(A, Mab,) and of مُنْ وَحْ (كِ.) . أَرَاحُهُ ٱللهُ (كِ.) . أَرَاحُهُ ٱللهُ (K; [see also وَوْحْ وَاللهُ (A, Mab,) and of (accord. to the S and K, but in other lexicons استراح, TA) He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind. (S, K, TA.) _ See also 1, in the last quarter of the paragraph, in seven places. = الشَجَرُ The rain revived the trees. (L.)

windy; applied to a day: (TA:) or, so applied, violently-windy; (S, Mgh, Msb, K;) as also أَرُائِحُ , which is the original form, (Msb,) or may be so: (TA:) fem. of the former with 5, applied to a night (نَيْلَةُ). (A, TA.) [See also هذه لَيْلَةٌ رَاحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ (اَحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ (This is a windy night: the oppressed in mind has rest therein]. (A.) = It is also syn. with ارتياح. (Ş, L, K. [See 1, near the beginning of the paragraph.]) _ And [hence,] Wine; (S, A,* K;) as also پُنِے: (Ṣ, K:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. ريح,] the I in the former word is said to be substituted for & [and hence the & in the latter if such be the case]. (TA.) = See also in, in four places.

مروح, as an epithet; fem. with ة: see روح, in two places. = Also A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the mind when weak: (S, K, TA:) or the cold, or coolness, of such gentle wind. (A, TA.) __ I. q. (رُوحٌ app. نَفْسُ i. e. Breath; like زُوحٌ said to be the primary signification: (MF:) or spirit; أَشْيًا , as in the saying ; نَفْسُ . syn. زُوْحُ [He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is [. (A.) _ See also , with which it is syn. (S, K.) __ Also + Joy, happiness, or gladness; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفس; (MF;) and أُرُوحُ للهِ likewise has this meaning: (IAar, TA:) or the former, rest, or ease, from grief, or sorrow, of heart. (As, TA.) In the saying of 'Alee, وَوْحَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ is روح اليقين the phrase رُوح اليقين or اليَقين thought by ISd to mean + The joy and happiness that arise from certainty. (TA. [See art. بشر.]) - Also + Mercy (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so test, or ease; (K;) and so is said by Az to have this meaning in the Kur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is . (TA.)

The soul, spirit, or vital principle; syn. ; (IAar, IAmb, L, Mab, TA, and S and K &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i.e.]

sentence;]) often occurring in the Kur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the nervous fluid; or animal spirit;] a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called the زروح حَيُواني; (KT in explanation of the term ;) or a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries: (KT in explanation of the term : الرُّوحُ الحَيْوَانِيُّ (so too : إِنَّفْسُ q.v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349:]) or the vital principle in man: (Fr, TA:) or the breath which a man breathes, and which pervades the whole body: [and this seems to be the original idea expressed by the word:] after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close ; called in Pers. جان: (A Heyth, TA :) accord. to the Sunnees, the rational soul, (النَّفْسُ , [also termed , النَّاطِقَةُ adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the Kur iii. 163, which refer to the : (Msb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the blood, by the exhausting of which the life ceases: (Msb:) the word is masc., (IAar, IAmb, Az, S, M, A, Msb, K,*) thus, with the Arabs, differing from نَفْسُ, for this they make fem., (IAar, IAmb, Msb,) but the former is also fem., (Ṣ, M, A, Msb, Ķ,) app. as meaning نَفْسُ (Msb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one غرجت (IAar, Az, TA) [and also خرجت , meaning His soul departed, or went forth] : the pl. is أَرْوَاحُ (Ş, Msb.) _ Also i.q. أَرْوَاحُ (K) [properly A blowing with the mouth; but here] meaning wind that issues from the ;; (TA;) wind, or breath. (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أحيها بروحك Give life to it, or enliven it, with thy wind [or breath]. (TA.) And one says, مُلَرُّ القَرْبَةُ مِنْ He filled the skin with his wind; with his also الروخ [Hence,] الروخ also signifies + Inspiration, or divine revelation; (Zj, Th, K;) such as is imparted by means of an angel: thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K "and") the prophetic commission. (Zj, K.) _ And + The Kur-án; (IAar, Zj, S,* A,* K;) whereby God's creatures are [spiritually] quickened, and guided Msb;) Sb held it to be of the measure فعل; and

to the right way. (TA.) So in the trad., Revive yourselves with God's بذكر الله وروحه book of religion and religious lams, (or زخر may here have some other meaning,) and his Kur-án]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَايُوا, I find تَحَايُوا, an evident mistranscription.]) - And + What God ordains and commands (K, TA) by means of his assistants and angels. (TA.) _ Also Jibreel [i. e. Gabriel]; (S,* A,* K;) called in the Kur [xxvi. 193] الروح الأمين, and [in ii. 81] as related by Az on the autho-القُدِّس or القَدُس rity of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرَّوحُ القُدُسُ, is applied by the Eastern Christians among the Arabs to The Holy Spirit; the Third Person of the Trinity.] - And [sometimes Our Lord] Jesus. (S,* A,* K.) - And A certain angel, (I'Ab, K,) in the Seventh Heaven, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K:) or certain creatures resembling mankind, but not men: so in the Kur lxxviii. 38: (Zj:) or the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels. (Th.) _ See also _, in three places. Also pl. of زُوْحِ (L:) _ and of رُوْوِعِ (Ṣ &c.)

رُوْحُ: see رُائِحٌ, of which it is said to be a quasi-pl. n., in three places. = Also Width, wideness, or ampleness. (S, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

(S, TA,) meaning But Kebeer Ibn-Hind, a tribe of Hudheyl, on that day, were lax in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword. (TA.) _ And [particularly] Width, or wideness, in the space between the thighs: (TA:) or width, or wideness, (S, Mgh, K,) in, (S, K,) or of, (Mgh,) [or between,] the two legs, (S, Mgh, K,) less than what is termed, (S, K,) or less than , (A, Mgh,) with wideness between the fore parts of the feet, and nearness of the heels, each to the other: (S:) or [simply] wideness between the fore parts of the feet, and nearness of the heels, each to the other: (Msb:) or a spreading in the fore part of each foot: (Lth, Mgh, Msb:) or a turning over of the foot upon its outer side: IAar says that ji in the .عَقَل and this is less than فَدَع and this is less than (TA.) فَذَا الرُّمْرُ بَيْنَنَا رَوْح means This is a thing, or an affair, which we do by turns; as also عور (TA.)

being changed into , ردخ , the being changed & because of the preceding kesreh, (T, S, Msb.) as is shown by its dim. mentioned below; (T,