

[or judgment : 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, (مَا آرَاهُ,) and believed : (Mgh :) [a tenet :] also intelligence : and forecast : and skill in affairs : (Msb :) [and hence it often means counsel, or advice :] pl. آرَاءُ (T, S, K &c.) and آرَاءُ (S, M, K,) the latter formed by transposition, [being for آرَاءُ,] (S,) and آرِي [originally آرُوي, like as أَظْبِ is originally أَظْبِي,] (Lh, M, K, TA, in some copies of the K آرِي) and رِي and رِي [both originally رُوي], (Lh, M, TA,) in the K رِي, with damm, [in the CK رِي] and رِي, with kesr, (TA,) and [quasi-pl. n.] رِي, (S, K,) of the measure فَعِيل, like ضَعِين. (S.) One says, مَا أَضَلَّ رَأْيَهُ [How erroneous is his mental perception, &c. !], and مَا أَضَلَّ آرَاهُ [How erroneous are his mental perceptions, &c. !]. (Lth, T.) أَصْحَابُ الرَّأْيِ, [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 راي [or belief, &c.] in relation to that concerning which they have not found any [tradition such as is termed] أَثَرٌ or حَدِيثٌ, (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 مِنْ أَهْلِ الرَّأْيِ meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خَوَارِج, 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 رِي. And رَجُلٌ ذُو رَايٍ means A man having mental perception, and skill in affairs. (Msb.) — See also the next paragraph.

رَايَا and رَايٍ and رَايٌ and رَايَةٌ and رَايَةٌ and رَايَةٌ [He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

رِي, (M, TA,) in the K said to be رِي, like رِي, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and رِي and رِي. Aspect, look, or outward appearance : (M, K :) [and so رِي ; used in this sense in the S and K in explanation of طَلْعَةٌ :] or the first and second (i. e. رِي and رِي, M) signify beauty of aspect or outward appearance ; (M, K ;) or so does this last ; (T, S ;) [and so رِي, with و, mentioned in the S in art. روي, and there explained as syn. with مَنْظَرُ ;] and رِي signifies aspect, or outward appearance, absolutely, (M, K,*) whether beautiful or ugly : (M :) or this (مَرَاة) signifies a beautiful aspect or outward appearance : and رِي signifies what the eye sees, of goodly condition and clean apparel ; as in the phrase in the Kur [xix. 75], هُمْ أَحْسَنُ أَنْبَاءٍ وَرِي [they being better in respect of goods,

or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with ء ; and read without ء it may be from the same, or from رَوَيْتُ الْوَانِمْ meaning “their colours and skins became full and beautiful” [or rather “beautiful and full”] : (S :) for Náfí and Ibn-‘Amir read رِي, by conversion of the ء [into اى] and incorporating it [into the radical اى], or from رِي meaning التَّعْمَةُ ; and Aboo-Bekr read رِي, by transposition ; and another reading is رِي, with the ء suppressed ; and another رِي, from رِي. (Bd.)

One says رِي and رِي [A woman beautiful of aspect] ; like as you say فُلَانٌ حَسَنٌ and حَسَنَةُ الْمَنْظَرِ : (T, S :) and حَسَنٌ فِي مَرَاةِ الْعَيْنِ Such a one is beautiful in aspect : and it is said in a prov., تُخْبِرُ عَنْ مَجْهُولِهِ مَرَاةُ [His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْبِيَةٌ.]

رِي, (T, S, M, Msb, K,) with ء, (T, S, Msb,) and رِي, without ء, (T, Msb,) The سَحْرُ [or lungs, or lights] ; (S ;) the place of the breath and mind (M, K) of a man &c., (M,) [i. e.] of an animal : (K :) the ء is a substitute for the اى, (S, Msb,) which is suppressed : (Msb :) pl. رِيون, (S, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and رِيَاتٌ : (M, Msb, K :) dim. رِيَةٌ and رِيَةٌ. (T.) Some say that the suppressed letter [in رِيَةٌ] is و ; and that it is originally رِيَةٌ, like as عِدَةٌ is originally وَعِدَةٌ and رِيَةٌ signifies “I hit, or hurt, his رِيَةٌ.” (Msb.) [Hence ذَاتُ الرِيَةِ Inflammation of the lungs.]

