

بَا أَبْنِ الْفَاجِرَةِ [O son of the adulteress or fornicator]: (TA in art. لقى:) or هو ابن ملقى ارحل الركبان [He is the son &c.]. (Mṣb.) — Er-Rāghib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself]: and is sometimes used in the sense next following; i. e. — A part, of a place of alighting or abode, upon which one sits: (TA:) or a man's dwelling, or habitation; (S, K, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge; a man's place of resort; (Mgh, Mṣb;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land: and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mṣb:) pl. اَرْحُلُ (TA) and رِحَالٌ [as above]. (Mgh, TA.) One says, دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., إِذَا ابْتَلَّتِ النَّعَالُ فَصَلُّوا, (Mgh, TA,) or فَالصَّلَاةُ فِي الرَّحَالِ, (Mgh, TA,) and so in the TA in art. نعل, i. e. [When the نعال are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نعال meaning here the حرار; (IAth, TA in the present art. ;) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art. ;) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, حَوَّلْتُ رَحْلِي الْبَارِحَةَ; by the word رَحْلٌ, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning غُشْيَانَهَا فِي قِبْلَتِهَا مِنْ جِبَةِ ظَهْرِهَا. (TA.) — رَحْلُ الْمَصْحَفِ means The thing [or desk] upon which the مصحف [or copy of the Kur-ān] is put, in shape [somewhat] like the saddle. (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] = [The pl.] رِحَالٌ also signifies [Carpets, or cloths, or the like, such as are called] طَنَافِسُ, of the fabric of El-Heereh. (S, K.)

رَحْلَةٌ Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and رَحْلَةٌ has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce حَضَارٌ.) You say بَعِيرٌ ذُو رَحْلَةٍ

and رَحْلَةٌ, and مَرَحِلٌ, like مَنَبِرٌ, (K,) or مَرَحِلٌ, and رَحِيلٌ, so in the T, (TAṣṣ) A strong he-camel: (T, K:) and (so in the K [but properly "or"]) بَعِيرٌ ذُو رَحْلَةٍ (CK) or رَحْلَةٌ (K accord. to the TA) or both, and مَرَحِلٌ, with kesr to the م, (O,) and جَمَلٌ رَحِيلٌ, (AA, S, O, K, TA,) and نَاقَةٌ رَحِيلَةٌ (S, O) or رَحِيلٌ, (TA,) and ذَاتُ رَحْلَةٍ (S,) a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled: (TA:) and مَرَحِلَةٌ and رَحِيلٌ and نَاقَةٌ رَحِيلَةٌ, accord. to the "Nawádir el-Aqráb," a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so مُسْتَرَحِلَةٌ. (K, TA. [See also رَاحِلَةٌ.]) — See also the next paragraph, in seven places.

The act of saddling of camels: (K, TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرَّحْلَةِ [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — Also A removal, departure, or journey; (AZ, S, Mṣb, K;) and so رَحْلَةٌ, (Lh, Mṣb, K,) and رَحِيلٌ: (S, K: [the last said in the Mṣb to be an inf. n.:]) you say دَنَتْ قَرْبَتٌ رَحْلَتَنَا (S) or قَرِبَتْ رَحْلَتَنَا (Mṣb) [Our removal, &c., drew near, or has drawn near]: and إِنَّهُ لَذُو رَحْلَةٍ and لَذُو رَحْلَةٍ Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner رَحْلَةٌ is used in the Kur cvi. 2: (TA:) — or رَحْلَةٌ, with damm, (S, Mṣb, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Mṣb;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Mṣb, K:) and also, (K,) or رَحْلَةٌ, (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, مَكَّةٌ رَحْلَتِي Mekkeh is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and أَنْتُمْ رَحْلَتِي Ye are they to whom I remove, or depart, or journey: (S, TA:) and أَنْتِ رَحْلَتُنَا Thou art the object to which we repair, or betake ourselves. (Mṣb.) And hence رَحْلَةٌ is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — See also the next preceding paragraph, in three places.

رَحُولٌ: see رَاحِلَةٌ: — and رِحَالٌ.

رَحْلٌ A camel having the saddle (رَحْلٌ [not رحالة as in Freytag's Lex.]) put upon him; as also مَرَحُولٌ. (K.) — See also رَحْلَةٌ, in four places. — As a simple subst., or, accord. to the Mṣb, an inf. n.: see رَحْلَةٌ.

رَحَالَةٌ A سَرْجٌ [or horse's saddle]: (K:) or a سَرْجٌ of skins, (S, M, Mṣb, K,) in which is no wood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the رَحْلُ

but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women; as is also the رَحْلُ: and some say that it is larger than the سَرْجٌ, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA:) pl. رِحَالٌ. (S.) When a man is hasty in doing evil to his companion, one says to him, اسْتَقْدَمْتُ رِحَالَتَكَ [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art. :) it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قدم.) In the following saying of Imra-el-Kays, addressing his wife,

\* فِيمَا تَرَيْنِي فِي رِحَالَةِ جَابِرٍ \*  
\* عَلَى حَرْجٍ كَالْقَرِّ تَحْفِيقُ أَكْفَانِي \*

[And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called قَرٌّ, my grave-clothes fluttering], he means, by the word رحالة, [merely] the حَرْجٌ; there being in this case no رحالة in reality: it is like the saying, جَاءَ فُلَانٌ عَلَى نَاقَةِ الْحَذَاءِ, meaning ["Such a one came upon] the sandal [or sandals]:" Jábir is the name of a certain carpenter. (S.) — Also A ewe. (Ibn-'Abbád, TA.) [Hence,] رِحَالَةٌ رِحَالَةٌ is A call to the ewe, (Ibn-'Abbád, K,) on the occasion of milking. (Ibn-'Abbád, TA.) — And الرَّحَالَةُ is the name of A certain horse of 'Ámir Ibn-El-Tufeyl; (K;) erroneously said by AO to be الحِمَالَةُ. (TA.)

رَحْوَةٌ: see رَاحِلَةٌ.

رَحَالٌ Skilled in the saddling of camels. (K.) — Also A man who removes, or journeys, or travels, much; and so رَحَالَةٌ, [or rather this signifies one who removes, or journeys, or travels, very much,] and رَحُولٌ: and رَحْلٌ [pl. of رَاحِلٌ, q. v.,] persons who remove, or journey, or travel, much. (TA.)

رَحَالَةٌ: see what next precedes.

رَاحِلٌ Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. رِحَالٌ. (TA.) For another meaning assigned to the pl., see رِحَالٌ.

رَاحِلَةٌ A she-camel that is fit to be saddled; (S, Mṣb, K;) thus some say; (Mṣb;) as also رَحُولٌ (S, K) and رَحْوَةٌ (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Mṣb:) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generosity, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the ة is added to give intensiveness to the signification; as in