v.]. (S, Mṣb, K.) [Used as a simple subst.] *Ampleness, spaciousness, wideness, or roominess*. (S, A, Mgh, K.) You say, **دَعَاهُ إِلَى الرَّحْبِ** [*He invited him to ampleness, &c.*]. (A.) And hence the saying of Zeyd Ibn-Thābit to 'Omar, **هَبْنَا بِالرَّحْبِ**, meaning *Advance to ampleness, &c.* (Mgh.) See also **مَرَحِبٌ**, in two places. — [It is also used as an epithet:] see the next preceding paragraph.

رَحِبٌ: see the next following paragraph.

رَحْبَةٌ (S, A, Mgh, Mṣb, K) and **رَحِيبَةٌ** (A, Mgh, Mṣb, K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Mṣb,) *The court, open area, or spacious vacant part or portion*, (S, A, Mgh, Mṣb, K,) of a mosque, (S, A, Mgh, Mṣb,) and of a house, (A, TA,) or of a place; (K;) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) *a desert tract*, (Fr, Mgh, TA,) or *a spacious vacant tract*, (A,) or *a spacious piece of ground*, (Mṣb,) *between, or among, the yards of the houses of a people*: (Fr, Mgh, Mṣb, TA:) and sometimes thus is termed an enclosure, or a [kind of wide bench of stone or brick such as is called] **دُكَّانٌ**, that is made at the doors of some of the mosques in the towns and the rural districts, for prayer: hence the saying of Abou-'Alee Ed-Dakḥāk, [in which it means *an enclosure outside the door of a mosque*], "It is not fit that the **خَائِضُ** should enter the **رَحْبَةُ** of the mosque of a people, whether the **رَحْبَةُ** be contiguous or separate:" and hence, also, in a trad. of 'Alee, by the **رَحْبَةُ** of El-Koofeh is meant a **دُكَّانٌ** in the midst of the mosque of El-Koofeh, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawān: