

plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رِيحَانَتِي [meaning † My two descendants] occurs in a saying of Mohamad as applied to El-Hasan and El-Hoseyn. (TA.) — † A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رِزْقٌ: (S, L, K, TA:) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِي رِيحَانَ اللَّهِ † [I went forth seeking, or seeking diligently, the bounty, &c., of God]. (AO, S, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دِرَّةٌ.

(S, TA.) And in the saying, in a trad., الْوَلَدُ مِنَ الْوَالِدِ † [Offspring are of the bounty of God]. (S, TA.) — It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S,) in the sense of اسْتَرْزَقَ: so in the saying, سَبَّحَانَ اللَّهِ وَرِيحَانَهُ † [I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence]. (S, K.) — See also رُوْحٌ.

رُوْحَانِي, with fet-h to the ر, applied to a place, Good, or pleasant [app., like رِيحٌ, in respect of wind or air]. (S, TA.) — See also what next follows.

رُوْحَانِي, with damm to the ر, (S, A, K, &c.,) and رُوْحَانِي, with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. n., from رُوْحٌ [in the former instance], or from رُوْحٌ meaning the “breath of the wind when weak” [in the latter instance], extraordinary in form, with ل and ن added to the usual form of the rel. n.: (TA:) Of, or relating to, the angels and the jinn or genii: (S, A, K:) in this sense Abu-l-Khattāb asserts himself to have heard the former used: (S:) accord. to AO, it is applied by the Arabs to anything having in it a soul, or spirit, (Sb, S,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardān Aboo-Khālid, as related by ISh, among the angels are those who are termed رُوْحَانِيُونَ, and those who are created of light; and of the former are Jibreel and Meekāeel and Isráfeel: and ISh adds that the رُوْحَانِيُونَ are souls, or spirits, which have not bodies; [spiritual beings;] and that the term رُوْحَانِي is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Muḡhaffar, that it signifies that into which, a soul, or spirit, has been blown. (T, TA.)

حَبَقُّ: see الْحَبَقُّ الرَّيْحَانِيُّ.

رَوَاحٌ: see رَاحَةٌ, in three places. — It is also an inf. n. of رَاحَ, [q. v.,] signifying the contr. of غَدُوٌّ. (S.) — And it signifies also The evening; (K:) or the afternoon, from the declining of the sun from the meridian until night. (S, K.) One says, سَارُوا رَوَاحًا [They journeyed in the evening, or afternoon]. (TA.) And رَأَيْتُهُ رَاحَةً † I met him

in the evening, or afternoon. (A.) And خَرَجُوا رَاحَةً. (S, L.) [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَاحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَوَّاحٌ and قَوْمٌ رَائِحُونَ]: one says also قَوْمٌ رَوَّاحٌ and رَوَّاحٌ. (L, TA.) And one says رَائِحَةٌ Camels returning in the evening, or afternoon, from pasture. (Mḡb.) [Hence,] وَلَا مَالَهُ سَارِحَةً وَلَا رَائِحَةً [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning † he has not anything: (S:) and sometimes it means † he has not any people, or party. (Lh, TA in art. سَرَحَ.) أَعْطَانِي مِنْ كُلِّ رَائِحَةٍ occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, مَالٌ رَائِحٌ, as meaning † [Property, or cattle,] of which the profit and recompense return to one: or in each, as some relate it, the word is with ب [i. e. رَابِحَةٌ and رَابِحٌ]. (TA.) طَيْرٌ رَوَّاحٌ means Birds in a state of dispersion: or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَوَّاحٌ in this case is for رَوَّاحَةٌ, [a pl. of رَائِحٌ], like فَاجِرٌ and فَاجِرَةٌ, [pls. of كَافِرٌ and كَافِرَةٌ], and means, in this instance, in a state of dispersion. (TA.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-Ajjāj,

رَوَّاحٌ: see رَاحٌ: — and see also رَوَّاحٌ.

رِيَّاحٌ: see رَوَّاحٌ, in two places.

رَوَّاحٌ: see رَائِحٌ.

رَوَّاحٌ: see رَوَّاحٌ, below.

رَوَّاحَةٌ } see رَاحَةٌ.
رَوَّاحَةٌ }

رَوَّاحَةٌ dim. of رِيحٌ, q. v. (T, Mḡb.)

