6. تراحموا signifies رَحِمَ بَعْضُهُمْ بَعْضًا [*They had mercy*, or *pity*, or *compassion, one on another*; &c.]. (Ṣ, TA.)

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

رَحْمٌ: see its syn. رَحِمٌ, in two places.

رُحْمٌ: see its syn. رَحْمَةٌ. — [Hence,] أُمُّ رُحْمٍ one of the names of *Mekkeh*; (Ṣ, Ḳ;*) as also أُمُّ الرُّحْمِ; (Ḳ;) meaning *the source of* الرَّحْمَةِ [or *mercy*, &c.]. (TA.) [See also زُحْمٌ.]

رِحْمٌ: see its syn. رَحِمٌ, in two places.

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

رَحِمٌ The *womb*, i.e. the *place of origin*, (Mgh, Mṣb, Ḳ,) and the *receptacle*, (Mgh, Ḳ,) *of the young*, (Mgh, Mṣb, Ḳ,) *in the belly*; (Mgh;) as also ▼رِحْمٌ, (Mṣb, Ḳ,) a contraction of the former, and ▼رَحْمٌ, which is of the dial. of Benoo-Kiláb: (Mṣb:) in this sense, (Mṣb,) which is the primary signification, (Mgh,) [i.e.] as meaning the رَحِمُ of the female, (Ṣ,) it is fem.; (Ṣ, Mṣb;) or, as some say, masc.; (Mṣb;) but IB cites a verse in which رِحْمٌ is fem.: (TA:) pl. أَرْحَامٌ. (MA.) — Hence, (Mgh, Mṣb,) as also ▼رِحْمٌ (Ṣ, Mṣb, Ḳ) and ▼رَحْمٌ, (Mṣb,) ‡ *Relationship*; i.e. *nearness of kin*; syn. قَرَابَةٌ: (Ṣ, Mgh, Mṣb, Ḳ:) [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, Ḳ, TA:) accord. to the Ḳ, الرَّحِمُ signifies القَرَابَةُ or أَصْلُهَا and أَسْبَابُهَا: but in the M it is said, الرَّحِمُ أَسْبَابُ القَرَابَةِ وَأَصْلُهَا الرَّحِمُ الَّتِى هِىَ مَنْبِتُ الوَلَدِ; in which وَأَصْلُهَا forms no part of the explanation of الرحم, as the author of the Ḳ asserts it to do: (TA:) as meaning relationship, رحم is in most instances masc.: (Mṣb:) pl. as above. (Ḳ.) It is said in a holy tradition (حَدِيث قُدْسِىّ [i.e. an inspired or a revealed tradition]) that God said, when He created الرَّحِمُ [meaning "relationship," &c.], أَنَا الرَّحْمٰنُ وَأَنْتِ الرَّحِمُ شَقَقْتُ اسْمَكِ مِنِ اسْمِى فَمَنْ وَصَلَكِ وَصَلْتُهُ وَمَنْ قَطَعَكِ قَطَعْتُهُ †[*I am* الرحمٰن *and thou art* الرحم: *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.) [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 بَلَّ رَحِمَهُ, in the first paragraph of art. بل; and a verse there cited.] — ذُو الرَّحِمِ means † [*The possessor of relationship*, &c.; i.e.] *the contr. of* الأَجْنَبِىُّ: (Mgh, Mṣb:) the pl. ذَوُو الأَرْحَامِ, [or, as in the Ḳur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ,] in the classical language, means any *relations*: and in law, any *relations that have no portion* [*of the inheritances termed* فَرَائِض] *and are not* [*such heirs as are designated by the appellation*] عَصَبَة [q.v.]; (KT, TA in art. ذو;) [i.e.,] with respect to the فَرَائِض, it means *the relations by the women's side*. (IAth, TA in the present art.) ذُو رَحِمٍ مَحْرَمٍ and [some say] مَحْرَمٍ [and ذُو رَحِمٍ مَحْرَمٍ 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 ذَاتُ رَحِمٍ مَحْرَمٍ &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-Ḥaneefeh and his companions, and Aḥmad [Ibn-Ḥambal], hold that when one possesses a person that is termed ذُو رَحِمٍ مَحْرَمٍ, 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.) — [حَاسَّةُ رَحِمٍ means † *A feeling of relationship* or *consanguinity*, or *sympathy of blood*; and in like manner, elliptically, رَحِمٌ alone. You say, أَطَّتْ لَهُ مِنِّى حَاسَّةُ رَحِمٍ; expl. in art. حس: and أَطَّتْ لَهُ رَحِمِى; and أَطَّتْ بِكَ الرَّحِمُ; expl. in art. اط. — رَحِمٌ is also often used for فَرْجٌ or حَيَاءٌ, meaning † The *vulva*: see, for exs., شُفْرٌ, and 1 in art. ظأر, and 8 in art. حوص.] — As an epithet, with ة, applied to a she-camel: see رَحُومٌ. — And as an epithet without ة, applied to a water-skin: see 1, last sentence but one.

