

you say, *أَرَيْتُهُ الشَّيْءَ فَرَاهَهُ* [I showed him the thing, and he saw it]. (S.) See also 2. Aboo-Amr read *أَرْنَا مَنَاسِكَنَا*, [in the Kur ii. 122, for *أَرْنَا*, i. e. *Show Thou us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,*] which is anomalous. (M.) — One says also, *أَرَى اللَّهُ بِغُلَّانٍ*, meaning *God showed men by [the example of] such a one punishment and destruction: (K:) or God showed by [the example of] such a one that which would cause his enemy to rejoice at his misfortune: a saying of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) — And أَرِنِي الشَّيْءَ Give thou, or hand thou, to me the thing. (M, TA.) — أَرَى in the sense of أَعْلَمَ [as meaning *He made such a one to know a thing, or person, to be, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا I made Zeyd to know 'Amr to be going away, which may be rendered I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bd in iv. 106. [See I' Aḡ, p. 117.]) — This is not the case in the saying in the Kur [iv. 106], *تَحْكُمُ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ*; (M, Bd); for here it has but two objective complements, namely, the *ك* in *أَرَاكَ*, and the suppressed pronoun *هُ* in *أَرَاكَ*: it is in this instance from *الرَّأْيِ* in the sense of *الإِعْتِقَادُ*: (M:) the meaning is, [That thou mayest judge between men] by means of that which God hath taught thee, syn. *عَرَفَكَ*, (Ksh, Bd,) or *عَلَّمَكَ*, (Jel,) and *revealed to thee. (Ksh, Bd.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., أَرَى, is mentioned. — أَرَى [as an intrans. v., preserving the original form, inf. n. أَرَاءُ, as below,] He looked in the mirror; (T, K;) and so *تَرَأَى فِيهِمَا* and *تَرَأَى فِي الْمِرْآةِ* (T, M, K:) or *تَرَأَى* signifies *he (a man) looked at his face in the mirror or in the sword: (S:) and تَرَأَى فِي الْبَاءِ he looked at his face in the water; the doing of which is forbidden in a trad.; of the measure تَمَفْعَل [from *الهِرَاءُ*]; mentioned by Sb; like *تَمَسْكَنُ* from *المِسْكِينُ*, and *تَمَدْرَعُ* from *المَدْرَعَةُ*, and *تَمَنْدَلُ* from *المَنْدِيلُ*. (M.) — He (a man) had many dreams. (T, K\*) — He moved his eyelids, (K,) or made much motion with his eyes, (T,) in looking: (T, K:) you say, *هُوَ يَرْنِي بِعَيْنَيْهِ*, (TA,) and *يُرَانِي بِعَيْنَيْهِ*. (T, TA.\*) — He acted (T, K) well, or righteously, (T,) in order to make others see what he did, and hear of it. (T, K.) [See also 3.] — He possessed, or became possessed of, intelligence (K, TA) and judgment and forecast: (TA:) inf. n. *أَرَاءُ*. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance, or evidence, of foolishness, or stupidity, in his face: (T, K, TA: [the words by which Az explains this meaning are تَبَيَّنَتْ الرُّوَاهُ فِي وَجْهِهِ وَهِيَ الْحِمَاةُ accord. to one copy of the T; in another copy of the same, الرُّوَاهُ****

the TA follows the former reading: but the right reading is *الرَّوَاهُ*; mentioned in the T, thus correctly written, in art. *رَأَى*; in the S, in the present art; and in the M, in art. *رَأَوُ*, which is its proper art, and therefore the proper art. of the verb in the sense thus explained:] thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a رَتْنِي, of the jinn, or genii: (T, K, TA;) i. e., a follower, of the jinn. (TA.) — And He followed the opinion, or belief, of some one, or more, of the lawyers (K, TA) in the science of the law. (TA.) — أَرَأَتْ said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant: (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, she was, or became, big in her udder: (S:) and accord. to IAḡr, said of a she-goat, she was, or became, swollen in her vulva, and her being so became apparent, or evident. (M.) And أَرَأَى said of a man, His ewe, or she-goat, was, or became, black in her udder. (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that *أَرَأَى*, said of a camel, means *انتَكَتْ خَطْمُهُ*; in the CK *انتَكَبَ*; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that *الإِرَاءُ* (i. e. *الإِرَاءُ*) signifies *انتَكَتْ خَطْمُ البَعِيرِ عَلَى حَلْقِهِ*: in another copy of the T, on the authority of En-Nadr, that *الإِرَاءُ* (a mistranscription for *الإِرَاءُ*) signifies *انتَكَتْ خَطْمُ البَعِيرِ خَلْقَهُ*: and it is added that the epithet applied to a camel is *مُرَأَى* (as in one copy, i. e. *مُرَأَى*, and thus it is written in the TA, but in the other copy of the T *مُرَأَى*, an obvious mistranscription); and to camels, *مُرَأَاتُ* (as in one copy, for *مُرَأَاتُ*, i. e. *مُرَأَاتُ*, in the other copy of the T erroneously written *مُرَأَاتُ*, and in the TA *مُرَأَاتُ*): therefore the verb is evidently *أَرَأَى*, in the pass. form, inf. n. *أَرَاءُ*; and I think that the correct explanation is *انتَكَتْ خَطْمُهُ خَلْقَهُ*, app. meaning *His muzzle was thin, or lean, by nature: see art. نَكَت: and see also مُرَأَى below.]***

