

said, *Hast thou considered?* meaning *tell me*, respecting *this whom Thou hast honoured above me*; and in the same [vi. 40 and 47], **قُلْ أَرَأَيْتُمْ** [Say thou, *Have ye considered?* meaning *tell me*, if the punishment of God come upon you]; and occurring without the **ك** in other places thereof: (IAth, TA:) you say also, **أَرَأَيْتَ زَيْدًا** and **أَرَأَيْتَكَ زَيْدًا**, meaning *Tell thou me* [respecting *Zeyd*]: (Mgh:) and for **أَرَأَيْتَ** and **أَرَأَيْتَكَ** [&c.] some say **أَرَيْتَ** and **أَرَيْتَكَ** (§:) the pronunciation without **ا** is the more common: the **ت** in **أَرَأَيْتَكَ** &c. is always with fet-**h**; and accord. to the grammarians of accredited science, the **ك** in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun [**ت**, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bd in vi. 40:) [I Hsh says,] the correct opinion is that of Sb; that the **ت** is an agent, and the **ك** is a particle of allocution: (Mughnee in art. **ك**:) but sometimes **أَرَأَيْتَكَ** &c. mean **هَلْ رَأَيْتَ نَفْسَكَ** &c.; the **ك** being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In **أَتَرَكَ**, also, [from **أَرَى**, not from **رَبَّى**,] meaning **أَتَظُنُّ** [i. e. **أَتَظُنُّ**, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in **أَرَأَيْتَكَ** in the *Kur* vi. 40 and 47 [cited above; and in the same sense as this latter phrase, **أَتَرَكَ** is used, as meaning *tell thou me*]. (Ḥar p. 570.) — When **رَأَى** means *He knew*, (§, Mṣb,) or *he thought*, (Mṣb,) it has two objective complements: (§, Mṣb:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rāghib, TA.) [In this case, **رَأَاهُ** may be rendered *He saw*, or *knew*, *him*, or *it*, *to be*: and *he thought*, or *judged*, or *held*, *him*, or *it*, *to be*; or *he regarded*, or *held*, *him*, or *it*, *as*.] You say, **رَأَيْتَ زَيْدًا عَالِمًا**, (§, Mṣb,\*) or **حَلِيمًا**, (M,) *I knew* [or *saw Zeyd to be learned*, or *forbearing*]; (§, M, Mṣb;) as though seeing him to be so with the eye: (M:) and *I thought him* [&c.] *to be so*. (Mṣb.) In like manner, also, **تَرَأَيْتُهُ** signifies *I thought him to be*. (Ḥar p. 211.) **يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ**, in the *Kur* [iii. 11], means *They* [who were the unbelievers] *thinking them* [who were fighting in the cause of God] *twice as many as they*, according to the evidence of the sight of the eye. (TA.) The pass. form of **رَأَى** has [only] one objective complement: you say, **رُئِيَ زَيْدٌ عَاقِلًا**, meaning *Zeyd was thought* [*to be intelligent*]: (TA:) and **أَلَّذِي أَرَاهُ**, with the verb in the pass. form, means **الَّذِي أَظُنُّ** [i. e. **أَظُنُّ**, *He whom I am thought to be*; if from **رُئِيَ**: or **الَّذِي أَظُنُّ**, *what I think*, if from **أَرَى**]: it is often used in the latter sense]. (Mṣb.) — You say also, **رَأَى فِي الْأَمْرِ رَأْيًا** [*He formed*, or *held*, *an opinion*, or *a persuasion*, or *a belief*,

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respecting the affair, or case]: (Mṣb:) and so **فِي الْفُقْه** [in the science of the law]. (Ṣ.) And **أَرَأَى الَّذِي أَرَاهُ** *That to which I take, or which I hold, as my opinion, or persuasion, or belief.* (Mṣb.) And **فُلَانٌ يَرَى رَأَى الشَّرَاةِ** *Such a one holds, or believes, the tenets, or belief, of the شرَاةِ* [a certain sect of schismatics; pl. of **شَارٍ**]. (M.) When **رَأَى** is [thus] used as meaning *He held, or believed,* it has [only] one objective complement. (Mṣb.) — **لَا تَرَمَا**, (T, K, TA, [mentioned also in the K in art. **تَرَمَ**, in which art. in the CK it is written **لَا تَرَمَا**]) and **لَا تَرَى مَا**, and **لَوْ تَرَى مَا**, and **لَوْ تَرَمَا**, (T, TA, [in copies of the K **أَوْ تَرَمَا**, which I think a mistranscription, and for which is put in the TA, as on the authority of IAar, **اِذْ تَرَمَا**, app. a mistranscription of a mistranscription, i. e. of **اَوْ تَرَمَا**]) and **لَمْ تَرَمَا**, (T, K, TA,) in this last case with **تَر** [only, agreeably with a general rule], are forms of expression meaning **لَا سِوَمَا** [i. e., virtually, *Above all, or especially*]: (T, K, TA:) you say, **وَإِنَّهُ لَخَبِيثٌ وَلَا تَرَمَا فُلَانٌ** and **وَلَوْ تَرَى** and **وَلَوْ تَرَمَا فُلَانٌ** and **وَلَا تَرَى مَا فُلَانٌ** [i. e. *Verily he is bad, or base, or wicked; and above all, or especially, such a one*: **وَلَا تَرَى مَا فُلَانٌ**, or **وَلَا تَرَمَا فُلَانٌ**, properly meaning **وَلَا تَرَى مِثْلَ الَّذِي هُوَ فُلَانٌ** and *thou wilt not see the like of him who is such a one*; **مِثْلٌ** and **هُوَ** being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, **فُلَانٌ** is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) — **رَأَتْ** is also said of a woman, as meaning *She saw what is termed* **الْتَرْتِيَةُ** and **التَّرْتِيَةُ**, i. e., a little yellowness or whiteness or blood on the occasion of menstruation. (M.) — **رَأَيْتُهُ** [from **الرَّيْتُ**] *I hit, or hurt*, (Ṣ, M, Mṣb, K,\*) or *struck, or smote*, (Er-Rāghib, TA,) **رَيْتُهُ** [or *lungs*]: (Ṣ, M, Mṣb, K, Er-Rāghib:) and so **وَرَيْتُهُ**. (Mṣb.) — And **رَيْتِي** *He had a complaint of his* **رَيْتُهُ** [or *lungs*]; (M;) as also **أَرَأَيْتُ**. (T, K.) — **رَأَيْتُ رَايَةً** *I stuck, or fixed, a banner, or standard*, (T in art. **رَى**, and K in the present art.,) *into the ground*; (TA;) as also **أَرَأَيْتُهَا**, (T, K,) as some say: (T:) the latter is mentioned by Lh; but [ISd says,] I hold that it is anomalous, and is properly only **أَرَيْتُهَا**. (M in art. **رَى**, and TA.) — **رَأَى الزُّنْدَ** [like **وَرَى** and **وَرَى**] *The زَنْد [or piece of wood for producing fire] became kindled*. (Kr, M, K.) — And **رَأَيْتُ الزُّنْدَ** *I kindled the زَنْد*. (M, K.)

