

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا نَرَى يَكْتَوُوا) they reject that letter; but [so accord. to the M, but in the K "or,"] it is allowable to say, أَرَانِي الْأَمْرَ (M, K;) i. e., to prefix the *l* when the verb is made trans.: (M:) accord. to Aṣ, (T,) رَانِي [signifies *he did what made me to doubt, or to have doubt, or suspicion &c., and what I disliked, or hated; for it*] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يَرِيكَ), [or (مَا يَرِيكَ)], and what thou dislikest, or hatest: (T, S;) and Hudheyl say, أَرَانِي (T, S, Mṣb,) or ارَانِي أَمْرَهُ, as Aṣ says on the authority of 'Eesà Ibn-'Omar; (M;) and رَيْتُ and رَانِيْتُ, meaning *I doubted*: (Mṣb:) accord. to IATH, رَانِي [رَانِي الشَّيْءُ] [an evident mistranscription for رَانِي الشَّيْءُ] and رَانِي both mean بِه الرِّبَّةُ [i. e. *the thing made me to doubt, and caused me to think that there was that which occasioned doubt, or suspicion &c., in it*]; but when you are certain, or sure, of it, you say [only] رَانِي, without [an incipient] *l*: (TA:) accord. to Lth, رَانِي, inf. n. رَيْتُ, signifies *the thing, or event, [app. said only of that which is evil,] betided me, or befell me*: and رَانِي أَمْرَهُ, *his affair, or case, brought upon me doubt* (شَا [in the TA *شَا* i. e. *evil*]) and *fear*. (T.) It is said in a trad., of Fátiméh, يَرِيْنِي مَا يَرِيْنِي, meaning *That displeases and disquiets me which displeases and disquiets her*. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيْنِي أَحَدٌ بَشِيْءٌ, meaning *No one shall oppose himself to it and disquiet it, or disturb it*. (TA.) And in another, مَا رَانِكَ إِلَى قَطْعِهَا, i. e. *What disquieted thee and constrained thee to cut it off?* as Aboo-Moosà thinks the phrase may be read: but see another reading voce رَاب. (TA.) And in another, مَا دَعَّ بِرِيْنِكَ إِلَى مَا لَا يَرِيْنِكَ فَإِنَّ الْكَذِبَ رِيْبَةٌ وَإِنَّ رِيْبَكَ إِلَى مَا لَا يَرِيْنِكَ فَإِنَّ الْكَذِبَ رِيْبَةٌ (Mgh, TA,*) or, as some relate it, يَرِيْنِكَ (TA,) i. e. *Leave thou that which causeth thee to doubt, (Mgh, TA,*) and occasioneth in thee the رِيْبَةُ, which originally signifies disquiet, or disturbance, or agitation, of mind, [and hence suspicion &c., and betake thyself to that which will not cause thee to doubt, &c., for verily lying is a thing that occasions disquiet of mind, or doubt, or suspicion &c., and verily veracity is a thing that occasions tranquillity;] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (S, TA,) Khálid Ibn-Zuheyr, (TA,) says,*

* يَا قَوْمِ مَا لِي وَأَنَا ذُوْئِبٍ

* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبٍ

* بِشَرِّ عَطِيٍّ وَيَجْرُ نَوْبِي

* كَانَتْنِي أَرَانَتْهُ بِرِيْبٍ

[O my people, what aileth me with Aboo-Dhuyy? I was (such that) when I came to him after absence, or from being absent, he would smell my side, or my armpit, and pull my garment, as though I disquieted his mind with doubt, or suspicion &c.]: (S and TA, in this art. and in art. *بز*; but in the latter with *يز* in the place of its syn. *يزجر*.) it is said in the L that رَاب is trans. and intrans.; and that he who makes it trans. makes it syn. with رَاب; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

* كَانَتْنِي قَدْ رَانَتْهُ بِرِيْبٍ

but رَاب when intrans. signifies رِيْبَةٌ [meaning *he did an act that occasioned doubt, or suspicion &c.*]; like as أَلَامَ signifies أَلَامَ عَلَيْهِ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshár Ibn-Burdeh,

