

دَاهِيَةٌ and بَاقِعَةٌ and عَلَامَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is saddled; and it is like عَيْشَةٌ رَاضِيَةٌ meaning مَرْضِيَةٌ, and دَافِقِيٌّ مَاءٌ meaning مَدْفُوقٌ: or, as others say, because she is ذَاتُ رَحْلٍ [one having a saddle]; and in like manner, رَاضِيَةٌ رَاضِيَةٌ means

ذَاتُ رَضِيٍّ, and دَافِقِيٌّ مَاءٌ means ذُو دَفْقِيٍّ: (TA:) the pl. is رَوَاحِلٌ. (S, Mṣb.) It is said in a trad., تَجِدُونَ النَّاسَ بَعْدِي كَأَبِلِ مَائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a راحلة]: (Mgh, TA:) because the راحلة among a herd of camels is conspicuous and known. (TA.) — مَسَّتْ رَوَاحِلِي, a phrase used by the poet Dukeyn, means † I have become hoary and weak: or, as some say, I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the راحلة obeys her chider, and goes. (TA.)

رَاحُولٌ: see رَحَلٌ, first sentence.

رَاحُولَاتٌ A camel's saddle, (رَحَلٌ, Az, K,) or camels' saddles, so in the O, (TA,) variegated, figured, or embellished. (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says,

* عَلَيْنَّ رَاحُولَاتٌ كُلِّ قَطِيفَةٍ *

[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth]. (TA.)

أَرَحَلٌ † A horse white in the back; (S, Mgh, K;) because it is the place of the رَحْلٌ [or rather of the رَحَالَةٌ]; (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghouth, the fem., رَحْلَاءُ, applied to a mare, has the former meaning only: (S:) but شَاةٌ رَحْلَاءُ means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K:*) so says Abu-l-Ghouth: (S:) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulder-blades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed رَجْلَاءُ [with جيم]. (TA.)

تَرْحِيلٌ † A whiteness predominating over, or interrupted by, blackness, (رَشِيْبَةٌ) or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the رَحْلٌ [or camel's saddle]. (TA.)

تَرْحِيْلَةٌ A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by مَا يَرْحَلُكَ. (TA.)

مُرْحَلٌ One who breaks, or trains, and renders fit to be saddled, a camel or camels. (TA.) — A man having many [camels such as are termed] رَوَاحِلٌ [pl. of رَاحِلَةٌ]; like مُعْرَبٌ meaning "having horses such as are termed عَرَابٌ." (A'Obeyd, S.)

== A camel strong in the back, [so as to be fit for the رَحْلٌ,] after weakness. (IDrd, TA.) And A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift: so in the "Nawádir el-Aaráb." (TA.) See also رُحْلَةٌ, in two places.

مِرْحَلٌ: see رُحْلَةٌ, in two places.

مِرْحَلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places: (TA:) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Mṣb:) sing. of مِرَاحِلٌ; (S, Mṣb, K;) which is also a pl. of مِرْحَلٌ as an epithet applied to a بُرْدٌ. (TA.) One says, بَيْنِي وَبَيْنَ كَذَا مِرْحَلَةٌ [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.)

إِبِلٌ مِرْحَلَةٌ Camels having their رَحَالٌ [or saddles] upon them: and also camels whose رَحَالٌ have been put down from them: thus having two contr. meanings. (K.) — And بُرْدٌ مِرْحَلٌ A garment of the kind termed بُرْدٌ upon which are the figures of a رَحْلٌ [or camels' saddle], (K,) and the like thereof; as in the T: (TA:) the explanation that J has given of it, [or rather of مِرْحَلٌ,] i. e. an إِزَارٌ [or a waist-wrapper] of [the cloth called] خَزٌّ, upon which is an ornamented border, is not good: such is termed مِرْحَلٌ, with جيم: (K:) the pl. is مِرْحَلَاتٌ and مِرَاحِلٌ; both occurring in traditions; (TA in the present art. ;) and the latter of them said in the T to be syn. with مِرَاحِلٌ, which is pl. of مِرْحَلٌ [q. v.]. (TA in art. رَجَل.)

مِرْحُولٌ: see رَحِيلٌ.

مِرْحَلٌ signifies [The act of removing or departing; i. e.] the contr. of مَحَلٌ used in the sense of خَلُولٌ. (TA.) — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — Also The place of the رَحْلٌ [which may here mean either the saddle or the saddling] of a camel. (TA.)

الْحَالُ الْمِرْحَلُ: see art. حَل.

مُسْتَرْحَلَةٌ, applied to a she-camel: see رُحْلَةٌ.

رحم

1. رَحِمَةٌ, (S, Mṣb, K, &c.,) aor. ʿ, (K,) inf. n. مَرْحِمَةٌ [and رُحِمٌ and رَحِمَةٌ] and رُحِمٌ [and رَحِمَةٌ and رُحِمٌ] (S, Mṣb, K,*) [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Mṣb, K: [see also رَحِمَةٌ and رَحِمَةٌ:]) and he pardoned him, or forgave him: (K:) said of a man: (S, Mṣb, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning He favoured him, or benefited him; or pardoned, or forgave, him: see explanations

of رَحِمَةٌ below]: (Mṣb, K:) and تَرْحَمُهُ عَلَيْهِ signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does تَرْحِمُهُ, (occurring in the S and K in art. رعى, &c.,) accord. to Ibn-Maaroof, for he says that] تَرْحَمُهُ signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]: and also the being merciful or pitiful or compassionate or favourably inclined [to another]. (KL: but respecting this latter verb, see 2.) = رَحِمْتُ, and رَحِمْتُ, (S, K,) and رَحِمْتُ, (K,) inf. n. رَحَامَةٌ, (S, K,) which is of the first, (S, TA,) and رَحِمْتُ, (S, K,) which is of the second, (S, TA,) and رَحِمْتُ, (K,) which is of the third, (TA,) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof: (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting fall her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed رُحَامٌ. (TA.) — رَحِمٌ, aor. ʿ, inf. n. رَحِمٌ, is also said of a water-skin, meaning It was left, or neglected, by its owners, after its being seasoned with rob, [for غَيْتُهُ, in the phrase بعد غَيْتِهِ, an evident mistranscription, I read, conjecturally, تَمْتِنِيهِ, as the only word at all resembling غَيْتِهِ, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spoilt, or in a bad state, and did not retain the water: the epithet applied to it in this case is رُحِمٌ. (TA.) — And رَحَامَةٌ is also an inf. n. [of which the verb, if it have one, is app. رَحِمٌ,] signifying The being connected by relationship. (TA.)

2. رَحِمُهُ عَلَيْهِ, inf. n. تَرْحِيمٌ; and تَرْحَمُهُ; but the former is the more chaste; He said to him, رَحِمَكَ اللَّهُ [May God have mercy on thee; &c.]. (K.)

5. تَرْحَمُهُ عَلَيْهِ and تَرْحِمُهُ عَلَيْهِ: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him: (see 1:) or he pitied him, or compassionated him, much: (see what follows:) and the former, he said to him, May God have mercy on thee; &c.; (see 2;) or he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him: and also he affected, or constrained himself to have or to show, pity, or compassion.] Though رَحِمُهُ عَلَيْهِ is mentioned by J, and not رَحِمُهُ عَلَيْهِ, some say that the former is incorrect: and it is said that تَرْحَمُهُ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعَّلٌ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَحَّدٌ and تَكَبَّرٌ, denoting intensiveness and muchness. (TA.)