

(A, Mghb,) and of **أَرَاَحَهُ اللَّهُ**. (S.) — **استروح إليه** (accord. to the S and K, but in other lexicons **استراح**, TA) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (S, K, TA.) — See also **ل**, in the last quarter of the paragraph, in seven places. — **استروح المطر الشجر** *The rain revived the trees.* (L.)

رَاح Windy; applied to a day: (TA:) or, so applied, violently-windy; (S, Mgh, Mghb, K;) as also **رَائِح**, which is the original form, (Mghb,) or may be so: (TA:) fem. of the former with **ة**, applied to a night (تَيْلَّة). (A, TA.) [See also **رَيْح**.] One says, **هَذِهِ تَيْلَّةٌ رَاحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ**. [This is a windy night: the oppressed in mind has rest therein]. (A.) — It is also syn. with **إِرْتِيَاح**. (S, L, K. [See **ل**, near the beginning of the paragraph.]) — And [hence,] Wine; (S, A, K;) as also **رَيْحَان**. (S, K;) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the **ل**, [which mentions these two words in art. **رَيْح**,] the **ل** in the former word is said to be substituted for **ي** [and hence the **ي** in the latter if such be the case]. (TA.) — See also **رَاحَةٌ**, in four places.

رَوْح, as an epithet; fem. with **ة**: see **رَيْح**, in two places. — Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak:* (S, K, TA:) or the cold, or coolness, of such gentle wind. (A, TA.) — *I. q.* **نَفْس** [app. **نَفْس** i. e. *Breath*; like **رَوْح**]: said to be the primary signification: (MF:) or *spirit*; [like **رَوْح**]; syn. **نَفْس**; as in the saying, **أَحْيَا النَّاسَ بِرَوْحِهِ** [He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is **بِرَوْحِهِ**]. (A.) — See also **رَاحَةٌ**, with which it is syn. (S, K.) — Also **رَوْح**, happiness, or gladness; (AA, MF, TA:) said to be a metaphorical meaning, from the same word as syn. with **نَفْس**; (MF;) and **رَوْح** likewise has this meaning: (IAqr, TA:) or the former, rest, or ease, from grief, or sorrow, of heart. (As, TA.) In the saying of 'Alee, **فَبَاشَرُوا رَوْحَ** **روح اليقين** or **اليقين**, the phrase **روح اليقين** is thought by ISd to mean **† The joy and happiness that arise from certainty.** (TA. [See art. **بَشَر**].) — Also **† Mercy** (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so **رَوْح**; (K;) and **رَيْحَان**; (L;) and **رَوْح** is said by Az to have this meaning in the **Kur** iv. 100: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is **أُرْوَاخ**. (TA.)

رَوْح The soul, spirit, or vital principle; syn. **نَفْس**; (IAqr, Iamb, L, Mghb, TA, and S and K &c. in art. **نَفْس**); [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. **نَفْس**]; [i. e.]