رَاوَةٌ An indication of a thing. (M in art. رَاوَةٌ [to which it belongs : but in the S and TA mentioned in the present art. ; and in the T, in art. رَا : in one copy of the S written رَاوَةٌ ; and in one place in the TA, written رَوَاوَةٌ, and said to be like رِيَامَةٌ, app. from the author's having found it written عَلَى فُلَانٍ رَاوَةٌ الْحَقِيقِ. (Rَاوَةٌ for رَاوَةٌ.) You say, عَلَى فُلَانٍ رَاوَةٌ الْحَقِيقِ, or عَلَى وَجْهِ رَاوَةٌ الْحَقِيقِ [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 رِيَةٌ إِنَّ فِي وَجْهِهِ لَرَاوَةٌ Verily in his face is an ugliness. (T.) [See also an explanation of رَاوَةٌ, above. J seems to have regarded the و as substituted for اى.]

رَايَةٌ, originally thus, with ء ; (T, Msb ;) but the Arabs prefer omitting it, [saying رَايَةٌ,] and some of them say that it has not been heard with ء ; (Msb ;) [Az says,] the Arabs did not pronounce it with ء : accord. to Lth, its radical letters are رِي نِي : (T :) A banner, or standard, (T, Msb,) of an army : (Msb :) pl. رَايَاتٌ. (T, Msb.) [See also art. رِي.]

رِيَةٌ an inf. n. of راي [q. v.] : (T, S, M, Msb, K :) [and also a subst. : used as a subst.,] it means

The sight of the eye ; as also راي : [and accord. to the M and K, it is with the mind also ; like راي :] pl. رَوِي. (Msb.) — See also رِي. — [Also The phasis of the moon.]

رِيَا, (T, S, M, Msb, K,) with ء, (T, M,) of the measure فَعْلَى, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the ل is that which is the sign of the fem. gender, (Msb,) also pronounced رَوِيَا, without ء, (Fr, T, M,) and رِيَا, [which is anomalous, like رِي, for رِي,] mentioned by El-Fárissee on the authority of Abu-l-Hasan, (M,) and رِيَا, (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 حُلْمٌ ; or the former is such as is good, and the latter is the contr. : (MF voce حُلْمٌ, q. v. :) accord. to Lth, it has no pl. ; but accord. to others, (T,) its pl. is رَوِي, (T, S, M, K,) with tenween. (S.) One says, رَايْتُ حَسَنَةً عَنْكَ رَوِي حَسَنَةً I dreamt, of thee, good dreams. (M.)

رِيَا : see رِي, in two places.

رِيَا an inf. n. of رِي [q. v.] (M. [Said in the S to be a subst.]) — [Hence,] قَوْمٌ رِيَا A party, or company of men, facing one another. (S.) And in like manner, رِيَا [Their tents, or houses, are facing one another]. (S.) And رِيَا [Their places of alighting, or abode, are facing, or opposite, one to another. (T.) — And دُورُ الْقَوْمِ رِيَا The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) — And هُمْ رِيَا أَلْفٌ They are as many as a thousand in the sight of the eye. (K, TA.)

رِي and رِي (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 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 فَعِيل or فَعُول ; [if the latter, originally رَوِي ;] so called because he presents himself to the sight of him of whom he is the follower ; or from the saying, فُلَانٌ رِي قَوْمِهِ, meaning, صَاحِبٌ رِيَا [i. e. Such a one is the counsellor, or adviser, of his people, or party] : and sometimes it is pronounced رِي. (IAth, TA.) You say, رِي لَهُ رِي He has a jinnee &c. (Lh, M, TA.) And رِي مَعَهُ رِي With him is a jinnee &c. (Lth, T, TA.) And رِي مِنْ الْجِنِّ, meaning مَسَّ [i. e. In him is a touch, or stroke, from the jinn, or geni]. (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 ; (K, TA ;) or because they assert that the serpent is a transformed jinnee, wherefore they call it