* أَخُوْكَ الَّذِي إِنْ رَانَتْهُ قَالَ إِنَّمَا

* أَرَانْتُ وَإِنْ لَا يَنْتَهُ لَنْ جَانِبُهُ

[Thy brother is he who, if thou make him to doubt, &c., (or if thou do to him an act occasioning doubt, or suspicion &c., as expl. in the Ham p. 363, where عَانَتْهُ is put in the place of لَا يَنْتَهُ,) says, Only I have done what occasions doubt, &c.; and if thou act gently with him, becomes gentle]: thus the verse is correctly related: he who relates it differently, saying أَرَانْتُ, [and thus I find it in two copies of the T,] asserts that أَرَانْتُ means *if thou make him of necessity to have doubt, or suspicion &c.*; and رَاب [here said in the TA to be "with damm," but this is evidently a mistranscription for "with fet-h," for it cannot mean with damm to the *l*, as أَرَانْتُ does not bear an appropriate signification, nor can it mean with damm to the *t*, as the explanation relates to the reading of رَاب with fet-h to the *t*,] means *thou hast caused [me] to think that there was that which occasioned doubt, or suspicion &c., when it was not decidedly necessary. (TA.)*

4 رَاب, as a trans. verb: see 1, in eight places. — As intrans., it signifies *He (a man) was, or became, one in whom was something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*; i. e. رِيْبَةٌ: (Sb, T, S, M:) and he did a thing that occasioned doubt, or suspicion &c.: (Aṣ, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mṣb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also *It (a thing, or an affair, or a case,) was, or became, one in which was something occasioning doubt, or suspicion &c.*; i. e. رِيْبٌ: (T, K) or رِيْبَةٌ. (M.)

5: see the next paragraph.

8. رَاب He doubted, (S, Mṣb, K,) فِيْهِ [respecting him, or it]. (S.) See 1, in the former half of the paragraph. And رَاب He sus-

pected him, or thought evil of him: (T, M, K:) or he saw on his part [or in him] what caused him to have doubt, or suspicion &c.; as also رَاب; (Har p. 257;) and رَاب; i. e. رَأَى مِنْهُ مَا يَرِيْبُهُ: (S, K, and Har ubi suprà:) the last used by [the tribe of] Hudheyl. (TA.) — [It often means particularly *He was sceptical in matters of religion.*]

10. رَاب He fell into that which occasioned doubt, or suspicion or evil opinion; meaning *he feared so that he doubted of safety or security*: (Har pp. 256 and 257:) [he conceived doubt, or suspicion or evil opinion:] he doubted: and became infected with suspicion or evil opinion. (Idem p. 309.) See also 8.

رَاب Want, or need. (TA.) Hence, in a trad., مَا رَانَكُمْ إِلَيْهِ What is [the reason of] your want of him? or your wanting to ask him? (TA.) And, in another trad., مَا رَانَكُمْ إِلَى قَطْعِهَا What is [the reason of] thy wanting to cut it off? thus, says El-Khattábee, they relate it, with damm to the *b*: but IATH says that it is properly رَانَكُمْ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be رَانَكُمْ, expl. in the preceding paragraph. (TA.)

رَاب is an inf. n. of 1, (T, M, Mgh, Mṣb, &c.,) as also رِيْبَةٌ, (M, K,) or the latter is a simple subst.: (S, Mṣb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is *Disquiet, disturbance, or agitation, of mind*: (Ksh and Bḍ in ii. 1:) [and hence] the former signifies *doubt*: (T, S, Mṣb;) as also the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bḍ ubi suprà, and Mgh:) and *opinion*; syn. ظَنٌّ: (Mṣb:) and the latter, (S, M, A, Mgh, K,) and the former also, (M, A, K,) *doubt, or suspicion or evil opinion*; syn. تَبَيُّنٌ (S, M, A, Mgh, K) and ظَنٌّ: (M, A, K:) or the former, [and the latter also,] *doubt combined with suspicion or evil opinion*: (IATH, TA:) and *a thing, or an event, or a case, that occasions one doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*; i. e. مَا رَانَكَ مِنْ أَمْرٍ: (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِيْبَةٌ in a trad. cited above: see 1: (Mgh:) the *pl.* of the latter is رِيْبٌ. (Mṣb.) A man, and a thing or an event or a case, is said to be رِيْبٌ [as meaning *Having in him, or it, something occasioning doubt, or suspicion &c.*]. (A.) [رَاب often occurs as meaning *There is no doubt; without doubt; undoubtedly.*] — Hence, رِيْبُ الزَّمَانِ The accidents, or evil accidents, of time, (Ksh and Bḍ ubi suprà, [in Fleischer's ed. of the latter رِيْبُ الزَّمَانِ, which is more agreeable with the explanation, but رِيْبُ الزَّمَانِ is more usual,]) that disquiet, or disturb, the minds and hearts: (Ksh:) and رِيْبُ النُّوْنِ (S, A) [which likewise signifies] the accidents, or evil accidents, of time: (S:) and رِيْبُ الدَّهْرِ signifies the same; i. e. صَرْفُهُ (M, K,) or حَوَادِثُهُ (T, Mṣb,) and صَرْفُهُ (T.) [This is said in the TA to be tropical; but I do not find