

جَانٌ and شَيْطَانٌ. (Iath, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Abou'Al-e, M, K.) — For the former word, see also رَأَى [of which it is a quasi-pl. n.].

رَأَى: see رَأَى [for which it is app. a mistranscription].

رَأَى: see رَأَى.

رَوِيَّةٌ dim. of رِيَّةٌ, q. v.; also pronounced رَوِيَّةٌ. (T.)

رَأَى, or رَأَى, A man (M) who sees much. (M, K.)

رَأَى [act. part. n. of رَأَى; Seeing: &c.] Still, or motionless: as also رَاهٌ. (TA.)

أَرَى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, *أَنَا أَرَى أَنْ أَفْعَلَ ذَلِكَ* I am more, or most, apt, &c., to do that. (K, TA.) And *هُوَ أَرَاهُمْ لَأَنْ يَفْعَلَ ذَلِكَ* He is the most apt, &c., of them to do that. (M.)

أَرَى inf. n. of 2. (AZ, T, S.) — [Also,] as a subst., not an inf. n., (M,) *Beauty, or goodliness; beauty of aspect.* (M, K.) [See also رَأَى] — Also, (M, Mgh,) and *تَرِيَّةٌ* (S, M, Mgh) and *تَرِيَّةٌ*, the former of these two words extr., (M,) *A slight yellowness and dinginess* (S, Mgh) which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed *حَيْضٌ* [app. for *دَمٌ حَيْضٌ*]; not *تَرِيَّةٌ*: (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation: or, as some say, *تَرِيَّةٌ* signifies the piece of rag by means of which she knows her state of menstruation from her state of purity: it is from *الرُّؤْيَةِ*. (M.) — See also what next follows.

أَرَى A man who practises evasions or elusions, shifts, wiles, or artifices; as also *تَرِيَّةٌ*. (Ibn-Buzurj, T.)

أَرَى: see رَأَى. — You say also, *هُوَ مَرَى مَرَى* accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said *مَرَى*, (TA in art. *سَمِعَ*.) *He is where I see him and hear him.* (M, K.) And *فَلَانَ مَرَى مَرَى* Such a one is where I see him and hear what he says. (S.)

أَرَى, applied to a [camel's] head, *Long in the خَطْبِ* [or muzzle], (Aq, T, M, K,) in which is *تَضْوِيبٌ* [i. e. a bending down], (M, K, [in the CK, erroneously, *تَضْوِيبٌ*],) or in which is the like of *التَضْوِيبِ*, like the form of the [vessel called] *رُؤْسٌ مَرَايَاتٌ* (Aq, T:) Nuṣayr likens *رُؤْسٌ مَرَايَاتٌ* to *قَوَارِيرٌ* [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though *أَرَى* seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.

أَرَى, applied to a she-camel, and a ewe or she-

goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Whose udder shows her to be pregnant*; as also *مُرِيَّةٌ*: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, *big in her udder.* (S.)

أَرَى: see رَأَى, in five places. — You say also, *هُوَ مَرَاةٌ بِكَذَا* He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or worthy of such a thing. (K, TA. [In the CK, erroneously, *مَرَاةٌ*].) And *هُوَ مَرَاةٌ أَنْ يَفْعَلَ كَذَا* He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female. (Lh, M.)

أَرَى A mirror: (T, S, M, K:) originally *مَرَاةٌ*: (Mgh:) pl. *مَرَاةٌ* and *مَرَايَا*; (T, S, Mgh:) the latter formed by transmutation [of the *ء* into *ي*]. (T. [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Mgh it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]

أَرَى [act. part. n. of 3, q. v.:] A hypocrite: [&c.:] (T, S:*) pl. *مَرَاوُونَ*. (S.)

