

Abu-l-Hasan, *فعل* and *فعل*; [if the latter, originally *رِيح*;] (TA;) [Wind; i. e.] the air that is made to obey [the will of God] and to run its course between heaven and earth: (Msb, TA:) or the breath (*نسيم*) of the air; and in like manner, of anything: (L, TA:) said to be thus called because it generally brings *رَوْح* and *رَاحَة* [i. e. rest, or ease]: (I Amb, MF:) one says *رِيح* and *رِيحَة*, like *دَار* and *دَارَة*; (S;) [using the latter as a more special term; for] *رِيحَة* signifies a portion of wind (*طَائِفَة مِنْ رِيح*) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but *رِيح* and *رِيحَة* may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with *كَوْكَب* and *كَوْكَبَة*: (Sb, L:) *رِيح* is of the fem. gender (I Amb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except *إِعْصَار*, which is masc.; (I Amb, Msb;) but *رِيح* is sometimes made masc. as meaning *هَوَاء*: (AZ, Msb;) [it is used by physicians as signifying *status*, *flatuosity*, or *flatulence*; as in the phrase *رِيح غليظة* a gross *status*:] the pl. [of pauc.] is *أُرْوَاخ* (S, Mgh, Msb, K, &c.) and *أُرْيَاخ*, (S, Msb, K,) the latter used by some, but disallowed by AHat because there is in it no *kesreh* to cause the *و* to be changed into *ي*, (L, Msb,) and [the pl. of mult. is] *رِيَاخ*, (S, Mgh, Msb, K, &c.) with *ي* because of the *kesreh*, (Msb,) and *رِيح*; (K, but not found by SM in any other lexicon;) and the pl. pl. is *أُرَاوِيخ* [pl. of *أُرْوَاخ*] and *أُرَايِيخ* [pl. of *أُرْيَاخ*]: (K:) the dim. of *رِيح* is *رَوِيحَة*. (T, Msb.) *رِيَاخ*, or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the *Kur-án*. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, *يَا رِيحَا وَلَا تَجْعَلِيَا رِيحَا* [O God, make it to be winds, and make it not to be a wind]. (TA.) [But this distinction is not always observed.] One says, *فَلَانٌ يَمِيلُ مَعَ كُلِّ رِيح* [Such a one inclines, or turns, with every wind]. (TA.) And *فَلَانٌ كَالرِّيْحِ الْمُرْسَلَةِ* [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the *Kur* xxv. 50;)] meaning, *quick, or prompt, to do acts of kindness, or beneficence*. (A.) And *رَجُلٌ سَاكِنٌ* *الرِّيْحِ* *A man who is calm, sedate, staid, or grave*. (A.) — Also *† Predominance, or prevalence; and power, or force*. (S, K.) A poet says, (S,) namely, Suleyk Ibn-Es-Sulakeh, or Taabbata-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the S,) *أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِ* *أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ لِلْعَادِي*

• *أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِ*
• *أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ لِلْعَادِي*
† [Will ye two await, a little, the time of their

inadvertence, or will ye act aggressively? for prevalence is for the aggressor]. (S.) And hence the phrase in the *Kur* [viii. 48], *وَتَنْقَبْ رِيْحُكُمْ* *† [And your predominance, or power, depart]:* (S:) [or in this latter instance it has the meaning next following.] — *† Aid against an enemy; or victory, or conquest:* (K, TA:) and *† a turn of good fortune*. (A, K, TA.) One says, *ذَهَبَتْ رِيْحُهُمْ* *† Their turn of good fortune departed*. (A.) And *إِذَا هَبَّتْ رِيَاخُكَ فَاعْتَنِمَهَا* *† [When thy turns of good fortune come, avail thyself of them]*. (A.) And *الرِّيْحُ لَآلٍ فَلَانٌ* *† Aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one*. (TA.) — See also *رَوِيح*. — And see *رَاحَة* (with which it is syn.), in four places. — Also *† A good, sweet, or pleasant, thing*. (K.) — The pl. *أُرْوَاخ* occurs in a trad. as meaning *† The jinn, or genii; because they are [supposed to be often] invisible, like the wind*. (TA.)

