[or judgment: or persuasion: or opinion; i. e.] a preponderating belief of one of two things that are inconsistent, each with the other: (Er-Raghib, TA:) a thing that a man has seen with his mind, looked into, examined, or considered, (oli, lo,) and believed: (Mgh:) [a tenet:] also intelligence: and forecast: and skill in affairs: (Msb:) [and hence it often means counsel, or advice :] pl. (T, S, K &c.) and 11, (S, M, K.) the latter formed by transposition, [being for 1,11,] (S,) and أَظُبِ is originally أَظْبَى,] (Lh, M, K, TA, in some copies of the [رُوُويُ and رَبِّيُ and رَبِّيُ both originally (أَرَى اللهِ (Lh, M, TA,) in the K (2), with damm, [in the CK ری,] and ری, with kesr, (TA,) and [quasipl. n.] وَقَعِيلٌ , (Ṣ, Ķ,) of the measure , رُثِيٌّ اللهِ , like نَّ أَنْ رَأْيَهُ (Ş.) One says, مَا أَضَلُّ رَأْيَهُ [How erro-مَا أَضَل neous is his mental perception, &c. !], and مَا أَضَل old [How erroneous are his mental perceptions, هدد. ا]. (Lth, T.) أُصْحَابُ 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] أثر or حديث (IAth, K, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فُلَانٌ منْ أَهْلِ الرَّأَى meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خوارج, 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 رَجُلُ ذُو رَأْي And رَبِّي means A man having mental perception, and skill in offairs. (Msb.) - See also the next paragraph. رَأْيًا and رَأْيٌ \* 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.)

رثى, (M, TA,) in the K said to be أرثى, like صلى, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and tall and Aspect, look, or outward appearance: (M, K:) [and so أُوْيَةُ \* ; used in this sense in the S and K in explanation and وأنى or the first and second (i. e. وطلعة (وَادُّ, M) signify beauty of aspect or outward appearance; (M, K;) or so does this last; (T, S;) [and so , with , mentioned in the S in art. روى, and there explained as syn. with روى, and signifies aspect, or outward appearance, absolutely, (M, K, ) whether beautiful or ugly: (M:) or this (مراة) signifies a beautiful aspect or outward oppearance : and رأى signifies what the eye sees, of goodly condition and clean apparel; as in the phrase in the Kur [xix. 75], هُمْ أَحْسَنُ

or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with .; and read without . it may be from the same, or from رویت الوانهم meaning "their colours and skins became full and beautiful" [or rather "beautiful and full"]: (S:) for Náfi' and Ibn-'Amir read and incorpo- ای by conversion of the . [into rating it [into the radical ع], or from البّرى, by transposition; and another reading is , with the suppressed; and another زُبُّ, from رُبُّ (Bd.) A] المُرأى \* and أمرأة حَسنة المُرآة \* One says noman beautiful of aspect]; like as you say فَلَانْ حَسنُ and الهُنْظُرة (T, S:) and Such a one is beautiful in aspect: في مَوْآةَ لا العَيْنِ and it is said in a prov., تُخْبِرُ عَنْ مَجْبُولِهِ مُرْاتَهُ لا His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also ترثية.]

ئْم, (T, S, M, Msb, K,) with م, (T, S, Msb,) and مَنْ , without ., (T, Mab,) The مند [or lungs, or lights]; (S;) the place of the breath and wind (M, K) of a man &c., (M,) [i.e.] of an animal: (K:) the is a substitute for the , (S, Msb,) which is suppressed: (Msb:) pl. رِثُونَ, (Ş, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and رُئَاتُ: (M, Mab, K:) dim. رُوَيَةُ and رُوَيةً (T.) Some say that the suppressed letter [in و is ]; and that it is : وعُدُةٌ is originally عَدُةٌ like as عَدُةً and وَرَيْتُهُ signifies "I hit, or hurt, his وَرَيْتُهُ (Mşb.) [Hence ذات الرَّئة Inflammation of the lungs.]

An indication of a thing. (M in art. [to which it belongs: but in the S and TA mentioned in the present art.; and in the T, in art. 13: in one copy of the S written ; and in one place in the TA, written رؤاوة, and said to be like app. from the author's having found it written عَلَى فُلَانٍ رَأْوَةُ الحُبْقِ, You say ( [رَأُوةُ for وُاَوَةً [Upon such a one is the indication of foolishness, or عَلَى وَجْهِه رَأُوهُ الحُبْق stupidity]. (M.) And 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, S.) And أَنَّ فِي وَجْهِهِ لَرَّأُوةً Verily in his face is an ugliness. (T.) [See also an explanation of above. J seems to have regarded the as substituted for c.]

راية, originally thus, with .; (T, Msb;) but the Arabs prefer omitting it, [saying Li,] 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, Mab,) of an army: (Msb:) pl. . (T, Msb.) [See also art. ری]

an inf. n. of رأى [q. v.]: (T,Ş, M, Mab,

The sight of the eye; as also \$ : [and accord. to the M and K, it is with the mind also; like \_\_ بِئْی See also ... (أَی اَ إِنْ اَ اِنْ اَ اِنْ اَ اِنْ اَ اِنْ اَ اِنْ اِنْ اِنْ اِنْ اِنْ اِنْ [Also The phasis of the moon.]

(T, S, M, M, b, K,) with ., (T, M,) of the measure فعلى, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the I is that which is the sign of the fem. gender, (Msb,) also pronounced , without ., (Fr, T, M,) and (ریاً, [which is anomalous, like ریاً, for ریاً,] mentioned by El-Fárisee on the authority of Abu-l-Hasan, (M,) and U, (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 , q. v.:) accord. to Lth, it has no pl.; but accord. to others, (T,) its pl. is , (T, S, M, K,) with tenween. (S.) One says, عَنْكُ رُوِّى حَسْنَةُ I dreamt, of thee, good dreams.

in two places. رُوَّانًا: see

an inf. n. of 3 [q. v.]. (M. [Said in the S to be a subst.]) \_ [Hence,] قوم رئاء A party, or company of men, facing one another. (S.) And in like manner, ביפי וואר [Their tents, or houses, are facing one another]. (S.) And منازلهم رثاة Their places of alighting, or abode, are facing, or opposite, one to another. (T.) \_ And دور القوم The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) \_ And مرزاء ألف They are as many as a thousand in the sight of the eye. (K,\*

and رَثِّى (Lth, T, M, K, TA) A jinnec, 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 sees: 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 measure فَعَولُ or نُعُولُ; [if the latter, originally ;] so called because he presents himself to the sight of him of whom he is the follower; or orm the saying, فَلَانْ رَثِي قَوْمِهِ, meaning, صَاحِبُ, meaning i.e. Such a one is the counsellor, or adviser, of his people, or party]: and sometimes it is pronounced برثتی (IAth, TA.) You say, He has a jinnee &c. (Lh, M, TA.) And معه ركي With him is a jinnee &c. (Lth, T, TA.) i. e. In مِنْ أَنْ مِنَ الْجِنِّ And بِهِ رَثَّى مِنَ الْجِنِّ 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 junnee; (K, TA;) or because they assert that the serpent (Liney being better in respect of goods, K:) [and also a subst.; used as a subst.] it means is a transformed junee, wherefore they call it