

6. *رحم بعضهم بعضاً تراحموا* [They had mercy, or pity, or compassion, one on another; &c.]. (S, TA.)

10. *استرحمته* He asked, or demanded, of him the *رحمة* [i. e. mercy, or pity, or compassion; &c.]. (TA.)

رحم: see its syn. *رحم*, in two places.

رحم: see its syn. *رحمة*. — [Hence, *رحم* one of the names of *Mekkeh*; (S, K,*) as also *أمر الرحم*; (K,*) meaning the source of the *رحمة* [or mercy, &c.]. (TA.) [See also *رحم*.]

رحم: see its syn. *رحم*, in two places.

رحم The coming forth of the womb, in consequence of a disease. (IAḡr, TA.) [See also *رحمت* and *رحم*, of each of which it is an inf. n.]

رحم The womb, i. e. the place of origin, (Mgh, Mṣb, K,) and the receptacle, (Mgh, K,) of the young, (Mgh, Mṣb, K,) in the belly; (Mgh;) as also *رحم*, (Mṣb, K,) a contraction of the former,

and *رحم*, which is of the dial. of Benoo-Kiláb: (Mṣb:) in this sense, (Mṣb,) which is the primary signification, (Mgh,) [i. e.] as meaning the *رحم* of the female, (S,) it is fem.; (S, Mṣb;) or, as some say, masc.; (Mṣb;) but IB cites a verse in which *رحم* is fem.: (TA:) pl. *أرحام*. (MA.)

— Hence, (Mgh, Mṣb,) as also *رحم*, (S, Mṣb, K) and *رحم*, (Mṣb,) † Relationship; i. e. nearness of kin; syn. *قربانة*: (S, Mgh, Mṣb, K:) [by some restricted to relationship by the female side; as will be shown below:] and connexion by birth: (Mgh, Mṣb:) or relationship connecting with a father or an ancestor: or near relationship: so in the T: (TA:) or a connexion, or tie, of relationship: (A, TA:) or the ties of relationship: (M, K, TA:) accord. to the K, *الرحم* signifies *القربانة* or *أصلها* and *أسبابها*: but in the M it is said, *الرحم أسباب القربانة وأصلها الرحم التي هي منبت*; in which *وأصلها* forms no part of the explanation of *الرحم*, as the author of the K asserts it to do: (TA:) as meaning relationship, *رحم* is in most instances masc.: (Mṣb:) pl. as above. (K.) It is said in a holy tradition (*حديث قُدسي*) [i. e. an inspired or a revealed tradition] that God said, when He created *الرحم* [meaning “relationship,” &c.], *أَنَا الرَّحْمَنُ وَأَنْتِ الرَّحِيمُ شَقَقْتُ مِنْ أَسْمِكَ مِنْ أَسْمِي فَمَنْ وَصَلَكَ وَصَلْتَهُ وَمَنْ قَطَعَكَ قَطَعْتَهُ* [I am the *الرحمن* and thou art *الرحيم*: I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and whoso severeth thee, I will sever him]. (TA.)

أَنَا الرَّحْمَنُ وَأَنْتِ الرَّحِيمُ شَقَقْتُ مِنْ أَسْمِكَ مِنْ أَسْمِي فَمَنْ وَصَلَكَ وَصَلْتَهُ وَمَنْ قَطَعَكَ قَطَعْتَهُ [I am the *الرحمن* and thou art *الرحيم*: I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and whoso severeth thee, I will sever him]. (TA.) [*وَصَلَ رَحِمَهُ* means † He made close his tie, or ties, of relationship, by kind behaviour to his kindred: and *قَطَعَ رَحِمَهُ*, He severed his tie, or ties, of relationship, by unkind behaviour to his kindred: see art. *وصل*: and see also *رحمه*, in the first paragraph of art. *بل*; and a verse

