

رَهْمَرٌ (TA:) [i. e.] you say also رَهْمَرٌ شَاةٌ رَهْمَرٌ (JK, K, TA,) meaning + a sheep, or goat, lean, or emaciated: (TA:) from رَهْمَرٌ, or perhaps رَهْمَرٌ, or both, as meaning] clouds (سَحَابٌ) that have discharged their water. (JK.)

رَهْمَرٌ, applied to a bird, *That does not prey*: (K:) or the bird called غُرْنُوقٌ. (JK.) — Also A large number. (JK, K.)

رَهْمَرٌ: see رَهْمَرٌ. — Also † A man weak in seeking, or searching, [to find what is best to be done:] who follows mere opinion; as also رَهْمَانٌ. (JK, K.)

رَهْمَرٌ More [and most] fruitful, or plentiful, or abundant in herbage or in the goods or conveniences or comforts of life: [as though meaning more, and most, watered by rain such as is termed رَهْمَةٌ:] so in the saying, نَزَلْنَا بِفُلَانٍ فَكُنَّا فِي رَهْمَرٍ [We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode; meaning, and we were entertained by him in the best, or most bountiful, manner]. (S.)

رَهْمَرٌ [A place upon which has fallen rain such as is termed رَهْمَةٌ pl. مَرَاهِمٌ: see an ex. in what follows. — Also] A certain application for wounds; (S;) a soft plaster or dressing, (K, TA,) the softest of medicaments, (TA,) [i. e. an unguent, or the like,] with which a wound is plastered, dressed, overspread, or anointed: (K, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرَهْمَرٌ: (S:) or derived from الرَّهْمَةُ, [as some say,] because of its softness. (K.) You say, مَرَاهِمُ الْغَوَادِي مَرَاهِمُ الْبَوَادِي [The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts]. (A, TA.)

رَوْضَةٌ رَهْمَاءٌ: see رَوْضَةٌ مَرَهْمَوَةٌ

رهن

1. رَهْنٌ (S, Mgh, Mṣb, K,) aor. رَهِنٌ, (Mṣb,) inf. n. رَهِنٌ, (S, TA,) or رَهُونٌ, (Mṣb,) *It* (a thing, S, Mṣb, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, Mgh, Mṣb, K, TA.) This is the primary signification. (Mgh, TA.)* — Hence, (Mgh,) رَهْنٌ بِالْمَكَانِ † *He remained, stayed, dwelt, or abode, in the place.* (A, Mgh, TA.) — And رَهْنٌ, (JK, S, K,) aor. رَهِنٌ, (K, TA,) or رَهِنٌ, (JK, [but this I think to be a mistake,]) inf. n. رَهُونٌ, (K,) said of a man, and of a camel, (JK, S, TA,) and of any beast, (TA.) *He was, or became, lean, or emaciated;* (JK, S, K, TA;) and *fatigued, tired, weary, or jaded.* (JK, TA.) You say, رَهْنٌ رَكِبَ حَتَّى رَهْنٌ *He rode until he became lean, or emaciated.* (ISH, TA. [See رَاهِنٌ.]) — As trans., see 4, first signification. — [Hence,] as a law-term, رَهْنٌ signifies *The putting, or placing, an article of real property [to remain] as a pledge, or security, or making it to be such, for a debt that is obligatory or that will become obligatory.* (TA.) You say, رَهْنَهُ الشَّيْءَ, and رَهْنَهُ عِنْدَهُ, (S,

Mgh, Mṣb, K,) aor. رَهِنٌ, (K,) inf. n. رَهْنٌ (Mṣb, TA) [and رَهِينَةٌ, q. v. voce رَهْنٌ]; and رَهْنَهُ † *He deposited the thing with him* (Mṣb, K) [as a pledge] to be in lieu of that which he had taken, or received, from him: (K:) [i. e. he pledged the thing to him, or with him:] and رَهْنَتُ الْمَتَاعِ بِالَّذِينَ, inf. n. رَهْنٌ, *I restricted the commodity, or placed it in custody, for, or by reason of, the debt;* and رَهْنَتُهُ بِالَّذِينَ † *is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem:* (Mṣb:) for, properly, they say, (Mṣb,) رَهْنَتُ زَيْدَا الثَّوْبِ signifies *I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge* (Mṣb, K*) *with some one.* (Mṣb.) 'Abd-Allah Ibn-Hemmám Es-Saloolee says, (S,) or Hemmám Ibn-Murrah, (TA,)

* فَلَمَّا خَشِيتُ أَظْفَارَهُمْ * نَجَوْتُ وَأَرَهْنْتُهُمْ مَا لَنَا * [And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, Málík]: thus, says Th, all relate the verse, except As, who says وَأَرَهْنْتُهُمْ مَا لَنَا [i. e. leaving with them, as a pledge, Málík]: he likens this phrase to the saying قُبِيتُ وَأَصْكُ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being صَاحِبًا وَجْهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málík remaining with them; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, وَأَرَهْنَتُ الشَّيْءَ, but only رَهْنَتُهُ.* (S, TA.) [See, however, 4.] You say also, رَهْنَهُ عَنْهُ, inf. n. رَهْنٌ, meaning *He made him, or it, to be a pledge in lieu of him, or it:* a poet, asserted by IJ to be a pagan, says,

* اِرْهَنْ بَنِيكَ عَنْهُمْ اِرْهَنْ بَنِي * [Make thou thy sons to be pledges in lieu of them: in that case I will make my sons to be pledges: (TA.) And رَهْنَتُهُ لِسَانِي † [I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit]: in this case one should not say رَهْنَتُهُ; (IAqr, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهْنَتُهُ. (TA.)

