

said, *Hast thou considered?* meaning tell me, respecting this whom Thou hast honoured above me; and in the same [vi. 40 and 47], قُلْ أَرَيْتَكُمْ [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, أَرَيْتَكَ زَيْدًا and أَرَيْتَكَ زَيْدًا, meaning Tell thou me [respecting Zeyd]: (Mgh :) and for أَرَيْتَكَ and أَرَيْتَكَ [etc.] some say أَرَيْتَ and أَرَيْتَكَ: (S :) the pronunciation without ك is the more common: the ك in أَرَيْتَكَ &c. is always with fet-ه; 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 [ك, 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]: (Bđ in vi. 40 :) [IHsh says,] the correct opinion is that of Sb; that the ك is an agent, and the ك is a particle of allocution: (Mughnee in art. ك:) but sometimes أَرَيْتَكَ &c. mean مَنْ 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 أَتَرَأَكَ, also, [from رَأَى, not from رَأَيْنَى,] meaning أَتَخْلُنُ [i. e. *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in أَرَيْتَكَ in the Kur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, أَتَرَأَكَ is used, as meaning tell thou me]. (Har p. 570.) — When رَأَى means *He knew*, (S, Mṣb,) or *he thought*, (Mṣb,) it has two objective complements: (S, Mṣb :) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rāghib, TA.) [In this case, رَأَهُ 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 عَالِيًّا, (S, Mṣb,*) or حَلِيمًا, (M,) I knew [or saw Zeyd to be learned, or forbearing]; (S, 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, رَأَيْتَهُ تَرَاهِيَةً signifies *I thought him to be*. (Har p. 211.) يَوْنِيهِ مُثْمِيهِ رَأَى الْعَمِينَ, 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, رَئَى زَيْدًا عَاقِلًا, meaning *Zeyd was thought [to be intelligent]*: (TA :) and اللَّذِي أَرَاهُ, with the verb in the pass. form, means اللَّذِي افْلَنَ [i. e. أَطْلَنَ, *He whom I am thought to be*; if from رَئَى, what I think, if from رَأَى: or اللَّذِي أَطْلَنَ: it is often used in the latter sense]. (Mṣb.) — You say also, رَأَى فِي الْأَمْرِ رَأِيًّا [He formed, or held, an opinion, or a persuasion, or a belief,

*respecting the affair, or case] : (Mṣb:) and so [in the science of the law]. (S.) And أَنَّذِي أَرَاهُ That to which I take, or which I hold, as my opinion, or persuasion, or belief. (Mṣb.) And فُلَانْ يَرَى الشَّرَاةُ Such a one holds, or believes, the tenets, or belief, of the شَوَّاهَةَ [a certain sect of schismatics; pl. of شَارِ]. (M.) When رَأَى is [thus] used as meaning *He held*, or believed, it has [only] one objective complement. (Mṣb.) — لَا تَرَمَ (T, K, TA, [mentioned also in the K in art. تَرَمَ, in which art. in the CK it is written لَوْ تَرَمَ]) and لَا تَرَى مَا (T, TA, [in copies of the K, which I think a mistranscription, and for which is put in the TA, as on the authority of IAṣr, اد تَرَ ما, app. a mistranscription of a mistranscription, i. e. of تَرَ ما,]) and اد تَرَ ما, (T, K, TA,) in this last case with تَرَ [only, agreeably with a general rule], are forms of expression meaning لَا سَيَّا [i. e., virtually, *Above all, or especially*] : (T, K, TA :) you say, اَنْهُ لَخَبِيثٌ وَلَا تَرَ مَا فُلَانْ and وَلَا تَرَى مَا فُلَانْ [i. e. *Verily he is bad, or base, or wicked; and above all, or especially, such a one*] : وَلَا تَرَى مَا فُلَانْ or وَلَا تَرَ مَا فُلَانْ properly meaning مِثْلُ الدِّي هُوَ فُلَانْ and thou wilt not see the like of him who is such a one; and مِثْلُ and هُوَ being understood: and in like manner are to be explained the other forms of expression here mentioned] : in all of these forms, فُلَانْ is in the nom. case: all are mentioned by Lḥ, on the authority of Ks. (T, TA.) — رَأَتْ is also said of a woman, as meaning *She saw what is termed التُّورَةَ and اتْتَرَةَ*, i. e., a little yellowness or whiteness or blood on the occasion of menstruation. (M.) — رَأَيْتَ [from رَأَيْتَهُ] I hit, or hurt, (S, M, Mṣb, K,*) or struck, or smote, (Er-Rāghib, TA,) his دِيَةَ [or lungs]: (S, M, Mṣb, K, Er-Rāghib :) and so وَرَيْتَهُ (Mṣb.) — And رَثَى He had a complaint of his دِيَةَ [or lungs]; (M;) as also اَرَأَيْتَ رَأَيْتَهُ (T, K.) — اَرَأَيْتَ رَأَيْتَهُ (T, K.) as some say: (T:) the latter is mentioned by Lḥ; but [ISd says,] I hold that it is anomalous, and is properly only اَرَأَيْتَهُ. (M in art. رَى, and TA.) — رَأَيَ الزَّنْدَ [like وَرَى and وَرَى] The زَنْدَ [or piece of wood for producing fire] became kindled. (Kr, M, K.) — And رَأَيْتَ الزَّنْدَ I kindled the زَنْدَ. (M, K.)*

