

deposit such a thing as a pledge, and I pledged it with him, or deposited it with him as a pledge. (Mgh.)

رهن, originally an inf. n., (Mṣb,) is syn. with مرهون; (Mgh, Mṣb;) i. e. (Mṣb) it signifies [A pledge;] a thing deposited with a person (Mṣb, \*K) to be in lieu of a thing that has been taken, or received, from him; (K;) or a thing that is deposited as a security for a debt: and رهن has a similar meaning, but is specially applied to a thing that is deposited as a bet, or wager, or stake; and is likewise originally an inf. n.: (Er-Rāghib, TA:) رهنه, also, is syn. with رهن [as meaning the act of giving as a pledge], like as شئمة is syn. with شمر; the ة being added to give intensiveness to the signification: then, like رهن, it is used as syn. with مرهون [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i. e.] رهنه is an inf. n. like شئمة, applied to denote the pass. part. n. [used as a subst. properly so termed] like رهن, not as an epithet; (Bd in lxxiv. 41;) [or, in other words,] رهنه signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself; as also مرتهنة: (K: [I here follow two copies of the K, in which it is said, كَلَّ مَا أَحْبَسَ بِهِ شَيْءٌ فَرَهْنَةٌ وَمُرْتَهَنَةٌ, and in the copy of the K followed in the TA, and in the copy of the K followed in the TA, رهنه, which perverts the meaning, though رهن and مرتهن may be used in the same sense as رهنه and مرتهنة, as will be seen in the course of this paragraph: and in the TA, in the place of أَحْبَسَ, is put يَحْبَسُ, meaning يَحْبَسُ: there is, however, this difference between رهنه and مرتهنة; that the former properly signifies a thing deposited as a pledge; and the latter, a thing taken, or received, as a pledge:] the pl. of رهن is رهنان (S, Mgh, Mṣb, K) and رهون (Mgh, Mṣb, K) and رهن, (Mgh, K,) this last said to be a pl. of رهن by Aboo-'Amr Ibn-El-'Alà, but disapproved by Akli, because a word of the measure فَعْلٌ has not a pl. of the measure فَعْلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Mṣb] pl. of رهنان, which is pl. of رهن, (S,) and Fr says that رهن is pl. of رهنان, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رهن, also, is another pl. of رهن, (TA,) [or rather it is a contraction of رهن;] and another pl. of رهن [or rather a quasi-pl. n.] is رهنين, (IJ, K,) like as عبيد is of عبد: (TA:) the pl. of رهنه is رهنان. (S, K.) غَلَقَ الرَّهْنُ [The pledge became, or has become, permanent as a possession, with what was, or is, comprised in it,] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلَقُ الرَّهْنُ, (Meyd,) [i. e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver

when its depositer is able to release it; for] is here either negative or prohibitive: you say, غَلَقَ الرَّهْنُ, aor. يَغْلِقُ, inf. n. غُلُوقٌ [or غَلَقٌ], meaning The pledge remained in the hand of the receiver when the depositer was able to release it: (Nh, cited in a copy of the "Jāmi' es-Ṣagheer:") the trad. means that the receiver of the pledge shall not have a right to it when the depositer has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islām abolished it. (Meyd,\* Nh.) You say also, هُوَ رَهْنٌ بِكَذَا and رَهْنَةٌ بِكَذَا He, or it, is [a person, or thing,] pledged for such a thing: (IAth, TA:) or taken [as a pledge] for such a thing; as also رهنين and مرتهنين. (TA.) And رهنه I am taken [as a pledge] for such a thing. (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بِكَذَا (JK, TA) and رهنه (TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And رهنه بقيدته [His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were مرهونه, it would be رهنين, without ة]. (TA.) And الخلق الموت رهنان [Mankind, or all created beings, are the pledges of death]. (TA.) And هو رهن [He is the pledge of the hand of death, or of fate, or destiny]; said of one when he has sought, or courted, death. (TA.) And يدى لك رهن [My hand is a pledge to thee]; by which is meant responsibility, or suretiship. (TA.) And قبره إنه لرهنين [Verily he is the pledge of a grave, which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, كَلَّ نَفْسٍ بِمَا كَسَبَتْ رَهْنَةٌ, meaning [Every soul is a thing] pledged with God [for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رهنه being an inf. n. like شئمة applied to denote the pass. part. n. [in a manner before mentioned] like رهن; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رهنين. (Bd.) And in lii. 21 of the same, كَلَّ رهنين [Every man is] pledged (مرهون, Bd, Jel) with God (عند الله) for what he shall have wrought; so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bd;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كُلُّ غُلَامٍ رَهْنَةٌ بِعَقِيْقَتِهِ [Every boy that is born is a pledge for his عقيقة, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عقيقة is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khaṭṭābī says that the best explanation of it is that of Aḥmad Ibn-Ḥambal; that if the عقيقة be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

هُوَ رَهْنٌ مَالٍ, (JK, K, TA,) with kesr, (K,) and رهنه, (JK,) He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K,\* TA.)

رهن, as a sing.: see رهن. — It is also a pl. of the latter word. (S, Mgh, Mṣb, K.)

رهنين: see مرهون: and see also رهن, in six places.

رهنه, and its pl. رهنان: see رهن, in ten places.

رهنه Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S,\* Mgh, Mṣb.) You say طَعَامٌ رَهْنٌ (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And خَمْرٌ رَهْنَةٌ Wine of which there is a continual, or constant, supply; uninterrupted, or unfailing. (TA.) And نِعْمَةٌ اللَّهِ رَهْنَةٌ, i. e. [The bounty of God is] continual, permanent, or constant. (TA.) And حَالَةٌ رَهْنَةٌ A state, or condition, continuing; remaining to the present time. (Es-Sameen, TA.) And هَذَا رَهْنٌ لَكَ meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) — † Remaining, staying, dwelling, or abiding, in a place. (JK.) — Prepared. (K.) One says, هَذَا رَهْنٌ لَكَ meaning as explained above, and also This is prepared for thee. (TA.) — As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) Lean, or emaciated; (JK, S, K, TA;) accord. to Ish, in consequence of riding, or disease, or some [other] accident: (TA:) and fatigued, tired, weary, or jaded. (JK, TA.) — And إِبِلٌ رَهْنَةٌ Camels that will not, or do not, pasture upon the [plants, or trees, termed] حِمَضٌ. (JK.)

رهنه The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the horse. (JK, Az, K.)

إِرْهَانٌ A thong, or strap, that is bound upon the middle of the نِير [or yoke] that is upon the two bulls [drawing a plough]. (JK.)

أَرْهُونٌ A girl, or young woman menstruating: (K:) seen by Az in the handwriting of Aboo-Bekr El-Iyádeē, but not seen by him on any other authority. (TA.)

مرهون [Pledged; deposited as a pledge; or] restricted, or placed in custody, for, or by reason of, a debt; (S,\* Mṣb;) originally بِالَّذِينَ مرهون [or بَدِينٍ]; (Mṣb;) and رهنين signifies the same; (S, Mṣb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رهن] is مَكْفُوتَةٌ (S.) الأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا is expl. by مَكْفُوتَةٌ [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رهن.

مرتهنين: see رهن, in two places.