

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 *نَدِيم* and *نَدْمَان*, 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 *الرَّحْمَانُ الِيمَامَة*; (S, TA;) and it is said to mean *the Possessor of the utmost degree of the رَحْمَة*; 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] *رَاحِم* is the act. part. n. [signifying *having mercy, &c.*], and *رَحِم* has an intensive signification [i. e. *having much mercy, &c.*]: (Msb:) the latter is applied also to a man; and so is *رَحِيم*, in the same sense, and likewise to a woman: (TA:) the pl. of *رَحِيم* is *رَحَمَاء*; (Msb, TA;) occurring in the trad., *الرَّحْمَاءُ*, 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;*] *الرَّحْمَاءُ* being in the accus. case as the objective complement of *يَرْحَم*, and in the nom. case as the enunciative of *مَا* in the sense of *الَّذِي*. (Msb.)

*رَحِيم* is from *رَحْمَة*, [with which it is syn.,] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, *رَهْبَتٌ 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, *رَهْبَتِي خَيْرٌ مِنْ رَحْمَتِي*. (Meyd. [See art. رهب.])

*رَحْمَتِي*: see what next precedes.

*رَحَامٌ*: see 1, last sentence but two.

*رَحِيم* (Lh, S, K) and *رَحْمَاءُ* (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 *رَحْمَتٌ*),] *Having a complaint of her womb* (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K;) and *رَحِيمَة*, applied to a she-camel, signifies the same: the pl. of *رَحِيم* is *رَحِم*, with two dammehs. (TA.) — For the first, see also *الرَّحْمَانُ*, near the end of the paragraph.

*رَحِيم*: see *الرَّحْمَانُ*, 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.)

*رَاحِم*: see *الرَّحْمَانُ*, 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.)

*مَرْحَمَة*: see *رَحْمَة*.

*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 *رَحِيم*. — *الرَّحُومَة* is a name of *El-Medeenah*. (K.) — [And *الرَّحُوم*, 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. *تَرَحُّو* (S, K,) aor. *تَرَحَّوْ* [and app. *تَرَحَّى* also (see *رَحْمَة*)]; 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* *بِنَاتِ طَبَقِ الرَّحَى* or *رَحْوُ الرَّحَى*, (S, K,) inf. n. *رَحَو*; (TA;) and *رَحَيْتَهَا*, (S, K,) inf. n. *رَحَى*; (TA;) *I turned round the رَحَا* or *رَحَى* [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 *رَحْيَان*, (S, Msb, K,) and of the second *رَحْوَان*, (Msb, \*K,) and of the third, *رَحَائِن*: (S:) the pl. (of pauc., S) of *رَحَى* (Msb) [and of *رَحَا*] is *أَرْحَجٌ* and (of mult., S) *أَرْحَاءُ*, (S, Msb, K,) which latter is the pl. that is preferred accord. to I'Am, (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 ي, (TA,) [in

the CK *أَرْحَى*,] and *أَرْحِيَة*, (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 *رَحِيَة*. (Zj, Msb.) *رَحَا* *رَحَا* [or *رَحَى* *رَحَى*] signifies *The hand-mill*. (MA.) — [Hence, *A molar tooth, or grinder*:] i. q. *ضِرْسٌ*; (S, Msb, K;) pl. *أَرْحَاءُ*, 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 *bicuspids*]. (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. *خَمْر*, 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. *أَرْحَاءُ*: (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* *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] أَكْمَة* or *قَارَة*, 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. *رَجح*;) or so *رَحَى* *رَحَى* [or *كِرْكِرَة*] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. *أَرْحَاءُ*: (K:) which likewise signifies the *callous protuberances upon the knees of the camel*. (T, TA.) — *The foot (فَرَسِن)* of the camel and of the elephant: pl. *أَرْحَاءُ*. (M, K.) — *A دَائِرَة* [app. meaning a circling border] around the nail. (TA.) — *The breast, or chest*: pl., as in the other senses following, *أَرْحَاءُ*. (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:) *أَرْحَاءُ* (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 *طَحَانَة*: (S, TA:) or *رَحَا* *رَحَا* means *the collective herd of the camels*: and in like manner, *رَحَا* *القَوْمِ* *the collective body of the people, or party*. (ISk, TA.) — *رَحَى* *القَوْمِ* signifies [also] *The chief of the people, or party*. (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattáb was called *رَحَى* *الحَرْبِ*, 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* *القَوْمِ*, or *رَحَى* *العَرَبِ*.] — *رَحَى* *الحَرْبِ* signifies *The most vehement part [or the thickest] of the fight*; syn. *حَوْمَتُهَا*: (S, Msb:) in the K it is said that *رَحَى* signifies *الحَرْبِ*, and *مُعْظَمُهُ*; as also *الرَّحَى*: but it seems that there is an omission;