there cited.] — *ذو الرحم* means † [The possessor of relationship, &c.; i. e.] the contr. of *الأجنبي*: (Mgh, Mṣb:) the pl. *الأرحام*, [or, as in the Kṣur viii. last verse, and xxxiii. 6, *أولو الأرحام*,] in the classical language, means any relations: and in law, any relations that have no portion [of the inheritances termed *قرايش*] and are not [such heirs as are designated by the appellation] *عصبة* [q. v.]; (KT, TA in art. *ذو*;) [i. e.,] with respect to the *قرايش*, it means the relations by the women's side. (IAth, TA in the present art.) *ذو رحم محرّم* and [some say] *محرّم* [and *ذو رحم محرّم* also (see art. *حرم*)] mean † A relation whom it is unlawful to marry, [whether male or female, the latter being included with the former, but the female, when particularly meant, is termed *ذات* *ذات* *رحم محرّم* &c.,] such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt [and the male relations of such degrees]: and most of the learned, of the Companions and of the generation following these, and Aboo-Haneefeh and his companions, and Aḥmad [Ibn-Hambal], hold that when one possesses a person that is termed *ذو رحم محرّم*, this person becomes emancipated, whether male or female; but Esh-Sháfi'ee and others of the Imáms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) — [*حاسة* means † A feeling of relationship or consanguinity, or sympathy of blood; and in like manner, elliptically, *رحم* alone. You say, *أطت* *أطت* *له مني حاسة رحم*; expl. in art. *حس*: and *أطت* *له مني حاسة رحم*; and *أطت* *بك الرحم*; expl. in art. *اط*.] — *رحم* is also often used for *فرج* or *حياء*, meaning † The vulva: see, for exs., *شفر*, and 1 in art. *ظار*, and 8 in art. *حوص*.] = As an epithet, with *ة*, applied to a she-camel: see *رحوم*. — And as an epithet without *ة*, applied to a water-skin: see 1, last sentence but one.

رحم: see the next paragraph. = It is also pl. *رحوم*. (TA.)

رحمة (S, Mṣb, K) and *رحمة* (Sb, K) and *رحم* (S, Mṣb, K) and *رحم* (S, K,) thus in a verse of Zuhayr, (S, TA,) and thus in the Kṣur xviii. 80 accord. to the reading of Aboo-Amr Ibn-El-'Alà, (TA,) and *مرحمة*, (S, Mṣb, K,) of which last *مرحمة* is pl., (TA,) [all inf. ns.; when used as simple substs. signifying *Mercy*, *pity*, or *compassion*; i. e.] *tenderness* (S, Mṣb, K, and Bḍ on the *بسملة*) of heart; (Bḍ ibid. ;) and *inclination to favour*, (S, Mṣb, K,) or *inclination requiring the exercise of favour and beneficence*: (Bḍ ubi suprà:) and *pardon*, or *forgiveness*: (K:) accord. to Er-Rághib, *رحمة* signifies *tenderness requiring the exercise of beneficence towards the object thereof*: and it is used sometimes as meaning *tenderness divested of any other attribute*: and sometimes as meaning *beneficence divested of tenderness*; as when it is used as an attribute

of the Creator: when used as an attribute of men, it means *tenderness*, and *inclination to favour* [without necessarily implying beneficence]: accord. to El-Káshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the *رحمة* that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kṣur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imám Aboo-Is-hák Alḥmad Ibn-Moḥammad-Ibn-Ibráheem Eth-Thaḡlebec, it is God's desire to do good to the deserving thereof; so that it is an essential attribute: or the abstaining from punishing him who deserves punishment, and doing good to him who does not deserve [this]; so that it is an attribute of operation. (TA.) The saying in the Kṣur [xxi. 75] *وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا* † [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) — *والله* — *يختص برحمته من يشاء*, in the Kṣur [ii. 99 and iii. 67], means † [And God distinguishes] with his gift of prophecy [whom He will], or his prophetic office or commission. (K,* TA.) — *رحمة* also means † *Sustenance*, or the means of subsistence: this is said to be its meaning as used in the Kṣur xli. 50. (TA.) — And † *Rain*: (TA:) so in the Kṣur vii. 55. (Bḍ, Jel.) — And † *Plenty*; or *abundance of herbage*, and of the goods, conveniences, or comforts, of life: so in the Kṣur x. 22 and xxx. 35. (TA.)

رحمة: see the next preceding paragraph.

رحمى [The saying *رحمك الله* May God have mercy on thee; &c.]; a subst. from *رحم عليه* [like *أبقى* from *أبقى عليه*]. (K.)

رحمة: see *رحوم*.

الرحمن [thus generally written when it has the article *ال* prefixed to it, but in other cases *رحمان*, imperfectly decl.,] and *الرحيم* are names [or epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as *غضب* and *عطشان* &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered *The Compassionate*: † the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered *the Merciful*: but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from *رحم*; like *الغضبان* from *غضب*, and *العليم* from *علم*; and *الرحمة*, in the proper language, is “tenderness of heart,” and “inclination requiring the exercise of favour and beneficence;” but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in