2. رَأَيْتَهُ, inf. n. تُورَةَ, 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 اَرَيْتَهُ الْمِرَآةَ. (M.) — See also 3.

3. رَأَيْتَهُ, (M, K,) inf. n. مُوَاظَةً and رَأَيْتَهُ, (M,) I faced, so that I saw, him, or it; (M, K;) as also تَعَادِيَتَهُ. (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 تَرْتِيْبَةٍ رَايَتْهُ inf. n. (K:) both are mentioned by Fr: (T:) [accord. to J,] رَأَمَيِ فُلَانَ النَّاسَ aor. يَرَايَهُمْ inf. n. مُرَايَةً and رَايَاهُمْ inf. n. مُرَايَاةً the latter formed by transposition, [which indicates, though written as above in my copies of the §, that we should read رَايَاهُمْ رَايَاةً] signify the same: (S:) [but it is said in the Mgh that رَايَا (perhaps thus written for رَايَيْا) in the sense of رَأَى is a mistake: and] رَايَ signifies [*he acted ostentatiously; i. e. he did a deed in order that men might see it:* (Mgh:) or رَتَّةٌ 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: (Msb, TA:) and it is said in the § to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Kur [cvii. 6], أَلَّذِينَ هُمْ يَرَأُونَ 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. (Bd.) And مَنْ رَايَ رَأَى اللَّهَ 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 رِتَّةً وَسَمْعَةً [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,

* وَيَاتٍ يُرَاةِهَا حَصَانًا وَقَدْ جَرَتْ
 * لَنَا بُرْتَاهَا بِالَّذِي أَنْ شَاكِرَةٌ
 [And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful], by [with يُرَاةِهَا following it] he means يُظْنُ أَنَّهَا حَصَانٌ i.e. أَنَّهَا أَمْكَنَتْهُ عَفْيَةً; and by بُرْتَاهَا he means جَرَتْ لَنَا بُرْتَاهَا also signifies رَأْيَتْهُ — (T.). منْ رَجُلِيهَا حَتَّى غَشِيشَةٌ (T., K.) I consulted with him; or asked his counsel, or advice: (T, K.) and فِي الرَّأْيِ استُرْأَيْتُهُ I consulted him, or asked his counsel, or advice, respecting the opinion. (T, K.) 'Imrān Ibn-Hittān says,

- * فَإِنْ تَكُنْ تَحْنُ شَاؤْرَنَّاَ فَلْتَ لَنَا
- * بِالْتَّضْعِيْمِ مِنْكَ لَنَا فِيمَا نُرَايِيْكَا

4. أَرَيْتَهُ الشَّيْءَ (IAqr, T, S, M, K,) originally أَرَيْتَهُ (S,) inf. n. أَرَاهُ (Sb, IAqr, T, M, K) and أَرَاهُ (IAqr, T) and أَرَاهُ (Sb, IAqr, T, M, K,) [the last originally أَرَاهُ] the δ in the first inf. n. being a substitute [for the suppressed $\dot{\imath}$, 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:*]