

Abu-l-Hasan, **فَعَلَ** and **فُعِلَ**; [if the latter, originally **رِيح**;] (TA;) [*Wind*; i. e. the air that is made to obey [the will of God] and to run its course between heaven and earth: (Msb, 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 **رُوح** and **رَاحَة** [i. e. rest, or ease]: (IAmb, MF:) one says **رِيح** and **رِيحَة**, like **دَار** and **دَارَة**; (S;) [using the latter as a more special term; for] **رِيحَة** signifies a portion of wind (**طَائِفَة مِنْ رِيح**) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but **رِيح** and **رِيحَة** 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 **كَوْكَب** and **كَوْكَبَة**: (Sb, L:) **رِيح** is of the fem. gender (IAmb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except **إِعْصَار**, which is masc.; (IAmb, Msb;) but **رِيح** is sometimes made masc. as meaning **هَوَاء**: (AZ, Msb;) [it is used by physicians as signifying *flatus, flatuosity, or flatulence*; as in the phrase **رِيح غليظة** a gross flatus:] the pl. [of pauc.] is **أُرْوِاح** (S, Mgh, Msb, K, &c.) and **أُرْيَاح** (S, Msb, 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, Msb,) and [the pl. of mult. is] **رِيَّاح**, (S, Mgh, Msb, K, &c.) with **ي** because of the kesreh, (Msb,) and **رِيح**; (K, but not found by SM in any other lexicon;) and the pl. pl. is **أُرْوِاح** [pl. of **أُرْيَاح**] and **أُرْيَاح** [pl. of **أُرْوِاح**]: (K:) the dim. of **رِيح** is **رَوِيحَة**. (T, Msb.) **رِيَّاح**, 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 *Kur-án*. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, **اللَّهُمَّ اجْعَلْهَا رِيَّاحًا 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, **فَلَانٌ يَمِيلُ مَعَ كُلِّ رِيحٍ** [Such a one inclines, or turns, with every wind]. (TA.) And **فَلَانٌ كَالرِّيْحِ الْمُرْسَلَةِ** [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the *Kur* 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-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the S,)

\* **أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفَلَتَيْهِمْ** \*  
 \* **أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ 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 *Kur* [viii. 48], **وَتَنْهَبُ وَيُخْتَمِرُ** † [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 رِيحُهُمْ** † *Their turn of good fortune departed*. (A.) And **إِذَا هَبَّتْ رِيَّاحُكَ فَاعْتَمِنِهَا** † [When thy turns of good fortune come, avail thyself of them]. (A.) And **الرِّيْحُ لِأَلِ 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 **رُوح**. — And see **رَاحَة** (with which it is syn.), in four places. — Also **↑ A good, sweet, or pleasant, thing**. (K.) — The pl. **أُرْوِاح** occurs in a trad. as meaning † *The jinn, or genii; because they are [supposed to be often] invisible, like the wind*. (TA.)

**رَاحَة** *Rest, repose, or ease; contr. of تَعَب*; (TA;) *cessation of trouble, or inconvenience, and of toil, or fatigue*; (Msb;) [or *freedom therefrom*]; and **رُوح** signifies the same as **رَاحَة**, (S, A, K,) from **الِاسْتِرَاحَة**; (S, A;) like **رُوح** [mentioned in the first paragraph as an inf. n. in a similar sense, as are also **رَاحَة** and **رُوحَة** and **رَوَاحَة** and **رَوِيحَة**, i. e., as meaning the *experiencing relief from grief &c.*] (TA.) You say, **رَاحَة** **↑ مَا لِفُلَانٍ فِي هَذَا الْأَمْرِ مِنْ رَوَاحٍ** [There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And **افْعَلْ رَاحَة** † *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. **عَرَس**: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) = **The hand**; syn. **كَف**: (S, K:) or [rather] **the palm of the hand**; (Msb, MF;) for the term **كَف** includes the **راحة** with the fingers: (MF:) pl. **رَاح**, (S, A, \* Msb, K, \*) [or rather this, said in the K to be syn. with **رَاحَات**, is a coll. gen. n., of which **رَاحَة** is the n. un.,] and [the pl. is] **رَاحَات**. (Msb, K.) You say, **دَفَعُوهُ بِالرَّاحِ** [They pushed him with the palms of the hands]. (A.) The saying of a poet,

\* **إِذَا دَلَّتْ شَمْسُ النَّهَارِ بِرَاحٍ** \*  
 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 **بَرَّاح**, in art. **بَرَح**; where other readings are mentioned.] — [Hence, app., as seems to be indicated in the TA,] **رَاحَة الْكَلْب** † *A certain plant*. (K, TA.) — And **ذُو الرَّاحَة** † *A sword of El-Mukhtár Ibn-Abes' Obeyd* (K, TA) *Eth-Thakafee*. (TA.) — **رَاحَة** also signifies *A court, an open area, or a*

*yard*, (K, TA,) of a house. (TA.) One says, **تَرَكْتُهُ أَنْقَى مِنَ الرَّاحَة** (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] جَرَاتِيم* [pl. of **جَرْتِيمَة**, q. v.], *not forming any part of [the bed of] a torrent nor of a valley*; (Ish;) *one whereof is termed رَاحَة*. (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, **اِطْوِهْ عَلَى رَاحَتِهِ** [Fold thou it in the manner of its original plicature]. (TA.)

**رُوحَة**: see **رَاحَة**. — Also *A journey in the evening, or afternoon*: an inf. n. of un. of **رَاح**: (L:) pl. **رُوحَات**. (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 **رُوح**.]

**رِيحَة**: see **رِيح**, in two places: = and see also **رِيحَة**.

**رِيحِي** *Of, or relating to, wind: flatulent*; as in the phrase **قَوْتَجٌ رِيحِي** *flatulent colic*.]

**رِيحَان** a word respecting the formation of which there are different opinions; many saying that its medial radical letter is **و**, and its original form **رِيْوِحَان**, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is **رَوِيحَان**; (MF;) and others, that its medial radical letter is **ي**, and that it is of the same measure as **شَيْطَان**, as may be argued from the form of its pl., mentioned below; (Msb;) *A certain plant*, (S, K,) *well known*, (S,) of *sweet odour*; (K;) the **شَاهِسْفَرَم** [or **شَاهِسْفَرَم**, i. e. *basil-royal, or common sweet basil, ocimum basilicum*, the seed of which (called **بُزْرُ الرِّيْحَانِ**) is used in medicine]: (Mgh: [see also **حَبَق**];) or *any sweet-smelling plant*; (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb:) 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 *Kur* lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with **ة**; (TA;) and is applied to a bunch (طَائِفَة) of **رِيحَان**; and, with the article **ال**, (as a proper name, TA,) *the حَنَوَة* [a certain plant respecting which authors differ]: (K:) the dim. of **رِيحَان** is **رَوِيحِين**; (Msb;) and the pl. is **رِيَّاحِين**. (Mgh, Msb) **رِيحَانِ الْحَمَائِمِ** and **رِيحَانِ الشُّيُوحِ**: see **حَبَق**. **رِيحَانِ الْقُبُورِ** is a name of *The مَرْسِين* [or *myrtle-tree*]. (TA in art. **مَرَس**.) — **↑ Offspring**; (L, K, TA;) from the same word as signifying “any sweet-smelling