

روح

ك،) and اَيْه (L,) aor. يَرَّاحُ, inf. n. رَوَّاحٌ and رُوِّحٌ and رَوَّاحٌ and رَوَّاحَةٌ (L, K) and رَوَّاحَةٌ and رَوَّاحَةٌ (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 لَهُ, perhaps meaning the same as أَشْرَفَ عَلَيْهِ, i. e. he became acquainted with that thing, or knew it, syn. اِطَّلَعَ 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 رَوَّاحَةٌ and رَوَّاحَةٌ [all app. inf. ns. of رَوَّاحٌ, or some of them may be simple substs.,] and مَرَّاحَةٌ [as though inf. n. of رَوَّاحٌ] (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 رَوَّاحٌ, below.] You say also, اِسْتَرَوَّحْتُ إِلَى حَدِيثِهِ [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 اِسْتَرَوَّحْتُ إِلَى حَدِيثِهِ + he inclined to his discourse. (MA.) And رَوَّاحٌ لِلْمَعْرُوفِ (S, A, L, K,) sec. pers. رَوَّاحٌ, (L,) aor. يَرَّاحُ, inf. n. رَوَّاحَةٌ (S, L, K) and رَوَّاحٌ (L;); and اِرْتَوَّاحٌ لَهُ (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 اِرْتَوَّاحٌ لِلنَّدَى + [He was affected with alacrity, &c., and so disposed to bounty or liberality]. (S, K.) And نَزَلَتْ نَزْلًا بِهِ بَلِيَّةٌ فَارْتَوَّاحٌ اللَّهُ بِرَحْمَتِهِ فَانْقَذَهُ مِنْهَا 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-Farisee 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] اِرْتَوَّاحٌ signifies + The being merciful: and اِرْتَوَّاحٌ اللَّهُ لَهُ بِرَحْمَتِهِ + God delivered him from trial, or affliction: (K:) or اِرْتَوَّاحٌ اللَّهُ لَهُ لِفُلَانٍ + God was merciful to such a one. (S.) One also says, رَوَّاحٌ يَدُهُ لَكَذَا, (K,) or يَكْذِبُ, (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 رَوَّاحٌ إِلَى الْجُمُعَةِ فِي السَّاعَةِ الْأُولَى فَكَأَنَّهَا قَدِمَتْ بَدَنَةً

[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 إِلَيْهَا (K, TA,) and مَضَى (TA;) not the going in the latter part of the day. (K, TA.) [See also what follows.] — رَوَّاحٌ, aor. يَرَّاحُ, inf. n. رَوَّاحٌ; and تَرَوَّاحٌ; both signify the same; (S, Mṣb, K, &c. ;) contr. of رَوَّاحٌ; (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 الرَّوَّاحُ: so say Az and others: (Mṣb:) or رَوَّاحٌ, 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 مِنَ رَوَّاحٍ 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, تَرَوَّحُوا or تَرَوَّحُوا as meaning Go, or journey: (TA:) but رَوَّاحَتِ الْإِبِلُ (S, L, K,) aor. رَوَّاحٌ, (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, رَوَّاحٌ وَعِنْدَهُمْ, inf. n. رَوَّاحٌ and رَوَّاحٌ, 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 رَوَّاحٌ, (K, TA,) inf. n. رَوَّاحٌ; (TA;) and رَوَّاحٌ, (K, TA,) inf. n. رَوَّاحٌ; (TA;) and رَوَّاحٌ, (K, TA:) and اِنَّا اُعَادِيهِمْ وَاَرَوَّاحُهُ [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 رَوَّاحَتْ عَلَيْهِ اِبِلُهُ, and غَنَمُهُ, 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 رَوَّاحَتْ may perhaps be a dial. var. thereof: (L, TA:) or رَوَّاحَتْ عَلَى اَهْلِهَا they (i. e. camels) returned from the place of pasture in the evening, or afternoon, to their owners. (S, Mṣb.) — رَوَّاحُ الشَّجَرِ (S, A, K,) aor. يَرَّاحُ; (S, A;) and تَرَوَّاحٌ; (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 صَيْف [or summer]: (S, TA:) and تَرَوَّاحُ الغُصْنُ The branch put forth leaves after other leaves had fallen from it. (R, TA.) [See another meaning of رَوَّاحُ الشَّجَرِ near the beginning of this art.] — رَوَّاحٌ (S, K,) aor. يَرَّاحُ, inf. n. رَوَّاحَةٌ (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.) — رَوَّاحَةُ الرِّيحِ, aor. تَرَوَّاحُ, The wind smote it; namely, a thing; (L, K;) as, for instance, a tree, and said of a tempestuous wind. (L.) And رَوَّاحٌ, 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, رَوَّاحَتِ الشَّجَرَةَ 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 رَوَّاحُوا 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, اَرَوَّاحُوا (S, K,) or اَرَوَّاحُوا (A.) — رَوَّاحُ الشَّيْءِ (A'Obeyd, S, K,) first pers. رَوَّاحْتُ (A'Obeyd, S,) aor. يَرَّاحُ (A'Obeyd, S, K,) and يَرَّاحُ (AA, S, K,) [inf. n., app. of the former رَوَّاحٌ and of the latter رَوَّاحٌ, as in the phrase of similar meaning following;] and اَرَوَّاحَهُ (Ks, S, K,) and اَرَوَّاحَهُ (AZ, K;) He smelt the thing; perceived its smell, or odour; (S, K, &c. ;) as also اِسْتَرَوَّاحَهُ and اِسْتَرَوَّاحَهُ: (Ham p. 228:) and رَوَّاحُ الرِّيحِ, aor. يَرَّاحُ, inf. n. رَوَّاحٌ; and aor. يَرَّاحُ, inf. n. رَوَّاحٌ; and اَرَوَّاحَهَا (Mṣb.) You say of an object of the chase, اَرَوَّاحَنِي (S,) and اَرَوَّاحَنِي (AZ, S, A,) inf. n. of the latter اَرَوَّاحُ (AZ, TA,) He smelt me; perceived my smell, or odour: (AZ, S, A, TA:) and of the same, اَرَوَّاحُ (K,) and اِسْتَرَوَّاحُ (T, S, K,) and اِسْتَرَوَّاحُ (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, اِسْتَرَوَّاحَهَا and اَرَوَّاحَهَا, and اِسْتَرَوَّاحَهَا, meaning he smelt, or perceived, the odour; and accord. to Lh, some say, رَوَّاحَهَا; but this is seldom used. (TA.) [It is asserted (in Har p. 324) that اِسْتَرَوَّاحُ is only from الرَّوَّاحَةُ; but this assertion is of no weight against the authorities cited above.] It is said in a trad., مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَمْ يَرَّحْ رَوَّاحَةَ الْجَنَّةِ (A'Obeyd, S, Mgh, Mṣb,*) or لَمْ يَرَّحْ (AA, S, Mṣb,) or لَمْ يَرَّحْ (Ks, S, Mgh, Mṣb,) i. e. [He who slays a person with whom he is on terms of