 (استرا, T'A) 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. $=$ The rain revived the trees. (L.)

둔 Windy; applied to a day: (TA:) or, so applied, violently-windy; (S. $\mathbf{M g h}, \mathbf{M s b}, \mathbf{K}$;) as also ", بأبٌ which is the original form, (Msp,) or may be so: (TA:) fem. of the former with 0 , applied to a night (تَلْة). (A, TA.) [See also
 [This is a mindy night: the oppressed in mind has rest therein]. (A.) $=\mathrm{It}$ is also syn. with .إْتِّا (S, L, K. [See 1, near the beginning of the paragraph.]) -And [hence,] Wine; (S., A,*
 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. رנيح]] the $I$ in the former word is said to be substituted for $\mathcal{v}$ [and hence the $\mathcal{v}$ in the latter if such be the case]. (TA.) $=$ See also ${ }^{\circ}$, in four places.
,روَّ, as an epithet; fem. with 0 : sce in two places. $=\mathrm{Also} \boldsymbol{A}$ gentle wind; a gentle Ifale; a brceze; the commencement of a wind before it becomes strong; or the breath of the mind when weak: (S, $\mathbf{K}, \mathrm{TA}$ :) or the cold, or coolness, of such gentle wind. (A, TA.) -I.q.
 be the primary signification: (MF:) or spirit; [like رُوْ ; ; ; نَفْسْ ; syn. as in the saying, أَحْيَا النَّسَ بِرْوْal [IIe (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is برُge]. (A.) - Sce also رَ, 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 "رُوحُ likewise has this meaning: (IAar, TA:) or the former, rest, or ease, from grief, or sorrow, of heart. (As, TA.) In the snying of 'Alee, فَبَشُرُوا زوْ , رُ روحَ "اليقين or the phrase اليُقِين thought by ISd to mean +The joy and happiness that arise from certrainty. (TA. [See art. (بشر.]) - Also + Mercy (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so
 said by $A z$ to have this meaning in the Kur iv. 160: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أروْاَ. (TA.)

- The soul, spirit, or vital principle; syn.
 these two words, for they are not always interchangeable, as I have shown in art.
( 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 رُوح حِيْانِيَّ ; (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 borly by means of the pulsing veins, or arterics: ( KT in explanation of
 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 En. ix. $349:]$ ) or the vital principle in man: ( $\mathrm{Fr}, \mathrm{TA}:$ ) 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 gaziny towards it until they close; called in Pers. جَانْ: (A Heyth, TA:) accord. to the Sunnees, the rational soul, (النَّفْسُ النَسِ) which is adapted to the faculty of making knonn 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 روح : (Mssb:) 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: (Mṣb:) the word is masc., (IAar, I $\Lambda \mathrm{mb}, \mathbf{A z}, \mathbf{S}, \mathrm{M}, \mathbf{A}, \mathbf{M s s ,}, \mathrm{K}, *)$ thas, with the Arabs, differing from نُنْ $\boldsymbol{\text { He }}$, for this they make fem., (IAar, IAmb, Msb,) but the former is also fem., (Ṣ, M, A, Mṣb, K, ) app. as meaning 'نَ', (Mṣb,) as is said in the R; (TA ;) and most hold it to be as often fem. as it is masc.: (MF:) one says (IAar, Az, TA) [and also خَرْجَ رُوحُهُ ,روُوُa, meaning His soul departed, or went forth]: the pl. is أَرْاَاُ (S, Mṣl.) _ Also i.q. نَفْنٍ (K) [properly $\Lambda$ blowing with the mouth; but here] meaning mind that issues from the روح; (TA;) wind, or brcath. (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أَمْيَها بِرُوحِكَ Give life to it, or enliven it, with thy wind [or breath]. (TA.) And one says, كَلَ روحه He filled the slin with his wind; nith his breath. (ADk, TA.) - [Hence,] الـُّروح also signifies + Inspiration, or divine revelation; ( Zj , $\mathrm{Th}, \mathrm{K}$;) 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 روح which is the vital principle of his body: (T:) or (so says Zj accord. to the L , but in the $\mathbf{K}$ " and ") the prophetic commission. ( $\mathrm{Z}, \mathrm{K}$.$) - And +$ The Kur-án; (IAarr, Zj, S,", A," K;) whereby God's creatures are [spiritually] quickened, and guided

 book of religion and religious lams, (or $\overline{\text { on }}$ may here have some other meaning,) and his Kur-an]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَتَايَوْا, I find تَتَعَابُوا, an evident mistranscription.]) - And + What God ordains and commands (K, TA) by means of his assistants and angels. (TA.) - Also Jibreel [i. e. Gabricl]; (S., ${ }^{*},{ }_{3}^{*} \underset{\sim}{\mathbf{K}}$;) called in the Kur [xxvi. 103] الرُّوحُ الأْمِينْ روُ المُدُسِ or authority of Th. (TA.) [The last of thesc appellations, or generally, but incorrectly, الرُّوحُ الحُدُس, is applied by the Eastern Christians among the Arals to The IIoly Spirit; the Third Person of the Trinity.] - And [sometimes Our Lord] Jesus. (S, ${ }^{*}$ A,* K.) - And $\boldsymbol{A}$ certain angel, (I'Ab, K,) in the Seventh Heaven, (I'Ab, T'A,) whose face is like that of a man, and his body like that of the [other] angels: ( $\mathrm{I} \mathbf{A b}, \mathrm{K}$ :) or certain creatures resembling mankind, but not men: so in the Kur lxxviii. 38: (Zj:) or the watchers over the angels who are notchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other anyels see not, like as we sec not the watrhers nor the [other] angels. (Th.) Sce also $\ddot{\boldsymbol{\eta}}$, in three places. $=$

 quasi-pl. n., in three places. $=$ Also Width, mideness, or ampleness. (S, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

(S, TA,) meaning But Kebeer Iln-IIind, a tribe of Hudheyl, on that day, nere lax in the joints of the left hands by rcason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword. (TA.) - And [particularly] Wilth, or wideness, in the space between the thighs: (TA:) or width, or nideness, ( $\mathbf{S}, \mathbf{M g h}, \mathbf{K}$ ) in, ( $\mathbf{S}, \mathbf{K}$, ) or of, ( Mgh ,) [or betucen,] the tro legs, (S,
 or less than ${ }^{\text {, }}$, ( $\mathrm{A}, \mathrm{Mgh}$ ) with nideness 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: ( L th, Mgh, Msb :) or a turning over of the foot upon its outer side: IAare says that in the legs is less than ${ }^{\circ}$ عَقَلْ (TA.) $=$ هُذَا الأَمْرُ بَيْنَّا روَحْ thing, or an affair, which we do ly turns; as also عُور. (TA.)
,رِيِّ, originally $\quad$, the , being changed into $\checkmark$ because of the preceding kesreh, (T, S, M $\mathbf{M}_{\mathbf{B},}$ ) as is shown by its dim. mentioned below; (T, Msb ;) Sb held it to be of the measure $\dot{j}$; and