رَوْح; (K; [see also **رَوْح**, third sentence;]) often occurring in the **Kur** and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the nervous fluid; or animal spirit;] a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called the **رَوْحُ حَيَوَانِي**; (KT in explanation of the term **نَفْس**;) or a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries: (KT in explanation of the term **الرَّوْحُ الْحَيَوَانِي**;) [so too **نَفْس**; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's *Æn.* ix. 349:] or the vital principle in man: (Fr, TA:) or the breath which a man breathes, and which pervades the whole body: [and this seems to be the original idea expressed by the word:] after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. **جَان**: (AHeyth, TA:) accord. to the Sunnees, the rational soul, (**النَّفْسُ النَّاطِقَةُ**, [also termed **الرَّوْحُ الْإِنْسَانِي**]) which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the **Kur** iii. 163, which refer to the **رَوْح**: (Mghb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the blood, by the exhausting of which the life ceases: (Mghb:) the word is masc., (IAqr, Iamb, Az, S, M, A, Mghb, K,*) thus, with the Arabs, differing from **نَفْس**, for this they make fem., (IAqr, Iamb, Mghb,) but the former is also fem., (S, M, A, Mghb, K,) app. as meaning **نَفْس**, (Mghb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says **خَرَجَ رَوْحُهُ** (IAqr, Az, TA) [and also **خَرَجَتْ رَوْحُهُ**, meaning *His soul departed, or went forth*]: the pl. is **أُرْوَاخ**. (S, Mghb.) — Also *i. q.* **نَفْخ** (K) [properly *A blowing with the mouth; but here*] meaning *wind that issues from the* **رَوْح**; (TA;) *wind, or breath.* (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, **أَحْيَا بِرَوْحِكَ** *Give life to it, or enliven it, with thy wind [or breath].* (TA.) And one says, **مَلَأَ الْقَرْنَةَ مِنْ رَوْحِهِ** *He filled the skin with his wind; with his breath.* (ADk, TA.) — [Hence,] **الرَّوْح** also signifies **† Inspiration**, or divine revelation; (Zj, Th, K;) such as is imparted by means of an angel: thus in the **Kur** xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the **رَوْح** which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K “and”) *the prophetic commission.* (Zj, K.) — And **† The Kur-án**; (IAqr, Zj, S, A, K;) whereby God's creatures are [spiritually] quickened, and guided

to the right way. (TA.) So in the trad., **تَحَيُّوا بِذِكْرِ اللَّهِ وَرَوْحِهِ** [Revive yourselves with God's book of religion and religious laws, (or **ذِكْر** may here have some other meaning,) and his **Kur-án**]. (TA. [Mentioned also in the A; in a copy of which, in the place of **تَحَيُّوا**, I find **تَحَابُّوا**, an evident mistranscription.]) — And **† What God ordains and commands** (K, TA) by means of his assistants and angels. (TA.) — Also **Jibreel** [i. e. *Gabriel*]; (S, A, K;) called in the **Kur** [xxvi. 193] **الرَّوْحُ الْأَمِينُ**, and [in ii. 81] **رَوْحُ الْقُدُسِ** or **الْقُدُّسِ**, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, **الرَّوْحُ الْقُدُّسُ**, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] — And [sometimes *Our Lord*] **Jesus**. (S, A, K.) — And *A certain angel*, (I'Ab, K,) in the *Seventh Heaven*, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K;) or certain creatures resembling mankind, but not men: so in the **Kur** lxxviii. 38: (Zj;) or the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels. (Th.) — See also **رَوْح**, in three places. — Also pl. of **رَوْح**: (L:) — and of **أُرْوَاخ**. (S &c.)

رَائِح, of which it is said to be a quasi-pl. n., in three places. — Also *Width, wideness, or ampleness.* (S, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

لَكِنَّ كَبِيرُنْ هِنْدِ يَوْمَ ذِكْمِ

فَتَحَّ السَّائِلُ فِي أَيَّامِنِمْ رَوْحِ

(S, TA,) meaning *But Kebeer Ibn-Hind, a tribe of Hudheyl, on that day, were lax in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword.* (TA.) — And [particularly] *Width, or wideness, in the space between the thighs:* (TA:) or *width, or wideness,* (S, Mgh, K,) *in,* (S, K,) or *of,* (Mgh,) [or *between,*] *the two legs,* (S, Mgh, K,) *less than what is termed فَحَجْ*, (S, K,) or *less than فَحَجْ*, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (S;) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (Mghb;) or *a spreading in the fore part of each foot:* (Lth, Mgh, Mghb;) or *a turning over of the foot upon its outer side:* IAqr says that **رَوْح** in the legs is *less than فَدَعْ*, and this is less than **عَقْل**. (TA.) — **هَذَا الْأَمْرُ بَيْنَنَا رَوْحٌ** means *This is a thing, or an affair, which we do by turns; as also عَوْرٌ.* (TA.)

رَيْح, originally **رَوْح**, the **و** being changed into **ي** because of the preceding kesreh, (T, S, Mghb,) as is shown by its dim. mentioned below; (T, Mghb;) Sb held it to be of the measure **فَعْلٌ**; and