

[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 آرئِي [originally آرؤِي, like as أَظْبُ is originally أَظْبِي,] (Lh, M, K, TA, in some copies of the K آرئِي) and رئي and رئي [both originally رؤِي,] (Lh, M, TA,) in the K رئي, with damm, [in the CK رئي] and رئي, with kesr, (TA,) and [quasi-pl. n.] رئي, (S, K,) of the measure فَعِيل, like ضئِين. (S.) One says, مَا أَضَلَّ رَأْيَهُ [How erroneous is his mental perception, &c. !], and مَا أَضَلَّ آرَأَهُ [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 رئي. And رَجُلٌ ذُو رَأْيٍ means A man having mental perception, and skill in affairs. (Msb.) — See also the next paragraph.

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

رئي, (M, TA,) in the K said to be رئي, like رئي, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and روءٌ and روءٌ Aspect, look, or outward appearance : (M, K :) [and so روءٌ used in this sense in the S and K in explanation of طَلْعَةٌ :] or the first and second (i. e. رئي and روءٌ, M) signify beauty of aspect or outward appearance; (M, K;) or so does this last; (T, S;) [and so روءٌ, with و, mentioned in the S in art. روي, and there explained as syn. with مَنْظَرٌ:] and روءٌ signifies aspect, or outward appearance, absolutely, (M, K,*) whether beautiful or ugly : (M :) or this (مرآة) signifies a beautiful aspect or outward appearance : and رئي signifies what the eye sees, of goodly condition and clean apparel; as in the phrase in the Kur [xix. 75], هُمْ أَحْسَنُ وَأَنَا وَرَثَتُهُ [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 رويت ألوانهم meaning "their colours and skins became full and beautiful" [or rather "beautiful and full"] : (S :) for Náf' and Ibn-'Amir read رئي, by conversion of the ء [into اى] and incorporating it [into the radical اى], or from الرئي meaning التعمية; and Aboo-Bekr read رئي, by transposition; and another reading is رئي, with the ء suppressed; and another رئي, from الرئي. (Bd.)

One says روءٌ امرأة حسنة المرأة and المرأى [A woman beautiful of aspect]; like as you say فُلَانٌ حَسَنٌ and المنظر : (T, S :) and فُلَانٌ حَسَنٌ في مرآة العين Such a one is beautiful in aspect: and it is said in a prov., تُخْبِرُ عَنْ مَجْهُولِهِ مَرَأَتُهُ His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْبِيَةٌ.]

روءٌ, (T, S, M, Msb, K,) with ء, (T, S, Msb,) and روءٌ, without ء, (T, Msb,) The سحر [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. روءون, (S, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and روءات : (M, Msb, K:) dim. روءية and روءية. (T.) Some say that the suppressed letter [in روءية] is و; and that it is originally روءية, like as عِدَةٌ is originally وعِدَةٌ and روءية signifies "I hit, or hurt, his روءية." (Msb.) [Hence ذات الروءية Inflammation of the lungs.]

رأوة 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. رأ: in one copy of the S written رأوة; and in one place in the TA, written رءوة, and said to be like رءامة, app. from the author's having found it written على فُلَانٍ رأوة الحقيق. (Rأوة for رأوة.) You say, على فُلَانٍ رأوة الحقيق, or stupidity]. (M.) And على وجه رأوة الحقيق [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 إن في وجهه لرأوة Verily in his face is an ugliness. (T.) [See also an explanation of رأوة, above. J seems to have regarded the و as substituted for اى.]

رأية, originally thus, with ء; (T, Msb;) but the Arabs prefer omitting it, [saying رأية,] 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 روى : (T:) A banner, or standard, (T, Msb,) of an army : (Msb:) pl. رأيات. (T, Msb.) [See also art. روي.]

رؤية 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. روي. (Msb.) — See also رئي. — [Also The phasis of the moon.]

رؤيا, (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 رويًا, without ء, (Fr, T, M,) and رئي, [which is anomalous, like رئي, for رئي,] mentioned by El-Fárissee on the authority of Abu-l-Hasan, (M,) and رئا, (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 حلم; or the former is such as is good, and the latter is the contr.: (MF voce حلم, q. v. :) accord. to Lth, it has no pl.; but accord. to others, (T,) its pl. is روي, (T, S, M, K,) with tenween. (S.) One says, رأيت رؤيا عنك رؤى حسنة I dreamt, of thee, good dreams. (M.)

رؤاة: see رئي, in two places.

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

رئي and رئي (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 رؤوي;] so called because he presents himself to the sight of him of whom he is the follower; or from the saying, فُلَانٌ رئي قومه, meaning, صاحب رئي [i. e. Such a one is the counsellor, or adviser, of his people, or party]: and sometimes it is pronounced رئي. (IAth, TA.) You say, له رئي He has a jinnee &c. (Lh, M, TA.) And معه رئي With him is a jinnee &c. (Lth, T, TA.) And به رئي من الجين, meaning مس [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