2. <sup>رَأَيْتُهُ</sup>, inf. n. <sup>رَرَيْتُهُ</sup>, *I held for him, or to him*, (AZ, T, S,) or *I showed, or presented, to him*, (M, K,) or *I withheld, or retained, or restricted, for him*, [i. e. *for his use*,] (AZ,\* T,\* S,\* M, K,) *the mirror, in order that he might look in it*, (AZ, T, S, K,) or *in order that he might see himself in it*; (M;) as also <sup>أَرَيْتُهُ</sup> <sup>الْمِرْآةَ</sup> (M.) — See also 3.

3. رَأَيْتُهُ, (M, K,) inf. n. مُرَاةٌ and رَأَى, (M,) *I faced, so that I saw, him, or it*; (M, K;) as also رَأَيْتُهُ. (M.) — Also, inf. ns. as above,

[I acted hypocritically, or with simulation, towards him;] I pretended to him that I was otherwise than I really was; (M, K;\*) as also رَأَيْتُهُ, inf. n. تَرْتِيَّةُ: (K:) both are mentioned by Fr: (T:) [accord. to J,] رَأَى فَلَانَ النَّاسَ, aor. مُرَايَا, inf. n. مُرَاةٌ, and رَايَاهُمْ, inf. n. مُرَايَاةٌ, the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read رَايَاهُمْ, inf. n. مُرَايَاةٌ,] signify the same: (S:) [but it is said in the Mgh that رَايَا (perhaps thus written for رَايَا) in the sense of رَأَى is a mistake: and] رَأَى signifies [he acted ostentatiously; i. e.] he did a deed in order that men might see it: (Mgh:) or رَأَى signifies the making a show of what one does to men, in order that they may see it and think well of it: and the acting otherwise than for the sake of God: (Mṣb, TA:) and it is said in the S to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Kṣur [cvii. 6], الَّذِينَ هُمْ يَرَاؤُونَ *Who act hypocritically*; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men, in order to be praised by them.* (Bḍ.) And مَنْ رَأَى رَأَى اللَّهُ بِهِ *He who does a deed in order that men may see it, God will expose his doing so on the day of resurrection.* (Mgh) And فَعَلَ ذَلِكَ رَأً وَسِعَةً [He did that in order to make others to see it and hear of it]. (S.) [See also 4.] — In the saying of El-Farezdaq, satirizing a people, and charging one of their women with that which is not comely,

• وَهَاتِ بُرَّاءَهَا حَصَانًا وَقَدْ جَرَتْ •  
• لَنَا بُرَّتَاهَا بِالَّذِي أَنْ شَاكِرُهُ •

[And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful], by *يُرَاَهَا* [with *حَصَانًا* following it] he means *يَظُنُّ أَنَّهَا حَصَانٌ*, i. e. *أَنَّهَا أَمْكَنَتْهُ* جَرَتْ لَنَا بَرَّتَاهَا and by *عَفِيفَةً* (T.) — *رَأَيْتُهُ* also signifies *I consulted with him*; or *asked his counsel*, or *advice*: (T, K:\*) and *أَسْتَرَأَيْتُهُ* *فِي الرَّأْيِ* *I consulted him*, or *asked his counsel*, or *advice*, respecting the opinion. (T, K.) 'Imrān Ibn-Hittān says,

فَإِنْ تَكُنْ تَحْنُ شَاوَرْنَاكَ قُلْتَ لَنَا  
بِالتَّصَحُّعِ مِنْكَ لَنَا فِيمَا نُرَايِكَ

i. e. [*And if we ask thy counsel, or advice, thou pronouncest to us, with honesty on thy part towards us, concerning that*] respecting which we ask thy counsel, or advice. (T.)

4. أَرَيْتَهُ الشَّيْءَ, (IAar, T, S, M, K,) originally أَرَايْتَهُ, (S,) inf. n. إِرَايَةٌ (Sb, IAar, T, M, K) and إِرَايَةٌ (IAar, T) and إِرَايَةٌ, (Sb, IAar, T, M, K,) [the last originally إِرَايَةٌ], the *ṣ* in the first inf. n. being a substitute [for the suppressed *ī*, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing; i. e. I showed him the thing:*]