

رَوْع

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِي إِلَّا مَجِيئُكَ meaning † [Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming; or] I knew not save thy coming; as though he said, nothing struck my رَوْع but thy coming. (TA.) And رَاعَى بِالْبَابِ † [I went forth, and nothing took me by surprise but such a one at the door]; which is equivalent to saying, and lo, such a one was at the door. (Har p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرَعْنِي إِلَّا، i. e. I knew not [save a man taking hold of, or seizing, my shoulder-joint]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — [It affected his رَوْع, i. e. heart, or mind, with admiration, or pleasure;] it excited his admiration and approval; it pleased him, or rejoiced him; (S, Mṣb, K;) said of beauty [&c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَيَرَوْعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ And what is upon him, of apparel, excites his admiration &c., by its beauty. (TA.) — [It (drink) cooled it, (namely, the heart,) or allayed its thirst.] A poet says,

- * سَقَيْتَنِي شَرْبَةً رَاعَتْ فَوَادِي
- * سَقَا مَا اللَّهُ مِنْ حَوْضِ الرَّسُولِ

[She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle in Paradise]. (TA.) You say also, هَذِهِ شَرْبَةٌ رَاعَتْ بِهَا فَوَادِي [which may be rendered This is a draught by which he has cooled, or allayed the thirst of, my heart; and it is implied in the TA that this is the right meaning: or it means] this is a draught by which the thirst, or vehement thirst, of my heart has been allayed: (so accord. to the pointing in the copies of the K;) mentioned by Az. (TA.) = The verb from رَوْع [q. v. infra] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرَوْعُ, inf. n. رَوْعٌ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, app. with the same aor. and inf. n., meaning He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect, or by his courage, &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رَوْعٌ aor. يَرَوْعُ, inf. n. رَوْعٌ. (TA.) = رَاعَ فِي يَدِي. (TA.) = رَاعَ: see art. رَاعَ. — And رَاعَ, aor. يَرَوْعُ, and يَرِيعُ, inf. n. of the former رَوَاعٌ, and of the latter رِيعٌ: see art. رِيعٌ.

- 2: see 1, first sentence, in two places.
- 5: see 1, in the former half of the paragraph.
- 8: see 1, in the former half of the paragraph,

in two places. — ارتاح له i. q. ارتاح للخير [He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good]. (AZ.)

رَوْعٌ [see 1, of which it is an inf. n. —] *Fright, or fear*; (S, K;) as also رَوْعٌ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رَوْعَهُ *His fright, or fear, departed*. (S.) Az says, All the lexicologists whom I have met say أَفْرَخَ رَوْعَهُ, with fet-ḥ to the ر [in رَوْعَهُ], except El-Mundhiree, who informs me that AHeyth used to say, It is only أَفْرَخَ رَوْعَهُ, with ḍamm. (TA.) Accord. to different relations of a trad., you say, أَفْرَخَ رَوْعَكَ, meaning *Fright, or fear, hath departed from thy heart; or may fright, or fear, depart from thy heart*; (K, TA;) thus expl. by AHeyth; (TA;) and أَفْرَخَ رَوْعَكَ, with fet-ḥ; or this latter, only, is the right, and means *what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee, &c.*; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Aḥmad El-Ḥasan Ibn-'Abd-Allah Ibn-Sa'eed El-'Askeree; and AO says that أَفْرَخَ رَوْعَكَ [thus in the TA, without any syll. signs,] means *let thy fright, or fear, depart*, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'awiyeh, that he wrote in a letter to Ziyád, أَفْرَخَ رَوْعَكَ, with ḍamm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-ḥ; except AHeyth, who relates it thus, with ḍamm; (TA;) meaning *Dismiss thou the رَوْع from thy heart*; (K, TA;) i. e., *the fright, or fear, from thy heart*: (TA:) for you say أَفْرَخْتَ الْبَيْضَةَ when the young bird quits the egg; and رَوْعٌ is *fright, or fear*, which does not depart from itself, but from its place, which is the رَوْع, with ḍamm; (AHeyth, K;) the رَوْع in the رَوْع being like the young bird in the egg: in like manner also one says أَفْرَخَ فَوَادِ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

- * قَدْ أَفْرَخْتَ عَنْ رَوْعِهِ الْكَرْبَ

[for *His heart had freed itself from griefs*]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرَخَ رَوْعَكَ † عَنِ الْأَمْرِ, or عَلَى الْأَمْرِ, [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right,] meaning [Free thy heart from the affair; i. e.] *be thou tranquil, and without fear*. (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of

knowledge. (TA.) [See also art. فَرَحَ, in several places.] — Also † *War, or battle*; as in the phrase, شَهِدَ الرِّوْعَ † [He witnessed, or was present at or in, war, or battle]. (TA.) [See also an ex. in a verse cited voce سَعَفٌ.]

رَوْعٌ The heart: (S, Mṣb, K;) or the part thereof which is the place of رَوْع, i. e. *fear*: (K, TA;) or the سَوَاد [or core, &c.,] thereof: (K;) and the mind: (S, Mṣb, K, TA;) and the understanding; or intellect. (S, K.) See رَوْعٌ, in five places. You say, وَقَعَ ذَلِكَ فِي رَوْعِي *That came into my mind*. (S, Mṣb, TA.) And it is said in a trad., إِنَّ الرُّوحَ الْأَمِينَنَ نَفَثَ فِي رَوْعِي [Verily the Trusted, or Trusty, Spirit (meaning Gabriel) inspired into my mind, or heart]. (S.) You say also, ثَابَ رَوْعَهُ, meaning † *He went to [app. a mistake for from] a thing, and then returned to it*. (TA.)

رَوْعٌ The quality of exciting admiration and approval by beauty (S, K) and pleasingness of aspect, or by courage; (K;) the quality denoted by the epithet أَرُوْعٌ, applied to a man, (S, K,*) and رَوْعَاءٌ, applied to a woman. (S.) [See also 1, near the end of the paragraph.]

رَوْعٌ: see رَائِعٌ; last sentence.

رَوْعَةٌ A fit of fright or fear: (S, K, TA:) pl. رَوْعَاتٌ; (TA;) which is applied by Tarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بَرَوْعَةَ الْخَيْلِ, meaning *And he gave them something for the fright occasioned by their women and their children by the horsemen*. (TA.) — A trait, or sign, or mark, of beauty [that affects the رَوْع, or heart]: (IAḥr, K;) *beauty that excites admiration and approval, or pleases, or rejoices*. (TA.)

رَوَاعٌ الْفَوَادِ and رَوَاعَةٌ الْفَوَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit*; syn. شَهْمَةٌ ذَكِيَّةٌ: (K;) and [in like manner] رَوْعَاءٌ, applied to a she-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masc. form, أَرُوْعٌ, is not thus used], (S,) *sharp in spirit*; syn. حَدِيدَةٌ الْفَوَادِ: (S, K;) in the T, رَوَاعٌ, without ة, is applied as an epithet to a mare: and IAḥr says that رَوْعَاءٌ, thus applied, is not from رَوَاعَةٌ, but means one that is as though she were fearful, by reason of her sharpness, and briskness, or lightness, of spirit: he says also, that رَوْعٌ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عَجَسٌ, that, applied to a man, it signifies *quickly frightened or afraid*: it is also applied to a heart, meaning *that is frightened, [or startled,] by reason of its sharpness, at everything that is heard or seen*; and so رَوَاعٌ. (TA.) [See also رَائِعٌ, and رَوْعٌ mentioned and expl. therewith.]

رَائِعٌ [act. part. n. of رَاعَهُ, q. v.,] *Frightening; putting in fear; making afraid*; [and particu-