

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 *الرَّحْمَةُ* [i. e. mercy, or pity, or compassion; &c.]. (TA.)

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

*أُمُّ رَحِمٍ*: see its syn. *رَحْمَةٌ*. — [Hence, *رَحِمَ*] one of the names of *Mekkeh*; (S, K;\*) as also *أُمُّ الرَّحْمَةِ* (K;\*) meaning the source of the *رَحْمَةُ* [or mercy, &c.]. (TA.) [See also *رَحِمَ*.]

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

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

*رَحِمَ* 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 *رَحِمَ*, (Mṣb, K,) a contraction of the former,

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

— Hence, (Mgh, Mṣb,) as also *رَحِمَ* (S, Mṣb, K) and *رَحِمَ*, (Mṣb,) † Relationship; i. e. nearness of kin; syn. *قَرَابَةٌ*: (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, *الرَّحِمُ* signifies *الرَّحْمَةُ* or *أَصْلُهَا* and *أَسْبَابُهَا*: but in the M it is said, *الرَّحِمُ* *أَسْبَابُ الْقَرَابَةِ* وَأَصْلُهَا *الرَّحِمُ* الَّتِي هِيَ مَنِبْتُ *الْوَلَدِ*; in which *أَصْلُهَا* forms no part of the explanation of *الرَّحِمُ*, as the author of the K asserts it to do: (TA:) as meaning relationship, *رَحِمَ* is in most instances masc.: (Mṣb:) pl. as above. (K.) It is said in a holy tradition (*حَدِيثٌ قُدْسِيٌّ*) [i. e. an inspired or a revealed tradition] that God said, when He created *الرَّحِمَ* [meaning “relationship,” &c.], *أَنَا الرَّحِيمُنُ وَأَنْتِ الرَّحِيمَةُ شَقَقْتُ*, *أَسْمِكَ مِنْ أَسْمِي قَمَنْ وَصَلَكِ وَصَلْتَهُ وَمَنْ قَطَعَكَ قَطَعْتَهُ* [I am the *الرَّحِيمُنُ* and thou art *الرَّحِيمَةُ*: I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him]. (TA.)

*رَحِمَ*: see its syn. *رَحِمَ*, in two places. — It is also pl. *رَحِمَ*. (TA.)

*رَحِمَ* (S, Mṣb, K) and *رَحِمَ* (Sb, K) and *رَحِمَ* (S, Mṣb, K) and *رَحِمَ* (S, K,) thus in a verse of Zuhayr, (S, TA,) and thus in the *Qur* xviii. 80 accord. to the reading of Aboo-Amr Ibn-El-'Alà, (TA,) and *رَحِمَ*, (S, Mṣb, K,) of which last *مَرَّحِمٌ* 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 *بَسْمَلَةِ*) 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, *رَحِمَ* 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 *رَحْمَةُ* that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the *Qur* 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 Alḡmad Ibn-Moḡammad-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 *Qur* [xxi. 75] *وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا* † [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) — *وَاللَّهُ* — *يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ*, in the *Qur* [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.) — *رَحْمَةٌ* also means † *Sustenance*, or the means of subsistence: this is said to be its meaning as used in the *Qur* xli. 50. (TA.) — And † *Rain*: (TA:) so in the *Qur* vii. 55. (Bḍ, Jel.) — And † *Plenty*; or *abundance of herbage*, and of the goods, conveniences, or comforts, of life: so in the *Qur* x. 22 and xxx. 35. (TA.)

*رَحِمَ*: see the next preceding paragraph.

*رَحِمَ* [The saying *رَحِمَكَ اللَّهُ* May God have mercy on thee; &c.]; a subst. from *رَحِمَ عَلَيْهِ* [like *أَبَقِيَ عَلَيْهِ* from *بَقِيَ*]. (K.)

*رَحِمَ*: see *رَحِمَ*.

*الرَّحِيمُنُ* [thus generally written when it has the article *ال* prefixed to it, but in other cases *رَحِيمَانُ*, imperfectly decl.,] and *الرَّحِيمِ* 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 *غَضَبَانُ* and *عَطَشَانُ* &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 *رَحِمَ*; like *الغَضَبَانُ* from *غَضِبَ*, and *العَلِيمُ* from *عَلِمَ*; and *الرَّحِيمَةُ*, 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

*رَحِمَ*: see the next paragraph. — It is also pl. *رَحِمَ*. (TA.)

*رَحِمَ* (S, Mṣb, K) and *رَحِمَ* (Sb, K) and *رَحِمَ* (S, Mṣb, K) and *رَحِمَ* (S, K,) thus in a verse of Zuhayr, (S, TA,) and thus in the *Qur* xviii. 80 accord. to the reading of Aboo-Amr Ibn-El-'Alà, (TA,) and *رَحِمَ*, (S, Mṣb, K,) of which last *مَرَّحِمٌ* 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 *بَسْمَلَةِ*) 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, *رَحِمَ* 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