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

رُهَامٌ, applied to a bird, *That does not prey*: (Ḳ:) or the *bird called* غُرْنُوق. (JḲ.) = Also *A large number*. (JK, Ḳ.)

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

أَرْهَمُ *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* رِهْمَة:] so in the saying, نَزَلْنَا بِفُلَانٍ فَكُنَّا فِى أَرْهَمِ جَانِبَيْهِ [*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]. (Ṣ.)

مَرْهَمٌ [*A place upon which has fallen rain such as is termed* رِهْمَة: pl. مَرَاهِمُ: see an ex. in what follows. — Also] *A certain application for wounds*; (Ṣ;) *a soft plaster* or *dressing*, (Ḳ, TA,) the *softest of medicaments*, (TA,) [i. e. *an unguent*, or *the like*,] *with which a wound is plastered, dressed, overspread*, or *anointed*: (Ḳ, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرْهَم]: (Ṣ:) or derived from الرِّهْمَةُ, [as some say,] because of its softness. (Ḳ.) You say, مَرَاهِمُ الغَوَادِى مَرَاهِمُ البَوَادِى [*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 مَرْهُومَةٌ: see أَرْضٌ رَهْمَاءُ, above.

رهن

1. رَهَنَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Mṣb,) inf. n. رَهْنٌ, (Ṣ, TA,) or رُهُونٌ, (Mṣb,) *It* (a thing, Ṣ, 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*. (Ṣ, Mgh, Mṣb, Ḳ, TA.) This is the primary signification. (Mgh, TA.*) — Hence, (Mgh,) رَهَنَ بِالمَكَانِ ‡ *He remained, stayed, dwelt*, or *abode, in the place*. (A, Mgh, TA.) — And رَهَنَ, (JK, Ṣ, Ḳ,) aor. ـِ, (Ḳ, TA,) or ـُ, (JK, [but this I think to be a mistake,]) inf. n. رُهُونٌ, (Ḳ,) said of a man, and of a camel, (JK, Ṣ,* TA,) and of any beast, (TA,) *He was*, or *became, lean*, or *emaciated*; (JK, Ṣ, Ḳ, TA;) and *fatigued, tired, weary*, or *jaded*. (JK, TA.) You say, رَكِبَ حَتَّى رَهَنَ *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, رَهَنَهُ الشَّىْءَ, and رَهَنَهُ عِنْدَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـِ, (Ḳ,) inf. n. رَهْنٌ (Mṣb, TA) [and رَهِينَةٌ, q. v. voce رَهْنٌ]; and ارهنهُ الشَّىْءَ; (Ṣ, Ḳ;) all signify the same; (Ṣ;) i. e. *He deposited the thing with him* (Mṣb, Ḳ) [*as a pledge*] *to be in lieu of that which he had taken*, or *received, from him*: (Ḳ:) [i. e. *he pledged the thing to him*, or *with him*:] and رَهَنْتُ المَتَاعَ بِالدَّيْنِ, inf. n. رَهْنٌ, *I restricted the commodity*, or *placed it in custody, for*, or *by reason of, the debt*; and ارهنتهُ بالدين is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Mṣb:) for, properly, they say, (Mṣb,) أَرْهَنْتُ زَيْدًا الثَّوْبَ signifies *I gave to Zeyd the garment*, or *piece of cloth, in order that he should deposit it as a pledge* (Mṣb, Ḳ*) *with some one*. (Mṣb.) 'Abd-Allah Ibn-Hemmám Es-Saloolee says, (Ṣ,) or Hemmám Ibn-Murrah, (TA,)

* فَلَمَّا خَشِيتُ أَظَافِيرَهُمْ * نَجَوْتُ وَأَرْهَنْتُهُمْ مَالِكَا *

[*And when I dreaded their nails, I escaped, and gave them*, or *left with them, as a pledge, Málik*]: thus, says Th, all relate the verse, except Aṣ, who says وَأَرْهَنُهُمْ مالكا [i. e. *leaving with them, as a pledge, Málik*]: he likens this phrase to the saying قُمْتُ وَأَصُكُّ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being صَاكًّا وَجْهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málik 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, أَرْهَنْتُ الشَّىْءَ, but only رَهَنْتُهُ. (Ṣ, TA.) [See, however, 4.] You say also, رَهَنَهُ 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 عَنْهُمُ أَرْهَنْ بَنِىَّ *

[*Make thou thy sons to be pledges in lieu of them*: in that case *I will make my sons to be pledges*: بَنِى being for بَنِىَّ]. (TA.) And رَهَنْتُهُ لِسَانِى †[*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 أَرْهَنْتُهُ; (IAạr, Ḳ;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهَنْتُهُ. (TA.)