رب

1. رَبَّهٖ, (M, K,) aor. *رَبَّ*, inf. n. *رَبَّ*, (M,) [He was, or became, its *رَبٌّ*, or lord, possessor, owner, &c.]; he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K;) namely, a thing; (K;) syn. *مَلِكُهُ*. (M, K.) [And in like manner, *He was, or became, his *رَبٌّ*, or lord, &c.*] You say, *رَبَّيْتُ الْقَوْمَ*, [inf. n. as above and *رَبَّيْتُ* and *رَبَّيْتُ*,] *I ruled, or governed, the people*; syn. *سَمَّيْتُ*; i. e. *I was, or became, over them [as their lord, master, or chief]*. (S.) And *رَبَّيْتُمْ* and *رَبَّيْتُمْ* *Their ruling, or governing, the people continued long.* (M, K.)* The saying of Saḥwān, (T, S,) on the day of Honeyn, (T,) *لَأَنْ يَرَبِّي رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ* means [Assuredly that a man of Kureysh] should be over me (T, S) as *رَبٌّ* [or lord, &c.], and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Hawāzin should be lord, &c., over me.] — Also, (S, M, Mgh, K,) aor. *رَبَّ*, (S, M,) inf. n. *رَبَّ*, (S, Mgh, M,) *He reared, fostered, brought up, fed, or nourished, him*; i. q. *رَبَّاهُ*; (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so *رَبَّيْتُهُ*, (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. *رَبَّيْتُ* (Lh, M, Mgh, K) and *رَبَّيْتُ*; (Lh, M, K;) and *رَبَّيْتُ*; (S, M, K;) and *رَبَّيْتُ*: (M, K:) [in like manner, also,] *رَبَّيْتُ* signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) *رَبَّيْتُ* is a dial. var. [of

رَبَّيْتُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَهُوَ فُلُو نَبِيَّةٌ

[He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) *رَبَّتِ الْمَرْأَةُ صَبِيهَا*, used tropically, means *The woman patted her child repeatedly on its side in order that it might sleep.* (A, TA.) [See 2 in art. *رَبَّتِ*.] [It is said that] the primary signification of *الرَّبِّيَّةُ* is *التَّرْبِيَّةُ*; i. e. *The bringing a thing to a state of completion by degrees.* (Bd in i. 1.) A poet says, (S,) namely, Ḥassān Ibn-Thābit, (TA.)

مِنْ ذَرَّةٍ بَيْضَاءَ صَافِيَةٍ

مِمَّا تَرَبَّبَ حَائِرُ الْبَحْرِ

[Thou a white, clear, pearl, of those which the depth of the sea has brought to maturity]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (S, TA.)

And the phrase *لَكَ نِعْمَةٌ تَرَبَّبَا* occurs in a trad., meaning [Thou hast wealth] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.

(TA.) — [Hence,] *الْمَطَرُ يَرْبُ الثَّبَاتَ وَالتَّرَى* The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And *السَّحَابُ يَرْبُ الْمَطَرَ* The clouds collect and increase the rain. (M.) And *رَبَّ*, (T, S, M, K, TA,) aor. *رَبَّ*, inf. n. *رَبَّ* and *رَبَّابٌ* and *رَبَّابَةٌ*; (Lh, M, TA;) and *رَبَّبَ*; (M, TA;) *He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction.* (T, S, M, TA.) — *رَبَّ الْأَمْرَ*, (M, Mgh, K,) aor. *رَبَّ*, inf. n. *رَبَّ*, (M, Mgh) and *رَبَّابَةٌ*, (M,) *He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it*; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair: (Mgh:) [perhaps from *رَبَّ* signifying "he reared," &c.; but more probably, I think, from what next follows.] — *رَبَّ*, (T, S, M, K,) aor. *رَبَّ*, (T, M,) inf. n. *رَبَّ* (T, M, K) and *رَبَّ*; (K;) and *رَبَّبَ*; (M;) *He seasoned a skin* (T, S, K) for clarified butter (T, S) with *رَبَّ* [i. e. *rob*, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or he seasoned a skin with *رَبَّ*, and a jar with tar or pitch: or, as some say, *رَبَّيْتُه* signifies *I smeared it over, and prepared it properly.* (M.) — And *رَبَّ* and *رَبَّبَ*, (K,) or the latter, but the former also is allowable, (M,) *He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it,* (M, K, TA,) accord. to Lh, by infusing in it jasmine or some other sweet-smelling