يَوْمٌ رِيحٌ A day of good, or pleasant, wind; (S, Mgh, Mḡb, K;) as also يَوْمٌ رَوَّاحٌ and يَوْمٌ رَوَّاحٌ; (TA:) or these two signify a good, or pleasant, day: (S:) and يَوْمٌ رَوَّاحَةٌ a good, or pleasant, night; (K:) or a night of good, or pleasant, wind; as also رَوَّاحَةٌ and رَائِحَةٌ: (TA:) and مَكَانٌ رِيحٌ a place of good, or pleasant, wind: (S: [see also رُوْحَانِي:];) or, accord. to Lth, (TA,) and the Kifāyet el-Mutaḡaffidh, (Mḡb,) يَوْمٌ رِيحٌ signifies a violently-windy day; like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Mḡb, TA.)

رِيحَةٌ and رِيحَةٌ A certain plant that appears at the roots, or lower parts, of the عَضَاءُ, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (TA: [see also رَبْوَةٌ:];) this term is applied to the حَلْبُ, the نَصِي, the رِغَامِي, and the مَكْنَانُ. (TA in art. حَلْبُ.)

رَوَّاحٌ [+ Very brisk, lively, sprightly, active, agile, prompt, or quick]. — See also رَائِحٌ.

رَوَّاحَةٌ A flock of sheep or goats. (L.)

رَائِحٌ, applied to a day; and رَائِحَةٌ, applied to a night (لَيْلَةٌ): see رَاحٌ; and رَوَّاحٌ. [In each case it probably has both of the meanings assigned under these two heads.] — Also Going, or returning, [or journeying, or working, or doing a thing, (see its verb, L,)] in the evening, or in the afternoon: (L:) [and going, or journeying, at any time of the night or day: (see, again, its verb:)] and in like manner, [but in an intensive sense,] رَوَّاحٌ, of which the pl. is رَوَّاحٌ; and رَوَّاحٌ, of which the pl. is رَوَّاحُونَ, it having no broken pl.: (L:) رَوَّاحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَائِحٌ, (S, L, K,) like as حُدْمٌ is of

خَادِمٌ. (S, L.) قَوْمُكَ رَائِحٌ [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَائِحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَوَّاحٌ and قَوْمٌ رَائِحُونَ]: one says also قَوْمٌ رَوَّاحٌ and رَوَّاحٌ. (L, TA.) And one says رَائِحَةٌ Camels returning in the evening, or afternoon, from pasture. (Mḡb.) [Hence,] وَلَا مَالَهُ سَارِحَةً وَلَا رَائِحَةً [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning † he has not anything: (S:) and sometimes it means † he has not any people, or party. (Lh, TA in art. سَرَحَ.) أَعْطَانِي مِنْ كُلِّ رَائِحَةٍ occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, مَالٌ رَائِحٌ, as meaning † [Property, or cattle,] of which the profit and recompense return to one: or in each, as some relate it, the word is with ب [i. e. رَابِحَةٌ and رَابِحٌ]. (TA.) طَيْرٌ رَوَّاحٌ means Birds in a state of dispersion: or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَوَّاحٌ in this case is for رَوَّاحَةٌ, [a pl. of رَائِحٌ], like فَاجِرٌ and فَاجِرَةٌ, [pls. of كَافِرٌ and كَافِرَةٌ], and means, in this instance, in a state of dispersion. (TA.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-Ajjāj,

عَالَيْتُ أَنْسَاعِي وَجَلْبُ الْكُورِ
عَلَى سَرَاةٍ رَائِحٍ مَمْطُورِ

i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull rained upon; for when he is rained upon, he runs vehemently: (S, TA:) but the reading commonly known is,

بَلْ خَلْتُ أَعْلَاقِي وَجَلْبُ كُورِ

[Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, TA in art. جَلْبُ.) [اعْلَاقِي] is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]

رَائِحٌ [fem. of رَائِحٌ, used as a subst.,] and رَوَّاحٌ both signify the same; (S, Mgh, Mḡb, K;) i. e. An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell;] (Mgh, Mḡb;) syn. نَسِيمٌ; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the نَسِيمُ [or breath of the wind]: (L:) † the latter is fem. [like the former]: (Mḡb:) the pl. of the former is رَوَّاحٌ; and El-Hulwānee mentions أَرَائِيحٌ as pl. of رَائِحٌ [which is pl. of رَوَّاحٌ, under which see its other