

next following. (Mṣb.) — *A Christian [monk, ascetic, religious recluse, or] devotee; (Mgh, Mṣb;) one who devotes himself to religious services or exercises, in a صَوْمَعَة [or cell]; (TA;) one of the رَهْبَان of the Christians: (S, K;) [i. e.] the pl. is رَهْبَان (A, Mgh, Mṣb) and رَهْبَة; (A;) or, sometimes, رَهْبَان is a sing.; (K;) as in the following ex., cited by IAḡr:*

- \* لَو كَلَّمْت رَهْبَان دَيْرٍ فِي الْقَلْبِ \*
- \* لَا تَحْدَرُ الرَّهْبَانُ يَسْعَى فَنَزَلَ \*

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِين is a pl. (A, Mṣb, K) of رَهْبَان, (K,) and رَهَابِنَة is another pl. (A, K) of the same, and so is رَهَابُون. (K.) = See also مَرْهُوب.

رَاهِيَة A state, or condition, that frightens. (TA.)

رَهَاب Birds that are not rapacious; that do not prey. (K.) [App. so called because timid; as Golius supposes.]

مَرْهَب, applied to a she-camel, [though of a masc. form,] *Fatigued in her back.* (TA. [See its verb, 2.]

مَرْهُوب Feared: (Mgh, Mṣb:) [or feared with caution:] applied to God. (Mṣb.) In the phrase after time: Thou art feared, and petitioned, or supplicated with humility, &c., it is in the nom. case as the enunciative of an inchoative [أَنْتَ] suppressed. (Mgh.) — [Hence,] المَرْهُوب, as also رَاهِب, [the latter in this case being like رَاضٍ in the sense of مَرْضِي] The lion. (K.)

رَهَج

4. ارهَج, (K,) or ارهَج الغبار, (S, Mgh,) *He, or it, raised the dust.* (S, Mgh, K.) You say, ارهَجَت حَوَافِرُ الخَيْلِ *The hoofs of the horses raised the dust.* (A.) — [Hence, because a heavy rain raises the dust,] ارهَجَت السَّمَاءُ *The sky poured, or flowed, with rain.* (A, K.) — And ارهَج بَيْنَهُم *He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them.* (A.) — And ارهَجُوا فِي الكَلَامِ *They raised a tumult in talking and clamouring.* (A.) — And ارهَج *He had in his house, or chamber, much بخور [or incense].* (IAḡr, K.)

رَهَج: see what next follows.

رَهَج (S, A, Mgh, K) and رَهَج (K) *Dust, syn.* رَهَب (S, A, Mgh, K) *raised.* (Mgh.) In the phrase عَلَيْهِ رَهَج الغبار [Upon him, or it, is raised dust], الغبار is subjoined by way of explanation. (Mgh.) It is said in a trad., مَن دَخَلَ جَوْفَهُ *He into whose inside the*

*dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it].* (TA. [The meaning is shown by another trad. there cited.]) — Also, (K,) or the former word, (TA,) *Clouds, (K,) or thin clouds, (TA,) without water, (K,) resembling dust: (TA:) n. un. with ة. (K.)* — Also, (K,) or the former word, (TA,) *Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension.* (IAḡr, L, K, TA.)

رَهَجُوج: see what next follows.

رَهَجِيح Weak; (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK;) and soft; as also رَهَجُوج, (K,) with damm; (TA; in the CK [erroneously] رَهَجُوج;) applied to a man. (TK.)

مَشَى رَهْجًا (S) *An easy, gentle, pace: (TA:) the latter app. a Pers. word, arabicized; (S;) [from رَهْوَا or رَهْوَار, or] its Pers. original is رَهْوَة. (L)*

رَهْوَجَة A certain [easy] kind of pace. (S, K.)

نَوْءٌ مَرْهَجٌ † [A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,] attended by much rain [as though it raised the dust]. (A, K.)

رَهْدَن

Q. 1. رَهْدَن, (TA,) inf. n. رَهْدَنَة, (K, TA,) *He circled in walking [like the bird called رَهْدَن]: (K, TA:) or he was as though he circled in his gait. (Az, TA.)* See رَهْدَن. — *He was, or became, slow, tardy, dilatory, late, or backward.* (K, TA.) And *He was, or became, restricted, or limited.* (K, TA.) A poet, cited by IAḡr to Th, says,

\* فَجِئْتُ بِالنَّقْدِ وَلَمْ أُرَهْدِن \*

i. e. [And I brought the cash, or ready money, and] was not slow, or tardy, &c., and was not restricted, or limited, with it. (TA.)

