

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: (Bd on the *بَسْمَلَة*): accord. to J, (TA,) they are two names [or epithets] derived from *الرَّحْمَة*, and are like *نَدِيمَان* and *نَدِيم*, 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 الْيَمَامَة*; (S, TA;) and it is said to mean *the Possessor of the utmost degree of الرَّحْمَة*; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas † the latter is *syn. with الرَّاحِم*: (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 *رَحِيمٌ*, in the same sense, and likewise to a woman: (TA:) the pl. of *رَحِيمٌ* is *رَحِمَاءٌ*; (Msb, TA;) occurring in the trad., *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*]; *الرحماء* being in the accus. case as the objective complement of *يرحمهم*, and in the nom. case as the enunciative of *ما* in the sense of *الَّذِي*. (Msb.)

رَحِيمٌ is from *رَحِمَةً*, [with which it is syn.] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, *رَحِيمٌ خَيْرٌ لَكَ مِنْ رَحِيمٍ* [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 *لك*;) or, accord. to Mbr, *رَحِيمٌ خَيْرٌ مِنْ رَحِيمٍ*. (Meyd. [See art. *رهب*].)

رَحِيمٌ: see what next precedes.

رَحَامٌ: see 1, last sentence but two.

رَحْمَةٌ (Lh, S, K) and *رَحْمَاءٌ* (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 *رَحْمَةٌ*, applied to a she-camel, signifies the same: the pl. of *رَحْمَةٌ* is *رَحْمٌ*, with two dammehs. (TA.) — For the first, see also *الرَّحِيمَان*, near the end of the paragraph.

رَحِيمٌ: see *الرَّحِيمَان*, 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 *الرَّحِيمَان*, 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.)

أَرْحَمٌ [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 teshdeed to denote intensiveness of the signification. (S, TA.) — [See also 2, of which it is the pass. part. n.]

مَرْحُومٌ: see *رَحِيمٌ*. — *الرَّحُومَةُ* is a name of *El-Medeeneh*. (K.) — [And *الرَّحُومُ*, 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. *تَرَحَّى* (S, K,) aor. *تَرَحَوُ* (S) [and app. *تَرَحَّى* also (see *رَحِيمَةٌ*)]; 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 *إِخْدَى* *بَنَاتِ طَبَقٍ*. (TA.) = *الرَّحَى* or *رَحَوْتُ الرَّحَا*, (S, K,) inf. n. *رَحَوُ*; (TA;) and *رَحَيْتَهَا*, (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.) = *أَرْحَاهُ* *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. طاحون*: (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 *رَحِيَان*, (S, Msb, K,) and of the second *رَحَوَان*, (Msb, * K,) and of the third, *رَحَائِن*: (S:) the pl. (of pauc., S) of *رَحَى* (Msb) [and of *رَحَا*] is *أَرْحَاءٌ* (of mult., S) *أَرْحَاءٌ*, (S, Msb, K,) which latter is the pl. that is preferred accord. to IAmb, (Msb,) and *رَحَى* and *رَحَى*, (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 *أَرْحَى*, (K, TA,) with damm, and with kesr to the *ح*, and teshdeed to the *ى*, (TA,) [in

the CK *أَرْحَى*,] and *أَرْحِيَةٌ*, (Msb, K,) which is extr., (K,) said by AHát to be wrong, and by IAmb 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.) *رَحَا* [or *رَحَى*] signifies *The hand-mill*. (MA.) — [Hence, *A molar tooth, or grinder*: i. q. *ضُرْسٌ*; (S, Msb, K;) pl. *أَرْحَاءٌ*, i. q. *أَضْرَاسٌ*: (S:) [or rather] the *أَرْحَاءُ*, also called the *طَوَاحِنُ*, are the *twelve teeth, three on each side [above and below], next after the ضَوَاحِكُ* [or *bicuspidis*]. (Zj, in his "Khalk el-Insán.") — [And app. *A roller with which land is rolled to crush the clods*; as being likened to a mill-stone: see 1 in art. *ختم*, 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. *أَرْحَاءٌ*: (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* *مِنَ الْأَرْضِ* 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 *أَكْبَةٌ*, *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. *رجح*;) or so *رَحَى* *سَحَابٍ*. (S.) — The *كِرْكِرَة* [or *callous protuberance upon the breast*] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. *أَرْحَاءٌ*: (K:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) — The *فَرْسَن* (فَرْسَن) of the camel and of the elephant: pl. *أَرْحَاءٌ*. (M, K.) — *A دائرة* [app. meaning a *circling border*] *around the nail*. (TA.) — The *breast, or chest*: pl., as in the other senses following, *أَرْحَاءٌ*. (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:) *أَرْحَاءٌ* (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* *الْإِبِلِ* 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-Khaṭṭáb 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 *مُعْظَمُهُ*; as also *الرَّحَى*: but it seems that there is an omission;