

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 ۖ الأَمْرُ (M, K;) i. e., to prefix the l when the verb is made trans.: (M:) accord. to Aḡ, (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, Ṣ:) and Hudheyl say, ۖ أَرَانِي, (T, Ṣ, Mṣb,) or ۖ أَرَانِي أَمْرَهُ, as Aḡ says on the authority of 'Eesà Ibn-'Omar; (M;) and رَانِي and رَانِي, meaning I doubted: (Mṣb:) accord. to IAth, رَانِي [رَانِي الشَّيْءُ: an evident mistranscription for الشَّكُّ] and رَانِي both mean به الرِّيبَةُ 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. رَانِي, 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 (شَكًّا [in the TA شَرًّا i. e. evil]) and fear. (T.) It is said in a trad., of Fāṭimeh, يَرِيئِي مَا يَرِيئِي, meaning That displeases and disquiets me which displeases and disquiets her. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيئُهُ أَحَدٌ بَشِيءٌ, meaning No one shall oppose himself to it and disquiet it, or disturb it. (TA.) And in another, مَا رَابَكَ 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 رَابَ (TA.) And in another, مَا دَعَّ يَرِيئِكَ إِلَى مَا لَا يَرِيئِكَ فَإِنَّ الْكَذِبَ رِيئَةٌ ۖ وَإِنَّ يَرِيئِكَ إِلَى مَا لَا يَرِيئِكَ فَإِنَّ الْكَذِبَ رِيئَةٌ ۖ وَإِنَّ الصِّدْقَ طَمَئِينَةٌ (Mgh, TA,\*) or, as some relate it, يَرِيئِكَ (TA,) i. e. Leave thou that which causeth thee to doubt, (Mgh, TA,\*) and occasioneth in thee الرِّيبَةَ, 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, (Ṣ, TA,) Khálid Ibn-Zuheyr, (TA,) says,

\* يَا قَوْمِ مَا لِي وَأَبَا ذُوئَيْبٍ  
\* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبٍ  
\* يَشْرُمُ عَطْفِي وَيَجْرُ ثَوْبِي  
\* كَانَتْنِي أَرَانِي ۖ بَرِيئٍ

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

\* كَانَتْنِي قَدْ رِيئَهُ بَرِيئٍ \*  
but اَرَابَ when intrans. signifies اَتَى بِرِيئَةٍ [meaning he did an act that occasioned doubt, or suspicion &c.]; like as اَلَامَرُ signifies اَتَى بِمَا يَلَامُرُ 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 Beshshúr Ibn-Burdeh,

\* أَخُوكَ الَّذِي إِنْ رِيئَهُ قَالَ إِنَّمَا  
\* أَرَيْتَ ۖ وَإِنْ لَانَتَهُ لَانَ جَانِبَهُ

[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 عَاتَيْتَهُ is put in the place of لَانَتَهُ,) 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 أَرَيْتَ, [and thus I find it in two copies of the T,] asserts that أَرَيْتَ means if thou make him of necessity to have doubt, or suspicion &c.; and اَرَيْتَ [here said in the TA to be "with ḡamm," but this is evidently a mistranscription for "with fet-ḡ," for it cannot mean with ḡamm to the l, as اَرَيْتَ does not bear an appropriate signification, nor can it mean with ḡamm to the ت, as the explanation relates to the reading of اَرَيْتَ with fet-ḡ 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. اَرَابَ, 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. صَارَ ذَا رِيئَةٍ: (Sb, T, Ṣ, M:) and he did a thing that occasioned doubt, or suspicion &c.: (Aḡ, 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. صَارَ ذَا رِيئٍ (T, K) or ذَا رِيئَةٍ. (M.)

5: see the next paragraph.

8. اَرَاتَبَ He doubted, (Ṣ, Mṣb, K,) فِيهِ [respecting him, or it]. (Ṣ.) See 1, in the former half of the paragraph. And اَرَاتَبَ بِهِ 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 اَرَاتَبَ بِهِ (Har p. 257;) and اَرَاتَبَ بِهِ; i. e. رَأَى مِنْهُ مَا يَرِيئُهُ: (Ṣ, 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. اَرَاتَبَ 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.

رَابٌ Want, or need. (TA.) Hence, in a trad., مَا رَابَكَ إِلَى قَطْعِهَا What is [the reason of] your wanting to ask him? or your wanting to ask him? (TA.) And, in another trad., مَا رَابَكَ إِلَى قَطْعِهَا What is [the reason of] thy wanting to cut it off? thus, says El-Khattābee, they relate it, with ḡamm to the ب: but IAth says that it is properly مَا أَرَيْتَ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be مَا رَابَكَ, expl. in the preceding paragraph. (TA.)

رَابٌ is an inf. n. of 1, (T, M, Mgh, Mṣb, &c.) as also رَابَةٌ, (M, K,) or the latter is a simple subst.: (Ṣ, 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 Bḡ in ii. 1:) [and hence] the former signifies doubt; (T, Ṣ, Mṣb;) as also ۖ the latter; (Ṣ, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bḡ ubi suprà, and Mgh:) and opinion; syn. ظَنَّ: (Mṣb:) and ۖ the latter, (Ṣ, M, A, Mgh, K,) and the former also, (M, A, K,) doubt, or suspicion or evil opinion; syn. تَهَمَّةٌ (Ṣ, M, A, Mgh, K) and ظَنَّةٌ: (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: (Ṣ, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رَابَةٌ in a trad. cited above: see 1: (Mgh:) the ۖ pl. of the latter is رَابِيَةٌ. (Mṣb.) A man, and a thing or an event or a case, is said to be ۖ ذُو رِيئَةٍ [as meaning Having in him, or it, something occasioning doubt, or suspicion &c.]. (A.) [رَابٌ لَا رَابٌ often occurs as meaning There is no doubt; without doubt; undoubtedly.] — Hence, رَبِيئَ الزَّمَانِ The accidents, or evil accidents, of time, (Ksh and Bḡ ubi suprà, [in Fleischer's ed. of the latter رَبِيئَ الزَّمَانِ, which is more agreeable with the explanation, but رَبِيئَ الزَّمَانِ is more usual,]) that disquiet, or disturb, the minds and hearts: (Ksh:) and رَبِيئَ الصَّنُونِ (Ṣ, A) [which likewise signifies] the accidents, or evil accidents, of time: (Ṣ:) and صَرَفَهُ (M, K,) or حَوَادِثُهُ (T, Mṣb,) and حَوَادِثُهُ (T. [This is said in the TA to be tropical; but I do not find