

ك.) and **إِيَّاهُ**, (L.) aor. **يَرَّاحُ**, inf. n. **رَوَّاحٌ** and **رُؤُوحٌ** and **أُرِيحِيَّةٌ** and **رِيَّاحَةٌ** (L, K) and **رَاحَةٌ** and **أُرِيحِيَّةٌ** (L,) + *He brightened in countenance at that thing*, (L, [there explained by **أَشْرَقَ لَهُ**, and this I regard as the right reading, rather than that which I find in the copies of the K, which is **أَشْرَفَ عَلَيْهِ**, perhaps meaning the same as **أَشْرَفَ لَهُ**, i. e. *he became acquainted with that thing*, or *knew it*, syn. **اِطْلَعَ عَلَيْهِ**,]) and *rejoiced in it*, or *at it*, (L, K,) and *was thereby affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of kindness or beneficence*: said of a generous man when he is asked to confer a gift; and sometimes, metaphorically, of dogs when called by their owner, and of other animals. (L.) [It is also said that] **رَوَّاحٌ** and **رَوَّاحَةٌ** and **رَاحَةٌ** and **رُؤُوحَةٌ** [all app. inf. ns. of **رَاحٌ**, or some of them may be simple substs.,] and **مُرَّاحَةٌ** [as though inf. n. of **رَاحٌ**] (L, K) signify + *The experiencing relief from grief or sorrow, after suffering therefrom*: (L:) or *the experiencing the joy, or happiness, arising from certainty*. (K. [See also **رُؤُوحٌ**, below.]) You say also, **اِسْتَرَوَّحْتُ** [app. meaning + *I was affected with cheerfulness, liveliness, or the like, at his discourse, or narration*; as seems to be indicated by the context in the place where it is mentioned: or perhaps, *he trusted to his discourse, and became quiet, or easy, in mind*; agreeably with an explanation of the verb which see below]: (A:) or **اِسْتَرَّاحَ** + *he inclined to his discourse*. (MA.) And **لَبِغْرُوفٍ** (S, A, L, K,) sec. pers. **رَبَّحْتُ**, (L,) aor. **يَرَّاحُ**, inf. n. **رَاحَةٌ** (S, L, K) and **رَبَّحٌ**; (L;) and **اِرْتَّاحٌ**; (A, L;) + *He was affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do what was kind or beneficent*: (A, S, L, K:) *he inclined to, and loved, kindness or beneficence*. (L.) And **اِرْتَّاحٌ** لِلنَّدَى + *He was affected with alacrity, &c., and so disposed to bounty or liberality*. (S, K.) And **نَزَلْتُ** [A trial, or an affliction, befell him, and God was active and prompt with his mercy, and delivered him from it]: (T:) but ISd disapproves of thus speaking of God; and El-Fārisee says that it is an instance of the rudeness of speech characteristic of Arabs of the desert. (TA.) [Hence seems to have originated, as is app. implied in the TA, the assertion that] **اِلِرْتَّاحُ** signifies + *The being merciful*: and **اِرْتَّاحٌ** لَهُ بِرَحْمَتِهِ + *God delivered him from trial, or affliction*: (K:) or **اِرْتَّاحٌ** + *God was merciful to such a one*. (S.) One also says, **كَذَّا**, (K,) or **بَكَذَّا**, (S, L,) + *His hand was active, prompt, or quick*, (S, L, K, TA,) *to do such a thing*, (K, TA,) or *with such a thing*; (S, L, TA;) as, for instance, with a sword, to strike with it. (L.) Hence the saying of the Prophet, **مَنْ رَاحَ** إِلَى الْجُمُعَةِ فِي السَّاعَةِ الْأُولَى فَكَأَنَّهُ قَدَّمَ بَدَنَهُ