رَاحَة *Rest, repose, or ease; contr. of تعب*; (TA;) *cessation of trouble, or inconvenience, and of toil, or fatigue*; (Msb;) [or *freedom therefrom*;] and *رَوِيح* signifies the same as *رَاحَة*, (S, A, K,) from *الاستراحة*; (S, A;) like *رَوَاخ* [mentioned in the first paragraph as an inf. n. in a similar sense, as are also *رَاحَة* and *رَوِيحَة* and *رَوَاخَة* and *رَوِيحَة*, i. e., as meaning the *experiencing relief from grief &c.*]. (TA.) You say, *رَاحَة* *مَا لِفَلَانٍ فِي هَذَا الْأَمْرِ مِنْ رَوَاخ* *i. e. ease*. (TA.) And *افْعَلْ رَاحَة* *† Do thou that in a state of ease* (S, A, K) and *rest*. (A.) — See also 4, near the middle of the paragraph. — *† A wife*; syn. *عَرَس*. (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — The hand; syn. *كَف*: (S, K:) or [rather] the *palm of the hand*; (Msb, MF;) for the term *كَف* includes the *راحة* with the fingers: (MF:) pl. *رَاح*, (S, A, * Msb, K, *) [or rather this, said in the K to be syn. with *رَاحَات*, is a coll. gen. n., of which *رَاحَة* is the n. un.,] and [the pl. is] *رَاحَات*. (Msb, K.) You say, *دَفَعُوهُ بِالرَّاحِ* [They pushed him with the palms of the hands]. (A.) The saying of a poet,

• إِذَا دَلَّكَ شَمْسُ النَّهَارِ بِرَاحِ •

is explained as meaning *When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands: or, accord. to I Agr, when the [sun of] day has become dark, by reason of the dust of battle, and it is as though it were setting, and people have found rest from its heat*. (L. [See also *بَرَاخ* in art. *برح*; where other readings are mentioned.] — [Hence, app., as seems to be indicated in the TA,] *رَاحَة الْكَلْب* *† A certain plant*. (K, TA.) — And *رَاحَة* *† A sword of El-Mukhtár Ibn-Abee-Obeyd* (K, TA) *Eth-Thakafee*. (TA.) — *راحة* also signifies *A court, an open area, or a*

yard, (K, TA,) of a house. (TA.) One says, *تَرَكْتُهُ أَنْقَى مِنَ الرَّاحَةِ* (K, TA) i. e. *I left him, or it, more clear than the court, open area, or yard, [of a house,] or than the palm of the hand*; (TA;) meaning, *† without anything*. (K, TA.) — And *رَاح* signifies also *Plain and open tracts of land, producing much herbage*, (Ish, K,) *hard, but comprising soft places and [what are termed] جَرَاثِم* [pl. of *جَرَثُومَة*, q. v.], *not forming any part of [the bed of] a torrent nor of a valley*; (Ish;) *one whereof is termed رَاحَة*. (Ish, K.) — Also *The plication of a garment, or piece of cloth*: (K, TA:) or the *original plication thereof*: so in the saying, in a trad., respecting a new garment, or piece of cloth, *اطْوِيهِ عَلَى رَاحَتِهِ* [Fold thou it in the manner of its original plication]. (TA.)

رَوِيحَة: see *رَاحَة*. — Also *A journey in the evening, or afternoon: an inf. n. of un. of رَاح*: (L:) pl. *رَوَاخَات*. (Ham p. 521.) And *The space of a journey in the afternoon, or evening*. (L.) — [Also, as seems to be indicated in the TA, *The outer side of each of the legs of a man when bowed*: see *رَوِيح*.]

رِيحَة: see *رِيح*, in two places: — and see also *رِيحَة*.
[*Of, or relating to, wind: flatulent; as in the phrase قَوْتَنَج رِيحِي flatulent colic.*]

رِيحَان a word respecting the formation of which there are different opinions; many saying that its medial radical letter is *و*, and its original form *رَيَّوْحَان*, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is *رَوِيحَان*; (MF;) and others, that its medial radical letter is *ي*, and that it is of the same measure as *شَيْطَان*, as may be argued from the form of its pl., mentioned below; (Msb;) *A certain plant, (S, K,) well known, (S,) of sweet odour*; (K;) the *شَاهِسْفَر* [or *شَاهِسْفَر*, i. e. *basil-royal, or common sweet basil, ocimum basilicum*, the seed of which (called *بَزْرُ الرِّيْحَان*) is used in medicine]: (Mgh: [see also *حَبَق*];) or *any sweet-smelling plant*; (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb;) or the *extremities thereof*; (K;) i. e. the *extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it*: (TA:) or the *leaves thereof*: (K:) or the *leaves of seed-produce*: so, accord. to Fr, in the *Kur* lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with *ة*; (TA;) and is applied to a bunch (*طَائِفَة*) of *رِيحَان*; and, with the article *ال*, (as a proper name, TA,) *الْحَنَوَة* [a certain plant respecting which authors differ]: (K:) the dim. of *رِيحَان* is *رَوِيحِين*: (Msb;) and the pl. is *رِيَاحِين*. (Mgh, Msb) *رِيحَانُ الْحَبَايِر* and *رِيحَانُ الْقُبُورِ*: see *حَبَق*. *رِيحَانُ الشَّيْبُوح* *see حَبَق*. *رِيحَانُ مَرْسِين* [or *myrtle-tree*]. (TA in art. *مَرس*). — *† Offspring*; (L, K, TA;) from the same word as signifying “any sweet-smelling