

Abu-l-Hasan, **فَعَلَ** and **فَعُلَ**; [if the latter, originally **رُوحَ**;] (TA; [Wind; i. e.] the air that is made to obey [the will of God] and to run its course between heaven and earth: (Mṣb, TA:) or the breath (نَسِيم) of the air; and in like manner, of anything: (L, TA:) said to be thus called because it generally brings **رُوحَ** and **رَاحَةَ** [i. e. rest, or ease]: (IAmb, MF:) one says **رَبِحَ** and **رَبِيحَةٌ**, like **دَارَ** and **دَارَةٌ**; (S;) [using the latter as a more special term; for] **رَبِيحَةٌ** signifies a portion of wind (**طَائِفَةٌ مِنْ رِبِحٍ**) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but **رِبِحَ** and **رَبِيحَةٌ** 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 **كُوكِبَ** and **كُوكِبَةٌ**: (Sb, L:) **رِبِحَ** is of the fem. gender (IAmb, L, Mṣb) in most cases; (Mṣb;) and all the other names for wind are fem. except **إِعْصَارٌ**, which is masc.; (IAmb, Mṣb;) but **رِبِحَ** is sometimes made masc. as meaning **هُوَأٌ**: (AZ, Mṣb;) [it is used by physicians as signifying flatulency, flatuosity, or flatulence; as in the phrase **رِبِحٌ غَلِيظَةٌ** a gross flatulency:] the pl. [of pauc.] is **أُرُوحٌ** (S, Mgh, Mṣb, K, &c.) and **أُرِيَاخٌ** (S, Mṣb, K,) the latter used by some, but disallowed by AHát because there is in it no kesreh to cause the **و** to be changed into **ي**, (L, Mṣb,) and [the pl. of mult. is] **رِيَاخٌ** (S, Mgh, Mṣb, K, &c.) with **ي** because of the kesreh, (Mṣb,) and **رِبِحَ**; (K, but not found by SM in any other lexicon;) and the pl. pl. is **أُرَاوِيحٌ** [pl. of **أُرُوحٌ**] and **أُرَايِيحٌ** [pl. of **أُرِيَاخٌ**]: (K:) the dim. of **رِبِحَ** is **رُوبِيحَةٌ**. (T, Mṣb.) **رِيَاخٌ**, 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 Qur-án. (L) Hence, it is related in a trad., that he [Moḥammad] used to say, when wind rose, **اللَّهُمَّ اجْعَلْهَا رِيَاخًا وَلَا تَجْعَلْهَا رِيحًا** [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, **فُلَانٌ يَمِيلُ مَعَ كُلِّ رِبِحٍ** [Such a one inclines, or turns, with every wind]. (TA.) And **فُلَانٌ كَالرِّيحِ الْمُرْسَلَةِ** [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the Qur xxv. 50;)] meaning, **↑ quick, or prompt, to do acts of kindness, or beneficence.** (A.) And **رَجُلٌ سَاكِنٌ** **↑ 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-Sharrá, or Aashá of the tribe of Fahm, (TA, and so in one of my copies of the S,)   
 \* **أَتَنْظُرَانِ قَلِيلًا رِيثَ غَفْلَتَيْهِ** \*   
 \* **أَوْ تَعْدُونَ فَإِنَّ الرِّيحَ 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 Qur [viii. 48], **وَتَنْهَبُ وَيَخْتَمِرُ** **↑ [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 رِبِحُهُمْ** **↑ Their turn of good fortune departed.** (A.) And **إِذَا هَبَّتْ رِيَاخُكَ فَاتَّعِنَمَهَا** **↑ [When thy turns of good fortune come, avail thyself of them].** (A.) And **الرِّيحُ لِأَيِّ فُلَانٍ** **↑ 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 **رُوحَ**. — And see **رَاحَةٌ**, (with which it is syn.), in four places. — Also **↑ A good, sweet, or pleasant, thing.** (K.) — The pl. **أُرُوحٌ** occurs in a trad. as meaning **↑ The jinn, or genii; because they are [supposed to be often] invisible, like the wind.** (TA.)   