3. رَاهَنْتُ فُلَانًا عَلَى كَذَا, (Ṣ, Mṣb,) inf. n. مُرَاهَنَةٌ, (Ṣ,) or رِهَانٌ, (Mṣb,) or both, (Ḳ, and so in a copy of the Ṣ,) *I laid a bet*, or *wager*, or *stake, with such a one, for such a thing*, (Ṣ, Mṣb, Ḳ,*) 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*, (Ḳ, TA,) and *otherwise*. (TA.) Hence the prov., هُمَا كَفَرَسَىْ رِهَانٍ [explained in art. فرس]. (JK.)

4. ارهن *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*; (Ṣ,* Mgh,* Mṣb, Ḳ;*) and so رَهَنَ; (Ḳ;) but the former is the more approved: (TA:) and also *he found* it *to be so*. (Mṣb.) You say, ارهن لَهُمُ الطَّعَامَ, (T, Ṣ, Ḳ, TA,) and الشَّرَابَ, (T, Ṣ, TA,) and المَالَ, (TA,) ‡ *He continued*, or *made permanent, to them the food*, (T, Ṣ, Ḳ, TA,) and *the beverage*, (T, Ṣ, TA,) and *the property*. (TA.) [And accord. to an explanation of أُرْهِنَتْ (referring to dates), by 'Alee Ibn-Ḥamzeh, cited in a marginal note in a copy of the Ṣ, in art. وهب, أَرْهَنَ signifies *He prepared* food, *and continued* it, or *made* it *permanent*.] — [Hence ارهنهُ as used by some in another sense of رَهَنَهُ: see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — You say, أَرْهَنْتُ مَالِى *I staked my property*. (JK.) And أَرْهَنُوا بَيْنَهُمْ خَطَرًا *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 أَرْهَنْتُ بِهِ وَلَدِى, (Ṣ, Ḳ,*) inf. n. إِرْهَانٌ, (Ṣ,) †*I made my children to be as a stake for him*, or *it*. (Ṣ, Ḳ.*) And ارهنهُ لِلْمَوْتِ †*He resigned him to death*. (IAạr, TA.) And ارهن المَيِّتَ القَبْرَ ‡ *He deposited the dead body in the grave* [as a pledge to be rendered up on the day of resurrection]. (Ḳ, TA.) — Accord. to AZ, (Ṣ, TA, in one copy of the Ṣ it is A'Obeyd,) أَرْهَنْتُ فِى السِّلْعَةِ signifies *I bought the commodity for a dear*, or *an excessive, price*; (Ṣ, Ḳ, TA;) *gave largely for it until I obtained it*: (TA:) accord. to ISk, *I paid in advance for the commodity*; syn. أَسْلَفْتُ; (Ṣ, TA;) and in the T it is said, [and in like manner in the JK,] that ارهن فِى كَذَا وَكَذَا signifies اسلف فيه: (TA:) [in the K it is said that أَرْهَنَهُ signifies أَسْلَفَهُ, as though it meant *he lent him* a sum of money &c.:] accord. to Er-Rághib, the proper meaning [of إِرْهَانٌ] 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.) = ارهنهُ also signifies *He*, or *it, weakened him*: (Ḳ:) [like أَوْهَنَهُ:] and *rendered him lean*, or *emaciated*. (TA.) And ارهن اللّٰهُ قُوَّتَهُ *God weakened him*; syn. أَوْهَنَهُ. (JK.)

6. تراهنا *They two laid bets, wagers*, or *stakes, each with the other*; syn. تَوَاضَعَا الرُّهُونَ. (TA.) And تراهن القَوْمُ *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. ارتهن مِنْهُ *He took*, or *received, from him a pledge*. (Ḳ.) [Or] ارتهنهُ *He took*, or *received, it as a pledge*: (JK, Mgh:) or ارتهنهُ مِنْهُ *he took*, or *received, it from him*; namely, a pledge. (Mṣb.) — [Accord. to Freytag, ارتهنهُ بِهِ signifies *He had him*, or *held him, as a pledge to him for it*. And أُرْتُهِنَ *He*, or *it, was given as a pledge*. But for neither of these has he mentioned any authority.]

10. استرهنهُ *He asked him*, or *desired him, to pledge* a thing with him: and, *to give a pledge*.] You say, اِسْتَرْهَنَنِى كَذَا فَرَهَنْتُهُ عِنْدَهُ [*He asked me*, or *desired me, to pledge such a thing*, or *to*