رَهْدَن (S, K) and رَهْدَن and رَهْدَن (K) A certain bird, in Mekkeh, like the عَصْفُور [or sparrow]; (S, K;) as also رَهْدَنَة and رَهْدَنَة and رَهْدُون (K:) and a certain bird resembling the جَمْر, [which is said by Es-Sakháwee, cited in the Mṣb in art. جَمْر, to be the قَبْر, i. e. lark,] except that it is أَدْبَس [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the جَمْر; as also رَهْدَنَة: (S, TA:) pl. رَهَادِن: (S, K:) and رَهَادِل, pl. رَهَادِل, signifies the same: (TA:) or the رَهْدَنَة is a bird resembling the قَنْبِرَة [or lark], that moves as though circling (تَرَهْدِنُ) in her gait: (JK:) and accord. to the L, in art. حَضْب, the رَهْدَن is the قَنْبِر [or lark]. (TA in that art.) — † A coward: (K, TA:) as being likened to the bird so called. (TA.) — And † Foolish; stupid; or unsound, or deficient, in intellect or under-

standing: (K:) or so the first word (رَهْدَن): or a weak man: (JK:) pl. رَهَادِنَة. (TA.)

رَهْدَن: see the next preceding paragraph.

رَهْدَن, without teshdeed, † A heavy [or slow] man. (JK.)

رَهْدَن: see رَهْدَن.

رَهْدَنَة and رَهْدَنَة: see رَهْدَن; for each in two places.

رَهْدُون: see رَهْدَن. — Also † A liar. (K.)

رَهَط

1: see what next follows.

8. نَحْنُ ذُووُ ارْتِهَابٍ We are collected together, or congregated; as also نَحْنُ ذُووُ رَهَطٍ: (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for ارَهَط, (a pl. of رَهَط,) which I find put in the place of رَهَط in a MS. copy of the K:] from Ibn-'Abbád. (TA.) — In a trad. occurs the phrase, فَأَيْقَظْنَا وَنَحْنُ ارْتِهَابٍ [And he waked us,] we being parties collected together, or congregated: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذُووُ ارْتِهَابٍ]. (TA.)

رَهَط (Lth, S, Mṣb, K, &c.) and رَهَط (Lth, Mṣb, K,) but the former is the more chaste, (Lth, Mṣb,) A man's people, and tribe, (S, Mṣb, K,) consisting of his nearer relations: (Mṣb:) [i. e. his near kinsfolk:] and a number of men less than ten, among whom is no woman; (AZ, S, Mṣb, K;) as also نَفَرٌ: (AZ, Mṣb:) or from seven to ten; (IDrd, Mṣb, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَفَرٌ: (Mṣb:) or from three to ten: (K:) or i. q. عَشِيرَة: (ISk, Mṣb:) or more than ten, to forty: (Aḡ, IF, Mṣb:) a pl., (S, Mṣb,) or a word having a pl. meaning, (Th, Az, Mṣb,) without any proper sing.; (Th, Az, S, Mṣb, K;) like نَفَرٌ and مَعْشَرٌ and عَشِيرَة; all applied to men, exclusive of women: (Th, Mṣb:) and رَهَطٌ signifies the same: (ISh, TA:) the pl. of رَهَط is ارَهَط (Lth, S, K) and ارَهَطَة (Lth) and ارَهَات, (S, K,) [all pls. of pauc.,] the last of these being pl. either of رَهَط or of رَهَط, (TA,) and ارَهَات, (S, ISd, K,) as though pl. of ارَهَط, (S, ISd,) though Sb makes it pl. of رَهَط, because of the rareness of the pl. pl., (ISd,) and ارَاهِيَط [which is app. pl. of ارَهَات]. (S, K.) You say, هُم رَهَطُهُ دِينِيَة *They are his people, and his tribe, closely related.* (S, TA.) And it is said in the Kṣur [xxvii. 49], وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهَط, but this means, [And there were in the city] nine persons, (Bd,) or nine men. (Jel.) — You also say رَهَطٌ مِنْ عَشْرِ *A collection of plants of the kind called عَشْر.* (IAḡr, Sh, TA in art. اِيك.) = An enemy; syn. عَدُو; (K, TA; [in the CK عَدُو;]) mentioned by Sgh, on the authority of Ibn-'Abbád. (TA.) = A skin, (K,) or a waist-wrapper (إِزَار) made of leather, (Jm,) the sides