[or judament : or persuasion : or opinion ; i. e.] a preponderating belief of one of two things that are inconsistent, each with the other : (Er-Rághib, TA:) a thing that a man has seen with his mind, looked into, examined, or considered, (a) I, a) and believed: (Mgh:) [a tenet:] also intelligence: and forecast : and skill in affairs : (Msb :) [and hence it often means counsel, or advice :] pl. i, (Ş, M, K,) the latter آراً: (Ş, M, K,) formed by transposition, [being for أَأْرَاً: (Ṣ,) and أَظْبِ [originally أَرُوْى [originally أَرْيُ nally أَظْبَى (Lh, M, K, TA, in some copies of the 

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CK رَى,] and رَى, with kesr, (TA,) and [quasi-مَا أَضَلَّ neous is his mental perception, &c. !], and مَا أَضَلَّ [How erroneous are his mental perceptions, &c. !]. (Lth, T.) أَصْحَابُ الرَّأَى (often meaning The speculatists, or theorists,] as used by those who treat of the traditions, means the followers of analogy; because they pronounce according to their رأى [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed [ مَدَيث (IAth, Ķ, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the فَلَانٌ مَنْ أَهْل الرَّأَى usage of others, one says, meaning Such a one holds the belief, or opinion, دوارج [heretics, or schismatics, called] بخوارج and says according to their persuasion. (TA.) [Sometimes, also, this phrase means Such a one is of the people of intelligence; or of counsel, or advice.] See also رَجُلٌ ذُو رَأْي And رَبِّيٌ means A man having mental perception, and shill in affairs. (Msb.) - See also the next paragraph.

رَأَيًّا and رَأَى \* and رُؤْيًا and أَتَاهُمْ حِينَ جَنَّ رُؤْيً (M, K\*) [He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

رثي (M, TA,) in the K said to be رُبْعي , like مُلِعٌ, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and رَوَاً: \* and مَرْآة \* Aspect, look, or outward appearance: (M, K :) [and so \* رؤية ; used in this sense in the S and K in explanation or the first and second (i. e. رَبِّي and (رؤانا), M) signify beauty of aspect or outward appearance; (M, K;) or so does this last; (T, Ş;) [and so رَوَاً: with , mentioned in the S in art. روى, and there explained as syn. with روى, and vignifies aspect, or outward appearance, absolutely, (M, K,\*) whether beautiful or ugly : (M:) or this (مراة) signifies a beautiful aspect or outward appearance : and رِئْی signifies what the eye sees, of goodly condition and clean apparel; as in the phrase in the Kur [xix. 75] فمر أحسَنُ (as in the phrase in the Kur [xix. 75

or property, and of appearance of goodly condition and gutward apparel], accord. to him who reads it [thus] with .; and read without . it رَوِيَتْ ٱلْوَانَبَهْر may be from the same, or from meaning "their colours and skins became full and beautiful" [or rather "beautiful and full"]: (S:) for Náfi' and Ibn-'Ámir read and incorpo- [ی by conversion of the . [into ریآ rating it [into the radical [, or from الرِّيّ, or from meaning النّعبة; and Aboo-Bekr read رينًا, by transposition; and another reading is ريًا, with the suppressed; and another زيًّا, from . (Bd.) A] الهُراي \* and امْرَأَةُ حَسَنَةُ الهُراة \* [A noman beautiful of aspect]; like as you say فَلَانٌ حَسَنُ and : المُنْظَرِ (T, S:) and حَسَنَةُ المُنْظَرَة Such a one is beautiful in aspect في مَوْآة \* العَيْنِ and it is said in a prov., مُوْاتُهُ \* مُوْاتُهُ \* His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْبُيَة.]

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رِئْغ, (T, Ṣ, M, Mṣb, Ķ,) with ., (T, Ṣ, Mṣb,) and سُعر, without ., (T, Msb,) The سُعر [or lungs, or lights]; (\$;) the place of the breath and wind (M, K) of a man &c., (M,) [i. e.] of an animal: (Ķ:) the ā is a substitute for the ..., (S, Msb,) which is suppressed: (Mşb:) pl. رئون, (Ş, M, Mşb, K,) agreeably with a general rule relating to words of this class, (M,) and رئات: (M, Mşb, K:) dim. رَوَيَة and رَوَيَة (T.) Some say that the suppressed letter [in ; and that it is eriginally وَرُيَةً is originally وَرُيَةً , like as and وَرَيْتُهُ signifies "I hit, or hurt, his وَرَيْتُهُ (Mşb.) [Hence ذات الرَّئة Inflammation of the lungs.]

