

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكُنُوا) 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 Aq, (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, Mgh,) or ارَانِي أَمْرَهُ, as Aq says on the authority of 'Eesà Ibn-'Omar; (M;) and رَانِي and رَانِيْت, meaning I doubted: (Mgh:) accord. to IAth, رَانِي [رَانِي الشَّيْءُ] [an evident mistranscription for رَانِي الشَّيْءُ] and رَانِي both mean به رَانِي [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. رَبِّ, 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 i. e. civil) and fear. (T.) It is said in a trad., of Fātimah, يَرِيَنِي مَا يَرِيَنِي, meaning That displeases and disquiets me which displeases and disquiets her. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيَهُ أَحَدٌ بَشِي, meaning No one shall oppose himself to it and disquiet it, or disturb it. (TA.) And in another, دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ فَإِنَّ الْكَذِبَ رِيَّةٌ وَإِنَّ يَرِيكَ إِلَى مَا لَا يَرِيكَ فَإِنَّ الْكَذِبَ رِيَّةٌ وَإِنَّ الْكَذِبَ رِيَّةٌ, (Mgh, TA,\*) or, as some relate it, يَرِيكَ, (TA,) i. e. Leave thou that which causeth thee to doubt, (Mgh, TA,\*) and occasioneth in thee الرِّيَّةَ, 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,) Khālid Ibn-Zuheyr, (TA,) says,

يَا قَوْمِ مَا لِي وَأَبَا ذُوَيْبٍ

كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبٍ

يَشْمُ عَطْفِي وَيَجْرُ ثَوْبِي

كَأَنِّي أَرَيْتُهُ بِرَبِّ

[O my people, what aileth me with Abou-Dhuyeb? 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. بَر; but in the latter with يَز in the place of its syn. يَجْر:) it is said in the L that اراب is trans. and intrans.; and that he who makes it trans. makes it syn. with رَاب; and thus it is in the saying of Khālid cited above; the last hemistich of which is also related thus:

كَأَنِّي قَدْ رَيْتُهُ بِرَبِّ

but اراب when intrans. signifies بَرِيَّةٌ [meaning he did an act that occasioned doubt, or suspicion &c.]; like as أَلَامَ signifies أَلَامَ [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 Beshshār Ibn-Burdeh,

أُحَوِّكَ الَّذِي إِنْ رَيْتُهُ قَالَ إِنَّمَا

أَرَيْتُ 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. 303, where عَابَتُهُ 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 أَرَيْتُ, [and thus I find it in two copies of the T,] asserts that أَرَيْتُ means if thou make him of necessity to have doubt, or suspicion &c.; and ارابت [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 أَرَيْتُ does not bear an appropriate signification, nor can it mean with damm to the ت, as the explanation relates to the reading of ارابت with fet-h to the ت,] 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. اراب, 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. رَابَ: (Sb, T, S, M:) and he did a thing that occasioned doubt, or suspicion &c.: (Aq, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mgh:) 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. رَابَ: (T, K) or رَابَ. (M.)

5: see the next paragraph.

8. اراب He doubted, (S, Mgh, K,) فِيهِ [respecting him, or it]. (S.) See 1, in the former half of the paragraph. And اراب 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 اراب; (Har p. 257;) and اراب; i. e. رَابَ مِنْهُ مَا يَرِيَهُ: (S, K, and Har ubi suprā:) the last used by [the tribe of] Hudheyl. (TA.) — [It often means particularly He was sceptical in matters of religion.]

10. اراب 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 رَابَكُمْ إِلَيْهِ What is [the reason of] your want of him? or your wanting to ask him? (TA.) And, in another trad., مَا رَابَكُمْ إِلَى قَطْعِهِ What is [the reason of] thy wanting to cut it off? thus, says El-Khatābe, they relate it, with damm to the ب: but IAth says that it is properly أَرَابَكُمْ, meaning the same: or, accord. to Abou-Moosā, the right reading may be مَا رَابَكُمْ, expl. in the preceding paragraph. (TA.)

رَاب is an inf. n. of 1, (T, M, Mgh, Mgh, &c.,) as also رَابَ, (M, K,) or the latter is a simple subst.: (S, Mgh:) 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 Bd in ii. 1:) [and hence] the former signifies doubt; (T, S, Mgh;) as also the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bd ubi suprā, and Mgh:) and opinion; syn. ظَنُّ: (Mgh:) and the latter, (S, M, A, Mgh, K,) and the former also, (M, A, K,) doubt, or suspicion or evil opinion; syn. تَهْمَةٌ (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 رَابَكَ مِنْ أَمْرٍ: (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رَابَ in a trad. cited above: see 1: (Mgh:) the pl. of the latter is رَبَابٌ. (Mgh.) A man, and a thing or an event or a case, is said to be رَابَ [as meaning Having in him, or it, something occasioning doubt, or suspicion &c.]. (A.) [رَابَ لَا often occurs as meaning There is no doubt; without doubt; undoubtedly.] — Hence, رَبَابُ الزَّمَانِ The accidents, or evil accidents, of time, (Ksh and Bd ubi suprā, [in Fleischer's ed. of the latter رَبَابُ الزَّمَانِ, which is more agreeable with the explanation, but رَبَابُ الزَّمَانِ is more usual,]) that disquiet, or disturb, the minds and hearts: (Ksh:) and رَبَابُ النُّفُوسِ (S, A) [which likewise signifies] the accidents, or evil accidents, of time: (S:) and رَابَهُ, (M, K,) صَرَفَهُ, (T, Mgh,) and حَوَادِثُهُ. (T.) [This is said in the TA to be tropical; but I do not find