

plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رِبْحَانَتِي [meaning † My two descendants] occurs in a saying of Moḥammad as applied to El-Ḥasan and El-Ḥoseyn. (TA.) — † A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رِزْقُ: (S, L, K, TA:) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِي رِبْحَانَ 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 دِرَّة.

(S, TA.) And in the saying, in a trad., الْوَلَدُ مِنَ الْوَالِدِ رِبْحَانُ اللَّهِ † [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 وَرِبْحَانَهُ † [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 رَوْحٌ.

رَوْحَانِي, with fet-ḥ 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.

رَوْحَانِي, with ḍamm to the ر, (S, A, K, &c.,) and رَوْحَانِي, with fet-ḥ, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رُوحٌ [in the former instance], or from رَوْحٌ 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-Khaṭṭāb 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 رَوْحَانِيُونٌ, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the رَوْحَانِيُونٌ are souls, or spirits, which have not bodies; [spiritual beings;] and that the term رَوْحَانِيٌ 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-Muḍhaffar, that it signifies that into which, a soul, or spirit, has been blown. (T, TA.)

رَبْحَانِي: see رَبْحَانِي.

رَوْحٌ: see رَاحَةٌ, in three places. — It is also an inf. n. of رَاحَ, [q. v.,] signifying the contr. of غَدُو. (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 رَوْحًا [They journeyed in the evening, or afternoon]. (TA.) And رَأَيْتُهُ رَاحَةً I met him

in the evening, or afternoon. (A.) And خَرَجُوا بِرِيحٍ مِنَ الْعَشِيِّ (S, K,) and بِرِيحٍ مِنَ الْعَشِيِّ (so in the T, A, L, and K,) or بِرِيحٍ (so in the S,) and بِأَرْوَاحٍ مِنَ الْعَشِيِّ (A, K,) using a pl. form, (TA,) meaning the same, (S,) or They went forth in the beginning of the evening, (K,) or † when there were yet some remains of the evening. (A.) And أَتَى فُلَانٌ وَعَلَيْهِ مِنَ النَّهَارِ رِيحٌ † [Such a one came when there were yet some remains for him of day]. (A.)

رَوْحٌ: see رَاحٌ = and see also رَوَّاحٌ.

رِيحٌ: see رَوَّاحٌ, in two places.

رُؤُوحٌ: see رَائِحٌ.

رَبِيحٌ: see رَيْحٌ, below.

رَوَّاحَةٌ }
رَبِيحَةٌ } see رَاحَةٌ.

رَوَّاحَةٌ dim. of رَيْحٌ, q. v. (T, Mṣb.)

يَوْمٌ رَيْحٌ A day of good, or pleasant, wind; (S, Mgh, Mṣb, K;) as also يَوْمٌ رَوْحٌ and يَوْمٌ رَيْحٌ; (TA;) or these two signify a good, or pleasant, day: (S:) and لَيْلَةٌ رَوْحَةٌ a good, or pleasant, night; (K;) or a night of good, or pleasant, wind; as also رَيْحَةٌ and رَائِحَةٌ: (TA:) and مَكَانٌ رَيْحٌ a place of good, or pleasant, wind: (S: [see also رَوْحَانِي:]) or, accord. to Lth, (TA,) and the Kifāyet el-Mutaḥaffiḥ, (Mṣb,) يَوْمٌ رَيْحٌ signifies a violently-windy day; like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Mṣb, TA.)

رَيْحَةٌ and رَيْحَةٌ A certain plant that appears at the roots, or lower parts, of the عِضَاءُ, 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 رَبَلٌ:]) this term is applied to the حَلَبٌ, the نَسِيءُ, the رُخَامِي, and the مَكْنَانُ. (TA in art. حَلَب.)

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 رَيْحٌ. [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, 1,)] 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 رَوْحٌ; and رَوَّاحٌ, of which the pl. is رَوَّاحُونَ, it having no broken pl.: (L:) † رَوْحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَائِحٌ, (S, L, K,) like as خَدَمٌ 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 رَوْحٌ and قَوْمٌ رَائِحُونَ]: one says also قَوْمٌ رَائِحَةٌ and رَوْحٌ. (L, TA.) And one says رَائِحَةٌ Camels returning in the evening, or afternoon, from pasture. (Mṣb.) [Hence,] مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [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. سَرَح.) أُعْطَانِي 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 رَائِحَةٌ]. (TA.) طَيْرٌ رَوْحٌ 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, رَوْحٌ in this case is for رَوْحَةٌ, [a pl. of رَائِحٌ,] like فَاجِرٌ and فَجْرَةٌ, [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,

* عَلَيْتُ أَنْسَاعِي وَجَلْبُ الْكُورِ *
* عَلَى سَرَاةٍ رَائِحٌ 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. جَلْب.) [أَعْلَاقِي is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]

رَائِحَةٌ [fem. of رَائِحٌ, used as a subst.,] and رَيْحٌ both signify the same; (S, Mgh, Mṣb, 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, Mṣb;) syn. نَسِيمٌ; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the نَسِيمِ [or breath of the wind]: (L:) † the latter is fem. [like the former]: (Mṣb:) the pl. of the former is رَوَّاحٌ; and El-Ḥulwānee mentions أَرَائِيحٌ as pl. of رَائِحٌ [which is pl. of رَيْحٌ, under which see its other