: [*Whosoever is brisk, or prompt, or quick, in repairing to the Friday-prayers in the first hour, he is as though he offered a camel, or a cow or bull, for sacrifice at Mekkeh*]: (K, TA:) the meaning is, **خَفَّ إِيَّاهُ**, (K, TA,) and **مَضَى**; (TA;) not the going in the latter part of the day. (K, TA.) [See also what follows.] — **رَاحٌ**, aor. **يَرُوحُ**, inf. n. **رَوَّاحٌ**; and **تَرُوحُ**; both signify the same; (S, Mṣb, K, &c. ;) contr. of **غَدَا**; (S;) said of a man, (TA,) and of a company of men, (K, TA,) *He, and they, went, or journeyed, or worked, or did a thing, in the evening*, (K, TA,) or *in the afternoon*, i. e., *from the declining of the sun from the meridian until night*: (IF, Mṣb, K, TA:) this is said to be the primary meaning: (TA:) but they also mean *he, or they, returned*: (Mṣb:) and *went, or journeyed, at any time*: (Mṣb, TA:) [for **الرَّوَّاحُ** is not, as some imagine it to be, only [the going, or journeying,] in the last, or latter, part of the day; but is used by the Arabs as meaning the going, or journeying, at any time of the night or day; as also **الْغَدُو**: so say Az and others: (Mṣb:) or **رَاحٌ**, inf. n. **رَوَّاحٌ**, signifies *he came, or went, after the declining of the sun from the meridian*: but is sometimes used as meaning *he went in an absolute sense*: (Mgh:) and thus it means in the trad. commencing **مَنْ رَاحَ إِلَى الْجُمُعَةِ** [mentioned above, where a different explanation of the verb is given]: (Mgh, Mṣb:) and [in like manner] one says to his companion or companions, **تَرُوحُوا** or **تَرُوحُوا** as meaning *Go, or journey*: (TA:) but **رَاحَتِ الْإِبِلُ**, (S, L, K,) aor. **رَاحَتْ**, (AZ, L, K,) signifies only *The camels returned in the evening, or afternoon*, (S, Mṣb,) when their pastors drove or brought them back to their owners: so says Az. (Mṣb.) You say, **رُحْتُ**, **رَوَّاحٌ**, and **رُؤُوحٌ**, inf. n. **رَوَّاحٌ** and **رُؤُوحٌ**, *I went*, (K, TA,) and *I came*, (TA,) *to them in the evening, or afternoon*; [or at any time, as appears from what has been said above;] and so **رُحْتُمْ**, (K, TA,) inf. n. **رُؤُوحٌ**; (TA;) and **رُؤُوحْتُمْ**, (K, TA,) inf. n. **رُؤُوحٌ**; (TA;) and **تَرُوحْتُمْ**, (K, TA,) and **أَنَا أَغَادِيهِ وَأَرَاوَحُهُ** [I go, or come, to him early in the morning, in the first part of the day, or between the time of the prayer of day-break and sunrise, and I go, or come, to him in the evening, or afternoon, app. he doing the like to me]. (A. [See also 6.]) And **رَاحَتْ عَلَيْهِ إِبِلُهُ**, and **مَالُهُ**, *His camels, and his sheep or goats, and his cattle, returned to him after the declining of the sun from the meridian*; only at that time: and **رَاحَتْ** may perhaps be a dial. var. thereof: (L, TA:) or **أَهْلِبَهَا** or **رَاحَتْ بِالْعَشِيِّ عَلَى أَهْلِبَهَا** *they (i. e. camels) returned from the place of pasture in the evening, or afternoon, to their owners*. (S, Mṣb.) — **رَاحَ الشَّجَرُ**, (S, A, K,) aor. **يَرَّاحُ**; (S, A;) and **تَرُوحُ**; (S, A;) [said in the TA to be tropical, but not so in the A;] *The trees broke forth with leaves*: (S, A, K:) or the former, *the trees broke forth with leaves before*