**رَاحَةٌ** Rest, repose, or ease; contr. of **تَعَبٌ**; (TA;) cessation of trouble, or inconvenience, and of toil, or fatigue; (Mṣb;) [or freedom therefrom;] and **رُوحٌ** signifies the same as **رَاحَةٌ**, (S, A, K,) from **الِاسْتِرَاحَةَ**; (S, A;) like **رُوحَانٌ** [mentioned in the first paragraph as an inf. n. in a similar sense, as are also **رَاحَةٌ** and **رُوحَةٌ** and **رُوحَانَةٌ** and **رُوبِيحَةٌ**, i. e., as meaning the experiencing relief from grief &c.]. (TA.) You say, **رَاحَةٌ مَا لِفُلَانٍ فِي هَذَا الْأَمْرِ مِنْ رُوحٍ** i. e. **رَاحَةٌ** [There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And **افْعَلْ** **↑ 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. عَرَسٌ:** (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — **↑ The hand; syn. كَفٌّ:** (S, K:) or [rather] the palm of the hand; (Mṣb, MF;) for the term **كَفٌّ** includes the **رَاحَةَ** with the fingers: (MF:) pl. **رُوحٌ**, (S, A, \* Mṣb, K, \*) [or rather this, said in the K to be syn. with **رَاحَاتٌ**, is a coll. gen. n., of which **رَاحَةٌ** is the n. un.,] and [the pl. is] **رَاحَاتٌ**. (Mṣb, K.) You say, **دَفَعُوهُ بِالرُّوحِ** [They pushed him with the palms of the hands]. (A.) The saying of a poet,   
 \* **إِذَا دَلَّكَتْ شَمْسُ النَّهَارِ بَرَّاحٌ** \*   
 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 IAqr, **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 **بَرَّاحٌ**, in art. **بَرَحَ**; where other readings are mentioned.]) — [Hence, app., as seems to be indicated in the TA,] **رَاحَةُ الْكَلْبِ** **↑ A certain plant.** (K, TA.) — And **ذُو الرِّاحَةِ** **↑ A sword of El-Mukhtár Ibn-Abee-'Obeyd** (K, TA) **Elh-Thakafee.** (TA.) — **رَاحَةٌ** also signifies **A court, an open area, or a**

**yard, (K, TA,) of a house.** (TA.) One says, **تَرَكَتُهُ أَنْعَى مِنَ الرِّاحَةِ** (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 **رَاحٌ** signifies also **Plain and open tracts of land, producing much herbage,** (ISH, K,) **hard, but comprising soft places and [what are termed] جَرَاتِيمُ** [pl. of **جَرْتِيمَةٌ**, q. v.,] **not forming any part of [the bed of] a torrent nor of a valley;** (ISH;) **one whereof is termed رَاحَةٌ.** (ISH, K.) — Also **The plicature of a garment, or piece of cloth:** (K, TA:) or the original plicature thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, **أَطْوِيهِ عَلَى رَاحَتِهِ** [Fold thou it in the manner of its original plicature]. (TA.)   
**رُوحَةٌ:** see **رَاحَةٌ**. — Also **A journey in the evening, or afternoon:** an inf. n. of un. of **رَاحٌ:** (L:) pl. **رُوحَاتٌ.** (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 **رُوحٌ**.]   
**رَبِيحَةٌ:** see **رِبِحَ**, in two places: — and see also **رُوبِيحَةٌ**.   
**رَبِيحِي** Of, or relating to, wind: flatulent; as in the phrase **قَوْلَتْجُ رَبِيحِي** flatulent colic.]   
**رَبِيحَانٌ** a word respecting the formation of which there are different opinions; many saying that its medial radical letter is **و**, and its original form **رَبِيحَانٌ**, as may be argued from the form of its dim., mentioned below; (Mṣb;) others, that its original form is **رُوبِيحَانٌ**; (MF;) and others, that its medial radical letter is **ي**, and that it is of the same measure as **شَيْطَانٌ**, as may be argued from the form of its pl., mentioned below; (Mṣb;) **A certain plant, (S, K,) well known, (S,) of sweet odour;** (K;) the **شَاهِسْفَرَمُ** [or **شَاهِسْفَرَمُ**, i. e. basil-royal, or common sweet basil, **ocimum basilicum**, the seed of which (called **بِزْرُ الرِّبِيحَانِ**) is used in medicine]: (Mgh: [see also **حَبَقٌ**:] or any sweet-smelling plant; (T, Mgh, Mṣb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Mṣb:) 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 Qur lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with **ة**; (TA;) and is applied to a bunch (طَائِفَةٌ) of **رَبِيحَانٌ**; and, with the article **ال**, (as a proper name, TA,) **الْحَنَوَةُ** [a certain plant respecting which authors differ]: (K:) the dim. of **رَبِيحَانٌ** is **رُوبِيحِينَ**; (Mṣb;) and the pl. is **رَبِيحَانِينَ**. (Mgh, Mṣb.) **رَبِيحَانُ الْحَمَاهِيرِ** and **رَبِيحَانُ الشُّبُوحِ** see **حَبَقٌ**. **رَبِيحَانُ الْمَرْسِينِ** [or myrtle-tree]. (TA in art. **مَرَسٌ**). — **↑ Offspring;** (L, K, TA;) from the same word as signifying “any sweet-smelling