mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِى 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* رُوع *but thy coming.* (TA.) And خَرَجْتُ وَمَا رَاعَنِى إِلَّا فُلَانٌ بِالبَابِ † [*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.* (Ḥar p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرُعْنِى إِلَّا رَجُلٌ آخِذٌ بِمَنْكِبِى, 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* رُوع, i. e. *heart,* or *mind, with admiration,* or *pleasure;*] *it excited his admiration and approval; it pleased him,* or *rejoiced him;* (Ṣ, Mṣb, Ḳ;) said of beauty [&c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ 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,

* سَقَتْنِى شَرْبَةً رَاعَتْ فُؤَادِى *
* سَقَاهَا ٱللّٰهُ 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, هٰذِهِ شَرْبَةٌ رَاعَ بِهَا فُؤَادِى [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 Ḳ:) mentioned by Az. (TA.) ═ The verb from رَوْع [q. v. infrà] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرُوعُ, 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 رَوِعَ, aor. يَرْوَعُ, inf. n. رَوَعٌ. (TA.) ═ رَاعَ فِى يَدِى كَذَا: see art. ريع. — And رَاعَ, aor. يَرُوعُ, and يَرِيعُ, inf. n. of the former رُوَاعٌ, and of the latter رَيْعٌ: see art. ريع.

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. — ارتاع لِلْخَيْرِ *i. q.* ارتاح لَهُ [*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;* (Ṣ, Ḳ;) as also ▼ رُوعٌ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رَوْعُهُ *His fright,* or *fear, departed.* (Ṣ.) Az says, All the lexicologists whom I have met say أَفْرَخَ رَوْعُهُ, with fet-ḥ to the ر [in روعه], except El-Mundhiree, who informs me that AHeyth used to say, It is only ▼ افرخ رُوعُهُ, with ḍamm. (TA.) Accord. to different relations of a trad., you say, ▼ أَفْرَخَ رُوعُكَ, meaning *Fright,* or *fear, hath departed from thy heart;* or *may fright,* or *fear, depart from thy heart;* (Ḳ, TA;) thus expl. by AHeyth; (TA;) and ▼ افرخ رَوْعُكَ, 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, (Ḳ, 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 افرخ روعك [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'áwiyeh, that he wrote in a letter to Ziyád, ▼ لِيُفْرِخْ رُوعُكَ, with ḍamm; (Ḳ, 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* رُوع; (Ḳ, TA;) i. e., *the fright,* or *fear, from thy heart:* (TA:) for you say أَفْرَخَتِ البَيْضَةُ when the young bird quits the egg; and رَوْع is *fright,* or *fear,* which does not depart from itself, but from its place, which is the رُوع, with ḍamm; (AHeyth, Ḳ;) the رَوْع in the رُوع being like the young bird in the egg: in like manner also one says أَفْرَخَ فُؤَادُ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

* قَدْ أَفْرَخَتْ عَنْ رُوعِهِ الكُرَبُ *

[for قَدْ أَفْرَخَ عَنِ الكُرَبِ رُوعُهُ *His heart had freed itself from griefs*]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, ▼ أَفْرِخْ رُوعَكَ عَنِ الأَمْرِ, or عَلَى الأَمْرِ, [accord. to different copies of the Ḳ, 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.* (Ḳ, 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. فرخ, in several places.] — Also ‡ *War,* or *battle;* as in the phrase, شَهِدَ الرَّوْعَ ‡ [*He witnessed,* or *was present at* or *in, war,* or *battle*]. (TA.) [See also an ex. in a verse cited voce سَعَفٌ.]

رُوعٌ The *heart:* (Ṣ, Mṣb, Ḳ:) or the *part thereof which is the place of* رَوْع, i. e. *fear:* (Ḳ,* TA:) or the سَوَاد [or *core,* &c.,] *thereof:* (Ḳ:) and the *mind:* (Ṣ, Mṣb, Ḳ,* TA:) and the *understanding;* or *intellect.* (Ṣ, Ḳ.) See رَوْع, in five places. You say, وَقَعَ ذٰلِكَ فِى رُوعِى *That came into my mind.* (Ṣ, Mṣb,* TA.) And it is said in a trad., إِنَّ الرُّوحَ الأَمِينَ نَفَثَ فِى رُوعِى [*Verily the Trusted,* or *Trusty, Spirit* (meaning *Gabriel*) *inspired into my mind,* or *heart*]. (Ṣ.) You say also, ثَابَ رُوعُهُ, 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* (Ṣ, Ḳ) *and pleasingness of aspect,* or *by courage;* (Ḳ;) the *quality denoted by the epithet* أَرْوَعُ, *applied to a man,* (Ṣ, Ḳ,*) *and* رَوْعَاءُ, *applied to a woman.* (Ṣ.) [See also **1**, near the end of the paragraph.]

رَوِعٌ: see رَائِعٌ; last sentence.

رَوْعَةٌ *A fit of fright* or *fear:* (Ṣ, Ḳ, TA:) pl. رَوْعَاتٌ; (TA;) which is applied by Ṭarafeh 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 بِرَوْعَةِ الخَيْلِ, meaning *And he gave them* something *for the fright occasioned* to their women and their children *by the horsemen.* (TA.) — *A trait,* or *sign,* or *mark, of beauty* [*that affects the* رُوع, or *heart*]: (IAạr, Ḳ:) *beauty that excites admiration and approval,* or *pleases,* or *rejoices.* (TA.)

رُوَاعُ الفُؤَادِ and رُوَاعَةُ الفُؤَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit;* syn. شَهْمَةٌ ذَكِيَّةٌ: (Ḳ:) and [in like manner] ▼ رَوْعَاءُ, applied to a she-camel and a mare, (Ṣ, Ḳ,) but not to a male [in this sense, i. e. its masc. form, أَرْوَعُ, is not thus used], (Ṣ,) *sharp in spirit;* syn. حَدِيدَةُ الفُؤَادِ: (Ṣ, Ḳ:) in the T, رُوَاعٌ, without ة, is applied as an epithet to a mare: and IAạr says that ▼ رَوْعَاءُ, thus applied, is not from رَائِعَةٌ, 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 ▼ أَرْوَعُ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عجس, 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 رُوَاعٌ. (TA.) [See also رَائِعٌ, and أَرْوَعُ mentioned and expl. therewith.]

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