the winter, when the night became cold, without rain; (A, TA;) and so the latter: (L:) or the latter, *the trees broke forth with leaves after the close of the صَيْفُ [or summer]*: (S, TA:) and **تَرُوحُ** **الْغُصْنُ** *The branch put forth leaves after other leaves had fallen from it*. (R, TA.) [See another meaning of **رَاحَ الشَّجَرُ** near the beginning of this art.] — **يَرَّاحُ**, (S, K,) aor. **يَرَّاحُ**, inf. n. **رَاحَةٌ**, (S,) said of a horse, [perhaps from the same verb as signifying "he was, or became, brisk, lively," &c.,] *He became a stallion, or fit to cover*. (S, K.) = **رَاحَتُهُ الرِّيحُ**, aor. **تَرَّاحَ**, *The wind smote it; namely, a thing*; (L, K;) as, for instance, a tree, and said of a tempestuous wind. (L.) And **رَبَّحَ**, said of a pool of water left by a torrent, *It was smitten [or blown upon] by the wind*. (S, A, K.) In like manner also it is said of other things. (TA.) One says, **رَبَّحَتِ الشَّجَرَةُ** *The tree was blown upon by the wind: or was blown about, or shaken, by the wind, so that its leaves were made to fall: or had the dust scattered upon it by the wind*. (L.) And **رَبَّحُوا** *They (a people, or party,) were smitten and destroyed by the wind*: (K, TA:) or *they entered upon [a time of] wind*; (K;) as also, in this latter sense, **أَرَّاحُوا**, (S, K,) or **أُرَّوَحُوا**. (A.) — **رَاحَ الشَّيْءُ**, (A'Obeyd, S, K,) first pers. **رَبَّحْتُ**, (A'Obeyd, S,) aor. **يَرَّاحُ**, (A'Obeyd, S, K,) and **يَرَّيْحُ**, (AA, S, K,) [inf. n., app., of the former **رَوَّحُ** and of the latter **رَبَّحُ**, as in the phrase of similar meaning following;] and **أَرَّاحَهُ**, (Ks, S, K,) and **أُرَّوَحَهُ**; (AZ, K;) *He smelt the thing; perceived its smell, or odour*; (S, K, &c. ;) as also **اِسْتَرَّاحَهُ** and **اِسْتَرَّوَحَهُ** (Ham p. 228:) and **رَاحَ الرِّيحُ**, aor. **يَرَّاحُ**, inf. n. **رَاحَةٌ**; and aor. **يَرَّيْحُ**, inf. n. **رَبَّحٌ**; and **أَرَّاحَهَا**; *He smelt the odour*. (Mṣb.) You say of an object of the chase, **أَرَّاحَنِي**, (S,) a. d. **أُرَّوَحَنِي**, (AZ, S, A,) inf. n. of the latter **أُرَّوَحَ**, (AZ, TA,) *He smelt me; perceived my smell, or odour*: (AZ, S, A, TA:) and of the same, **أَرَّاحَ**, (K,) and **اِسْتَرَّاحَ**, and **اِسْتَرَّوَحَ**, (T, S, K,) and **أُرَّوَحَ**, (T, S,) *He smelt a human being; perceived his smell, or odour*: (T, S, K:) and the second of these four, (K, TA,) and the third and fourth, (TA,) *he smelt gently, that he might perceive the odour of a thing*: (K, TA:) or the third and fourth of the same, *he smelt, or perceived, odour*: (A:) and these two, said of a stallion, *he perceived the smell of the female*: and of a beast of prey you say, **أَرَّاحَهَا**, and **أُرَّوَحَهَا**, and **اِسْتَرَّاحَهَا**, meaning *he smelt, or perceived, the odour*; and accord. to Lh, some say, **رَاحَهَا**; but this is seldom used. (TA) [It is asserted (in Har p. 324) that **اِسْتَرَّاحَ** is only from **الرَّاحَةُ**; but this assertion is of no weight against the authorities cited above.] It is said in a trad., **مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً ثُمَّ يَرَّيْحَ رَاحَتَهُ الْجَنَّةَ**, (A'Obeyd, S, Mgh, Mṣb,) or **لَمْ يَرَّيْحَ**, (AA, S, Mṣb,) or **لَمْ يَرَّيْحَ**, (Ks, S, Mgh, Mṣb,) i. e. [*He who slays a person with whom he is on terms of*