رأو An indication of a thing. (M in art. رأوة [to which it belongs: but in the S and TA mentioned in the present art.; and in the T, in art. i, : in one copy of the S written زاوة; and in one place in the TA, written رؤاوة, and said to be like ثُبَامَة, app. from the author's having found it written عَلَى فُلَانٍ رَأْوَةُ الحُبْقِ, You say (.[رَأُوَةْ for زُاَوَةُ [Upon such a one is the indication of foolishness, or عَلَى وَجْهِه زَأْوَةُ الحُبْق And عَلَى وَجْهه زَأْوَةُ الحُبْق [Upon his face is the indication of foolishness, or stupidity], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, Ş.) And إِنَّ فِي وَجْهِهِ لَرَأُوةً Verily in his face is an ugliness. (T.) [See also an explanation of أرأى, above. J seems to have regarded the as substituted for [.]

رأية, originally thus, with ،; (T, Msb;) but the Arabs prefer omitting it, [saying ,راية] and some of them say that it has not been heard with .; (Msb;) [Az says,] the Arabs did not pronounce it with .: accord. to Lth, its radical letters are رى ى: (T:) A banner, or standard, (T, Mşb,) of an army : (Msb :) pl. رأيات. (T, Msb.) [See also art. (5).]

The sight of the eye; as also أرأى (and accord. to the M and K, it is with the mind also; like ــــ .رئى See also ـــ (Mşb.) .رۇى .pl [: رأى [Also The phasis of the moon.]

رؤيًا, (T, Ş, M, Mşb, K,) with ., (T, M,) of the measure فَعْلَى, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the 1 is that which is the sign of the fem. gender, (Msb,) also pronounced رويا, without ., (Fr, T, M,) and which is anomalous, like رُبَّى, for رُبَّى, ] mentioned by El-Fárisee on the authority of Abu-l-Hasan, (M,) and ريا, (T, M,) heard by Ks from an Arab of the desert, (T,) A dream, or vision in sleep; (T,\* S,\* M, K;) accord. to most of the lexicologists, syn. with ; or the former is such as is good, and the latter is the contr.: (MF voce مُلْمَر, q. v. :) accord. to Lth, it has no pl.; but accord. to others, (T,) its pl. is رَؤْى, (T, S, M, K,) with tenween. (Ş.) One says, رأيت I dreamt, of thee, good dreams. (M.)

in two places. رَبُّنَا: see رَبُانَا in two places.

an inf. n. of 3 [q. v.]. (M. [Said in the S to be a subst.]) --- [Hence,] قَوْمُ رِنَّا: [A party, or company of men, facing one another. (S.) And in like manner, بيوتهم رباة [Their tents, or houses, are fucing one another]. (S.) And مَنَازِلُهُمْ رِنَّاءً are fucing one another Their places of alighting, or abode, are facing, or opposite, one to another. (T.) \_\_ And دور القوم And The houses of the people, or party, are as منّا رئاة far as the eye reaches, where we see them, namely, the people. (M.) \_\_ And مُعْرِرْنَاءُ أَلْف They are us many as a thousand in the sight of the eye. (K,\* TA.)

and رَبِّى (Lth, T, M, K, TA) A jinnee, or genie, that presents himself to a man, and shows him, or teaches him, divination or enchantment or the like : (Lth, T, TA :) or a jinnee whom a man secs: or, accord. to Lh, one whom a person loves, and with whom he becomes familiar: (M:) or a jinnee that is seen and loved : or the latter word means such as is loved : (K:) and the former word, some other than this: (TA:) or the former means a follower, who is of the jinn; of the if the latter, originally ; [if the latter, originally so called because he presents himself to [; رَوُوي the sight of him of whom he is the follower; or meaning, فَلَانٌ رَئِي قَوْمِهِ, meaning, صَاحِبُ [i. e. Such a one is the counsellor, or adviser, of his people, or party]: and sometimes it is pronounced روثي. (IAth, TA.) You say, للهُ رَبْقُ He has a jinnee &c. (Lh, M, TA.) And مَعَدُ رَبَى With him is a jinnee &c. (Lth, T, TA.) i. e. In مَشَّ meaning رَبِّي مِنَ الجِنِّ [i. e. In him is a touch, or stroke, from the jinn, or genii]. (S.) - Also, both words, A great serpent, (K, TA,) that presents itself to the sight of a man; (TA;) so called as being likened to a jinnee; an inf. n. of رأى [q. v.]: (T, Ş, M, Mşb, (K, TA;) or because they assert that the serpent it means is a transformed jinnee, wherefore they call it [they being better in respect of goods, K:) [and also a subst.: used as a subst.,] it means is a transformed jinnee, wherefore they call it

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