8. رَاهِنْتُ فُلَانًا عَلَى كَذَا. (S, Mṣb,) inf. n. رَاهِنَةٌ, (S,) or رَاهَانٌ, (Mṣb,) or both, (K, and so in a copy of the S,) *I laid a bet, or nager, or stake, with such a one, for such a thing,* (S, Mṣb, K,*) mostly (TA) said in relation to horses running a race, (JK, TA,*) *to be taken by him who should outstrip, or overcome.* (Mṣb.) — The inf. ns. also signify † *The contending [of two persons] to outstrip [in a race] upon horses,* (K, TA,) and *otherwise.* (TA.) Hence the prov., فَرَسٌ كَفَرَسَى رَاهَانٌ [explained in art. فَرَسٌ]. (JK.)

4. ارهِن He made (a thing, Mṣb) to continue, subsist, last, endure, remain, or remain fixed or stationary; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established; (S, Mgh, Mṣb, K,*) and

so رَهْنٌ; (K;) but the former is the more approved: (TA:) and also *he found it to be so.* (Mṣb.) You say, ارهِن لِهَرِّ الطَّعَامِ, (T, S, K, TA,) and الشَّرَابِ, (T, S, TA,) and الْحَالِ, (TA,) † *He continued, or made permanent, to them the food, (T, S, K, TA,) and the beverage, (T, S, TA,) and the property.* (TA.) [And accord. to an explanation of ارهِنْتُ (referring to dates), by 'Alee Ibn-Hamzeh, cited in a marginal note in a copy of the S, in art. وَهَبَ, ارهِنٌ signifies *He prepared food, and continued it, or made it permanent.*] — [Hence ارهِنهُ as used by some in another sense of رَهْنَهُ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — You say, ارهِنْتُ مَالِي *I staked my property.* (JK.) And ارهِنُوا بَيْنَهُمْ خَطْرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race.* (TA.) And ارهِنْتُ بِهِ *I made my children to be as a stake for him, or it.* (S, K,*) And ارهِنهُ لِمَوْتٍ † *He resigned him to death.* (IAqr, TA.) And ارهِن الميت القبر † *He deposited the dead body in the grave [as a pledge to be rendered up on the day of resurrection].* (K, TA.) — Accord. to AZ, (S, TA, in one copy of the S it is A'Obeyd,) ارهِنْتُ فِي السَّلْعَةِ signifies *I bought the commodity for a dear, or an excessive, price;* (S, K, TA;) *gave largely for it until I obtained it:* (TA:) accord. to ISk, *I paid in advance for the commodity;* syn. اسْلَفْتُ; (S, TA;) and in the T it is said, [and in like manner in the JK,] that ارهِن فِي كَذَا وَكَذَا signifies ارهِنْتَهُ: (TA:) [in the K it is said that ارهِنْتَهُ signifies اسْلَفَهُ, as though it meant *he lent him a sum of money &c.:*] accord. to Er-Rághib, the proper meaning [of ارهِنَانٌ] is one's giving a commodity before [the full payment of] the price, and so making it to be pledged for the completion of its price. (TA.) — ارهِنهُ also signifies *He, or it, weakened him:* (K:) [like اَوْهِنَهُ:] and rendered him lean, or emaciated. (TA.) And ارهِن اللهُ قُوَّتَهُ *God weakened him;* syn. اَوْهِنَهُ. (JK.)

6. اِرْهَانٌ They two laid bets, wagers, or stakes, each with the other; syn. تَوَاضَعَا الرُّهُونُ. (TA.) And اِرْهَانُ الْقَوْمِ *The party contended together, every one of them laying a bet, wager, or stake, in order that the person outstripping should take the whole when he overcame.* (Mṣb.)

8. ارهِن مِنْهُ *He took, or received, from him a pledge.* (K.) [Or] ارهِنهُ *He took, or received, it as a pledge:* (JK, Mgh:) or ارهِنهُ مِنْهُ *he took, or received, it from him;* namely, a pledge. (Mṣb.) — [Accord. to Freytag, ارهِنهُ signifies *He had him, or held him, as a pledge to him for it.* And ارهِنهُ *He, or it, was given as a pledge.* But for neither of these has he mentioned any authority.]

10. اسْتَرْهِنهُ *He asked him, or desired him, to pledge a thing with him: and, to give a pledge.* You say, اسْتَرْهِنْنِي كَذَا فَرَهْنَتُهُ عِنْدَهُ [He asked me, or desired me, to pledge such a thing, or to