5. *تَرَأَى فِيهِمَا*: see 4, in the former half of the paragraph. — *تَرَأَى لِي*: see the paragraph here following.

6. *تَرَأَوْا* They saw one another: (M, K:) dual *تَرَأَيَا*. (TA.) And *تَرَأَى الْجَمْعَانِ*, (S, TA,) in the Kur [xxvi. 61], (TA,) *The two bodies of people saw each other: (S:) or approached and faced each other so that each was able to see the other. (TA.) And تَرَأَيْنَا We met and saw each other. (A'Obeyd, T.) See also 3, first sentence. It is said in a trad., (T,) *لَا تَرَأَى نَارَاهُمَا*, [for *تَرَأَى*, as it is written in some copies of the K,] (T, K,) [i. e. † *Their two fires shall not be within sight of each other;*] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them*

shall see the fire of the other: (T, K:\*) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase *مَا نَارُ بَعِيرِكَ*, meaning "What is the brand of thy camel?" (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — *تَرَأَى لِي* He addressed, or presented, himself [to my sight, or] in order that I might see him; as also *لِي*. (M, K.) And *تَرَأَى لَهُ شَيْءٌ مِنَ الْجِنِّ* [Somewhat of the jinn, or genii, presented itself to his sight]. (S.) — *تَرَأَى النَّخْلُ* The palm-trees showed the colours of their unripe dates. (AHn, M, K.) — *تَرَأَيْنَا الْهَيْلَالَ* We tasked the sight by trying whether or not we could see the new moon: or, as some say, we looked [together, at, or for, the new moon]: (Sh,\* T, TA:) or *we lowered our eyes towards the new moon in order that we might see it. (Mḡb.) [See also 6 in art. نَقَض.] — See also 4, in the former half of the paragraph, in two places. — تَرَأَيْنَا فِي الْأَمْرِ* or *تَرَأَيْنَا*:

see 8. — *هُوَ يَتَرَأَى بِرَأْيِ فُلَانٍ* He takes to, or holds, the opinion, or persuasion, or belief, of such a one; and inclines to it; and conforms to it. (T, TA.) — See also 1, in the latter half of the paragraph.

8. *إِرْتَاهَ* [is syn. with *رَاهَهُ* as signifying *He saw him, or it, with the eye; and also, with the mind:* see 1, first sentence: or it is [syn. with *رَاهَهُ* in the latter sense only, being] from *الرَّأْيِ* and *التَّدْبِيرِ*: (S, TA:) or *رَأَى الْقَلْبَ* (Lth, T,) or from *رُؤْيَةِ الْقَلْبِ*, or from *الرَّأْيِ*, and means *he thought, reflected, or considered, and acted deliberately, or leisurely. (IAth, TA.) You say, [تَرَأَيْنَا فِيهِ] or [تَرَأَيْنَا فِي الْأَمْرِ] and [إِرْتَأَيْنَا فِي الْأَمْرِ] or [تَرَأَيْنَاهُ] (accord. to different copies of the K,) meaning *نَظَرْنَا فِيهِ* [or *نَظَرْنَا فِيهِ*, i. e. *We looked into, examined, or considered, the affair, or case.*] (K.) And *إِرْتَاهَهُ وَأَعْتَقَدَهُ* [He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mḡb.)*

10. *اسْتَرَاهَهُ* He, or it, called for, demanded, or required, the seeing of it; (M, K;) i. e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, *يُسْتَرَأَى فُلَانٌ* [Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious], from *الرَّئَاءُ* [inf. n. of 3]; like as you say, *يُسْتَحْمَى*, and *يُسْتَعْقَلُ*. (AA, S.)

Q. Q. 2. *تَمَرَأَى*: see 4, in the former half of the paragraph.

*رَأَى* is an inf. n. of *رَأَى* [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means The *رَأَى* of the eye; (Lth, T, Mḡb;) i. e. the *sight* thereof; like *رُؤْيَةِ*, q. v.: (Mḡb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception: (Mḡb:) [conception: idea: notion:] belief; (M, K;) as a subst., not an inf. n.: (M:)*