رُحْمٌ: see the next paragraph. — It is also pl. of رَحُومٌ. (TA.)

رَحْمَةٌ (Ṣ, Mṣb, Ḳ) and ▼رَحَمَةٌ (Sb, Ḳ) and ▼رُحْمٌ (Ṣ, Mṣb, Ḳ) and ▼رُحَمٌ, (Ṣ, Ḳ,) thus in a verse of Zuheyr, (Ṣ, TA,) and thus in the Ḳur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alà, (TA,) and ▼مَرْحَمَةٌ, (Ṣ, Mṣb, Ḳ,) of which last مَرَاحِمُ is pl., (TA,) [all inf. ns.; when used as simple substs. signifying *Mercy*, *pity*, or *compassion*; i.e.] *tenderness* (Ṣ, Mṣb, Ḳ, and Bḍ on the بَسْمَلَة) *of heart*; (Bḍ ibid.;) and *inclination to favour*, (Ṣ, Mṣb, Ḳ,) or *inclination requiring the exercise of favour and beneficence*: (Bḍ ubi suprà:) and *pardon*, or *forgiveness*: (Ḳ:) accord. to Er-Rághib, رَحْمَةٌ 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-Ḳáshánee, 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 Ḳur 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-ḥáḳ Aḥmad Ibn-Moḥammad-Ibn-Ibráheem Eth-Thaạlebee, 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 Ḳur [xxi. 75] وَأَدْخَلْنَاهُ فِى رَحْمَتِنَا ‡ [*And we caused him to enter into our mercy*] is tropical: so says IJ. (TA.) — وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ, in the Ḳur [ii. 99 and iii. 67], means † [*And God distinguishes*] *with his gift of prophecy* [*whom He will*], or *his prophetic office* or *commission*. (Ḳ,* TA.) — رَحْمَةٌ also means † *Sustenance*, or the *means of subsistence*: this is said to be its meaning as used in the Ḳur xli. 50. (TA.) — And † *Rain*: (TA:) so in the Ḳur vii. 55. (Bḍ, Jel.) — And † *Plenty*; or *abundance of herbage*, and *of the goods, conveniences*, or *comforts, of life*: so in the Ḳur x. 22 and xxx. 35. (TA.)

رَحَمَةٌ: see the next preceding paragraph.

رُحْمَى [The *saying* رَحِمَكَ اللّٰهُ *May God have mercy on thee*; &c.;] a subst. from رَحَّمَ عَلَيْهِ [like بُقْيَا from أَبْقَى عَلَيْهِ]. (Ḳ.)

رَحْمَاءُ: see رَحُومٌ.

الرَّحْمٰنُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحْمَانُ, imperfectly decl.,] and ▼الرَّحِيمُ 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 غَضْبَانُ and عَطْشَانُ &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 الغَضْبَانُ from غَضِبَ, and العَلِيمُ from عَلِمَ; and الرَّحْمَةُ, 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

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