

8. رَحِمَ بَعْضُهُمْ بَعْضًا تَرَامُوا signified [They had mercy, or pity, or compassion, one on another; &c.]. (S, TA.)

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

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

رَحِمَ: see its syn. رَحْمَةٌ. — [Hence,] رَحِمَ one of the names of Mekkeh; (S, K;*) as also رَحِمَ 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. (IAqr, 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, Msh, K,) and the receptacle, (Mgh, K,) of the young, (Mgh, Msh, K,) in the belly; (Mgh;) as also رَحِمَ, (Msh, K,) a contraction of the former, and رَحِمَ, which is of the dial. of Benoo-Kiláb: (Msh;) in this sense, (Msh,) which is the primary signification, (Mgh,) [i. e.] as meaning the رَحِمَ of the female, (S,) it is fem.; (S, Msh;) or, as some say, masc.; (Msh;) but IB cites a verse in which رَحِمَ is fem.: (TA:) pl. أَرْحَامُ. (MA.)

— Hence, (Mgh, Msh,) as also رَحِمَ (S, Msh, K) and رَحِمَ, (Msh,) Relationship; i. e. nearness of kin; syn. قَرَابَةٌ: (S, Mgh, Msh, K;) [by some restricted to relationship by the female side; as will be shown below:] and connexion by birth: (Mgh, Msh;) 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 الرَّقَابَةُ or أَصْلُهَا and أَصْلُهَا: but in the M it is said, الرَّحِمُ أَصْلُهَا الرَّقَابَةُ وَأَصْلُهَا الرَّحِمُ أَتَى هِيَ مَنْبِتُ

الْوَلَدِ; in which وَأَصْلُهَا forms no part of the explanation of الرَّحِمِ, as the author of the K asserts it to do: (TA:) as meaning relationship, رَحِمَ is in most instances masc.: (Msh;) pl. as above. (K.) It is said in a holy tradition (حَدِيثُ قُدْسِي) [i. e. an inspired or a revealed tradition] that God said, when He created الرَّحِمَ [meaning “relationship,” &c.], أَنَا الرَّحِمُنُ وَأَنْتَ الرَّحِمُ شَقَقْتُ، أَسَلَكَ مِنْ أَسْمَى فَمَنْ وَصَلَكَ وَصَلْتَهُ وَمَنْ قَطَعَكَ قَطَعْتَهُ [I am الرَّحِمُنُ and thou art الرَّحِمُ: 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 وَصَلَ 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. وَصَلَ: and see also رَحِمَهُ بَلَّ, in the first paragraph of art. بَلَّ; and a verse

there cited.] — ذُو الرَّحِمِ means † [The possessor of relationship, &c.; i. e.] the contr. of الأَجْنَبِيُّ: (Mgh, Msh;) the pl. الأَرْحَامُ, [or, as in the Kur viii. last verse, and xxxiii. 6, أَوَّلُو الْأَرْحَامِ,] in the classical language, means any relations: and in law, any relations that have no portion [of the inheritances termed فَرَائِضُ] and are not [such heirs as are designated by the appellation] عَصَبَةٌ [q. v.]; (KT, TA in art. ذُو; [i. e.],) with respect to the فَرَائِضُ, it means the relations by the women's side. (IAth, TA in the present art.) ذُو رَحِمٍ and ذُو رَحِمٍ مَحْرَمٍ [and some say مَحْرَمٌ] 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] ذَاتُ رَحِمٍ &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 Ahmad [Ibn-Hambal], hold that when one possesses a person that is termed رَحِمٌ مَحْرَمٌ, 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.) — أَطَّتْ رَحِمًا means † A feeling of relationship or consanguinity, or sympathy of blood; and in like manner, elliptically, رَحِمٌ alone. You say, أَطَّتْ رَحِمًا: expl. in art. حَسَ: and أَطَّتْ رَحِمًا: expl. in art. حَسَ: and أَطَّتْ رَحِمًا: expl. in art. حَسَ: and أَطَّتْ رَحِمًا: expl. in art. حَسَ: — رَحِمَ is also often used for رَحِمَ or رَحِمًا, meaning † The vulva: see, for exs., شَفَرٌ, and 1 in art. ظَارٌ, and 8 in art. حَوْصَ. — As an epithet, with ة, applied to a she-camel: see رَحِمَةٌ. — And as an epithet without ة, applied to a water-skin: see 1, last sentence but one.

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

رَحِمَةٌ (S, Msh, K) and رَحِمَةٌ (Sb, K) and رَحِمٌ (S, Msh, K) and رَحِمٌ (S, K,) thus in a verse of Zuheyr, (S, TA,) and thus in the Kur xviii. 80 accord. to the reading of Aboo-Amr Ibn-El-'Alà, (TA,) and رَحِمَةٌ (S, Msh, K,) of which last مَرَحِمٌ is pl., (TA,) [all inf. ns.; when used as simple substs. signifying Mercy, pity, or compassion; i. e.] tenderness (S, Msh, K, and Bq on the بِسْمَةِ) of heart; (Bq ibid.;) and inclination to favour, (S, Msh, K,) or inclination requiring the exercise of favour and beneficence: (Bq ubi suprà:) and pardon, or forgiveness: (K:) accord. to Er-Rághib, رَحِمَةٌ 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 رَحِمَةٌ that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kur 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 Al-hamad Ibn-Mohammad-Ibn-Ibraheem Eth-Thaalebec, 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 Kur [xxi. 75] وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) — وَاللَّهُ رَحِيمٌ, in the Kur [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.) — رَحِمَةٌ also means † Sustenance, or the means of subsistence: this is said to be its meaning as used in the Kur xli. 50. (TA.) — And † Rain: (TA:) so in the Kur vii. 55. (Bq, Jel.) — And † Plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life: so in the Kur x. 22 and xxx. 35. (TA.)

رَحِمَةٌ: see the next preceding paragraph.

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

رَحِمَةٌ: see رَحِمٌ.

الرَّحِيمُنُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحِمَانُ, 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 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